



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 179.—VOL. IV.]

LONDON, SEPTEMBER 5, 1873.

[PRICE ONE PENNY.]

ON PRESERVING AND USING THE PLANCHETTE.

By DR. R. WILLIAMS, M.A.

The planchette, being strictly a delicate magnetic apparatus, should be treated as such, and when not in use should not only be kept in the dark, but carefully laid in the magnetic meridian, the apex towards the north. By doing so it would considerably increase in power, or, more correctly speaking, it would become more susceptible to spiritual power. It is a well-known fact that magnets increase rapidly in strength if laid in the magnetic meridian; indeed, even a soft bar of iron laid aside exactly in this line between the north and south poles will, after a time, become a magnet. If during a seance it should be considered that the planchette has become charged with an impure or antagonistic influence, it may be entirely dispersed by laying it in the sun or broad daylight and reversing its position, viz., the apex towards the south; by doing this it will become de-magnetised, and freed from any influence it may have been charged with. This can be done in half an hour or twenty minutes, and should not be done without it is really necessary, as during this short time of de-magnetising the whole of the magnetism is lost or dispersed which has been obtained during perhaps a month's attention to the above process. To de-magnetise is, comparatively speaking, an easy and quick process, but to magnetise a long and complicated one.

RIFTS IN THE CLOUD.

By HENRY E. RUSSELL.

(Concluded from No. 165.)

Grand and glorious as these evidences of immortality are—great as are the efforts of friends on the other side the cloud to reveal the everlasting truth that immortality is the rightful inheritance of every soul—that loved ones are with us still—not dwelling afar off, but ever nigh, to counsel, guard, and guide—all is nought, all these efforts of the spirit-world are worse than thrown away, if humanity is not the better for them, made wiser and happier, more elevated and spiritualised. Think you that one evidence is without its lesson? Not even an insignificant spirit-rap but tells the glad tale of immortal life, imperishable intelligence, and eternal progression. There is not one single phase of spiritual phenomena which does not come to the thoughtful mind of the earth-dweller as another and yet another "Rift in the Cloud," through which the bright light from eternal wisdom is continually struggling through, lighting up not only his present earthly surroundings, showing him the real purpose of his existence in this probationary sphere of Time, but revealing to him also the reality and beauty of the eternal home, which he, with those still waiting to be free, shall shortly enter.

And this view of the sublime truth of spiritual communion is the key to all those intangible circumstances which so few can understand as helping or marrying the efforts of the spirits to bring glad tidings of great joy to every heart. The well-worn axiom, that "Like attracts like," is especially illustrated when persons assemble together to meet the inhabitants of the spirit-home. The question is often asked—Why do some investigators get nothing, when apparently to themselves every condition seems good? The answer appears obvious; for in nearly every such instance, I think, it will be found that such persons are not in true sympathy with the minds of the invisibles who are willing to instruct them. The spirits, who, under other and more favourable conditions, would gladly have manifested their presence, have, instead, been generously otherwise engaged, perhaps, in keeping aside some mere dweller on the threshold, more undeveloped than themselves, who has been mentally attracted by the minds or thoughts of the sitters. It is this to which, in a great measure, is due every total or partial failure in the endeavour to obtain spiritual manifestations of whatever kind. It is not even every Spiritualist who seems to be aware of this, and very often one person, perhaps, unconsciously to himself or herself, may render an attempted seance a complete failure. On the other hand, we must not forget that much depends also on the medium, whose mind or organism,

if not in perfect harmony, will, in a similar manner, render futile every effort of a manifesting spirit.

Keeping in view, then, these simple facts, it remains only for investigators to endeavour to imitate the Spiritualists of old, "meeting together with one accord," united heart and soul in the one object of eliciting instruction from the advanced minds on the other side; not believing every spirit because he is a spirit, but trying his evidence or experience at the bar of our own judgment, our divine reason; not in levity, but reverently accepting in the spirit of truth, as far as our capacities to receive will admit, the evidences of spiritual existence given as experiences which all must ere long be made glad partakers of, and which spirits, as true and impartial friends, love to give to each of us in preparation for their greeting us on the other shore.

Truly, these spirit-people, these men, women, and children from the flower-perfumed atmosphere of the Summer-land, are working nobly for us, as well as for themselves, in their blending their experiences of laws of being existing in the spiritual realms with our investigations of those laws governing material things, which we have during so many ages been endeavouring to make ourselves conversant with; shewing to us at a single glance how wondrous is the mental capacity to receive, and how gloriously illimitable are the fields in science which yet have to be explored by humanity. Take the various phases of phenomena which occur so constantly at our spirit-meetings as illustrative of this, and how even the most trifling manifestation puts to flight our boasted limits to the laws in nature we know so little of. They lead us to reflect upon the agencies by which these marvellous things are effected; and as intelligence is shown, as identity is established, as recognition is made sure, as loving arms encircle us, as friendly hands grasp our own, as well-remembered voices greet our ears, telling us of the real life, the real home, the real friends they have met with since they have passed on before us,—we are compelled to acknowledge, whilst our hearts quiver with the unexpected joy, and our souls thrill with thankfulness unspeakable, that these agencies, these spirit-people, are in their individualities just the same as when they were with us on the earth, and yet, ah! how changed! In addition to their earth-knowledge, they have each acquired newer and higher experiences; they have so out-stripped us in the great school of nature, as to teach us the futility of all our pedantry, even by the ridiculed tilting of our tables.

Reader, does not this demonstrate clearly to your mind that true science is true religion? The highest-known point in pure religion embraces the finalities of all known and unknown sciences; because these merge ever towards Him who, being a Universal Spirit, is the Mind, Life, and Law of being. By induction we have certain evidence, if by no other evidence more direct, that the inhabitants of the most remote and glorious spheres are beings who, in their sojournings in the intermediate stages of spirit-life, have acquired not only a perfect knowledge of every evidence of the evermore presence of the Infinite, but, by their very researches after Truth, have so expanded the germ of Divinity within them, as to make clear to their enlarged perceptions that the aim of true science is to discern true religion, and that the ultimate of religion is Divinity. Thus the despised spirit-rap upon our tables leads us to acknowledge in the chain of effects the presence of the great First Cause, and teaches us that the end and aim of being can never be fully attained; because the road of progression is the road of acquirement, and the more our spirits acquire, the more we shall be able to discern our own imperfections, our own capacities for greater knowledge, and the more sensitive shall we be to the kindling into life within us of the desire after the true, the pure, the beautiful for ever.

The remarks I have been led to make have diverged somewhat from the point I had in view at the commencement of this series of papers, but they have been suggested to me by spirit-friends in the hope that, amidst the many shadows of doubt which beset the path of most investigators of Spiritualism, the hints they may contain may prove useful in showing the sacredness of spirit-communion, which, whether we will it or not, has such weighty issues for all in our future. The rending of the veil of mystery which has so long been a barrier to separate us from the spirit-world, shows us life in more than all the varied aspects which



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exist amongst ourselves: the flutter of the dark clothing of the lowest depths of misery, as well as the resplendent robes of celestial purity—the blasphemy of the blackest hell, and the glorious inspiration of the very highest of which humanity at present can conceive of. The unprepared mortal, on first having his vision opened to this great “cloud of witnesses,” is naturally appalled by it, even at one steady, observant glance, having all his previous teachings and imaginings overthrown. Is this merely my imagination? he at first exclaims. Is it but the deceiving plans of demons, to draw me away from the beliefs which I once so dearly cherished? Or is it, as I have been told, that all mediums are impostors, and take delight in deluding those who come within their reach? After a time he becomes convinced of the reality of the communion of the spirit-world, with all its multitudes of inhabitants, with humanity, and he perhaps associates indiscriminately with any spirit which his mental condition may attract to his presence. He then soon becomes disgusted, because he can see no good nor use in communications from the minds which can give him nothing but what he imagines he already knows, and again has recourse to the devil theory in order to avoid any serious thoughts on the subject. It is more especially for such as these that many of my present remarks are penned; for if these words prove to such minds but as “Rifts in the Cloud,” they will also show that the higher phases of spiritual phenomena can never be obtained where persons meet together for mere pastime. The sneering word or ribald jest should never be present to insult these spirit-people. Let us meet them at our friendly assemblies with the desire of obtaining knowledge; and whether it be any of the well-known spirits who come to instruct us, or whether it be our very nearest and dearest who come to purify our earth-stained souls, let us meet them even as we would the highest seraph, as humble recipients of experiences we at present know not of, and learn yet more of our own inheritance, the land and its people, where we so shortly, yet so surely, shall find our eternal home, and our lasting, truest friends.

Perhaps in these papers I have seemed to linger somewhat fondly over my own experiences and recollections, but to me the memories of these bright spots in my existence can never be effaced. They have indeed been “Rifts in the Cloud” of darkness and of sorrow which at times has overshadowed the path before me, lighting up the innermost recesses of my nature to the holy purpose of being, showing me the presences of angel watchers, angel helpers, who point the way towards the universal home of peace and rest and beauty.

MR. MONCK AT CAVENDISH ROOMS.

Cavendish Rooms were densely packed, on Sunday evening last, previous to the hour of meeting, so that the proceedings were commenced promptly at seven o'clock.

Dr. Sexton gave out the hymns, and Mr. Monck read a portion of the 5th chapter of Matthew, upon which he commented as he went along. One of his sayings was that the brave man nailed his colours to the mast-head, and dared the enemy to do his worst. He then proceeded to read the 14th chapter of John, and concluded that as there are many mansions in the Father's house, so there are different degrees of glory or perfection in the spirit-world. This every Churchman necessarily believed, but when it was stated in the language of Spiritualism it seemed not to be understood, as these orthodox people would have it in the stereotyped form, or not at all. After prayer and another hymn, Dr. Sexton introduced Mr. Monck by saying that he did not know at all in what manner the speaker would treat the text. Mr. Monck had become very famous during these few days. In London the question had recently been frequent—“Have you seen the Shah?” but during the end of the week it had been varied to “Have you seen the *Police News*?” He had to reply “Yes” so frequently that he got quite tired of hearing it. On the front of that paper appeared a rude engraving, representing Mr. Monck lying in bed, and the various articles of clothing and furniture walking about the room. His trousers were suspended over him in an inverted position, and the money tumbling out of the pockets. He did not know whether this was symbolical of the fact that by adopting Spiritualism Mr. Monck might lose money, clothes, and everything a man esteemed valuable. When a man came out in the face of public opinion, which was generally egregious nonsense, he had to experience persecution in some form or another; as he (Dr. Sexton) did last week, when an editor persisted in publishing letters purporting to be written by him, but which were not his at all. Such annoyances he regarded lightly, as he was an old soldier, but it was different with his friend. Mr. Monck did not at all appreciate being pictorially represented alongside of the old lady and her page, and sundry burglars and murderers. But he (Dr. Sexton) thought that, however unpleasant the occasion might be to Mr. Monck personally, yet it tended much to spread Spiritualism. It disseminated the facts, and introduced Mr. Monck to the public personally; so that when he was announced anywhere, people would know who was meant. Such matters often moved men to investigate, and all knew what that led to in the end. By knowing a man's temperament and state of mind, one might predict how long it would take him to become convinced of the truth of Spiritualism. With such stubborn, sceptical men as himself, it was the work of years, but those who were more easy and pliant in their natures were initiated much sooner.

Mr. Monck chose for his text the fourth verse of the fifth chapter of Matthew—“Blessed are they that mourn, for they shall be comforted.” He prefaced his sermon by remarking that last week he and Dr. Sexton visited Mr. Shorter, editor of the *Spiritual Magazine*, and while in conversation, Mr. Monck saw a child climb up on a chair and amuse himself in a very happy manner. He asked Mr. Shorter if the child were his, when it was replied, “No, nor do I see any child; and if there be one, it must be a spirit-child.” In moving about Mr. Shorter nearly trod on it, but Mr. Monck caused him to step aside. Mr. Monck then heard it said, “This is Henry,” and then he saw it tumble off from somewhere, and flounder about in agony, and die as if in convulsions. Then the scene faded away. Mr. Shorter then said that he had lost a dear little nephew some years ago, whom he loved very much. He had tumbled from a bank, and got drowned, very much in the same way as had been described by Mr. Monck, and his name was Henry. Then the father of the child entered the room, and it was seen again to climb upon his knees. When the mother entered it went to her also, and she declared that she felt its touch. Dr. Sexton, who is a very extraordinary seer, as well as orator, looked in a crystal and saw a

person open a book like a Bible. He perceived that it was the fifth chapter of Matthew. He could not tell the verse, but the matter was the text which he had just given out. He thought the incident so singular that he determined to take it for his motto that evening, and use it as a peg on which to hang a few thoughts on Spiritualism. Mr. Monck then proceeded with his sermon, and said that there was an idea spread abroad that Spiritualism and Christianity were at variance, but he would show that they were most intimately united. According to his view, Spiritualism was the outcome of Christianity, but he did not expect that all would see eye to eye with him, a state of mental harmony which could not be attained in this condition of existence. In all times a holy alliance had existed between pure Spiritualism and real religion, and he could not allow himself to think of sundering that which God had thus joined together in holy union. The heart of true Spiritualism was holy religion, a sentiment which man could not possibly blot out from his nature. When he spoke of Christianity he did not mean that which the Churches stamped with the seal of orthodoxy, but the Christianity of the Bible, of which Christ came to testify and practise in the eyes of the world, and which formed the religious convictions of the early Church. He particularly regarded those influences which operated, not so much on man's brain, but on his heart, and thereby lifted him up to heaven, constituting him an angel while he was yet a man and walked the tortuous ways of this earth. Spiritualism comes to us with God's blessing, and enables us to live up to this high standard of purity, and thus affords a foundation on which might be raised the glorious superstructure of a divine and virtuous life. The Christian Spiritualist had been able to build some of the more beautiful lives to be witnessed amongst men. This class he compared with the atheist and infidel, who, when persecuted, had no principles upon which to rely, and sank down beneath the ruins of the beautiful palace for which they had no solid foundation. But with the Christian Spiritualist, let the thunders roll, and the lightning flash, and the billows rise, yet what does he care? He knows the body is not all, but that the soul is the man, and while, even in the midst of the bitterest persecution, he holds with a firm hand that which he shall never let go, but at death will tighten the grasp he has on the skies. Christian Spiritualists' trials are treasured up in the bottle of God's remembrance. He liked a man who came into public life to strike a key-note, and which, however mistaken he might be, would reveal his earnestness and honesty. Such a key-note was given in the words that had been read that evening; and, next to an honest man, he regarded a Christian Spiritualist as the noblest work of God. This key-note was “blessed,” and all related to Christ was blessed, which would be more and more apparent till every tongue should confess that he is lord of all. This world was a vale of tears, but God would send the Christian wisdom, rest, and comfort. He could not understand how Spiritualists could wear mournful badges for the dead. No, he did not believe in death in any form, for they were living and had been translated to a happier and more joyous sphere. It is for us the tears should be shed—no, not for us neither, if we could grasp the truth of Christian Spiritualism. Mr. Monck then showed that in every form and phase of life there were trials, difficulties, and griefs; that there was war between nations, ill-health with individuals, and vice in our streets, all of which would be swept away by the hand of goodness, of knowledge. In ancient times the beacon fire was lighted on the hills of Scotland to warn of the approach of invading fleets. When those on the neighbouring hills saw the light they kindled their fire, and thus from hill to hill the blazing beacons flashed, till all over the land tongues of flame shouted out, “Clansmen, to the rescue!” and they dared the invader to touch the shore. Thus they should hold together, and feel that in every Spiritualist they met a brother. Their views were one—for the good of the rest; and so they should put shoulder to shoulder and march forward to wipe out ignorance; and Christian Spiritualism was the means to do the work before them. He desired to be happy himself, and believed that this was a principle in which all participated, and to be happy was to be good and pure. Their work was to elevate others to such a pinnacle of purity that they might be truly happy. Honours, wealth, learning, pleasure, resulted in shattered hopes, ill-health, and misery, unless the heart were the abode of Christian Spiritualism, which was the panacea for all ills. They were not mere men, but sparks of the central Deity—children of the eternal Father; and in their efforts it was to be remembered that they did not work for self, but for God, who is all in all.

The speaker concluded by telling the story of Henry “the saint and king,” who, on the field of Agincourt, with his soldiers, thanked God for the victory, on account of which act he was truly a king indeed.

Mr. Enmore Jones rose to make an announcement, but he excused the tremor under which he spoke on account of the want of strength through recent illness. He said that his ghost friends had taken him to heaven's gate, but his character was so bad that they brought him back to finish his work. This he was about to resume, and to engage in another battle; but it would be a war of mind, in which he would engage the anti-Spiritualists on the old battle-ground—Lawson's Rooms, Gower Street. About the middle of September he hoped to open these rooms for free discussion for a few weeks. There were the two generals on the platform who would lead on the attack for a few evenings, and he hoped the general army of Spiritualists would come forward and sustain their generals. They would discuss Spiritualism proper, not Christian nor Mohammedan Spiritualism. It was immortality they wanted to prove, and to that he hoped every speaker would adhere. His hard-working friend Burns would no doubt also enter into the work, and he would be glad to see many others in the army.

The *Englishman*, a Calcutta newspaper, in a long leading article, sets forth that Babu Keshab Chandra Sen does not entirely fulfil his pretensions as a reformer, but causes the women of the Brahmo church to sit in an out-of-the-way and uncomfortable place, instead of allowing them their position amongst the congregation as human beings. A Miss Akroyd, who has been labouring for the advancement of women, has been very angrily attacked by two organs, of which Keshab Babu is proprietor; and the *Englishman* thinks such actions are not at all consistent with the speeches made by the Indian reformer while in England. It is insinuated that he can adapt his talk to suit circumstances. If so, he is no exception to the race of priests and priestlings, whether renegade or loyal to their sects.

SPIRITUALISM AT OLDHAM.

Our Oldham friends show signs of a laudable activity in the cause, which has been opposed of late by a peripatetic phrenologist called Wells. The unscrupulous, haphazard statements of this man are so little worthy of notice that our friends need not feel at all alarmed unless it be that they have not a more eligible opponent. Mr. Johnson spoke twice in the Temperance Seminary on Sunday week, Mr. Thomas Kershaw in the chair. The following extracts from his speech we quote from the *Oldham Standard*:—

A TRANCE ADDRESS ON "MONEY."

How much men love money. It seems to be as if some spell had fallen on human society to make them so money-loving. At midnight and at noon, and when the curtain has been drawn over the sun, were men to be found labouring for money. No means to attain this end seemed to be out of place. Tyranny, oppression, robbery in all its forms, the unprincipled screwing down of the operative—none of these seemed to stand in the way of amassing money. Love, that sweet flower that grows in society, is ruthlessly cut down, and money seems to be the god of the whole world. All society seems rushing on to the same object, and gold seems to have a lustre far beyond that of knowledge. Thus wisdom, which is priceless, is laid aside that gold may be grasped. This state of things seems to permeate all classes. In the low degraded cellar there is a sighing to grasp money, which finds its corresponding desire in the mansions and palaces of the great. Let them look at the subject from two points—(1) the getting of money; (2) the spending thereof. In getting money man gave all his energies, his whole life here, and his spiritual life hereafter; he bound himself by a chain of gold to those demoralised and animalised spirits of demonology, and he would find when he entered the spirit-land that instead of having blessings, he had curses. Man in getting money should take into consideration the ways and means by which he wishes to acquire that object. Shall he sacrifice all in him that is pure, and bright, and just? Shall he sacrifice or controvert the use of that talent which is given to him for the good of his fellows, and the elevation of the grand universal brotherhood? Shall he grind the poor? The voices of the oppressed shall rise on high crying for vengeance! Shall he throw into society that which blights and blinds the people, that which degrades and demoralises his brother? Shall he aspire to high honours in the government of the country, and frame laws which shall enable him to amass a wealth that is almost fabulous, and yet cause by this means individuals and families to become corrupt, debased, and degraded? Shall he foster some grand imposture by which cent. per cent. can be made out of the ignorance of the people around him? A man in getting money will imperil his soul and body, and in doing so he will shower destruction round about him. We have all seen the wreck which such a man has left behind him. He attains his ambition, too, without possessing more intelligence than his fellows, having nothing about him which should class him higher than they; but he makes the weakness of human nature his stepping-stone to wealth. Money is a great charmer; it is the subtle enemy of all humanity; it places man in such a position that he will spare no time to possess it. Getting money has so absorbed the Church of the past and the present, that it has lost a great deal of that reverence with which it is expected to be regarded. Where is the teaching of the great Nazarene carried out, "Go and sell all thou hast, and give to the poor, and come follow me"? Where is that sinking of self, and that lifting up of another; that pure devout charity that ministers to the suffering, and wraps around society a chain of love? The men of purple and fine linen who fare sumptuously every day, do these follow the example of Him who had not where to lay his head? They surely are not the true representatives of that pure religion which should move the heart of every man to feel for another. Another means of getting money, the most diabolical, the most hellish, and the most demonising in your society, is the dealing out of liquid fire. There is no stepping-stone to wealth, no plan to get money so diabolical and dark, as the sacrificing of the faculties. Thus man, to amass filthy lucre, will stop at nothing; he will deceive his fellows by every wile he can imagine, he will make of religion a cloak to cover his crimes, and he will make laws to protect him in the performances of the most glaring vices. The spending of money seems to be misunderstood. Some men believe that money is only made, or should only be used for self-enjoyment, but under the pressure of the influence of getting money men have obtained wrong ideas of enjoyment. "Eat, drink, and be merry," is the motto by which many men are influenced. They live in affluence, in luxury, in worldly wickedness and crime, and no cost they esteem too great to secure these enjoyments. Such men will have to give an account not only of their own spending, but to a certain extent they will be responsible for the mispending of money by their fellows. Some there were who spent much money in the erection of hospitals and other places of charity, thinking thereby to heal the breach they had made in society. They should spend their money in the support of the suffering and the helpless; in a direction which will tend to the education and enlightenment of the people, and to the strengthening of the grand universal brotherhood. After the addresses collections were made, and the chairman announced that if the money received exceeded the expenses it would go to the infirmary.

Mr. A. Shackleton, of Keighley, will speak in the trance at half-past two and six o'clock on Sunday next in the Temperance Seminary, Oldham.

DOES DR. LYNN "EXPOSE" FISHING OR SPIRITUALISM?

We went one evening last week to hear the Royal Osborne Handbell Ringers take part in Dr. Lynn's entertainment at the Egyptian Hall, and though too late to witness the first part of his conjuring performance, we were in time to see him go through the reading of names on scraps of paper written by the audience. After he had returned several of the papers to the audience, and had therefore ascertained what was written thereon, he put leading questions, such as, "Who wrote a name in two words, beginning and ending with certain letters?" Some astonished gentleman would shout out, "I did." In this way Dr. Lynn elicited a considerable amount of information respecting the writing, besides knowing the words themselves. Though this may have

astonished those who came there to be amused at any price, yet it was extremely tedious to anyone who could see through the process. For our part, it was an exceedingly wearisome affair. We would much rather see Mr. Ogan do this part than Dr. Lynn. Ogan regards the whole thing as a lark, whereby not only the audience, but also Dr. Lynn comes in for a due share of bantering. Ogan's droll, ironical style is certainly amusing, whereas the serious prolixity of Dr. Lynn suggests the idea that the performer is making a fool of himself to such an extent as to excite disgust rather than amusement on the part of beholders. It seems quite incredible how the idea could have entered anyone's head that these stupid manoeuvres were in any way an *expose* of Spiritualism. As well might we say that bringing the globes of fish from out the cavernous depths beneath Dr. Lynn's shoulder-blades is an *expose* of fishing. Shall we not, in turn, have the fishermen coming up from the coast in multitudes, and dashing to atoms, with their boat-implements, those sparkling glass vessels containing gold-fish, which are used with such deceptive powers on Dr. Lynn's stage? We think they have got as much ground for opposing the conjurers as the Spiritualists have, and as for the labours of market gardeners and florists, the conjurer would have his audience understand that they are worthless, but that he can raise flowers to order in a few seconds. Indeed, if Dr. Lynn's opening sentences were logically analysed they would give no ground for the criticism of Spiritualists. He used the term, "so-called spiritual manifestations." Well! who called them so? Was it Dr. Lynn, or his manager, or junior newspaper reporters, or an ignorant public, or who? Dr. Lynn's antics may expose "so-called" spiritual manifestations, but certainly not *spiritual manifestations*, as recognised by everyone who has the least knowledge of such phenomena. If the honest fishermen can afford to let Dr. Lynn play with live fish without feeling touchy over it, surely Spiritualists need not be alarmed at an unknown individual—who even borrows the name by which he advertises himself—using with a qualification the term "spiritual manifestation." We know what it means—money; and, if it suited his purpose better to appear to ridicule theologians and scientists, the whole tenor of his announcements would soon intimate the fact. The performance on the bells concluded the evening, and appeared to give the house very great pleasure.

A PRACTICAL SUGGESTION.

To the Editor.—Dear Sir,—I observe in the last *MEDIUM* a very good suggestion made by the Rev. F. W. Monck respecting lending books as a means of making the truths of Spiritualism more generally known.

Another means has occurred to me, suggested by the tactics of the orthodox religionists, which I think, if properly carried out, would be very effectual in bringing the subject before millions of our countrymen. The plan I suggest is to form a fund to pay for the insertion of pertinent paragraphs in the weekly newspapers. These papers have a very large circulation, and being published on their leisure day are generally read all through by their patrons.

A paragraph inserted in a paper whose circulation is 500,000 would probably be read by 2,000,000 persons, the calculation being that every paper published is read on the average by four or five people. The subject would thus be brought before a class of readers that the spiritual publications never reach, and an interest excited, leading to inquiry, &c.

I shall be happy to give £2 to initiate a fund for the purpose suggested, and I invite others who have the cause of truth at heart to contribute to it according to their ability. I believe a few pounds spent in this way would produce a vast amount of good.

I don't know whether our good friend Burns could undertake the management of this matter; if so, I do not think it could be in better hands. If, however, his present duties will not admit of his doing so, I shall be happy to undertake the management of it myself—at any rate until a more efficient administration can be found.—I remain, yours faithfully,

ROBERT COOPER.

Eastbourne, September 1.

[We hope Mr. Cooper's suggestion, as well as his services in this matter, will be supplemented by similar action on the part of others. No better man could be found for this work.—Ed. M.]

THE JEWS AND IMMORTALITY.

Mr. Gardner, Newcastle, writes on some of the topics advanced in Dr. Sexton's oration on "Hades," and observes:—

"It may be true that the Sadducees rejected that doctrine, but they were a small minority among the Jews. The Pharisees and Essenes, who constituted the great bulk of the nation, were strict believers in angels and spirits, which is tantamount to saying they believed in a future state. We read in Acts xxvi. 8, 'For the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both.' Hence they defended Paul, and were also well satisfied with the interpretation of Jesus when he told the Sadducees that 'God was not the God of the dead, but of the living' (Matt. xxii. 32). In the 11th chapter of the Epistle to the Hebrews there is a host of notable men and women referred to, who are said to have been eminently swayed by a hope of immortality. The writer says they all died in the faith, believing they would inherit a better country—that is, a heavenly.

"Josephus, who was himself a Pharisee, tells us 'they said that all souls are incorruptible, but that the souls of good men only are removed into other bodies; but that the souls of bad men are subject to eternal punishment.' He says a good deal more concerning the faith of the Essenes in the same chapter ('Wars of the Jews,' book ii. ch. 8), which is quite sufficient, I think, to prove that the Jews were not disbelievers in a future state. But we have also a whole discourse on 'Hades' by this author, which indicates exactly what the Jews believed on the subject; and, whether it be true or false, it is conclusive evidence that the Jews believed in the future state."

It has been proposed that Dr. Sexton and others give a course of weekly lectures at the New Hall of Science, Old Street, St. Luke's, the headquarters of the Secularists.

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.	
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Six copies and upwards, in one wrapper, post free, 1d. each per week or 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.

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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.

SPECIAL NOTICE.

Lecturers and Investigators desiring further information may state their views 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, SEPTEMBER 5, 1873.

THE REV. W. F. MONCK, LL.D., F.A.S.

The service at Cavendish Rooms on Sunday evening last indicated, in a very certain manner, the peculiar powers which Mr. Monck possesses of interesting and moving the feelings of an audience. It must be remembered, however, that Mr. Monck appears on the platform more in the capacity of a preacher than a lecturer. His reading of scripture and passing comments thereon are extremely lucid and interesting; and, though the majority of Spiritualists would much rather listen to a more solid form of teaching than the preaching peculiar to the pulpit, yet there are those on the outskirts of Spiritualism who would be more attracted by the latter kind of advocacy. Mr. Monck is, therefore, more particularly adapted for interesting the religious world, and attracting it towards the investigation of Spiritualism than in enlightening the Spiritualists themselves. But this is exactly the kind of work which is wanted, and which we hope the friends of Spiritualism will see that Mr. Monck obtains facilities for performing. He is ready to receive calls to lecture and preach, and it would gratify us much to know that applications showered in upon him, and that a way was opened up for him to visit all those places where it is possible to get a meeting together, and let the movement and himself likewise have the benefit of his services. It must not be forgotten also that Mr. Monck is one of the most extraordinary mediums which the movement has developed. The reports which have appeared in our columns are ample testimony on that point; but Mr. Monck has a conscientious objection to accept payment for this extraordinary gift; so that there is a tendency either to its being restrained, or frittered away at complimentary seances on those who are already satiated with phenomenal experience. We would put the conscientious scruple in another form, and say that such a talent should not be placed away in a napkin, but should be put to use, and made to bring forth tenfold. This, in our opinion, is the view which the great Steward would take of it, rather than the excuse, "I did not like to put such a valuable thing into the market, and hence here it is as Thou didst give it unto me." But we have a solution for the difficulty, which we hope will meet equally the views of Mr. Monck and of our readers. Let them forthwith apply to him for the terms on which he will visit their district, and give a couple of Sunday sermons, and see if the neighbouring towns will take a Sunday each likewise, thus lessening the tear and wear of physical strength, and railway expenses. Having secured Mr. Monck for the Sunday, we have no doubt he would be easily induced to throw into the bargain a seance or two during the week; and by making a very judicious selection of sitters, numbering perhaps eight or ten, a work might be done in the way of conviction, and a gratification bestowed upon those who have not seen the more marvellous phenomena, which would be truly beneficial to the movement in various ways. With the seance, which might bring in considerable support from the better-to-do adherents to the cause, and the proceeds of the sermons, we think no committee need be under misapprehension as to seeing their expenses met in engaging Mr. Monck. To encourage them, we may state that on Sunday evening in a hall, which at its fullest holds just over 200 people, there was taken at the door a voluntary collection of £3 12s. 9d. Of course the matter requires to be represented to the audience, who, after Mr. Monck's sympathetic eloquence, are certain to do their best towards meeting the expenses necessary in giving them such a treat. Nor is it necessary that all of us agree with each of Mr. Monck's statements before we extend to him the hand of brotherhood, and give him a place of usefulness in this great work. We could not agree with him in his opinion of atheists and infidels under persecution, and we may say that God grants

the smile of his fatherly countenance to the unbeliever equally with the believer—ay, to the unjust as well as to the just. But Mr. Monck is much too good an implement to be laid aside because of these slight defects in grinding up. Let us put him to work, and the friction of use will brighten up the lustre of his powers, and as he has already said that he has renounced many of the precepts of orthodoxy, no doubt he will be ready to agree that the teaching may be extended, and with such candour and honesty we may fairly do our part in bringing about this pleasing work of development.

A SPECIAL NUMBER FOR WESLEYANS. "THE CLOCK STRUCK ONE."

Referring to our proposal of last week, to publish a special number of the MEDIUM for Methodists and Nonconformists of the same size and on the same terms as the "John King" number, we have received the following letter from Mr. R. Foster, of Darlington:—

I see you intend issuing another special number of the MEDIUM. Having been so well pleased with the "John King" number, put my name down for a hundred copies; and I will take another hundred of the "John King" number as well, as it is specially interesting to us at Farrer Street. I trust you will be as well patronized in issuing the next special number as the last, for it certainly has caused a number of enquiries to be made by many who were previously ignorant of the facts of Spiritualism. I am glad to see that Mr. Monck has come out so boldly to advocate the cause. The MEDIUM is excellent this week.

Mr. Thelwall writes from Hull:—

Your idea of a special number for the Wesleyans and other religious bodies is, I think, admirable, and a step in the right direction; for, after all, whatever we may think of their doctrinal views, we should not shut our eyes to the fact that they are the representatives of the religious element in the country, and they are, I think, in a measure, more open to receive the great and grand truths of Spiritualism (at least, many of them) from the fact that they, as a body, believe in the existence of a future state. What is wanted is to bring the matter prominently before them in the form you propose. If I can be of any assistance in the matter, I shall be glad to do my best materially and otherwise, if a committee can be arranged and a definite plan adopted. Is it necessary that the committee should be confined to London, or could there not be sub-committees in different parts of the country, to carry out the plans of the head committee in London? For my part, I see the necessity of waiving all questions of doctrine in this great work of spiritual enlightenment. In order to obtain the names of the different itinerant ministers, viz., Wesleyans, New Connexion, and Primitives, you will have to obtain the latest minutes of the three above-mentioned bodies; these you will no doubt be able to find in London, if not, let me know, and I will try to get them for you. You may put my name down for fifty, which you may either send me down, with a list of the names of the ministers, and I will enclose them in wrappers, or you may send them from your place, and I will pay for the wrappers.

We add nothing to these generous statements, further than that if we receive a good list of subscriptions we will not keep our friends waiting long for the number, but will go to press with it at once. We think this Wesleyan number may even do more good than the "John King" one, notwithstanding the immense benefit it has been to the cause. Local committees would certainly be desirable, but the copies for the ministers would be best sent off from London direct. Will our other friends write and state their views? We are asked—What about other Nonconformists and Churchmen? "The Clock Struck One" number would be quite eligible for all Nonconformists; and we can get up another special number written entirely by clergymen of the Episcopal Church.

The religious newspapers are becoming very anxious on the matter of Spiritualism, which is a cogent argument in favour of bringing out a special number of the MEDIUM for religious bodies. The *Weekly Review* and *Presbyterian Record* is the organ of the Presbyterian Church, and is a well-got-up fourpenny weekly paper, the size of page of the MEDIUM.

On Saturday week a young gentleman on the literary staff called at the Spiritual Institution, desiring information on the subject. He was furnished with books and documents, and in the evening we accompanied him to Mr. Williams's seance. The result is a "special paper," entitled "An Evening with the Spirits," in the last issue of the *Review*. He commences by giving an outline of the history of Spiritualism, and some of its theological teachings. Then his visit to the Spiritual Institution, and a very long and accurate report of what took place at the seance. Of course there are a few side-blows introduced, but the facts are stated so clearly and cogently that the writer deserves the cordial thanks of every Spiritualist. Those who desire to read this well-written article should procure a copy of the *Weekly Review* for their own perusal. As we go to press, Mr. Fitton writes for 100 copies of the Wesleyan Number. We have also to thank a Liverpool friend for a list of Wesleyan ministers.

THE SEAT OF THE SCORNFUL.—The official of the Liverpool Psychological Society to whom we alluded in a recent number of the MEDIUM has, we are informed, been expelled from the society. This course ought to have been adopted long ago, when it was first known that this ingenious individual was giving mock seances, whereat some of the phenomena of the spirit-circle were burlesqued. It is quite incredible to us that such a person should have been elected into the society at all, much less appointed to office. Certainly such an event would not have occurred if the members had had the real interests of their society and the advancement of the cause at heart, and we venture to say it could not have happened in any other society of a similar character.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

To meet necessary expenses £500 at least is required annually. Hitherto nothing like that sum has been subscribed, so that much responsibility and hardship have fallen on a few. Every Spiritualist is now proposing to "do something for the Spiritual Institution;" and, the augmented subscriptions now being received, are acknowledged with thanks. The following subscriptions have been received since our last list, which appeared in No. 175.

Mr. R. Ashworth, of Halifax, thinks every Spiritualist should have an opportunity of contributing something towards the Spiritual Institution, which he likens to the ocean full of life and action, dispensing the same to all parts. The representatives of the Institution he likens to rivers, and individual Spiritualists to springs, to feed and sustain that which is of so much use to them. His list is as follows:—

John Wilkinson, 1s.; John Blackburn, 6d.; Joseph Greenwood, 6d.; Robert Ashworth, 1s.; John W. Sunderland, 1s.; Benjamin Robinson, 1s.; Benjamin Bottomley, 6d.; John Woodhead, 1s.; Joseph Heward, 6d.; Jacob Somersgill, 6d.; A Friend, 6d.; Joseph Crowther, 6d.; George Blagbrough, 2s.; Richard Child, 6d.; William Spencer, 1s. Total ...	£ s. d.	0 12 0
Mr. J. Lamont ...	1 0 0	
Mr. D. Richmond ...	0 10 0	
Mr. John Curry ...	0 5 0	
A Friend ...	1 1 0	
Miss Ramsey ...	0 5 3	
Mr. Reynolds ...	0 2 0	
Mr. C. Gregory ...	0 2 0	
Mr. Bardett ...	0 7 0	
Mrs. Showers ...	0 5 0	
Mrs. Garnett ...	0 5 0	
Mr. E. Cameron, monthly Contribution from Leyburn Circle ...	0 16 0	
Mr. P. R. Harrison ...	10 0 0	

THE DIALECTICAL REPORT IN LIBRARIES.

In a short time a general movement will be inaugurated to place the "Dialectical Report" in all libraries. This work has been done to some extent already. Will those who have placed copies in libraries please to inform us of the same, to add to the list now being made of libraries who have already received the volume? Mr. Dandy orders a further supply of the Report, and says: "We are supplying the Manchester libraries—six branches—with two copies each, in the hope that they may lead someone to investigate the phenomena." If our friends will kindly report their progress in this work, it may stimulate to a more extensive distribution of this volume.

MR. MORSE AT GLASGOW.

On Sunday evening last Mr. Morse gave his opening discourse in the Trades' Hall, Glasgow, on the "Philosophy of Immortality." The audience is described as crowded, about 800 persons being present. Mr. Hay Nisbet presided, and the oration is reported in the *North British Daily Mail* of Monday, occupying nearly four columns, in the principal part of the paper. The following subjects are being treated by Mr. Morse in the trance state during this week in the City Hall Saloon:—

- Monday evening's subject—"The Facts of Spiritualism."
- Wednesday evening's subject—"The Science of Spiritualism."
- Thursday evening's subject—"The Philosophy of Spiritualism."
- Friday evening's subject—"The Value of Spiritualism."

Mr. Morse's visit to Glasgow has been perhaps the most successful effort he has ever made.

DR. SEXTON AGAIN AT CAVENDISH ROOMS.

The announcement that Dr. Sexton would speak again on Sunday evening was received with applause. The subject will be, "What is Truth?" Service to commence at 7 o'clock, at Cavendish Rooms, Mortimer Street, Langham Place, Regent Street.

Mrs. Berry has given up her Thursday-evening seances, that she may attend Mr. Herne's seance at the Spiritual Institution.

Mrs. CORA L. V. TAPPAN, the celebrated American inspirational speaker, has been invited to a meeting of welcome this evening, at the Spiritual Institution.

The meetings of the St. John's Association of Spiritualists were announced to be resumed last evening at their hall, 7, Corporation Row, Clerkenwell.

MR. WILLIAMS will return to London on Monday—he hopes in time for his evening seance. He will remain three weeks in town, previous to his departure for Holland.

THE Campanological physical-mediums are open to give musical entertainments and spiritual seances. Address, H. Gannev, 1A, Clifton Road, Maida Vale, London, W.

MR. HERNE gives seances at the Spiritual Institution on Monday and Thursday evenings at eight o'clock; also on Wednesday afternoon at three. Private seances as required.

HACKNEY.—Mr. Edward Hardinge announces that he intends giving a lecture on Sunday evening in the Lecture Hall, Goldsmith Row, Hackney Road. Subject—"The Truth of Spiritualism, and its Benefit to Mankind."

MANCHESTER.—Mr. Morse will deliver two discourses in the trance in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, September the 7th, in the morning at half-past ten, and evening at half-past six o'clock.

BIRMINGHAM.—Mr. William Jones, 4, Leamark Buildings, Oliver Street, has formed a circle on Sundays, to which he invites honest investigators. He urges working men to lay hold of Spiritualism, and it will prove a blessing to them. Our correspondent's health has been improved by intercourse with spirits.

TURE, FLOWERS, AND FRUIT BROUGHT TO A SEANCE.

To the Editor.—Sir,—Last evening Mr. Herne came in quite unexpectedly. He was shown into the drawing-room, and sat there with his youngest brother for some time, as I was engaged. I should say an hour after he came down, and before taking tea, a seance was proposed. My niece, self, and servant, with Mr. Herne and brother, went into the seance-room. No sooner had we taken our seats at the table, Mr. Herne going into the cabinet, than the spirit "Peter" called out that we were to prepare ourselves for a real garden party—no sham one, such as "Wallflower" gave us. We should have earth, turf, flowers, and fruits. He would begin by bringing the earth, and presently a shower of it came down, covering the table and one end of the room. Next came the turf in pieces, say a dozen, measuring about six inches square. Then came down flowers and ferns in great variety, followed by eight pears and seven apples. Two of the pears were written upon, "Granvel." Three cracknels were given, as the spirit said he did not provide for the boys; he did not like boys. Then he gave Miss Berry a toy jug of pewter. He kept up a lively conversation the whole time, wishing me to understand that he was doing this manifestation not by halves or shams. We were now desired to leave the room in order to enjoy the fruits he had brought. Tea being on the table, some partook of that and some of the fruit. After about an hour so spent it was proposed we should return to the seance-room; but no sooner had Mr. Herne entered the cabinet than he was assailed by "Peter" in a most violent manner, described by Mr. Herne as though every hair was being pulled out of his head; and at the same time "Peter" desired him to leave the room, and not take any more of my strength from me. Poor Mr. Herne was so frightened that he ran out of the house, and all my entreaties could not prevail upon him to return, and upon looking again for the plate of fruit, as I intended sending you some, they were all gone, even the two pears that were written upon, which I had intended for Mrs. Burns. I give you the time that Mr. Herne was in the house as nearly as I can, to show that it would have been impossible for him to have had all the above in his pockets. I sent you last night by his little brother several of the pieces of turf. You can judge the weight of them.—Yours faithfully,

CATHERINE BERRY.

September 3, 1873.

WHAT IS CHRISTIAN SPIRITUALISM?

To the Editor.—Dear Sir,—Will you kindly inform me what I am to understand by the term "Christian Spiritualism"? Do those who call themselves such believe in the doctrine of an angry God, who required that Christ should sacrifice himself upon the cross to atone for the sins of mankind? I am but a novice in regard to the truths of Spiritualism, and shall be glad—with, no doubt, thousands of others—to hear what those members of this Church who have had many years' experience have to say upon the subject I allude to. I take it we have no right to call ourselves "Christian Spiritualists" simply because we believe and practise, as far as we are able, the pure and holy teaching which Christ gave to mankind; if otherwise, then, as it appears to me, the Mussulman who practises the same may call himself a Christian likewise. Pardon my stupidity in asking these questions, but I must confess to feeling, in reference to this matter, uncommonly like the ship at sea without a rudder (as described so graphically by Mr. Monck), whilst listening to the addresses that gentleman has given on the last two Sabbath evenings; and hoping that you or some other correspondent will help me out of the muddle I am in with respect to this subject.—I remain, yours very faithfully,

T. L. HENLY.

5, Burlington Road, Westbourne Park.

[The matter is very clear to us. "Christian Spiritualism" is the personal opinion or individual conviction of the speaker who uses the term. Spiritualism proper is well ascertained facts and rational inferences therefrom, upon which alone the convictions of the Spiritualist are formed; and in teaching he adheres to the facts and the rational deductions, and keeps in the background his personal opinions, which are oftener the fruits of his ignorance than knowledge. Those who have been educated for years in the academy of opinion or dogma, and have lately taken to build on facts, have for some time great difficulty in expressing themselves in accordance with facts, but to get along have to fall back very largely upon opinion; and hence "Christian Spiritualism," which is a mixture of fact and not fact—that which is universal and demonstrable and that which is purely personal and imaginary, and may perish with the increased light of another day.—Ed. M.]

WE HAVE received an article from "Sartor," on "Spiritualism and Orthodoxy," which will appear next week.

DR. SEXTON'S VISIT TO MANCHESTER.—Mr. C. Reimers tells us of his visit to inspect Dr. Sexton's lecturing apparatus, and says:—"Dr. Sexton kindly showed me, with the assistance of a young gentleman, the principal tricks of the Maskelyne and Cooke performance, which were highly amusing, and struck me by their extreme simplicity, which called forth my admiration for the simplicity of an audience who would accept such a farce as an explanation of the grand problem! I feel strongly induced, and in fact this is the point of my writing, to draw the particular attention of my friends in Manchester to Dr. Sexton's visit to that city next month. I think no lecture, no seance whatever so important as his experimental oration, to clear the road of the annoying rubbish of the conjuring theory, at the same time affording a rare amusing evening." We hear that Dr. Sexton will be invited to deliver a course of lectures in Oldham soon.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—At the ordinary monthly session of the council, held last evening, the 4th inst., it was resolved to celebrate the third anniversary of the establishment of this association by an assembly of the members and friends at the rooms, 74, Navarino Road, Dalston, London, E., on Monday evening, the 15th instant. The proceedings will consist of short addresses, interspersed with vocal and instrumental music, by several members and friends; while various objects of considerable interest will most probably be on the table for inspection. The services of several well-known and respected friends of Spiritualism have been most kindly promised, while the loan of specimens of spirit-writings, drawings, paintings, photographs, or other articles of interest will be gladly accepted by the executive.—THOMAS BLYTON, Secretary.

A HINT TO A CERTAIN CLASS OF GRUBLERS.

(Mrs. Olive's Seance, August 27.)

It has often fallen to our lot to hear various expressions of discontent from the lips of those whose position in life was not, after all, so very uncomfortable, and who might, had they so chosen, have made themselves and others not only comfortable, but happy and joyous. Some one has suggested that this world is the hell of some other planet, for nothing could be so wretched and miserable as the existing arrangements of this earth; again, "cursed existence" is a phrase often used because our little island, and more particularly its chief city, London, being situated in a certain latitude and longitude, is apt to suffer from fogs, rain, and dismal weather. Has it never occurred to these unhappy-minded victims to ask if perchance this planet may not be as well or even better constituted than other planets for the development of man's mental, moral, and spiritual faculties, and that instead of being a curse it is a positive blessing to be placed here, to struggle with boisterous elements, and still more with much of positive wrong and evil? We think these grumblers might learn a lesson from the lips of "Dr. Forbes," who, on Wednesday evening, when asked his opinion how far this world was favourable towards the development of man's higher nature, replied that he knew a planet where sin was absolutely unknown, where from their very constitution they always did right, they could not do wrong, they did not even know what evil was. What was the result? When they entered the spirit-world, they had then to begin their moral education, and thus all the experiences of their earth-life was lost to them. The knowledge of good and evil, and the struggle after right, for right's sake, was a necessity to bring a strength and nobleness of character not attainable by other means. He knew also of a planet where they as invariably did wrong, being in a condition not much, if at all, above that of animals; reason, intelligence, and all spiritual faculties not yet being born in them. Surely after this our dear old mother earth is not to be despised. "Hambo" and "Sunshine" were the only other controls, the latter being particularly successful in giving many tests of a satisfactory nature to her visitors.

"JOHN KING'S" LIGHT.

To the Editor.—Dear Sir,—Last night I accompanied my wife to Mr. Williams's, 61, Lamb's Conduit Street. About a dozen persons assembled at eight o'clock. Half of them appeared to know each other, the others strangers. A circle was held in the dark, and all the company joined hands to prevent any trickery being practised. After a short time small bright lights were seen flitting about the room in various directions. A bell, musical-box, and other articles were carried about the room, and a heavy armchair lifted on to the table. The musical-box was wound up and started playing and certainly not by human hands. We were informed by the means of rappings that the spirit "John King" would try and show himself. A change was made in the circle, and Mr. Williams entered the cabinet and was bound to his seat. The company again joined hands, and the light was extinguished. Soon a voice said "Sing," and singing was indulged in, and the musical-box was again played. Presently a light was seen by all persons present, and the form of a man appeared in the light, said to be the incarnated spirit "John King," holding in his hands what is called his spirit-lamp. One gentleman likened it to a slice off the moon; to me it appeared in the form of a plano-convex lens—that is, flat on one side and convex on the other; about four inches diameter and two-eighths of an inch thick at the edge, and as white as snow, and gave off a white light. He held it flat in one hand, and placed the other in front of it, so as to shade us from its light, and said in a loud, firm, and clear voice, "Can you see me? Can you see me?" Most of the company answered, "Yes, John." I said, "I cannot see your features distinctly." He then held his lamp higher, and bowed his head over it, so that the light shone full in his face. Then we saw him very plainly. He came farther into the room, asked us to sing, and as many as ten verses were sung, he remaining visible all the time; then entered into conversation very freely with some of the company, but refused to be handled. He held up his lamp, and it appeared to be quite round; then wished us all good night, and laid his lamp flat in his hand, and as the light grew dim the spirit faded away before our eyes. Two other spirits talked with us, but did not make themselves visible. As I sat gazing at that spirit I could not help thinking how very correct his likeness was drawn that appeared in No. 175 of the *Messenger*. I think it impossible to have been done more truthfully, thanks to the artist, whoever he may be.

August 22, 1873.

[Mr. Wallace's testimony will be of some weight with the many who met the "Missionary Medium" on his long tour in the North.—Ed. M.]

PROOF POSITIVE.

To the Editor.—Dear Sir,—As I have never before troubled you with any details of wonderful physical manifestations, perhaps you will allow me to report a series of three seances, held under stringent test conditions, with Mr. Pagan-Egerton, of this town. There have been rumours afloat lately over the length and breadth of the country about the deceptive tricks of mediums, Mr. Egerton included, and it was chiefly to prove his mediumship and report that I attended. Some of your readers will probably know me sufficiently well to recollect that I am the friend of no person or party, but the exponent of truth and the deprecator of error. I have written in your paper on mock mediumship, and incurred the displeasure of the "unco' guid" Spiritualists of Liverpool; therefore, as I have an opportunity of vindicating the integrity of one of our best physical mediums, perhaps it will be received in good grace.

I had heard and read a great deal about matter passing through matter, and various other apparently wonderful phenomena, and when the spirits explained how it was done I could quite believe it. Our famous friend Gerald Massey has had the ring-test, and I cannot for a single moment imagine him to be deceived by tricksters. However, it has now happened to myself, and to those of my friends who may favour me with sarcastic or jocular epithets of ridicule I have nothing to say but *Veritas non est de ratione facit* (Truth cannot be destroyed by sneers).

Tuesday evening, August 12th, was the first session. Present: Mr. Egerton, medium; Mrs. and Miss Julia Martell, Mrs. Clara Morrison, Mrs. and Miss Cruise, Mrs. Jos. Clements, Miss Lizzie Williams, Miss Sally Williams, Mrs. Hutchinson, Mr. Weeks, Mr. Reibartson, and myself. Mr. Brotherton being a freethinker and a sceptic (as well as a medium), and myself acting as reporter, we were requested by Mr. Egerton to sit on either side of him and hold his hands, all other hands in the room being of course joined. I repeatedly asked if all hands were joined, and was answered each time in the affirmative.

First of all, on the light having been extinguished, we had very distinct raps, like those produced by knocking the knuckles on a hard surface. Then, after asking various questions, the table was raised several times bodily off the floor about a foot. A tray upon the table was then carried about, and several were struck upon the head with the table itself included. The table was oscillated in the air about a foot from the floor. I was violently struck on my head, and afterwards violently increased on my cheek as a kind of conciliatory recompense for my unwelcome violence. An umbrella was brought on the table, and I believe, everyone in the circle, some gently and others heavily. While "Jack Todd" was beating away at the other side of the table from the medium, Mr. E. made some jocular remark about someone being severely "whisked;" in fact, Mr. Egerton and myself were talking and commenting upon the manifestations during the greater part of the seance. A snivel from the corner of the room was thrown into Mrs. Mortimer's face. At my request my hat was brought from among a number of others on the top of the piano and placed upon my head. I conclude that "Jack" knew my hat from my influence. While firmly holding Mr. Egerton's hand Mr. Brotherton was favoured by having the chair put upon his arm & to ring-test, and shortly after I was favoured in a similar manner.

On Thursday, August 14th, in the same house (Miss Williams's, 55, Stafford Street), a large and somewhat sceptical audience assembled to witness these wondrous powers of the spirit. A sceptic who was placed next the medium had the ring (a very substantial iron one) placed on his arm while holding the medium's hand. While all hands were joined the table was violently beaten with the ring, which made indentations in the table-top. Raps were loud and distinct. I was in the outer circle, and the gentleman who held my two hands and placed his leg against mine heard very distinct raps in answer to my questions on the back of the chair before us. We were refreshed with delicious perfume when the remark was made that the heat was becoming oppressive.

On the Monday evening following, in the same house, the table was raised up in the air, and the raps were loud and distinct. The ring was placed on Mr. Brotherton's head. The manifestations were not so good as usual, owing to the fact that I arrived late, with time friends, and thus marred the conditions. How these wonders are brought about I can scarcely surmise; but it seems to me to be something at the other extreme from mortal anxiety and mortal effort.

Liverpool.

J. RICH. OWEN.

ORGANISATION OF A SPIRITUAL SOCIETY IN HULL.

At a meeting called at 42, New King Street, Hull, on Monday evening August 25th, 1873—present: Mr. J. L. Bland, Mr. Thos. Pawson, Mr. F. Morris, Mr. J. Graham, Mr. Twiddle, Mr. R. Rawson, Mr. J. B. Stow, and Mr. F. Leach—it was resolved unanimously that a society be organised to investigate the principles of Spiritualism, and the best derived from spirit-intercourse.

RULES.

1. That this Society be designated the Hull Association of Inquirers into Spiritualism.
2. That the Society be governed by a President, Secretary, and Treasurer.
3. That officers retire from office every six months, but are eligible for re-election.
4. That experimental seances be held weekly at 42, New King Street, on Monday evenings, at 7.30.
5. That all male members pay an initiation fee of 6d., and a further subscription of 3d. per week.
6. That all females become life members on the payment of 5d. initiation fee.
7. That any members allowing his contributions to fall in arrears beyond this period of four weeks, will be liable to be expelled from the Society.
8. That all strangers be admitted to the seances free of charge for the first time; and that it be the duty of the Secretary to read the rules of the Society to them, and after that to charge the fee of 3d. to every following seance, except they become members of the Society, when they will be entitled to visit all seances held by the Society during the week.
9. That all Spiritualists visiting from other towns be admitted to any of our seances free of charge.
10. That no alteration or revision of present laws shall be made except by a general meeting of members, properly summoned for the purpose.

(Signed)

THOS. PAWSON, President.
J. GRAHAM, Secretary.
JOHN L. BLAND, Treasurer.

GOWER STREET BATTLEFIELD.

Spiritualists.—Do you not remember the battles we fought against the anti-Spiritualists at the Assembly Room, 145, Gower Street, some three to four years ago? We held our ground. Since then our spiritual leaders, under the guidance of the Infinite, have been increasing the effective power of our army, and electing men of knowledge and platform skill to put us in battle array, and lead us on to victory over the common foe of God and man—infidelity—whether inside or outside of churches and chapels, their object being the conquering of all men, and forcing them to acknowledge the cardinal facts that "death is renewed life," and that those who we sorrow for as lost are the restless messengers to us of divine care.

We, as instruments of the spiritual Head of christian nations, having joyfully accepted Him as the leader of Britain's hosts, are prepared to move with Him in whom we live and move and have our mental being.

For rallying our comrades and for skirmishing against the common

we meet at Gower Street Assembly Room (145), close to the Metropolitan Railway Station, at half-past seven o'clock prompt on Wednesday, the 17th of September 1873. Let us be there to meet some of our old leaders and some of the new ones who will be present, and who will be prepared for action if the enemy appear in force. The meetings will be on four successive Wednesdays at the same hour. These meetings are only the skirmishing muster preparatory to an aggressive attack on all parts of London. We move to conquer. "God defend the right."

James Park, S.E. September 1, 1873.

Note.—To strangers we state that Gower Street Station is one of the six stations on the Metropolitan Railway, each an inlet for the inhabitants of the district connected therewith: Broad Street, with its twenty stations, is also close at hand, thus almost circling London.

AURIFEROUS SPIRITUALISM.

On the evening of April 27th, Mr. Lemuel Hillyard, 59, Grafton Street, Northampton, sat at a seance, when a spirit calling himself "Nabob" said, "Had I known you in earth-life I would have filled your lap with gold." Mr. Hillyard replied, "I wish you had." Then the spirit said, "I will send you some gold—some sovereigns." Mr. Hillyard answered, "Do, 'Nabob,' I hope you will." On May 2nd the following letter was received, enclosing £4 by post office order:—
"Mr. Lemuel Hillyard.—Dear Sir,—I send you enclosed a post-office order for £4 as a remembrance from an old friend who often used to attend your seances at Northampton about two years ago. I hope it will find you well. I shall visit you when I come next to Northampton.—In haste, yours truly, A. THOMSON. *Aberdeen*, May 1, 1873."

This arrival astonished some of Mr. Hillyard's friends who had laughed at the promise of the spirit "Nabob," made a few days previous. Though Mr. Hillyard did not expect to receive any money, yet he regards the post-office order as a fulfilment of the promise, as he has learned that a friend of his in spirit-life impressed the sender.

THE "DIALECTICAL REPORT."

The greater portion of the cheap edition of this work has now been distributed, and the heaps of letters and demands for practical instruction which, like a return wave, flow in upon us, show that the "Report" is doing its work well. By our kind friends who so liberally subscribed for it the book has been received in a very handsome spirit. Expressions of their appreciation have come in numerous letters, to give publicity to which would very much encroach upon our space, which is always so crowded with such a variety of important matters.

Mr. Blyton, secretary of the Dalton Association, thus writes:—"The supply of the 'Dialectical Report' came duly to hand per our late president, Mr. Thomas Wilks, and the appearance of the work is, indeed, very creditable, which will without doubt go a long way in inducing a ready sale, notwithstanding the great value of the literary matter."

Mr. E. Foster, of Preston, also has a word of encouragement for us. He says:—"I am glad to be able to state that the recipients of the 'Dialectical Society's Reports' are much pleased with the workmanlike manner in which they are brought out, and hard to please must be he who has anything to say to the contrary."

SPIRITUALISM IN TOTTENHAM.

To the Editor.—Dear Sir,—On Tuesday evening last, the 26th ult., I had another seance with my friends at Tottenham, with two additions to our circle, and although we had some good table movements and tests, yet, on the whole, the seance was not as successful as our former one, reported in the *Medium* of August 1st. One spirit manifested through the agency of the table and alphabet, giving the name of "Sarah Bunson." She was immediately recognised by three of the circle. She said that she "passed away" on the 8th of April in the present year. This fact remains to be proved, as she has not been seen in this locality by the members of the circle for nearly four years. Whether it was imagination or not I cannot say, but some of our party saw lights when the room was dark. I did not see any myself. I hope soon to have something better to report if we go on increasing the number of inquirers in the surrounding district.—Yours faithfully,

August 28th, 1873.

J. BAILEY ORRICK.

THE CAMPANOLOGICAL SEANCE.

On Thursday evening the most densely packed seance which we have attended was held at the Spiritual Institution, 15, Southampton Row. The occasion was for the purpose of giving a benefit in aid of Mr. Cogman's Institution, 15, St. Peter's Road, Mile End; and the campanological mediums came freely forward and bestowed their services gratuitously. The interest in Mr. Cogman and these mediums was so great, that without any advertising, further than a passing notice in our columns, an audience numbering about sixty persons assembled. They were—as the spirit "James" said during the evening—packed like sardines in a box.

Before the doors were closed, Mr. Burns expressed his pleasure at seeing so many people come forward to support such a good object. At the same time he warned them not to expect anything extraordinary by way of phenomena, as it was not an occasion for scientific investigation, nor for the enlightenment of the sceptic. The manifestations were, indeed, a secondary matter; and the powers of the mediums should, on no account be estimated by what would take place under such disadvantageous circumstances.

The campanological mediums, assisted by Mrs. Berry and other friends, then formed a circle around the table in the back room, when the spirits gave directions for the proper placing of the sitters, and also decided that the seance should take place in the back room. Those in the front room crowded themselves together as near to the back room as possible, and as soon as the light was out the voice of "James" was heard distinctly by all. The circle sat under test conditions, but there were so many persons standing about, that what took place cannot be quoted with authority. Yet, we are thoroughly convinced that the phenomena, which were plentiful, were entirely genuine. Various

objects were brought from the mantelpiece and placed on the table, the tubes were used, the concertinas played, and lights were seen repeatedly. The mediums were searched before the seance, and yet one of their musical bells was heard during the darkness. Mr. Ganney had found it impossible to count them before he left, as the spirit took one away and replaced it again. In the front room a seance was going on simultaneously; for, Mrs. Guppy, sustained by Mr. Henderson, Miss Houghton, Colonel Greek, and a host of friends, seemed to give the spirits considerable power to manifest. Miss Houghton was told by a spirit that her shawl had been carried into the back room; and, on a light being struck, it was handed to her from near the back window. A pair of tongs was placed in Mr. Burns's hands as he sat in the middle of the room, and later in the evening the heavy arm-chair on which Mrs. Guppy sat was taken up and placed, over two rows of sitters, in the lap of a lady. The small table was similarly transported, and the ornaments in the fireplace and some artificial flowers sustained considerable damage. Of course, those who sat in the circle in the back room were very much more impressed by the proceedings than the rest of the company. Altogether, the manifestations were much better than we could have expected, and indicated in a most convincing way the great power which these mediums possess.

Mr. Cogman realised a handsome sum towards the support of his Institution, of which he stood very much in need; and he desires us to express his thanks to those who kindly came forward on that evening.

SPIRITUALISM AT BURY.—On Sunday week three addresses were delivered in a trance state by Mr. Wood, an operative mason, of Halifax; morning and afternoon in the hall of the Happy Home Temperance Society, and in the evening in the Temperance Institute. In the morning the chair was occupied by Mr. Toothill, of Ainsworth, who opened the meeting by prayer and reading a portion of sacred writ. The spirit who spoke through the medium was announced as that of "Theodore Parker." In the afternoon the chair was occupied by Mr. J. Ainsworth, of Bury, who briefly addressed the meeting. He said if there were any truth in spiritualistic agency he was anxious to get at it. After having given the address, and while the chairman was explaining some matter to the congregation, the spirit took leave of the medium. Thereupon the chairman wished Mr. Wood to make a few observations, so as to convince the audience he was not endowed with any oratorical powers. After considerable persuasion he was prevailed upon, and his remarks were something after the following fashion:—"Well, I durn't know what to talk about neaw aw am up, for hevn't bin us't to talking. Aw ne'er were brought up to school, for aw coen't write my own name, un that's about as much as aw coen say." After Mr. Wood had sat down, the chairman asked if there was anyone present who had known Mr. Wood for any period of time, and would testify as to what they had seen, when a Wesleyan local minister rose and said although he did not thoroughly endorse the principles of Spiritualism, he had seen Mr. Wood do many things which he could not do without some kind of agency. He had seen a kettle placed on a very hot fire and boil in a very few minutes. Mr. Wood, when entranced, had placed his hand between the fire and kettle, and held it there for twenty-five minutes. The speaker thought it was utterly impossible for a man like Mr. Wood to give addresses as he did unless there was some kind of agency brought to bear upon him. In the evening, at the Temperance Institute, the medium was entranced by the spirit of "Ernest Jones." The subject of the discourse was, "Is it lawful to do good on the Sabbath day?" The attendances were large, and at the conclusion of each address questions were put and answered.—*Bury Weekly News*. [Is there not some error in the statement about the kettle? Who can give us the facts?—Ed. M.]

PROGRESS IN THE EAST.—Although spiritual associations in the East of London have not heretofore exhibited that continuity of associative effort which is a *sine qua non* to success, yet we find numbers of isolated workers in the cause—groups and families—producing phenomena and enjoying the solace of spiritual truth among themselves. Of these the only recent change of residence we know is that of Mrs. Ayers, who has removed to No. 45, Jubilee Street, Commercial Road, E. The circle held there—generally on Wednesday evenings—is at present progressing in development, so that the mediumistic power cannot be very well defined as yet. We are glad to see that Mrs. Ayers—notwithstanding that she has suffered professionally at the hands of persecuting bigots—is bold enough to display the *Medium* in her window for sale, and in that way she is getting new subscribers. Such an example ought to be imitated.

Earth Life is the title of a monthly periodical, the first number of which gives instructions how to prepare phosphorus—a "vitalising food"—and by its use preserve health in many cases where without this medicine no relief could be afforded.

ANDEST SPIRITUALISM.—People affect to deride Spiritualism, many of whom themselves have dealings with a familiar spirit. This is the spirit known in many circles as "Old Tom," who usually under that name communicates by taps.—*Punch*.

Some parties in Liverpool are collecting in various parts of the country a guarantee fund to enable them to invite Mr. Gerald Massey to give three lectures on his way to America about the middle of next month.

Junius has adopted a "Spirited Suggestion" as the subject of a cartoon. Someone said, "Mesmerise the Claimant, and take his evidence in that state." *Junius* has the stout party floating in court amidst accordions, tambourines, bells, &c., and a group of lawyers round the table tilting out responses to their questions.

A BONUS of £5 is offered by the advertiser, a young, educated, and business Man, to anyone whose influence will gain him a light, suitable, and permanent *home-life* SITUATION. Good references.—Address, F., "Bonus," 10, Russell Place, Bristol.

SITUATION WANTED as Secretary, Librarian, or confidential Messenger, by a gentlemanly young Man of literary and Spiritualistic experiences. High-class editorial and other references.—Address, A. B. C., Holbeach Drive Box, Peterboro'.

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

SUNDAY, SEPTEMBER 7, Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Dr. Sexton will deliver an oration on "What is Truth?"

MONDAY, SEPTEMBER 8, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advertisement.

WEDNESDAY, SEPTEMBER 10, Afternoon Service at 3 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.

THURSDAY, SEPTEMBER 11, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

FRIDAY, SEPTEMBER 12, Oratorical and Musical Entertainment, at 8 o'clock.

SEANCES IN LONDON DURING THE WEEK.

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

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

Mr. Williams. See advertisement.

TUESDAY, SEPTEMBER 9, Seance at the Temperance Hall, Tyssen Street, Bethn Green Road, at 8.

WEDNESDAY, SEPTEMBER 10, Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.

THURSDAY, SEPTEMBER 11, Dalton Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalton, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association, 7, Corporation Row, Clerkenwell, at 8. Free.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPTEMBER 7, 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.

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

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

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

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

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

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

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

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

MORLEY, Mr. E. Baines'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.

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

BISHOP AUCLAND, at Mr. Faucitt'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.

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

ROCHDALE, River Street Hall, afternoon and evening.

BIRMINGHAM, at Mr. Perks's, 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 8 o'clock.

MONDAY, SEPTEMBER 8, HULL, 42, New King Street, at 7.30.

TUESDAY, SEPTEMBER 9, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, SEPTEMBER 10, 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.

OSBETT 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 11, BOWLING, Hall Lane, 7.30 p.m.

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

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

BISHOP AUCLAND, at Mr. Faucitt'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 12, 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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Care is taken to meet individual requirements. Pupils are specially prepared for the University and Civil Service, also for the local and other Examinations.

The highest attention is paid to the physical and moral, as well as intellectual development of the pupils; and every effort is made to secure their comfort and happiness.

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