



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

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ADDRESS BY MRS. EMMA HARDINGE, AT CAVENDISH ROOMS, SUNDAY EVENING, DECEMBER 11, 1870.

To-night we propose to inquire after what fashion Spiritualism has made its mark upon public opinion. The question before us necessarily involves the consideration of whence we can receive information concerning spiritual things. Have we any official functionary or institution organised expressly for the exposition of spiritual truths? We have, and very expensive ones too. One is the Lyceum, or the world of science; the other is the Church, which more especially undertakes to expound the mode by which we are united to spiritual existences. From science we only derive views of the surface of things, and its observations have never been conducted into that grand, but seemingly impenetrable, mystery which precedes form, and which accounts for design, intelligence, order, the adaptation of means to ends; and unless we can conceive of a voiceless intelligence in the dust and atoms from whence we came—unless we can discover that hydrogen is love, and oxygen is wisdom, and that the union of the two produces power and accounts for volition, science has never yet offered us any exposition of the grand and triumphant element that we call Mind. What, then, do we know of spiritual existence through the Church? In this nineteenth century, man is only permitted to realise the fact that he has a soul at all, upon the condition that he learns it through the portals of a sectarian institution—that he deems of it precisely as his priest bids him; and he dare not speculate one step further upon its possible destiny than is doled out to him by the peculiar form of faith which happens to be popular in the place where he is born. According to all the sub-divisions of special faiths that have been handed down to us from the distant past must we prepare for the great and mighty hereafter, to which the present moment of existence is but the portal. Whilst we put on the shoes of preparation ere we propose to tread any foreign soil—whilst we consider it our best wisdom to make ourselves acquainted with all the conditions of country, climate, and government, and especially what will be demanded of us when we set forth upon any pilgrimage, we must be absolutely deaf, and blind, and helpless, and hopeless on the subject of our immortal pilgrimage.

When, twenty-two years ago, the first announcement was made that a spirit, proved and tested to be such, was the author of strange and unaccountable disturbances—when it was announced that the soul of man was neither sleeping in the ground nor separated by any impassable gulf from this earth of ours, but was the same busy, active, potential intelligence that it had been in its mortal form, with what astonishment, and credulity, and scorn were the tidings received! It was announced that not one, but hundreds and thousands of these spirit-people were in our midst. With the keenest acumen, with the strictest spirit of scrutiny, that would put to shame the loose methods of investigation adopted in this land, the eager, curiosity-hunting American tried the spirits by every possible method that could detect imposture or collusion. The first media for these manifestations were subjected to a martyrdom which would seem disgraceful to the civilisation of the nineteenth century, were it not a still more astonishing reproach to our spiritual teachers that we should be ignorant enough to receive spiritual demonstrations with such credulity. But in spite of all attempts to hush them, to crowd them back, to decry the general character of their origin, the manifestations proceeded with such power and variety, and such wonderful adaptation to all the various classes of investigators, that thousands and millions of those who were loudest in their disbelief joined the ranks of the Spiritualists. The first demonstrations did not appeal to the fancy, to the imagination, to the mere excitement of religious fervour; they appealed to the senses, and thus adapted themselves to the spirit of this utilitarian age. It has been asked why the spirits do not come with more dignity, with more power, with all the majesty wherewith the Jews of old expected their Messiah—only he did not meet their expectations. The answer is given by pointing to the wonderful adaptation of these spiritual phenomena to the purpose designed, which was, to change public opinion. That opinion was a strictly utilitarian one. It had begun, in its spirit of protest and infidelity to mere theories, to dissent even from the time-honoured institutions of ecclesiasticism, until atheism was spreading over the earth. It was necessary to deal with the age as it existed, and not as it might have existed in the fancy of those who, like the Jews of old, could only receive a spirit with all the awe and all the panoply of majesty that appealed to John in the Isle of Patmos. The spirits came rapping, and moving ponderous bodies, producing chemical changes and performing things which were little dreamed of as the work of spirits. By these phenomena a challenge

was sent broadcast to the whole scientific world, which could not, by any of the known laws of matter, account for the manifestations produced, and could only meet them by a bald denial.

The next appeal was made to the affections—to the deep well of human love within every heart. I believe I shall never address one creature capable of listening to my words who has not suffered the anguish of bereavement in seeing some star of love go out—in realising a great blank in the hemisphere above them that once was filled by the form of the loved and the lost. Now these loved ones come back with all the tokens of identity—with all the glowing words of love and messages of affection. Oh! if it were possible to simulate so wonderful a manifestation as this, where is the wretch that would have the heart to do it? Where is the man who would dare thus to tamper with the tenderest and holiest chords of love?

Then, another phase which we must notice is this—when the spirits absolutely proved their identity in thousands of instances, and the fact of their existence and power became accepted, we had to struggle with a long-inherited blindness in regard to spiritual things. We need not remind you that we have thought of the spirit that departs from the immortal tenement as either gone to God or suffering inexpressible tortures in some nameless place of horror. We have thought that all spiritual existence must be like unto God, and so we have thought of a spirit as a God; and the possibility of its return has appealed to us with more of awe and terrorism than the facing of any material dangers involving the sacrifice of life itself. When the spirits returned, then, how little were Spiritualists prepared to estimate the amount of authority which they should exercise. "Thus saith the spirit," was the *ipse dixit* which repeated the experiences of apostles and patriarchs, and became as authoritative as the "thus saith the Lord" of the olden times. Do we marvel, then, that the Spiritualists rushed into many strange fanaticisms and committed many follies, and that it became necessary to show that spirits were men and women still, only passed one step in advance of their former condition—that any change which would involve a total abnegation of its former self would be annihilation to the spirit? Do we marvel that, as the men and women of earth—the mockers, the scorners, the deceivers, and the vicious, no less than the good, the true, the bright, and pure—that, as all these knocked at the door of human consciousness, and sounded their messages upon the telegraphic wires, the world was little able to appreciate the value to be attached to their utterances? It is true that St. Paul, eighteen hundred years ago, told us to "try the spirits" and to covet spiritual gifts, and warned us that there were different kinds of spirits. But then it is quite enough that we repeat his words—that is a portion of ceremonial religion; but then that religion is only taken down from the shelf once a week—it is too costly to be put in operation every day; consequently, we have heard the words, and left it to the practical lessons of the spirits to realise their truth. We have awakened from our vague and unreal dreams to the practical fact that we are all responsible for what we do, and that neither spirit nor mortal can stand between us and the fiat of the Infinite that has pronounced compensation and retribution upon every act we perform. This was a lesson which we have learnt better in the few failures that have ensued from a too implicit obedience to the voice of the spirit in the first years of spiritual manifestations than we have learnt it from the preaching of eighteen centuries.

Another phase of Spiritualism shortly after ensued. A great variety of reformers believed that the whole world was to be renovated only by the embodiment of their peculiar idea: many of these fastened their little *isms* to the car of Spiritualism, misrepresenting the breadth and grandeur of the movement by presenting it only through the narrow spectacular medium of their own refracted vision. Unable to see beyond the door of the peculiar sect to which they belong, or the narrow idea with which their brains have teemed, Spiritualism has been everything that these one-idea reformers believed it, and thus we have had revelations from the spirit-world favouring all the infinite varieties and peculiar idiosyncrasies of the human mind. We may ask, then, is there no standard of truth, and are the spirits merely echoes of these human idiosyncrasies? Do they pander to the peculiar faiths and one-ideas of those who consult them? If this be so, what do we gain of knowledge or light in Spiritualism? We answer that there are certain general features in the Spiritual movement, special leading ideas, which never fail, and whenever we seek these we shall find a solution of the problem of life; but when questions are presented concerning the narrow specialties of our own minds—when the Methodist, the Trinitarian, the Calvinist, the Unitarian, the Catholic, the Arminian, the Jew, bring their own psychological impress of faith to the spirit-circle, they necessarily attract to

them an answer from those who have not yet outgrown in the spirit-world the special bigotries and opinions with which they entered it. Seek the larger and broader fields of investigation that are to be found throughout the entire realm of Spiritualism, and learn to correct these narrow ideas. Every returning spirit proclaims the one solemn truth—"I am happy," or "I am miserable—not in respect of that which I believe, not in regard to the place of my birth, or the form of my faith, or the acts of worship, or the failure in worship, that may have marked my religious career, but according to the good or evil that I have done." Of what avail is faith at all? Of what avail are church forms and ceremonies? Of what avail is the inheritance and birthright that we receive from our fathers concerning the narrow God of creeds? None at all, when compared to this grand judgment-seat which every spirit carries with him, and before which every spirit is arraigned. Put it to yourselves, Spiritualists—have you ever known this test fail? More than this, there are specialties in the sphere of the returning spirit which become manifest to the experience of the medium and the circle. We realise that there is an atmosphere surrounding every returning spirit which speaks more eloquently than all spoken utterances. The dark and the bright, the good and the bad, stand on the mount of transfiguration from the hour that they enter the spirit-world. The "Man of Sorrows" appeared in the midst of Jerusalem, with coarse garments, before princes and potentates, as a vagabond not fit to live. On the mount of transfiguration he appeared as a shining man—a bright and a glorious being, upon whom the eyes of mortality could scarcely gaze. Death is the mount of transfiguration. The spirits only deceive us when we deceive ourselves—when we seek to endorse our own petty views rather than to learn truth. This is the lesson which the Spiritualists have had to learn, and those who have profited by it oftentimes stand before sectarians as "infidel," as lacking faith, and their doctrines are reprobated as "anti-Christian." When men realise the sublime truth that as we sow we shall reap, think ye that they will sow the land of Europe with tears and blood? Think ye that they will send forth the glorious and wonderful structures that God has built up—the magnificent beings who bear his image, the loved, and the strong, and the beautiful—by hundreds and thousands, and array them in the face of high Heaven for no other purpose than to be destroyed, violently thrust out of life, all for the sake of gratifying the demands of two autoerats to determine how they shall parcel out God's heritage between themselves? Oh, day of spiritual light and revelation! shine into these dark places of the earth, and illuminate the charnel-houses that man is making in his blindness and ignorance of the real consequences of his acts!

There have been other stumbling-blocks in the way of the Spiritual movement to which we must needs call your attention. One of these has been a desire on the part of those who are determined to make capital, if it be out of their own souls, or who deem it a very good subject of imposition to simulate spiritual manifestations. There is a sufficient number of these to intersperse their base and fictitious coin with the bright, refined gold of Spiritualism. It is not chargeable upon Spiritualism that there are camp-followers to the army. It does not follow that because these men have no consciences, and they proclaim themselves impostors, therefore there is no spirit-world. Such men as these have done their work; they have warned mankind that they are dealing with a world whose laws, and substance, and elements, and conditions have been hitherto unknown to them—that they must revise their method of investigation—that they must not judge alone by the old grooves in which investigation has run, but that they must "try the spirits" at every turn—that they must search faithfully; and in doing so they are rewarded by a wealth of spiritual revelation. As we proceed, you will perceive that there are phases of spiritual science—revelments of new laws; that these various phenomena involve marvellous disclosures of the law of spiritual life. Thus we can best learn, we repeat, by our failures. We have no teachers, no precedents, no instructors, no lyceum, no church to help us. We are groping our way as best we can, with the aid of our senses and our observation of the facts of Spiritualism. Finally, there are those who have visited upon the cause of Spiritualism the dark stain-spots of their own immoral lives. There are many who publicly and privately stand in the ranks of Spiritualism, a disgrace to the ranks of humanity, and therefore of every cause which they acknowledge; and to such, the world, desirous to find real cause of offence against Spiritualism, have scornfully pointed as an evidence of who and what Spiritualists are. Once again, fall back upon the philosophy which spirits teach, and you will find that this is of no effect in Spiritualism. Mediumistic power is of a physical character. The power of the medium does not reside either in morality or spirituality, but in a peculiar conformation of the physical structure vitalised and energised by the force which spirits use to form their battery. This certainly is not in harmony with the doctrine of miracles. Many will doubtless be dissatisfied to hear that all the phenomena of ancient times, no less than of modern, are to be explained by the mesmeric or magnetic action of one body upon another, and the psychological impress of one mind upon another. If man is the same now as he was in Jerusalem—if the race is constructed on the same principles now as thousands of years ago, the phenomena of modern times explain the miracles of old. Therefore we have no right to demand of our media, or those who are the subjects of phenomena, any special excellence, any peculiar demonstration of virtue. Even our ecclesiastics are fallible. What, then, of the poor spirit-media, who find themselves the subjects of an organic gift that they have not sought—who find phenomena surrounding them and being wrought through a force which is given off without any volition of their own? Here again the spirits render another lesson, in illustration of the sublime old maxim, "What God hath cleansed, that call thou not common." "God be merciful to me, a sinner," the words uttered by an unrighteous publican, were more righteous in the eyes of Jesus, more pious in the ears of the merciful Master, than the long prayers and loud Amens of the Pharisee. Perhaps we shall have to relearn our lessons in a more practical shape. Spiritualism may teach us many other lessons—the origin of character, the physiology of crime, the nature of those inharmonious organisations of which we complain, and the glorious fact that God and his ministering angels reject no instruments of instruction—proclaim truth to us through the stones as they do through the shining stars, and hold in more respect the painted Magdalen and outcast than they do the loud-tongued, pious Pharisee. And so these imperfect spirit-media, who have been the means of pro-

claiming to the world the first manifestations of the return of the spirits, prove that they are only the copper and zinc of which the spiritual battery is made.

But our lesson stops not here. We are not instructed by the fact that many of our media are fallible persons, that fallibility is pleasing to God, or that the imperfections of immorality are excused by the fact that they are conjoined with spiritual gifts; we are simply instructed in what spiritual gifts are, and in the meantime the broad and general facts are shown that as we sow we shall reap. There are those among spirit-media whose gifts have been suspended, with whom the spirits have striven and have used them as instruments faithfully until they have found them to be unfaithful; in the strictly human processes of justice they have tried them, found them wanting, and failed to use them more. The history of Spiritualism is full of the swift retribution that has fallen upon those who have dared to palter with their gifts, and who have failed to grow the wiser and the better by their exercise.

Thus, friends, we have conducted you through a review—most imperfect, it is true—of the marvels of Spiritualism and the obstacles against which it has striven. They differ in this land from those of the broader New World. There we find that the republican or democratic character of all the institutions of the people necessarily distributes every gift amongst the people. There are no class committees—no small conservative cliques hedged in by caste, or defined by position, or narrowed by rank. There are no hedges of this kind in which to shut up special portions of truth and to guard it from the eyes of the vulgar. The specialties of American life and character—the subdivision both of labour and property—the opening up of the prizes of life here, and it may be of life hereafter, for competition to the very lowest—caused that the good tidings proclaimed in the ears of the few should be made to the many, that those who had received the message realised that it was not for themselves alone; and in that broad, unconservative spirit that pervades the entire of the New World, it became the duty of every Spiritualist to give again as he received. No matter of what rank or station—whether favoured by fortune or compelled to devote their time as their bread-winner, whether by spiritual gifts or otherwise—the media in Spiritualism have been warned, and obeyed the warning by giving their gifts most commonly broadcast over the world. There are just as many mediums amongst the more conservative societies of Europe as there are in America, but we know them not, for the hedge of caste, and rank, and clique, and sect, and birth, and all the various lines of demarcation that separate man and man in Europe, pervading the ranks of Spiritualism, shut out these opportunities from the people. Hence you will find that the special difference of characteristics in the two countries is that in the one case the gift is universally distributed to the world, and is represented chiefly in large gatherings, and in the other it is only to be known and found where the heart is kind enough to give it or the tongue bold enough to proclaim it. Still we may venture to challenge the inquirer, or the sceptic, or the scorner to point to any land where the languages of civilisation are spoken and where Spiritualism is not.

Now we close with the question, Who and what has planted this great movement?—by what common consent have all mankind agreed to reverse their opinions of only a score of years ago? If it be not of man—and yet man has succumbed to it against his will, against his preconceived opinions—surely there must be a power stronger than man at work to plant and institute so vast a movement. Unlike the psychological impress of all spasmodic and fanatical movements, it owns no human leader, points to no theories, has never yet established a creed, has never offered a dogma. On the contrary, when man has attempted to sustain his authority upon it, whether as priest or schoolman, some power behind the throne has quenched that authority and put him to shame. Many such efforts have been made to absorb Spiritualism by a class or a sect, but Spiritualism has marched on without stopping to question or palter with them. They have been left behind, and Spiritualism has still moved forward. O, friends, can we not afford to trust it? Not because it is the work of beings more powerful than ourselves—not because it has brought to some amongst us particular boons for which we are grateful, but because it is an evidence of a mightier and more masterful hand than even the ministers whom we call God's angels themselves. It must be the work of the Great Spirit whose architecture we enjoy, whose machinery we are part of, whose magnificent engineering has conducted us from the mystery of birth to the grave, and now proves itself continuous beyond it. What have we gained in this movement that we can afford to narrow it down even to one single idea of individualised action, and that action a human soul? Does it not expound to us the mystery of God? Does it not prove to us that spirit or intelligence is that first great Cause for which we have searched? Does it not convince us that spirits do live, and that therefore the Great Spirit is? Does it not offer us every returning spirit as a page in which we can study the substance of nature, the conditions and the powers measurably of spiritual existence? Does it not give us a new continent, and that a broader and grander one than ever Columbus discovered—conducting us across a mightier ocean than the waves of the Atlantic—bearing our consciousness across the mighty ocean of death—conducting us into the broad, high, illimitable fields where the spirits of all men for thousands, perhaps for millions of years, are garnered up and go marching on throughout eternity? Does it not restore to us individually those whom we have deemed lost? Does it not hold a lamp to every foot by which we shall no longer stumble in the way? Does it not take away the sting of death, or rather transmute it into the liberty angel that opens the gate of a higher life? Does it not bring us face to face with our acts and deeds, and by a thousand wonderful and subtle revelations show to us that spirit is a result—a result of foregone conditions which are impressed upon it; and, therefore, teach us to be most merciful to those that we call the vicious and the criminal, to those who have inherited inharmonious organisations? Does it not redeem the justice of Him whose name we arraign as we look in the hungry faces of the poor, as we ourselves withdraw behind the shelter of our luxurious homes or the neat and comfortable dwellings in which we speculate so apathetically and carelessly on the condition of the poor? Oh! could we realise it and know how painful it is to beg—how sorrowful to wander houseless, miserable, homeless, and friendless—how disgraceful to civilisation it is to die for want of bread, and to leave the impress of great woe and wretchedness in the polluted air! But He is just. There is another and a better world, a home, and a rest for thee,

O outcast, houseless wanderer! O ye who have neither friend nor kindred but God, not in vain did the lips of the Man of Sorrows teach of him as a Father! His fatherly providence may not be seen in the faces of the criminal and the wretched, the pauper and the outcast; but we know it now as we look down the shining corridors of eternity, and see them all gathered up under more just dispensations in homes of light, and by the transfiguration of death realise that our harsh and unrighteous judgments have too often condemned, as a vagabond not fit to live, the redeemer that is sent to bless us. This is the last phase of Spiritualism to which we shall invite your attention this night. The sceptic may think of it, and ask whether he can oppose his inexperience to the mighty and astounding works that spirits have done. The atheist may ponder upon it, and question what is this vast and marvellous irruption of forces, unprecedented in the history of the world, that has taken captive the senses of thousands as good thinkers as himself. The friendless shall contemplate it, and stand up in their rags and wretchedness, and know that God lives and is their Father—that justice will be done to them, justice for all. The Spiritualist has so many causes for rejoicing that it is only our part this night to number them up and to show you what a mighty trust has been granted to all in whose hands the white standard of this most beautiful manifestation has been placed. There is no inscription upon it—there is no charge written—there is no voice to bid you on to your duty; but the possession of this key that unlocks the spiritual world is in itself twenty times the ten talents that God has entrusted to you. Look, every one of you, that ye are prepared to return them to Him with usury.

#### A SUGGESTION.

A reader of the MEDIUM, in humble life, thus writes:—"Your announcement in last MEDIUM of the offer of *Human Nature* for 1871, with Mrs. Hardinge's 'History of Spiritualism,' for fifteen shillings, made me ardently desire that myself and others in the same position could afford to subscribe the whole sum at once, and secure the prize. Our income is small, and we cannot well expend such a large sum all at once, but if some arrangement could be made whereby the amount could be paid at one shilling or sixpence per week, I am sure that hundreds would feel inclined to fall in with it. I hope this proposal will meet with the kind consideration of the publisher, and that some reply may appear in your valuable paper."

The publisher has this reply to make. He will take the fifteen shillings at the rate of one shilling per week, and commence sending *Human Nature* on January 1st, and Mrs. Hardinge's work when it is ready, if one responsible person in each district will act as agent for such subscribers, be responsible for the fulfilment of these contracts, and collect the weekly payments and send them to this office. The publisher recommends those who desire to avail themselves of this offer to form clubs, and appoint some one to make the necessary arrangements with the publisher of *Human Nature*.

#### MADAME LA COMTESSE ANTOINETTE DE SIEVERS.

It is now twenty years ago since Madame la Comtesse Antoinette de Sievers (Membre Honoraire de la Congrégation et Académie de St. Cécile de Rome, Membre Honoraire de l'Académie Philharmonique de Palerme, &c.) arrived in Paris, with letters of introduction from the most celebrated composers of the day. Rossini, writing to M. Troupier, the music publisher in Rue Vivienne, speaks of her thus:—"Sir,—I take the liberty of using the claims I have on your friendship to ask you to do me a service. This is, to ensure your protection of Madame Lucci Sievers, a celebrated professor of singing. She is a great artist and a delicious composer, possessing taste and elegance. Please bear in mind that anything you do to be agreeable or useful to her I shall regard as a personal favour.—(Signed) G. ROSSINI." This letter was the means of introducing her to M. Massop, of the Opera, at the time when he had just become known in the character of the "Prodigal Son." Thus she became connected with the dramatic *artistes*; but she soon perceived that it was useless to occupy her time in teaching pupils for the stage, as they were, as she expresses it, "the victims of a false system of tuition," which she could not overcome, but which was so distressing to her artistic nature that she withdrew in disgust. In 1850, Rossini gave up all his pupils at Florence to Madame Sievers, among whom was the Countess Orsini, whose talents were equal to those of the highest professional artists, but, being confined within the limits of her own home circle, were not known of by the public.

In 1857, Fetis Senior thus wrote to the Director of the *Musical Review and Gazette of Paris*:—"Sir,—Although this epoch is fertile in *artistes* capable of employing the Press for the benefit of their own more or less well-acquired renown, there are also some who, with real sterling merit, modestly keep aloof, and seek not the renown they really merit and could command. One of these rare examples has recently revealed itself in Brussels. I refer to Madame Sievers, whom Rossini introduced to me at his house as 'a woman of the greatest talent,' which, however, I was not able to appreciate fully until last season, whilst seeking rest at Spa. She was there at the same time, to recruit her health, and thus I became well acquainted with her. She is the composer of many melodies, remarkable for their charm, for their distinctness of ideas, and the instinct of good harmony. I found her a singer of the good old Italian school (which becomes rarer every day), with its taste and expression—its clear pronunciation of the words, which so greatly enhances the value of singing. As an accompanist she is perfect, in every acceptance of the word. Her talents as a teacher I found also equalled those other talents with which Nature has endowed her. My astonishment was extreme to find such rare qualities in a woman whose name I had not heard until

Rossini introduced her to me; but in these days we do not turn aside to seek merit which holds itself aloof.—(Signed) FETIS SENIOR."

During the past year, Madame Sievers, in her devotion to her beloved art, wrote this to the Minister of Fine Arts. After deploring the "decay of the teaching of singing, and the disappearance of really great *artistes* of recent years," she adds—"At the present time a commission is occupied with reorganising the Conservatoire, and I think the time favourable to propose to you my gratuitous assistance in the useful work you are attempting. I place myself at your disposal to undertake the direction of a singing-class without any fee whatever. I shall consider myself only too happy if my great experience in teaching should bring forth good results."

This talented woman is now in London (at 38, Somerset Street, W.), but as a needy refugee, having been driven out of Paris by this fearful war, and compelled, by the suddenness of her flight, to leave all her possessions behind her, irrecoverably lost. She is receiving pupils for singing; also for the pianoforte and organ. Her compositions are exquisite, and will doubtless speedily become known in the musical world—that is, more so than they have hitherto been known; as all our greatest composers, since the days of Mozart and Beethoven, up to the time of the grand Mendelssohn, have met with the fullest appreciation during lifetime among English people. Thus it will probably prove that Madame Sievers will have cause to rejoice at the rude fate that has brought her to our shores, and she may find herself solaced for her troubles by the alacrity with which willing pupils will avail themselves of her presence here to seek the superior lessons which she is so well fitted to give. She is now forming classes for part-singing, to meet every Monday at her house, at an extremely moderate fee.

#### THE "CHRISTIAN WORLD" AND SPIRITUALISM.

In the *Christian World* of Friday last appeared a very copious report of Mrs. Hardinge's inaugural lecture at the Cavendish Rooms on the Sunday previous. In a leading article on "The Unseen World," the editor refers to Spiritualism and Mrs. Hardinge in the following favourable manner:—

"The Destructionists, or believers in the terminableness of soul-life, are not the only innovators upon established opinion in reference to the Unseen World, for the Spiritualists are now propounding their theories with peculiar ardour, both by tongue and pen, and are boldly challenging the attention of the Church. Their interpretation of Scripture is of a very different order, and multitudes of people, including one of the chief of our electricians, and a celebrated mathematician, as well as historians and poets, have accepted their teaching as true, and are in their turn endeavouring to win others over to the new faith, which they affirm, indeed, not to be new, but to be as old as our race. We learn from various sources that quite a number of clergymen and ministers in London have been induced to investigate the claims of this Spiritualist Gospel; and that some of them, at all events, are clearly of opinion that Christian teachers cannot wisely treat the whole thing as a delusion, or as a latter-day device of the devil, without at least stating the grounds of their conviction that it is so. Now, apparently, is the time for such a service to be rendered, when the most accomplished of the American Spiritualists, Emma Hardinge, a high priestess of the sect, has begun a regular Sunday Evening Lecture in the very heart of the metropolis, and offers to meet all objectors to the views she has to advance concerning a Future State, and the relation of the Unseen World to that which is the dwelling-place of mortals. There was a crowded congregation last Sunday night to listen to her eloquent and impassioned discourse and earnest prayers; and judging from the spontaneous cheers that greeted some of her words, and the animated looks of the audience, it would be said that not half a dozen sceptics were present. He must be a far-seeing man who can say where all these upheavings of mind are leading us, and whether their issue will be for good or evil; but as Christian journalists it is clearly our duty to acquaint the churches, and especially their teachers, with all these signs of the times, in order that they may consider their own duty in relation to them, for the greatest folly of which mankind can be guilty is to shut their eyes to facts, and go on in the dark."

"SPES" writes deploring the want of sympathy and love which exists between religionists of various classes and Spiritualists, and reproves those who do not fall in with his personal views on "Dogmatic Theology." There can be no "love" while men denounce each other for entertaining different views of life and its relations. The Spiritualist sees that no two men are circumstanced alike as regards parentage, organic conditions, education, &c.; hence he is aware of the impossibility of any two men being alike in thought or speech any more than in looks. With these convictions, the Spiritualist freely thinks and speaks his mind. He attacks prevailing notions and theories with the weapons of fact and logic. The fettered mind of Sectarianism cannot endure such freedom, and instead of replying to the Spiritualist with the voice of reason, he assails him with the venom of invective and personal denunciation. If men would reason on all points that rise up between them, much good would be attained; but if a system of censure exists on all who would be free to investigate and proclaim their discoveries to the world, then there must be war, for the human soul can never endure such bondage. There is no "spes" of effecting a compromise with liberty and truth; they sternly refuse to be bound.

THERE is a discussion amongst certain Spiritualists in Yorkshire as to whether a round or a square table is best for producing the phenomena. We are unable to settle the point, and will be glad to hear the experiences of our readers.

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

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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."

Mrs. Emma Hardinge's Address at Cavendish Rooms—A New Scripture Commentary—The Meaning of the Forms—The River—Prospectus of *Human Nature* for 1871—"Notes and Queries" and Spiritualism—Spiritualists, Organise!—The Sunday Services—Mrs. Hardinge to the Spiritualists—At a Developing Circle—The College of Mediums—The Dialectical Society and Spiritualism—The Spirit Messenger—Manifestations at a Private Circle—A Seance—The Good of Spiritualism—An Extraordinary Ghost Story, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, DECEMBER 16, 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 18, 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.  
BPEARLEY, 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 19, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.
- TUESDAY, DECEMBER 20, 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 21, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.  
BOWLING, Spiritualists' Meeting Room, 8 p.m.
- THURSDAY, DECEMBER 22, Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock.  
BOWLING, Hall Lane, 7.20 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 16, 1870.

### THE BASIS OF ORGANISATION.

What does the term "organisation" mean? What do we understand by it? Man is an organised being, because he is made up of a number of dissimilar parts, which, in health, operate harmoniously together for a common purpose. A society is said to be an organisation because it is composed of individuals, parts, or persons, who work together unitedly for a definite end. To organise society, then, or such portions of it as sympathise with a given object, is to accord all opportunities for working in that movement by personal or combined action. The larger question we shall not enter upon just now, but consider briefly the deeper and essential point, viz., the prime necessity of a man harmonising with himself in order to be useful in combination with others. When a man does so, he is rational and even in his mental operations, and can be depended upon in every instance. If, on the other hand, his reason be obstructed by some dogma, or his affections be fettered by allegiance to some clique or sect, or his aspirations curbed down by the spirit of ambition, egotism, or self-conceit, then such a man is a bone of contention, and an impediment to every good work. Minds of this class are, in fact, partly demented, and, in addition to patience, the largest charity is necessary to cover their uncomfortable eccentricities. How often do we see men of the most sublime devotion connected with public movements exhaust the long-suffering of friend after friend, till their power for good is completely spent! Another ardent mind may be seen striving to organise a corps of workers, but the attempt proves unsuccessful. He essays to speak himself, but his convictions on the subject are not the result of free thought and rational deduction, and he not only covers himself with ridicule, but also the cause which he caricatures. The man who strives to be rational and harmonious is alone capable of forming part of any

successful organisation. He is a host in himself—a healthy organ in the body politic—an organisation already, to which any quantity of the same homogeneous material may be attached. All men who have made their way in society as conspicuous workers or promoters of grand movements have been of this stamp. The crowning feature of their lives has been a love of truth, supreme above every consideration; no compromise—no fear of Mrs. Grundy, the Church, or the Devil. Such characters are always unpopular to begin with, but they are the backbone and basis of every good movement. Their name wears well. The worshipper of truth is truthful—trustworthy; his life is a practical illustration of truth, and he gains the confidence even of the Pharisees who mock at his inflexible principles. The truthful man is also manly and courteous, without servility or arrogance. Sectarians, of course, cannot agree with him, but they are forced to admit that the man of truth gives a reason for the faith that is in him, in return for the abuse which his independent thought receives at their hands. On the love of truth attends charity, a love of the neighbour, and all the virtues that bless mankind and adorn the human character; and the largest views of usefulness are to be found emanating from him who is in harmony with himself by having arranged all his mental instrumentalities to the keynote—a love of truth.

This, then, is the solemn lesson which we have to lay before Spiritualists this week. The work of organisation has made but little apparent progress amongst us as yet, because of the fact that men have been engaged in clearing away the rubbish that has hitherto clogged their minds and interfered with their harmonious action. The facts of Spiritualism have served a good purpose in forming a basis upon which independent thought may take effect, but it is of no use thinking of organisation till men have finished their education so far as to have definite and rational conceptions of truth, and the best means of promoting it. When two or more who have arrived at that point come in contact, they at once find that they have been "organised" all along, though, it may be, unknown to each other. They have been unwittingly promoting a grand purpose in mutual harmony, while the egotists, bigots, and eccentrics of every class have been busy counterworking or abusing each other.

As a basis for organisation, then, we require an unfettered love of truth for its own sake, without any regard whatever to creeds, traditions, or holy books. Spiritualism has amply demonstrated the truth of what we now write. Neither in this country nor in America have "sectarian" Spiritualists done anything in the way of united action; and we have only to look at the workings of the "plan" constructed by the Spiritualists of Halifax and district, which we published on November 4, to see what can be done by those who scorn to be known by any other name than that of "SPIRITUALIST."

### A CHRISTMAS PARCEL.

The physical man is oftentimes deranged and bewildered by the effects of a "Christmas Hamper." Why not reverse the practice, and give the spiritual man the benefit of a Christmas parcel of enlightening publications? It is an indispensable pleasure, nay, duty, for the physical man to eat; but it is even a higher pleasure, and equally a duty, to dispense the bread of life to the spiritually weak and neglected. We have been led to these reflections by certain of our readers, who, seeing that the people are "dying for lack of knowledge," have ordered a Christmas parcel of Spiritual literature for distribution amongst those who would make a proper use of such works. One gentleman says his village is getting wide awake on Spiritualism, and he wants to give his neighbours something to read at this season. This is a course which should be widely adopted. The cost is a mere nothing, as for 20s. a parcel could be obtained that would serve to circulate amongst 1,000 families. From the lists on the back page of the MEDIUM a very useful selection could be made. Make an effort, friends, and see from how many towns the order will come for a 20s. parcel. Speak of it to each other. Call a meeting and open a subscription, and if you do not get sufficient funds, secure the services of six little girls to make a collection, and the same useful helpers will make excellent distributors. In some places there are rich and generous Spiritualists who would gladly pay for a parcel if those who have more time would undertake to do the work of circulation.

We will do our part by supplying, at less than cost price, suitable works in return for whatever cash we receive, and to the poor and willing workers we promise not to stint our hand in letting such have a liberal supply.

We conclude with a special notification, to which we solicit attention in preference to what has been already said. On the evening of Sunday, the 25th instant, Mrs. Emma Hardinge will deliver a "CHRISTMAS ORATION" in the Cavendish Rooms, which will be fully reported in the succeeding Number of the MEDIUM. We cannot promise what the nature of this oration will be, nor, perhaps, could our inspired friend who will deliver it tell us, as her utterances on that platform are the promptings of her spirit-guides. We may therefore presume that this forthcoming address will be the message of the spirit-world to the inhabitants of earth, suitable for the season and state of the movement, and we hope all our readers will consider themselves honoured in being helpers of the higher powers in giving it circulation when printed. To meet the requirements of such helpers, we offer the Number of the MEDIUM for the 30th instant at the nominal price of 5s. per 100. There are very few places where 100 at least could not be distributed, and there are other places where, by concerted action, a much

larger number could be put into use. We would recommend that the Numbers be done up in neat wrappers, and addressed to the people for whom they are intended, and carefully delivered by hand. This would only take a little trouble, and it would do an incalculable amount of good in bringing the claims of Spiritualism before the people.

In every place where there are two or more Spiritualists, a meeting should be at once called to consider this important proposition. Funds could be contributed by a small sum from each sympathiser, and an order given for the number of copies required. It will be necessary that all orders reach our Office on Tuesday morning, December 27th, that a sufficient number may be printed. Those Spiritualists who do not live in a district where the paper could be circulated, and who desire to help in this special work, may send in their contributions to our Office, and we will see that such moneys are properly expended.

#### FREE DISTRIBUTION FUND.

During these few months a great number of parcels of free publications have gone out from this office, introducing the light of Spiritualism into thousands of minds. Since we last wrote on this topic we must have placed the literature of Spiritualism in at least 3,000 new families. This great work would have been attended with tremendous outlay some time ago, but with the system of organisation at our command it can be comfortably effected. That this quiet and unobtrusive labour is appreciated by those who are cognisant of it is testified to by the subscriptions which we frequently receive to aid in the expenses. With gratitude we acknowledge the receipt of £1 from Miss Stone and 10s. from "X." Other donations will be gladly received. We are ready to supply parcels of publications gratis to those who can make a good use of them, and are less able than ourselves to be at the expense. Those who can afford it would do well to purchase from our cheap list and hand them over to their poorer neighbours, who are often the most hearty workers. A few persons are adopting this method with satisfaction to themselves and those who receive the publications. Now that a cheap rate of postage is in operation, we think that many Spiritualists might accept the following offer:—Send us a list of names of persons favourable to Spiritualism, and a halfpenny postage stamp for each, and we will post to them a packet of the MEDIUM free.

#### MR. HERNE'S SEANCES.

The success and interest attending these meetings continues unabated, and it is with difficulty that the number who desire admission can be restrained within the proper limits. The spirit-voice is heard readily, speaking from various parts of the room—often giving tests to entire strangers.

To meet the wishes of those who desire to investigate this wonderful phenomenon more intimately, Mrs. Berry has consented to sit with Mr. Herne on another evening in the week on the following conditions, viz., that eight sitters take out tickets for six weeks at one guinea each. A number of these tickets have been taken up, but we understand that there are several to dispose of yet. The sittings commenced last evening at eight o'clock, at the Progressive Library, and will be continued on successive Thursday evenings.

Those who desire private sittings may secure Mr. Herne's services when his other engagements will permit. Letters for him may be addressed to 15, Southampton Row, W.C.

#### THE SUNDAY SERVICES.

Again on Sunday evening the Cavendish Rooms were crowded to excess. Every available inch of standing room was occupied; the passage was full, as far as the sound of the speaker's voice could be heard, and many went away disappointed at not hearing a word that was spoken. Evidently a larger place is wanted; and as there is apparently no opposition from the subscribers, we are at a loss to know why steps are not at once taken to remove the congregation to more suitable quarters. It was suggested that Finsbury Chapel should be utilised for Mrs. Hardinge, but it is evidently in the wrong end of the town, and those who support the meetings would not readily submit to the change. If some suitable place could be found near the present site, no doubt it would be accepted with pleasure by all.

It is gratifying to observe the increase of subscribers, who, by hiring a seat, may have it reserved for them till the hour of service. Indeed, this is the only means of securing the same seat from week to week in an eligible part of the hall. The state of the funds also renders it necessary that those who have the cause of Spiritualism at heart should rally round the subscription list, and strengthen the hands of the financial department. The expedient of securing a seat will be equally necessary even if a larger hall is used, as visitors come early and fill up the parts of the hall nearest to the speaker. Mrs. Hardinge's address, which will be found in another page, was so succinct and satisfactory that though she invited questions at the close, none were proposed. She announced her subject for next Sunday—"The God of the Spirits."

The rappings of the spirits were heard all over the hall in accompaniment to a great portion of Mrs. Hardinge's discourse. Those who sat near the lady through whose mediumship these raps were produced, distinctly felt the jar on their chairs at each rap. Mrs. Hardinge alluded to this manifestation at the close of the service.

#### THE DIALECTICAL SOCIETY AND SPIRITUALISM.

*To the Editor of the Medium and Daybreak.*

SIR,—I was certainly astonished when I read in the MEDIUM of the 9th inst. the announcement that the Dialectical Society had refused to publish the report of their committee appointed to inquire into the phenomena of Spiritualism. And yet why should I have been astonished? Have we not all along seen that there has been a screw loose somewhere with regard to this "inquiry?" The report has been promised to the public over and over again—it has, like the dilatory waiter, been "Coming, coming, sir!"—and there have been so many disappointments that we might almost have been prepared for this abrupt termination of the investigation. Is not this decision of the Society only another instance that

"Men convinced against their will  
Are of the same opinion still?"

The Dialectic Materialists have been so shocked by the spiritual light revealed unto their committee, that they dare not give to the world the evidence which the committee had accumulated, and which was sufficient to shake the Dialectical fabric from roof to base.

Now, Sir, I am in a position to state that the committee's report was most decidedly in favour of the spiritual hypothesis. Months ago I had a printed "proof" of the report in my possession, but where I have laid it I cannot comprehend, or I would have forwarded it to you for publication. If, on subsequent search among my papers, I should lay my hand upon it, you shall have it forthwith. Perhaps some other reader of the MEDIUM may have a copy by him, and if so, I think he would be only doing his duty if he "sent it to the papers." Had I but known that the "council" intended to burk the "committee," I would have preserved with more than usual care the document which now it is intended to keep back from the public eye. Is not the behaviour of the Dialectics quite in accordance with Mr. Wallace's recent deduction, "that the argument that dependence is to be placed upon men of science, and upon them only, is opposed to universal experience and the whole history of science?"—Yours, &c.,

AN INDIGNANT LOOKER-ON.

#### MRS. EMMA HARDINGE AT THE BEETHOVEN ROOMS.

On Monday evening this lady delivered to a highly-gratified audience in these rooms one of the most remarkable addresses that has ever been heard from her lips in this country. The theme was "The Relations of Spiritualism to Science." There were many scientific men present, and though they were repeatedly challenged to ask questions, yet none of them attempted to do so, but tacitly accepted the positions of the eloquent speaker. Such discourses must have immense influence in the circle to which they are directed, and we rejoice that Mrs. Hardinge has opportunities for doing such noble work.

#### PHENOMENA AT A PRIVATE SEANCE.

Mrs. Berry furnishes the following particulars of a seance held at her house on Tuesday evening last:—

"Mr. and Mrs. Guppy came in quite unexpectedly, while Mr. F. Herne was with me; and Mrs. Guppy, with her usual kindness, suggested a dark seance. A few minutes after we entered the room the table floated in the air, pictures were taken off the walls and hung round my neck. John King and Mrs. Honey, with Katie, came. I felt spirit-hands upon me, evidently magnetising me. Miss Berry was floated in the air and placed in a chair that the spirits had formerly put upon the table. A black woolly head was repeatedly thrust in my face—not very pleasant, as you may imagine. Beautiful lights were seen by all. Money was taken out of Mrs. Guppy's pocket and placed in my hand. Clothes were brought from the adjoining room and showered over us. Two glasses of wine, which had been placed on the table by request of the spirits, were thrown over Mrs. Guppy and myself. We asked the reason for this treatment, and were answered, 'because the glasses were not full.' At the request of the spirits, we refilled the glasses. We heard them drinking, and presently the remainder was thrown over Mr. Guppy and Miss Berry. My handkerchief was taken away and brought back knotted. It was again taken, and has not been seen since. I cannot say these were agreeable manifestations, but believe they were produced for a purpose."

THE COLLEGE OF MEDIUMS sat for the first time on Wednesday evening, at the Progressive Library. The circle was quite full, and the progress made was considered satisfactory.

ELEUSIS CLUB, CHELSEA.—The lecture-room was crowded on Wednesday evening to hear J. Burns give a popular examination of Spiritualism. This he did in such a manner as to make it appear as if his audience had been old-established Spiritualists. For upwards of two hours did the speaker lecture and answer questions respectfully put with the desire for information. There was a wish expressed that he should again visit Chelsea. C. W. Pearce presided in an able manner. A gentleman in the locality defrayed the necessary expenses. If we had more such gentlemen, Spiritualism would get on much faster.

We hear that Mr. Shepard, the musical medium, has returned to America.

## 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 9.

Q. Do you consider a man to be under the influence of loving spirits who makes implements of war, such as torpedoes, &c.?—A. In the idea of love as entertained by our questioner, no—in the sense in which we view it, yes. Our definition of true comprehensive love is that it should be capable of effecting good to the whole world. The spirits who aid warlike designs see how they can bring about good to large numbers, even though a minority should suffer in consequence.

Q. Is war the shortest road to peace?—A. No. War may be classed with disease. It is a convulsion of nature brought about by a violation of man's social rights, and by it certain evils are ameliorated or brought to a termination. It is necessary to give mankind experience, and thus lead them to better methods of settling their grievances.

Q. Explain the effects of war in spirit-life.—A. Its effects are but slightly felt in spirit-life. Conditions in the spirit-world are prepared to meet the emergency. War sends many spirits there who are filled with rage at each other, but these feelings are not capable of doing injury, as such individuals repel each other, and they gravitate to congenial society, so that their hate is at an end.

Q. If wars are similar to disease, are they not necessary under the circumstances, and favourable to the health of society?—A. Wars clear away useless institutions, which stand in the way of better ones. Progress is the law of existence, and barriers to its advancement have to be removed that better forms of society may exist. The time is approaching when these social convulsions will be things of the past, and the disputes of nations will be settled by conferences of representative persons.

Q. Does the physical world appear to you as it does to those in the flesh?—A. It can only be seen as you see it by the spirit using a medium—otherwise, we see it spiritually. This chair has a spiritual existence, thus:—The idea existed in the mind of the man who made it. In making the chair he clothed his idea with wood, or, in other words, the chair is to you the representative of an idea, which we behold. If this chair were laid aside, so that it was not touched or the thoughts of men as to its use not directed towards it, then its spiritual existence as a chair would fade away, and it would become spiritually a mere piece of wood. The action of men's minds upon the chair supplies the spiritual idea which is related to the spiritual consciousness. It may be seen clairvoyantly as well as spiritually. You see the aggregate atoms of which an object is composed, but the clairvoyant spirit sees the action, life, or principle of motion within these atoms. This life-principle appears like a flame, and it is a condition of all matter, in whatever state or form it may be, and thus it is eternal.

Q. Does the spirit which animates insects or animals at any future time become human?—A. The spirit-element in the lower forms of life is given off by them at death, and is again absorbed by other living organisms, and ultimately becomes part of the spirit-body of the human being, but it never becomes part of his spiritual consciousness. The insect organism cannot receive the spiritual monad. The higher animals, however, contain this spiritual principle, or monad, peculiar to human consciousness, but it escapes at their death, as such animals are incapable of developing the true spirit-body to sustain it. The monad gains a certain degree of development from this contact with the physical world through the animal it inhabited, and ultimately it is possessed of a suitable body, and is then a human being, and passes into spirit-life with a properly developed spirit-body, and consequently conditions favourable to immortality.

REV. WALTER EDWARD BIRCH.

The "Strolling Player" held a long conversation with the audience; particularly with one of the disaffected young men to whom we referred last week. We need not state that the spirit was thoroughly able to maintain his ground, and toned down the egotism of his querist considerably. At the close of the seance, the "Strolling Player" gave way to a strange spirit, who quietly took possession of the medium's organism, and spoke, in a low, quiet voice, a few words as follows:—"I have been again here waiting to speak through this medium. I was here last week, but could not get an opportunity to speak. I want my friends to know that I am well. I can say no more at present. At some other time I will come and give some account of my experiences in spirit-life. I passed away in August of this year, aged 71; my name, Rev. Walter Edward Birch; lived at Westow Villas, Upper Norwood." It was a very wet, disagreeable night, and the attendance was thin.

## INTERESTING FIRESIDE PHENOMENA.

My friends met again on Tuesday evening, the 6th, for the purpose of holding another seance. I may truly say I am getting quite fond of my spiritual acquaintances, and think I am only wanting in one particular to make my happiness complete, and that is, that I may be able to see them. On this occasion the tubes were moved about freely; spirits entered, and were seen, by my wife, to walk around the room. They took an album from the sideboard, and put it on the table round which we were sitting. Spirit-hands were seen, and bright lights in different parts of the room. Several of us were touched by spirit-hands; and Mr. Adeock was pressed on both his legs by spirits most distinctly, which made him cry out, "Oh! some one is pressing my legs!" A delightful breeze came over the table several times while we were singing. My large pulpit Bible was again brought, and laid gently on the middle of the table, and the spirits pushed the Bible from the centre of the table right against me, just as they did last week. The question was asked if they had any particular object in bringing the Bible to us, and the reply was, "Yes, that ye may not neglect to read it." The question was also asked, had they any particular object in pushing the Bible towards Mr. Alsop, and the answer was, "Yes, that he may still

continue to preach that which is good from it." Mr. Williams was awakened by the spirit James Achanna, whom he described as a tall Scotchman, standing at the back of my chair. Mr. Williams started up, crying out aloud, "Oh, there is James Achanna! O, James, how are you? I am glad to see you." It was really pleasing to see how agreeting of old friends who had not seen each other for a long time, and although I did not see this spirit, yet I could enter into my friend's feelings, and rejoice with him. My daughter Harriet felt a little nervous, so she got up to leave the room, and from the light which came in at the door as she was going out, her vacant chair was seen to rise up three times and alter its position, as though some one was moving it to sit at the table. Mr. Adeock moved his chair back from the table when he retired to the sofa, and immediately a spirit-friend took hold of his chair, drew it close up to my wife, and sat down by her side. My good lady was so overpowered that she did not know how to express her joy, and exclaimed, "I never knew the meaning of these words so fully as I do now—'They take the vacant chair beside me.' On how beautifully verified is that expression of the poet now." The question was asked who it was that sat by my wife, and raps were given out, "Nicholas Jarvis Bonnick." This spirit-friend spoke through Mr. Morse at the Spiritual Institution, 15, Southampton Row, on September 20th. He gave his name and address, and his age when he died. I made inquiries about it, and found it exactly as Mr. Morse had described when entranced. I was acquainted with Mr. Bonnick in earth-life, and I am as confident as I am of my own existence that spirit-friends do come back and communicate with us. I wish to say that further on in the evening we had many questions answered by loud raps—on the floor, on the back of Mr. Williams's chair, on the wall, and on the table. A note of the piano was touched by spirit-hands, and when I said, "Some one has touched the piano," raps came, "Yes." A ticking sound was heard and the pencil was thrown down; a light was brought, and direct spirit-writing was found on the paper—"St. John c. iv, v. 24: God is a spirit, and they that worship Him must worship Him in spirit and in truth."

We met again on Thursday evening last—my wife, self, my two daughters, Mr. Adeock, and Mr. Williams, trance-medium. The lights having been put out, the tubes were thrown about the room; a rumbling sound was heard, and a trembling or vibration was felt; raps followed, and spirit-lights. I was touched by spirit-fingers on the back of my hand. At one time I could see over the piano the shadows of several spirits on the wall; they appeared to be in deep consultation. I was very much astonished at this sight, for there was no light in the room whatever, and yet the wall was light and the shadows were moving about; the room was pitch-dark to all the rest, with the exception of my good lady, who could see the light. Mr. Williams saw James Achanna standing at the back of my chair; he had on a long robe reaching down to the ground, a plaid scarf thrown over his shoulder, a long beard down to his waist, and a countenance beaming with love; he was standing with his right hand extended towards me, holding my large pulpit Bible, in the attitude of presenting it to me. Spirits were seen by my wife walking round the room; and while we were singing, our dear spirit-friends brought a small table from near the sideboard, and placed it right on the table round which we were sitting, and this was done so quietly and in such a systematic way that it quite astonished us all. The spirits rapped out a tune for us to sing, and then beat time in accompaniment. The evening passed very pleasantly with our spirit-friends.

C. P. B. Anzor.

2, Great Turnstile, Holborn, December 10, 1870.

P.S.—In last week's MEDIUM the spirit James Achanna was inadvertently styled George.

## KILBURN ASSOCIATION FOR INVESTIGATING THE TRUTHFULNESS OF SPIRITUALISM.

This Society held its inaugural meeting at the Carlton Hall, Kilburn Park, on Friday evening, December 9; Mr. R. W. Bassett in the chair.

The President of the Society, Mr. C. W. Pearce, delivered the address.

He said,—Mr. Chairman and Friends, as investigators into the truthfulness of "Spiritualism," we must define what we mean by the term. In the sense in which we use it, we understand it to be the power mankind is said to possess to communicate intelligibly with those who have departed this life. Ere we enter upon the investigation, we ask whether there is any necessity apparent for such a power of communion with the departed; and if we find there is a necessity, then it follows as a consequence that the affirmation of the Spiritualists that they possess the power, and that it is common to humanity, has a probability of truth in it. How far the Probable is realised in fact will be for us to discover. That section of society which calls itself the religious world affirms that in the Bible there is sufficient evidence of the immortality of the soul to satisfy all men. Let us see how far this statement is justified by facts. Job asks (c. xiv, v. 14), "If a man die, shall he live again?" This is an evidence that, at the time the passage was written, the question of the soul's immortality was an open one. It is true that in c. xix, v. 25, Job says, "I know that my Redeemer liveth . . . and though after my skin worms destroy this body, yet in my flesh shall I see God." But this knowledge of his did not settle the question: for Jesus of Nazareth had to contend with the Sadducees, who denied the resurrection; and Paul found it the most difficult question with which he had to deal. It is in Paul's First Epistle to the Corinthians that the "religious world" have (as they affirm) an unanswerable argument in favour of the soul's immortality. In 1 Cor., c. xv, v. 13, Paul says:—"But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is vain. . . . If in this life only we have hope in Christ, we are of all men the most miserable." All who call themselves "Christians" point to this passage as the foundation-stone upon which their faith is built up—and truly it is a solid one. I value it; but it has not, it does not, it cannot, as things are, settle the question. There are numbers of earnest workers for human redemption who are still asking the question, with anxious longing for a demonstrated answer, "If a man die, shall he live again?" Why do not the Bible

ords satisfy them? Many of them could demonstrate the fact of immortality to their own minds if they had sound premises from which to reason; there are others, however, to whom no demonstration but a sensuous one would be convincing. These are typified by the Apostle Thomas, and Jesus Christ himself recognised and admitted the right of such minds (formed, as he knew, by his Father, God) to a sensuous demonstration, when he said to "unbelieving" Thomas (John c. xx., v. 27), "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." We have, then, two classes of minds—one needing sensuous demonstration, the other needing only sound premises upon which to reason logically. The first must have what they require; but what are we to say of the second, who have access to the Bible records, and yet are without knowledge? Let them answer for themselves; and let all who have any regard for the Bible give heed. They say that the expounders of the Bible prove from its pages theological doctrines which are diametrically opposed to each other. Again, these same expounders have not yet agreed among themselves whether the soul is immortal; for some say, "Immortality is inherent in the soul;" but others contradict this affirmation, and teach that immortality is a special gift of God, and He gives it to those only who believe in their teachings. Again—and to conclude—all these "teachers" claim Divine authority for their utterances. These, my friends, are a few only of the reasons urged by this class of minds why they cannot have confidence in what are called Bible teachings. I sympathise with their state, and endorse their conclusion that teachings based upon such contradictory assertions are unreliable. In view of these reasons, which you must (if you are without prejudice) concede are weighty, can you say there is no necessity apparent for a sensuous demonstration of the immortality of the soul? No, you cannot. Therefore we conclude there is probable truth in the allegation of the Spiritualists that "their loved, their true-hearted, come to visit them once more."

The rest of the address was devoted to comparing Scripture Spiritualism with modern. After the address was concluded, a short discussion ensued, nearly all present acknowledging Spiritualism to be a fact, but some doubting whether it were lawful.

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—The first general meeting of the members of the "Dalston Association of Inquirers into Spiritualism" was held at 74, Navarino Road, Dalston, E., on Thursday evening last, the 8th December, 1870. The report of the committee and balance-sheet were submitted and approved, officers were re-elected, and a committee of five reappointed for the ensuing half-year. The report states that since the establishment of the Association eleven seances have been held weekly, with an average attendance of fourteen members. Visitors have from time to time attended; the result of which has been, in many cases, to induce them to become members, and thus incite a feeling of genuine interest in the place of mere curiosity. The results of the seances have been very satisfactory indeed, although the usual incongruities have been at times observed, which incongruities may very probably have arisen from some misunderstanding on our own part. Several of the members have been developed as media for physical manifestations, trance speaking, writing, impression, and discerning of spirits. Various tests have been applied, demonstrating the genuineness of their claim to a spiritual origin. Communications have been received from spirit relatives and friends, the nature of the messages confirming the universal belief in a continued existence after the earthly body is laid in the grave—that their affection is enhanced for those they have preceded—and that they appear to be as anxious as ourselves, if not more so, to communicate and assist us to a higher conception of the power of spirit, and of the nature of the future life. But for the length of the report itself, and its phenomenal contents being of a similar character to that reported repeatedly in your columns, we would have solicited its insertion; and as the foregoing is an analysis of the same, probably your readers may feel more interested in perusing it than with fuller details with which they are already familiar. Any contribution of works on Spiritualism, or kindred subjects, would be very acceptable, as we are making an effort to establish a library for the use of investigators in our district.

Trusting we may not encroach too much upon your valuable space, in the event of your favouring this account with an early insertion, I am, yours faithfully,

THOMAS BLYTON, Secretary.

Line Cottage, 74, Navarino Road, Dalston, E.,  
December 10, 1870.

Brixton.—On Thursday evening of last week the Brixton Association of Inquirers into the Truth of Spiritualism held a social meeting at their compact little room in Acre Lane. The walls were decorated with specimens of spirit-drawings done by members of the Society. In one part of the room a selection of books was deposited, as there is a library in connection with this organisation. After tea a comfortable meeting was arranged to hear an address from J. Burns, Progressive Library, who spoke for about an hour on the relations of Spiritualism to a great number of important questions. The president, Mr. Freeman, then asked Mr. Everitt to speak, who gave some of his remarkable experiences in eliciting the phenomena for which his family circle is so justly celebrated. Miss Nisbet favoured the company with a song, and then it broke up, much satisfied apparently with the evening's entertainment. Investigators were gratified with the spirit-rappings through the mediumship of Mrs. Everitt. When this lady sits in company the spirits are enabled to make themselves heard very distinctly by the knockings which they produce on the floor, walls, or furniture. During the evening, whispers and a peculiar sound like the whistling of a bird were heard. The Misses Ponder and Mr. Bird vied with each other in making their visitors comfortable. We are glad to hear that they think of using a more commodious room in a more eligible neighbourhood, and commence a series of Sunday evening services. On the way home in the train, the knocks of the spirits could be heard above the din of the

wheels. This manifestation was abruptly terminated by the entrance of a drunken, besotted man into the carriage. This is a very unmistakable hint to tipplers who may fail in effecting intercourse with the spirit-world.

A BISHOP AUCKLAND CORRESPONDENT writes:—"I had last night the pleasure of attending a seance at a neighbour's house in this town, and witnessing manifestations of a somewhat peculiar nature. After being seated in the light for a few minutes, the hands of the two lady mediums, which, with those composing the circle, were placed on the table, began to move tremulously, and afterwards lifted from the wrist joint and rapped on the table in answer to various questions, the signals being those usually used, viz., one for 'no,' three for 'yes.' I proposed the use of the alphabet, but the raps repeatedly refused to accept this mode of communication. The younger lady, through whom the manifestations were most copious, states that the motion has developed and continued to show itself entirely without her assistance or control, and the complete openness and candour of her demeanour completely disarm doubt or suspicion. Nevertheless it must be stated that a number of questions carefully asked to test the individuality of a communicating personage, proved incorrect in four instances out of five. The writer is inclined to think that the non-passivity of the medium may have interfered. The young lady was recommended to sit for development as a writing medium.—December 10th, 1870."

SPIRITUALISM IN THE UNIVERSITIES.—From a newspaper we cut the following paragraph:—"The subject of the last debate of this term at the Cambridge University Union last night was—'That this house sympathises with those engaged in the study of Spiritualism.' The subject was introduced by Mr. William Cunningham, of Caius College, and on a division was carried, there being fifty-four ayes and thirty-eight noes."

L. F. AND OTHERS.—We thought we made ourselves distinctly understood respecting the message which we published from a Halifax circle the week before last. We gave no opinion of its merits, nor do we know when or how the Bible was written. We stated distinctly that the two messages which we then published, dissimilar as they were, enforced the moral that "all connected with Spiritualism demands rigid investigation." We hope the spirits will continue to contradict each other on mere matters of opinion at all convenient times, and we shall not fail to let the public know of it, and so prevent Spiritualism from settling down into a fixed form of baseless belief in the Bible or aught else. Would it not be well if people learned to think for themselves?

THE THEORY OF THE SOUL.—The *Contemporary Review* for December has an eloquent and striking paper, by one of the most distinguished of the Brompton Oratorians, Father Dalgairns, on "The Theory of the Human Soul." We cannot very well print the article, as it would too greatly crowd our columns, and it would be a difficult—and, even when completed, not satisfactory—task to condense it. Psychologists should read the essay, and likewise the commentary on it in the *Spectator* of the 10th instant.

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