



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

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[PRICE ONE PENNY.]

**RELATIVE MERITS OF THE DARK AND THE LIGHTED SEANCES, AND OF THE VARIOUS CLASSES OF MEDIUMSHIP.**

To the Editor.—Dear Sir,—Without attaching more importance to that railing against the dark seance which sometimes appears in your columns than it really merits, I feel that all our modes of investigating the spiritual phenomena cannot be too well considered and analysed, and this, I am happy to perceive, is your own view of the matter. The advent of Modern Spiritualism was predicted in 1846 through that greatest of modern mediums and clairvoyants, A. J. Davis, in the great work to which his name was attached on its publication in the following year at New York. Coincident with that appeared at Paris Cahagnet's publications, containing his wonderful researches by means of clairvoyance. In Davis's case, the work was evidently that of a band of most highly progressed spirits, numbering among them, I believe, such noble beings as Solon the Athenian law-giver, and Galen the accomplished physician; and it may be said of that comprehensive work, which Professor Bush, then a semi-opponent, styled "a profound philosophy of the universe," that it is not likely to be appreciated for at least another generation, owing to its great superiority as a whole to what is thought most attractive in literature at the present day; and I believe this is the opinion expressed recently by some very highly progressed spirits indeed. Cahagnet's works, on the contrary, though from clairvoyant sources also, contain every variety of greatness and littleness in idea and expression which are to be found among individuals composing modern society, and had not clairvoyance been a tabooed subject at that time, his publications would no doubt have become very popular. It is thus evident that clairvoyance, usually considered a high class of mediumship, will bring us acquainted with all classes and grades of spirits, from the highest to the lowest, just as is the case with mediums for physical manifestations of all kinds to-day. And I contend that this is exactly what mankind requires. Were we only to receive communications from spirits who had passed, for example, from earthly paradises such as Saturn or Jupiter, grandly intellectual though they would be, they could not possibly be so suited to our needs as the various orders of communications habitually received, coming from spirits of all denominations in the religious, moral, or philosophical world, and all teaching us that "as we sow here so shall we reap hereafter."

A great error seems to prevail among a few Spiritualists, as well as among non-Spiritualists, to the effect that if they only keep away from certain kinds of seances, where they fancy that low or undeveloped spirits "most do congregate," they will escape the pernicious influence of such spirits altogether. I think the very contrary, as a rule, is the case. The philanthropist who never attended a seance is inspired by angelic spirits, while the drunkard or debauchee, who may be equally innocent of attendance at a dark seance, may be *en rapport* with the soul of a departed victim to modern vices.

I do not believe that in the annals of Spiritualism it has ever been even attempted to be shown that the spirit-developers of any medium, or the spirit-directors of any established circle, public or private, have been other than spirits actuated by the best of motives, either towards the individuals operated on and their families, or towards the world at large. No doubt at many classes of seances spirits of various grades of character approach, and at public seances, where persons of all varieties of character are liable to be admitted, a certain proportion of the spirits attending such seances will be those in attendance on those self-same sceptics, merely in continuation of their ordinary attendance on them, however ignorant the latter may be of that important fact. But even if the majority of the persons present were of bad character, there would certainly be present, in addition to the directing spirits operating on the public medium, many others actuated by an earnest desire to benefit inquirers. Besides, it is well understood that the spirits who preside over all public seances, or who control public mediums at the lecture-hall, &c., take infinite pains to provide against such contingencies as the undue influence of undeveloped spirits, who

might seek to interfere with either their medium, or the members of the circle, or the audience.

But one of your correspondents has called attention to a seance where he found a large bowl of punch placed on the table, no doubt for the purpose of producing a certain kind of harmony. Perhaps there was no piano or musical-box at hand, and all the sitters had sore throats, and so were unable to warble! Certainly not once in a thousand times, I think, would he find punch instead of music introduced for the sake of harmony at spiritual seances. As a practice, no doubt it would be highly prejudicial, though perhaps some special occasion might exist suited for such a procedure, just in the same way as a modern physician will prescribe brandy for his patients when prostrate from fever, &c., but warn him against the use habitually of brandy after his recovery.

But the objects in attending seances have to be considered, for if an investigator or Spiritualist wishes to hear a thrilling oration from a high spiritual source on such a subject, for example, as "The Needs of Humanity," he would no doubt be sadly disappointed should he make a mistake and go to a public seance held chiefly in simple demonstration of spirit existence, where a beginner might be half an hour spelling out a short sentence of quite a personal nature. But on the other hand, should such a beginner be desirous of obtaining some proof that spirits really do exist, or, having progressed that step, afterwards go to seek recognition by some departed friend, he would be sadly disappointed if, instead of receiving either such proof or recognition, he found himself in presence of a public trance-medium, and listened to what he would term probably "a very beautiful address from a lady with her eyes shut." Yet at dark seances, where both physical and trance mediums have been present, I have listened to very excellent discourses indeed on topics of the highest importance; while in the light I have often witnessed, among beginners and sceptics chiefly, the greatest triviality. There seems to be no law, as far as light and darkness are concerned, by which exclusion of ignorant spirits can be predicated, even if it were desirable, or, on the other hand, by which any predetermined high manifestations can be ensured. Of course by conforming to the conditions suitable for any particular phase of the phenomena, disappointment is unlikely to occur, and there being many tastes to gratify, our spirit-hosts have kindly and considerably provided great variety of entertainments, suiting the needs of all. In the present state of Spiritualism it is fortunate for society that public mediums are to be met with, otherwise many would be deterred from investigating, owing to so much patience often being required in having mediums developed and phenomena realised. Hereafter, when every family will possess at least one medium, no public ones may be required, and then, no doubt, many of the mere physical manifestations will cease, there being no longer any necessity for them. But the spirit-voices and spirit-faces, as at our dark seances to-day, will not cease; on the contrary, what is now only possible on the exclusion of white light, and in darkness, or with coloured light, will then take place, as on more advanced planets to-day, with vastly increased intensity, by a palpable habitual intercourse between men, spirits, and angels, in bodily form. For surely even then spiritual communications are not to be confined to the writing in trance of beautiful books, or the delivery of splendid orations, delightful though such may be. As well might society now be expected to be content with talented pulpit discourses, and a good novel, leaving aside all social intercourse, as that the Spiritualists of the future should be expected to be content with trance and writing mediumship, discarding the cheerful *conversazione*, where spirits, relatives, and friends will visibly join in sweet social intercourse; an earnest of that which a little later will greet them in the skies.—Yours faithfully,  
C.

March 28th, 1873.

Mr. WILSON (Halifax) has informed us of a recent seance with Mr. John Blackburn as medium, at which he was tied with ropes in a most intricate manner by the audience, then handcuffed, and the spirits afterwards unloosed him. In the latter part of the evening the spirits tied him up again in a very secure manner.

## SPIRITUALISM AND ITS OPPONENTS.

To the Editor.—Dear Sir,—Would you kindly allow me, through the columns of your liberal journal, to make a few remarks upon the above subject? There is no denying the fact that Spiritualism is getting a firm hold of the minds of the people in our northern counties, and thousands now believe in the reality and genuineness of the so-called spiritualistic manifestations. Nevertheless, those who believe in this new schism have much to contend with; the prejudice and antipathy which are held towards the believers in this new philosophy by the so-called professing Christians of the age, says little for the moral principles which govern their narrow and depraved minds. No sooner does the true and earnest Spiritualist attempt to propagate the principles which he believes to be true, than hosts of ruthless characters assail him on every side. The orthodox and heterodox portion of society for once in their lifetime are unanimous; their voices mingle together as they deery and denounce this philosophy—which it is evident they have not mind or sufficient brain-force to comprehend.

The metaphysical aspect of Modern Spiritualism is indeed worthy of deep consideration; but those who have already investigated the subject appear to me to have made but a superficial inquiry into it, and the conclusions which many have come to are summed up in a few words—fraud, imposture, delusion, and legerdemain; and some even go so far as to think that they have discovered all the trickery in connection with it, and therefore give what they consider a full *exposé*; but what they really do expose is the imbecility of their own intellect. We may expect to find such characters in life. They care not whose characters they defame, nor whose feelings they hurt, only they can explain away those "spiritualistic manifestations" without any great mental strain on their part. The elements of their soul are of the world, and the world would be lost without them. With few exceptions, those who have availed themselves of the opportunity to investigate the subject have proved themselves but little qualified to grapple with such a momentous question. Without a doubt, they lacked that mental stamina which is necessary to solve all difficult problems.

We do not ask the public to believe all we say, but at least we entreat them to be honest and fair, and not impute dishonest motives to honest men merely because they cannot comprehend or explain away what they have witnessed. Spiritualism is a grand reality, and, with proper care and attention, could be usefully applied in life. But some people wish to secularise it too much; while others repudiate it because of its secular nature. It is utterly impossible to please everyone; and it is because Spiritualism cannot be fitted into the groove of science, or run in the rut of orthodoxy, that it does not meet with general approval. Yet, nevertheless, Spiritualism has its aim and object; it is the great opponent of infidelity, for it undoubtedly proves that our consciousness can and does exist apart from our material organism. Spiritualism has brought comfort to many a desolate home that has been laid waste by that cruel tyrant—Atheism. And if it destroys that cold materialistic creed that binds man's soul to this world, and this world alone, then it does more than all the philosophy or theologies of any age have ever been able to do. Spiritualism ought not to be opposed by religionists, for, if anything, it demonstrates the truth of the Bible. It is only short-sighted and bigoted preachers of the gospel who oppose it; would they only study the matter more attentively, they would indeed find many reasons for upholding it. But it is evidently the way of life, that those who know the least about a thing are generally the loudest in their condemnation. In our northern counties our philosophy is being denounced from the pulpit; and it is somewhat amusing to listen to the coarse invective which those mild and forgiving Christians can hurl from their soul. A smile of contempt is all we are allowed to return; the pulpit shields them from criticism and censure, and the local journals are also afraid to allow us a reply to the false statements so often made by them.

—I am, Sir, yours, &c.,  
Gateshead-on-Tyne, March 30th, 1873.

JOHN STUBBS.

## SPIRITUALISM AND DEATH.

To the Editor.—Sir,—It is generally, I think, held by Spiritualists that Spiritualism is the origin of all religious faiths, and specially extends over the Old and New Testament dispensations. When you delivered a lecture on Spiritualism in Glasgow, you yourself quoted at some length from these Scriptures, beginning with Genesis. What positive knowledge of the nature of death, then, can be attained by mere moral evidence without initiation in the more recondite knowledge of spiritual seances?

Your namesake, Robert Burns, has given us a version of the nineteenth Psalm, from which I take the following:—

"Thou giv'st the word—thy creature man  
Is to existence brought;  
Again, thou say'st, 'Ye sons of men,  
Return ye into nought.'  
Thou lay'st them with all their cares  
In everlasting sleep,  
As with a flood thou tak'st them off  
With overwhelming sweep."

And the above, as Mr. Peebles's book, "Myth, Man, or God," shows, is the prevalent idea of death under that spiritual dispensation.

Under the New-Testament dispensation the ideas of death seem various; sometimes the Old-Testament idea is recognised as the normal one, and immortality a gift conferred by Christ; sometimes, but more rarely there is a spiritual body and a spiritual resurrection; but even in this case the quickening takes place after death—"That which thou sowest is not quickened except it die;" and sometimes there is a bodily resurrection—"The dead shall hear the voice of the Son of God, and those who hear shall live." The injunction, "If thy right hand offend thee, cut it off," with the reason annexed, shows that the idea of a personal or bodily resurrection was very familiar to the mind of Jesus; indeed, this idea seems to lead him to adopt a confused figure. The injunction is undoubtedly meant figuratively, though it is difficult to see how the casting from us any sin, dear as a right hand or right eye, is to become "maimed."

Under the dispensation of modern Spiritualism ideas of death are also various. Professor De Morgan admitted the phenomena. Mr.

Jackson did, and Mr. Atkinson does, even to the transmission of flowers through stone walls; and in that case there is no ground for questioning his admission of the transportation of Mrs. G. Blackwell, the pioneer of Spiritualism on the Continent, holds on the faith of the teaching of spirits, death for something like a thousand years sometimes—then reincarnation. Finally, we have the idea, "there is no death. What seems so is transition."

In the Spiritual Institution here, a few weeks ago, a Mr. F. from London, gave a lecture, in which, after lamenting the prevalence of doctrine among the mediums, and particularly the prevalence of pantheistic ideas among them, recommended his own faith as a solution of all difficulties, which faith was, I found, the theology of Swedenborg; but I know enough of him to prefer independent inquiry. Yet, notwithstanding all that I have pointed out, a Spiritualist of uncommon capacity and attainments declared in the City Hall here that Spiritualism had settled the question of immortality. I value Spiritualism much, but fear that this is more than in its present position it is capable of sustaining. However, I would not set too much on the enthusiastic utterance of a lecturer, which maturer thought may modify.

Mr. Home, when he met with the Spiritualists of Glasgow some few years ago, made a pleasant speech, in which he remarked that it was good for them thus to meet; he was cheered on in his course by their sympathy, and without it he might, perhaps, distrust his extraordinary experiences, and impute them to the working of his own mind. I do not pretend to give his exact words, spoken on the spur of the moment, but he is a great medium, and his modesty is worthy of imitation.

[There is some danger of confounding the intellectual position of the individual with Spiritualism as a science. According to his capacity and experience will every inquirer find a result in Spiritualism. It is instructive to observe that the Bible is a progressive history of Spiritual development from that state of infancy in which everything unusual was accounted divine to the more rational phases noted by our correspondent. We find the same series in all its completeness existing amongst us to-day. In the junior class are those who see in the phenomena the direct manifestation of their God—for "force" is another term for the God of the nineteenth century. It is evident to the careful and unprejudiced student of Spiritualism that it will supersede all previous revelations, and present the subject in a form which will in a much more satisfactory manner solve the great problem of existence than any experiences or speculations which have preceded this age.—Ed. M.]

## SUGGESTION OF A CENTRAL SOCIETY OF LONDON SPIRITUALISTS.

Certain of the spiritual reformers of the inner life desire to be established in London a Central Association, whose constitution and objects shall be somewhat of the following type:—They see at present a remarkable lack of unity in the manner, and also partly in the spirit, in which the several sections of London Spiritualists carry out their aims; they see a waste of power going on, through the want of unity of method and purpose as are perfectly practicable; they also see considerable social amalgamation to be possible, for purposes of separate constitutional unfoldment of the several existing sectional societies. There is an ancient axiom that "Unity is Strength," which seems to be very *à propos* of social combination among the large body of Spiritualists residing in London. The constitution of such a central society might be as follows:—The committee of the society to be elected by the several sectional societies. Each society to elect two, three, or more members, according to the material interests severally necessary to be represented. The mode of such election to be by ballot, and its sovereignty to be thereby placed in the hands of the whole of the members. The mixing of such central committee to be upon principles of equality, viz. an equal number of women and men. The committee to be elected to be empowered to elect its own necessary officials.

The objects of this central society to be:—

1st. The combination of the scattered powers of all the societies for mutual unfoldment and mutual vigour. This might be realised by the aforesaid committee organising a series of monthly meetings, open to the public, whereat the results of the several sectional investigations might be presented in condensed form, or such selections from these results as the committee might deem advisable; discussion on such facts to be permissible in manner and degree similar to the practice of the British Association.

2nd. Such a combination would largely economise the now isolated forces of the societies in the matter of obtaining lecturers, who, by being engaged to give a series of lectures extending over several weeks and distributed among the different sections, would be able to afford them a half the cost of single lectures; ditto, with regard to professional mediums.

3rd. The majority of the moral societies of London are notoriously small and fragmentary; this society would bring together a larger number of reformers than any other method we know of. This frequent coming together of numbers would be sure to lead to the development of some of the forms of material co-operation which society so much needs.

4th. There is a strong probability that societies in the country would find it to their advantage to be affiliated to such a central society, and out of this would naturally flow the easy possibility of organising a convention of Spiritualists once a year in London.

Should this suggestion meet the approval of London Spiritualists, the writer would be happy to see the subject ventilated in this paper, or would be glad to receive private communications on the subject.

ROBERT HARPER,  
Of Birmingham, now permanently located at  
5, South Street, Finsbury, E.C.

## CRYSTAL PALACE CONJURING.

To the Editor.—Sir,—"Freelight" is a false light; his statements in last week's MEDIUM were grossly inaccurate. What I think, know, and aver, have the weight of a true signature. Those of "Freelight" are by somebody ashamed to attach his real name to his misstatements.

J. ESMOND JONES.

## MESSRS. MASKELYNE AND COOK AT ST. JAMES'S HALL.

"The royal illusionists" exposing Spiritualism at St. James's Hall in an "original and unique entertainment," or, still more grandly, giving an "exposition of Spiritualists' manifestations à la Home," seemed to me to afford a fair chance of an evening's amusement. Accordingly on the evening of April 1—auspicious day—I occupied a fauteuil at St. James's Hall, and prepared to be astonished. Nor was I disappointed; though my astonishment arose, not from the exposure of Spiritualism, but from the very wonderful fact that a man should be found bold enough to pretend that there was any parallel between his tricks—clumsy, palpable, and caused by the plainest stage mechanism—and the manifestations which have occurred in hundreds of drawing-rooms in the presence of Mr. Home. To do him justice, Mr. Maskelyne preface his sham seance by disclaiming any desire to deny the reality of certain spiritual phenomena, so-called, though he at the same time informed us that they were not attributable to spirit-influence. With Mr. Maskelyne's opinion I have nothing to do; it may go for what it is worth, which is little enough. But I wish to draw attention to the admission made by the arch-exposer that there is something besides imposture—that there is, in effect, a reality, of which the "impostors" and Mr. Maskelyne alike, produce an imitation. This is of small importance to Spiritualists, who know what they have seen, and only smile at the gullibility of the few who assembled on All Fool's Day to see Spiritualism exposed. But it has been so industriously asserted that Spiritualism was all humbug that one may be excused for quoting so respectable a witness when he says that *it is not*.

For the seance itself, it was poor trifling; about as much like the reality as a transpontine farce is like ordinary life. There was a table, and it was lifted and flung about in a way that any two of your readers may imitate without psychic force. There was a man behind the scenes who was provided with a stick, with which he beat the floor and made raps. This phenomenon also your readers may imitate by getting behind a door and hitting it with a walkingstick. They will find the process as entertaining as I found the stage-raps. And there was a walkingstick which, by the help of a fine thread, was lifted and bobbed up and down. And there was a bouquet which slid down a wire and then slid up again. And then there was a young lady who, at one part of the proceedings, seemed to be taken with a violent internal spasm, and incontinently sat down, with mouth open and eyeballs "in a fine frenzy rolling," and who was subsequently seized from behind by some mechanism and elevated into the air, after which she seemed better. And this was what was gravely presented to us as a representation of a Spiritualistic seance. This agglomeration of buffoonery and concealed mechanism, and wires, and threads, on a stage to which none had access, is to reproduce the phenomena which I have witnessed hundreds of times in a family circle or at a social meal, where mechanism and impostors alike with those who expose them have no place.

Then we had a man's head cut off, and the decapitation was far more like the real thing than the Spiritualism was.

After this, the celebrated cabinet and box scene was introduced. Gentlemen from the audience were requested to examine the cabinet, and I complied with the invitation. The cabinet is carefully padded, so that it is perfectly safe to knock it about, which Mr. Maskelyne did, with a long pole, demonstratively enough. I noticed that he avoided the top of the cabinet, and treated it tenderly; and I requested permission to give a few knocks myself. My knocks were severe, and elicited the fact that the top of the cabinet gave a different sound from the sides and shelves. I sounded it carefully, and, in spite of the padding, satisfied myself that the mirror was there concealed. The cabinet was an elaborate stage property, about as like those of the Davenport's or Mr. Williams's, as Mr. Maskelyne's seance is like Mr. Home's. We were next introduced to a pair of stocks, which would be secure enough if one did not happen to have the key to the padlock in one's possession. I would place far more confidence in two yards of whipcord tied by myself than in any such clumsy contrivance. Last came the wonderful box, with its moveable end—by far the most cleverly-executed deception I saw. But even that would be rendered useless by a few carefully-adjusted fastenings of rope. Mr. Maskelyne took care to provide us with a very stout piece of rope, most of which he used himself before he allowed anyone else to touch it, by passing it round the trunk. By this means little was left, and, as a matter of fact, one end of the box was utterly untied. My observations about the cabinet, and the vigorous way in which I advised the gentleman who was to tie up the box (and who evidently did not see the trick) to tie up the ends, and leave the rest alone, brought up Mr. Maskelyne, and caused him to decline to allow me to remain on the stage. This he did under pretence—fair-seeming enough—that one person on the stage was sufficient. No doubt, from Mr. M.'s point of view. If I had been the one, with rope and time enough, I might have been one too many. But with all mechanism against one, insufficient rope, and a clamorous audience, the performers know that they are practically safe.

The farce proceeded, and I need not weary you with details. When the cabinet was opened the mirror was perfectly visible. I called my neighbour's attention to it, and not even the carefully-adjusted diagonal lines of the paper which lined the cabinet could conceal the edge. Distance lends enchantment to the view; and Mr. Maskelyne would be well advised to remember this when he performs in public. He must not let observing eyes come too near, if he would maintain his success. One-tenth of the tests to which I have put professional mediums would expose the tricks of his performance. Half the light, and half the distance at which he places his machinery, would render it useless; and a little more acquaintance with the phenomena which he burlesques would show him and his audience that there is no more resemblance between them than between the ideal frog-eating Frenchman and typical John Bull of foreign romance, and the English and French gentlemen as we find them in daily life. But a gullible public will swallow anything, especially when they find the mixture accord with their wishes; and they could not have chosen a more appropriate expounder of truth without deception than Mr. Maskelyne, or a more suitable day for the exposure of a "widespread delusion" than that on which they assembled at St. James's Hall.

THE AUTHOR of "Where are the Dead?" intends sending a copy of his work to every clergyman in England.

## The Spiritual Review.

## WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

An account of the astounding phenomena of Spiritualism, affording positive proof by undeniable facts that those we mourn as dead are still alive, and can communicate with us; that Spiritualism is sanctioned by Scripture, and consistent with science and common sense. With specimens of communications received; extracts from its literature; advice to investigators; addresses of mediums; and all useful information. By FARRZ. Price 3s. A. Ireland and Co., Pall Mall, Manchester.

Such is the very elaborate title of a little book of 213 pages which has been published this week. As we intend to print in our advertising columns an analysis of the chapters, we need not occupy space at present with a very extended account of its contents. The matter is chiefly derived from the MEDIUM, with selections from other papers. The work is therefore for the most part an epitome of recent phenomena, and a guide to the mediumship at present in operation amongst us. There are chapters tracing the origin of the movement, and showing its adaptation to the wants of the age. No great attempt at originality is exhibited, as the author appears more in the attitude of an historian than as a thinker. That such a work will be of great value to inquirers there can be no question; and we heartily wish every intelligent adult in the country had the opportunity of perusing it.

## THE MAID OF THE SPHERES; OR, "VILLEENA'S" \* ADDRESS.

Who art thou, sweetest one,  
Blithest, and fleetest one,  
Agent invisible—far-roving sprite?  
Why comest thou, my child,  
Whilst winter, stern and wild,  
Rolls its black clouds on the bleak winds of night?

This is thy trysting-place;  
Where is thy resting-place?  
Why comest thou, child, and whence art thou bound?  
What may thy mission be,  
Bold child of mystery?  
*Fleeting, and soaring, and gliding around!*

"'Villeena' the bold am I,  
Child of Behonkerki!  
Darkness prevails, and the world wants light;  
And this is why I come  
Whilst winter, deep in gloom,  
Rolls its black clouds on the bleak winds of night.

"Mortals in circles set,  
With good intentions met,  
List to the voice of the maid of the spheres.  
I come through cloudland blue,  
With pleasing tales for you;  
We come with missions to dry the world's tears.

"Green are the paths and grand  
Of holy spirit-land;  
Blithe are the souls that adorn its fair face.  
There is progression bright,  
High on its lofty flight—  
Mortals, prepare for that fair world of grace.

"No pandemonium hot  
Is the poor mortal's lot—  
God has a love as infinite as time;  
See how it blushes where  
Lovely rose-bushes are,  
Blending their beauties in pictures sublime.

"We come the truth to tell,  
'Tis superstition's knell;  
See how it wallows in luxury's feast!  
We come the veil to tear  
From its bewildered glare—  
See how it shrinks in the shape of a priest.

"We'll crush its demon snakes;  
We'll quench its flaming lakes;  
Hell with its brimstone no more shall degrade.  
Priests have got lying tongues,  
Wagging with heaven's wrongs;  
Souls that believe them are deep in the shade.

"Go, and enjoy the world!  
Strive to employ the world  
In the great labours of truth and true love.  
God's love concentrates where  
Labour's adventures are—  
These are man's passports to regions above.

"Little 'Villeena' now  
Finds other work to do,  
Good friends at Jarrow her presence invite;  
And, by the tops of trees,  
Over the fleeting breeze,  
She will be there in a moment. Good night!"

R. GIBBON.

\* "Villeena" is the name of a girlish Indian spirit who manifests at Mr. Fancitt's circle, at Bishop Auckland, through the mediumship of the amiable Miss Fancitt, and gives its father's name as "Behonkerki," and bids us good night to go to Mr. Gordon's circle at Jarrow.

MR. BURNS answered questions before full and attentive audiences at 7, Corporation Row, on Thursday evening last, and at Kingston on Sunday. Though the speaker was weak from illness, yet his replies were clear and comprehensive.

## AN AMERICAN SPIRIT FACTORY.

This is a curious title to give some account of the doings of a medium who professed to show spirit-forms; the sequel fully warrants the phrase, as the reader will find. The following is an extract from a letter received by a friend in London from a lady in America who visited the medium to whom we refer:—

## A VISIT TO GORDON.

I will now give you an account of our visit to Gordon. We were shown into a small room. Presently Gordon came in, dressed in a blue satin garment, which looked like a dressing-gown, and on his head he wore a curious conical cap, with a tassel depending from it; very thin and attenuated he looked—more like a spirit than a man. I ought to tell you that I have known this Gordon for years. He was always considered a good medium, but a silly fellow, and completely under the influence of Catholic spirits; and his place was decorated with flowers, altars, candles, crucifixes, Virgin Marys, and Christs. Well, he had cards in his hands, and asked us if we wanted them—a dollar apiece. Then, after some little delay, we were shown into the other room, and there, as always, was the whole paraphernalia—the altar, &c., just like the Roman Catholic one; fifty candles of all sizes, all lighted; Virgin and child; flowers, all hung round with pictures and Bible sentences; his robes, each one different, on a chair. There was singing, and finally he came forward and read a chapter from the Bible touching spirits; after that, he went up to the altar, knelt down, and prayed; then he rang a bell, just like the priests; then he whisked incense about; then he prayed again; then there was more singing, and so on. Then he changed his gown to a white surplice like a clergyman, and stood up before the altar, blew out the lights of the latter, lighted the gas, and subdued the middle gas; went back, and I don't know what vagary he was at, when out of his gown rose up a bald-headed figure, and as quickly disappeared to give place to a spirit he called "Sally," who showed herself several times, nodded, &c.; then a coloured woman; and then there was a pause. He changed his robes. More singing, everyone joining. Then appeared the head and shoulders of a—I don't know what to call him—he looked like an Egyptian; he came with Gordon quite close, nodded his head, and looked quite pleased; then a baby was seen in Gordon's arms; and finally, after another delay, and changing of robes, and prayers, and groans, singing, and praying, he went to the altar, and there appeared a full-length figure of a bride dressed in white, and white flowers in her hair. Gordon held up her hand in his. She walked with him two or three times quite close to the people. There was no mistake that it was a figure, but I shall confess it (I can't help being sceptical)—to me the whole thing was painful—the faces looked like masks.

I forgot to tell you of one who had a sweet young face, the only one that pleased me. At the same time, if there was trickery it was wonderful; the forms came out of his gown, and the reason of the constant change, he said, was that the colours had so much to do with the manifestations. It is a mystery. If it is trickery, it must fall some day. The light was dim, but still our room was lighted, and we could see distinctly. When I first sat down, right opposite the altar, at a distance of about eight feet, I felt quite nervous, but as soon as I saw the so-called spirits, that left me; they were so totally different, unlike what I looked for. I was disappointed; and yet I don't see how it could be trickery, there was no preparation. He constantly moved his robes, and when the forms dissolved, he threw them all open.

I shall go again; I am determined to find this out. I suppose this materialisation is different from any that we have seen. At the conclusion he begs people to bring colours—yellow, blue, and lilac—saying that the spirits need these to manifest; it is most extraordinary; eight forms, all different, appeared. As I was looking at Gordon, I saw a most beautiful star; it was the largest I have ever seen, and it rested for a second on a blue curtain just above him.

The doings of this very saintly individual created so much suspicion, that a committee of Spiritualists determined to surprise him during his performances. The account of this attack we take from a recent number of the *Banner of Light*:—

## SPIRITUAL CONFERENCE AT APOLLO HALL—EXPOSURE OF H. C. GORDON'S SPIRIT-MATERIALISATIONS.

Notice was given last Sunday forenoon to the people who had come out to the Children's Lyceum that in the afternoon conference spirit-manifestations after the manner of Gordon would be produced, or, in other words, certain parties had made a raid on Gordon, possessed themselves of the so-called spirits he has been exhibiting for the past year, and they would show them to the audience, and give them a history of how they were obtained.

Your reporter was at hand to witness the exhibition. In the first place, Mr. Thurber took the floor, and in the strongest possible language denounced Mr. Gordon. Mr. Thurber had previously been one of Dr. Gordon's most devoted friends and warmest advocates. After giving a brief history of the exposure, in which he participated, Mr. Thurber concluded by saying: "I want to brand this rascal Gordon as a dishonest medium, and unworthy to give any more seances in New York. I am a firm believer in Spiritualism, and it is because I am that I want to expose any fraud perpetrated in its name."

At the close of Mr. Thurber's remarks, Dr. Edward Robinson came forward and took the platform, bearing in his arms a bundle containing five of the images said to have been captured at Gordon's. Dr. Robinson says:—

"On Wednesday evening, February 26th, I attended a seance at Dr. Gordon's, 406, 4th Avenue, in company with J. W. Weston and Dr. Moore. We had all visited Dr. Gordon's before, and had become satisfied that he was practising an imposition upon the public, and this night we went with the determination of exposing him if possible. We paid our dollar each, and were admitted. There were present, besides ourselves, Francis Burrett, M.D., Dr. D. A. Smith, L. Chapman, F. C. Beach, Mrs. Beach, Mr. Burnham, Mr. Thurber, Mrs. Ewer, Mrs. Scriber, and three or four others. They were all, with the exception of one or two, well-known Spiritualists in this city.

"Dr. Gordon occupies three rooms—front, middle, and back. The audience sits in the front room. The middle room had one closet that was kept locked. A gas-burner with three jets was lit in the front room.

Only one burner was lit in the middle room, and this was but partially turned on, giving a dim light. A gauze curtain was drawn across the middle room, about three feet back of the gas-light. The figures were all exhibited behind this curtain. In the centre of the rear room was an altar built of boards, with the front gorgeously decorated with religious emblems, like a Roman-Catholic altar. Six large candles tower aloft in the centre, and smaller ones are disposed around about. Bible inscriptions are hung upon the walls. At the right of the altar was a passage enclosed by a black curtain. On the other side of the altar was a three-cornered closet, made principally by curtains hung up. The folding-doors between the three rooms are always kept open. An old-fashioned table stood on a line with the partition between front and middle rooms. The spectators sat around the three sides of the table, which projected into the front room—that is, as many of them as could, and the others were ranged at the back of them.

"The two persons sitting on either side of the table next to the door were so arranged by Gordon that the backs of their chairs came against the jamb of the door. The occupants of these chairs were great friends of Gordon's, and were (undoubtedly unconsciously to them) used by him to prevent interruption. Mr. Gordon's confederate, a young man named Harry Budlong, was seated in front of the table, in the middle room, thus forming a perfect barrier to any attempt at exposure that might be made. Moore, Weston, and myself succeeded in getting near at the table.

"After considerable time, consumed by trifling manifestations, Gordon proceeded to materialise. Three or four figures had been exhibited, when the 'Spirit-Bride' was produced and laid in front of the altar, in the attitude of worship; then Gordon stepped forward to the gauze curtain and raised it, holding it a few seconds. As soon as he dropped the curtain I sprang by Mrs. Scriber, over the corner of the table, and passed the confederate, who tried to prevent my progress, and followed Mr. Gordon in behind the altar, into the three-cornered closet before mentioned. Gordon said, 'You are hurting me!' Then he said, 'You are hurting my medium!' I had not touched him. I told Gordon to get out of the closet where he had hid, and, as he stepped out, I saw him drop something into a keg by his side. I picked it up, and behold! it was the head of the figure which had been exhibited as 'Louis Napoleon!' In the midst of the excitement Gordon ran upstairs with a bundle in his arms. Thurber and Weston followed him, took him out of a closet in which he was concealed, captured the bundle, and brought it downstairs. On examination it was found to contain the 'Spirit-Bride,' and some half-dozen more faces familiar to Gordon's friends as 'The Convict,' 'Hattie,' 'Jule,' and others.

"All were recognised by those present as being the so-called spirits which Gordon had presented from time to time. When Gordon found that the trick was exposed, he told us 'that he never saw the figures before—that the spirits made him do it;' but after being threatened with prosecution, he confessed that he concocted and executed the deception himself. He was very much alarmed, and gave up some nine or ten images, including his priestly robe bedecked with tinsel and spangles, with a large cross down the back, with the understanding that they would be exhibited here in this conference on Sunday afternoon. Mr. Gordon then solemnly promised me that if I would not prosecute him he would never attempt any fraud of the kind again."

This is Dr. Robinson's statement, as made before the conference, which was fully endorsed by several other witnesses who were present at the meeting. Five of the images were exhibited on the platform, and identified by many persons present as the spirits they had seen at Gordon's. The "Spirit Bride" was a bundle of rags draped in muslin, with a stuffed, flesh-coloured arm, which was raised occasionally and made to point impressively upward. The faces were all painted masks, filled out behind with rags, and covered with wigs. The female heads were all made to fit on to one body, and one head was substituted for the other as occasion required.

The Spiritualists and everybody else were thoroughly indignant at the fraud, and yet there was much amusement expressed at the ridiculous absurdity of the whole thing. How it is possible for any man to thus "steal the livery of heaven to serve the devil in" one can scarcely imagine. It was generally decided by the conference that a person who could thus play upon the most sacred feelings of the human heart ought to be denounced by voice and pen, and left alone in the misery of that remorse which must certainly prey upon his spirit.

New York, March 3rd, 1873.

A. E. CARPENTER.

## ARE THE SPIRIT-FACES GENUINE?

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—You are aware that I never have been thoroughly satisfied with the manifestation called "spirit-faces." I have sat at many of these seances, but always had a doubt upon my mind as to their genuineness. I am now quite satisfied that some are not; and I would advise all who go to witness these manifestations to take my experience and put mediums through a far stricter test than they are at present subjected to. It is no use searching the cabinet or room where they are to sit; the beard, masks, and draperies are not there, they go in with the medium. My advice is, search them, and instead of using cord to tie them with use cotton. Fastened with cotton, they cannot move without its breaking, but with cord, never mind how many knots may be made, they can and do extricate themselves. Again, I would advise that the instant a spirit-face is seen at the aperture and disappears, that the cabinet, or door of room, should be thrown open. If then, the medium be still sitting in the place where he should be, you will have the happiness of knowing that you have witnessed a genuine spirit-manifestation; if, on the contrary, you find the medium out of the fastening, and moving about, you will then have the satisfaction of knowing that you are no longer the dupe, and a great deception has been proved. I do not intend it to be understood that I believe all the "spirit-face" manifestations are deceptions. I should indeed be sorry were I to think this, for I fancy I have seen a dear friend return and show himself; but this the only ones in which I have seen any likeness amongst the masks and faces that have passed before me, and in this I may have been deceived, and until I see it again, and under the conditions I have above named, I shall not be satisfied. But I am sure that mediums who can get the spirit-faces will be only too happy

to go through the tests. I have never met with one who has objected to go through any test that I have required, and I have had some experience, though not to a great extent, in the spirit-faces. Of those mediums who would object, I can only say so much the better, and shall indeed be truly thankful if the warning now given make them wiser and better men and women. But in conclusion I must say that I do not throw all the blame upon the mediums. A rush comes from every quarter calling for spirit-faces, and nothing but spirit-faces will satisfy. The demand has been greater than the supply, and this has induced the deception—for we must not forget that mediums are like ourselves, mortals, open to the same temptations, but with this difference, that they are less under self-control. Spirits can at all times have access to them, and take possession of them; and who can tell whether the deception that is now being carried on is not the work of some lying spirit called forth by a mighty power, the result of which we know not of at present, but may know hereafter.

I shall be only too glad to hear that the mediums are able to get spirit-faces under the test conditions; at the same time I would not have them devote all their energies and talent to it, for I think some of the old manifestations that we have so frequently had are equally interesting. I sat at a circle last evening, a party of six, all strangers except the medium, Mr. Herne, and for many months I have not so thoroughly enjoyed such a seance; there was great harmony and a kind sympathy existing towards the medium, that produced a continued flow of manifestations. We began by joining hands, and promised that we would not, come what might, unjoin them. We kept our word, and a more interesting or amusing seance could not have taken place. The strangers went away thoroughly delighted. Let us hope we shall have many more such seances, and that there may be no more backslidings.

I hope the mediums will accept my word when I say that I have no unkind feeling towards them, and that I deeply sympathise with them; at the same time, when I know some are committing a deception, my love of truth and honesty, and my duty to those who put faith in me, bids me come forth and speak.—Yours very truly,

March 28th, 1873.

CATHERINE BERRY.

[We take the opportunity of saying a few words in respect to the foregoing letter. From its tone the reader is led to suppose that all the spirit-face mediums in London have been found deceiving, and that therefore a proportion of these manifestations have been counterfeit. We fearlessly say that there is not the slightest basis in the experience of sitters for such a supposition, nor does our correspondent supply any evidence in support of the tendency which her letter bears. We have sat with all the face-mediums, and have never seen any necessity for supposing that there was trickery at work. In most cases the test conditions have been so strict that the genuineness of the faces has been absolutely certain. In others, in which the medium was in the cabinet, the faces have been plentifully recognised, thus obviating the use of all further tests. We do not say that any one or all of the mediums have not cheated. We only say that the evidence that they have done so has not been supplied by anyone. We may, perhaps, in this place mention the fact that Mr. Herne has been circulating the report that the face of "John King," as exhibited at Mr. Williams's seances, is a fabrication, and that he assisted in the fraud while he was in partnership with Mr. Williams. Mr. Herne does not deny that the manifestation of "John King" is a possibility, but when pressed as to the proportion of instances in which the authentic manifestation is given, his answers are evasive and very unsatisfactory. We may state that we have had many sittings both with Williams alone, and also in company with Herne, and we have found the likeness of "John King" the same in all cases. Recently we have had a series of special sittings with Mr. Williams, that an artist might make a sketch of "John King" in daylight for publication as an engraving in *Human Nature*. At the last seance Mrs. Burns held Mr. Williams through one of the doors of the cabinet all the time "John King" manifested. When this was told to Mr. Herne he had the boldness to say that he could simulate such a manifestation himself. He tells those who have leisure to listen to him that he *knows* that the agents of all the mediums frequent a shop in Houndsditch to purchase masks in which to simulate spirit-faces; and, in short, Mr. Herne would have the public disbelieve any tests that might be devised, even the evidence of their own senses, and—modest youth!—believe his most honourable word. Now, who is Mr. Herne that he should be allowed to assume such importance? According to his own confession he is a professional impostor, a cheat, and quite willing to make a living by receiving money under false pretences. If, then, this man's actions, according to his own account of them, are wholly unreliable are his words therefore to be credited as gospel? We think there is no sane person who will for a moment entertain the notion that the words and statements of such a man are worthy of being accepted as truth, unless supported throughout by incontestable evidence. This necessary corroboration Mr. Herne seems to be either unable or unwilling to supply. Amongst his other rambling statements he is eager to inform his hearers that the fabrication of spirit-faces originated with Spiritualists who are supposed to be working quite in another direction. Of course we do not attach the slightest importance to Mr. Herne's statements. If a medium's manifestations are to be tested, why not his words? especially when they are in opposition to well-ascertained facts, and criminate other people. We think the best thing to do with Mr. Herne would be to subject him to a course of moral medicine. He has been ill, down upon his luck, and out of power. Under such depressing circumstances he has scarcely known what to say derogatory of his successful rivals. The simple fact is, he has taken an "uncle scunner" at all mediums, his late partner in particular, and thus has become the medium of the peculiar "spirit" that circumstances have possessed him with. We may point to the fact that under these circumstances we allow Mr. Herne to use the rooms at the Spiritual Institution for his seances. Recently he has had some good manifestations under the strictest test conditions, and with Mrs. Berry's truly motherly care his power is increasing. We would scorn as Spiritualists to kick a man when he is down, or turn a man out when he is ill and destitute. We hope that kindly treatment and time for recuperation will enable Mr. Herne to reinstate himself, and that he will be led to do to others as he has been done to. As to the agitation now going on respecting the probity of public mediums, it cannot but have a salutary effect. Like a fever, which eliminates from the blood those morbid accumulations

which would germinate into a low form of life detrimental to health, it will purify the movement. If mediums have been attempting the insue work of deception, Mrs. Berry's warning may be their salvation, and to all it will come as an admonition to follow the straight line of unwavering rectitude. We think there should be the most certain tests employed in the exhibition of all spiritual phenomena. Except for special purposes, however, we cannot aid in with the act of opening the door of the cabinet suddenly. We rather recommend preventive steps which would render such a violent proceeding unnecessary, which would at all times interfere with the success of the seance, and even put an end to further manifestation. Again, it is highly detrimental to the phenomena to have the atmosphere of the seance-room permeated by the thought-sphere of suspicious minds ready, cat-like, to pounce upon expected prey. Indeed, this state of things has been keenly felt at circles during the last few weeks, rendering the phenomena more than usually intermittent.—Ed. M.]

#### THE SPIRITUAL LIFE.

To the Editor.—Dear Sir,—No one can feel more grateful than I do for your untiring exertions, tact, and ability displayed in the advocacy of Spiritualism. I devour the reports of seances with great and increasing pleasure, and feel sure time will work wonders in drawing all mankind within the circle of its great truths. But while we are glean- ing the successive proofs of an immortality in the Summer-land, should not our united efforts be given not only to the dissemination of the facts of the truth of the eternal life, but to the consideration of the ways and means by which the human spirit may receive its best development while encased in the clay? I grant that our belief is a noble and holy incentive to a good and pure life; still, as a body, we do not consider the conditions that militate against the perfect development of the spirit here. As society is at present constituted, how is it possible for those who live in it to become the worthy pioneers of truth? It is of little use teaching a knowledge of "the whole nature of man and his relation to external things" if the recipient is surrounded by influences that degrade and brutalise. So, is it not time that the Spiritualists took in hand the task of a new formation of society, where man's harmonial development shall be the pole-star of his exertions? We are at present but the make-up of the barbarous ignorance of our forefathers; our scheme of life cramps the spirit in its upward flight, degraded by incessant toil for "the bread that perisheth," and robs it of the attainable joys that the just exercise of its powers might produce. And yet how easily demonstrable are the laws of man's nature; and how certain, if wisdom took the helm, our good ship would arrive at the harbour of our hopes—the goal of peace, joy, and happiness. Do not let us wait for capitalists and £50 shares; the working man could take his 1, 2, or 3 pound shares, and numbers would tell. It is the cause of humanity—the lifting of the lurid cloud from the bright spirit, and the true elevation of the human family. Surely that is sufficient. If we cannot begin with adults, let us remove the rising generation from out of the sink of iniquity called society. There is no time to lose.—I remain, yours very faithfully,

GEORGE CRACROFT.

Worcester, March 30, 1873.

[The earnest cry of our correspondent is heard from hundreds of lips in many places. Already there are various plans in contemplation, for some of which see *Human Nature* for April. Other thoughts will follow.—Ed. M.]

A GHOST STORY.—At West Auckland terror has been caused by the reported appearance of the ghosts of several victims of the woman hanged at Durham on March 26, 1873, for poisoning. The apparitions appeared in the churchyard from which the bodies were exhumed, and in the old rectory where they were dissected, near which building a pitman passed at midnight on the 26th, when he saw a child walking along the road, but could not obtain from it any reply to his questions. The spectre, he alleged, followed him into his house, and walked about in his bedroom. Strange noises were heard, and the man ran out of the house, with his wife, into the house of a neighbour, where they recollected that they had left their infant in their own house. A young man who volunteered to fetch it, returned alarmed, stating that he had seen the spectre coming down the stairs. The elderly female then rescued the child. This pitman and his wife, also other pitmen, have refused to pass the old rectory and churchyard. Much consternation prevails also amongst the people generally.—*Daily Telegraph*, March 28th, 1873.

In respect to the "Inquiry from Egypt," we have received the following short note from Alexandria, dated March 24th:—"I have noticed the answers in the *MEDIUM* of the 14th inst. The medium was not well just before the discontinuance of the manifestations, but as she is much stronger now, we are very anxious to recommence our sittings." This short sentence goes far to corroborate the opinion of the spirits as to why the manifestations failed.

LIVERPOOL.—Mr. Wallace is labouring among the various circles in town, and doing good. He delivered two addresses in the trance-state on Sunday, which gave great satisfaction. The weather was against the attendance, but in the evening he had a good audience. His speaking elicited good attention. He is engaged every night, and will be during the week. It was announced on Sunday that Mr. Burns would be present next Sunday to lecture twice.—SECRETARY.

LITERARY NOTICES.—"Our National Church the *Ægis* of Liberty, Equality, and Fraternity," is a cartoon published at 1d., by Appleyard, 88, Farringdon Street. The Church is represented as a huge umbrella in the form of the dome of St. Paul's, with the various sections of the Church trying to keep themselves dry under it, and pull it over to their side: Nonconformists, Scientists, Papists, and Infidels group round. "What of the Dead?" an address delivered by Mr. Morse in the trance state, on Sunday, Jan. 26th, at the Islington Assembly Rooms, Liverpool, is now ready, price one penny, and may be obtained at the Spiritual Institution. The many thousands who have heard Mr. Morse speak under spirit-control will be glad to have this address in a permanent form. Andrew Jackson Davis is opening a Progressive Library and Spiritual Bookstore in New York.

E. F. B. (BELFAST).—Unless the figure on the photograph can be recognised, there will be some difficulty in attesting its genuineness.

### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1½d. ; per annum,	6s. 6d.
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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.

#### CONTENTS OF LAST No. OF "THE MEDIUM."

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#### SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 166.

A list of Agents for the "Medium" and Spiritual Literature appears on page 167. Information respecting the movement in their particular district may be obtained from most of these Agents.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 4, 1873.

### HOW TO SAVE £200 A-YEAR FOR THE SPIRITUAL INSTITUTION.

A penny saved is a penny earned, but when we can do a penny-worth of work in saving the penny then we earn twopence by the saving process. This very occult problem we hope to unfold in such a practical manner that our readers will not only be able to understand it, but put it into practical operation.

We need scarcely say that the MEDIUM does not clear its expenses, a matter which is supposed to be understood by all who are in the habit of reading it. This renders it a serious encumbrance to the Spiritual Institution, which, as a missionary effort, is not a remunerative concern, but rather the contrary. From these causes it has been frequently stated that £500 a-year are necessary to supply the deficiency thus incurred, but as that sum has never been subscribed in any one year, the concern has very much embarrassed those who sustain it.

It is now three years since the MEDIUM was established. During last year the pressure of matter was so great, and there were so many important purposes to serve, that the paper was increased in size by one-half. This caused a great increase in expense, but at the same time a marked return in results. The circulation has been augmented more during the last eight months than from the commencement of the paper. The power of the MEDIUM as an instrument of good for the promotion of the cause has also been very much enhanced. So that as a means of serving Spiritualism and extending the circulation of the paper the increase in size has worked admirably.

But at this rate of expense the MEDIUM is a dead loss of at least £200 per annum, not taking into account the cost of editing and extra expenses for reporting, &c. £200 is a large sum to find, and the difficulty is to know where it is to come from. Now for our saving process: If each reader of the MEDIUM found another, the paper would be self-supporting at once, and the thing would be done much better than by subscribing the money to keep it at its present circulation. The placing of the paper on a sound footing financially, would indeed be the smallest part of the good accomplished. It is becoming a recognised fact that the MEDIUM does more for Spiritualism than any other or all other external agencies combined. Where there is no local activity amongst Spiritualists, it keeps the cause alive, and excites to active effort. Where the Spiritualists are at work it combines them, and directs them by the experiences of others and the teachings of various kinds which it presents. But it is not only as an aid and comfort to those engaged in the cause that our little paper is useful; as a missionary, it brings hundreds into the fold quietly and effectively. We are constantly hearing of its usefulness in this ever-widening field of action. A short time ago a gentleman received a small parcel wrapped in a leaf of the MEDIUM. He had never heard of the paper, and all he knew of Spiritualism was from the sneers which appear from time to time in the newspapers. He looked at the degraded sheet, which, notwithstanding its humiliated position, cast a ray of light

into the anxious mind of the reader. He saw where it was published, sent for other works, and is now a hearty and busy worker for Spiritualism. A gentleman is in the habit of placing a copy of the MEDIUM on the table at a Turkish bath in a midland town. A young man took it up and read it one day when visiting the bath; his attention was arrested, and he is under development as a medium, with promise of future usefulness. A letter from Saltburn, received some time ago, states that the writer only had seen the MEDIUM for the first time a few days previous to writing his letter. He says:—

I never believed in Spiritualism or anything supernatural, but after reading your paper, I determined to try a table. I got a circle of eight sitters, and after sitting nearly an hour, instead of the table jumping up and down, my right arm started on a gymnastic excursion round the table. It kept swinging and leaping, and rolling and tumbling, and turning and twisting, and hammering, and not to weary you with its eccentric gyrations, it went at it for two hours. You may judge of the amount of astonishment it created. I wish for further information on the subject.

These instances could be multiplied to any extent, showing the great importance of spreading the MEDIUM as widely as possible, as it is a host in itself, and does its work without either wages or chance of failure. Some Spiritualists make this their special work, and succeed wonderfully. Mr. Faucitt, Bishop Auckland, writes: "You may send us forty-five MEDIUMS weekly now, as we have received more orders, and will most likely want more ere long. If all circles worked in this way, our aim would be very soon effected—that is, to make the MEDIUM self-supporting at its present size.

As has been already stated, to effect this desirable purpose, it is only necessary for each one who takes the MEDIUM to find another subscriber. In some places this may be a difficult task; in others it is quite easy. If another subscriber cannot be obtained, the next best thing is to buy one or more extra copies a-week, and place them where they can be useful. By a little earnestness these £200 may be easily saved, and far more than £200 worth of work done.

If our readers can bear with having their kind contributions put into the waste-paper basket, and have the paper sweated down to the bare announcement of current news, then we can accommodate them. It is not at our pleasure that the paper grows larger; but if we fulfil our duty in the work which devolves upon us we cannot do otherwise than permit it. It would be an ungrateful soul who would grumble at the growing healthfulness of a child or a paper. But who is to pay the expense is a question which we must leave our readers to answer; and they can do it most effectually by reciprocating a little of the unflagging devotion and self-sacrifice which is being exercised in providing them with a good and cheap paper.

We shall be glad if our correspondents will take the matter up, and give their experiences and successes in the direction in which we point.

#### THE DIALECTICAL REPORT SUBSCRIPTION LIST.

The only thing to be done before going to press with the cheap edition is to receive from the committee permission to extend the number of copies to be printed. The reply is expected daily, after which the plates will be at once put to press. Meanwhile our friends should put to good use the few remaining days before the list is closed, after which each copy will be worth 5s. We are glad to be able to report that nearly 100 copies have been subscribed for last week, and we hear of large orders from America and Australia. Egypt is this week included in the list of places to which a parcel of copies is to be sent. There are some places nearer home from which we should be glad to receive an order.

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THE PORTRAIT OF "JOHN KING."

The great difficulty experienced in reproducing the drawing of this spirit as a wood engraving has caused considerable delay in the publication of *Human Nature* for April. One block was spoiled in the engraving, and another had to be drawn. It is probable that *Human Nature* will not be ready till the early part of next week. This portrait is exciting a great deal of interest, and orders for the number come in steadily.

DR. SEXTON AT THE CRYSTAL PALACE.

On Wednesday afternoon Dr. Sexton lectured on Spiritualism in the Opera House, Crystal Palace to a rather numerous and highly-respectable audience. Mr. Coleman presided. Great attention was paid to the speaker. At the close a few questions were asked, which were promptly met by the Doctor. The whole proceedings passed off in the most satisfactory manner.

Dr. Sexton delivers another lecture at the same place this afternoon at four o'clock.

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W. HIPP, 20, FISHER'S ROAD, W.—Yours received. Glad to hear you were admiring Maskelyne and Cook's performance on the evening of All Fools' day. You were in your right place for once.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. Morse will speak in the Trance State, under Spirit Influence.  
 Charles Voysey, at St. George's Hall, Langham Place, Regent Street, at 11.  
 Sunday Lecture Society, St. George's Hall. W. B. Carpenter, Esq., M.D., F.R.S., F.L.S., on "The Stereoscope, the Pseudoscope, and Binocular Vision."  
 Sunday Evenings for the People, St. George's Hall, at 7. An Address, followed by Handel's Oratorio, "The Messiah."  
 "An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Fossil Sins."  
 New Hall of Science, Old Street. C. Bradlaugh, on "Heresy in High Places."

LIST OF LECTURERS ON SPIRITUALISM.

BURNS, J., 15, Southampton Row, London, W.C.  
 BUTTERFIELD, Mrs., 1, Ridsdale Street, Darlington.  
 HARPER, R., 5, South Street, Finsbury, London, E.C.  
 MORSE, J. J., 15, Southampton Row, London, W.C.  
 MUFORD, PRESTICE, 15, Southampton Row, London, W.C.  
 SEXTON, Dr., 17, Trafalgar Road, London, S.E.  
 WILSON, A. D., 3, Horn Street, Pellon Lane, Halifax.  
 Will Mr. Wood (Halifax), Mrs. Scattergood, Mr. Jackson, Mr. Johnson, and others who are not mentioned, send in their addresses to appear in this list.

FULL LENGTH SPIRIT-FORMS.

This manifestation is being frequently observed. On a recent evening, "John King," through Mr. Williams's mediumship at Mr. Slater's, was seen kneeling while he lifted the curtain which formed the front of the cabinet. The spirit-form was seen to dissolve away before the eyes of the spectators, after having been touched repeatedly to make certain of its solidity. At Miss Cook's seances a similar manifestation has occurred. The full-length figure of "Katey" melted away as it stood in full view of the company, the medium being at the same time visible. A few evenings ago, while Mrs. Holmes was in the trance, her spirit-guides stated through her that in a few weeks they would be enabled to walk about the room so as to be seen of all.

ROCHDALE.—Miss Barlow, of Rhodes, is expected to give an address in the trance state in the "Good Will" Society's Room, River Street, Rochdale, on Sunday, April 6th, at six o'clock, p.m., when it is hoped the Spiritualist friends from the surrounding districts will attend.

MR. BURNS is to address the meetings at the Assembly Rooms, Islington, Liverpool, next Sunday afternoon and evening. We understand the time is to be occupied in answering questions from the audience—a mode of diffusing information which that speaker can use with considerable facility.

DR. SEXTON'S lecture for the Dalston Association, at the Luxembourg Hall, on Thursday last, was a great success. As is usual with the Doctor, his lecture was a masterly effort, and certain to meet the appreciation of an intellectual auditory. In addition to that central feature, there was the further satisfaction of a numerous attendance. It is gratifying to observe the increasing success and popularity of the Dalston Association.

WE ARE GLAD to hear our great subject is again started in Dublin. Mr. MacDonnell, who has evidently assumed the belt as Irish champion against all comers, has formed his third circle, and is developing a medium, which promises to afford superior experiments soon. His room is well filled by inquirers, and we are sure friends in that city will have no difficulty in obtaining admission. We should be glad to hear of his progress from time to time.

A CORRESPONDENT refers to the possible use of mediumship, and in illustration states that at a sitting it was communicated that his younger son, a boy at school, would be placed in a situation in a short time. At the same sitting the business was described, and the parties who would interest themselves in the lad's behalf, even to giving their names. These were entire strangers, and the statement made by the spirits was not at the time believed. Two weeks afterwards the boy was in the situation through the influence of the parties thus described.

NOTTINGHAM.—The Children's Lyceum has to be removed from its central position to the British Workman's Home in Derby Road. The change will not take place immediately. It is caused through the great noise which the children make when marching, which interferes with the comfort of the other tenants in the building. During the remainder of their Sundays at the old place the children will have to suspend the more active forms of exercise. The secretary's address is J. B. Herod, 19, Robin Hood Terrace.

THE Halifax friends will hold their annual tea-meeting on Good Friday, in their New Hall of Freedom, Back Lord Street, Lister Lane. Tea on table at 4 o'clock. Tickets for adults, 1s. each; for children under thirteen years, 6d. each. At six o'clock the entertainment will commence, consisting of vocal and instrumental music, songs, recitations, &c. Mr. and Mrs. Scattergood, and other mediums, will be present to vary the proceedings with the exercise of their gifts. At 8 o'clock, dancing and other amusements will be the order of the evening.

THE HECKMONDWIKE paragraph-maker in a West Riding paper has unearthed a profound mystery. He concludes abusing Spiritualists by affirming that "the silence of the tomb will never be broken until time is lost in eternity." All we require to be told is where will the "tomb" be when "time" is lost, and how will its "silence be broken" if there is no time to break it in? Before our paragraph-maker wades so far into the subject, a friend should lay hold of him by the ears so that he may not get beyond his depth. No doubt his aural developments are sufficiently extended to allow a firm and safe grip being taken.

## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the *Messenger*. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

March 25th.

### MR. MORSE'S SEANCE.

(The questions were answered by *TRIST-RICKS-TRIS*, the guide of the medium.)

A gentleman present, who had become a convert to the doctrine of re-incarnation through reading the works of Allan Kardec, asked, "What of Kardec's doctrine—is it true? Arguing from experience, and the many reasons which it was easy to find against the theory, the spirit was opposed to it, and considered that it had no basis in fact; had found no grounds in spirit-life for its acceptance. We are not able to adequately report the full reply as expounded by the spirit. The desirability of Miss Blackwell, who so ably and ably defends this doctrine, taking part in a friendly debate with "Tien-Sen-Tie" on this subject, was expressed. The recollection of a past existence by some persons was explained by the psychology of gestation, whereby often emotions and even scenes were transmitted through the mother's organization to the unborn child, and reproduced in the memory in after life.

### THE STAGGERING PRAYER

next controlled, and while his natural wit was somewhat less profuse than usual, this was supplanted by a highly philosophical address on "Man: his Condition here and hereafter," and on the "Trinity of God, Nature, and Humanity."

### THE CHINESE PHILOSOPHER.

To the Editor.—Dear Sir,—The deliverance of the above veteran speaker, at Cavendish Rooms, on Sunday, the 30th ult., was more than ordinarily full and grand. Morse was evidently in "good form," and I was surprised to perceive the vast improvement in fluency, and the greater ease of the mediumship, as compared with twelve months ago. The teacher chose the hardest subject within the whole range of human thought, "God: Who, what, and where is He?" He discoursed first upon the gods of superstition, of theology, and of pure intellect, and showed how naturally and inevitably men had in all ages created God in their own image as organisms. He then recited from the Christian Scriptures the text, "And God said, Let us make man in our own image;" and this he explained in a manner utterly new and heterodox to the theologic world. Until man knew what his own image was like, he could not possibly conceive of God's image. He then most luminously described the human constitution, body, soul, and spirit, as a microcosm of the universe (including God), but without reference to organic form, which is the accident of individualising his spirit. The description of the human spirit included its localisation in the centre of the brain, or where consciousness is located, with powers ramified throughout the inner and outer bodies; or as governing the soul and body from that centre. From this (to him) "fact of common observation" he directly inferred that there is a point in the universe where the Infinite Spirit or Infinite Consciousness is located, and from which He governs whatever is. He thus made out Deity to be impersonal as to organic form, but personal as to locality and consciousness.

B. HARPER.

### MRS. OLIVE'S MEDIUMSHIP.—PRIVATE SEANCES.

To the Editor.—Dear Sir,—In justice to Mrs. Olive's mediumship, and for the guidance of the invalid public, I wish to state that I have received great benefit to my health by following the advice of one of her medical spirits—"Dr. Mesmer."

To the bereaved I have also a word of comfort to offer. Do they wish to hold converse with those dear ones for whom they so sadly mourn? Then let them go to Mrs. Olive—to her private residence—and they will return comforted.

Words can ill express the joy and gratitude I feel at what has been revealed to me, and it would be a selfish sin on my part to allow any private feelings to prevail. Through Mrs. Olive I have been brought to converse with my long-lost mother. Her first control was very weak; now she is able to speak very freely with me, giving me words of sympathetic love, comfort, and hope, and true tests of her guardianship of me since she passed away, by relating various episodes in my life in which she took part, and by her general knowledge of my most inmost feelings, &c. Wishing to give me satisfactory proof that it was my own mother who spoke to me, she said (at our first interview) that at the conclusion of the seance she would control the medium's hand, so that I might carry away with me a written message of comfort. Whilst in the act of writing, Mrs. Olive exclaimed, "There is some mistake here, this message is for me; they are writing my name—Elin." "But that is my name also," I replied. I was so much a stranger to Mrs. Olive that she did not even know my name until this occurred, which is a convincing proof that she had nothing to do with the wording of the message.

My sweet child also now freely converses with me, and I receive from both mother and child delightful accounts of their beautiful spirit-home.

A few more tests, and I have done. My mother and child have a mission to be with me at two intervals during the twenty-four hours—from ten to eleven a.m., and from seven to twelve p.m. The rest of their occupations seem to consist of study and missions of mercy to those in some lower spheres.

After my first interview with those long-lost beloved ones I naturally held a kind of mental communion with them during the hours they said they were with me, and on retiring for the night I said aloud, "Good-night, beloved mother; good-night, sweet Rose," and sent them kisses. Great was my surprise at the next seance when my sweet child repeated word for word what I have written above; she also told me they felt my kisses; that they kissed me, but that I could not feel them, as they kissed my spirit. They hear all I say to them, but I cannot hear them; but they tell me I shall some day. My child now con-

stantly repeats to me when I visit Mrs. Olive what I say to them in the solitude of my chamber; and they take messages from me to give "Sunshine" to take to Mrs. Olive, who thus receives them, and tells me of them afterwards.

I could relate many more gratifying tests, but will only write one more to show their solicitude for those they love. I caught a few weeks ago a feverish cold. I felt extremely poorly one Friday morning, but about eight or nine o'clock I said to some friends, "Dear me! I feel all right again." On the following Monday I went to my seance. "Sunshine" came, and told me, "You was very ill on Friday, but you're all well now." Then my dear mother came, and said how ill I was on Friday, but that she had fetched "Dr. Mesmer" to give me relief. Then "Dr. Mesmer" came, and said, "Your mother was very anxious about you on Friday, and sent for me; but when I saw the sickness was not unto death, I gave you some relief, and you are better now."

May many go and get the same comfort and joy that has been given to me through Mrs. Olive, who I now value as my best earthly friend! She has lifted me out of the depth of despair and anguish to be a happy-minded woman.

God be praised for giving us spiritual knowledge and comfort, and may He open the eyes of the benighted ones! Yours sincerely,

EMMA KNAPP.

4, Court Hill Terrace, Lewisham, S.E., March 28, 1873.

### CAN EVIL SPIRITS ALONE COMMUNICATE?

Mr. Editor.—I observe at a lecture at Trowbridge on Spiritualism, given by the Rev. F. R. Young, of Swinden, that the Rev. G. Acworth threw out a challenge to him for proof of guarantee that the spirits communicating with Spiritualists did not come from "Satan, transformed into an angel of light to deceive the very elect." The lecturer, it appears, could not answer this decisively—which every experienced investigator should be able to do, in stating that reason, the birthright of man, must establish this point, good and evil being a quality in nature, and so it must be blasphemous to the Creator of all things in the universe to suppose that only bad and unclean spirits can commune with mortals in our planet. And what does it imply to believe that spirit-manifestation and communion-intercourse with wicked and unclean spirits can only take place? The answer is, It implies that a creature born without his consent into a life of trial, suffering, and exposure; a creature made subject to every physical accident, pain, and disease; to error of judgment, blindness of passion, and the evil inherited from and inflicted by an ancestry reaching back thousands of years—that such a weak, erring, suffering, dying creature has not only been made subject to all the evils of this life, and the danger of unending wretchedness beyond, but that he is so created and so placed by Almighty power, that he may be invaded at any time by unclean and malignant devils, to add fury to his passions, defeat to his endeavours; and that while thus exposed, tantalised, and endangered, no friend or relative departed, no spirit of kindred love or philanthropic interest, is permitted to come near to whisper a word of encouragement or hope. And all this while he is the offspring of an Almighty Father, under a divine government of irresistible power, unerring wisdom, and inexhaustible goodness! Oh, it is a fable—a horrible fable; and no abomination of heathen mythology is comparable to the absurdity and enormity of such an idea! The evil communicate, but the good cannot! No; pure, undefiled Spiritualism, based on logical reason, bound to that mystic feeling with the unseen to which it is allied, cannot be destroyed. Sectarian or Church-bound investigators, outside the threshold of this heavenly science, now thrown broadcast to the people on earth, not comprehending its sublime intent and affinity to nature to our common Creator, in whom we live, and move, and have our being, conclude in dim fancy, or are so taught by blind leaders of the blind, that communing spirits in our days are nothing better than "Satan transformed into an angel of light to deceive the very elect." Now come, see, and judge for yourselves, brothers, sisters, and fellow-labourers all, who may be only at the threshold of divine power; come, I say, within, to the altar of light, encircled by the soul-stirring, luminous aura of guardian angels, relatives, and friends in the Summerland of joyful spirits, when assuredly this bugbear of a Satan will vanish away, as a flash of lightning, in electric thought. You will then, moreover, be certain that we cannot escape through the sufferings of another. We must pay the violation of the moral as unflinchingly as we do the physical code. There can be no evasion. Jesus helps us by his example; that is all he can do for us. We cannot by blind, dumb-letter faith alone have our "sins washed out, and sleep on Jesus' bosom," so often repeated. By dead faith is meant, without spirit-manifestations, the Holy Ghost's influence being silent, secret, without sensible effect, as understood and declared by the orthodox Protestants especially, and inharmonious to the practical teachings, acts and experiences of Jesus Christ and his apostles, so fully characterised in the Gospels, Acts, Epistles, and Revelations of St. John at Patmos (St. Mark xvi. 17, 18; 1 Cor. xiii.; Acts of the Apostles; Apocalypse). We know not the capabilities of our organisation. We are beginning the race of eternity. We are like seeds just germinating—buds giving promise of bloom. Boundless capabilities, infinite progress, are the birthright of the human mind. It does not look without for its Redeemer, but within. "Man, if redeemed, must redeem himself. Sin cannot be forgiven; it must be outgrown, which is the ultimate of the Christ idea." So much for the guarantee required of the Rev. F. R. Young from the Rev. G. Acworth, as reported at Trowbridge through the press.—Yours truly,

A. KYN.

Baden, March 28th, 1873.

THE BALL'S POND ASSOCIATION OF SPIRITUALISTS beg to announce the following arrangements. Monday, April 7, a lecture by B. Harper, Esq., of Birmingham. Monday, April 14, an address by Mr. J. J. Morse, medium, under spirit-control. Monday, April 21, a lecture by Mr. Cotter; subject: "What is Life?" Monday, April 28, a seance by Miss Keever, under spirit-control. The meetings to be held at 102, Ball's Pond Road, Islington, corner of King Henry's Walk. Admission free. Doors open each evening at 8 o'clock, and the meetings to commence at 8.30.—J. WEBSTER, Hon. Sec.



## FREEDOM AT HALIFAX.

To the Editor.—Dear Sir,—The new hall at Halifax, lately opened by Mrs. Butterfield, will in future be called "The New Hall of Freedom." This hall being so called, we have resolved to let it for any progressive movement, political or religious, there being no other such room of freedom in the most sacred little town of Halifax—I say sacred because the word Halifax means "holy place;" yea, the priesthood of Halifax have reminded us that the ground whereon we tread is holy, but more especially do they say their pulpits and their platforms from which they speak are most holy indeed. The priesthood of Halifax may justly be likened unto Noah and his family, the eight righteous persons, who entered into the ark and were saved; the brute creation that went into the ark, two and two of every sort, may also justly represent their little flocks; while we, the unbelievers, like unto those without the ark, are left to perish. We have been forbidden to enter the ark of the Lord, and have been turned out into the streets of Halifax. We, like unto those without the ark, have struggled hard, and climbed the highest mountains of difficulty, and hitherto have saved ourselves from the surging waters. Having been persecuted, we can sympathise with others. We have already let the room to a persecuted people, the Internationalists or Republicans, for two lectures to be given by John F. Morgan. We have also opened the way for Charles Bradlaugh, a man that has been shut out of the ark of the Lord in the town of Halifax for several years. He will yet save himself from the surrounding elements of oppression and tyranny, and even from his own persistent and conscious bigotry with respect to Spiritualism, which is growing more and more apparent to his late and present followers. But nevertheless, it is him and suchlike men we have to thank for a free press and free speech, free halls and free platforms. But a mighty work remains yet to be done in this direction. There are thousands of men that dare not be free because of filthy lucre. I might say here, the great bulk of the people of England are yet slaves to the pulpit and the press. A great many parsons and editors of public newspapers are the greatest stumbling-blocks in the age in which we now live. While slaves themselves, they sing, "Britons never shall be slaves." Freedom is a thing almost unknown in the world. Universal nature speaks of freedom everywhere, but man enjoys the least of it. The days are coming when man shall enjoy his birthright of freedom to the full extent, when his fellow-man shall not come to barter it out of him, but when every man shall seek another's wealth, and not his own solely, as he does at the present day.

R. A.

March 28th, 1873.

## MISS FAUCITT AT DARLINGTON.

From an extended report furnished by Mr. R. Forster, we are made acquainted with particulars of two very successful seances by Miss Faucitt, of Bishop Auckland, which took place at the house of Mr. Robert Wilson, Hopetown, on the evenings of March 15 and 16. On the first evening the medium was tied and untied by the spirits repeatedly, and after being tied by Mr. Macgowan, the bells and other instruments were handled freely by the spirits, and direct writing was also obtained. After the formal seance, some very interesting phenomena took place. Mr. Robert Wilson has a child in the spirit-world, which was enabled to materialise a hand and touch its parents and others in the room.

On the Sunday evening after, spirit-lights and tying and untying by the spirits. The medium was specially tied, and while thus secured, a gentleman present played on the violin, and the spirits accompanied him on the bells and tambourine. Direct writing was also found on paper which had been carefully marked before the seance. The medium was lifted by the spirits on to the table and off again while securely tied to her chair. The spirits then played on the violin high up in the room, over the sitters' heads, and finally unloosed the medium from the severe tying which had held her so firmly to her chair. As on the previous evening, the ring-test was successfully given, after which the spirit "Danber" addressed the sitters in the direct spirit-voice. A spirit then gave a short address through the medium, and the seance terminated.

After the company had dispersed, Miss Faucitt was controlled to sit at the piano, when she sang an unintelligible ditty, accompanying herself at the same time on the instrument. It was stated by the spirits that "Villeana" controlled the medium to sing an Indian song, while another spirit controlled the hands to play. At supper the table, containing its burden of good things and the lamp, was raised about a foot from the floor, and gracefully oscillated without disturbing any article upon it. The seances gave great satisfaction, and Miss Faucitt has kindly consented to repeat the visit at an early date. It will be seen that this young lady is a very extraordinary medium, and has a useful and important career before her.

## SPIRITUALISM AT DEWSBURY.

On Saturday evening over one hundred Spiritualists and their friends sat down to an excellent tea provided for them in the warehouse of Messrs. John Fenton and Sons, woollen manufacturers, Bradford Road. The warehouse was kindly placed at their disposal, owing to their not being able to borrow either a school or other public building. After tea Mr. W. Fenton was called on to preside. Addresses were delivered through the following mediums:—Mr. J. Armitage, Batley Carr; Mrs. Scattergood, Bradford; Mrs. Swift, Gawthorpe; Mrs. Swire, Bowling; and Mrs. Addy, from Mirfield. The address of the last lady was highly spoken of. Messrs. Fenton kindly placed the warehouse at the disposal of the Spiritualists on Sunday. In the afternoon there assembled more than one hundred persons, who, judging by their excellent behaviour, had met to hear something of Spiritualism. In their number we noticed Independents, New Connection, Primitive Methodists, Glory Band Men, and people of no religion whatever. The meeting was presided over by Mr. Joseph Wild, Hagg's Lane. After singing and prayer, Mr. J. Armitage became entranced, and responded to the hymn by saying, "Yes, friends, you may gather at the river; you may gather at the river of truth, at the river of life, at the river of light; and you may gather at the river of love, and it ever flows, and ever has done since that mighty God created man; it ever flows, and still it goes on without turning. Man had polluted that river; now they were given to see what they had done, and an opportunity was given them to return back. When the Nazarene was on

earth, what did they do in that age? The rich had the priests as their guides; but what did they with him? They lied, they slandered, they persecuted, and finally put him to death. What for? For speaking the truth. By the light they show will they be known. In the spirit-land there were no Mr. So-and-so's. There they were known by the light they gave." Just before the spirit left the medium, it said, "Go to that book and judge for yourselves; you can each think; you have the power. Oh, friends, use it. Farewell."

Mrs. Scattergood, of Bradford, was the next medium to speak. She commenced by earnestly begging the attention of the congregation for a short time. While thousands rely on the Bible and implicitly believe in it, they deny the source from which it was derived. "Oh," say they, "the Bible was communicated by the spirit of God." How did they know that? They read in one place that no one could see God and live. If they read further on, they would find it was an angel that communicated with them. If they would only read their Bibles, they would find that instead of denying Spiritualism it taught it. Why, if they set aside Spiritualism, they would set the Bible aside at once. Some attempted to deny Spiritualism because they did not understand it. Did they or could they understand the thoughts that flow through their own minds? From whence came these ideas, if there was not a superior power to their own? It was an established fact that there was something controlling man; a something far beyond his comprehension. Spiritualism has been all through the world's history. They were told it was something new. Why, it was the old doctrine; it was the teaching of Jesus; he who was praised by millions. Did he not hold communion with Moses and Elias? When they took and bound him did he not say that he could have twelve legions of angels to wait on and deliver him? With all the boasted enlightenment of the nineteenth century, man is still in a state of bondage, and will be so long as one man tries to oppress another. God will not ask anyone for another man's deeds. It will not be, what has another man said or done? it will be each one for himself. This was what Christ taught, what the apostles taught, that man was to be free and to seek out for himself. Who has been able to demonstrate this fact? If man dies, shall he live again? Religionists say it is possible; they hope so, and that they will rise when the trump of the archangel sounds. Death to the Spiritualist was the trump of the angel; when they entered spirit-land they were not called on to give their religious views or creed; the idea was preposterous. Religionists say look to the Bible. Sceptics want something beyond this; they want facts. Spiritualism was doing something for the Atheists. It taught them that when life left the body they did not go into a state of non-existence. Spiritualism brings convincing proofs; it brings the phenomena before their eyes, and compels them to acknowledge facts. Each and all may become convinced of the reality of Spiritualism if they would only give it a fair and honest trial. St. Paul told them plainly he knew what he had believed, and that he had not followed cunningly-devised fables. When asked at the conclusion of the address the name of the spirit who had been talking, it answered, "William Wilberforce." The meeting was brought to a close by prayer.

In the evening another meeting was held in the same place, and was attended by close upon 300 persons; scores went away unable to gain admission, as the room was crowded. The Spiritualists here prevailed on Mrs. Scattergood to remain with them a few days; private meetings were held at several places, and another public meeting last evening (Wednesday). Spiritualism is a puzzler here. People profess not to believe in it, yet they are unable to deny that it has strange phenomena; and, moreover, they candidly confess that the mediums could not of themselves deliver the addresses they do. In conclusion, allow me to state that we are working hard in our own cause, the anti-vaccination movement, and making as much headway as the Spiritualists.—Yours truly,

J. W. SYKES.

Springfield, March 27th, 1873.

## MARGARET CLEMENTS.

We cut the following spirit-message from the *Banner of Light*, March 22:—

"My father asks that some one may come back to prove to him that there is another life. His name is James M. Clements. He lives in Liverpool, England. My name, Margaret Clements. I died on the 2nd day of December, 1841, of small-pox. I was seventeen years old. And if he will go to Mr. Hamilton, a medium, in Liverpool, I will convince him that there is another life, and that they who dwell in that life can communicate with those they have left here.—October 31."

## EAST LONDON ASSOCIATION OF SPIRITUALISTS.

This new organisation was inaugurated on Tuesday evening by a very successful tea-meeting, in the Temperance Hall, Tysson Street, Bethnal Green Road. About sixty partook of tea, after which the hall was densely crowded. Mr. Burns presided, and called on the secretary, Mr. Morse, to make a statement as to the position of the society. It was reported that there were nineteen members on the books, and there were prospects of a year's work with the resources at command. Speeches were delivered by Mr. Harper, Mr. Morse (in trance), Mr. Ames, Miss Keeves (in trance), and Mr. Stephens. Miss Sparey sang a song, and Miss Sexton gave a recitation. The proceedings were of an instructive and enjoyable description, and passed off with evident satisfaction to all. The society will meet on Sunday and Tuesday evenings.

Since the above was in type a much more extended report has been received.

THE ST. MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The quarterly meeting of the above society will be held at the Hall of Progress, 90, Church Street, Paddington, on Monday next, April 7th, at 7:30 p.m. precisely. Spiritualists may gain admittance to this meeting through the introduction of any of its members. Addresses will be delivered by Messrs. Harper, Hunt, "Historicus," and others. Miss Claxton and Mr. Tindall have kindly promised some vocal and instrumental music. The committee trust that the members will endeavour to make this meeting a thorough success, not only by their presence on this occasion, but also through the introduction of inquirers into Spiritualism. H. D. Jencken, Esq., M.R.I., barrister-at-law, has courteously consented to preside over the meeting.—CHARLES WHITE, 11, Little Marylebone Street.

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

**FRIDAY, APRIL 4.** Seance by Mr. Morse, Trance Medium, at 8 o'clock. Admission 1s.

**SATURDAY, APRIL 5.** Seance by Mr. Herne, Medium for Physical Phenomena at 8 o'clock. Admission, 5s.

**SUNDAY, APRIL 6.** Service at Cavendish Rooms, at 7 o'clock. Mr. J. J. Morse will speak in the Trance.

**WEDNESDAY, APRIL 9.** Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sitzings, 6s.

**THURSDAY, APRIL 10.** Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

### SEANCES IN LONDON DURING THE WEEK.

**FRIDAY, APRIL 4.** South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

**SATURDAY, APRIL 5.** Mr. Herne, Mrs. Holmes, Mr. Williams. See adverts.

**SUNDAY, APRIL 6.** at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.  
**MONDAY, APRIL 7.** Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams, Mrs. Holmes. See advertisements.  
Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8.  
**BRIXTON,** at Mr. Rouse's, 43, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

**TUESDAY, APRIL 8.** Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

**WEDNESDAY, APRIL 9.** Mrs. Holmes. See advertisement.

**THURSDAY, APRIL 10.** Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. To commence at 8.30 p.m. Free.

Mrs. Holmes, Mr. Williams. See advertisements.

### SEANCES IN THE PROVINCES DURING THE WEEK.

**SUNDAY, APRIL 6.** KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

**BOWLING,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 3 and 6 p.m.

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

**MANCHESTER,** Union Chambers, 15, Dickenson St., Mount St., at 2.30.  
**COWMS,** at George Holdroyd's, at 6 p.m.

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

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

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

**HALIFAX Psychological Society,** Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30.

**NOTTINGHAM,** "Three Horseshoes British Workman's Home," Derby Road. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

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

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

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

**GLASGOW Association of Spiritualists.** Public Meeting at 6.30 p.m. at 164, Trongate.

**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. Kitson and Dewhurst, Mediums.

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

**MONDAY, APRIL 7, HULL,** 42, New King Street, at 7.30.

**TUESDAY, APRIL 8, KEIGHLEY,** at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

**WEDNESDAY, APRIL 9, BOWLING,** Spiritualists' Meeting Room, 8 p.m.

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

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

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

**GLASGOW Association of Spiritualists.** Weekly Conference, at 8 p.m., at 164, Trongate. 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 10, BOWLING,** Hall Lane, 7.30 p.m.

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

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

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

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

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