

# THE MEDIUM AND DAYBREAK.

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

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[PRICE ONE PENNY.]

## PRENTICE MULFORD'S LECTURE.

ENTITLED, "WHAT THE MOUNTAINS TAUGHT ME."

From Mr. Prentice Mulford's lecture at the Cavendish Rooms, on last Sunday evening, we make the following extracts:—

### OPINION IS NOT FACT.

I do not expect of you to accept the opinions I may advance. Six months hence, I may turn about and combat them myself. I hold an idea as I do a garment—when it wears out, I exchange it for another. I do not care to go ragged for the sake of consistency. I do not care to imprison myself in an opinion, a creed, a book, or even a prejudice. I find in the world a great deal of opinion written and spoken, which is often unhesitatingly swallowed as fact. We laugh now at much that was called learning even fifty years ago—simply opinion mistaken for fact. Books have taught many absurdities. In theology, for instance, that a hooved and horned Devil was the author of all evil; in medicine, that calomel and the lancet were sovereign remedies for almost every ill; in politics, that the duty of the subject was simply to obey. Professors would not once admit a science called chemistry into Oxford. A professor once wrote a treatise to prove that the Atlantic could not be crossed by steam power. He proved it. One of the first steamships which crossed bore his pamphlet to America. *Then the professor himself with another man's wife*

There is a power which makes all books, which is greater than all books, which is eventually to outgrow all books—that is, mind. Of this you and I have our share. There is a book from which all other books are copied—that is, the world, the universe, men, women, nature, God. That is always open to us; its pages are endless; the story grows more wonderful and thrilling as we advance.

### NOT A REFORMER.

I am not a reformer—except in the reformation of myself. I deem that the world will be reformed when men and women reform themselves. And this, knowingly or unknowingly, all are doing. I am not vexed with humanity because it does not progress fast enough. The machinery of the universe is working well. I have as much as I can do to keep my own little department oiled, bright, and in tolerable running order. If I do evil, evil, by the suffering it brings, will push me sooner or later, in this world or the next, in the straight and narrow path of goodness; if I do good, goodness, by the happiness it brings, will continually tempt me to do better. So "all things work together for our good."

### NOT A SAINT.

I am not a saint, to tell you how good I am, or how good you ought to be. I do not care to be a saint. If a man strikes me on one cheek, I would rather strike him back than turn the other, and thus perhaps teach him to do unto others as he would be done by. When Christ curses the fig-tree, and scourges the money-changers from the temple, he is to me simply an angry man. I am glad he is so. Had he not been possessed of some of humanity's faults, never could he have sympathised with humanity.

### THE REAL LIFE.

Years of solitude passed in the sierras of California taught me to live. They taught me the folly of trying to reach heaven by any Babel-tower of hoarded wealth. They taught me that confusion and care only come of undue accumulation. While ever relying on myself—while ever making

a reasonable provision for the immediate future, they taught me to trust more fully in God and his unseen ministers; they taught me that existence was made for rational enjoyment; and that to the man who really trusts in that Infinite Power, of which we are all parts, oceans, seas, lakes, rivers, plains, mountains, skies, clouds, sun, stars, trees, flowers, birds, crowded cities, and desert wastes, all cry to him, "Enjoy!" The mountains and the sea are the fittest places where one may renew his covenant with Deity. One, there, needs no other company. Babble, there, of trivial things, is blasphemy. The soul peers farthest into the infinite when alone. As age whitens men's hairs, so does the eternal snow the Sierra summits. They do not fling their thunder about with short, sharp report. They are too dignified for that. But during the long summer afternoons they mutter to each other in low voices, dying far away in the distance. They seem brooding over past eternities, and whispering of a time before our present sun and system was; of a time beyond all thought or speculation, when nought existed save the great I AM.

They taught me that custom, and prejudice, and pedantry, and learned men who have not yet learned to become as little children, are ever endeavouring to impose restrictions to the grandest life, liberty, and genius, always saying, "Thus far shalt thou go, and no farther!" We must not sing so sublimely as Homer; we must not promulgate a philosophy so profound as that of Aristotle; yet the command has been given, Let there ever be more light. In every age an ocean of newer, fresher thought bursts in upon us, and sweeps their puny barriers away. Destiny bears individuals toward new faiths and beliefs as irresistibly as the Amazon floats the shallop toward the sea. Those who set their oars against the current still go with it; those who resignedly drift are borne past the sublime, the beautiful, the ever-changing coasts of time. Existence becomes a waking dream of bliss; the music of their souls floats from barque to barque.

Such is the life—the true life—of the world beyond. There, every existence is to be a song, a poem. Here, at intervals, we may hear only the louder, the coarser strains. There, we shall be completely in tune, and shall lose not a moment of our thought-melody, and it is then that "a thousand years become but as a day; a day a thousand years."

All may not sing aloud; silence for most souls is God's most appropriate worship. Words, after all, are but clumsy vehicles for carrying thought, or rather baser metal to which the golden coinage of heaven must be turned ere it passes on earth. We are all, as it were, makers of this life, and givers of it to each other. The more I can enter into your life, if it be happy and cheerful, the more do I enjoy mine; the more you can enter into my pleasures, the more enjoyable are yours; and there are countless millions of souls so to enjoy through eternity. "In my Father's house are many mansions," said he of Nazareth; and I believe that every soul is for a time a mansion, a pleasure, a rest for some other soul.

It is a life not taught in college or university. Our age admires, and almost worships genius. It essays its manufacture, but it fears still to trust any part of its children's education to Nature—to God. Send your boy to school; pass him through the university; cram him with dead rules and dead languages; stimulate and cultivate memory at the expense of every other faculty; bind him to traditions, whose souls have fled; fill his brain with borrowed fire; command him to see, to think, to reason, because others have so seen, thought, and reasoned; start him in the ruts worn for centuries by pedants; smother the fire within him by the dead ashes of past opinion—but he does not yet live!



## CREED.

They taught me a creed. I believe in all mankind; I believe in the innate and ultimate purity of every human soul; I have faith in all mankind. If I have not faith in man, how shall I have faith in God; for are we not all the tabernacles of the Holy Spirit? And so I believe even in bad men and bad women, and scamps and vagabonds, and outcasts and black sheep. Some good is in all. Total depravity is as impossible as a total vacuum. Down, down, down among those we term the vilest, there is a little of the heaven of Divinity; in time it must leaven the whole lump. I will trust these people; I will trust them though they deceive me time and time again. I will look up in their faces with that implicit confidence in their God-nature, which to some seems simplicity, and say, "I trust you; I believe in you. You must be good either in this world or the next, for goodness is happiness." And whilst acknowledging in the present the possible necessity of bolts and bars to protect us against the blindness of sin, I believe that my simple faith and trust in humanity is far more powerful than these to melt the iciness in hard hearts.

And this simple faith in man's goodness is keener to detect evil deceit and motive in men's hearts than all our craft. If I am for ever weaving my webs of policy, I shall eventually be entangled in them myself. If I persist in looking into men's hearts only through the microscopic magnifying glass of cynicism, I shall only see therein the distorted image of evil to the exclusion of the good. "Treat every man as a rascal until you prove him honest," says Ben Franklin. A villainous maxim. It would make of community only a grand force of social detectives all on the watch for each other. Having faith in nobody, we have no faith in ourselves. I won't build my temple of happiness on any such cold, isolated, selfish, suspicious sands of distrust. I will build it on the rock cemented firm by love, faith, hope, trust; and then it shall endure when the rains descend and the winds blow.

## EVIL.

I believe even in evil. It is the raw material out of which good is made. Evil may be the hurricane, the tempest, the storm; good is the same element playing in ravishing strains over the strings of the Aolian. Evil is brimstone and phosphorus, and inflammable material. Good is an opposing element—say sand-paper. Strike one against the other, and we have light and warmth; and so even matches help make our heaven, although they may not be always made there.

## GOOD ROOTED IN EVIL.

Out of the greatest evil comes the greatest good. Nothing like a visitation of cholera to teach people cleanliness. Wars quicken the pulse of nations. A wonderful increase in books, newspapers, and magazines came along with the great American war. Why? Because thousands, before comparatively listless, became anxious to know all that was going on. Once when people begin to want to know, and they never stop wanting. Every man must be more or less of a devil before he can be an angel. The bigger the devil, the bigger the angel. I trust to be an important and influential angel in the other world. I hope occasionally to exchange places with St. Peter at the celestial gate. And when I do, I will hold it wide open for the black sheep. And when there comes along one of my clerical brothers with prayer-book, gown, and bands, I will say to him also; "Pass in; but you will find some very bad company inside!"

## HOPE.

What the world needs now is more hope. We have been long enough told that we are bad. We have been threatened with all sorts of punishment long enough. We want to know of the good in us. We want to be assured of our heritage of happiness eternal. We want to know how this vale of tears is to be turned into the New Jerusalem.

## A GOOD TIME COMING. POWER OF WILL.

There is a good time coming for us all—for every human soul. There is a time coming when there shall be known no such thing as failure. Failure will be only an incident of effort. Well was it said that in the bright lexicon of youth existed no such word as "Fail;" it is now to be added that the youth of the Spirit is eternal.

There shall be known no such thing as failure, either, in any effort for reformation—in the conquering of appetite, vice, weakness. Hell is said to be paved with good intentions. Doubtless it is; it is to be added, however, that the road to heaven lies straight through hell. Every resolution broken is an additional stone laid down in that mire—an additional step in the stairway upward; because every exercise of will strengthens, be it ever so little, that will, just as exercise strengthens a muscle—with this difference: there are limits to the strengthening of the physical; there are no bounds to the strengthening of the mental. A resolution, kept but for an hour, adds, be it ever so little, a strength to keep that resolution again, and for a longer period. So will build itself up for eternity by slow accretions, like those of the coral islands. Eventually it will raise itself above this stormy ocean of temptation and failure; it will cease being over-swept by waves of excess, appetite, and passion; it will lift itself into the sunshine of happiness and peace; verdure shall crown it; the birds shall come and sing upon it.

This is the grandest, the most beautiful, the most hopeful lesson yet to be learned by humanity. I know it. I have tested it. "How many times are we to forgive a brother?" asked they of the Christ. "Seventy times seven," and seventy times that.

## NO MORE CROSSES.

There is a time coming for each and every individual when there shall be no more crosses to take up. For all our crosses shall have turned to crowns. Not but there shall be trials and conflicts. But we shall learn better how to use, to husband our power to meet them, and in going forth to meet them ours shall be the exhilaration of power. For when we are full of power the exercise of that power in any direction is a pleasure; I care not whether it be in sawing wood or writing philosophies.

## MINDS TRAINED TO RESTLESSNESS.

One of our grand nineteenth-century troubles is exhaustion. What we call civilisation demands too much of us. It makes the conditions of life too hard. Too much action, too little repose. Waking dreams and reveries rest body and soul. They fit us for more vigorous action. If you would have perfect crystals, the solution must remain in perfect quiet. Beautiful sentiment must be precipitated from the calm, clear, serene brain. Our American cities are full of energetic but feverishly restless business spirits, who daily drag exhausted bodies to their work. Artificial strength and artificial rest are bought at the grog-shop and saloon. We have too many cares. Many a lady of fashion at times secretly envies a tribe of our American Indians, who in the morning stick their heads through a hole in a blanket and consider themselves dressed. Many a weary housekeeper envies the turtle who carries its roof on its back. When civilisation travels, it encumbers itself with a train of trunks and band-boxes as long as the tail of a comet—all cares; all subtractors from ease and happiness. Everyone has a hope of future rest. Every business man has a dream of some time when he shall retire from work, and lie down in clover and rest. But when that time comes, and he lies down in his clover, he finds he cannot rest. He is not trained to repose, to reverie. He has trained himself to restlessness. He must be ever stirring, until both mind and body are completely exhausted.

## CRYSTAL PALACE SPIRITUALISM.

The performances of Messrs. Maskelyne and Cook occupy the attention of some of our correspondents as well as those of other papers. Amongst others, we have received the following letter:—

Str.—Mr. Enmore Jones has widely circulated a statement to the effect that the Maskelyne and Cook performances at the Crystal Palace are "not equal to the ordinary Christmas pantomime transformation scenes," and that "there was no stranger on the stage to observe and report to the audience as to the usual side-scene appliances to produce effects;" although in the same letter he admits that he himself "was allowed to be on the stage." I saw him take his seat in such a position as to command a view of what was going on before and behind—and, in fact, all round the cabinet; and yet Mr. Maskelyne escaped therefrom without Mr. Jones's cognisance. This feat Mr. Jones calls "very clever." He also says he "found out how a part could be effected, the other part he could not, but thinks that if he could steadily attend a few times he could find out all." Did he do so? He was certainly publicly invited by Mr. Maskelyne to do so, and the audience responded by calling out for Mr. Jones, but he made no appearance. Why is this? If Mr. Jones would confine himself to facts, and spare his readers needless, not to say impertinent exhortations, his lucubrations would certainly be more instructive, and at the same time less offensive, by being less egotistical and dogmatic. Is it because he is virtuous that there are to be no more cakes and ale? What can he mean by the impossibility of conveying instruction without a "creed"? "Modern creeds," he thinks, extinguish "the light," just as dark seances evolve "devilry." But he ought to know that it is at dark seances that have been produced direct spirit-writing and drawing of the most unexceptionable character; which, if indeed specimens of "devilry," contain quotations from Scripture, and moral admonitions perhaps quite as edifying as those which Mr. Jones is in the habit of advancing. Instead of dogmatically denouncing dark seances, let us rather advocate perfect freedom of action in our investigations, as well as perfect freedom of thought and opinion in religion, feeling assured that fear and bigotry are the opponents of progress.—Yours for truth,

FREELIGHT.

Mr. Enmore Jones, in a letter to the *Norwood News*, says:—

It seems my letter in the *Norwood News* respecting the falsely called "Spiritualists' manifestations and other illusions" created an excitement; I followed that letter up by offering to the authorities of the Crystal Palace to give an oxy-hydrogen exhibition for four days on the Facts and Phases of the Supernatural, if they would pay the expenses out of pocket; and give a donation of ten pounds to the Railway Servants' Benevolent Fund. The reply was—"Your suggestion is excellent, and one which we would not be unwilling to entertain were dates open, which at present we regret to say is not the case;" so I must rest in peace.

Mr. Jones concludes with the following considerations:—

The M. and C. seance was simply a piece of the usual buffoonery, by which nobility of intellect or of sentiment is mimicked by caricature or parody. It gives a living to that class of men, at the cost of the great and the good. On the stage were no watchers to report appliances, as would be at a real seance. No accession held by the valve and alone, and songs *mentally* asked for played—thus: "Ye banks and braes, Should old acquaintance be forgot," "Last rose of summer," &c.—as I have often seen and heard. No music-stool floating from the harmonium



towards the sitters, and rising in the air, making obeisance to the Bible on the table we were sitting at; as has been done at my own home at Enmore Park, in the quiet of domestic life, and in the presence of my own family, teaching us the lesson that music is the servant of devotion. I stay my hand. Thank God special providences are in action for families trusting in Him. Renewed life at flesh-death has now for seventeen years and more been to me and mine attested by signs and wonders. Caricature, parody, bluster, cannot erase from memory the evidences I, and many others now residing in Norwood, have had, that the intelligent power we call God works through ministering ghosts, and that the new thing called "Spiritualism" is as old as history.

"Spiritualist," writing to the same paper, seems to think that these performers are mediums. We give the closing paragraph:

Surely Mr. M. here proves too much for his assertion against Spiritualism. Was there ever yet a conjurer who, "without traps and other usual means of deception," and "without the aid of any confederate," could pack himself in a box barely large enough to hold him, lock himself in, canvas it all round, tie it up outside with strings, leaving no aperture of escape, and then cord it outside of all with rope tied round it with many knots? And yet this is what Mr. M. can undoubtedly do, in any private room where neither confederate nor trap-door is available. Let your correspondent ponder this fact, and furnish, if he can, a feasible explanation.

The Davenports, as Mr. Maskelyne well knows, were so ill-treated by their audiences for assuring them that they could give no explanation of the *modus operandi*, which, they said, was beyond their control or manipulation, having their cabinet broken to pieces by ignorant and excited mobs for what was deemed "evasion and reticence," that he, Mr. Maskelyne, wisely for his worldly interest and comfort, doubtless, deems it more prudent to exhibit himself as, in all respects, a merely clever conjurer; but if investigators will accept this statement as a satisfactory exposition of so-called spiritual phenomena, I submit that the weakness of credulity is not wholly confined to the much-abused and despised

SPIRITUALIST.

#### PHENOMENA IN THE LIGHT—RING-TESTS.

We have received much correspondence on phenomena which have recently occurred at Mr. Williams's seances, but can only find space for brief extracts. From the following letter, which we give unabridged, it appears that the spirits have taken the iron ring from off Mr. Williams's wrist:—

SIR,—A remarkable seance with Mr. Williams, at 61, Lamb's Conduit Street, is worth a record. Dr. Speer and I went on the spur of the moment, and found Mr. Williams disengaged. We sat in the back room, and, as it was a bright day, the light penetrated sufficiently to make objects in the room clear to observant eyes. Peering round, as my eyes became accustomed to the dim light, I saw a chair suspended over Mr. Williams's head. It remained some four or five minutes in the same position, and then was placed upon the table. I have not before seen an object suspended in the air so high and so long in the course of a considerable experience. We attempted to darken the room, so far as to exclude the bright pencils of light which penetrated, and joined hands round a corner of the table. I sat at the end, holding Mr. Williams's left hand and Dr. Speer's right, Mr. W. and Dr. S. joining hands over the table. Before doing so, Mr. Williams had shown us a small ring which was fixed upon his wrist. It had been placed there, he said, at a seance some time since; and you have noticed in the *MEDIUM* the fact that it was upon his wrist. I examined it carefully, and found it to be a soldered ring, which would not pass over his hand by any means. It was physically impossible to remove it, except by filing. On the table, in addition, was a thick iron ring, which I tested and found sound. We sat, then, grasping each other's hands with a resolute grasp. Under these conditions the medium was much convulsed, and a sharp sound was heard, as of something metallic falling on the table. It proved to be the ring from Mr. Williams's wrist. Very shortly afterwards the large ring, which was in our midst on the table, fell upon Dr. Speer's hand, and was passed on to his arm. I asked them to keep hands joined until I got a light, and I carefully searched for any duplicate ring or evidence of unfair play. I found none, and I believe there was none. It was the most convincing and satisfactory ring-test I have ever seen.

M. A.

We take the following extract from a correspondent's letter as to what occurred at a recent seance:—

The company asked "John King" if he would like rings made of any other metal. In his reply the spirit alluded to the ring which Mr. Williams has been for some time wearing on his wrist. He said, "I am perfectly satisfied with the sort of rings I have got;" for Mr. Williams is still wearing the little ring on his arm, not being able to get it off without resorting to a violent process, and so is patiently waiting till the spirits who put it on take it off themselves. At present speculation is rife as to what sort of legerdemain trick or Maskelyne-and-Cook dodge could possibly account for the placing of a solid iron ring, evidently still in the condition in which it was originally manufactured, on this medium's arm, when his hand is much too large to admit of its passage over it.

Another extract:

"Peter" on a former occasion stated, in my presence, that he had been an acrobat in India, in the Madras Presidency; and in a conversation with an officer present who had served out there, he used some Hindostani expressions, which I, having also served in that country, at once recognised and understood. The seance ended with an excellent test by "Peter," Dr. — asking him to put out his arm from the centre window just before he opened the door. This "Peter" did; and the door of the cabinet being opened suddenly within three seconds from the appearance of the white arm, the medium, with his two arms in his black coat, was displayed to the eyes of the whole company, seated in his corner, entranced, and with each hand still tied down at each side as he had been left, and the knots the same.

At another seance "Katey" conversed and shook hands with several of us. "King" stated distinctly that this was his wife, and not his daughter "Katey." I remarked much additional power while she re-

mained; yet, when she was speaking through the tube to a gentleman in the outer circle, she dropped it on the floor, and then, taking his hand, she lowered it down to the tube, when, on his laying hold of it, she took it out of his hand, and politely said, "Thank you." Thus it would appear that spirits find it easier to lift such an object from any position higher than the floor than from the floor itself. And it is interesting to observe that "Katey's" act in this case coincides with A. J. Davis's statement in "Philosophy of Spiritual Intercourse," that he had observed, when his attached friend "James Victor Wilson" had returned from the spirit-world to visit him in his own house, that he did not stand exactly on the floor, but about six inches above it, the air being apparently too condensed or gross lower than that to admit of his descending so low. It may perhaps be inferred from this, that at a high altitude spiritual intercourse may be easier than near the sea-level, owing to rarity of atmosphere.

Our correspondent remarks, that while sitting next to the medium, holding his hands, he has been aware of the action of a form in his vicinity, which he supposes to be the spirit aiding in the manifestation by drawing power from the medium. On one occasion his head came in contact with this assistant, whom he found to be "Peter." Some remarks follow on the subtle conditions necessary for these seances:—

I omitted to mention that, at the previous sitting in the outer room, some one who had once squeezed a spirit-hand without permission, when asking leave to shake hands with a spirit present, was remonstrated with gently for the liberty previously taken, on the grounds that such a proceeding is not in accordance with the laws of spirit-intercourse as at present existing; and immediately afterwards a spirit touched me suggestively on my temple with the sharp edge of one of the flat-headed nails in the tubes, which I instantly understood to be a practical illustration of the theory implied regarding undue pressure of a spirit-hand. In each case a foreign substance, if not cautiously handled, is liable to produce inconvenience and even injury. These warnings are called for. In like manner, while some spiritual drapery was hanging over my arm next the medium, and on my mentioning it to the gentleman holding my other hand, he asked me to pass over his hand, still joined to mine, to allow him, if possible, to feel that drapery. We passed over our conjoined hands in the proper direction, but when they had reached within three inches of it, I felt it suddenly depart from my arm, and "Peter" instantly remonstrated with us both, saying we had not received permission, and that damage had been done. I believe some extra manifestation intended was spoiled by our proceeding. We apologised as well as we could, but I shall be more careful again, now that I know more of the subtle agency employed and the danger of interfering with its proper action, which even the slightest departure from acknowledged rules on such occasions involves. On two occasions when I have sat next the medium, my chair has been moved a foot away from him by spirit-power, which I well understood to mean that a little more space has been required by the spirits for ingress and egress beside him during their manifestations.

We add a short letter from another correspondent:—

To the Editor.—Sir,—I was present at Mr. Williams's seance, held at his rooms, Lamb's Conduit Street, on Saturday last, the 22nd inst., when the following extraordinary manifestations took place:—Mr. Williams had borrowed a large musical-box, which (according to the rough guesses of many present) weighed between twenty and twenty-five pounds. Scarcely were the lights extinguished when the voices of "Katey," "John King" and "Peter" were heard calling several members by name and chatting most familiarly. The musical-box, which was lying in the centre of the table, was taken up, and floated about the room above the heads of the circle with great rapidity, apparently with as much ease as though it had been a mere match-box. It was also wound up while floating, which must have been a somewhat difficult task, as this was accomplished by a lever, not by the ordinary key. "John King" materialised himself in such a manner as to be distinctly seen by everyone present, shaking hands with many, the hand being as fleshlike as my own. "Peter" also showed three arms simultaneously, observing in his usual comic style, "I should like to see Maskelyne and Cook do that." A stout iron ring was put upon a gentleman's right arm, he having firm hold of the medium's left hand at the time. I also had the pleasure of hearing the voice of one who was near and dear to me in earth-life, whose characteristic mannerism I recognised, and can vouch for her being unknown to the medium.

Since I have so far trespassed on your valuable space, grant me a few lines more, so that I may say a word or two on the subject of Spiritualism and the orthodox faith. Many persons uncharitably assert that Spiritualists are a class of people having no set religion. I have now been a Spiritualist nearly two years, and, to the surprise of many of my acquaintances (who imagined that I should immediately have donned a garb of sombre grey and broad-brimmed hat), my face has not increased in length during that period, nor do I carry a hump on my back like a Bunyan. Those sanctimonies who look upon religious rites as a penance, who appear to walk about the earth with all their sins tied like fourteen-pound weights to their chins, which gives them an appearance of sanctity I have no wish to acquire, say we are heretics; although, as a Spiritualist, I must declare that I do not believe Lucifer is in the same line of business as Messrs. Bryant and May, having a cauldron of boiling brimstone always on hand (in other words, in eternal damnation). I regard the Almighty as a God of mercy, not a God of vengeance, who does not make to break; and as such I worship Him. Trusting these remarks will not be considered out of place, I am, Sir, yours faithfully,

JAMES C. HUSK.

26, Sandwich Street, Burton Crescent.

BALL'S POND ROAD ASSOCIATION OF SPIRITUALISTS.—The usual quarterly meeting was held here on Monday evening last, and after the business of the Association was disposed of, a rather lively discussion succeeded on the subject of "Spiritualism; its Truth and Use." Mr. Owen, the healing-medium and psychologist, in the course of his remarks stated that, being excessively charged with the occult fluid, he, on one occasion, understood to be in America, struck eight turbulent persons to the ground by the mere wave of his hand in front of them.



## SEANCE WITH MR. AND MRS. HOLMES.

A CASE OF LEVITATION.

To the Editor of the Medium and Daybreak.

Sir.—Having lately seen much discredit thrown on the genuineness of the manifestations at the seances of the Holmeses, and having on Saturday night been witness to a most satisfactory (so far as test conditions were concerned) and interesting seance given by them at their residence in Old Quebec Street, I think it my duty in the cause of truth, and but only fair to these lately much-abused public mediums, to send you an account of what there occurred. The communication is necessarily a long one, as the seance was unusually lengthy and entertaining; and you may perchance obtain a better account from the pen of some one else who was present, which you may prefer to publish; but, in case you may not, I send you my version of it, lest no one else may take the trouble of putting on record the events of a seance which I consider a triumph not only to the cause of Spiritualism, but a vindication of the character for honesty of the mediums, Mr. and Mrs. Holmes.

The seance, it must be stated, was one advertised for Spiritualists only; consequently I, on arrival, found but a select number assembled. Amongst them I was glad to observe that very worthy medium, Mrs. Dickinson, who, I may remark *en passant*, was very nervously impressed during the entire duration of the dark portion of the seance; and who, after her own pleasing fashion, from time to time, made known to those around her the impressions and communications conveyed to her by her own controlling spirits. The assembly consisted of three ladies and seven gentlemen, besides the Holmeses. The conditions, although manifestly excellent, would doubtless have been even better had there been a larger portion of the gentler sex.

Before commencing, every precaution was taken to prevent deception, the mediums gladly acquiescing in all our proposals to obtain strictly test conditions. The inner room, which is darkened for the spirit-faces, was, together with all the boxes of furniture therein, subjected to the strictest scrutiny by us in a body, while the locks to the two doors leading into and out of this apartment were secured by an apparatus brought by one of the gentlemen, consisting of a bit of wood cut so as to hold the handle of the door, and having a pin so contrived as to pass through the eye or handle of the key, which was left in the lock after having been turned, tied with tape, which was finally effectually secured by being sealed with the ring of the gentleman who had brought the invention. It was now quite clear to all that there was no one in this room, nor was it possible for anyone to gain an entrance except by the folding-door of the room in which we were to sit, which was also closed and blocked up by the screen in which was the aperture for the appearance of the faces, and through which door no one could have passed without its being known to all. But whence was the person to come who could have wished to enter? for before our room was darkened the door of it was also locked, and the key made over to one of the party.

These preliminaries having been completed, we took up our positions in the sitting-room in a semicircle, according to Mrs. Holmes's instructions, Mr. Holmes being seated at one end and Mrs. Dickinson at the other, while Mrs. Holmes placed herself in front of us near a table on which were deposited the guitars, bells, rings, &c., &c. After an opening speech from Mrs. Holmes, some one was requested to tie her hands. A gentleman was selected to do so, who further secured them to the back of a chair placed in front of Mrs. Holmes. The light was next extinguished, and darkness had not reigned long ere the guitars were heard playing overhead, sweeping about the corners of the room as swiftly as any sportive blue bottle fly on a summer's day. "Dick's" voice was also heard speaking, and recognising his various acquaintances amongst our group. Exclamations to my left presently informed us that something out of the ordinary had happened, and on a light being struck it was discovered that my umbrella, which had been left standing in a corner of the room, had been opened and placed over the heads of two of our party. Darkness being once more created, "Dick" moved swiftly about with the bells, banjo, &c., &c., touching us all more or less in sportive humour; he also did me and the two ladies sitting to my right and left the favour of touching our hands with his, which were very small, and certainly very different from either Mr. or Mrs. Holmes's; they felt moderately warm, being neither hot nor chilly. Presently the lady to my right observed that something had hit her on the head; at the same time I felt something come over my head, and, on a light being struck, lo! an umbrella, belonging to a gentleman of the party, was over my head and that of the lady to my left; and to show the carefulness of the spirits, they had had the goodness to tie the silk cover in which the umbrella had been encased round its handle. In this wise, various amusing incidents occurred during the continuance of darkness, we all holding hands the while; for instance, a wooden hoop was put round my neck, Mr. Holmes's wrapper was thrown over the knees of the lady to my right, and the gentleman to her right had a violin placed in his lap, the medium remaining bound all this time. "Rosie" also made her appearance after a while, as is usual, and amused us all with her broken-English prattle. A most laughable dialogue then took place between "Rosie" and "White Fawn," these two Indian children duly discussing the merits of their respective Squaws; "White Fawn," as usual, signifying her disapprobation of the sable attire of her Squaw. This very amusing colloquy was wound up by what seemed to be a palaver in their native tongue, which was of course quite unintelligible to us. The usual ring-tests were then given no less than three times; and I, for the first time, found that the iron ring had been passed over the arm of one of us, the lady to my left having been selected for the purpose. I may mention that, prior to the commencement of these tests, at Mr. Holmes's request, I took aside both the iron and wooden hoops, and placed my own private marks upon them, and it was these hoops which were placed over the arms of the persons chosen by "Rosie" for these tests.

The most marvellous portion of the dark seance remains, however, to be narrated. It is as follows. On the light being extinguished for the fourth or fifth time, a somewhat longer silence reigned than usual, when the lady to my right exclaimed that someone was behind us, and almost simultaneously I fancied the same, when, to my utter amazement, I heard from over our heads, and slightly behind us, the voice

of Mrs. Holmes saying, "Oh! where are they taking me to? They will kill me! Oh, take care, you will kill me!" and in her terror she groaned and breathed heavily. At last, when she seemed to be on a level with us, I exclaimed, "Is that you, Mrs. Holmes?" She replied, "Yes. Where am I? Where have they brought me to? I am all of a tremble." On my suggesting to her that the candle should be lighted, she acquiesced, and the light then revealed her standing behind us in a stooping attitude, with her hands still fastened to the chair-back, which had also been brought along with her. She seemed much alarmed and alarmed, and I conducted her back to her place near the table, while doing which I observed and pointed out to my companions that there was no space for her or the chair to have gone past the end of the room. In short, we had been treated to a most wonderful and undoubted case of levitation. For this we returned thanks to our invisible friends, who informed us in reply that they were happy to have been able to give us such a manifestation, which they had been enabled to do owing to our having preserved the necessary conditions. This, to the best of my recollection, is a true and faithful account of what occurred during the dark portion of this pre-eminently successful seance, which was terminated by an address from "Kella," who promised that her spirit-companions would do all they could to produce spirit-faces, but she feared that they might not succeed very well owing to the disturbing influences which had occurred in consequence of the interruptions and disorderly proceedings of certain persons at the public seances lately.

Light being restored, and seats drawn towards the folding-door which separates the sitting from the two inner rooms, and the table placed close before this door, Mr. and Mrs. Holmes and Mrs. Dickinson seated themselves at the table, while we others sat behind them on the chairs and couches. To the rear of all was a light, which was screened by a rug, so as to moderate the light, which several of us thought might with advantage have been allowed to be brighter. We had not long to wait before a face made its appearance at the aperture, that of a boy, which, if I remember aright, was claimed by Mrs. Dickinson. Next came the face of an Italian woman, who was recognised by two of our party, who had had it notified in writing by this spirit that she would appear this evening to them if they went to the Holmeses. After her appeared another female face, recognised by these two gentlemen, which had the upper portion of the head characteristically swathed with a black-silk handkerchief. Then a "Dr. Harvey," whom Mrs. Dickinson recognised. Altogether, there came six or seven faces, all save two of which were recognised; but as some of the faces were not very distinct, it was suggested that Mr. Holmes should go inside the dark room, to which there was, of course, no objection, as we had seen quite enough to convince us that there was no trickery. After his doing so, five or so other faces appeared; amongst them that of the elder "Katey King," who spoke in her usual whispers, and was very palpable and distinct; but with the exception of this face, I do not think that any of the others were any brighter or clearer than those which showed themselves prior to his entering the room. At length our spirit-friends found that they had consumed all the force at their disposal, and so they had to bring this most interesting seance to a conclusion. On our rising, I, together with the gentleman who had brought and fixed the apparatus to the locks, examined the doors and room, and found everything in the same condition as it was before the commencement of the seance.

In giving this account, I may, perhaps, have inadvertently left out some of the minor incidents which occurred, but I think I have omitted but little worthy of mention, and if I have, others who were present may be able to supply the omissions. My object has been to give as full and truthful an account as possible of what took place, and I do not think that anyone who was present will say that I have given a too exaggerated description of what we witnessed. The objects I have had in view in taking up my pen have been two. The one to bear testimony to the reality and *bona-fide* nature of the manifestations obtained by the Holmeses, whom I have always found most willing to submit to any reasonable conditions not diametrically opposed to the known conditions for obtaining the desired phenomena of which they but too often are the thankless and much-abused exponents. My second object is, if possible, to save the cause of Spiritualism from much of the injury which it must indubitably receive by the publication of such tales as the public have lately been treated to by a well-known exponent of Spiritualistic phenomena, which have done, and yet must do, an infinity of harm not only to the Holmeses, against whom they are directed, but to the cause of Spiritualism; for it must be remembered that in cases of this nature there are many who may hear only the one side of the story, and may not have a chance of hearing the other; and some again who, being anti-spiritualistic, may not care to hear any but the damaging version, which they will lose no opportunity of proclaiming far and wide; and we all know how difficult it is to eradicate a wrong impression from the minds of most people when once it has got fixed therein.—I remain, Sir, yours faithfully,

A TRUTHSEER.

March 24th, 1873.

P.S.—I enclose my card as a guarantee of good faith, but I do not care to publish my name.

## FULL FORM OF GHOST SEEN.

March 19th, 1873, I was present at a seance; Miss Cook being the medium. The seance lasted about an hour. Besides the ordinary members of the family, all of whom sat away from the cabinet, there were five Spiritualists present accustomed to phenomena. The medium was suffering much from a severe cold, and the general feeling was, "It is not fair to have a seance; let it be postponed, as Miss Cook is so unwell." At last, as the medium seemed less fearful of the exhaustion in store for her than we did, we all went down to the breakfast parlour. I saw at once, that in addition to the usual cabinet, formed by the recess in the wall, created by the chimney-breast, there was a projection into the room by the doors being open, and suspended therefrom a railway-wrapper, having an opening at the side for inlet and outlet. I was made the sceptic, with candle in hand, while Mr. Luxmore bound Miss Cook's wrists with white tape in a way that seemed very effective; then the ends were waxed together, and then signet-sealed. I expressed myself satisfied. Miss Cook then went in through the awning, and shortly we heard, as it were, a conversation. The



audience then sang, "Angels' footsteps," and another song. I frankly say, except Mrs. Cook, who started and sustained the melody, the other voices were such as to make me think the sooner the ghost put cotton wool in her ears the better; but we all seemed pleased with our own cracked sopranos. Suddenly I was pulled up in my efforts by the exclamation, "Did you not hear the spirit sing?" I stopped my noise, and heard a clear, full, quiet voice, as if from the upper part of the cabinet, singing harmoniously and melodiously:

Then the forms of the departed  
Enter at the open door;  
The beloved ones, the true-hearted,  
Come to visit me once more.

The words were those then being used by the sitters. Mr. Luxmore sat close to the awning during the seance. The gas was lowered, but we could all see each other. I sat about ten feet from the awning, directly in front. I then saw the railway-wrapper curtain gently put aside, and a figure in white appeared and then withdrew. I then said to "Katey" the ghost, "I have brought you a small bouquet of flowers—the lily-of-the-valley, mignonette, geraniums, &c. Will you accept it?" The voice said, "Yes," and the awning was again put aside; the figure then advanced a step out, put out her hand, took the nosegay, and expressed herself pleased with the gift and the fragrance. The ghost then clearly showed her full dress of white, desired us to notice how much more elegant it was than the panner dress her medium wore. (In passing, I may say Miss Cook was dressed in black, with a red tartan-plaid shawl, fastened by a pin at the neck.) The dress appeared to me like those we see represented by artists' angels, flowing, and bound in at the waist. The spirit appeared much taller than Miss Cook; she showed her feet by lifting up the dress; my distance, say ten feet, did not allow me to see them, but the sitters close to the awning stated they did. The robe was very white; the arms seemed long; but the features of the face I did not see, as the gaslight was not strong enough; this I much regret, because at the two former seances I so clearly saw the face of the spirit—a face as defined as that of any other woman seen in the full gaslight. To prove there was substance and force, "Katey" several times tapped Mr. Luxmore on the head, and as a remembrance, at the close, forcibly pulled the hair on his head. The sitter at the awning, next seance, had better have a bald head. In answer to a question, "Katey" stated that only the head, shoulders, arms, and feet were in seen form. The idea conveyed was that she could not get out of the medium a sufficient quantity of mesmerine to clothe all her body so as to be visible; that the drapery was to fill up the figure. The lesson she gave us was, "I come to do good. I am glad to do it. I find I am better for it, and I shall rise (in happiness) higher and higher. I am selfish, you see."

Some other incidents took place, but I have recorded three leading incidents. First: I heard a spirit sing. Second: I saw a ghost, robed as sculptors chisel their ideal angels. Third: I heard a spirit speak. The sitting closed. The trance medium was awake; her hands were "as you were," tied with seals unbroken; scissors cut the tape, and of course to the sceptic was given to take home the cut tape.

Enmore Park, S.E.

J. ENMORE JONES.

P.S.—Those Christians who really believe the narratives in the Acts of the Apostles will find several incidents of ghosts seen, and they directing by voice what was to be done. Why not? If ghosts have done it once, they can do it twice. The wind we cannot see often makes a sound loud enough; surely a ghost has as great a right to be as clever as the wind.

J. E. J.

## RIFTS IN THE CLOUD.

By HENRY E. RUSSELL.

The so-called conditions which seem to govern, more or less, the manifestations of spiritual beings is in itself a complex question which has puzzled many an experienced investigator of spiritual phenomena. These conditions, at the present stage of our experience, cannot be reduced to arbitrary laws, the strict observance of which would, at all times and seasons, and amongst all classes of persons, make even the very commonest manifestation of spirit-presence a thing only to be desired to be obtained.

It is not my attempt to endeavour to solve this problem, which every Spiritualist must feel an intense desire to have explained, but rather to induce other earnest investigators to record their experiences in the several branches of spiritual phenomena which I shall but briefly glance at in perhaps a series of papers. By this means much good may be done, and we may be able perchance to arrive at some more definite conclusions as to the cause of the disappointments which are constantly experienced in our attempts to communicate with those on the other side the cloud.

First, then, as regards these conditions, favourable or unfavourable, which admit of, or prevent, spirit-communion. If we ask the spirits themselves as to the causes of their failing to manifest or communicate, nine times out of ten they either cannot or will not tell us. They may, perhaps, say that atmospheric conditions were not favourable, or that the medium was not in good health—his mind disturbed from some cause, or else that there were sceptical minds present which repelled their efforts; or that the mental states of any or all were not in harmony. Each one of these, and perhaps others, or the whole combined, are set down as the cause or causes of failures. And yet, after carefully considering each and all of these, to which everyone will, of course, give due weight, we must, in our desire to arrive at the truth or real causation, pass over many of them, or consider each separately in our own experience, thereby, perhaps, shedding a few stray rays of light on what has so long been unanimously declared as incomprehensible and past our efforts to govern. Let us consider, in the first place, how we stand; and that, after all our boasted experience, we are but very young children, every one of us, in this great study of spiritual revelation. Spirits themselves, although in an upper section of the same school, are but our fellow-pupils. Each and all are under one Teacher and Principal, who is our Father. This being so, does it seem compatible with the harmony of the Divine laws laid down for the governance and well-being of His children of earth and immortality, that, before learning to interpret fluently the laws of material creation and become advanced morally and intellectually thereby, men or spirits, beings of progression,

should at once solve the problem of spiritual laws, which none but Himself, the Author of those laws, can govern, and at present clearly comprehend? No; the key of knowledge cannot be wrested from Divinity without a very near approach to the Divine. And so man or spirit must, in all his most stringent efforts to fathom the depths of the Infinite, necessarily ascend in the scale of progression—become more refined in order to be elevated; more intellectual in order to advance; more spiritual—less of the earth earthy—in order to grasp with firm yet gentle hold the spiritual raiment of his God, that God and evermore Creator whose garb is not of earth, but of the spiritual worlds and spiritual souls, which permeate all space, and show to man and spirit, angel or seraph, that God is ever present throughout His creation, and eternally seen by the pure in heart amongst His children.

The clear, bright intellects of the higher life are continually experimenting on the chemical and mental laws which govern their intercourse with mankind. Ages and ages ago, probably before the most ancient records date their origin, spirits discovered a means, through the aura of certain individuals amongst the inhabitants of this earth, to make their presence known, to give their experiences of the Summer Land. And it is also probable that spiritual beings have, through the whole history of the human race, been trying in competition amongst themselves which could make most clear to the earth-clouded vision and perceptions of the earth-dweller the great fact of immortality, and that man loses nothing by the transformation of death, but remains the same individual, excepting in the acquirement of knowledge, and consequent refinement, for ever, throughout the whole of the vast eternity spread out before him.

(To be continued.)

## THE PROPRIETY OF DISCUSSION.

To the Editor.—Sir,—I venture to make a suggestion regarding the subservience, utility, or necessity of debate in the advancement of spiritual truth. Having attended the Spiritualists' meetings on Sundays in Dickenson Street, and witnessed the effect of invited questions, and also having recently attended a lecture on Spiritualism and Materialism by Mr. Watson at the Secular Institute, I consider that the custom or practice of inviting questions does not in any way or manner tend to the advancement of Spiritualism; on the contrary, it has a retarding effect, causing a confusion or bewilderment in the minds of those who have to a certain degree imbibed its elevating truths. As when seed newly sown is left to fructify its chances are likely for future growth; but if boisterous winds (of opinion) and stormy showers (of ignorance) are allowed to beat on the tender uprisings plants of spiritual mentality, the genial tendencies may be destroyed altogether. As I observe, all these untoward gusts of criticism nearly always come from inexperienced and ignorant minds, who are full of self-conceit—too far in the rear of Progress to see a ray of light in any other form of lamp than their old horn lantern. In such cases the medium is unnecessarily insulted and distressed, the audience buffeted with unholy winds of doctrine, and the effects of the mind's harmony gained by the given discourse marred by foolish contention.

Spiritualism, with its mighty and occult power, cannot be benefited by these ignorant quibblings. It may be necessary to allow such questionings in meetings devoted to Secularism, for the ostensible reason that the assemblage in such cases are on the ascending line from the lowest depths; amongst such a class of minds the why and wherefore is in natural order, as the questioning of infancy on the dawning of the mind. But the spiritualistic is the advance party of the age, presuming on the divine nature of Truth to learn and obey its dictates (as said by the late Robert Owen, in "truth without mystery, mixture of error, or fear of man"), and its exponents and mediums should not be interrupted by the frivolity of the illiterate; let them graduate in their own schools, and become by dawning light more fitted to receive the truth, and then let them enter as students in the great school of Progress. There can be no offence to any one in this arrangement. We are all creatures of circumstance; let each walk his own pace, and not interrupt his fellows by unseemly and idle attempts at discussion.—Yours, Sir, respectfully,

A PROGRESSIONIST.

Manchester, March 20, 1873.

[Our correspondent points out a crying abuse, which should be as far as possible avoided; on the contrary, we have seen some of the most useful meetings composed entirely of questions from the audience answered by the speaker. If the questioners desire to elicit truth, then the effect will be happy and useful; if, on the contrary, the aim of the querists be opposition and contention, no good result can be expected.—Ed. M.]

## PASSED AWAY.

It is with feelings of deep sympathy that we again have occasion to allude to another break in the family circle of Mr. Rogers, late of Norwich. Some time ago, in reporting a similar bereavement, we stated that Mr. Rogers had with much good taste supplanted the usual mourning card by an announcement more in accordance with the truths of Spiritualism. On the present occasion the card is pure white, with a very neat embossed floral border. On the tablet in the centre the passing away into spirit-life is intimated in the following suitable terms:—

"In affectionate remembrance of KATHLEEN ROGERS (daughter of Edmund Dawson and Sophia Jane Rogers, of 29, Dalrymple Road, Stockwell), who joined her sisters, Grace and Rose, in the Summer-land, on the 6th of March, 1873, aged nineteen years. She is not lost, but gone before; and, standing on the other shore, she beckons us to follow."

We also regret to learn that our aspiring friend, Mr. A. D. Wilson, of Halifax, has lost from earth the companion of his youth, who departed this life on March 22nd, aged twenty years. The card bears the following verses, the composition of the chief mourner:—

"Forgive, blest soul, the tributary tear,  
That mourns thy exit from this world of care;  
Forgive the wish that would have kept thee here,  
To see thy form, and more, thy love to share."

"And yet how sweet to know that although now  
Thy home is in the Summer-land above,  
Thou'll not forget the dear ones here below,  
But o'er us shed the fragrance of thy love."



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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.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 154.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 28, 1873.

### BOOKSELLERS AND THE CHEAP EDITION OF THE DIALECTICAL SOCIETY'S REPORT.

We have been asked whether booksellers are entitled to participate in the cheap subscription for copies of the forthcoming edition of the "Report on Spiritualism." We answer yes, most emphatically, and are glad to know that a considerable number of copies have been subscribed for by the trade. The following letter indicates what is being done in this legitimate channel for the diffusion of knowledge by the aid of literature:—

To the Editor.—Sir,—Please record my name in your list of subscribers for thirty-six copies of the "Report of the Dialectical Society on Spiritualism." I feel desirous that such an important subject should be brought before the notice of all honest inquirers and investigators into the question once asked by Pilate, "What is truth?" I do not come forward as a champion of the cause of Spiritualism, but simply to stimulate inquiry and promote a knowledge of the subject among those who are groping in darkness and despair, though anxious to receive an answer to the oft-repeated aspiration for more light. In conclusion, allow me to express a hope that other booksellers may likewise become subscribers for the Report, and help the cause by promoting the inquiry to confirm or refute the truth or error of Spiritualism.—I am yours respectfully,

CHARLES LOWE, Bookseller.

1, Ann Street, Birmingham, March 24, 1873.

We shall be glad, indeed, to avail ourselves of the aid of as many booksellers as may choose to enter upon this work. There are not a few in the trade who are either Spiritualists or inquirers into Spiritualism, and these, as a matter of course, push the book for the love of the thing as any other Spiritualist would. Booksellers who have no interest in Spiritualism as a matter of investigation have yet another, and it may be a more efficient incentive to action. We refer to the profitable nature of the transaction as a business adventure. There is no doubt as to the increasing demand there will be for works on Spiritualism, and no book is so conclusive as to the reality of the phenomena, and how to investigate them, as the Report. As an article of commerce it will continue to be more and more in repute, and prove a cheap and saleable volume at 5s. To be supplied with such a work at half price is a business arrangement presenting advantages considerably greater than are usually to be met with, so that as a matter of policy the prudent bookseller would act wisely in taking advantage of terms so very favourable. To those booksellers who will endeavour to obtain subscribers at 2s. 6d. each, we offer a special advantage which may be learned on application. What we ask our readers to be so kind as to do for us, then, is to go to their bookseller, and endeavour to enlist him in this cause. Read these remarks over to him, ask him to send to us for terms and subscription lists, and head one of them with your own name and as many of your friends as you can persuade to join you. From many places we have received no subscriptions because of the fact that all the local Spiritualists are so very much occupied in other ways that they cannot give their attention to this work. If so, then, let this duty be delegated to the newsagent who supplies the MEDIUM. We feel confident that if this step were adopted our subscription list might be doubled in a couple of weeks. This week we add to the subscribers' names the towns in which they reside, showing where work has been done, and how much has been done. It will be seen on examination that the results are very unequal. In places apparently unimportant large numbers have been subscribed for; in others the returns fall far below reasonable anticipation. In all cases it depends more on the energy of the canvasser than the fertility of the soil. Those of our readers who reside in places not yet represented on this list, will, we hope, lose no time in remedying such a defect. But what has to be done must be set about quickly, as the work must be put to

press early in April, after which the list will most positively be closed, and the further extension of the work by these means will be at an end.

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8	Mr. Millis, Derby	12	Mr. G. Tommy, Bristol
8	Mr. W. Fenton, Batley	8	Mr. J. Ward, Northampton
8	Mr. J. Hopkins, Bridgewater	8	Mrs. Waddell, Portobello
2	Mr. W. Soden	8	Mr. H. J. Hughes, Carnarvon
8	Mr. E. Stocks, Churwell	10	Mr. J. Wilde, Hagg's Lane
2	F. Tennyson, Esq.	10	Mr. T. Blinkhorn, Walsall
8	H. Belfeld, Esq.	28	Mr. R. Ashworth, Halifax
1	Mr. J. Judd, Birmingham	8	Mr. J. Heathcock, Halesowen
8	Mrs. Butterfield, Darlington	8	Leeds
8	W. Burns, Esq., Nettlethirst	1	Miss Dewdney, Dawlish
12	Mr. A. Dewhirst, Batley	8	Mrs. Lowe
8	Mr. W. T. Wilson, King's Cross	24	Mr. J. McRuer, for Glasgow Association
10	Mr. N. Crick, Rushden	8	Mr. R. Brown, York
8	J. White, Esq., Shadwell Hall	8	J. Culpin, Esq., Halifax
8	Rev. J. A. Brinkworth, Shepton Mallett	9	Mr. A. Baldwin, Belper
8	Mr. T. Hutchins, do.	8	Mr. G. B. Clark, Edinburgh
1	Mrs. Barrett, London	8	Mr. Allwood, Phrenologist
8	Major Owen	8	Mr. J. J. Walker
8	Mr. J. Sutherland, Burnley	8	Mr. J. Johnson, Walworth
9	Mr. M. Armitage, Batley	8	Mr. E. Hallam, Lincoln
14	Mr. T. Ousman, Stoke	8	Mr. J. McMuldrow, Kirkcudbright
8	A. Glendinning, Esq.	8	Dr. Hunter, Ochil Park
8	Mr. W. Whitley	8	Miss Derby, Northampton
16	Mr. J. Ashman	8	Captain Phillips, Bollin Hall
8	Mr. W. Clarkson, Selby	8	Mr. J. Coop, West Houghton
8	Dr. Willing, Southend	9	Mr. W. Avery, Rochdale
1	Mr. A. Fountain, Wisbech	8	B. E. Kennedy, Esq., Hampton Court
1	Mr. J. Ridgway	8	A. H.
1	Mrs. Cowper, Bournemouth	8	S. A. Inglis, Esq., Elgin
1	Major Menars, Bath	8	Mr. Wootton, Mile End
8	Mr. J. Hiscocks, Tisbury	8	Mr. R. Jackson, Whaley Bridge
8	W. N. Armfield, Esq.	9	Mr. McGeachy, Glasgow
8	Dr. Dobson, Barrow	9	Mr. R. Humphreys, Portmadoc
10	Mr. H. Swire, Bowling		
1	Mr. S. Mathers, Kilkeel		
8	Mr. E. Thornton, Bradford		
8	Mr. Patterson, Middlesborough		
8	Mr. Skeldon, Crewe		
8	Mr. Harrison, Trinity College		
40	W. S. Godbe, Esq., Utah		
9	Mr. R. Morgan, Worcester		
36	Mr. Lowe, Birmingham		
2	W. Kingdom, Esq.		

In all 1,697 copies.

Six years ago we opened a list of lecturers, mediums, and correspondents, but at that time there were no materials available, nor demand for them of a steady and vigorous kind. Now the cry for efficient speakers increases, and we invite all who are able and willing to occupy the platform to favour us with their names and addresses, that we may be able to place them in the hands of applicants.



## A CURIOUS CHAPTER OF ACCIDENTS.

## PARAGRAPH THIRD.

The skirmish with Spiritualism is sustained in the *National Reformer*, which gradually gives up the ground bit by bit. The editor makes more "mistakes," which, by the way, are excellent material to pile up a wall of defence in a debate. The majority of an audience cannot see through them, and a man who has something better to talk about is glad to embrace the opportunity of so doing. The editor of the *National Reformer* thinks Mr. Burns was not very "complimentary, courteous, or modest," in his allusion to Mr. Bradlaugh in the letter respecting the debate with Mr. Reddalls. We must confess that as it passed through the press we considered it a little "cheeky," but recent writings have proclaimed it strictly true. This we have unfeigned pleasure in substantiating. Mr. Bradlaugh in his debate with Mr. Burns, and in the lecture given by him on a preceding evening, arrived at the conclusion that the best thing to do with the spiritual phenomena was to laugh at them. Last week it was written in the *National Reformer*, "The only legitimate fashion to refute Spiritualism is by the careful investigation of the phenomena claimed as spiritualistic." Surely this is not only "silencing" Mr. Bradlaugh's guns, but turning them against his own jolly, laughter-shaken position! It is by the process of "refutation" recommended by the *National Reformer* that all Spiritualists have been made. It must be apparent to Mr. Bradlaugh that the "logical fashion" attempted by him in his recent debate must not have been "legitimate." Logic cannot be expected to entertain any kindly feelings towards Mr. Bradlaugh for thus declaring her illegitimacy.

As to compliments, Mr. Bradlaugh, like a Chinese dignitary, always returns them with an undue excess of consideration. He attaches great significance to "charlatans and clever conjurers" to be found amongst Spiritualists. This is not only very "uncourteous," but an evasion of the question at issue, which is not, Are mediums and Spiritualists honest? but, Are the phenomena facts. He also returns to the case of alleged imposture which Mr. Burns rebutted in the late debate, and thinks that the statement made in the *MEDIUM* that we never asserted the honesty of the Holmeses is not consistent therewith. This is another fog-cloud on the horizon of Mr. Bradlaugh's intellect. To maintain that persons are absolutely honest is one thing, and to say that you never found them dishonest is quite another. Mr. Burns indeed asserted the *bona fides* of the manifestations adduced by him, and knew that the assumed case against the medium was false. Yet these are different matters from general statements about a medium's character. For instance, we are thoroughly convinced that Mr. Bradlaugh's essays on Spiritualism are a series of "mistakes," which he is gradually correcting, but we would not be on that account warranted in saying that therefore Mr. Bradlaugh was a hopeless fool. As to a "Spiritual Magazine" condemning and repudiating Mr. Burns, Mr. Bradlaugh must remember that two of a trade seldom agree—an aphorism which is continually being verified in the history of Secularism. One other "mistake," and we close this "paragraph." Mr. Burns apologised for his health, and the consequent vigour of his treatment, but in no way as an excuse for eliciting his opponent's commiseration, or as a cloak to conceal the weakness of Spiritualism. That no such course was necessary is amply evident from the last number of the *National Reformer*.

Our contemporary, in giving advice to a correspondent on the investigation of Spiritualism, says, "Our experience is of little use to guide you, the results being so very slight." He also says, "We have never witnessed anything supernatural." Our experience has been considerable, and the results ample, and yet "we have never witnessed anything supernatural" either. We consider spiritual phenomena to be as natural as trees, animals, and men, and that nature as a system would be folly without a demonstrable immortality to sentient and intellectually conscious beings. Our contemporary proceeds: "If, however, you dabble for yourselves, take care neither to be the victims of deception or illusion." This is excellent advice, which we continually reiterate. In some circles the whole of the phenomena, or very little of them, are spiritual at all; careful testing and a lengthened course of experiments are necessary before any definite result can be arrived at. In other instances clear indications of spiritual action are visible from the first. Every boy who commences to read does not become a literary genius, nor is every mediumistic person able to give effect to the grander phases of psychological phenomena.

Now, then, we have the satisfaction of having our vigorous contemporary striding lustily alongside of us, conveying needful admonition to the incipient investigators of Spiritualism. Looking at such results, who shall say that the recent discussion has been altogether worthless? We will not for a moment delay our contemporary by stopping to argue about theories and results. Let us leave these alone, and labour away diligently at the facts, throwing overboard all such rubbish as undefined terms about what is or what is not "supernatural," ridiculous, or impossible. Such a free and broad inquiry would unite into one phalanx all shades of real truthseekers, and by basing their views of human life upon the phenomena of man's existence, they would arrive at a scientific, successful, and harmonious means of dealing with the ills that afflict society.

Mr. MORSE will this evening resume his weekly seance at the Spiritual Institution.

## VIOLENT MANIFESTATIONS AND INEXPERIENCED REPORTERS.

We have had our attention repeatedly called to Mr. Stather's four-column article in the *Hull News*, to which we alluded two weeks ago. From one class the suggestion comes that Spiritualists in general should reply to it; from another that the mediums should defend their character. We recommend neither course. If mediums took the trouble to repel all attacks made upon their reputation, they would be too much engaged to sit for phenomena. Most of these charges are the fruits of ignorance or ill-will; and to attack them would only be to exalt them into an unmerited importance. What all mediums say is this: Here I am, open to tests and investigations from all comers; if you doubt my powers, try them, and welcome, as often as you please. If it is necessary to determine whether a certain person is a medium, or whether the phenomena are genuine, the only necessary thing to be done is to go and have a series of experimental sittings with that person, and the object sought is accomplished. To discuss with Mr. Stather would lead to no good result whatever. Indeed, in his statements of fact we wholly agree with him; but not in his opinions, which are unfortunately utterly at variance with his facts. To read his article and believe his statements one is forced to admit that phenomena occurred, the cause of which was other than the medium's or other persons present. As to the questionable phenomena, Mr. Stather does not supply the slightest title of evidence to show that they were not genuine. He assumes that the persons holding the medium's hands were not trustworthy; but he gives nothing but his own assumptions to substantiate this. Because the ring-test did not occur while Mr. Stather and certain other persons held the medium's hands, he therefore concludes that the ring-test is a trick, and that it is performed by the medium "nipping and pinching" the sitter's hand, and passing it to the other hand.

To those who have witnessed the ring-test repeatedly with various mediums, and have neither been "nipped" nor manipulated in any way, Mr. Stather's convictions sound like the very height of childish absurdity. In the next edition of his report we enjoin Mr. Stather to give the testimony of those who had the ring-test at the seances he reports as to whether this nipping and hand-changing did really take place. At present, according to the facts supplied by Mr. Stather, there is not one single imputation against the conduct or reputation of the mediums—except in one matter, in which Mr. Stather was himself a partner. It was this: Mr. Stather informs the public that he supplied the mediums with what he calls "refreshments," but which seem to have been chemicals of some sort, calculated to take away the senses of those who indulged in them. One of the mediums, it appears, had appreciated Mr. Stather's mistaken or barbarous generosity rather freely, and in an addendum which was tacked on to the seance afterwards, some violent phenomena occurred; heads were hit, blood was spilt, and a poor fiddle was disincarnated. Now, the hospitable Mr. Stather assumes that the chemicalised brain of one of the mediums rendered his actions so erratic that he overdid the phenomena; but at the same time we are led to suppose that his hands were held all the time by the persons on either side of him. We ask Mr. Stather to state in his local organ whether this was so or not. If so, then by no chance can a charge of boisterous trickery be attributed to the medium, unless the charge must have emanated from the fact that the gentleman who makes it has been indulging in his own deleterious chemicals. We have seen equally violent phenomena, nay, even manifestations of force, more powerful and destructive in seances, and such wild pranks of "psychic force" have been due to two causes; (1) the free use of intoxicating drinks by the medium and sitters; (2) the holding of a supplementary seance after the spirit-guides have said "good-night." In the first case intoxicants provide an atmosphere in which defunct publichouse loafers and rowdies take special delight; even a decent, sober spirit, by going into an alcoholised atmosphere, becomes drunk just as an ordinary human would by saturating his fluids with the intoxicating chemical. In the second instance, after the guides have left the circle the course is open for all comers to take full advantage of the deserted position. On one occasion, at the Spiritual Institution, while only two ladies and a gentleman were present with a medium who persisted in sitting in the dark after the seance was over, the two solid mahogany legs of the sofa were snapped like a sugar-stick while no person was near them. Another illustration may be derived from what occurred at Newcastle shortly after Mr. Stather's seances. We allude to a seance reported in the *MEDIUM* No. 149, page 64. It appears, then, that Mr. Stather was the author of his own misfortunes; and when we couple these with the unparalleled disappointment that he didn't see "John King" after all the trouble he had taken and the chemicals he had used, surely there is some excuse for his lengthy communication. Mr. Stather is no doubt a very excellent engineer and substantial, well-meaning man generally, but his experience in the matter of Spiritualism does not entitle him to write for any but those who are entirely ignorant of the subject, and not very critical as to the consistency of literary performances.

## MR. BURNS'S APPOINTMENTS.

Sunday, March 30.—Kingston-on-Thames.

Tuesday, April 1.—East London Association.

Sunday, April 6.—Liverpool.

Mr. Burns is open to receive invitations to visit country towns from Saturday till Monday, and hold two public meetings on the Sunday. This arrangement has been found more successful than meetings on week-day evenings. Applications should be made at once, as his appointments are being fixed in advance.

CAVENDISH ROOMS.—Mr. Morse will deliver an address in the trance on Sunday evening.

MR. BURNS got wet through in Yorkshire on Monday week, which so seriously affected his health that instead of going to Liverpool on Saturday, he was forced to go to bed. He had better say "Good-bye everybody" before he attempts more such doses of "atmospheric conditions." In olden times apostles were admonished to go forth without an excess of clothing; in the present day, considering the weather, the opposite advice seems more suitable.



## ANOTHER VALUABLE MEDIUM.

The following interesting letters have lain buried so long in a mass of reposing matters, that some apology is due to the kind writers that the day of resurrection has been so long deferred. In all things spiritual, there is a quenchless immortality; and these letters arise from their long sleep as bright and lively as can be desired. Mr. Barber is well known to our readers from former allusions to proceedings at the same circle. Mr. Sutcliffe is one of the most earnest Spiritualists in Rochdale, and his statements are worthy of all credit:—

Mr. DUKES.—DEAR SIR,—Having received the enclosed letter from Mr. Sutcliffe, I determined to place it at your disposal, in case you should think it, or an extract from it, worthy of a corner in the *Messenger*. Permit me to call your attention to the fact, that this additional evidence of the truth of spirit-power and communion is some of the fruit of the seed sown by your own hands. You may remember my son being stationed at York, and applying to you for information about Spiritualism, when you very kindly sent him a large parcel of reading matter, carriage paid. Surely there is a time to reap as well as to sow. Go on, brave champion of the glorious truth, and sow its precious grains; uphold that great standard on which is inscribed "Peace on earth; goodwill toward men." May He that lighteth every man that cometh into the world still bless you with wisdom and power to stand against all the opposition that is arrayed against you by the majority of the day, which must become the minority of the morrow as surely as night succeeds day. Wishing you God-speed, I remain, yours fraternally,

R. BARBER.

30, Parkfield Street, Islington, January 8th, 1873.

Mr. BARBER.—DEAR SIR,—Though totally unacquainted with you personally, I take upon myself the assumption of writing to you, as I think all Spiritualists are so privileged, and there are very few but what are at all times glad to receive communications fraternally.

However, I am particularly proud to say I have become acquainted with your son, Mr. Richard Barber, of the 5th Dragoon Guards, Manchester, and his dear wife, who I have not the slightest hesitation in saying I consider one of the finest physical mediums in the provinces at the present time, and considering the short time she has been sitting for development the manifestations are really wonderful. At the seances there are something like twelve or thirteen spirit-friends who attend her, and all, with the exception of two or three, speak in the audible voice, and will converse just the same as you or I might do. They will suspend a small hand-bell in the air, and play or ring it in beautiful time to the music; a tambourine is floated over our heads to the ceiling, and round the room in all directions, shaken and thrummed in a vigorous manner. I have had the table lifted over my head without any visible hands touching it; the spirit-lights are shown brilliantly, and waved about for nearly ten minutes at a time. We are rapped on the heads and various parts of the body with the paper tube, and touched on the face, &c., with the spirit-hands quite distinctly. One female spirit materialises her drapery, and allows you to feel it; also shows it to you in a subdued light. All these manifestations I have seen under her mediumship repeatedly; in fact, she has favoured us at Rochdale with a short sojourn amongst us for a week, and I can assure you we have all been highly delighted with her mediumship. We sat every night, numbering sixteen to eighteen persons each sitting, including sceptics, who, by-the-bye, declared their great surprise and entire satisfaction. Consequently you must perceive she has been the means of doing a considerable amount of good; and I hope and trust she may continue to develop in the glorious gifts with which she is so favourably blessed. I remain, yours most respectfully,

J. SUTCLIFFE.

24, Russell Street, Rochdale, January 4th, 1873.

## THE WRITING-MACHINE AND CLAIRVOYANCE.

To the Editor.—Dear Sir,—It will be, doubtless, very interesting to the legion readers and admirers of Andrew Jackson Davis to know that the writing-machine of Mr. Densmore you noticed in last week's issue is but a fulfilment of one of Davis's "impressions" made some seventeen years previously by him in the "Penetration," pages 235-6, as follows:—

"I am almost moved to invent an automatic psychographer; that is, an artificial soul-writer. It may be constructed something like a piano; one brace or scale of keys to represent the elementary sounds, another and lower tier to represent a combination, and still another for a rapid recombination; so that a person, instead of playing a piece of music, may touch off a sermon or a poem; every note, while discoursing sweet sounds, may catch the type and put it in its place; so that instead of going through the inevitable mechanical drudgery of the superior short and beautiful phonetic method, ideas may be printed upon the surface of paper prepared for publication. . . . These are within the domain of utilitarian discoveries which will awaken the psychographer."

—Yours very truly,

ROBT. H. FRYER.

Bristol, March 21st, 1873.

## THE FINDING OF THE LOST BODY OF MR. MOORE THROUGH TABLE-RAPPING.

To the Editor.—Sir,—I sent a report to you a few weeks ago of the finding of the body of Mr. Moore, of Wensleydale, Yorkshire, which was published in the *Messenger*, No. 146, January 17th, 1873. Since that time some carping sceptics have tried to throw ridicule on the statements made, and have also tried to make them out to be false. I enclose you a letter, which I cut from the *Beagle and Northallerton Times*, which I think sustains the report I made in the *Messenger*. I am glad the investigators on that occasion, not being Spiritualists, have come forward so boldly to defend the truth, and have shown such a manly course on behalf of truth and justice, as everyone who will read the following letter will admit.—Yours respectfully,

JOHN CHAPMAN.

10, Dunkeld Street, Liverpool.

## "THE SPIRITUALISTS AND THE WENSLEYDALE MYSTERY."

"To the Editor of the 'Times and Gazette.'"

"Sir,—A few weeks ago there appeared in your columns what purported to be a local news paragraph, but which in reality was a violent expression of opinion which was altogether unfounded in fact. And

were it not calculated to mislead, I should not have essayed a reply. The writer assumed in effect, although I forget the exact words, that the alleged discovery of the missing man by means of table rapping was a farce, or, what is worse, a fabrication and a barefaced lie. Why Mr. Chapman or some of the Spiritualists in Hawes have not replied I am at a loss to understand, as I am quite certain that the contents of Mr. Chapman's letter in the *Messenger* were in the main substantially correct. And that Mr. Moore was found in the place pointed out by Mr. Pratt, one who sat at the table on the night in question, is a fact which cannot be disapproved, notwithstanding the vehemence with which your reporter denounced our proceedings and repudiated our conclusions. Although I am not a professional medium, nor yet a Spiritualist, I am for giving the devil his due, and ditto Spiritualism. Whatever may be said as to the cause of the phenomena by which table-rapping is produced, I am quite certain, and all will concur with me who sat at the table, in stating that the place where he was found was the exact place, or as nearly as possible to determine, denoted by the table. And this assertion is placed beyond the possibility of doubt by the fact that Mr. Pratt put the boy in the place where he found him. I hope that when your reporter again undertakes to vent his prejudices, or his preconceived notions, he will make himself acquainted with the facts of the case, and not lay himself open to criticism by reporting what he cannot substantiate, and what is altogether false and untrue. Trusting to your love of fair play and of truth for insertion of this letter, I am, yours respectfully,

E. PRITCHARD.

"P.S.—I should have replied before had I not expected some one more able than me taking it up.—E.P."

"Dunelm, near Hawes, March 10, 1873."

## DIRECT SPIRIT-WRITING.

To the Editor.—Dear Sir,—Permit me, through the columns of your widely-circulated *Messenger*, to give a short account of a seance held at a private house in Saltburn on the evening of the 24th inst. Before sitting down I procured a large piece of white paper (this I examined to see that there was no writing upon it); I then placed a common black-lead pencil upon the paper, and the light being lowered, we formed our little circle, consisting of myself and three friends, one of whom is our medium. We commenced singing "Hand-in-hand with Angels," during which the medium was entranced for the first time. During the evening we had many questions answered by the rapping of the medium's hand upon the table, and after making arrangements for our next sitting, our spirit-friend got sufficient power over the medium to wish us all "Good night." As the paper had not been used, I was going to put it away until our next meeting, when, to my great surprise, I found a little message from one of those loved ones, which is as follows:—

"Good night to all; I will come back to-morrow night . . . . . o'clock . . . . . you all."

This is direct spirit-writing, as no one ever touched the paper during the whole of the night. It must be understood that this circle has only been formed six weeks.—I remain, sincerely yours, J. R. STUMERS.

1, Dundas Street, Saltburn-by-Sea, March 26, 1873.

## PROGRESS AT LIVERPOOL.

Mr. Morse has just left us after a hard fortnight's labour. He has been engaged both at Birkenhead and in different places about Liverpool,—"in fields fresh and new." His work has been crowned with great success to the cause of Spiritualism. Many eminent minds have been brought to inquire into its truths and teachings. Scores have joined the society and are determined to investigate for themselves whether it be truth or delusion. The older members are working hard, having to visit fresh circles every night. People are very desirous and pressing to get any one who knows anything about Spiritualism to go to their houses and form new circles in their families. Every help is gladly accepted, and the work is going on amazingly. A great number of mediums are being developed in various parts of the town.

We expect Mr. Wallace to arrive to-day, who will be of much service, no doubt, to many of the circles lately formed. We had a disappointment yesterday when we received the telegram that Mr. Burns was ill and confined to bed; but, nevertheless, the services were a success: the attendance was good, and the collections as much as on other occasions. We had an interesting time of it. Mr. J. Shepard, his granddaughter, and Mrs. Lamont occupied the platform both afternoon and evening. Mr. Shepard gave an account of his conversion to Spiritualism, and viewed Spiritualism from a Secularist standpoint, and pressed home the subject of Spiritualism to the Secularists, a great many of whom were amongst the audience, and who seemed to appreciate the speaker's sincerity.

Mr. Shepard's granddaughter, a girl about fourteen or fifteen years of age, was entranced in the afternoon, after the lecture, and spoke for some time on "Charity," to the delight of all present. She was also entranced in the evening, after the lecture, her language being very appropriate, and the thoughts of a character that none could ever think of attributing to the medium, but to some influence far in advance of many in the audience.

In the evening Mrs. Lamont was also entranced, and spoke very eloquently on "The Impediments to Spiritualism in all Ages," and gave the reason why spirit-communion was withheld from the world for so long a period. Had the spirits continued to force upon the world their presence in the way it was now possible for them to do, mankind would have been destroyed. Mr. Wallace has just arrived. His address until further notice is 10, Dunkeld Street, Liverpool.

10, Dunkeld Street, Liverpool.

JOHN CHAPMAN.

## PROGRESS AT DARLINGTON.

The cause steadily but surely advances in Darlington. We have withstood the opposition of the press and pulpit, and are showing them a better example. We do not care to rail on them, but we love to declare the truths we have verified in Spiritualism. If all would confine themselves to preaching truths verified, instead of imaginary truth belonging to the dead past, society would soon breathe a healthier atmosphere for the soul to live in.



We are greatly indebted to the self-sacrificing efforts of our good friends, Mr. and Mrs. Butterfield, for the rapid advance of the work here. Through the developing mediumship of Mrs. Butterfield we have had many that are mediumistic operated upon, and are now undergoing the usual process of development for future work. I loathe flattery, but I wish the cause had a few more such noble souls as Mrs. Butterfield has proved herself to be—oftentimes in weakness, more fit for the quiet repose of the bedchamber than the Sunday-evening platform in defence of truth. She braves it out as a heroine alone can do, and stands up in the accustomed place. The spirits' strength is made perfect in her weakness to dispense the bread of life to those who hunger for it. We are glad to find it is appreciated by the poor in station and spirit; the rich have too many cords binding them to other interests, while the poor are free and mostly the first to enter into the kingdom of heaven. The gospel of spirit-communication they have preached unto them, and they are gladly receiving it; they attend regularly our meetings. Last Sunday evening we had a nicely-filled room; the audience were very attentive, and lingered when the service was over, a good sign that they felt at home. During the service we sang the three hymns from the *Lyre*—Nos. 105, 93, and 76, to the tunes "Traveller," "Starlight," and "Trivoli," and instead of reading passages from the ancient inspirations of the Bible, which have become so mutilated by the many processes they have undergone since they were written, we preferred on this occasion to read a modern inspiration, and chose the prophecy by Emma Ledsham—page 113, "Year-book of Spiritualism" for 1871—a glorious poem indeed; after which an inspirational address was given through Mrs. Butterfield on the "Immortality of the Soul," verified by Spirit-communication," which was deeply interesting to the Spiritualist and astounding to the non-Spiritualist, as it went into a description of the present startling modes the spirits are adopting of materialising themselves so as to be recognised by mortal friends, and the progress generally that was being made in the spirit-world for bringing home those truths to the world at large. We would like to see more sympathy shown by Spiritualists for the outside world, among whom are many worthy of knowing the grand truths of Spiritualism. I have heard it preached from the pulpit that Jesus was the only one who ever drew or could draw aside the veil of the unseen world. Why should such ignorance remain in the world when we have so many enlightened Spiritualists and developed mediums able to draw aside that veil every day of their existence? I suppose it is because the world is not fulfilling the words of Jesus by seeking that they may find, and so many mediums are hiding their light under a bushel.—Yours fraternally,

G. R. H.

The East London Association of Spiritualists will inaugurate themselves on Tuesday evening by a tea-party at the Temperance Hall, Tyson Street, Bethnal Green Road. Afterwards a public meeting will be held, J. Burns in the chair.

The Church now called Christian was once called "the Church of God," and spent its earliest years without any dividing name; and it is not generally supposed that these were its worst years. The "Christian Church" is as little a New-Testament term as "Trinity" or "vicarious sacrifice." And therefore I frankly admit that while the word Christian is to be fraught with unutterable meaning, I nevertheless believe that Christianity will not accomplish the worldwide purposes of its founder till it is content with him to drop dividing names, and to proclaim the Kingdom of God through the agency of a Catholic Church of God.—PROFESSOR JAMES DRUMMOND in the *Inquirer*.

In the religious consciousness, power and authority, as represented by Peter, first work and induce reverence and obedience. Then faith and knowledge operate, as represented by Paul, and create patience and hope. Lastly, truth and love prevail, as represented by John, and sanctify and spiritualise the entire personal life and all social existence. Peter also represents the priestly, hierarchic, ecclesiastical system; Paul, the many-tongued, sectarian preaching of doctrines; and John, the practical religious life in which each soul is in direct communion with the spirit of God. The Petrine, Pauline, and Johannine developments have each to be received by due stages in each individual soul. Collectively we have to pass from the Papacy of Peter to the Protestantism of Paul before we attain to the Universalism of John. Individually we have to pass from a worship of fear and servile obedience, and even from freer theories and modes of worship, to an adoration of love, which shall penetrate the whole life and cast out fear, and prove the consummation of all faith. If we are in the first stage of this development and feel that we serve God with dread, let us strive for the second phase, in which, through faith, we may obtain hope. If we are already in this second stage, let us still further press on to the mark of our high calling, and through the gate of faith pass into the hall of charity.—*Band of Faith Messenger*.

THE NATURAL THEOLOGY OF DEPARTED SPIRITS.—The theological dogmas of our churches embrace the doctrine that all men are permitted to come into earth-life in a state of "total depravity," consequently requiring a "plan of salvation" to raise them out of this sinful state, and its consequences of eternal punishment after leaving this world. Many of the departed ones who have entered the lowest state of spirit-life on leaving this, and have progressed to one or more higher planes of spiritual condition by making known that there, as well as here, men can "work out their salvation" from the degraded and unhappy conditions of ignorance and crime obtained while here, and which there plunges them into dark and direful states of suffering, deny this doctrine of eternal punishment. They emphatically bring against it the fact of their own redeemed and progressing conditions. Whatever, then, may be the worth of the dogmas of the churches, if true and as applicable to a future salvation of men, all the progressed and loving spirits who come to us show they are not to save while in this life only, and from an eternal suffering at the hands of Him who is Infinite and Ineffable Love, and from whose nature, as such, no such eternal enmity could spring, and "He hateth nothing that He has made," "knoweth the beginning and ending of all," "is no respecter of persons," and "whose mercy endureth for ever" towards all who stand in need of redeeming aids and redeeming love, that all springing from and through, shall also finally tend to Him.

## NATURAL RELIGION.

All things proclaim a God. The tender germ unfolding to the light its fragile tiny leaflets, and the rushing orbs of light that roll in endless harmony through the vast expanse of space, proclaim alike a great almighty cause, and open to the mind a vast unending theme of thought—a page of that great book wherein is found the true religion of the soul, in which the heart sees bright reflections of the love and boundless wisdom of that infinite power that rules the course of worlds, and that with gentlest care tends even the tiny leaflet; whose will controls the fiercest rage of clashing elements; and whose eternal love in ceaseless harmony upholds the season's tranquil changes. 'Tis only in the works of God we find the true unselfish page of his revealed word. By them we are surrounded, and the thirsty soul from them may drink its fill; and whether in the sweet perfume of Nature's choicest flora it delights, or in the awful grandeur of the storm, yet still it owns the same sweet influence of mighty love, that in the one shows forth its power, and in the other shadows forth its holy influence. 'Tis in his works we see, and all may see, and seeing find fresh consolation, that not upon the good alone does He shower down his benefits, but even on the rude ungrateful souls that feed upon his bounty, but who yet deny his providence and care. What though the puny mind of finite man may lose itself in labyrinth of thought, and strive with unavailing might to render plain the mystic language of a written book, and curse his fellow-man for not accepting as God's holy word a thing of man's device? yet still the silent evidence of this fair world on which he lives and moves yet points a brighter way, and, leading his rapt soul by gentle steps from small to great, unfolds, before his ardent gaze, a part of God's great wisdom; and in this great and glorious temple of God's earth, the soul, delighted, sees that in the works alone of heaven's great Architect is his revealed word. What cares he now though bigots rave, for he has seen, though in the smallest part, in unmistakable and glorious truth, the Deity revealed.

W. A. BURNER.

THE CORRESPONDENCE on Spiritualism in *Public Opinion* has been wound up just as the epoch of hard talking was about to supervene. Really the letters of the anti-Spiritualists have been as much as any honourable man could bear without strong emotions. This is evident from some of last week's letters, in which Dr. Speer, over his full name and address, warmly characterises the dastardly scurrility of anonymous villifiers of men too far above them to be comprehended. M.A. follows in the same strain. A "Student" thinks that because a soldier in the Peninsula saw his mother at the time of her death in this country, therefore her brain acted on his. Query. Can dead brains act better in this way than living ones? Amongst other writers is a renegade medium. The difficulty is to know whether she was a greater rogue when she pretended to be a medium, or when she tells a very improbable-looking story about her past experiences. However, it is good enough for anti-Spiritualists to believe, for they are the most credulous people in all matters coinciding with their prejudices. The winding-up of the whole affair is a request from some great unknown to give the present address of the Coram-Street murderer. He ought to have explained, in the event of the address been given, how he could have verified it. We think it highly improbable that any of those who have demanded this address would bestow the slightest attention on a medium who advanced the statement that the spirits had communicated it. Only fancy a medium under influence in the witness-box at the Central Criminal Court testifying to the guilt of a murderer! After all, we are grateful to *Public Opinion* for allowing the discussion now closed; it has tempted hundreds to look into Spiritualism.

LITERARY NOTICES.—There is a useful accession to the literature of the anti-vaccination movement, by Mr. Edmund Procter, Newcastle. It is in the form of a well-printed twopenny pamphlet of 32 pages (J. Burns, publisher), entitled, "Important Facts on Vaccination urgently demanding Public Attention." The work could not be introduced to the reader more effectively than in the title quoted. On the same subject Mr. John Thomson, 39, John Street, Glasgow, has issued a penny card, headed "The New School Board; or Vaccination Alphabet." Each line of composition commences with a letter of the alphabet, and the rhymes are an epitome of the evils arising from the superstitious rite of infusing corrupt matter into healthy blood. We have just received another alphabetical production in the form of a "Code of Ethics," printed in colours on a large card. The author, Mr. E. Adams, of Boston, U.S., thinks much good would be effected by having it exhibited in every home. For every letter of the alphabet, a moral principle is illustrated, thus: "E (subject) a little less Egotism; (issue) a little less Effrontery; (result) a little more Excellence." Again, "G, a little less Grind; a little less Greed; a little more Goodness." Another of these "Short Thoughts for Ready Reckoners" we recommend to the consideration of those scavengers who are at present scattering their litter about in the ranks of Spiritualism; it is, "T, a little less Tatler; a little less Treacherous; a little more Truthful." Such simple works, though apparently insignificant, often exercise a much wider influence than more extensive productions. Mr. Crossland's work on "Apparitions," cloth, 2s. 6d., is now ready, and may be obtained at the Spiritual Institution. It is a book well worthy the attention of all Spiritualists. Some trance-addresses by Mr. Morse, recently delivered at Liverpool, are about to be published by the Liverpool Society. "In my Lady's Chamber" is a speculative romance, 320pp., 2s. Published this day by J. Burns.

MR. WALLACE will speak in the trance at the Assembly Rooms, Islington, Liverpool, on Sunday next, at 3 and 7 o'clock.

MRS. SCATTERGOOD will speak in the trance at the New Hall of Freedom, Back Lord Street, Halifax, on Sunday next, at 2.30 and 6.30.

WE understand after the execution of Mary Ann Cotton, the notorious Auckland poisoner, a plaster cast of her head was successfully taken by Mr. W. Crisp, Greatham, in the interests of phrenology.

J. F. N.—The verses "Dear Boy" are not quite up to the mark for publication.

S. HENNER.—We saw the verses long ago, but did not consider them of sufficient importance to in any way disturb our equanimity. We recommend equal placidity on your part.



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

FRIDAY, MARCH 28. Seance by Mr. Morris, Trance Medium, at 8 o'clock. Admission 1s.

SATURDAY, MARCH 29. Seance by Mr. Morris, Medium for Physical Phenomena at 8 o'clock. Admission, 1s.

SUNDAY, MARCH 30. Service at Cavendish Rooms, at 7 o'clock. Mr. J. J. Morris will speak in the Trance.

MONDAY, MARCH 31. Private Social Meeting of Mediums, at 7.30.

WEDNESDAY, APRIL 2. Developing Circle by Mr. Cognani, at 8. Tickets for a Course of Four Sitzings, 6s.

THURSDAY, APRIL 3. Dark Seance by Mr. Morris, at 8 o'clock. Admission, 2s. 6d.

## SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MARCH 28. South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to witness F. M. Taylor, care of Mr. Weeks, as above.

SATURDAY, MARCH 29. Mr. Morris, Mrs. Holmes, Mr. Williams. See above.

SUNDAY, MARCH 30. at Mr. Cognani's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, MARCH 31. Developing Circle, at Mr. Cognani's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams, Mrs. Holmes. See advertisements.

Bell's Pond Association of Inquirers into Spiritualism, 102, Bell's Pond Road, Islington. Admission Free. Commence at 8.

BREXTON, at Mr. Morris's, 49, Braemar Road, Moseley Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, APRIL 1. Seance at Mrs. MARR'S, 321, Bethnal Green Road, at 8. Admission Free.

WEDNESDAY, APRIL 2. Mrs. Holmes. See advertisement.

THURSDAY, APRIL 3. Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 14, Narbonne Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Questions answered by Mr. Burns, at 8.30 p.m. Free.

Mrs. Holmes, Mr. Williams. See advertisements.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 30. READING, 10.30 a.m. and 4.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVEREY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 4.30 p.m. Trance-Medium, Mr. Wood.

BIRMINGHAM, Public Meetings, 10.30 a.m., 2.30 and 4.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 1.30 and 6 p.m. Hall Lane, 1 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.

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

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

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

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

HALIFAX, at Mr. Wood's, Hanson Lane, Queen's Road (door above New Connection School), 2.30 and 4.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 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.

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

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

GLASGOW Association of Spiritualists. Public Meeting at 8.30 p.m. at 164, Tringate.

BIRMINGHAM, at Mr. Down's, 42, Aston Road. Trance and Test at 7 o'clock. Also on Tuesday and Thursday Evenings, at 8 o'clock.

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

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

DARBYSHIRE Spiritualist Association, Commercial Street Auction Room. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

MONDAY, MARCH 31, HALIFAX, 62, New King Street, at 7.30.

TUESDAY, APRIL 1, READING, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, APRIL 2, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. White 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.

GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m. at 164, Tringate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

HALIFAX, next door above the New Connection School, Hanson Lane, Queen's Road, at 8. Mr. Wood and Mr. Blackburn, Trance-Mediums.

DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary G. R. Hinde, Bright Street.

THURSDAY, APRIL 3, BOWLING, Hall Lane, 1.30 p.m.

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

WEST HARTLEPOOL, Seance at Mr. Hall's, Adelphi Street.

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

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

FRIDAY, APRIL 4, LIVERPOOL, Weekly Conference, at Mrs. Bots's, Cedar and Temperance Hotel, 6, Stafford Street, at 8 p.m.



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