



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

No. 36.]

LONDON, DECEMBER 9, 1870.

[PRICE ONE PENNY.]

MRS. EMMA HARDINGE'S ADDRESS AT CAVENDISH ROOMS.

A large congregation assembled on Sunday evening last, in the Cavendish Rooms, Mortimer Street, to listen to an address by Mrs. Emma Hardinge.

After a short introduction, in which she expressed her intention of continuing her addresses on successive Sunday evenings, the preacher said:—

One of the great mistakes which is being promulgated by the European Spiritualists, is the fact that modern Spiritualism is narrowed by the sound of the telegraph, and the messages which are brought to individual consciousness. Never shall we realise the true genius of Spiritualism until we understand that it is the explanation of every problem of spiritual existence; that it is the resolution of all those mysteries which, age after age, have borne us on the wings of force—which have in the invisible world mastered and controlled us, laid the foundation of our being in mystery, and carried us forward into a mystery before which the veil of the grave has hitherto been drawn. Not only the mere fact of spiritual existence should be revealed by Spiritualism, but all that means the spiritual—the substance, essence, nature, powers, forces, breadth, depth, and height of spiritual existence—must be comprehended by the true Spiritualist. And yet they listen to the tap-tap of the immortals, and, for fear some pet theory or vague ideality—some dream of the fathers repeated in the ears of the children until, by constant repetition, it has grown into a belief;—for fear some pet theory should be disturbed by the revelations of fact, they close their ears against any sound but the messages which appeal to individual egotism. If there be such listeners present, let them withdraw. We speak in the name of God's truth—that truth which is revealed from God's facts; and woe betide the lips of those that assume to interpret God's facts—that palter with his truth! So it is in the hope of eliciting light upon all the problems of spiritual existence that we ask for your attention to this and succeeding addresses.

It is also another mistake of those who accept theory rather than facts, that man is intuitively a worshipping being—that he receives with his birth, with his organisation, a direct and comprehensive knowledge of spiritual existence. The facts of history are against this theory. The first evidences that we ever receive that man appreciates or seeks after spiritual knowledge, come down to us with the vestiges of civilisation. Man the savage to-day, like man the savage in the past, unvisited by any missionaries of civilisation, has no other conception of a spiritual existence than that of mere force. He listens to the sound of the winds, to the hoarse voice of the tempest, to the tossing of the waves—beholds the fires of heaven, and gazes upon the lustre of the spangled canopy of the skies; and though all these impress him with a recognition of force in some direction mightier than himself, you will never find amongst an aboriginally savage people any evidence of the worship of a spirit, a being, a god-man, or any recognition of spiritual existence until you find that man has been taught by intellectual development to think. With the first advent of thought, with the first gleams of speculation, comes the question, What am I—who am I—whose am I—whither am I bound? From this point the advent of civilisation is the advent of religion. We use the word without fear or trembling, for in our view of Spiritualism, all that constitutes the spiritual is religious life; and what religious life is, except that which appeals to the spirit, “priests and deacons” may inform you, but the immortals cannot. The noblest works of art in the long-ago are always projected and dedicated to spiritual belief—always founded in a belief that there is a God to be enshrined within the temple; that there are spiritual beings to guide and aid, and some sort of spiritual life to be cultured. Such do we find in ancient India, whose grand colossal temples are all evidences of the worshipping nature of the human intellect. We find in the very earliest writings, in those ancient Sanscrit scriptures which are said by philologists to be the earliest scriptures in existence, not only a recognition of a spiritual god-man, but also a belief in the ministry and intervention of spirits. In the most ancient Vedas and Puranas of the Hindoos are instructions for the invocation of spirits, for the procuring of trance, for the reception of visions. Details of the hereafter—the paradises to which the soul should tend, the punishment for crime—all these are claimed to be the inspiration of spirits, and through the ministry of beings invisible to ordinary sight, but from time to time rending the veil of mystery, appearing and disappearing from some unknown continent with all the glory and majesty of a governing spiritual world. Later still, the ancient Egyptian mysteries were un-

questionably designed to enshrine what has since been called the lost art of magic; but it was not imposture—not mere vague ideality; it was the actual use and understanding of the power of magnetism and psychology—of that unseen force which, like the philosopher's stone, is the life of all things, permeates all existences, and which the fathers, the priests in Egypt, fully understood how to call forth. It was that species of enshrinement, fascination, now termed sorcery, or, by those who are too proud to learn and too ignorant to know, humbug. We find all through the East evidences that the same powers were practised, the same belief cherished. The form which the human mind assumes is invariably coloured by the status of civilisation. Hence our modern worshippers choose to assert that all the evidences of religious belief in the ancient East outside Palestine were false, inside were God's work. Not through such a medium do we ask you to translate the truths of old. Search for yourselves, and you will find that the phenomena recorded in strange and characteristic language—we grant in Assyria, and Syria, and Phœnicia, and ancient Babylon, India, and Egypt—were of the same class as those patent to-day. You are too well acquainted with the Jewish Scriptures that you should need reiteration from these lips to remind you that a perfect parallel exists between many of the phenomenal evidences of spirit-communication amongst the Jews and ourselves. The modern Freethinker, repelled by the groundless, proud assumptions of ecclesiasticism, has run off to the other swing of the pendulum, and denies the authenticity of the Jewish Scriptures altogether. The true, earnest thinker, who cannot be free from the bonds of truth, perceives within the pages of the Jewish Scriptures that marvellous coincidence of facts with the present phenomenal manifestations of spiritual power that gives the assurance that in all ages there is a silver cord of truth, the anchor of which is hidden in the heart and fountain of all truth. Apparitions from an unknown country flashed before the eyes of the patriarchs. Abraham, Isaac, Jacob, the judges, prophets, and apostles of Israel, all, from time to time, beheld these radiant forms—come they knew not from whence, and pass into an unknown land which the foot of mortal had never penetrated. All who are familiar with the modern manifestations will recognise that nature seems to be in sympathy with these spirit-people; that signs and tokens are often given from the invisible world through the humblest objects, such, for instance, as the fleece of wool and the drops of dew which became a silent token to Gideon—the divining cup by which truth seems to have been revealed to Joseph—the arrows shot by Elisha through the window, when he desired to give a sign for the King of Israel. The humble table, the vibrating floor, the resounding walls, the simple objects of domestic life by which the telegraph of the immortals is worked—what are these but the same simple objects which in ancient time, like the handful of meal, and the cruse of oil, and the cakes baked on a rock, revealed to the ancients that a power more than mortal was in their midst? Sounds were heard, sights were beheld; the laying on of hands, like the magnetic touch of the modern healer, communicated health; the waving of the hand, like the power of the modern mesmeriser, soothed the sufferer; sometimes the spirit was upon the man, and bore him off in a dream and vision, and sometimes caught him up as in a whirlwind, and carried him whithersoever he would. After every mode and fashion patent with us this day, do the phenomena of spiritual manifestations disclose themselves throughout the ages. The grandest monumental record that we possess is that of the Jewish Scriptures; not as an object to fall down and worship—not as a finality by which we dare to assume that the God of ten thousand million worlds revealed himself alone to the rebellious, stiff-necked Jew, but as a providentially preserved record by which the words, thoughts, deeds, and manifestations of ancient men have come down to this nineteenth century.

Taking up the page of profane history, we find that the manifestations did not cease with what are called the days of the apostles. They were preserved by the Christian fathers. The history of those whom the Catholic church enshrines as saints, and whom the Protestant church receives as the founders of all their sectarian beliefs, is full of miracle. We say the Protestant church and the Catholic church alike, for Jesus is not the founder of Christianity. He never wrote a line, never gave a dogma, never made a creed, never uttered one word of condemnation, cruelty, harshness, denunciation, or sanctioned death, wrong, or persecution to one creature. Even for the worst of criminals, his murderers, he prayed with his dying breath. For the outcast, for the poor, for every description of sorrow and suffering, the religion of Jesus came. We do not arraign Christianity to-day; it is needless. The fact that thousands, ay, and millions of God's creatures, Jesus's brothers, are

daily being slaughtered to determine what is right and what is not right, is the best evidence that the Prince of Peace does not rule in the churches of Christianity—is the best evidence that we are perishing for want of the religion of Jesus; perishing of Churchianity instead of Christianity. All the great religious reformers were exceptional men because they were moved upon by the power of the spirit. Such were noble old John Huss, Jerome of Prague, stout-hearted Martin Luther, even stern John Calvin and John Knox; such was the sweet and gracious George Fox, and such was John Wesley; such, too, were the French prophets, the Huguenots, the Albigenses—such are the names that shine out in the scroll of fame. Search deep into the causation of their lives, and every exceptional man or woman is moved upon by the spirit. Even the dark and hideous records of witchcraft are, like the Jewish Scriptures, evidences of the special character of spiritual phenomena. How familiarly does this manifestation open up before us now when we realise that the power of the strong magnetiser is borne on the currents of the air—that that magnetic power knows neither time nor space, permeates all distances, and, taking the shape of the person from whom it emanates, may be beheld by the eye of the clairvoyant or seer. Thus we have seen the ministration of the invisible world adapting itself to man and his necessities, to the specialties of various countries, the peculiarities of different ages, ever representing itself even in the very speech and costume of different nations, therefore manifesting its strict humanity, and its direct assimilation with the conditions, peculiarities, and idiosyncrasies of the people to whom it came.

A few words more as to the direct antecedents of the modern movement. One of the John the Baptists—one of the most potential that ever figured in the page of history—has been Science. By the progress of science we have been compelled to search into the ancient rocks—to gauge the heavens and measure the stars—to pierce back into the mighty past—to draw the veil which hides from us the beginning of things, when all was chaos and void, and the Eternal Spirit moving upon the face of the waters caused them to resolve themselves into suns, and planets, and systems. All this the mind of man has done, until he stands, like an Alexander, with no more worlds of matter to conquer; then, as he gazes abroad for fresh heights on which to plant his triumphant foot of victory, he stands face to face with his own spirit. Baffled, shut out, lost, abashed, the very power by which he gauges the heavens and sounds the depths of the sea is a veiled Isis—he knows it not. It is to this point that science has conducted us, and either we must retrace our steps and confess ourselves baffled by the power which has carried us thus far to the supreme heights of intellectual triumph, or we must advance into the realm of the spiritual. We have ridden on the sunbeam, and decomposed it; we have mastered all the mysteries of matter; and though we are advancing firmly and surely to further outposts in the same direction, we have never yet solved the mystery of life, much less that of immortality. It is on that threshold that we stand, and therefore it is that I claim that science has been the leader up of the soul, step by step, from matter to mind, from mortality to immortality.

And amongst the earthly John the Baptists, we owe many a debt to the noble Swedenborg, who, by first disclosing to us the power of clairvoyance resident in man, opened up a phase of humanity to modern ages, which connected the past with the present. Clairvoyants and seers lived, it is true, in the ages of the past, and figured in the secular histories of all times; but never until the days of Swedenborg did the power of the clairvoyant take an orderly shape, that proved that the human mind can be liberated from the mortal form and walk with the spirits in the world beyond the grave. Then follows Mesmer, who holds the magnetic key that unlocks the mystery of miracle; Mesmer, who locks with that same key the outer man, and liberates the inner; Mesmer, who proves that there is an invisible link that connects body and spirit, that life-principle that can be projected from one body to another. Following him we are most indebted to the electricians, who, connecting the discovery of Mesmer, or vital magnetism, with aerial and mineral magnetism, proved that there is a universal life-principle resident not only in living bodies, but also in inanimate forms. Then we are greatly indebted to the chemists, the physiologists, the geologists, the astronomers, all of whom are compelled to wander away from the visible to the invisible.

We now close with showing you by what means the modern spiritual movement has taken a more universal and orderly shape than any of the apparently spasmodic and erratic manifestations of spiritual life in the past. Whenever or wherever the gate was opened, or the possibilities occurred—perhaps through certain atmospheric or physiological conditions—spirits manifested. It is easy to comprehend why in ancient times the conditions were more favourable than now. All ancient dynasties were ruled by theology—were theocratic in their institutions rather than aristocratic. God was ever the King; spiritual force was ever the cause; and the people, in their simplicity and childlike reliance upon this spiritual or Divine government, constantly thought and felt the presence of spiritual beings. The aspirations of their hearts, ever tending towards spiritual life, were answered by inspiration. We do not speak of the externals of civilisation, but simply of the mental characteristics of the ancient people. You will all realise the truth that aspiration is ever answered by inspiration—that the outstretched arms of the human spirit are ever filled by the form of the angel. This is the meaning of invocation; this is the reality of answer to prayer. We open the door of our heart, and the angel walks in. It is thus, therefore, that manifestations were so common and powerful amongst the ancient people. In the middle ages, when men were more devoted to physical science, when the cravings of the intellect compelled the appetites of men to be filled with a more substantial food of material experiences, spiritual life waned, and men satisfied themselves by paying certain officials to do their thinking for them, until those who absorbed this office at last thought it right to appropriate not only the thinking part of their devotees, but the consciences, the souls, and finally the purses; and thus it is that priestcraft has become far too profitable to entrust the people with the power of doing their own thinking in modern times. In the meantime, why do these spirits come to you in this most material of all ages, when the church so universally usurps the right to think for you, to hold your conscience in its grasp, and to deal out passports for your souls at so much a head? Why is it that they come in this age, when physical science is so ripe, and the triumphs that it has achieved are so glorious? The spirits themselves, who own neither the authority of priests nor the authenticity of

one revelation alone, tell you that life is continued hereafter from the point where it closes here; that the germs of knowledge sown in physical existence ultimate and blossom in spirit, but that spiritual existence must comprehend and embrace all knowledge, and if you have not acquired it on earth you must commence it there. Priestcraft, moreover, has stretched the cord a little too tight. This is a utilitarian age, and suffering, starving, labouring, dying people have at last begun to question, What is the use of ecclesiasticism? The use of ecclesiasticism is to keep you ignorant. In this inquisitive educational age, it is brought to the bar of justice, and found wanting. Thus it is that the people are ready for Spiritualism; thus it is that the masses—so many of whom are dying for want of the Christ-spirit; so many of whom are perishing because there is no merciful one to plead for the common people—are ready for some new development of religious truth; for some realisation of God, who is a Father; for some actual demonstration that the angels are not winged myths, but men and women with human hearts, and pity and sorrow for humanity; with some realisation that there is another and a better world for those to whom this world is but a prison-house. It is our purpose on future occasions to speak step by step of the growth and ultimatum of the spiritual movement; also of its ideas and worth. At the close of future addresses we shall invite questions. We do not so this night because we desire to give you the opportunity of preparing your questions.

A second hymn having been sung, the service was brought to a close.

A NEW SCRIPTURE COMMENTARY.

To the Editor of the Medium and Daybreak.

SIR,—I was much pleased with the first article in last week's MEDIUM; it would make an introduction to a critical analysis of the Gospels and Epistles—a work that is sadly wanted in the misconception that people have of the real meanings of the texts, which the infidel ridicules and the church dare not explain. I make this proposition with the greater earnestness from the knowledge of the distress of mind, weakness of soul, and despotism of spirit that has borne such fruit as the world now illustrates in the realisation. I, Sir, for one, am tired of receiving stones when I ask for bread.—Yours respectfully, MATHEMATICS.

THE MEANING OF THE FORMS.

By F. WILSON.

We took our primaries of colour from a ray of light; we took our primaries of harmony in number from the common chord in music; we take our primaries of form from the surface of the earth. At the horizon the eye on land is bounded by the hill, as a curved elevation; by the mountain, as an angular projection from the circumference of the earth; or by a plain, or flat land. Over the sea the eye is bounded by the rolling wave, as a curved elevation; by the dash or crested wave, as an angular elevation from the circumference of the water; or by the calm, as flat water. From these examples in correspondence we may deduce the three lines, namely, the curved, the angular, and the flat or straight, as a commencement. There is not an example, I believe, in nature of a straight line, except in crystallisation; all her lines are curves, and two convex curves cannot touch each other except at one point, though their circumferences can be made to approach each other continually; therefore, we may only assume that the flat or straight are not naturally but can be made mathematically correct. So we may say the curved line, the hill line, and the rolling wave line are in harmony; the angular line, the mountain line of the land, and the dash or crested wave of the water are in harmony; and the flat, straight line, the plain of the earth, and the calm of the water are in harmony.

From these three lines we design everything in nature; and first we begin with the three primary forms, namely, the circle, and its octave the sphere from the curve; the triangle, and its octave the pyramid from the angular; and the square, and its octave the cube from the flat line.

Now, I want to prove that these three figures will harmonise with the three primary numbers and the three primary colours. The way I endeavour to effect this is through their points. The circle has no points, or there is no such thing as a circle, but only a figure developing from the pentagon to a mille-decagon. The pentagon is the first appearance of lines as idealising the circle. The pentagon having five points harmonises with the fifth note in music, and the five parts of red colour in a ray of light. The triangle has three points in harmony with the third note in music, and the three parts of yellow in a ray of light. We now come to the square, which has four points, to represent the blue; but in the spectrum there are two blues, namely, blue and indigo, indicating that blue, being amiable and requiring a recognition, always doubles itself; consequently the square appears as a double square, and instead of four points has eight points, and the eight points harmonise with the eighth or octave note in music, and the eight parts of colour in a ray of light. It is a fanciful idea that a square never likes to be alone—it wants company. A field wants a field, a book a book, a house a house. I say this is a fanciful idea; but ideas are made by observation acting on instinct through fancy. Now you see a circle or a triangle does not want company. Draw the figures, and they are as they are; but draw a square, and if you are not accurate, and allow the lines to cross, you will be drawing the corners of four more squares as company for it.

THE CIRCLE AND SPHERE.

The first figure a child makes on a slate is a circle—the easiest figure to represent, the most difficult to accurately represent. I said all nature, speaking accurately, was a curve or a circle, but

speaking observationally the whole of the animal and vegetable kingdoms are an endless cyclopædia of circles and curves enclosing the representation of substance as circumferation, or the form of personation, and almost the whole of the mineral kingdom is composed of spherical forms, as the grain of sand on the seashore, the pebble, the world—all the result of the action of water. Man's extremities touch a circumferation. Spread him out, and his fingers and toes touch the circumference; one hand spread on the table, the thumb and fingers would touch a semicircle; so two hands would touch a circle. In dress, we have the ring, the circumference to enclose a personation in love, or the fetter in power, or the button in comfort. In mechanics we have the hoop, the wheel, and the quoit. The circle is the form for motion, but it is not itself motion; it is the rings of water that the motion (the pebble) makes. For spheres we have shot, bullets, raindrops, planets, cricket and foot-balls, which I have not space to explain if required.

THE TRIANGLE AND PYRAMID.

The idea represented to the mind in looking at a triangle is cleavage or separation, as the prism separating the ray of light into parts. The earth is measured by triangulation, or mapping it out into parts. The triangle represents the form for cleavage or separation, as a wedge-shape—for example, the razor, knife, plane, chisel, needle.

I think the following, though examples of form, really should come under the head of Number, as it is more for their number than their triangular form that they are noticeable, though they may suit either number or form. The piled arms (in threes) of the soldier, the three sticks to the gipsy kettle-holder, the three-legged stools and tables, that will stand firm anywhere. The pyramid represents the cleavage of isolation, as the church spire; the fir tree, isolation in separation—

"The outcast from the wood that lay below."

THE DOUBLE SQUARE OR OBLONG AND DOUBLE CUBE.

The meaning of oblong is affection; a brick is an oblong, and to call a person a brick is an expression of affection. The oblong represents the surface of the blue sky, the blue water, the surface of the earth in amiability, or squaring it out for amiable cultivation. The oblong, as I said, is not found in nature except in precious stones, but affection has excluded almost every other form for domestic life. Our beds should be bud or hammock-shaped—we square them through a coffin shape to a four-poster; the three-legged stool and table is turned into a four-legged; even the three-pronged fork is now a four-pronged. Our houses are made with a dovetailed bricage for another house to come in amiability to its side. And our expressions "to make all square," "to act on the square," imply the recognition of rectitude as an amiability.

In the next paper I will try to prove the base notes of colour, number, and form, and the complete harmony of the triadations.

THE RIVER.

(A Recitation for Lyceum Members.)

Beautiful river,
With sunlight aquiver,
Rippling, and dimpling, and sparkling for ever.
Where the cool forests meet,
Kissing the mountain's feet,
Thou, through the valley sweet,
Hast'ning with footsteps fleet,
Loitering never.

Musical river,
Rhythmical ever,
Pathetic, passionate, discordant never.
Ah! I remember well,
Better than tongue can tell,
How like a fairy bell,
Ringing its silvery knell,
Came thy soft, tremulous tones, floating for ever.

Bountiful river,
Bless we thy Giver—
Useful and busy, as beautiful ever,
Where the tall chimneys kneel,
Turning the giant wheel,
Whirling the rapid reel,
Floating the vessel's keel—
Indolent never.

Wonderful river,
Despairing never,
Thou dost teach man what he can endeavour;
Yet at his weakness mock,
And with mad, fleecy flock,
Down over wall of rock
Plunging with thund'rous shock,
Exultant, all-conquering, rush on for ever.

Icy-cold river,
Thou dost oft sever
Hearts of affection, to meet again never—
Children and mother,
Sister and brother,
Many a loved one from arms of her lover.
Thou, in a stately march,
Under the bridge's arch
Sweeping majestic, and holding thy breath,
As mortals in
Silence sweep under the archway of death.

Mystical river,
With moonbeams aquiver,
Or darkling with sunbeams, still flowing ever;
So on life's billow
Shine we or shiver,
Sparkling with gladness, or under grief's willow,
Dashed over rocks, or with moss for our pillow;
Still onward flowing,
Unknown—unknowing
Whitherward going,
Save to the Giver
Omniscient of life and the beautiful river.
From the "Present Age."

PROSPECTUS OF "HUMAN NATURE" FOR 1871.

This magazine has just concluded its fourth annual volume with a greater amount of interest than it has attained at any past point in its career. *Human Nature* has long been recognised as the exponent of Spiritualism in the independent, scientific, and philosophical sense. From month to month it presents choice and instructive narratives of the spiritual phenomena. The most striking and wonderful instances that have occurred since its commencement have appeared in its pages. It is thus equal, if not superior, to any other periodical on Spiritualism, to which are added important articles on phrenology, physiology, health, and profound philosophical questions. It is bound by no creed or bias, but without reserve supplies its readers with every aspect of the questions on which it treats. It commands the services of a corps of writers from the front rank of Progressive thought.

One great advantage which accrues from taking in *Human Nature* is the system of giving premium volumes to the purchasers of the numbers. By this means valuable works are obtained cheap, and the magazine literally costs nothing. As an illustration of this system, we may refer to the works thus offered in 1870:—

Echoes of my Youth	- - - - -	£0 1 0	offered at	£0 0 8
Howitt's Supernatural	- - - - -	0 18 0	"	0 7 6
Photograph of Davis	- - - - -	0 1 0	"	0 0 4
Annual of Phrenology	- - - - -	0 1 0	"	0 0 4
Pylosophy of the Bath	- - - - -	0 3 6	"	0 2 6
"Jesus," by Peebles	- - - - -	0 1 6	"	0 1 0
Supramundane Facts	- - - - -	0 5 0	"	0 2 6
Smedley's Hydropathy	- - - - -	0 2 6	"	0 1 8
Barkas's Outlines of Spiritualism	- - - - -	0 1 6	"	0 0 9
Dr. Newton's Magnetised Photograph	- - - - -	0 2 0	"	0 0 9
Memoranda, by Davis	- - - - -	0 7 6	"	0 3 6
		£2 4 6		£1 1 6

It appears that those who purchased these supplementary works had their magazine for nothing, and 16s. worth of books in excess. By this arrangement many humble families have a miniature "Progressive Library" of their own. During the coming year we expect to offer works of greater value than we have done hitherto. We again appeal to Spiritualists to renew their subscriptions promptly, and induce as many of their friends to follow their example as possible. We labour not for self. *Human Nature* has not arrived at paying point yet, but with the cordial help of our readers, it might soon enable us to add to it valuable improvements.

Terms of subscription, 7s. per annum, post free; or *Human Nature* for 1871, and Mrs. Emma Hardinge's "History of Modern Spiritualism," for 15s.

Progressive Library, London, December 1, 1870.

"NOTES AND QUERIES" AND SPIRITUALISM.

In the *Medium* of November 25th, it was asked, "Was Joan of Arc one of the Spiritualists?" The inquirer will find in Crabb's Dictionary the following interesting account of Joan of Arc, by which he might form his own opinion:—

"Joan of Arc, a celebrated heroine known by the name of the Maid of Orleans, was born at Domremy, in Lorraine, in 1412, of obscure parents; and while a servant at an inn, she gave it out that she had seen, in a vision, St. Michael, the tutelary Saint of France, who ordered her to raise the siege of Orleans, which the English were then besieging, and to assist at the coronation of the King at Rheims. This story reaching the ears of the King, he availed himself of her services; and Joan, at the head of the French army, inspired such enthusiasm by her arduous and her courage, that the siege of Orleans was raised, the English were defeated, and the French monarch was enabled to proceed to Rheims, where this heroine assisted at his coronation. For these services she was ennobled by the King, and assumed the name of Lys, and received large grants of land; but while she was preparing to obtain fresh victories, she was wounded at the siege of Paris, and being taken prisoner at Compiègne, she was accused of witchcraft, and condemned by the sentence of the University of Paris to be burnt, which shameful sentence was executed upon her at Rouen, in 1431, where she suffered with as much heroism as she had fought and conquered."

M. RICHMOND.

To the Editor of the Medium and Daybreak.

Sir,—All the information desired by T. J. Buckton may be obtained by reading W. Howitt's "History of the Supernatural in all Ages," which may be had at all libraries. Also, "Seers of the Ages," by J. M. Peebles, is full of such interesting information. F. J. T.

MANCHESTER.—We are instructed by T. Dandy, 184, Embden Street, Hulme, to announce that a Spiritual meeting is held in the Temperance Hall, Grosvenor Street, every Sunday afternoon, commencing at 2.30. A visit from Mrs. Hardinge is desired.

THE *Maidstone Telegraph* publishes a letter from Mr. Large, censuring the editor for inserting the account of Mrs. Hardinge's reception from the *Standard*. The editor replies—"By the insertion of the paragraph in question we were acting on the principle that where common sense will not avail, it is desirable at times to resort to ridicule." The logical (?) editor does not make it quite clear whether he intended to "ridicule" Spiritualism or its caricaturists of the *Standard* pattern.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	-	-	-	-	1½d.
Two Copies Weekly,	"	-	-	-	2½d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

Spiritualism and the Gospel of Jesus—Interview with Andrew Jackson Davis—Review—Meanings of Numbers—A World's Convention—The Sunday Services—The College of Mediums—Mr. Herne's Seance—A Deserving Medium—Spirit Music—Seed Corn—A Bible Carried by the Spirits, &c.—The Spirit Messenger—The Nottingham Lyceum—Spiritualism in Yorkshire—The St. John's Association of Spiritualism—Kilburn Association for Investigating Spiritualism, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, DECEMBER 9, 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 11, 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 12, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.

TUESDAY, DECEMBER 13, 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 14, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

THURSDAY, DECEMBER 15, 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 9, 1870.

SPIRITUALISTS, ORGANISE!

The winter is close at hand, and the season of intellectual action, public meetings, and book reading, has again come round. The seed-time of social movements immediately follows Nature's fruitful harvest. Now is the time to plant seeds of thought, improvement, and moral purpose, amongst the people. The educational value of the facts and philosophy of Spiritualism are too important to be longer withheld from the public mind. No matter though the "facts" should be questioned, and the "philosophy" should be sneered at; the greater is the need for them to be exhibited persistently in all their variety of forms and hues. To effect this grand purpose we feel that there must be more association amongst those who sympathise with such an object. A universal desire, more or less defined, exists amongst Spiritualists for association; but the difficulty is, how to bring it about—upon what basis, by what means, and for what specific objects can associative action be instituted? Even the societies already in existence are disconnected in their elements, tottering, and almost useless for practical good. While Spiritualism is in that stage which depends on the action of the unseen intelligences, it generally prospers with unprecedented rapidity; but when its onward progress depends on external agencies, then a disheartening falling off is too often apparent. This is because the motive which actuates the spirits is almost completely wanting in the minds of the great body of their presumed followers on earth. If every Spiritualist was permeated with the desire to attain as much truth and good in his own nature as possible, and distribute the same to others according to their individual capacities and needs, then the work would prosper with all desirable alacrity. But some narrowing crotchet or sectarian hobby is too often the occupant of the would-be reformer's brain, and instead of his being a "shining light," he is often a blinding nuisance.

The great source of knowledge on the subject of Spiritualism is the spirit-world; and where liberality of sentiment, intelligence, and mediumistic development obtain, the movement may be adequately promoted by direct communion with the spheres. A minor source of knowledge is the printing press, by which the revelations obtained direct from spirit-life are recorded, multiplied, and made available for wide circulation. This is often an indispensable accessory and forerunner of the direct form of spiritual teaching. Circles and mediums are not at all times so constituted that the most profitable form of teaching can be obtained through them. Some of the most elevated and valuable communications that have been received from these sources have been printed, and are accessible to all, and may be used to expand the minds of the circles and prepare the way for profitable communion. Why not take advantage of these? We beg leave to suggest a plan which might be made the basis of all that can be desired in the way of organisation. The Progressive Library, London, and its attendant machinery, is perhaps the most widely extended Spiritualistic organisation in Europe or in the world. It serves the cause in an infinite number of ways, more or less, in every country where the English language is spoken, and even in places where it is not spoken. All this activity has, in a few short years, arisen from the presentment of the free-thought principle in knowledge. Why not have a similar institution—a Progressive Library—in every township or district where there are one or more live Spiritualists to set it on foot? If intelligently managed, it will maintain itself. Many such are privately at work already, but the principle of association is not sufficiently attended to. One man in a town lends out books and papers, while his efforts and acts are ignored or cynically criticised by those who ought to be his coadjutors. Let this state of things exist no longer, but let the era of Associative Progressive Libraries begin. We couple an offer with our suggestion. If any two or more individuals in any place devote ten or more volumes for the purpose of forming a "Progressive Library" for the good of the cause of spiritual education, then we shall, on application, at once present such library with the first volume of *Human Nature*, handsomely and strongly bound. Such libraries may be formed at once by procuring the books which may be required to make up the number. There is a selection of excellent books now selling at one-third or one-fourth of the published price, so that a goodly number of volumes could be obtained for 25s. or 30s., such as—"Howitt's Supernatural," "Mrs. Hardinge's History of Spiritualism," "Jesus: Myth, Man, or God," "Davis's Memoranda," "Social Fetters," "Alpha," "Scepticism and Spiritualism," "Barkas's Outlines," "The Friend of Progress," "Supramundane Facts," "The Herald of Health" (bound), "Cooper's Experience," "The Facts and Phases of Spiritualism," and many others. Most of these were given with *Human Nature* numbers, and can be had now at nominal prices. A small nucleus, with a volume added per month, would keep up the interest and promote much knowledge in those fitted to profit thereby in the district. We hope we shall be at once assailed with a large number of applications and claims for the first volume of *Human Nature*, which we will send to all who forward us the list of books forming their library, and the conditions under which they are accessible to the public.

THE SUNDAY SERVICES.

The Cavendish Rooms were packed to the doors on Sunday evening to hear Mrs. Hardinge's first address since her return from America. The substance of that discourse we give on another page; but no report can convey an idea of the great psychological power which her utterances exercised over the audience. All agree that Mrs. Hardinge excels her former self in the manner in which she now treats the great question of "Spiritualism." Already the great good which her labours must accomplish in London are apparent. The opinion prevails that the Cavendish Rooms are too small to accommodate those who desire to hear this distinguished speaker. None but the seer can truly understand what "inspirational speaking" means. On Sunday evening there was observed in attendance on Mrs. Hardinge a venerable spirit, who personified every action of the speaker, and seemed busily engaged in framing and directing the discourse. Lines of white light were seen to descend on to the speaker's head, and she stood in a halo of light, keeping her distinct from all the influences around her. The spirit-guides of other mediums were also seen in attendance, and apparently much interested in the proceedings. These facts, meagre though they may be, and as yet but little understood, open up a field of inquiry of great interest, which, it is hoped, the future of Spiritualism will amplify and solve. Next Sunday, Mrs. Hardinge will speak on the "Phenomena."

MRS. HARDINGE TO THE SPIRITUALISTS.

In answer to a number of indefinitely termed invitations to lecture in various parts of the country, Mrs. Hardinge has written the following letter:—

DEAR MR. BURNS,—The good folks in England seem to be unaware of the fact that we Spiritualists of America are as much compelled to live by our time and labour as other people. If I give up my time to travel around lecturing, I cannot be profitably employed in any other way; hence I must at least be compensated to the extent of my earnings at home. Neither do we entertain the Pharisaical notion that the gift of improvisation for spirits is any more sacred than such other gifts as God bestows on other mortals. All gifts are God's gifts, and I believe that none are "profane," but all "sacred." I presume if the English people wanted the Archbishop of Canterbury to come and speak a few solemn words for them, they would not consider his calling too sacred

to exempt him from a two or three hundred pounds fee; and if they wanted a singer to sing for them, they would not deem her too profane to be unworthy of the same favour. Now, where do the poor spiritual mediums and lecturers stand, if they cannot be paid because they do not sell the odour of sanctity out at so many pounds an ounce, like your parsons; or may not be ranked in the same category of profane labourers as your artists, mechanics, &c.? It seems to me that the noble English Spiritualists are very willing that sacrifices shall be made "for the cause," but unfortunately those sacrifices must be made by the poor labourers, and not by the rich hearers who desire to profit by them. I do not myself feel willing, neither am I able, to repeat the experiences of Dr. Newton and Mr. Peebles, but will simply tell you, now and once for all, what I will do, and all my circumstances will allow me to do. The American committees pay their mediums' and lecturers' expenses, find them a home, and, except to very poor speakers or amongst a very poor community, never invite them to an engagement under five-and-twenty dollars (five pounds English). I will go nowhere (because I cannot afford to do so) unless my expenses are paid, a home found me in any strange place I may visit, and a fee of not less than two guineas ensured me, with a proportionate increase of terms according to the number of lectures given. To ensure fair remuneration for fair labour is simple justice, and justice is a part of the principles of Spiritualism. I will not commence any labours in this country based on the shameful lack of justice which seems to prevail in other departments of labour, reducing the English workers to a condition of degradation which is the universal reproach of England all over the world. On principle, therefore, no less than through necessity, I emphatically refuse to lecture where I see a total disregard of the proverb—"The labourer is worthy of his hire." Make what use you please of this communication, and believe me very truly yours,

EMMA HARDINGE.

6, Vassall Terrace, Kensington, W.,
December 4, 1870.

AT A DEVELOPING CIRCLE.

Who has not heard of Mr. Cogman, the developer of mediums, who holds several seances weekly, at his house, 22, New Road, Commercial Road East? Those who have not heard of the man have no doubt been entertained by mediums produced by him, as some of the best known and most useful mediums in London first manifested the peculiar faculty of mediumship at his circle. For many years Mr. Cogman was a Mesmerist, and though he could not give his adhesion to Spiritualism, yet he steadily kept up his circles, and had the satisfaction of seeing many mediums come forth under his influence. About twelve months ago he was also "developed," and straightway commenced to exercise some very extraordinary gifts. Since then he has spoken in a variety of tongues, known and unknown; has been entranced by humorous and philosophical spirits; has exercised the healing power with great success, besides acquiring many other useful and interesting functions. He senses the conditions of sitters very truly, and can place a circle to the best advantage. He sees spirit-forms readily, and often describes them with great clearness; and, what is very important, his developing power is greater than ever.

We felt curious to visit Mr. Cogman's spiritual seminary, and place ourselves under the weird influence of the "developing power." Our party contained one of a positive unmediumistic temperament, and it was an experiment to discover what the spirits might do in such a case. Of course the intelligent reader will know too much to expect a lucid account of proceedings from one who has been under "development." No sooner did the anti-mediumistic individual enter the room and perform the preliminary salutations than a stolid stupor began to steal over brains and tongue. The "unruly member" became doggedly inert, and the "teeming brain" assumed the character of a stagnant pool. The only sensation which memory records was as if gentle friction had been applied by a rotatory motion to various parts of the surface of the brain. This polishing and excitation subsided down into a soothing influence, which induced a kind of slumber, or rather a conscious unconsciousness, if such a paradoxical state can be rendered intelligible. Towards the close of the sitting this heavy feeling passed off; and it was discovered that a lady, also under process of development, had been sitting behind the subject above-mentioned, and had been, under influence, automatically making circular and other passes over the head of the slumbering novitiate. All this time Mr. Cogman had been delivering a sound address in the trance-state; after which, under the control of another spirit, he had a humorous altercation with the lady above referred to, who was now possessed by a disembodied *prima donna*, who desired to sing through her. We were assured that this developing process would vouchsafe to us a higher degree of inspiration, and more intimately connect with the supreme powers that frail instrument which constitutes our physical identity. One thing is certain, sleep refused to visit our eyelids till the morning was far advanced; notwithstanding which, we shall, when opportunity serves, again take our seat at the feet of the spiritual Gamaliel.

THE COLLEGE OF MEDIUMS.

On Wednesday evening about forty persons—a great number of whom were mediums—met at the Spiritual Institution, 15, Southampton Row, to consider the best means of instituting a College of Mediums. J. Burns introduced the business by briefly stating the objects of such an institution. J. J. Morse, under the influence of the "Strolling Player," gave an address to mediums on the importance of the gift, and its best means of cultivation. He thought that favourable conditions for development could not at all times be obtained at home, but that a weekly meeting there would be of great importance. The same spirit spoke several times during the

evening, assisting in making the arrangements. It was at his suggestion that the College was proposed.

Mr. Cogman offered some remarks on development, stating that mediums oftentimes went out into society before they had finished their mediumistic education. These might now return to that College for further development. The president should be a man of high moral principle, and with a love of good superior to every other motive.

Mr. Towns was entranced, and recommended that mediums should keep their minds free from theories and preconceived notions. They should join the circle unbiassed and open to the influx of truth.

After many pleasant remarks from other speakers, it was proposed that Mr. Cogman be invited to act as president of the College; that the first meeting be held on Wednesday evening next at 8 o'clock, to be continued on successive Wednesday evenings; that the subscription be 5s. for a term of six weeks, but that poor and deserving persons be developed free of charge, if necessary; that certain funds be appropriated for the use of the room, and the president who undertakes the development. Upwards of twenty names were entered down, and it was considered expedient that no more be admitted in the meantime. The proceedings were of the most harmonious kind. Great interest was manifested in the undertaking, of which the spirits evinced a large share. Much useful information was conveyed by the speeches; but as our columns are full, we have not space to report them.

THE DIALECTICAL SOCIETY AND SPIRITUALISM.

The great interest which has followed on the investigations of the spiritual phenomena by the Dialectical Society promises to terminate abruptly, from the refusal of the council to publish the evidence and findings of the committee of investigation. The annual report just issued to the members contains the following allusion to the matter:—

"The committee appointed for the purpose of investigating the 'Phenomena alleged to be Spiritual Manifestations' has partly concluded its work, and has laid before the council an interesting report. The committee suggested that this report and the evidence upon which it was based should be published, but, for several reasons, the council decline to adopt this suggestion."

MR. HERNE'S SEANCE was again successful on Monday night last. The voices were heard to great perfection, and several visitors got satisfactory tests. Tickets were at once taken to fill up the seance for next Monday, and some are already issued for the 19th. Letters to Mr. Herne should be addressed to 15, Southampton Row. He may be engaged for private seances.

MR. D. D. HOME has again arrived in London. His address is 20, North Audley Street, Grosvenor Square, W. We understand he is about to depart for Russia.

MR. MORSE'S SEANCES are more attractive than ever, and are crowded weekly with attentive listeners.

MRS. MARY MARSHALL is in town, and, we understand, receives visitors, but we do not know on what conditions. We have to answer hundreds of inquiries about mediums, and regret that our information is not more definite in some instances.

SPIRITUALISM POPULARLY EXAMINED.—A lecture will be delivered in the Eleusis Club, 180, King's Road, Chelsea, on Wednesday evening, December 14th, by James Burns, lecturer on Popular Anthropology, &c., &c. Subject: "The Realm of Mystery; or, Science v. Superstition." Syllabus: The Rationale of Mesmerism, Clairvoyance, and Table Turning. What is a Medium? What is Spiritualism? How are the Phenomena produced? How do Spiritualists receive communications from the Spirits? &c., &c. Ample opportunity will be given to the audience to ask questions at the close of the lecture. To prevent misunderstanding, please observe that no speeches will be allowed; but specific questions on the subject of the lecture will be in order. Doors open at 7.30, to commence at 8 o'clock. Admission free.

THE MEDIUM of last week is out of print. We shall be glad to have any unsold copies returned, for which we will be happy to allow value.

MRS. EMMA HARDINGE spoke at Harley Street Rooms on Monday evening, and will speak at the same place next Monday evening.

NORWOOD.—Mr. Jones informs us that his lecture has stirred up genuine inquiry. In answer to a correspondent in the local paper, Mr. Jones observes:—"The reason I and others have breasted the billows of human ignorance, clerical and lay, has been because the ethereal beings who have in our presence produced the varied phenomena have demonstrated to us that they are parts of our families whose bodies of flesh we have assisted to cover up at our cemeteries—that they and others are the 'ministering spirits' referred to in 'The Book' as guides and guards to those who desire Divine aid. I need not point out the value of such a truth to the stricken in business, in health, in relative connections. The power to commune is as a gift or condition, possessed by about one in every five of the population, and the use of it is to many a solace—a blessing their acquaintances around them know nothing of."

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS, CLERKENWELL.—On Thursday evening of last week, J. Burns delivered a lecture in the Hall, 7, Corporation Row, to a small audience composed almost entirely of strangers.

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.]

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

December 2.

Q. Will you explain what is meant by the term "development" as applied to mediums—what produces it, and also the process through which it is effected?—A. The first thing to settle is that such a power exists. This power proceeds from the spirits, and is more positive over some organisations than others, because of the fact that some are more susceptible to its influence. This developing power accumulates in places where circles are held; the furniture, &c., get impregnated with it, and the process of development proceeds more rapidly in such places. Those who are susceptible to ordinary mesmeric influence will succumb to the spirit influence. It is of a very searching nature. It permeates the whole physiology, and a state of coma is the result. The spiritual principle of the subject is liberated—or, in other words, certain channels between the inward man and the external organisation are opened up. This brings the medium's spirit in harmony with the spirit-world, and thus enables communication to take place from that source. The process is repeated at subsequent sittings till the desired result is achieved. When this has been effected, the individual realises the fact that all things give forth an exhalation which cannot be perceived by persons in the ordinary state. The human body also gives off a fine substance which can be felt and seen, and thus the character and motives of individuals can be speedily determined by those who are thus developed.

Q. Are ghosts and spirits the same?—A. The ghost seen is not the same as the spirit who speaks. The elements in which the ghost manifests itself are closely related to the physical world. The spirit attracts these elements from the atmosphere, and thereby renders itself visible.

Q. What are the best conditions for development?—A. A desire for spiritual knowledge, a calm and even mind, and a properly constituted circle.

A series of questions and cross-questions were put to the spirit, occupying an hour and a half of time. Two young men affected to misunderstand the statements of the spirit, and caused him to reiterate his teachings as to the spirit, the spirit-body, and the mind. This was evidently done to involve the spirit in a contradiction, and exhaust his patience and that of the meeting; but the effort on the part of the questioners was entirely unsuccessful. We never saw mediumship, or, indeed, any form of intellectual action, better sustained. The patience, clearness, and comprehensiveness of the controlling intelligence were admirable, and afforded powerful testimony as to its spiritual origin. A few humorous hits from the "Strolling Player" closed the meeting, after which the captious querists glided away chafallen and defeated. There was a large attendance.

MANIFESTATIONS AT A PRIVATE CIRCLE.

To the Editor of the Medium and Daybreak.

SIR,—I am much obliged to you for the insertion of Mr. Adcock's letter, giving an account of the Bible being carried by the spirits, the truth of which I fully substantiate. You will confer a favour by finding space for the following:—On Tuesday, November 29, our friends met again for development, and such manifestations as the kind spirits might please to give. The party consisted of Mr. Adcock, Mr. Williams (trance-medium), my two daughters, a young lady, my wife, self, and Mrs. Burns (who happened to call in). The lights being put out, the tubes were moved about, thrown on to the floor, and brought back on to the table, while we all joined hands. My chair was taken hold of and shaken as I sat at the table. I distinctly felt the touch of spirit-hands on my left shoulder, and when I asked, "Is that my friend Nicholas Jarvis Bonnick?" I was answered by loud raps, "Yes." I then requested to be touched again if it was my friend. Raps answered, "Yes," and in less than half a minute I was touched again, for which I expressed many thanks. Both of my daughters saw spirit-lights; and my wife was overpowered by the spirit of an old lady, whom she described standing at the back of Mr. Adcock's chair, leaning over him as with solicitude, wishing to make some impression on his mind. This young gentleman recognised the spirit as that of his grandmother. I was also very much delighted with the description given by Mrs. Burns, of my two children who departed this life some years ago; all she said of them was very satisfactory. I then asked, "Are you really my two children?" Immediately I was answered by loud raps, "Yes." "Do you remember me singing for you, just before you died, 'Rock of Ages'?" Raps, "Yes, yes." Soon after this Mrs. Burns exclaimed, "I see a Scotchman, and another spirit with him!" and immediately my large hand Bible with brass clasps, which lay on the harmonium, was dropped on to the centre of the table. At this time the whole circle held hands.* Oh, how I praised the Lord, for this was the second time; two different Bibles had been brought—the first weighing 9oz., and this second one weighed 2lb. 11oz. And now I have something further to relate. On Thursday evening, December 1, we formed a little meeting again, consisting of Mr. Adcock, Mr. Williams (trance-medium), and a lady friend. After the lights were put out, Mr. Williams was entranced; prayer was offered, a hymn sung, "Holy Spirit, kindly bless us," and the tube was thrown off the table. My wife then saw an aged female enter the room, the door being shut; she walked round the room and touched me. Shortly afterwards I felt some one rap on the back of my chair, causing a jarring sound, as if it had been struck with a person's fist. I asked the friend

* Mrs. Burns has also communicated some remarks upon this seance. She described the "Scotchman"—George Achanan, the guardian of Mr. Williams—as being clothed in a thin, vapoury garment, over which he wore a tartan plaid. This harmonised with the description of him given by Mr. Williams when in the trance, but with which Mrs. Burns was not acquainted. The room at this time was quite dark, so that Mrs. Burns's observations were made clairvoyantly. She saw the Bible being borne by the spirit to the table. It was not lifted by the spirit-hands being placed under it, but by the fingers of the spirit being directed to its upper surface in the way that a table is moved by the hands of the sitters being placed on its surface.

on my right if he had moved or hit my chair; he said, "No, I have not moved my hands off the table." Mr. Williams, on my left, was in a profound sleep. During the evening I was repeatedly touched by spirit-hands; sometimes taking hold of my coat sleeve, pulling it or shaking it, and at other times they would gently tap me on the arm, like the gentle tap of a child, as good as to say, "I am here; can't you see me?" At another time I was stroked right down the spine, and a spirit-hand took hold of my left arm, squeezing it as in token of love; this was done just as I had made a remark as to how I loved my spirit-friends for what they had done. Mr. Williams awoke, and he said, "Oh, did you touch me?" "No," I said. He replied, "Then some one put their hand across my face." My wife then saw another spirit come in; and as soon as she mentioned the fact, loud raps answered, "Yes." The spirit then touched me on the back. He gave his name as "Gerald Verschild." Spirit-lights, like bright stars, were seen in different parts of the room. We sang several hymns; the spirits seemed to enjoy them very much, joining in to time and tune by raps on the table; and whilst we were singing "How sweet the name of Jesus sounds in a believer's ears," my large pulpit Bible, weighing 6 lb. 5 oz., was brought by the spirits off the harmonium, and placed on the centre of the table around which we sat. I was so overjoyed at this that I could not refrain from shouting aloud, "Bless the Lord, O my soul, and all that is within me bless his holy name!" Tears of joy coursed down my cheeks with gratitude to my heavenly Father for such a glorious manifestation of his love—indeed, we were all so overjoyed, we scarcely knew how to contain ourselves, and the dear spirit-friends joined in our praises by continued loud raps. A light was now brought in, and sure enough it was my large Bible dropped on the table. The lights were again put out, and a beautiful breeze came over the table. Then the spirit-hands pushed the Bible right against me, as much as to say, "There is the book you love so much; go tell to the world what you know and what you have experienced of some of the truths it contains." My friend Mr. Adcock had not, up to this time, been touched by spirits at any of the sittings, although he often expressed a wish for them to do so; but I am happy to state that the spirits succeeded in touching him three distinct times on this occasion, which was very convincing to him and satisfactory to all of us. My daughter Harriet at one time was completely enveloped in light; she could distinctly see her beads round her neck, her dress, and her hands. She took her pocket-handkerchief, and said, "I can see it as plainly as though the moon were shining on me." The breeze came again; the paper on the table was then shaken violently, and the pencil was thrown down; raps were given to close the meeting, and when a light was procured, direct spirit-writing was seen on the table as follows:—"Time.—J. A."

I am sorry to say that I, with others, used to think the Spiritualists were all a parcel of madmen, but I am now compelled—not by argument, but by facts—to subscribe myself a Spiritualist—Christopher Pierpoint Brook Alsop, formerly pastor over the congregation worshipping at Bethel Baptist Chapel, Old Ford, Bow, and also pastor of Salem Chapel, Old Ford. When I was a Baptist minister I was not ashamed of my belief or profession, and now that I am a believer in spirit-manifestations I am not ashamed to own it.—Yours faithfully,

2, Great Turnstile, Holborn.

C. P. B. ALSOP.

A SEANCE.

To the Editor of the Medium and Daybreak.

SIR,—A few evenings ago I was kindly invited to accompany my uncle and aunt to Mr. and Mrs. Guppy's. There we found, with Mr. and Mrs. G., Mr. Nicholl, Miss Neyland, Mr. and Mrs. Dove, and Mr. Pinnell, the last-named gentleman quite a recent inquirer.

Immediately on taking our seats at the table it moved about in all directions, rising and descending freely and frequently. There were on the table a set of bells, on a staff a foot long, bell over bell, a tambourine, a guitar, a cardboard tube, and a battledore and shuttlecock. Mr. G. asked if the spirit could play the last, and affirmative raps were the answer. The light was then extinguished and all joined hands; immediately we heard the battledore strike the shuttlecock, and continued to do so around the circle—I counted thirty-five strokes. Then the bells were carried around, playing very prettily, sometimes with gentleness, sometimes with great force. After striking some notes very loudly, the bells were evidently carried rapidly round over our heads, producing a very fine effect. On our singing, an accompaniment was played, not only by the bells, but by the tambourine, which kept exact time, and now and then extracted an impressive note from the head of one sitter after another by the tambourine being brought smartly upon it. This suggested to Mr. G. to ask the spirit to extract not only sound but light from his head. The tambourine was then heard rubbing on Mr. G.'s head, and from it proceeded a flickering phosphorescent streak of light to a point over the middle of the table above our heads. This was repeated several times in diminishing intensity. Mr. G. said, as I understood him, that his experience led him to think that the spirit-lights at circles are made by spirits, wholly or partly, out of the phosphoric element furnished by the medium or some member or members of the circle. Several of the circle felt spirit-hands touching them in various parts—the head—the face—the hands. Mr. Pinnell was especially favoured in this way. Upon Mr. Nicholl leaving the room, Mr. P. rose to close the door thoroughly after him, and was guided back in the dark to his seat by a hand gently grasping his arm.

Upon Mr. P.'s saying that he had heard of various fruits being brought, Mrs. G. invited him to wish for something, then that we should all join in wishing for something. Presently, in accordance with such requests, nuts of various kinds were showered upon the middle of the table—a candied greengage, a pomegranate, two apples, and lastly one raisin in compliance with a special request from Mr. P.

Upon Mrs. G. leaving the room for a short time in the course of the evening, we ascertained that the table did not then move, except while Miss Neyland had her hands upon its surface; then it was found, at Mr. G.'s suggestion, that the table could move or be moved by spirits, freely and horizontally from the floor, without any contact at all, floating about quite a foot from the floor, for a minute at least.

112, Albany Street, December 6th.

H. DIXON.

THE GOOD OF SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—As you have kindly inserted in your valuable paper my last letter, I am requested by the friends of our circle to inform you of the wonderful things in connection with my own experiences of spiritual phenomena. Twelve months ago I was very sceptical as to the reality of spirit-manifestations, having been brought up in the dogmas and creeds of "old Theology," and having occupied the position of a local preacher. I attended a seance on the 27th December, 1869, with the avowed purpose of putting down the "imposition." I expressed a desire to see the table-tilting, &c., and on my request being complied with, I remained very sceptical. However, one of the friends, knowing my desire to put down the "imposition," requested me to sit at the table, and try to find out all that I could; I complied, and in a short space of time I experienced twitchings in the arms and various parts of the body. Those at the circle were surprised and very well pleased to see such signs of spiritual presence manifested, but I did not know what was the matter with me, never having seen a person in the trance state. In a short space of time I became a medium, and strange to relate, though I had been afflicted several years, not being able to follow my employment, from the time I gave myself up to spirit control I have been greatly benefited, my health being recruited, and I am now able to work regularly at a very hard avocation, having daily heavy weights to lift and being exposed to all the changes of the weather, but I find the influence I imbibe of great value to me. I have had many things to endure since I became identified with Spiritualism. Some of my former friends are now my detractors; but I am confident of one thing, and that is, I am in the right, trying to fulfil the duties of the present life, doing good and right to my fellow-men; teaching men, more by example than precept, to live soberly and righteously in the present life, and progressing in knowledge, love, and benevolence; sympathising with those who need sympathy, and helping those of my fellow-creatures who need my help to elevate and expand their minds, that they may prove the blessings of Spiritualism to be a reality, and feel the joys of love and peace. I know that Spiritualism teaches men to do right and love one another; not being puffed up in their own thoughts, but to be humble yet dignified, humane, courageous for the truth; not bowing to the opinions of others because they have a little more gold, but to stand in the dignity of their manhood, and say, "I am a man, and I will not bow down to worship the golden images you have set up, but I will worship the one true God, and Him will I serve." I hope, Sir, that I shall be able to induce some one to search for the truth Spiritualism unfolds, and when they have found it, cling to it as a pearl of great worth, for I have found good, light and truth by seeking honestly after good, and pursuing it. And now I have to inform you of another wonderful cure, wrought through the instrumentality of Mrs. Swift on the 2nd inst. One of her neighbours was taken very ill; after a few hours' suffering, she gave herself up for a dying woman (and let me tell you she had no belief in Spiritualism). She sent for Mrs. Swift, and asked her if she could prescribe anything to give her a little relief. The Indian Doctor immediately controlled Mrs. Swift, and by throwing his influence upon the sick woman, and prescribing a medicine for her, she went to her work at noon the same day.

JOHN KITSON.

Gawthorpe, near Wakefield, December 4, 1870.

AN EXTRAORDINARY GHOST STORY.

We have received a copy of the Brecon County Times of Nov. 26, from Mr. Doré, of Neath, in which the following curious instance of psychological phenomena occurs. In the editorial column the circumstance is thus alluded to:—

"News comes from Cadoxton of a most startling visit to the dead by a highly-respectable inhabitant of that place, named Thomas James. His veracity is unquestionable, but his delusion must have been the effect of heated imagination. Although the minute details which he gives of the orders he received from the 'speaking spirit' throw an extraordinary veil of apparent truth over the story, the romantic narrative should be received with caution, and *cum grano salis*." The narrative is as follows:—

"It has been reserved for Cadoxton to discover that the ghosts of other days, and the spirits of the 'Home' family, have still an existence in this year of 1870. Without further preface we enter at once to a proof of our assertion.

"A few evenings since, a very respectable workman, engaged at the Aberdulais works, but residing with his wife and family at Cadoxton, met with an adventure which has become the theme of general conversation for some miles round the neighbourhood. It appears that his wife had left the house and gone on business to town, while the children were attending the usual singing practice of the choir. During their absence, he went with the manager of the works to the Green Dragon Inn, to enjoy a glass of ale; upon his return to the house, in the course of a short time, and after taking off his hat and coat, he was startled by hearing a terrific rattling noise, filling the house, and appearing to shake the very earth around him. He at once lost consciousness, and fell to the ground, where, in his struggles with the unknown cause of his position, he wrenched off the bottom portion of the clock-case, and, after some minutes of contest, he recovered his senses, to find himself in the road near the church. He placed his hand upon his head to recover his thoughts, remembering that he had left part of his clothes at home, when the same extraordinary influence came over him again, and he felt himself 'spirited' away to the vestry door of the

church. Here he again was thrown down, and in his struggles with the powers that seemed to influence him he clutched the long grass growing by the side, and held it most tenaciously. Then he again became unconscious, and in an instant found himself surrounded by a brilliant light in the interior of Jeffries' Dyffryn vault,—a spot protected by walls and railings. As soon as he recovered from his bewilderment, he was horrified to behold, standing before him, the seeming bodily presence of Mrs. Williams, one of the long-departed tenants of the tomb. With trembling voice the apparition told him to count the coffins as they lay; the unfortunate prisoner obeyed, and numbered off 'One, two, three, four, five, six, seven,' when the fancied spirit told him to 'See that corner.' He obeyed, and found some tassels torn from the coffin decorations; at her request he replaced them, and in an instant found himself, in darkness. His position now alarmed him, and he called loudly for help to his brother, who resided in the locality, but as he met with no response, he then invoked his wife's assistance, when suddenly he found himself again 'spirited' into the open air, and lying senseless in the churchyard. To escape over the railings into the road was the work of but a few moments. A friend here discovered him, and took him home more dead than alive from fear, still clutching the fatal grass, and bearing terrible indications of the astounding events which had befallen him. His wife also had been alarmed at his absence, and finding part of his clothes at home, and noticing the proofs of a struggle in the house, she gave way to her feelings, and soon aroused the neighbourhood. The following day, the hero of this extraordinary adventure attended to his usual duties, but the 'sensation' caused by the narration of the circumstances we have recorded is certainly a 'caution' for the 19th century."

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