



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

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RIFTS IN THE CLOUD.

By HENRY E. RUSSELL.

(Continued from No. 156.)

Experience seems to teach us that spirits in their intercourse with mortals, more especially in physical manifestations, are obliged to observe certain conditions which enable them to assimilate for the time their thoughts and ideas with our own. Every thoughtful observer of spiritual phenomena will acknowledge that the more spirits are able to blend their own spiritual condition with that of mortals, the more perfect is the spiritual manifestation.

Considering the conditions thus broadly, we are enabled to see that the two states, spiritual and mortal, must be in strict harmony, the one with the other, in order to sustain successful spiritual intercourse. This being so, what remains to be observed amongst ourselves? Simply to work with the spirits. If they descend to our plane of thought and being for a time, in order to diffuse the light of their experience and knowledge to us mortals, let us, in our efforts to greet them, assist them in their endeavours by ascending to the half-way neutral-ground, the Mount of Transfiguration, the border land, which is neither spirit-world nor earth. Denuding our minds of outward things and circumstances, concentrating our attention on the bright messengers of peace, the missing link of harmony between the two worlds is found, and the immortals are enabled to commune with us and we with them without restraint, and that uncertainty which at present is so common at spirit-circles. Let me illustrate these conditions by a recent experience of my own, on an occasion when the culminating point of spiritual manifestation seemed to be almost attained. On Thursday, the 27th March, at the usual seance at 61, Lamb's Conduit Street, London, "John King," in the audible voice, requested the medium, Mr. Williams, and Mr. Clifford Smith to visit me on the following Sunday. They came. We passed the day in quiet recreation; no excitement, no conversation that could disturb the mind of the medium. We commenced our seance about seven in the evening, my mother, sister, Mr. Clifford Smith, myself, and the medium, alone being present. No loud converse, no talking on irrelevant subjects, no importunities for particular things or particular spirits. The medium was lying comfortably on a couch adjacent to the table, round which, with joined hands, we sang "Hand in hand with Angels," and a cloud of light floated in our midst, and standing by the chair of Mr. Smith, revealed a spirit clothed in robes of brilliant white. The brightness of her appearance was reflected by the polished table near which she stood. Her low, sweet voice, and the smile which animated her radiant features, were at once recognised by Mr. Smith. She asked us to continue singing; then kneeling down near the table, the sitters on either side of her being still in part illuminated from her raiment, she slowly bowed her head in cadence to the tune. Another spirit then suddenly stood close beside me, waving in his hand an egg-shaped globe, resembling in shape and size a large seeing-crystal, but so intensely brilliant was it in appearance, that its soft peculiar light was sufficient to light up a portion of the room with almost moon-like lustre, showing the recumbent form of Mr. Williams still entranced upon the couch, and several articles of furniture near where he lay. This spirit was at once recognised as my father, who for more than fifteen years has been an inhabitant of the eternal home. He also was clothed in long, loose robes of radiant white, and wore a turbaned head-dress. His appearance was a counterpart of a photograph of him I recently obtained at Mr. Hudson's. Had we not been able to see him, my mother and myself would at once have recognised his voice as he stood and spoke to us.

If space permitted, I should here be tempted to dwell at considerable length on the recognition of materialised spirit-forms, but I will content myself with stating that my father was enabled on this occasion to let us see him as he is, appearing in features just the same as in earth-life, but with that spiritual refinement, that look of perfect peace, which is alone possessed by the loved ones beyond the cloud. He remained, walking about the room, and thus seen by all of us for a considerable time, when "John King" seemed to take the luminous globe from his hand, and appeared

similarly draped, the light illuminating his fine materialised form in the same manner as with my father. Every detail of "John's" features was clearly seen; no resemblance to the medium there. He turned, so as to show the back of his figure in high relief against the light in front of him, showing the perfect materialisation of the whole of his body and clothing. "You see," he said, "I did not come to you for nothing;" and then, holding the crystal-shaped light aloft, he remarked, "This is the result of 'Katey's' work. It is quite solid," he continued, at the same time resting one hand on my left shoulder, whilst he leaned across my right and struck the table with it. "We bring part of this light with us; the other we gather here." He then rested the light upon my head, and the peculiar substance from which it emanated felt as hard as stone. I remarked this to "John," and asked if it were possible for a spirit to illuminate the face of a mortal with the light. "Of course I can," he replied; and on my placing my hand before my mouth to prevent my breathing upon it, he passed the light, still in his hand, slowly up and down close to my face, so as to light it up with the peculiar radiance which shone on his own countenance, and clearly visible to each one in the room. "John" here remarked, "It is impossible for us yet to do these things at public seances." Then standing with one hand resting on the table, and gazing intently on the light in the other, he remained for some seconds as if thinking deeply; in a soliloquising tone he continued, "Yes, just as bright as this light is, so shall I be soon!" Another spirit, probably "Katey King," was seen throughout these manifestations floating near the ceiling, and with a pleased look of interest, seemed to preside over the proceedings of the other spirits. My father then walked round the room, shaking hands with and speaking to each of us. Placing his right arm round my neck, he stooped down, and spoke to me of matters known only to myself; then taking a hand of each of us, and placing one upon the other, he pressed them together within his own, blessed us, and wished us good-night. This simple act of joining our hands together within his own seemed to me to be more suggestive than volumes that could be written on conditions. "John King" then came forward and shook hands with us all, wishing us all good-night; thus closing one of the grandest manifestations from the spirit-world that it has ever been my good fortune to witness.

Thus far for conditions on either side being of that character which enables spirits and mortals to meet on a spiritualised earth-plane, the one with the least possible descent from the purity of spiritual life, the other with perfect freedom from thoughts of the outside world, and earthly every-day existence. By an elevation of the thoughts and feelings in our intercourse with the immortals, we draw around us spiritual beings on the same or even a more elevated plane of advancement than ourselves; and we feel, like the communicants of old, "that it is good for us to be here," on holy ground, within the veil. The feeling remains indelibly impressed upon our minds that we indeed are continually watched over and surrounded by "a great cloud of witnesses," many of whom are linked to our own spiritual natures by an inseparable bond of brotherhood; because, owning one Father, who is spirit, our aims and ambitions are directed to the one object of existence—the education and consequent elevation of our souls by ever

"Clinging to the strong ones,
Drawing up the slow,"

towards those rifts in the cloud, through which bright glimpses of the eternal can continually be seen, evermore shining down upon the upturned faces of those of his children who look alone to Him for light.

(To be continued.)

SPIRITUALISM IN LIVERPOOL.

In recording observations made at Liverpool on Sunday last, we are reminded that it is just a year all but two weeks since our former visit to that town, on which occasion we conducted the first Sunday service for Spiritualists in the Camden Hall. The attempt was well received, and we urged the commencement of a series of similar meetings. A

few months afterwards Mr. Morse held the first monthly service at Mrs. Spring's rooms. These were so successful that they were made weekly, and removed to the Assembly Rooms in Islington. Mr. Morse has altogether delivered upwards of fifty addresses in the trance at these services, and a greater number of mediums have spoken to the Liverpool Society than at any other place in England. The success attending the series may be inferred from the fact that the collections made at the room have more than paid all expenses.

The Hall at Islington is an oblong room, into which about 300 persons may be crowded, but there is not sitting-accommodation for so many. On entering, the first feature that meets the eye is the amply-furnished bookstall just inside the door. The "Ten Spiritual Commandments" and direct spirit-drawings are exhibited on the wall; each separate packet of tracts and small publications is neatly secured with an elastic band; all the spiritual periodicals are on sale. The administration of this important department is under the control of Mr. Meredith, who pays the strictest attention to the duties dependent thereon. He keeps correct account of all sales, and finds that his receipts amount to from 8s. to 10s. each Sunday, exclusive of what he sells of the MEDIUM, of which several dozen are sold. Besides doing great good by the spread of information, this bookstall is a source of profit to the Society and of income to the Spiritual Institution. It is to Mr. Chapman's thoughtful liberality that the establishment of this bookstall is due. To encourage the Society to act in the matter, he undertook the sole financial responsibility, and paid down the cash for the £10 worth or more of literature which loads the table with such a tempting variety of reading matter. Mr. Chapman also assists in distributing the works by taking a handful of the MEDIUM around the room while the audience is assembling. If any particular work is referred to during the speaker's remarks, Mr. Chapman takes care that visitors are promptly supplied with it. To this laudable earnestness is united a liberality of sentiment as amusing as it is praiseworthy. Alongside of the various replies to the Rev. John Jones stands the reverend gentleman's tract on "Spiritualism the Work of Demons," the price of which has tumbled down 150 per cent. The humorous announcement of "Jones's Demons, One Penny each!" tempts many to invest in the article. Our Liverpool friends argue thus: "Mr. Jones proved the facts of Spiritualism; and as to his 'doctrine of devils,' we do not mind it a straw." We brought home to London with us a parcel of these said "demons" (one penny each), and found them very quiet companions.

The committee have had several of Mr. Morse's trance-addresses reported, a series of which they intend to publish. One, "What of the Dead?" is now ready, price one penny, and may be obtained at the Spiritual Institution. The Liverpool friends find that it sells readily at the Hall, and is much appreciated by all who have heard Mr. Morse speak under spirit-influence. They suggest that wherever Mr. Morse is known these addresses should be put in circulation, and that individuals and societies should supply themselves with quantities, which may be obtained at the Spiritual Institution at the rate of 6s. per 100 copies, post-free.

Having passed the bookstall, the musical department arrests the attention. Mr. Brotherton, the Secretary of the Secularists, presides at the harmonium, assisted by a gentleman who plays the flute. These instrumentalists are sustained by a full choir of ladies and gentlemen who sing very creditably. The choir meets for practice on Sunday morning, and there is a full muster in the afternoon and evening. All seem to attend to the tasks allotted to them. The chair is taken by Mr. John Lamont, who gives out the hymns, reads Scripture, makes announcements, and introduces the speaker. The afternoon meeting is not quite full, but very few seats remain unoccupied. The audience consists chiefly of the friends of the movement, and they present a most respectable and earnest appearance. Our remarks were upon the Phenomena of Spiritualism and their scientific bearings. The questions presented for our solution were to the point, and the replies offered were respectfully received. In the evening the Hall was crowded to excess, every inch of standing room being occupied. We introduced the religious aspect of Spiritualism, tracing its resemblance to the gospels of the past.

The spirit-power was shown to be efficacious in the experience of Spiritualists in correcting bad habits and exercising an elevating influence over the mind generally. It was also argued that this spirit-power was "Christ, the Saviour of man," a quite distinct thing from the man Jesus, and the continuance of this comforter and bread from Heaven was what Jesus and the Apostles promised the world as a means of salvation from the lower appetites of man's nature. Of course the Christian theology and plan of salvation was shown to be quite a different affair; so that Spiritualism, besides being a demonstrable fact, had the additional merits of being in harmony with the spiritual reformers of the past and was the ever-potent corrector of priestly abuses.

We understand that questions are not usually permitted at these services, which are of a harmonious and devotional character. But when the opportunity was offered, a host of minor appendages to the popular religious system availed themselves of it. The questioners did not defend the church plan of salvation, in which they evidently had but little faith, but they raised a number of side issues in the form of contradictory texts, which they seemed desirous of pushing to a discussion rather than as a series of questions. A spirit controlled Miss Shepard and interposed a few remarks, and the Spiritualists were so cool over the matter that all passed off quietly, and a good deal of useful information and new ideas were disseminated. We thanked the audience for their good behaviour and patience under the circumstances. A few years ago they could not have tolerated the statements, then made from that platform; and if any noisy or ill-mannered conduct was manifested, it was not on the part of Spiritualists, but it came from a handful of individuals who gloried in being respectable Christians.

This meeting stirred up the minds of the people thoroughly, and will ultimately lead to much thought and inquiry.

On Monday evening a social gathering was held in the room of the society at the Temperance Hotel, Stafford Street, to entertain the deputation from the Spiritual Institution. Mr. Shepard was called on to preside. We made a statement as to the progress and prospects of Spiritualism throughout the country. Mr. Chapman introduced the question of the next annual convention of Spiritualists being held at

Liverpool. He said he had learned more of Spiritualism from the conferences held at Darlington last year than he knew before or since. He was convinced that the manner in which the proceedings had been reported and spread over the country had done much to consolidate Spiritualism and promote useful action. When he looked around he found that great progress had followed the recommendations advanced at the Darlington conferences.

Mr. Shepard thought the conference should be made public, and that the Press should be admitted. He thought a smaller town would receive a deeper impression from the conference than such a large place as Liverpool. Halifax was spoken of as a suitable place, as it contained many Spiritualists, who had a commodious Hall of Freedom. We recommended that the conference should be determined on soon, and that as much publicity should be given as possible.

The meeting then merged into a seance, as the majority of those present were mediums. Mr. Egerton was controlled by a spirit who seemed to be suffering much, and spoke with difficulty. The medium held his throat, and it transpired that the spirit was that of a man who had cut his throat in Liverpool on Saturday morning. He made some statements which were verified in Tuesday's newspapers, and also referred to matters which cannot be made public, but which he said would come out in evidence. The control concluded by the spirit signing his name through the hand of the medium. Mr. Egerton's throat had to be magnetised afterwards, to chase away the unpleasant sensation left by the spirit. The deposition made by the spirit, and the names of those present, were taken down with the view of testing in the future whether facts corroborate what was then said.

Mr. Shepard, chairman of the Secularists, was very nicely controlled during the evening. He spoke in effect as follows:—"Friends, it is with great pleasure I put in my appearance to-night. Great harmony prevails in this small circle. There is a strong feeling in favour of Mr. Burns, who is working hard, and honestly trying to establish one of the greatest blessings to the human family which has ever been introduced to this country. The pen is a great power to make known the grand principles you have so much at heart, but the Press is a lever which can raise the truth to the minds of thousands; and if Mr. Burns were a little better sustained in the good work he has attempted, very much good would result from it. You have need of intellectual mediums. Study to bring out latent talent, and you need not send for strangers to address you unless it be on special occasions. My mission is to induce each of you to take your part. You are now felt in Liverpool, but you will be felt more. There is an undercurrent at work which will come to the surface by-and-by. Bring before the people men of standing occasionally, but use your own powers at other times. Bring down Dr. Sexton. Publish it well. He will attract the Freethought party, who have hitherto led the van in all reform movements."

Miss Shepard was controlled a number of times. Mrs. A. Lamont was entranced by an Indian spirit, and proceeded to manipulate the head and right arm of Mr. Dinsdale with the view of aiding his development as a writing medium. Mr. Brotherton was controlled by a powerful influence, which seemed to have a potent sway over his muscular system.

A very harmonious and enjoyable evening was spent, and the company dispersed at a late hour.

Those who know best say that Spiritualism is making great progress in Liverpool in private families. Many circles are being held, and mediums exist in unexpected quarters. Mr. Wallace's visit has been a great aid to new circles. We saw him on Saturday evening. He went on to Manchester, and he hopes to return to London in a few days. Some of the Liverpool mediums are beginning to give their friends the benefit of their mediumship. This is specially the case with Mrs. A. Lamont, who, under the control of her guides, is effecting some very wonderful results in the most obstinate cases of chronic disease. We can ourselves testify to the beneficent nature of Mrs. Lamont's spirit-treatment, as well as her hospitality. Miss Shepard is a very good trance-medium, and though a mere child, so to speak, she speaks under influence with a ripeness and good taste which is a perfect test as to the *bona-fide* nature of her control. It is to be regretted that Mr. Shepard has not more youth and vital power in his favour, as his trance-speaking is of a particularly finished and thoughtful description. The power of Spiritualism as a fraterniser is beautifully illustrated in the fact that Mr. Shepard, the chairman of the secular body, is one of the warmest supporters of the spiritual movement, and himself a medium; and Mr. Brotherton, the secular secretary, is the spiritual organist, and is also developing as a medium. We were pleased to hear of the good opinions entertained of the many mediums who have visited the Liverpool friends. Lottie Fowler's mediumship was much appreciated, and her return to England is eagerly looked for. We met with a number of Mrs. Dickinson's patients who have been greatly benefited by her prescriptions. Mr. Morse is highly respected, not only for his mediumship, but also for the even tenor of his character. He has attracted the notice of many in the higher walks of life, and from some has received handsome presents. Of all the trance-mediums who have officiated at the Sunday services there, we heard good reports—not one black sheep in the flock. Long may it remain so, for the richest treasure of the fraternal soul is the welfare of its fellows. We are glad to hear that a public seance is about to be commenced in Liverpool by a local medium, and we have been desirous to announce the fact in the following terms:

"LIVERPOOL."—Arrangements have been made by Mr. A. Fegan-Egerton for holding a seance at the Temperance Hotel, 6, Stafford Street, Liverpool, every Thursday evening at eight o'clock. Admission, 2s. 6d. each. The same medium intends also forming a developing circle. Application for the latter should be made at once to Mr. Egerton, addressed as above."

We conclude our sketch by presenting an account of Mr. Egerton's mediumship from the pen of the late secretary of the society.

EXTRAORDINARY MANIFESTATIONS IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

Spiritualists often hear the cry that some of the ordinary manifestations of the spirit-circle are frivolous and unsatisfactory, and this

cry comes not alone from the conversant "outsider," but from the Spiritualists themselves. Admitting that this may appear to be the case, it is but the common experience of all those who tread in untried paths, or explore the regions of the unknown, and is a fact universally admitted by the scientist and the philosopher. The world itself is composed of many atoms, apparently trivial and worthless in themselves, yet in their totality they constitute the globe we inhabit. The Spiritualist at the spirit-circle may meet with many perplexing, contradictory, and apparently trivial experiences, yet these all constitute atoms in the universe of knowledge—drops in the ocean of truth, and facts which will lengthen the chain of evidence which sustains our belief in a future state of existence; and they should not allow themselves to be discouraged by a little disappointment, or be afraid at a few shadows. And moreover, when we consider how many false, foolish, and contradictory beings are daily leaving this earth and entering into a spiritual state of existence, is it surprising that communications from them should often be false, foolish, and contradictory? Nay, to me it is the reverse, for I am surprised they are not more often false and foolish than they are. Though I have met with such experiences at times, yet I have also been fortunate in getting results of a more satisfactory character than many of those your correspondents deplore, a few particulars of which may not be uninteresting to your readers; but before giving them I may state that all our experiments were conducted under strict test-conditions—not because there was any element of doubt or suspicion in the minds of the sitters, but that we might, when questioned on the subject, be able to satisfy inquirers that the manifestations could not by any possible means be produced by any of those composing the circle.

A few weeks ago a circle was organised at my house to sit for the spirit-form, and though we have not yet been successful in this, other results of a remarkable nature have been obtained. There have been present on each occasion, Mr. Griffin, Mr. Oliver, Mr. H. Banks, Mr. H. Pride, Mr. Mayle, my wife, and self, with Mr. Ambrose Egerton, the medium. Our practice has been to sit some time in the light, and conclude with a dark seance. In the light the manifestations are often very powerful, the heavy four-legged table at which we sit being lifted high off the ground; also the medium and his chair being often raised eight or nine inches, and dropped down more suddenly than pleasant. Loud raps in reply to questions, and messages spelt out from spirit-friends, are also among the usual manifestations. In the dark seances, however, the more extraordinary phenomena occurred, and on these occasions all hands were joined, forming a continuous circle. The presiding spirit, our old friend "Jack Todd," speaks to us in his own gruff voice, and frequently joins in the singing with a powerful bass. The tubes are carried freely about, and sometimes laid vigorously about the heads of the sitters; the tambourine and guitar are also carried round, and played upon in time to the singing. At the third seance there was an evident change in the control. Although "Jack" made his presence known to us, yet, beyond raising the table and replying to a few questions, he gave us no manifestations, and refused to allow the lights to be extinguished. A stranger-spirit then manifested, and in answer to inquiries stated he was the grandfather of the medium. This was startling, as the medium had only heard from his grandfather two days before, when he was alive and well. In reply to questions he told us he had died that day between one and two o'clock, and gave us, as tests of his identity, his last words, and many particulars connected with his private life. Being still sceptical, "Jack" was appealed to, and he told us that what we had heard he believed to be true. *Every statement made has since been verified in the minutest particular.* At our next meeting the power was unusually great. Mr. Egerton was twice lifted on to the table. His chair had first been dragged from under him and taken away. Then he was, as it were, shot up, in a perpendicular manner, and with great rapidity, to a considerable height, coming down upon the table. Another time he left the ground gradually while still grasped by the hand on either side, and slowly floated on to the table. Others at the circle were also deprived of their chairs, which came over our heads on to the table. A large side-table was also brought out by the spirit and dragged about the room, thumping the sitters on the back and head; the table we sat at rose high in the air, and turned upside down; chairs piled up; and the noise and racket became so great that we were compelled to light up, when we found everything topsy-turvy and almost in chaotic confusion. We replaced the tables and chairs and resumed the seance, only to be treated to the same violent power, but still more intensified; for the side table was again dragged out, and this time the leg was wrenched off, and the top pulled away from the framework. During the singing, a chair was floating over our heads, and then balanced itself upon the nose of one of the circle, and beat time to the music. The power now was so great that we were compelled to again light up, and change our mode of procedure. The medium retired into the recess formed by the window, the two leaves of the table were let down, and the table placed across, thus enclosing the medium. Over all the curtains were drawn. The sitters formed a half-circle at the other end of the room. This arrangement was to endeavour to get the spirit-face. A hymn was sung, during which the spirit-lights were visible near the ceiling; next the table was carried and dropped heavily upon my knee; and then, to conclude, the medium was heard floating in his chair over our heads and was deposited on the table. At our last seance, we had first an address through Mr. Egerton from his late grandfather, who gave us his experience since he passed away, and his ideas upon religious subjects generally; after which "Jack" again came. Mr. Griffin jokingly asked him to bring us something—some soot, or pepper, or flour, or anything else. Almost instantly afterwards, during the singing, Mr. Griffin had his face rubbed with a mixture of soot and pepper, while the two sitters next to him (my wife and brother) received a shower of flour. On lighting up, the appearance of these was grotesque enough, and created no small amusement. After a few more of the ordinary manifestations, "Jack" entranced the medium and held a humorous conversation with us; also gave us a few instructions to obtain the spirit-form; this he has promised to show us shortly. Should we be successful enough to obtain this, which I do not in the least doubt, I will send you an account of it. I should have liked to have added a few words upon the question of dark seances, but as my letter has already exceeded all reasonable dimensions I must refrain.—Yours truly,

79, Boundary Lane, Liverpool.

EDWIN BANKS.

DAYBREAK.

Man that toiled here,
Worn by doubt and fear,
Whose fresh life-springs are lost in sand,
The flowers that soothed dead in thy hand,
The music of thy wakening years
Hushed in a vague desire for tears—
Murmurs float round thee
Of Immortality!

Woman, thin and pale,
Bowed by every gale,
O woman, with thy patient heart
And wistful, tender eyes—whose part
Seems still to suffer, nor repine
Though others' joys should mar all thine—
Whispers come to thee
Of Immortality!

Long the night has been,
Few the gleams between
The weary hours; and some have slept
Not caring; some a watch have kept
Till languor blurred the will away;
Some said, in sleep, the night was day:
Heirs all are of thee,
Immortality!

Breaks the day at last,
Darkness overpast;
The willing sleepers seal their eyes,
And dream of childhood's lullabies;
The lightly slumbering wake and sing,
Through earth and heaven a joy-peal fling,
Praising God for thee,
Immortality!

March, 1873.

HY. PRIDE.

THE *Broad Churchman* is a weekly paper, price 2d. It contains frequent allusions to Spiritualism. The cry for reform in matters ecclesiastical is loud and urgent, and sometimes couched in language much more amusing than reverent.

THE *Bible Banner*, a New York paper, contains an account of a public seance at which a boy was medium. The manifestations were chiefly rope-tying, and because the medium's mother objected to some of Dr. Miller's arrangements, he denounced them as impostors, a proceeding which those who knew the parties warmly resented. The report as published seems to indicate that the phenomena were genuine. It is no indication that the ropes are taken off by the effort of the medium if he should be in a state of perspiration, as this takes place in cases where the medium's hands are held. The perspiration is caused by the power being drawn from the medium's body.

LITERARY NOTICES.—We are glad to see that vaccination literature increases. We have received a truly able pamphlet by Dr. Garth Wilkinson, entitled, "Compulsory Vaccination; its Wickedness to the Poor" (London, Pitman, 1s.). It is not only a repertory of professional facts, but a powerful argument and appeal in favour of turning the tendency of legislation against the rich proprietors of disease-propagating dwellings rather than their poor victims. This voice must be heard ere long in the ear of the people, even though the creatures of the present evil system should not like it. The Mothers' Anti-compulsory Vaccination League is a new body of great strength, and promising much usefulness. It has just published an epitome of evidence on the transmission of syphilis by vaccination compiled from Dr. Ballard's prize essay. The tract should have borne the address of the secretary, as otherwise there is no means of knowing how to get further supplies of the work or communicate with the association which it represents. The address of the honorary secretary is, Mrs. R. B. Gibbs, 78, Bolsover Street, London, W. Those who are interested in the movement should send for copies of the petition now to be presented to Parliament, and have them well signed by all who desire to see the vaccination laws repealed.

THE SCIENCE OF SPIRITUALISM.—Two lectures on "The Phenomenal and Scientific Aspects of Spiritualism" have been delivered in the Opera Theatre at the Crystal Palace by Dr. George Sexton, M.A., M.D., LL.D. The first of these lectures was given on Wednesday and the last one yesterday. Mr. Benjamin Coleman, of Upper Norwood, presided on both occasions. In the first lecture Dr. Sexton divided the phenomena of Spiritualism into five sections, namely: 1. Movements of ponderable objects and rapping noises. 2. Intelligent answers to questions. 3. Psychological phenomena of the nature of trance and clairvoyance, in which the organism of the sensitive or medium is more immediately acted upon. 4. Direct action of spirits, as in spirit-voices and direct spirit-writing. 5. The appearance of spirits to many persons at the same time. The lecturer reviewed the objections of Dr. Carpenter and others to Spiritualism, and said that they were utterly incompetent to explain the great majority of the manifestations; he also stated that the spiritual theory alone met all the facts. At the lecture yesterday Dr. Sexton gave further information about spiritual phenomena, and expounded the views of Bishop Berkeley and other philosophers as to the nature of matter and spirit. Both lectures were largely attended, and at the close of each several questions were put by several gentlemen present. One inquirer wished to know what good Spiritualism had done to the world, and he asked whether the spirits had ever done anything useful, such as revealing the names of great murderers or great forgers. Dr. Sexton replied that crimes had often been revealed by spirit-agency, but that if spirits, as a general rule, returned to earth to act as policemen, or to teach people how to get money, he should hold them in contempt. Their chief mission was to demonstrate to man in this materialistic age the reality of a life beyond the grave, and to teach men so to live here that they may be happy hereafter. It also, he said, proved that the loved ones gone before are not altogether cut off from communicating with their friends, and it robs death of nearly all its terrors. At the close of the lecture yesterday a warm vote of thanks was given to Dr. Sexton unanimously.—*Daily Telegraph*.

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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.

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Relative Merits of the Dark and the Lighted Seances, and of the Various Classes of Mediumship—Spiritualism and its Opponents—Spiritualism and Death—Suggestion of a Central Society of London Spiritualists—Crystal Palace Conjuring—Messrs. Maskelyne and Cook at St. James's Hall—The Spiritual Review—The Maid of the Spheres; or, "Villeena's" Address—An American Spirit Factory—Are the Spirit-Faces Genuine?—The Spiritual Life—How to Save £200 A-Year for the Spiritual Institution—The Dialectical Report Subscription List—The Portrait of "John King"—Dr. Sexton at the Crystal Palace—Subscriptions Received for the Spiritual Institution in December, 1872—Next Sunday in London—List of Lecturers on Spiritualism—Full Length Spirit-Forms—The Spirit Messenger—The Chinese Philosopher—Mrs. Olive's Mediumship; Private Seances—Can Evil Spirits Alone Communicate?—Freedom at Halifax—Miss Faucitt at Darlington—Spiritualism at Dewsbury—Margaret Clements—The East London Association of Spiritualists, &c., &c.

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 176.

A list of Agents for the "Medium" and Spiritual Literature appears on page 175. Information respecting the movement in their particular district may be obtained from most of these Agents.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 11, 1873.

TO READERS AND CORRESPONDENTS.

For the reasons advanced in our last we give one-half less matter this week. Our idea of things is that the publishing of the MEDIUM and the public support of Spiritualism are a mutual affair in which all should take part. What costs us £5 a-week would only be a penny a-week to each of our readers, or the trouble to gain each another subscriber. If our circulation becomes doubled before the end of the month, then the size of the MEDIUM will be permanently enlarged, and our patrons will not be in the unpleasant position of paying only one penny for a paper which costs us three halfpence.

The same apology will serve our kind correspondents, who, we hope, will excuse us for withholding their contributions. We have received a number of letters bearing on matters connected with the present aspect of Spiritualism, but we cannot elect to spend £5 in the publication of them. As for Mr. Herne, he is a good medium, and gets most convincing phenomena every time he sits, but we cannot agree with his discrediting in a vague way the powers of others. We are sorry for one and all who may be so weak as to permit themselves to act unfairly. These sufferers do not need our anger, but our help; we have said nothing derogatory of Mr. Herne, but merely compared his statements with his acknowledged position, and shown that in the face of the one we should not receive the other without evidence. Finally, we urge our correspondents to write briefly and to the point, and from all we crave that hearty support and aid in the extension of our circulation which one and all can give more or less.

A WORD ON PERSONAL MATTERS.

During the last few months I have received hundreds of inquiries as to the state of my health; and feeling that there is considerable solicitation on the matter, I venture to say a few words in grateful acknowledgment to so many kind friends, and, at the same time, make a short statement of facts.

In the end of last year I penned a letter for this paper under much bodily suffering and mental depression. At that time I had unpleasant symptoms in the chest. Mr. Perrin, under whose mesmerism I was resuscitated as it were from the grave three years ago, came to my assistance. He found my vital power very low; but, under his daily treatment, I slowly gained power, and with it the chest symptoms gradually abated. Here I desire to acknowledge my deep indebtedness to Mr. Perrin, who has attended me

constantly till the present time. The peculiarity of mesmeric treatment in my case is that it causes violent feverish crises as the vital power increases, so as to be able to throw off the morbid matters contained in the system. These conflicts have been aggravated by overwork, and accidents of travel and bad weather. My worst difficulty is that, when I have had a violent fever with delirium, and have by hydropathic and other treatment got through in one night what under other circumstances would keep a patient in bed a week or more, soon as I am able to hold up my head I have to take my seat at the table, and work till I can no longer see the paper. I am asked why I don't take a holiday and go to the country for a few weeks. I might just as well give up altogether. Certain duties must be attended to, and there is no one to take my place; and if I did leave home, how could a man rest when his affairs are of such an urgent nature that it is a question with him whether he shall not have to wind up his business and turn out into the streets? Even rest at night is impossible to the weary brain, as the horrors of overhanging responsibilities haunt the mind incessantly, and turn night into a reality more depressing even than the labours of the day.

There is one course open to me, that is, to think of myself first and Spiritualism second; or, in other words, give up Spiritualism altogether, and turn my talents into more remunerative channels. This would be simply selfish cowardice, the thing I am preaching against daily; and as an honest man, I cannot profess one thing and do another. I know that my present labours are useful, nay, indispensable to Spiritualism, and that if I relinquished them I should be censured by all the friends of the movement, who would reproach me by saying, Why did you not tell us of your difficulties in time, and not let useful agencies go to rack and ruin? You were not your own man, but the servant of the movement; and you should have thought of the claims of others as well as your own. Well, I have spoken, and that repeatedly these last few years. My efforts are not sufficiently supported by my brother Spiritualists; while I think of their needs, they do not in return attend to mine. I have repeatedly said that to carry on the work in which I have been placed by overruling circumstances, £500 a-year requires to be contributed. In no year has aught like that sum been forthcoming, though a few individuals have done well. But surely £500 is not too much to ask for the work done yearly at the Spiritual Institution, and it is not a large sum to come from thousands scattered over the length and breadth of this rich empire, at home and abroad.

This is the secret of my ill health, the most grinding and crushing penury that it is possible to imagine. Indeed, I am quite ashamed to give instances of it before the public. I have the best of constitutions; I am temperate and philosophical in my life; but all of these will not avail against overwork and distracting care. I ought to have at least two more assistants, but where is the money to come from to pay them? To get things done somehow, in addition to speaking, writing, correspondence, conversation, conducting seances, managing, and advising, I have to add the duties of an ordinary clerk, and be harassed to distraction that I may find the means to keep me in the harness. And what is it all for? that the public may be served with the means of becoming acquainted with Spiritualism. All that I get out of it is the bare means of subsistence. But I can go on no longer unless I can make up my mind to offer up my life, and I think a live man is of much more use than a dead one. With a little more freedom I can be of much more use to this movement. The plans which have raised the Spiritual Institution to its present position are not yet exhausted, but, unfortunately, I am; and if you kill the goose, you must be content to do without the golden egg.

This annual budget is a most distasteful task to me, but I should the burden because it is for you and not for myself that I plead. I want you to take this matter up and make it your concern, as I make your interests my own in return. In short, I must have more support, come from whence it may. I know you would blame me if I allowed the Institution to fall; and as you have no accusations against my truthfulness, I hope you will believe me when I say that it is absolutely necessary that I be provided with the sinews of war immediately.

J. BURNS.

Mr. MORSE will again occupy the platform at Cavendish Rooms on Sunday. His address last week was listened to by a full audience.

The Sunday Evenings for the People, at St. George's Hall, have been discontinued for the season.

Mr. JOHNSON, trance-medium, of Hyde, will speak in the Islington Rooms, Liverpool, on Sunday afternoon and evening.

We regret to learn that Mrs. Dickinson is about to return to America via Liverpool. See advertisement.

Mr. WALLACE, missionary medium, will remain in Manchester a few days longer. Address, 4, Rumford Place, C.O.M., Manchester.

MR. AND MRS. HOLMES desire us to announce that they are about to visit Brighton with the hope of getting a little rest, and will be absent from London for the ensuing two weeks.

MISS BARLOW, of Rhodes, gave a very beautiful address in the trance, at Rochdale, on Sunday last. Our space forbids our reporting what the spirit-friends there and then communicated.

THE Hexham Herald gives upwards of a column on "tableturning," being an account of a seance held at the house of "a scholarly friend." The table spun round, walked about, and answered questions correctly.

A CONSIDERABLE NUMBER of copies of the new edition of the Report of the Dialectical Society have been ordered during the week. To save space, we omit the list this week. We shall now go to press, but are open to receive orders at the reduced rate till further notice.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED SINCE JANUARY 1, 1873.

	£	s.	d.		£	s.	d.
Dr. A.	1	0	0	Mrs. MacMahon	0	5	0
New Year's Gift	0	9	0	Mr. Grant	1	1	0
Bishop Auckland Circle	1	1	0	Mr. Bickerstaff	2	2	0
Mr. Hawkes	1	1	0	Col. Boyd	0	12	6
Ed.	1	1	0	Mr. Hodgkinson	0	6	6
A Friend to Spiritualism	1	0	0	Mr. Arbuthnot	1	1	0
Mr. Vernon	1	1	0	Mr. N. Large	1	1	0
Captain Fawcett	1	0	0	Mr. Beilski	0	10	0
Mr. Wilks	0	5	0	Mrs. Ray	1	1	0
Per Mr. Heppleston, already acknowledged	5	15	0	Major Owen	1	1	0
Mr. Barber	0	5	0	Mr. Rhodes	0	1	0
Mr. Pearson	0	2	6	Mr. Tebb	1	1	0
Glasgow Association	1	0	0	Mr. Sparey (Canada)	1	0	0
Marylebone Association	1	10	0	Mr. Kershaw	1	1	0
Mr. D.	1	1	0	Mr. Hackett	1	1	0
Dr. Hayle	1	0	0	Mr. Richmond	0	10	0
Mr. Blinkhorn	0	2	6	Marylebone Association	1	5	0
Leyburn Circle	0	15	0	Mr. Joy	1	0	0
				King's Cross Society	0	17	4

£36 6s. 4d. in three-and-a-half months.

or only a little more than £100 per annum, leaving the Spiritual Institution about £400 short in the course of the year. It is killing work—making bricks without straw.

PROSPECTS OF SPIRITUALISM.

Spiritualism has been known as a practical science for about a quarter of a century, and its believers may now be counted as over sixteen millions. Now, this number is just the progressive doubling of 1 twenty-five times, viz., 1, 2, 4, 8, 16, &c.; just as if in 1847 one person believed, next year he converted one, next year they converted two, and so on till 1872. Should we suppose this rate of progress to continue—that is, each Spiritualist convince one in a year (which certainly would not be much), why, in three years, more than the whole world must be Spiritualists, as it would far exceed the earth's present population! Of course there may be found some sceptics to this proposition, but they cannot deny the fact that it appears to have made progress so far at that rate. Proprietors of spiritualistic journals had better see to it, as it promises a splendid field for their brain-ware.

I. M. D.

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.

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15.

M. D. Conway, on "The Symbol of the Dove."

New Hall of Science, Old Street. C. Bradlaugh, on "The Inspiration of the Bible," in reply to the Bishop of Lincoln.

Mr. Morse's seance will not be held this evening, it being Good Friday.

THE NEW MACHINE.—In answer to numerous inquiries, we have to state that we cannot see our way to repay such a large amount in a little over a year. It will be necessary to make such arrangements as would allow us at least three years to repay the capital. The state of health and other matters has caused this business to be neglected for the last few weeks.

To the Editor.—Sir,—In reference to a passage in the MEDIUM, page 139, at foot, Dean Alford translates John xi. 15, "And when Jesus had made a scourge of small cords, He drove all out of the temple, both the sheep and the oxen," &c. So that the "whip" was not used upon men, but only on the sheep and cattle, and the instrument was only of "small cords," so that there was nothing like severity in the act.

J. S.

WE received No. 8 of the *Revista Espiritista*, from Montevideo, and are pleased to find Spiritualism so well represented in that country. We hope that that periodical will be successfully supported in its holy mission; and we think it should obtain subscribers in this country, where there are many readers of Spanish literature. The present number is chiefly made up of judicious extracts from general spiritual literature, and concludes with the discourse pronounced 2nd of April, 1869, at the funeral of Allan Kardec in Paris.

MR. COGMAN desires us to say that he is about to leave his present residence at the East End, and come somewhat more central. Perhaps this notice will prompt some of his many friends to suggest an eligible place for his future usefulness. Mr. Cogman does not require a large house where he can accommodate the public, but a place sufficiently commodious for a home, as he intends in future to go out on calls either in town or country. Letters in response to this announcement may be addressed to Mr. Cogman, 15, St. Peter's Road, Mile End, E., or at the Spiritual Institution.

WALSALL PENNY SUNDAY READING ROOM is supplied with the following advanced political, social, and theological literature:—*Reynolds's Newspaper*, *National Reformer*, *Anti-Gam-Law Circular*, *Financial Reformer*, *Anti-Vaccinator*, *International Herald*, *Public Opinion*, *MEDIUM AND DAYBREAK*, &c. Open every Sunday from 4 to 10 o'clock; discussions on political and other subjects from half-past 7 to 9. Within the past few weeks animated discussions have taken place on the under-mentioned topics:—"Life of Moses;" "The Connecting Link between Mind and Matter;" "Is the Bible of Divine Origin?" "Shakespeare's Play of King Richard III." The following gentlemen took the most prominent part in the discussions, viz.:—Messrs. Blinkhorn, Pratt, Perry, Smith, and Baker. All persons who are favourable to free and unfettered discussion are invited to attend.—E. A. SCHOBAY, Manager, 68, Dudley Street, Walsall.

THE REAL AND THE UN-REAL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—During the last few weeks the holy cause of Spiritualism has, I regret to say, received many cruel blows from its so-called friends; nor, judging from certain indications, are the same likely to be done yet. Be that as it may, however, I feel sure that many will agree with me in thinking that the time has come for every true-hearted Spiritualist to come boldly and bravely forward with such facts as will bear the closest scrutiny, as well as help to neutralise the evil effects likely to arise out of such a state of things—facts, any one of which will very soon scatter to the winds the chaff that has been so foolishly thrown out and about.

Without dwelling at greater length upon the regrets that all must feel, I will at once try to give you a brief account of a seance we had here on Sunday evening last. Suffice it to say, that it had been specially arranged for by our own loving and ever faithful friends, who took upon themselves the responsibility of the genuineness or falseness of whatever might take place. If the latter, they would there and then use means, alone known to themselves, to make the same patent to us all, adding at the same time they had no idea such would be needed. Mr. Williams was the medium. The circle consisted of its usual members—Mrs. Burns and Mr. Russell of Kingston—and numbered eight, exclusive of the medium.

After reading a hymn we had a short address from Mrs. Slater, as appropriate as it was impressive. We were then told to free ourselves of all suspicion, form a circle, join hands, and put out the light. This done, the seers amongst us said a spirit-form was in our midst manipulating Mr. Williams. Immediately the kindly and well-known voice of "John King" greeted us all, and said "they" wished us to continue as we were for five minutes longer, after which the medium was to go in the cabinet, and we were then to re-arrange ourselves in the form of a half-circle, as close to the wall as possible, and then to put out the light again. We did so. My sister at the one end of the horse-shoe, Mr. Slater at the other, Mrs. Burns in the centre and right opposite the aperture. Mr. Slater, not being able to see the aperture very well from where he sat, asked us to allow him to move his chair more to the front. No sooner had he done so than "John King" told him to go back to his place, and to leave the little table standing where it was. Presently, lights in various forms were seen by all; one very bright white luminosity was seen in front and outside the cabinet, which soon took the form of a full-length embodied spirit, bearing in its hands a beautiful white light, held as one would hold a crystal only it was semi-opaque, like rock-crystal, intensely illuminated. After our eyes had become more accustomed to the light, which, by the way, threw its reflection all over the ceiling, and moved about as the form holding it moved, we at once recognised the spirit taking the name of "Katey King" standing full length before us. She then spoke to us very audibly for her. She came and went, or rather she made herself visible and invisible several times, to the great joy of all. To attempt anything more than a mere statement of facts would, I feel sure, be out of place; besides, I must get on. Next came "John King" in all his materialised beauty, robed and turbaned to suit our material vision, and to convince our stubborn natures of the grand and mighty truth of spirit-communication. It was indeed a soul-stirring sight to see that beautiful form floating majestically about us by the mere force of his will or volition. Oh, what a lesson! While bearing the beautiful light in his left hand he freely used his right arm for our benefit, raising the arm right up and showing a charming effect of light and shade whilst he spread out his fingers, and again closing them and bringing down his hand upon that most wonderful piece of luminosity his lamp or light, talking to us all between whiles many kind words of encouragement, telling us that our own friends would very soon be able to show themselves in a light like that of the most perfect moonlight. He remained with us for a considerable time, floating all about the room, and round by the back of my chair, almost touching me with his wonderful lamp, but fearing the effect of my breath upon his chemical body I turned away my head, when he immediately patted me so kindly; he also touched Mr. Slater in passing, and then went round in front of the circle, speaking to some, shaking hands with others, and twice raised the hand of Mrs. Slater to his lips. Some reference was then made to an experience we had had at Mary Marshall's some five years ago, which was certainly unknown to all present, except the parties concerned. We then saw globes of white light or luminosity moved very quickly outside the aperture of the cabinet, the size being that of the large air-balls we see carried about in the streets. Then a different kind of light, carried round and round with great rapidity. Others of the same kind followed, only differing in motion; all equally interesting, and, to our poor dull perceptions, wonderful, yet real and beyond the power of a medium to produce without appliances of any kind whatever, and in a private house. Our spirit-brother "John King" then gave me permission to leave the circle, as I was suffering very acute pain, and had been all the time, but he was as unwilling as I was myself that I should lose all the manifestations. So I rose quietly while the others were singing

When the hours of day are numbered,

and it seems that no sooner had I closed the door upon myself than "Katey" came, saying, "I will take the vacant chair," and did so in the view of all—there she was, sitting amongst them. The sitting lasted over two hours, without any long pauses, and was one full of satisfaction and pleasure—a pleasure scarcely to be expressed in words.

I would fain add a few words by way of comparison between the real and the unreal—if there has been such a thing as the latter—and say, with the assurance of knowledge, be not discouraged, ye seekers for truth; the wheat will be, ere long, sifted from the chaff, and good will result out of all this seeming evil. Till then, let every true Spiritualist be calm and patient. Apologising for the length of this letter, I remain, dear Sir, yours faithfully,

E. D.

19, Leamington Road Villas.

P.S.—Perhaps I should have added, that we had a few words given us on Monday morning to the effect that, pleased as we were with the last evening's seance, "it was only but a poor attempt to what would be done when other spirits manipulated."

HOW SHOULD SPIRITUALISTS TREAT IMPOSTURE, AND PROTECT THEMSELVES AGAINST IT?

If there is joy in heaven over one sinner that repenteth, is it not logical to suppose that in hell the conviction and degradation of any unfortunate wretch will be proclaimed with shouts of boisterous merriment? As to how devils conduct themselves we do not profess to be enlightened, but surely we should all have some idea as to what is proper and consistent in the case of human beings—especially Spiritualists? To turn the sinner from the evil of his way, and to make a public scandal of the divergent sets of weak, erring humanity, are two very different lines of conduct; but, judging from the popularity of police reports, it is quite evident that the angelic mode of treating delinquents is far from being fashionable on the earth plane. We find fault with no one in these remarks, for we have no doubt that both sinners and their detectives do what they conceive to be best. Would to God we knew how to help them to do better!

On Monday Mr. J. Clark, a youth whose name has appeared in the *Monitor* in connection with circles at Mr. Guppy's, called at the Spiritual Institution, and showed with great zest a muslin mask that was freely taken from Mrs. Bassett at a seance at Mr. Guppy's on Saturday evening. It is reported that she stood up in the cabinet, and, wearing this mask, exhibited it as a spirit-face. She was pounced upon, and when searched several other masks were found secreted upon her person. Mr. and Miss Shorter are said to have been present, and Mr. Ellis and Miss Mann corroborate the facts stated above. The most curious part of the exposure is that Mrs. Bassett is not regarded as a public medium as far as we are aware, but is a frequent visitor at Mr. Guppy's.

The statements made last week in this paper have caused considerable excitement all over the country. Had our oft-repeated advice been taken as to test arrangements, all this painful conflict would have been avoided. An ounce of prevention is better than a pound of cure, and to keep your feet dry is less trouble than to have an attack of influenza. If the necessary precautions have not been taken, the results, however painful, must come. Any medium who would enter upon a course of deception must be simply infuriated, as much so as if he were to make his abode amongst patients suffering from a highly infectious disease. He or she is sure to be discovered, and that when it is least expected. But another important question arises, that of how deception should be treated? Are we to lay traps for mediums, as it were, putting a premium upon deception; and then, having caught a victim, outrage science and good feeling by scattering the pernicious instance all over the face of society? God forbid. What good purpose can be served by any number of exposures of trickery? By persevering in it the whole phenomena might be reduced to the faintest shadow of uncertainty. Our method is the preventive one. By demonstrating one series of phenomena under undoubted test conditions, more is done for the purification of mediumship and the science of Spiritualism than by a hundred exposures. If you had a smart boy of whom you desired to make a good, aspiring man, you would not place into his hands the lives of malefactors that he might be warned of the gallows; by no means, the careful parent would keep such degrading literature out of the child's way, and in its stead substitute the honourable cases of "self help" and noble success which adorn the page of human history. To us it is simply incomprehensible that a family should invite a neighbour to their house, give that neighbour ample facilities to impose upon them, and having thus prepared a soil in which deception could take root and flourish, afterwards inflict on society the obnoxious fruits.

There is not the slightest necessity for the existence of imposture in the ranks of Spiritualism, and those who permit it are as worthy of censure as the perpetrator. If there were as great a desire to elicit truth as there is to scent the carrion of rottenness and deceit, soon would there be an end to rogues and rascals. We again suggest that Spiritualists should take the whole question of public mediumship into prayerful consideration. It is a gem of untold value, and it ought to be cared for accordingly. At present it is woefully abused. The medium and the investigator are brought face to face with each other more as enemies than as friends, who ought to be of mutual assistance to each other. The public medium is suspected, insulted, annoyed, and the pound of flesh in the shape of phenomenal excitement is unflinchingly exacted. Could anything be conceived more demoralising and tending to the employment of reprisals on their part? In many cases we fully believe that retaliation more than dishonestly actuates mediums in any tricks they may perpetrate. If the parent or schoolmaster is cruel and exacting to a child, then a foxy and evasive line of conduct on the part of the youngster will pay back in the same coin. So it is with the medium, and, indeed, with all of us who are children of a larger growth. But the medium is related to this law in a most peculiar manner. It is not necessary that an antagonistic and treacherous person should express himself verbally in order to be perceived by the medium. The mental state of the whole circle, individually and collectively, can be felt by the medium as soon as he or she steps into the room, and often by a kind of prophetic anticipation hours in advance of the sitting. We have seen mediums who could not be civil to strangers who appeared to treat them kindly, but whose hidden disposition was amply revealed in what followed, thus justifying to the fullest extent the mysterious aversion of the medium.

These are simply facts—laws in nature as much as the currents of wind and ocean, in harmony with which the mariner must steer, or go to the bottom. While seances are held in disregard of these almighty laws, and while ignorance and selfishness are the directors of the spirit-circle, what but anarchy and confusion can be the result? Nay, not only between medium and sinner does the conflict rage, but between the controlling spirit and the conditions presented a gulf exists so deep and impassable, that no phenomena of any import can be obtained under such unpropitious circumstances. Another relationship must not be overlooked. Each suspicious, grovelling visitor to the spirit-circle does not only bring his own obnoxious personal sphere with him, but also a legion of the disembodied even more degraded and evil-disposed than himself. The poor sensitive medium, in addition to having his or her own vindictive feelings aroused, becomes the tool of all these combined influences. We have known such a seance to be almost the death of a medium; and the clairvoyant has told us repeatedly that the horrible forms dimly visible in the spiritual darkness of such a seance are almost

appalling. Sensitive are frequently ill for days after attending a circle so constituted.

To these considerations we must be permitted to add another, to wit, the physiological and mental conditions of the medium and sinner. We have known unwelcome results flow from the medium having been excited into a violent rage before the seance. An ugly temper produces ugly results. We have also known a heavy dinner on the part of the medium prevent the evolution of any phenomena. The same is true on the part of the sitters. That side of a circle on which the pure and temperate sit will be a halo of spiritual light, and the sphere of that successful phenomena, whereas the position of drunkards and gluttons will be dark and repellant to the approach of the operating spirit. Indeed, it is a matter of certainty that when a spirit comes into the sphere of a person more or less intoxicated, the spirit partakes of the condition of the sinner. We have seen this illustrated in numerous instances, both when the medium had intebbed, and when those composing the circle had been the guilty parties. At one seance the whole company had drunk freely, with the exception of ourselves and Mr. Probes, and while the circle were singing "Angels of Jesus," and repeating the Lord's Prayer, the most terrific, nay, hellish manifestations occurred that it is possible to conceive of. A few days ago we questioned the spirit "Peter" on this matter, and he distinctly affirmed that the intoxicated state of the sitters had a direct effect upon the spirits. This is indeed why drunkenness is such a degrading vice, for it is an inducement for spirits of the lowest type to attach themselves to the drinker that they may participate in the brutish excitement which alcohol sets up in the human organism.

Put all these points together, and they throw a flood of light on the punch-bowl and tobacco-smoke seances which have been from time to time reported in these columns. No matter how repellant and degrading the details of such scenes may be, they have a scientific value in the study of the conditions of the circle. The phenomena occurring at them are universally rude and unpleasant, and the reports respecting them have been noted as "misleading." The sensitive medium, naturally of a pure and religious tendency of mind, who visits such a circle is to be pitied. What would be a better joke for some deluded pickpocket, felon or publichouse loafer than to get respectable persons into a scrape and reduce them to the same ignominious level as themselves?

Spiritualists, it is not exposure we want, but reformation. Science and love should be our guides instead of sensuality and selfishness. The visitor to the circle should be prepared for that position. The names should be registered some days in advance, and a printed list of conditions and instructions should be given at the time. Indeed, it would be much better if some obstacle were placed in the way of promiscuous introduction to the circle. The name and address and a responsible introduction should be in all cases demanded, and if the applicant does not seem to be in a proper frame of mind, he should be enlightened as to what is required of him before he is permitted to enter the seance-room. We have seen dozens of failures averted by these simple precautions. Then at each sitting there should be a committee of experienced and accredited Spiritualists, to mediate between the mediums and the public in the interests of the cause, and see that no ill is imposed upon. This would give a tone and standing to the seance, and repress the ill manners of those who would wantonly impose upon unprotected mediums. This committee would also guide the public to the employment of sufficient and appropriate tests to ensure the genuineness of the phenomena.

By such an arrangement the attendance at seances would be more uniform. While the receipts of the mediums would be improved, their health would be promoted, and their standing both socially and spiritually elevated. The minds of visitors would be more profoundly impressed, the phenomena would progress in excellence, and the law of mediumship would be continually unfolded. The power of manifestation would ascend from plane to plane, and the effect both on mortals and spirits would be the very opposite of the degrading crisis, which, like a pestilence, is marring the face of Spiritualism both in this country and in America at the present time.

DR. NEWTON AT WORK.

The great healer is at present in California. Extended accounts of his doings are reported in the San Francisco papers. We cut the following from the *Daily Post*—

"While our reporter was in the Doctor's room, one gentleman came in on crutches, limping along with great difficulty. The Doctor said he could cure him, and put him through a course of passes and rubbing, and in ten minutes the man had thrown away his crutches, and was dancing and gyrating in the most laughable manner. Some of the lookers-on laughed at his ridiculous motions, but he told them to hush away, he had the use of his legs again, and could afford to let them laugh.

"Another remarkable case was of a woman who seemed to have a film over her eyes, and who said she was blind. The Doctor talked to her awhile, made some passes, pressed his thumbs upon her eyelids, and told her she could see. She winked slowly, like a bat brought into the sunshine, then declared she could see; and taking up a newspaper, she commenced to read it—the first reading, according to her own declaration, that she had done for six years. Her joy was affecting.

"A little child was brought in on a pillow. It seemed perfectly helpless, unable to move any portion of its body except its eyes; yet in half an hour it was sitting up, playing and laughing. Among the visitors were a number who had been treated before; one of them a young man who had been entirely cured of a large abdominal tumour. He said that at the time of his first treatment he had not left his bed for six weeks, and now he is doing well. His residence is on the corner of Twenty-sixth and Howard Streets. Another visitor had been cured of hip-disease in three treatments, and left his crutches with the Doctor as a trophy of his skill. Another of Dr. Newton's monuments is the crutch of a lady from Nevada, now stopping at the Cosmopolitan Hotel. She was suffering severely from a white swelling in the knee, and could not walk without a crutch. Under Dr. Newton's treatment she has quite recovered, and seems as though she never had been lame. Since her cure she has attended and danced at a ball.

"Another patient whom our reporter saw in Dr. Newton's rooms was a young man who said he had been insane, but had been cured in six treatments. He is now well and rational. He says that his only trouble now is an occasional pain in his temples.

"Another striking case was that of a Mr. Simmons, who was cured instantaneously of deafness, with which he said he had been afflicted nearly thirty years, and who was almost wild with joy and excitement at recovering his hearing. Mrs. Martha Webster, of 28, Stanly Place, was also cured of deafness almost immediately. Captain Farnsworth, stopping at the Russ House, was cured of Bright's disease and asthma; and F. Hoffman was cured of a cancerous tumour. Among the patients of Dr. Newton is a millionaire stock-broker, who is now stopping at the Cosmopolitan, and a prominent lawyer, resident of Oakland, who has nearly recovered from Bright's disease of the kidneys—a disease which has hitherto been thought incurable. The Doctor has a number of books filled with testimonials of marvellous cures, but we have noticed none of these.

"That Dr. Newton is no common charlatan may be known from the fact that he demands no pay; and in ninety per cent. of the cases does not get any."

A SPIRIT MESSAGE DISPUTED.

A letter appears in the *Preston Guardian* signed "Alexander Bell," the object of the writer being to discredit the spirit-message published in the *MEDIUM*, No. 152. This would be a small matter, for the message purporting to come from a child five years of age was given with so much difficulty that we remarked, in publishing it, "that it would not be strange if inaccuracies were found in it." Mr. Bell, however, in the bitterest sarcasm he can master, labours to make scoundrels of the unconscious medium and the editor of the *MEDIUM*, with the keen desire to extend his charitable purpose to all and sundry who dare to investigate Spiritualism. He carefully abstains from furnishing any facts which would enable the public to judge for themselves as to the accuracy of the message, merely stating that neither the age nor the ailment were correct. If Mr. Bell knew a little more of the conditions of mediumship, he would learn that such mishaps might occur under certain circumstances without his child or the medium being charged with untruthfulness. Indeed the ailment was not stated; it was merely observed that the spirit suffered in the head, which might be the case in any disease. The spirit at the time of communicating seemed scarcely able to collect his thoughts, and was speaking apparently with the aid and from the dictation of another spirit. If the message had been a make-up, all inaccuracies would have been avoided. The truth is, that the medium is quite unconscious of what he says in the trance, and all such messages are published by us without any knowledge as to whether they are perfect or the contrary. We will waive Mr. Bell's harsh imputations, and cordially invite him to give earnest and unprejudiced investigation to Spiritualism. What if that dear boy has communicated after all, and can communicate still if he gets the conditions for so doing? The question is one which we are sure few thoughtful minds would dismiss with an unkind feeling to the bearers of it.

SPIRIT-POWER IN SURGICAL CASES.

Mr. Ashman has received the following letter, to which he desires us to give publicity with the accompanying remarks:—

"DEAR SIR,—Has anything ever been done at the Psychopathic Institution in the way of attempting to cure gall-stone and also stone in the bladder? It has occurred to me that if Mrs. Guppy can be carried through brick walls, joists, lath-and-plaster by spirits, why should not the same spirits carry the gall-stone or stone in the bladder through the easily-yielding integuments of the human body? It would be vastly better than the surgical process. I am specially interested, and shall be much obliged to you to give me any information."

Dr. Newton and other mediumistic operators have removed gall-stones by causing the patient to drink olive oil, and by rubbing the region of the liver in such a manner as to work the gall-stone down the duct. This letter was submitted to the medical spirits controlling Mrs. Dickinson. Their reply was: "The tissues of a human being could be operated on by spirit-power so as to distend certain parts and permit the passage of such stones, if the patients were of such mediumistic quality that the spirits could approach them thus intimately. Inert matter can be magnetised and rendered subject to spirit-power where the living body cannot be thus used, especially if non-mediumistic." It would appear, then, that the success of spirit-treatment must in a great measure depend on the ability of the sufferer to receive the spirit-influence.

Mr. BALDWIN, Langley Mill, has visited Nottingham, and speaks highly in praise of the Children's Lyceum and of the trance address delivered by Mrs. Hitchcock in the evening.

SEVERAL long communications have appeared recently in the *North British Daily Mail* (Glasgow), describing in a jocular manner some seances which the writer attended. A description of the direct spirit-writing in various languages which we published some time ago is given in the first article.

Mr. BAILEY, a photographer, at Monticello Avenue, Jersey City, is, says the *New York Sun*, exposing Spiritualism by the assistance of a confederate who writes on the slate when held under the table, or changes one slate for another. The confederate comes into the seance-room through a panel, or by the floor, and goes round behind the sitters and touches them, or goes under the table and moves it. To those who are acquainted with Spiritualism such tales are too stupid to deserve further consideration.

BALL'S POST.—We were favoured with a lecture from Mr. Harper on Monday evening to a small but intelligent company. The subject was "Psychology," of which so little is known that every association should get a lecture from Mr. Harper. A lively discussion with the orthodox friends followed, but they were met by the lecturer in such a masterly way that a warm vote of thanks from his opponents was drawn forth, who wished him to give them a lecture next month, which Mr. Harper promised to do.—JAMES STEPHENS.

OLDHAM.—Mr. Kershaw's circle is making steady progress. His son is frequently entranced. On a recent evening a spirit caused the medium to impersonate Lord Nelson, and go through the action of directing a ship's crew in battle, also how he received his wound, &c. These phenomena are said to be very impressive to the beholder.

PROFESSOR CAIRD, OF GLASGOW, recently delivered a lecture on "Pre-Christian Religions," from the newspaper report of which we call the following extracts:—"In the rudest, as well as the highest and most cultured, natures there was an aspiration after God, an incapacity of resting in the finite and visible, an irresistible tendency to seek after a presence and power which lay beyond and above the world of sense and sight; and, just as the scientific instinct prompted men to seek after the laws and relations which connected and explained them, so the religious instinct prompted men to seek after the objects of worship and reverence, and to embody them with more or less accuracy in notions and theories about God and Divine things. There were those who did not scruple to say that Christianity itself was not the last form of faith—not the crown and consummation of man's religious history, but only a step towards a something higher and purer still—that, as Christianity rose out of the religions of the past, so from it must proceed the religion of the future—that, as the religion of Moses sufficed not for the time of Christ, because the religious consciousness of the world had outgrown it, why should the religion which sufficed for the old world of the days of the Roman Empire suffice for a world which had made such immense strides or Mosaism, in the religious development of that race—that even he to whom the love of myriad hearts, the wonder, reverence, and awe of ages had been offered up, was not the last and highest moral ideal of humanity, and that a time was coming when, it was added, in a very different spirit indeed from that in which the words were penned, we must

Ring out the old, ring in the new;
Ring in the Christ that is to be.

The great ethnic religions differed from each other almost as much as they all differed from Christianity; but, when we compared them, we should perhaps find that the particular germ of truth in each was a fragment or isolated element of which the others were the complement—a separate contribution towards that universal, all-comprehending truth, which was found only in the one absolute religion, that religion which gathered together in one all things in heaven and earth. Towards the close of his lecture, Dr. Caird remarked that the study of the heathen religions was not a matter of mere antiquarian curiosity. More than half the world was still heathen; and the problem, how should Christianity best be preached to the believers in other and imperfect forms of faith, was one of present and practical interest. Might we not gather as well from the reason of the thing, as from great apostolic example, the suggestion that we should best set on the heathen mind by endeavouring to discover and appeal to those dim presentiments of religious truth which it already contained?

AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

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SATURDAY, APRIL 12, Seance by Mr. Herne, Medium for Physical Phenomena at 8 o'clock. Admission, 5s.

SUNDAY, APRIL 13, Service at Cavendish Rooms, at 7 o'clock. Mr. J. J. Morse will speak in the Trance.

WEDNESDAY, APRIL 16, Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sittings, 6s.

THURSDAY, APRIL 17, Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, APRIL 11, 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 12, Mr. Herne, Mr. Williams. See advts.

SUNDAY, APRIL 13, 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 14, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

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

Brixton, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, APRIL 15, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

THURSDAY, APRIL 17, 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.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 13, 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.

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

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

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

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

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

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

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

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

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

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

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 14, HULL, 42, New King Street, at 7.30.

TUESDAY, APRIL 15, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, APRIL 16, 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 17, 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.

FRIDAY, APRIL 18, LIVERPOOL, Weekly Conference, at Mrs. Bohn's, Caledonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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