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SPIRITUALISM.

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SPIRITUALISM AND THE GOSPEL OF JESUS.

ABSTRACT OF A DISCOURSE BY J. BURNS, DELIVERED IN THE CAVENTISH ROOMS, ON SUNDAY EVENING, NOVEMBER 27, 1870.

The religious mind of this country presents a very strange anomaly. On the one hand we have Christians opposing Spiritualism, and on the other, the Spiritualists claiming kindred with Jesus, the assumed founder of Christianity. All our knowledge of Jesus is derived from the New Testament. Apart from that book, no man has ever succeeded in demonstrating the existence of Jesus as an undeniable historical fact, though much corroborative testimony certainly exists. In appealing to the Bible, we use it, we treat it, exactly as we would any other book—analysing its matter as we proceed, and crediting it according to the relative value of the various parts as it appears to us. In this way the Bible is on friendly terms with everyone, whatever be their views. It will not quarrel with them if they will not quarrel with it. What causes difficulty is the action of those who place the Bible in a false relation by imposing it as a thrall and a fetter upon man's intellect and conscience. It is written, "All Scripture is given by inspiration of God," and as all of the Bible is taken for "Scripture," every part is assumed to be of equal value and importance. This syllogism men adopt without ever asking themselves what is meant by the term "Scripture." It signifies "holy writing;" and why "holy writing?" In those days of Syrian Spiritualism, that which came through prophets, or "mediums" as we would call them—that which was imparted to men from the spirit-world—was called "holy," because it was good, pure, and adapted to elevate men's minds towards that which was eternal and spiritual. It was also the opinion of those ancient Spiritualists that all such utterances came direct from God. Nowadays we think differently, and know that all truth is from God, but that what comes from spiritual sources is not necessarily or absolutely true. Even though the fountain were pure, the channel is human—faulty; and hence, though "holy writings" may be very good in themselves, they are alike the subject of reason and criticism with any other writings or books. That and similar terms in the Bible refer to spiritual facts and allusions, and it takes a spiritual student to read their import aright. Without this spiritual light and knowledge, commentators have misjudged the meaning of such passages, and placed the Bible as a bondage upon the minds of men, thus stultifying their mental and spiritual growth, and rendering the Bible a curse rather than a benefit to the race. All of the Bible is not "holy writing." Much of it is a mere record of events, the same as is to be found in any other history, and has to be judged by its consistency or value. In this light we attribute no authoritative importance to the statements respecting Jesus recorded in the gospels, and we do not profess to endorse them all, or accept them all as of equal value. It might be that if we compared them carefully some would be found to contradict each other, and there would be an unpleasant involvement in consequence. We rather prefer to follow the general portraiture of Jesus as it is depicted in the spirit of the gospels, and form our opinion of his mission from that general view, rather than from the consideration of separate texts and statements.

The records agree in asserting that Jesus was born of poor parents, and that he was brought up to the humble calling of a mechanic. He was a child of intuitive genius, and at the age of twelve years he was discovered in the Temple puzzling the erudite brains of the leading theologians with his questions and answers—a feat which children very readily accomplish at the present day. Bible history says nothing of him till his thirtieth year, when he entered upon his public career, and displayed such a marked individuality that it would be madness to suppose that he worked passively at the carpenter's bench from the time he was twelve till he "entered on his ministry." The general supposition is that he left his humble home and wandered forth into the world in search of knowledge; that he visited Egypt—the land of occult philosophy—and, perhaps, India; that he returned to his native land with the full intent of reforming her institutions and enlightening her children, with a mind stored with knowledge, and faculties fully developed and at ready control by careful cultivation and exercise. Education with the child of spiritual genius is not cramming the memory with a few basketfuls of old books, but a calling out of the Divine powers of the human soul, whereby all knowledge and power is given unto men. Such were at any rate the accomplishments of Jesus. He betrayed remarkable spiritual powers. He was psychometric, clairvoyant, could heal the sick even at a distance, exercised wonderful biological influence over mind and matter, could "summon legions of angels" to his aid, worked by a spiritual power delegated to him by "the Father," and

did his mighty works by the "power of the Holy Ghost." We see in this portrait a man with remarkable psychological endowments, and moreover, a medium for superior influences—according to his own candid acknowledgment.

We may next notice the positiveness of his character, and the uncompromising opposition which he offered to the ecclesiastical, social, and political institutions and usages of the time. He characterised the priesthood as "whited sepulchres" and pretentious hypocrites, the lawyers as the robbers of the widow and the fatherless, and the political authorities as tyrants. He neither respected the Sabbath nor the man's corn through which he walked and helped himself to. He abrogated in his person all religion except trust in the Divine Father, all social usages except brotherly love, and all law except the "new commandment" which he made the basis of his social intercourse. No wonder that all classes of society were against him—that the respectable people held him as of no repute—that the rich despised him, the sanctimonious reviled him, the theologians thought he had "a devil," and the authorities put him to death as a political offender.

He had his friends. The beggar's daughters were his bosom companions, "publicans and sinners" were his associates, and he chose his followers from the most ignorant and humble rank in society. These understood him very imperfectly. When in danger, they all deserted him: Peter denied him, Judas betrayed him, Thomas doubted him, and Philip was so hopelessly stupid that he could not comprehend the purport of his Master's mission. Yet this strange man, poorly circumstanced as he was, identified himself with his Divine Parent as the loving child would with his father and mother. His motive was truth, his means love, and his aim goodness to his brother man; and he realised thereby the glorious fact that He and his Father were one. In doing this, he arrogated no special privileges to himself, but in the name of humanity asserted his Divine Sonship, and that no power, either in heaven or earth, had a right to come between a man's soul and his sense of right and duty. He said, "The kingdom of heaven is within you;" and as God makes "heaven his dwelling place," therefore God is within the innermost of every man, and thus he taught that man was essentially spiritual, divine. The objects of existence were also spiritual. "My kingdom is not of this world," but the great mission of my life is spiritual; and so is yours, for you are also the "sons of God." He did not set himself up as superior, or as an object of adoration and worship. On the contrary, he promised that those who should follow him and perform the necessary duties should do even greater things than he himself accomplished. He was the first fruits—the forerunner of a mighty Spiritual Brotherhood; and, as an everlasting member of that sacred compact, he promised to visit them in spirit after his bodily decease. It is recorded that he did so in a tangible physical manner which Spiritualists can well understand. He enjoined on no one any belief or creed, but tolerated every man's inability to comprehend his teachings or motives. He enjoined all to adopt his method or example; and what was that? From the professions of his modern followers, we would suppose that Jesus was a copyist, for they pretend to copy his character, though they miserably fail in all their attempts to do so. Jesus was no copyist—no imitator of others. Many good men had preceded him, the paragon of his people, with whose renown he was no doubt acquainted; but we do not read of him imitating Moses, David, or Isaiah, but he truthfully and diligently lived out HIMSELF, and the spiritual light within him, which "lighteth every man that cometh into the world," was his pattern and teacher. He asked his friends to follow his example—it was that of a self-reliant, original genius; and if we would achieve any success in spiritual gifts, intellect, or morals, we must try to be like ourselves—not like Jesus, which would be a sheer impossibility, as no two men can be alike; but every man will make the most of life by self-knowledge and self-development. What, then, was the Gospel or gladdening teachings of Jesus? He lived in an age when hollow ceremony was called religion, when government was tyranny, and when society was a seething mass of passionate corruption and selfishness—when scepticism on the one hand, and fanatical piety on the other, either openly denied man's spiritual nature, or rendered it ridiculous. Jesus taught a practical religion of the highest morality, that God is spirit, and that man is the child of his bosom; but he left everyone to think as their capabilities permitted them in all philosophical matters. He demonstrated the truth that the child might act in harmony with the parent—that man might be one with God. He exhibited the fact that man in the flesh could be the instrument of spiritual powers and beings for the enlightenment of man on spiritual matters; and, finally, that after physical death man assumed an im-

mortal body, in which he lived in a spiritual world, and could, in accordance with certain conditions, return to those with whom he was in mutual sympathy. This is, in short, the Gospel of Jesus, and it is nothing but pure Spiritualism, the essence and form of all religion. It is not "Christianity," however, with its doctrines, theologies, and dogmatic assumptions. Where did these proceed from? They have existed in the world from the earliest dawn of idolatrous priestcraft. The Fall and the Devil—the immaculate conception by a virgin—the birth, life, and acts of a God-man—the angry God—the Hell torments—the vicarious Sacrifice, and the Trinity are to be found in nearly every form of idolatry or Paganism that has existed or is now to be found upon the face of the earth. These beliefs were in the minds of the people, who adopted certain notions from the spiritual lights of ancient days, and engrafted them upon their idolatrous dogmas. If time permitted, we might profitably refer to history, and point out the career of all the Pagan myths that are now taught in our churches as popular Christianity.

What, then, is the duty of Spiritualists in the present crisis? The position of the true Spiritualist is the same as that of Jesus in every sense of the word. The genuine Spiritualist is a man who follows his reason and his intuitions—so did Jesus. The Spiritualist follows truth, and lives by the application of truth to all the relations of life—so did Jesus. The Spiritualist is a self-reliant original—so was Jesus. The Spiritualist is a reformer in every sense of the term—so was Jesus. The Spiritualist is unpopular—so was Jesus. The Spiritualist exercises spirit-power—so did Jesus. In every aspect we have a parallel, all of which are avowedly ignored by the Christian Church, as is seen by their blind hostility to Spiritualism. The Spiritualist is doing the same work now that Jesus did in his day. It is nothing new now, and was nothing new then. It had all been enacted over and over again in the world's history, but each time had got contaminated by the selfishness of priesthoods, and so required renewing. The great practical question now is, How shall we make it pure, and keep it pure? By having no compact whatever with the prevailing forms of priestcraft. Jesus did not betray his God by claiming kinship with any of the religious bodies of his time, and scorned to wear their name, enjoy their privileges, or conform to their requirements. Let us do likewise, and, with all the power we possess, oppose every effort to Christianise, Mormonise, Mohammedanise, or otherwise pollute Spiritualism. To do so would be to accept the opinions of men—opinions that have been blindly or designedly thrust upon their minds to serve certain selfish ends and shut out from mankind the great spiritual light which comes to every man according to his needs. Spiritualists! surely we may call our souls our own? Let us resist as traitors and dangerous foes those who would enthrall our minds by their personal opinions under the term of "Christian Spiritualism" or any other authoritarian bondage whatever. Jesus brought, "not peace, but a sword," and yet he said, "My peace give I unto you." What is this "peace" which the world cannot take away? It is, that every man be in harmony with his own sense of right and truth, but not with fashionable religion. If Jesus had tried to be at peace with the "Scribes and Pharisees," he might have occupied a high position in the Synagogue, but would he have been at peace? Let every soul answer and be guided by the result of its questioning.

INTERVIEW WITH ANDREW JACKSON DAVIS.

Orange, New Jersey, is a deceptive sort of place. When you get there you have by no means arrived. Orange is strung along the railroad in particles, like beads upon a string. You hear the conductor calling out twenty different varieties of Oranges, and in anxiety to get at the right one, you jump up for inquiry and then sit down for despair as many times as a jack-in-the-box.

If you ask anybody in Orange where Andrew Jackson Davis lives, they will at once direct you to a pretty, unpretending frame house, surrounded with trees (and notably a huge and stately cherry tree, of which more anon), and here the coloured maid will speedily introduce you to the presence of the Seer. Davis is somewhat above the medium height, of rather spare frame, but well proportioned. His face is pale, his nose aquiline, his forehead high and well arched, and his black hair, a little streaked with grey, is pushed backward in long waving masses. He has a dark and heavy, but not long, beard. His eyes are of a beautiful clear brown, bright and sparkling, and the pupils seem to be larger than is usual. His manners are plain and unembarrassed, and if lacking the grace which springs from high culture, they are full of hearty kindness. He appears to possess an excellent disposition; is ready to discuss high themes with a kindness and moderation that rarely advance to warmth, and never to enthusiasm; yet he is alive to suggestions of humour, and always ready to join in a pleasantry.

His study is a large square room built over the extension, and having windows on three sides, so that it is extremely light and airy. On the shelves are one or two hundred volumes—which he never reads. Around the walls and upon brackets and tables are pictures, statuettes, and nicknacks, the gifts of admiring friends. In one corner is a bust of Davis by Mr. Huntington, a clever young sculptor now living in New Orleans. In a glass case is one of the most magnificent specimens of white branched coral that the writer has ever seen. It was brought from the coast of Florida, and presented to Davis by a nautical friend. But the principal ornaments of the chamber are the large photographs of Alexander N. Axakoff, Davis's Russian admirer and disciple, and of G. C. Wittig, of Breslau, the translator of some of the Harmonial works into German. The portrait of Axakoff is that of a sombre, heavy, thoughtful Slave. Wittig is a remarkably handsome young man.

The reporter asked Davis to give a brief account of his spiritual experiences and intellectual history.

Mr. D.—All along through my childhood I had occasional evidences of special providences. There seemed to be an intelligence near me that protected me. When other boys were left to buffet along in a hard way, I seemed somehow to be spared much of the difficulty and suffering which the poverty of my condition might have caused me. I was born in the year 1826, in Blooming Grove, Orange County, N. Y. In 1843, when I was learning a trade in Poughkeepsie, I heard something of animal magnetism, and found myself much interested in the topic. I subsequently attended the lectures of a professor of magnetism, and he succeeded in producing the magnetic sleep upon me without difficulty; but nothing particular occurred then. A few days afterwards I was introduced to Mr. William Livingston, a dry-goods merchant of Pough-

keepsie, who was greatly taken up with magnetism, and he succeeded perfectly in inducing the magnetic sleep. While under his hands the second time I gave evidence of possessing the clairvoyant faculty. I made the most astonishing revelations. With my eyes bound I could read passages from closed books; I could read the contents of a letter shut up in a book; I could tell what was occurring in adjacent houses—how articles of furniture were being moved, and what unexpected positions they were placed in. Of all this I was utterly unconscious when I awoke. I knew not what visions I had seen, nor what description I had given of them. These things produced intense excitement in Poughkeepsie and the vicinage. There used to be sometimes as many as fifty waggons at our doors containing visitors anxious to see me. Mr. Livingston is still living in Poughkeepsie, and Dr. G. S. Lyons, who also succeeded in magnetising me and producing the clairvoyant state, is now practising medicine in Newark. I removed to the city of New York, and here I began to make examinations for diseases and to prescribe medicines while in a clairvoyant state, and was very successful. In 1845 I saw by spiritual manifestations that I had a book to deliver, and accordingly, on the 28th of November, 1845, I began the lectures that form the book called "Nature's Divine Revelations." These lectures were all taken down by an amanuensis from my utterances while in a clairvoyant condition, and when I awoke I knew nothing of what I had seen or what I had delivered. The book was finished on the 25th of January, 1847.

Mrs. D.—We should like you to understand that Mr. Davis is not a "medium," but a "clairvoyant." There is a great difference between the two.

R.—Please explain the difference.

Mr. D.—Clairvoyance makes a man a spirit. That is, he is thrown into just the state that a person is in when he dies. Then he is exalted into a higher sphere. My experience has been to investigate things in that state. The faculties are exalted and emancipated from ordinary thralldom. But we feel and know that with the spiritual manifestations made through mediums there is a vast deal of uncertainty. I have never had any experience as a medium. Indeed, I think these spiritual manifestations by mediums are dying out, and I have no doubt that they will soon cease altogether. Since those demonstrations of spirit-rappings, and the other manifestations, the public has been much occupied with them, and clairvoyance has not received that attention which it deserves. But I think they mutually confirm and support each other. Mediumship will subside because of the misuse of it by mediums. I must tell you that in 1848, by a sudden intuition, I gained a perfect remembrance of all that I had ever seen in the clairvoyant state; and, also, that I acquired the power of putting myself into that state without the intervention of a magnetiser.

R.—Can't you explain to me something of your experiences while in a state of clairvoyance?

Mr. D.—My condition was that of a spirit. What I saw was seen wholly from a spiritual standpoint. For instance, if I looked at that cherry tree I should see its shape, but not its surfaces. I should see it as a living thing with all its elements and vital currents. It would become transparent. The first thing is to see its life; then, when I keep on carefully looking, I see how it is made, how it grows, and what it is doing. I first of all see a spiritual being, then I see the first elements and principles. The solid substance disappears. If I looked at you in that way you would seem to me to be a transparent being. I begin to see how you are composed. I see all the different traits of your character. Your mind is spread out before me like a vast plain covered with little mounds. On the top of these mounds are little flames of fire, and these are your thoughts. A moral thought has a pure white light; a scientific thought has always a blue tinge. Thoughts of a social and emotional nature are tinged with red.

In turning over the leaves of the *Stellar Key*, the reporter noticed several quotations from the works of Dr. Dick, Sir William Hamilton, Swedenborg, Professor Kirkwood, and others, and remarked that Mr. Davis seemed to have read extensively.

Mrs. D.—No; he never read but one book in his life, besides the few school-books that he had access to. He was at school only five months, and he never had any more education than that. Since he left school he has never read but one book.

R.—You amaze me! Why, how does he get all these quotations, then? Does somebody read the books to him?

Mr. D.—No; all the quotations are made while I am in the clairvoyant state. I have never seen any of the books; in fact, I have frequently made long quotations from books that are not to be found in this country at all.

R.—How many Spiritualists are there in the United States?

Mr. D.—It would be very difficult to estimate their number. You see, in the first place, there are a great number of Spiritualists within the existing churches. All these persons hold communications with their departed friends.

R.—Yes, I recollect seeing it stated the other day that Henry Ward Beecher said he should like to believe in Spiritualism.

Mr. D.—To be sure he did—only he thought there was at present a deficiency in the evidence. Well, to many others in the churches the evidence, as it now stands, is considered sufficient; it is adequate to sustain a belief in Spiritualism. My own opinion is that, taking those in the churches and those who profess Spiritualism independently, there must be between two and three millions of Spiritualists in this country. Nearly all the Universalists are with us; so are all the Shakers, all the Quakers, and all the Progressive friends. And now Spiritualism has got in Mormondom, and threatens to split it in pieces. The Protestant movement in the Mormon Church is solely attributable to communications received through mediums developed in their midst. It is a very powerful movement, too. You see the Mormon Spiritualists are saying: "The communications to Joseph Smith or to Brigham Young are no more than the communications to others. They are not infallible." The consequence is, the Mormon Church is being split in twain.

R.—That brings me to a question I have been wanting to ask you all along. Is not the influence of Spiritualism rather of the disintegrating and destructive kind?

Mr. D. (laughing).—Undoubtedly! It is the most powerful disintegrator and agitator that I know of.

R.—Well, is that a desirable influence to spread abroad in society in

the present day? Since the time of Luther have we not had a little too much of this disintegrating and splitting up into moral factions? Mr. D.—Spiritualism is in the thorn state. We have not got to the state of blossom or to bear fruit. We are in the revolutionary state just now. I think the time will come when Spiritualism will be a builder—a conservative element in society. Then it will, perhaps, be broken in upon by something else and have to go to the wall.

REVIEW.

"THE SPIRITUAL LYRE." A Collection of Songs for the use of Spiritualists. London: J. Burns, Progressive Library. Wrapper, ed.; cloth, 1s.

Till within a few months it was impossible for a Spiritual hymn-book to find a use in this country. A small collection had been printed some time, but no one wanted it. After the Sunday services in the Cavendish Rooms were commenced a new life seemed to be infused into Spiritualism in various parts of the country, and similar meetings sprang up here and there, which produced a call for a hymn-book. Spiritualism in England has much more to thank J. M. Peebles for than appears on the surface. The Nottingham friends, the most advanced in organisation, had long clamoured for a collection of suitable songs. They were followed by our Keighley friends, those of the Cavendish Rooms, and others, till the want of such a book became absolute, and had to be met. Thus the history of a hymn-book becomes the history of organisation in Spiritualism. The work before us is the right thing at the right time. It contains 86 pages and 150 hymns or songs; the paper is fair, and the type clear; with the exception of a few typographical flaws it is almost perfect in every respect. The collection embraces songs suitable for every occasion—Death, Dedication, Devotional, Evening—Closing, Fraternal, Marriage, Parting, Prayer, Progressive, Rural Gatherings, Spirit-Ministry, the Spirit-Land. They are all useful pieces, and are not only of the true sentiment, but good poetry. Those who do not practise singing would find this little work good reading. We consider singing one of the best means of spirit-culture, when the matter sung is not the intolerable nonsense usually occupying the pages of religious collections. With this book, Spiritualists everywhere should organise to sing if they did nought else. A singing circle would soon induce phenomena of the most instructive kind. As a further description of the book we reprint the preface entire:—

"The editors, in offering this small collection of hymns and songs, have no ambition to be considered original or exhaustive in their selection. The advanced state of the Spiritual movement demanded such a work as the present, which has been got together with a view to utility alone, as very little time was at disposal to make laboured researches amongst the vast number of collections of hymns that have been already published. The first part, containing devotional pieces, is extracted from the collection used by James Martineau, and the succeeding Spiritual songs are from the "Psalms of Life," a work of great merit, published in America, and which gives the music as well as the words. The "Spiritual Harp," a very elaborate and well got up work of music and words, recently published in America, and edited by J. M. Peebles, has supplied a number in the latter part of this book. A few have been derived from other sources. All compositions of a sectarian tendency have been carefully excluded, and it is to be hoped that all Spiritualists, whatever be their religious views, will find nothing in this collection but what can be used by them with propriety and pleasure. The aim of the editors has been to foster a consciousness of and aspiration towards Spiritual being, as it exists in the divine mind and the great universe of Spiritual life."

MEANINGS OF NUMBERS.

By F. WILSON.

The three primary numbers are (1 a base note), 3, 5, 8, or the common chord in music is 1st, 3rd, 5th, and 8th notes, making a harmony. These three numbers are the same as the proportions of the three colours in a ray of light, as previously stated. But when you come to ask, Why is the 3rd 3, the 5th 5, and the 8th 8, as they are in numeration? we have got to find out, What is numeration? The ordinary idea is that numeration is one or more added to a previous total, as 2 and 1=3. That may be true in physics, because in physics you can make if you cannot get equality; but in metaphysics—and I am endeavouring to treat the science mathematically—you have no two thoughts that can be made into equivalents. The reason I make yellow 3, red 5, and blue 8, is because in the scale of sixteen colours they take these positions by their agreement with form, and therefore, until I have explained Form, I must ask you to accept the assertion.

THREE, OR TRIADATION.

The meaning of three is triadation—the dividing every major idea into three parts, as isolations for investigation. I have called it triadation in preference to trinity, to avoid not only offence to religious minds, but to prevent misconception, as trinity is active, triadation is passive. There are, of course, a great many examples of triadation, and each triadation submits itself to the sympathy, part to part, of the three atmospheres, consequently the three atmospheres are seen in every triadation, and in every triadation are seen the three atmospheres. Now, that which I wish to show is that though these three atmospheres are correct in their position to colour as the atmospheres are seen in the spectrum, they are not in harmony according to their true relational value; and I want, if possible, to make this singular difference in the succession satis-

factory to the reader's mind. The succession of colour in the spectrum is red, yellow, blue; the succession in harmonic number, as stated is yellow, red, blue. Why is this so? I think it is the prism that is wrong—or rather the prism gives a right reading to the eye, but a wrong reading to the mind. In the prism the red is the lowest, because red in its personality and stiffneckedness comes straight out of the prism, whereas yellow (the isolated) bends, and in bending yields the position that it claims in the harmony; for yellow is the more forcible colour, but red is the more powerful, and blue the most perpetuative, as we see by the proportions required to mutually qualify each other, which are 3 of yellow, 5 of red, and 8 of blue; consequently yellow is half again as forcible as red and nearly three times as forcible as blue, and red is half again as forcible as blue, and therefore the harmony is—3 yellow, 5 red, 8 blue; but as an atmosphere, red, in its power, takes the first place, and red takes the first place in all triadations, because they (the triadations) present themselves to the mind before the yellow comparison has been brought to bear upon them, but when it has, it is only by the force of the yellow subduing the power of the red that the alteration could be effected.

For example, take the three attributes of goodness, namely, love, truth, and wisdom (not love, justice, and wisdom, as is sometimes stated, as justice is an attribute of truth). Love is represented by red, truth by yellow, and wisdom by blue. Love is a passion, truth a force, and wisdom a perpetuation. The passion dies out if not based on truth; therefore, truth really should come first, as love on truth is enduring—love without truth is transient. Again, the base of wisdom is truth, as wisdom that is not founded on truth is problematical. Truth in contact with wisdom burns up love, consequently wisdom may be described as the ashes of love, which accounts for the serenity of philosophy, and the 8 (blue, wisdom) qualifying the 5 (red, passion) and 3 (yellow, force), or the spiritual octave qualifying the terrestrial octave. We have the common chord of goodness truly struck in its sixteen harmonic elevations, if we could hear them. This is a process of consideration that each triadation must undergo; as, for example, there are three degrees of comparison—the positive, the comparative, and the superlative. But you must be (yellow) comparative before you can say you are (red) positive, and the positive and the comparative are absorbed by the (blue) superlative. If this explanation is satisfactory, we have the three atmospheres—red, yellow, and blue; and the succession of harmony of the primaries—yellow, red, blue. The figure 3 is made by the three fingers being held out, and the form which the right-hand finger makes in touching them will be a figure of 3.

EXAMPLES OF TRIADATION.

	RED.	YELLOW.	BLUE.
Philosophy....	Synthesis,	Analysis,	Alternation,
Man.....	Body,	Soul,	Spirit,
Animal Life...	Land,	Air,	Water,
Movements....	Walking,	Flying,	Swimming,
Rudiments....	Reading,	Arithmetic,	Writing,
Architecture...	Roman,	Gothic,	Grecian,
Form.....	Circle,	Triangle,	Square,
Vegetation....	Heat,	Light,	Moisture.

FIVE.

Assuming that five is in harmony with red, and red representing personation, 5 represents the zoology of the personation. Personation is represented by fives, for man has five fingers to his hand, five toes to his foot, five holes in his head, five motions of the eye, five senses to the mind. The figure is represented by folding the left hand and crooking the thumb.

EIGHT.

In the assumption that eight is in harmony with blue, and blue meaning amiability, 8 means the recognition of that amiability as the octave to the lower base note, as a fine ear can detect the octave to a note struck as the sound dies away; and a very fine ear, they say, can detect the third and the fifth in the ascent of the sound in the note to the eighth, but the noisy music of the day has deadened our ears. The figure of 8 is made by the two hands doubled and placed one on the top of the other.

In my next paper I will explain the harmony of Form.

WE HAVE BEEN REPEATEDLY ASKED if "Thomas Everitt, Practical Tailor, 26, Penton-street, Pentonville, N.," is the Mr. Everitt who so disinterestedly devotes himself to the cause of Spiritualism, and whose companion is the celebrated medium for the spirit-voice, direct spirit-writing, and other phenomena. We answer, yes; both allusions refer to the same gentleman; and we can, with confidence, state that the garments produced by our good friend are as satisfactory and trustworthy as the phenomena elicited through the mediumship of his devoted wife.

SPIRITUALISM IN THE WEST END.—The *Kilburn Times* of Saturday last contains the following paragraph:—"Spiritualism.—On Thursday evening, a meeting of both Spiritualists and non-Spiritualists took place at No. 6, Cambridge Road West, Kilburn, when the following resolution was carried—'That a society be established in Kilburn, which shall be called the Kilburn Association for the Purpose of Ascertaining the Truthfulness of Spiritualism.' At the close of the meeting a number of persons gave in their names for membership. We are requested to state that rules have been framed and officers chosen, and any person desirous of joining, may do so on application to the secretary *pro tem.*, 5, Cambridge Road West." The same paper also contains a long letter from C. W. Pearce, giving an account of a seance of which some particulars were given in a recent number of the *MEDIUM*.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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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."

Mrs. Emma Hardinge's Public Reception by the Spiritualists of London—A Letter from a Doubter—The Meanings of the Colours—Jacob, the Zouave—A Soliloquy—Modern Spiritualism—Spiritualism at Halifax—Something about Religion—A Lecture on the Children's Progressive Lyceum—Mediumship in America—Mr. Herne's Seance—Religion *versus* Theology—Sonnet—The Spirit Messenger—The Opinions of Spirits: Spirit-Communications; The Spirits on the Bible, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, DECEMBER 2,** Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
- SUNDAY, DECEMBER 4,** Service at Cavendish Rooms, Mortimer Street, at 7 p.m. Emma Hardinge will speak.
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.
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m., and 2 p.m. Public Meetings, 2.30 and 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.
- MONDAY, DECEMBER 5,** Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.
- TUESDAY, DECEMBER 6,** Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- WEDNESDAY, DECEMBER 7,** Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
- THURSDAY, DECEMBER 8,** Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock.
Reception at the Progressive Library, at 8 o'clock.
BOWLING, Hall Lane, 7.30 p.m.
Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 2, 1870.

A WORLD'S CONVENTION.

FRIEND BURNS,—Absence in body does not imply distance of spirit, neither does delay by any means indicate neglect. This is the age of action. To live is to grow. Agitation, investigation, progression—these are the steps of the brave and the true. Since returning to America I have been literally crowded with invitations to lecture upon "Travels in the East," "Spiritualism in England and on the Continent," and upon the "Present aspects of this great Spiritual movement," in its various relations to the more liberal of the Christian denominations. Though engulfed in missionary work and mental labour under the inspiration of angels, I have not forgotten my acquaintances—my many dear friends—in England. It would delight me this moment to clasp their hands, and, looking into their eyes, say, "God and good angels bless you!" But I took the pen to merely say that at our late "American Association of Spiritualists" I was made chairman of an important committee. The following explains:—

Dr. Child moved that a committee of five be appointed to consider the practicability of calling a World's Spiritual Convention. The President announced as that committee, J. M. Peebles, Dr. H. T. Child, Mrs. H. F. M. Brown, Col. D. M. Fox, and Mr. F. Hunt.

The subjoined communication called forth the resolution.

The following letter from Brother J. M. Peebles was read to the Convention by the secretary, Dr. Child:—

CHICAGO, Sept. 21, 1870.

HON. J. G. WAIT, Pres't Am. Ass'n of Spiritualists:

Immediately after resolving, some ten days since, to attend the Seventh National Association of Spiritualists, I prepared an address to deliver upon the occasion, under the following captions:

I. Spirit-phenomena and their uses.

II. The Spiritual philosophy and doctrines, with their tendencies.

III. The practical and its pressing necessities.

A sudden illness prevents my attendance. None are as disappointed as myself; but while absent in body, writing these lines in bed, I am with you in spirit, and I trust the good angels, under the providence of God, are showering upon you the sweet inspirations of harmony, peace, and fraternal feelings of mutual good will.

Rome was not built in a day. It took the great Columbus seventeen years of life-toil to procure the ships that enabled him to discover a new world. If the National Association has not accomplished all that its most sanguine friends desired, should it be abandoned? Could wisdom dictate such a rude, retrogressive step? If this Association, thus far, has not been or is not as it ought to be, "stick," as Sen. Sumner wrote to Stanton, and make it what it ought to be.

Organisation—God's method—is life. Disorganisation is death. Each dual individuality is an organisation. Is not the family organisation well? Are not Lyceum organisations, local organisations, and State organisations well? Then why not a National Association or organisation, composed of our best men and women, constituting a sort of moral sanhedrin, to counsel together upon practical matters—such as the uses and abuses of Spiritualism; such as universities and all educational interests, missionary enterprise, tract distribution, Lyceum movements, religious culture, and affiliation with free religionists, radical Unitarianism, and all liberals labouring for the emancipation and redemption of humanity? It is time there was union among ourselves, and a general union of all liberal forces.

There may be little intellectual assimilation—there may be diverse elements; but upon the broad principles of the Divine existence—the brotherhood of humanity—the ministry of angels—the uplifting law of progress—the importance of religious consecration to the good, the beautiful, and the true—and the necessity of pure lives to secure happiness in any world;—upon these principles as a basis, sunned by a genuine heart-fellowship, may all noble souls stand—stand, pulse beating to pulse, a solid phalanx of workers with the good of earth and the angelic of heaven.

My heart warms towards you and all the earnest liberalists of the country—ay, all countries, for the universe is my home.

I trust the present National Association will pass a resolution asking the nations, in the name of justice and humanity, to settle their disputes by diplomacy, arbitration, or congresses of nations, rather than by such wholesale butchery and bloodshed as is now crimsoning the vineyards of France.

Further, acquainted with Spiritualists in Asia Minor, Constantinople, Smyrna, Greece, Sicily, Italy, Germany, France, England, Ireland, and Scotland, I think the time has fully come for the calling of a World's Spiritualist Convention, to meet in London, New York, or Paris, a year from this fall, or the following spring. Let such a resolution be passed. It will tend to fraternity and harmony.

Most truly thine,

J. M. PEEBLES.

Will English and Continental journals interested in Spiritualism either copy or refer to the resolution, and invite their patrons to correspond with me upon the propriety of such a Convention, upon time when, and place where? Such a gathering could hardly fail of lengthening the golden chain of friendship, brightening the social nature and expanding the intellect, besides promoting a more fraternal union of interests in behalf of the divine principles of Spiritualism.

J. M. PEEBLES.

Hammonton, Atlantic County, New Jersey, U.S.A.
October 27, 1870.

THE SUNDAY SERVICES.

These meetings, which have long since become indispensable to the Spiritualists of London, will enter on a new era on Sunday next, when Mrs. Emma Hardinge will occupy the rostrum to give the first of a series of addresses on Spiritualism. Full particulars of the arrangements are printed on another page, and no doubt they will receive a hearty response from those for whom they were written. The Hall will be seated so as to accommodate as many as possible, and as the expenses are strictly moderate, we have hopes that the winter course will be an exceedingly successful one in every respect. An early application for seats is recommended, that the congregation may settle down without confusion or disappointment to anyone. Mrs. Hardinge is a great favourite with London audiences, and overflowing meetings will no doubt be the result.

THE COLLEGE OF MEDIUMS.

In accordance with a suggestion from the spirits who control certain mediums, a meeting will be held at the Progressive Library on Wednesday evening next, to discuss the question of inaugurating a new institution. Mediums are invited to be present, as it will be chiefly a meeting of mediums, and much of the business will be conducted by spirits through them. The object is to establish a "College of Mediums," in which their respective faculties may be cultivated by mutual development under spirit direction. Mediumship was never more plentiful than it is at this day. Many excellent mediums are just now under development. To encourage and bring out such into public usefulness will be the object of this new combination. It will also provide seances, societies, and meetings with suitable mediums to officiate in various capacities. Earnest Spiritualists, who have the interests of the movement and the promotion of mediumship at heart, will be welcomed at this meeting.

A MEDICAL GENTLEMAN writes:—"I did not think it possible that I could have changed my ideas so much on Spiritual matters, and have benefited so much thereby in the space of one year. I cannot express how much I feel elevated by it. I should like to know if there is any notion of forming a colony for the development of Spiritualism; for if the war becomes general we can find a better use for our bravery than by fighting, or emptying our purses to make others fight."

MR. HERNE'S SEANCE.

On Monday evening, so many applicants were unable to gain admission that a sufficient number of tickets were at once sold to fill up the seance for Monday next. The voices were better than ever, tests were abundant, and all left highly pleased. Seeing that the pressure for admittance was so great, Mrs. Berry was asked if she would consent to sit on another evening during the week. She has returned the following reply:—

DEAR SIR,—I have been thinking over the subject you mentioned last night. Anxious as I am to do all in my power for the good of Spiritualism, I cannot go beyond that power. I much fear that were I to allow you to announce a second evening in the week for the spirit-seance, it would be a failure unless we could ensure the same persons being present. To do this, I would propose that tickets, not transferable, should be issued for six seances, for one guinea; number limited to eight persons, besides the medium and myself. To those who desire to thoroughly investigate, this, I think, would meet their views.—Yours truly
CATH. BERRY.

If a sufficient number of the usual sitters were to attend on another evening, Mrs. Berry might perhaps accede to a second public seance in the week; but if all the sitters were strangers on the second evening, it might be impossible to harmonise their magnetic emanations, and thus produce the conditions favourable for the manifestation of the phenomena. But if the inquirers continued to sit for six nights, harmony would be produced, and satisfactory results obtained.

All letters to Mr. Herne to be sent to the care of J. Burns, 15, Southampton Row. Mr. Herne may be engaged for special seances.

A DESERVING MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Sunday evening last found me at the house of our good brother Mr. Cogman, 22, New Road, Commercial Road East, who has for many years been an earnest inquirer into the truths of the Spiritual philosophy, and whose house has been the nursery of many mediums. It is only some ten months since our good brother and earnest co-worker himself became developed as a medium, both for seeing and trance-speaking in foreign tongues, and afterwards translating the communications into English. If what I witnessed on Sunday evening may be taken as fair specimens of Mr. Cogman's mediumship, I think all might hear him with very great profit; and judging from the numbers that gather at his house on Sunday and Wednesday evenings, I should think his utterances were duly appreciated. But shall we make no acknowledgment of the good we get? Is our brother, who has devoted the past ten months solely to the development of his mediumship, to have his fire burned, his light consumed, his furniture destroyed, and no recompense be returned? With shame I have to say that it is so. He is getting old physically, but, in spite of that, the requirements of physical life have still to be met, and if we receive a benefit we ought to show our gratitude, and to enable us to do so, I have two methods to propose. The first is, that all who visit our friend's house to receive the Spiritual food so freely given, should give according to their means to defray the expenses incurred by their visit. The second method is, that a society should be formed in the East End of London, which, as a slight return for past services, should rent our friend's rooms; then come forward and help in this good work, and thus prevent our friend from closing his doors because of our uncharitableness. I discovered these circumstances during my conversation with our brother, and as an act of gratitude to him at whose house I was first brought to this glorious gospel, I now make this appeal.

Trusting that you can find a corner for this, and hoping that it may produce the result intended, I am yours fraternally,
November 28, 1870. J. J. MORSE, Medium.

SPIRIT MUSIC.

To the Editor of the Medium and Daybreak.

SIR,—At the meeting in Harley Street on Monday last, Mrs. Guppy, who was seated by my side, told me that she now frequently hears spiritual music, which is audible to others as well as to herself; and that while she had been dressing to come out, both she and Miss Neyland had heard quite a melody played.

There was a slight pause after Mr. Dove had commenced reading his paper, which was occasioned by Mr. Coleman leaving the platform to escort Mrs. Britten-Hardinge and her party into the room, and just at that moment there was a sound, exactly between Mrs. Guppy and myself, as if a full, sweet-toned bell had been struck. I afterwards mentally asked our spirit-friends if they would repeat it, and they said they would, but not while Mr. Dove was reading. By-and-by he stopped, to move across the platform for the purpose of explaining a diagram he had there, and immediately the same sweet sound was heard, only there were two successive strokes instead of one; and when Mr. Dove had quite finished, we heard it thrice.

GEORGINA HOUGHTON.

20, Delamere Crescent, W., November 29th, 1870.

DALSTON ASSOCIATION.—On Thursday evening last week, J. J. Morse, medium, visited the weekly meeting at 74, Navarino Road, and gave an interesting address to a large audience. Last evening the same speaker visited Brixton.

THE SPIRIT-VOICE has been heard at Mr. Town's weekly circle. No tube was used. This circle has been sitting for development for some time, and is being rewarded with much success.

AN INTERESTING SEANCE took place at Mr. Guppy's recently, when fruits were twice presented to the sitters. We have reported similar instances of Mrs. Guppy's mediumship.

SEED CORN.—No. I.

MATHEMATICAL SPIRITUALISM.

A writer in the *American Spiritualist* thus advises those who desire to promote Spiritualism:—"I am impressed by a 'mathematical spirit' to ask the following questions:—1. Ought not Spiritualists to spend their time and money where it will do the most good? 2. Is not the simple fact that spirits can and do communicate with mortals, the only thing in which all Spiritualists agree? 3. Then should not Spiritualists, as Spiritualists, all work together to spread a knowledge of this fact, and reject all leaders, creeds, and organisations not especially designed to teach the facts of spirit-communion? 4. Then if the special work of Spiritualists is to spread a knowledge of spirit, communion, and allow all to receive and judge for themselves, without any priestly perversion, modification, or monopolising of 'spiritual gifts,' would not the efforts, time, and money devoted to delegates conventions, state and national organisations, their agents and missionaries, do ten times as much for the cause if devoted to the circularisation of tracts, papers, and publications? 5. Have not nineteen-twentieths of all our mediums and spirit-communications for the last twenty-two years opposed leaders, creeds, and expensive organisations? 6. Have not all such organisations caused coldness, distrust, and discord, and demonstrated the need of

A NEW PROGRAMME?

1st, Circulate tracts by millions. Let them be short, and to the point such as can be afforded for sixpence a hundred. Each hundred, judiciously circulated, would secure at least one subscriber to a Spiritual paper. 2ndly, Circulate Spiritual papers. Let each subscriber take two where he or she now takes one, and give away to all who can be induced to read or circulate them. 3rdly, Free circles—public and private; also local, county, state, and national mass meetings, where spirits and their mediums shall not be trammelled by would-be leaders, who fear erratic, striking, and comical manifestations, which are just the thing to draw the thoughtless crowd, and enable wise Spiritualists to scatter in tracts, papers, and publications, the seed which will, in due time, produce a bountiful harvest. Carry out the above programme, and tracts, papers, and converts will increase tenfold faster than by patronising leaders, creeds, and expensive organisations; at least, such is the opinion of
"A MATHEMATICAL SPIRIT."

A BIBLE CARRIED BY THE SPIRITS, &c.

To the Editor of the Medium and Daybreak.

SIR,—For the last six or seven months I have attended a circle held weekly by Mr. Alsop, for the purpose of investigating the phenomena of Spiritualism, and the results have fully satisfied me as to their genuineness. At one of our recent sittings we placed a couple of tubes upon the table, and having excluded all light from the room, we formed a circle, *joining hands*. We had not sat long before the tubes were thrown about with considerable force, and, though falling in distant parts of the room, were brought back at our request, and replaced upon the table. At our last seance, on the 24th inst., while we were sitting at the table as usual (the medium, Mr. C. E. Williams, being in a profound trance), Mrs. Alsop said she could see lights over the sideboard, from which a ticking sound was heard to proceed. We waited in silence for a minute or so, when something solid was thrown upon the table, which, on bringing in a light, we found to be the Bible. *It had been brought two or three yards through the air!* What follows is still more remarkable. One gentleman was so strongly impressed by what had taken place as to exclaim "This is glorious!" His exclamation was the cause of our having a very interesting test given us. When the light had been removed a sound was heard as though the Bible had been suddenly thrown open, and Mr. Alsop, on reaching out his hand, found it was, but feared that in doing so he had turned over some of the leaves. The light was again brought in, and we found that the book was open in Proverbs, but could discover nothing there that had any reference to what we were engaged in. However, on our asking if the Bible had been opened at any particular part, we were told "Yes." The alphabet was called through, and "Jeremiah, ix. 24," spelt out. On referring to the passage we found it to be this:—"But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."—Yours, &c.,
J. ADCOCK.

MRS. EMMA HARDINGE.—Many inquiries respecting the services of this talented lady are being received at this office. To all we have to say, Mrs. Hardinge means work, and will respond to calls to speak either in London or the provinces. We do not know what steps the committee are taking who were appointed by the public meeting at the reception in Cambridge Hall, to promote Mrs. Hardinge's mission in London, but the fact that various sums of money have been received at this office in aid of the funds indicates that the scheme is popular. We would be glad to see this committee show itself, for there seems to be useful work in store for it, which would be warmly seconded by workers in various districts of London.

MRS. HARDINGE'S RECEPTION has proved the most important public event that has occurred in connection with Spiritualism for some time. The principal daily papers gave notices of it. The *Daily Telegraph* gave a fair and comprehensive account, as good as if a Spiritualist had written it. The *Standard* was offensive, and so was the *Daily News*, but the leading facts were given. The *Scotsman* had it very fully reported next morning in Edinburgh as the "latest from London," from "our private correspondent," and by "special wire." Surely Spiritualism must be occupying a large share of public attention in the Northern metropolis when it forms one of the leading items of news in the principal daily paper in the Northern kingdom.

THE BRIXTON SOCIETY OF INQUIRERS INTO SPIRITUALISM.—Tea meeting, December 8th, at 10, Branksome Terrace, Acre Lane, Brixton. Tea at 6.30. Single tickets, 1s.; double, 1s. 6d.; may be had of Mr. Bird, Acre Lane; or Mr. Burns, Southampton Row.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. 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.]

November 25.

(The answers were given by Tien-Sien-Tie, the guide of the medium.)

HOW MEDIUMS HANDLE BURNING COALS.

A few weeks ago Mr. Morse and Mrs. Burns attended a seance at the house of Mr. Alsop, when Mr. Morse was partially entranced, and handled burning coals. He sat at another part of the room, but Mrs. Burns sat near to the fire. He walked up to her, and passed his hands repeatedly down her back, then pointed his finger-ends down to the fire, but shrank back, as he was sufficiently conscious to know what he was doing. The spirits, however, forced him to put his fingers between the bars, then to thrust the top of the fire with them so as to break down the caked and burning coals. He then took up a piece, which he had broken off, between his finger and thumb, but the exclamations from those present made him drop it. He then passed his hands down Mrs. Burns's back again, and picked up a red-hot piece from the midst of the fire, when a knock at the door caused some one to get up, which interrupted the conditions, and the medium at once dropped the burning coal. This excited some curiosity on the part of those who were cognisant of the facts, and the following question was put to the spirit who controlled Mr. Morse on Friday evening:—

Q. Will you explain how it is that a medium can at times handle burning-hot coals with impunity?—A. It is only possible for a medium to do so in obedience to Nature's laws. The body is composed of atoms held together by elective affinity. Those atoms are in a state of continual motion. If those at the surface of the body move like the object touched, it produces a pleasant sensation; if otherwise, pain is experienced. The atoms of burning coal are in an intense state of motion—much more so than those of the hand. On this account the coal exercises a positive influence on the hand, producing discomfort and a disintegration of the tissues. To handle hot coals, the hand must be protected by a glove formed of the finest physical or coarsest spiritual elements of the human body. The atoms of this electric glove revolve at the surface with the same velocity as the coals, but on the side towards the hand they are related to the hand, so that the tissues are protected from the action of the heat by the intermediate electric glove. So long as the conditions which supply the covering material last, so long can the coal be handled with impunity. The mind of the medium must not be disturbed by the expressed feelings of others, nor should any emotion be evinced on the part of the spectators. This coating matter may be obtained from all persons, subject to variations in quantity and quality.

A most interesting discussion followed on the methods of spirit-control and the philosophy of human development.

MARY SOPHIA GOODWIN.

As the medium succumbed to the influence he assumed the peculiar posture of a woman in sitting, and timidly, in a weak voice, spoke as follows:—"I want to say a few words, sir, if I can, that you may send them to my father. I want to let father know that he need not worry so much about me; it disturbs me. He thinks I am dead, and seems to think there is no life after death. He is broken down in thought, and I want to cheer him. Death did not hurt me. I am Mary Sophia Goodwin, and father's name is William Goodwin, Cheltenham Street, New Swindon. I died in April last, and was sixteen years of age."

A sprightly and interesting conversation with the "Strolling Player" occurred during the evening, and "Tien" closed the proceedings with a speech on the influences that affect character. The room was full, and it was one of the best seances ever held in these rooms.

THE NOTTINGHAM LYCEUM.

To the Editor of the Medium and Daybreak.

SIR,—Allow me to congratulate you on your recent endeavours to place the advantages and principles of the "Progressive Lyceum" before the Spiritualists of London. I would also return you the sincere thanks of the members and officers of the Nottingham Lyceum for the great interest you have taken in our feeble efforts to carry out the Lyceum plan as laid down in the "Manual" by A. J. Davis. We should be most happy to hear of some efforts being made in London to establish a fourth Lyceum. I have no doubt you possess far more facilities and far greater abilities amongst the London Spiritualists than we possess in Nottingham. I am very glad to hear that our "Keighley friends already begin to reap the benefits of the Lyceum system." I only wish the opponents of the Lyceum had been privileged as I was to see the good effects of its training, as shown in the reciting, &c., of the Nottingham Lyceum last Sunday. There is, as you are aware, an old adage which says, "absence makes the heart grow fonder," and I must admit that I enjoyed it more last Sunday than when I attended regularly, my present occupation causing me to be absent every alternate Sunday. As I did not take any notes, I am unable to give you a programme of the proceedings. It being the last Sunday in the month, it was what is termed "convention day." Most of the members got off appropriate pieces, which were recited with good effect, and deserved great credit. One circumstance I must not omit to mention. It is customary to invite strangers and the parents of the members on these occasions. At the previous convention a lady attended to witness the Lyceum session, and was greatly interested in its working. Next morning, as she lay in bed, she composed a very beautiful piece of poetry (a copy of which I hope to be able to send you shortly), in which she speaks in the highest terms of the Lyceum principles. Last Sunday this was recited by one of her daughters (a girl ten or eleven years old) with very good effect, and was enthusiastically applauded by the members. The meeting in the evening was exceedingly interesting. The subject spoken upon by the spirit (who I was informed was Dr. Gall) was on the laws of health, and how to avoid disease. He said he must, in the first place, apologise for the subject he should place before them. "If," said he, "you went to any place of worship, you would not find any of the speakers dilating on the laws of health.

They only spoke upon what they termed 'sacred' subjects." He passed too far into the spheres to consider one day more holy than another. If we wanted any day to be holy, we must be holy ourselves. The sun shines, the rain falls, the birds sing, and all nature is at work, the same one day as another. Preachers tell us we ought not to work on the Sabbath day; at the same time they earn their living by working on that day. Every subject around us, he contended, was sacred. He proposed speaking on the laws of health, and how to prevent disease. After enumerating the various systems of treating diseases, he declared Hydropathy the best, safest, and most natural. He then spoke of the intrinsic value of the Turkish bath, and of the great benefit derived from this operation. Medicine never cured, it only assisted Nature to some extent; Nature herself always wrought the cure. If a limb was fractured, a doctor would not give you medicine to cure it, but would replace the splintered bones, and, after bandaging the part with cold wet cloths, leave Nature to complete the cure. The reason of some feeling a sensation of lassitude after having a Turkish bath was because it had loosened certain impurities in the skin, &c., and they required another, after twenty-four hours, to entirely expel them from the system. He also highly recommended the cold shower bath to all who could possibly bear it, after the hot bath, as it contained a great deal of electricity, and would restore the nervous system to its natural tone of action. He censured the present system of treating cases of fever. Instead of giving cooling drinks, they ought to give warm, or, what would be a deal better, use the cold pack. Mothers would do well to use the Turkish bath for their children in cases of small-pox and measles, which would often save the lives of those who die under the popular treatment. He next spoke of the importance of keeping the skin clean and in a healthy state, and referred to a circumstance which caused much laughter at the time, some four years since. He was speaking on cleanliness, and said there were some people who, he believed, would not wash their faces once in six months if they were not exposed to the gaze of others. Some were very particular to have their hands and faces very clean, but at the same time did not take a bodily ablution in twelve months. Every inch of the skin required being kept clean as well as the face. Many would derive more benefit from a sponge down with cold water on rising than they did from their breakfast.

There were a great many practical hints thrown out, which I think, if practised, would be highly beneficial. Before leaving, he invited anyone present who might be suffering to come forward, and he would examine their cases and give instructions how to treat them. Two (one a stranger) came forward, the latter suffering occasionally from very severe fits. He said she would derive great benefit if she could get some healthy individual to magnetise her every morning from the head to the feet, and also down the spine.—Yours, &c., A MEMBER.

Derby, November 28th, 1870.

P.S.—As my present business calls me to the following places every three weeks, I should be much obliged if you or any of your readers would inform me whether there are any progressive minds, who are interested in Spiritualism, with whom I might spend an hour with profit. The places are—Derby, Burton-on-Trent, Worksop, Retford, Gainsboro', Grimsby, Brigg, and Lincoln.

SPIRITUALISM IN YORKSHIRE.

To the Editor of the Medium and Daybreak.

SIR,—Spiritualism is progressing favourably in our little village. About twelve months ago a few persons commenced investigating spiritual phenomena, such as table-tilting, &c. After a few weeks they sat for mediums, and in a short time they had two mediums, one of them, viz., Mrs. S. A. Swift, a very gifted instrument of varied powers. She is a trance-medium, and when controlled by a spirit called the Indian Doctor, some very remarkable cures have been wrought by her, persons having been cured, and others greatly benefited, when the doctors in our neighbourhood could do them no good, and whose names I can furnish you with if they will be of any use. On the 5th instant we opened a Spiritual meeting-room, having a tea provided for our friends, after which our spirit-friends gave us some very excellent addresses; also on the 6th and 7th. But I have to inform you that we are still in want of a larger place, as we cannot accommodate all who wish to hear what the spirits say, for they flock to our place in numbers of forty or fifty on a night. All being well, we intend opening a reading-room, and furnishing it with Progressive works, so that those of our neighbours who wish to cultivate their minds may have the privilege of reading and hearing something that will be a real blessing to them. From this you will perceive that we are trying to help our fellow-men to higher aims in their earth-life, that they with us may prove the blessings arising from doing right here, and progressing onwards and upwards in all that is good and noble, leaving our footprints on the sands of time. The number of mediums which have arisen from our circle is thirteen, and we have a few more under development. We have above twenty members, and a great many sympathisers, so that I may safely say that, in all, we number about seventy Spiritualists in this neighbourhood.

JOHN KITSON, Inspirational Medium.

Gawthorpe, near Wakefield, November 28, 1870.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

To the Editor of the Medium and Daybreak.

SIR,—The time of the year has again arrived when Spiritualists take active measures to promulgate the truths of Spiritualism, and there are signs that the season just commenced will be marked by more than usual energy on the part of those engaged in the good work. Several new societies have lately been formed; arrangements have been made for series of lectures to be given in various parts of the metropolis; and the arrival of Mrs. Hardinge will give a fresh impetus to the movement generally. Thus far there is cause for congratulation, but my experience tells me that many Spiritualists, who have not hitherto connected themselves with any active movement, would be glad to do so, or to render assistance to such movements, did they know what spheres of action were open to them, and the manner in which they could best be of use. I beg, therefore, to ask for a short space in the columns of the MEDIUM

to bring the above Association to the notice of your readers. It has now been in existence more than eighteen months, during which period its members have held regular weekly meetings at 7, Corporation Row, Clerkenwell, with frequent lectures in the winter season, both our ordinary meetings and the lectures being free to the public. There is also a library in course of formation in connection with the Association, and means will be taken to bring the literature of Spiritualism prominently before the notice of inquirers and others. Pamphlets and periodicals are distributed, and private circles assist the public operations of the Society. I therefore respectfully invite the aid of such of your readers as may feel disposed to assist in this work. Donations either to the funds of the Association or to the library will be thankfully received, and it would give me much pleasure to receive the names of those who may desire to become members. Our meetings are held at the above-mentioned address on Thursday evenings, where I shall be glad to meet anyone wishing to join us, and any communication by post will have my attention. I may add that the members' subscription is 2s. per quarter, and that we operate chiefly amongst the working classes.

I have already trespassed too much on your space, but must ask further permission to acknowledge the receipt for our library of three copies of that charmingly interesting little work, "Heaven Opened," by your valued contributor, "F. J. T.," and to warmly thank, on behalf of our committee, the kind donor for the same.—I am, sir, yours respectfully,

R. PEARCE, Secretary.
2, Union Square, London, N.

KILBURN ASSOCIATION FOR INVESTIGATING SPIRITUALISM.

We announced in our last issue the organisation of an association at Kilburn for the purpose of investigating the truthfulness of Spiritualism. The society, which is composed of Spiritualists and non-Spiritualists, is established mainly because of the earnest desire of many non-Spiritualists residing in and near Kilburn, to investigate the facts of Spiritualism for themselves. The management of the society is entrusted to a president, treasurer, secretary, and committee. The following are the names of the officers:—President, C. W. Pearce; Treasurer, R. G. Bassett; Committee, J. C. Durant, N. F. Daw, J. Ashman, and T. W. Taunton; Secretary *pro tem.*, A. C. Swinton. It is hoped that a lady well known in the neighbourhood both to Spiritualists and non-Spiritualists, will join the committee during the next week. The society states its object to be to investigate the truthfulness of Spiritualism. (It defines the term "Spiritualism"—used as they use it—to be the present power mankind is said to possess to communicate intelligibly with the spirits of those who have departed this life.) It seeks to attain the end in view by means of lectures, meetings for discussion, seances either public or private, and by the circulation of literature bearing upon the subject; for this latter purpose a circulating library will be formed.

The first meeting of the society will be held at the Carlton Hall, Kilburn, on Friday evening, December 9th. The inaugural address will be delivered by the President. Chair will be taken at 8.30. Admission will be by ticket, to be obtained of any member of the committee, or at the office of the *Kilburn Times*, in the Carlton Road, Kilburn.

This association will do much good in the neighbourhood. There is an intense desire to investigate, and some of the ministerial body are approaching the subject with that reverence which becomes them as professed teachers of God's truth. We urge our Spiritualist friends in the neighbourhood to lend all the help they can. The subscription is five shillings per annum, and membership does not imply a belief in "Spiritualism," but an intention to investigate the truthfulness of it.

THE NEWSPAPERS ARE NIBBLING.—The run which the article on "a Dark Seance" had in the *Daily Telegraph* induced the *Kentish Mercury* to send "our special reporter" to the Progressive Library to speculate two shillings and costs in Spiritualistic notoriety. The result has appeared, but it is a dull affair. The writer is convinced, however, that what he heard—the voices, raps, "the 'good night' sung by the spirits near the ceiling"—"the absurd gyrations of the table, which, in its mad excitement, twice nearly tumbled over"—"were produced by human agency, and human agency alone." Why did he want to go again a second time, "to thoroughly convince myself of this," if he was so sure of it that he was prepared to go into print with his report? He seems to have called again, but the circle was full, and he could not gain admission. Such a man may well hold the rudiments of spiritual knowledge in contempt, for he is thoroughly well versed in the resolutions of the Divine mind, and is assured that "the Author and Preserver of us all would never permit the spiritual essence of those whose earthly forms have mouldered into dust to be 'called up,' for a few paltry shillings, by a number of old women of both sexes." "Our special reporter" certainly pays himself a fitting compliment in the latter remark, seeing that very clever people have been observing these phenomena for a long time, and have come to an opposite conclusion.

"THE PERSIAN SPIRIT," writes Mr. Nisbet, of Glasgow, "laughed when we read to him the passage in the *MEDIUM* as to the name given him by the Bradford medium." This spirit did not follow our correspondent who wrote from Bradford, as was stated by Mr. Tate. The Persian thinks that some of the many Spiritual hangers-on at the painting seances have been mistaken for him by the mediums at Bradford. He does not suppose that it was an intended falsehood. As for ourselves, we merely published what took place, without any interpretation, and are glad to hear the result, especially as it opens up a problem which Spiritualists do not yet understand.

A STRANGE TONGUE.—I should feel obliged if any of the readers of the *MEDIUM* could interpret the following:—"Apompheleena, canthrastra atenu verrance ter dua velastar." By the insertion of the above you will oblige. I hope to have an interesting letter for your readers next week, if all is well.—Yours faithfully, C. P. B. Alsor, 2, Great Turnstile.

DEPARTED THIS LIFE on November 10th, RICHARD PRICE, of Hampstead Road. He gave much attention to the subject of Astrology and other occult studies. He anticipated his death by his astrological deductions, and looked forward to it with calmness. Mrs. Price is a good seer with the crystal.

"MY SPIRIT HOME."—Not quite up to the mark this time; you can do better. Try again.

BRIXTON SOCIETY OF INQUIRERS INTO SPIRITUALISM.—Mr. Herne's seance, December 15. Only members will be present on this occasion.

TRACTS! PUBLICATIONS!! TRACTS!!!

I have a large accumulation of useful reading matter in the shape of Publications in Numbers, which I am willing to dispose of at Tract prices. They are cheap, and admirably adapted for the purpose of distribution.

No. 2 contains, WHAT DO SPIRITUALISTS BELIEVE?—The spirit-voice at Mrs. Everitt's circle.—Children's gardens in the spirit-land. A visit to the Zouave Jacob.—Miracles by spirit-power, &c. 3s. per 100.

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It is estimated that the necessary expenditure will be £50 for each term of three months. If two-thirds of this sum be promptly met by Subscriptions for seats, the remainder may be made up by the offerings of strangers.

This estimate is intended to meet every expense, and it is hoped there will be no difficulty in raising the necessary amount at once. All the arrangements are on a strictly business footing. Subscribers will receive ample value for their payments, and, to give them an interest in extending the list, it may be stated that no further call will be made till the funds advanced are exhausted. Thus every Subscriber who finds another will double the value of his own subscription. Though it is not desirable that calls be made upon those who do not participate in the benefits, yet Donations from all who sympathise with this effort will be gratefully received.

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