



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

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[PRICE ONE PENNY.]

**MAN, THE MICROCOSM.**

LECTURE BY MRS. EMMA HARDINGE, AT CLEVELAND HALL,  
 CLEVELAND STREET, JANUARY 1, 1871.

We commence our services in this hall by investigating or analysing briefly the nature of man, the microcosm. We shall presently appropriate the nature of the knowledge which we teach to the uses of religion.

Man is a microcosm; as such he must inevitably be called upon to fulfil a destiny—the largest and the grandest of all created things. If, as a microcosm, he includes all forces, all powers, all elements, all possibilities that ever have been or can be, what mighty duties unfold before him! Our first question is, What view have we of the origin of man? and this brings us to the realisation that the planet which we inhabit, with all its wondrous and varied uses, was obviously created for man. Let us examine this position. Astronomy teaches us that in the grand procession of the entire system of stars, and suns, and satellites, each central body is perpetually outworking a progressive movement. Our sun is a progressive subject of the infinite republic of the skies. It is not only obedient to the law of its own being, but according to the best astronomical discoveries it has enlarged the circle of its own usefulness and being, by creating a magnificent family of shining satellites—each one differing from the other, gathering up from the vast astral system and space studded with shining worlds material to sustain its own being, and giving off, by centrifugal force, the nature of its own being to sustain others. So it gradually enlarges the sphere of its usefulness; creating belts, zones, rings, and ultimately satellites, of which our planet is one. Geology instructs us that after the grand ultimate progressive life accomplished by the mighty sun, the varied forms which we now call the crust of our earth have been deposited during millions of years with such wondrous care, such admirable adaptation of means to ends, that, from the old granite rock to the blooming flowers which cover its surface for miles, there is not one single element that resembles the other. Each one is a progressive child of the great republic of forces and elements that constitute this earth. As the sun itself is the parent model of organic form, so is the earth a noble imitator. First it gathers up within its focus the various elements from without, labours these in ancient central fires, and deposits them until gradually by accretion they form a thin crust. The central fire, still laboring the nature of this crust, breaks it apart in such mighty volcanic rifts as we observe upon the surface of our own satellite; the air from without entering in and commingling with the deposits below, and the vapours ascending therefrom produce a fresh element. As every two primaries combined produce a proximate, as a proximate combined with one or other of the primaries produces a third, so the variety of fresh elements and fresh strata are formed, until we find layer upon layer, from the old granite rock to the old red sandstone, and upwards and onwards through vast varieties of rock in which we observe the same story being repeated and taken up by natural history. Natural history enters upon the scene, and pointing to the first simple masses of mere gelatinous matter that are found in the ancient seas, teaches the fact that matter now becomes an obedient servant of the great republic of creation. Matter takes up the tale, and the atoms, through a gradual process of organic life, form themselves, or are formed upon by the divine life within them all, until they ultimate various creatures, each more complex than the other; the first rude and simple; these, perishing, deposit their remains in a progressed condition—for every change is a progress upward and onward; their progressed atoms create fresh forms; fresh organisms succeed the radiata and mollusca, until at last the atoms are able to originate the marvellous beauty of the vertebrate creature with a brain and a nervous system. From this point the same history proceeds onwards, until at last the monstrous forms of now extinct races take up the story, and depositing their remains in the ancient rocks, give birth at last to the highest and most progressed form which matter can assume—the noble organism of man. In the meantime, every organ in natural history has progressed like every atom. The first creature moved slowly and imperfectly, breathed with difficulty, manifested but little power of circulatory life in the heart, scarcely any power of volition in the brain or nervous system; brain, heart, and organs, all become more and more perfect, until at last, from the fish to the reptile, from the reptile to the beast of the forest and the bird of the air, the lower creatures practice every organ, every faculty, every possibility that is at last knit up in the glorious form of manhood. In man is combined all the light and heat given off by the glorious sun of our own system. Every starbeam that pierces the vast expanse this night at last pours its ultimate influence upon our earth—at last produces the loveliness of the rose, the purity of the lily, the strong, hardy, yet tender fibres of the

green leaves, and all are combined in the microcosm, man. The atmospheres that ascend from the ground, the airs that sweep through the vast expanse of the heavens, the rustling wind which forms an equatorial circle round our earth as it speeds on its path through eternity, are all combined in man. The atoms of which man is formed are found by chemistry to give off in compound every one of the elements that we call primaries. The mighty ribs of our planet are only a formula for exhibiting the same osseous, rocky framework in the human system. The various elements that are polarised in our earth, lying down mineral veins, and exhibiting all the varieties of earth, clay, and minerals, are all found combined in the tissue of our composition. Our God is a god of beauty, and ere he fashioned a human eye he organised the loveliness and symmetry of form and colour to gladden the sense which that eye supplies, and the fairest and the most beautiful object that ever the eye of mortal gazed upon is the fair and gracious form of a sweet little child. Here, then, are repeated one after another all the processes that we have observed in the realm of what we call inanimate nature.

But we are going to advance many steps farther. We observe that all the lower creatures that have preceded man exhibit very wonderful faculties—faculties that in some respects seem to transcend our own. They move hither and thither; they fashion for themselves habitations. Some of them produce houses, like the *lamina* of the beautiful sea shell, spun out of their own wonderful organisms; others spin these, like the spider, and others build with materials obtained from without. Every creature provides for its young—exhibits knowledge by which it shall select the aliment proper for it to feed upon; every creature passes its existence in some special act of work or labour. There are no idlers in our great republic—there are no drones, and those that we call such are employed after their own fashions; they hunt, and they spin, and they build—they love, and they hate, and they gather in, and they reproduce their kind, and they train their young, and at last, as they perish, they bequeath to humanity the very elements that make the world fair, and good, and strong, and beautiful. But in all this the separate faculties of every creature are repeated again in man. Man alone builds and spins, loves and hates, defends himself, originates new forms, recreates, and remodels after what God has done; takes a hint from the floating chips on the sea, and thus he learns navigation; takes hints from the spinning spider, and thus he weaves garments; observes the nature of mathematics and geometry from the ant and the bee, and learns engineering from the blind mole. Every creature instructs him; every creature's faculties are reproduced in him, and knit up into one glorious element called reason. That is a step onward beyond the animated creatures below him. They act instinctively according to the predilections of their form; man's reason sits enthroned in the midst of all his faculties, pronounces judgment upon them all, puts the girle of intelligence around them, and sets them all into action, and hence he stands this night the microcosm of every creature below him, as well as of all the inanimate world that surrounds him.

But this is not all. We are the microcosm of all forces. Behold the starry worlds—how they spin, and whirl, and dance in space—how they march forward in their glorious robes of light. The ancient men tell us, through the eloquent monuments of the past, it was ever so. On the plains of Chaldaea, on the heights of the far Himalayas, in the midst of the cave temples of old Hindoostan, and deep amidst the solemn mysteries of Egypt, they celebrated this eternal dance of light—they repeated the traditions of the fathers; and so these fiery blossoms of the sky have ever come marching up the steps of time, until we know that there is no beginning, no end. But how do they move? They speak not—they manifest neither reason, nor judgment, nor volition. I, a thinking creature, am larger and more wonderful than my world, for it thinks not, and I do. I can move, recreate, remodel, change my place throughout this planet, can comprehend it and master it, dig and delve in it, level ancient rocks and tunnel through their mighty heart, sound the depth of the seas, and ascend to the heights of heaven; but my planet is only an obedient, an unreasoning, an unintelligent subject in the grand republic. Thus, then, I began to discover that I am a microcosm of an invisible as well as of a visible force. First comes the mystery of motion. I analyse the different characteristics of this motion, and I find that there is not a motion in the universe but what is in me. I am all the system of mechanics. The wonderful osseous frame that constitutes the skeleton that encloses me is the original system of mechanics. How they turn, how they speed onward, and never jostle one another in the fiery heavens—those wonderful stars! Even so, atom congregating by the side of atom moves with such speechless, noiseless, beautiful motion, that in perfect health I know not that there is motion at all. Between two hundred and three hundred pieces of



bone are all moving one upon the other with such an admirable arrangement of mechanical skill that all the sinews, joints, levers, pulleys, and wheels by which the car of destiny and creation is moved, and which I feebly imitate in my mechanical forces after my fashion, are to be found moving in a single joint of my finger. The power of locomotion by which I can step every foot of ground that God has made with a silent, ceaseless motion which is pleasure, not pain, constitutes a system of mechanics from which all that we can model after it falls so far short that I conclude I am a microcosm of mechanics.

Observe, I can puncture a single portion of my organism and infuse therein a subtle poison. Why subtle? Simply because we are the great models of hydrostatics, and in a few seconds of time that poison shall circulate through miles and miles of tubing, and in every portion of vein and artery, stretching out to the length of this great city of London, shall be found some of that poison. The mighty flow of the solemn old ocean, the heaving tides of the river, the placid ripple of the lake, the bubbling of the fountain, the spouting of the cascade, and all the wheels, and cranks, and joints by which we upheave the waters and send them circulating through the cities and factories, all pale before the marvels of the hydrostatic system within.

Then, I am the model of the wonders of pneumatics. Let the winds rage and the tempests howl as our earth bows through the vast realms of ether; mark the vast centrifugal forces that are dispersing the airs and causing the thundering artillery of the clouds; it is all nothing compared to the silent, wondrous power that is heaving in my lungs, inspiring in one breath all the airs of the universe, and expiring in another the poison of waste and effete matter with which the human system is burdened.

I behold an ear. What a wonderful contrivance for informing my mind through the processes of sound! Behold, the clouds in the mid-heavens meet, and the artillery of heaven is heard as it agitates and quivers through the passion-tossed airs; behold, the thunder of the ocean, the sound of the quaking earth, and all the busy hum of city life, the voices of beast and bird, the clash of human tongues, are all congregated together in the vast arena of the atmosphere and impinging upon my ear. How shall I distinguish between these multitudes of sounds? Shall they not carry with them all the disturbance and agitation that sets the air in ceaseless motion, until they distract the mind and destroy the integrity of the sense? No; because there is a wonderful arrangement of beautiful lines, and rolls, and turnings, and corners, so admirably contrived to break all these various echoes of sound, that at last only such portion shall reach my brain as impinges on it with a lighter touch than that produced by the butterfly's wing, and so inform my mind through the sense of sound.

Behold, I gaze abroad this night with the aid of my telescope, and at least ten thousand worlds, suns larger than the sun of my earth, shall troop before my eye; and when I measure the size of my eye against that of my planet, I find it such a petty speck in creation that there is no creature but the one that is in immediate proximity to me that can even behold it; and yet the surface of this little globe of matter is so contrived that my soul shall look out through its windows and be enabled to measure the creation of millions of years ago. Oh, what a model of optics is here!

What a model of chemistry is that which has composed this organism, with all its marvels, and all its powers, and all its forces, from a single grain of dust! What a system of silent, noiseless chemistry is going on now! I am dying; every moment some atom is passing from me; every moment the processes of life are aggregating fresh atoms to build me up. Is there a flower, a leaf, an earth, a clay, a sunbeam, an astral system itself, that has not given off of its nature to compose the form of man? Is there a creature, with all its marvels of being, that has not yielded up some of its power to compose the intelligence of man? Is there a force by which the entire arcana of creation moves on, which is not combined in the organism of man?

O thou viewless Lord of my life! O thou that hast held me in the hollow of thy mighty hand, and that hast fashioned me so fearfully and so wonderfully! what shall I do for thee, and how shall I apply the life that thou hast given me to the accomplishment of the destiny thou hast designed for me? For this purpose, first, I learn to know and respect myself; then I determine that the God who gives me life gives me also the right to use that life to its best possible effect. I find that God for this purpose has given me an earth full of bounty, full of the means to sustain my life. Demanding food, clothing, and shelter, I find that my earth is full of these good things, and that where they fail, the organs of my mind supply me with the powers by which I can acquire them. My eye demands beautiful forms—it is supplied; my ear requires the glory of sweet sounds—I am answered. Every faculty prompting me to action is but a fresh incentive to demand what God has given me in such abundance. If I am an artist, a poet, a painter, a writer, a mechanic, an inventor, I find the faculties that make me such good me on to action, compel me to labour. Nothing is wanting but the will of my fellow-man to let me labour, the goodwill of my fellow-man to give me what I need, the kindness of my fellow-man to supply me where my own power fails, and the justice of my fellow-man to let me occupy my right place amongst them. When we stand before the unveiled image of our own wonderful natures, so replete with design within—when we gaze abroad at the marvellous store which God's bountiful hand has yielded up to us in our earth—when we ask ourselves what we would, and find outside of ourselves every demand answered before we ask—we are compelled at last to launch upon our fellow-man all the responsibility of every pain, of every sorrow, of every wrong, and of every suffering beneath which we groan. It is surely for the want of that same knowledge which teaches us the glory of our own being, and the duty which grows out of that knowledge. If we respect ourselves because we are fearfully and wonderfully made, must we not also respect one another? If we urge strongly the rights which we have upon our Creator, and find that he has more than supplied us, how dare we stand between that Creator and the rights of one another? When we find that as we cultivate our faculties our enjoyments increase, and our souls are lifted up with glad rapture almost to heaven, does it not urge upon us to teach the ignorant, as well as to feed the hungry and care for the poor? The more we understand the grandeur of our being, the more we shall respect our lives and the lives of others. O friends, do ye think that if hundreds of years ago, in

the advent of that which we call our civilisation, this beautiful and holy knowledge of the dignity, and the worth, and the value of manhood and life had been impressed upon humanity, we should ever have dared to kill—ever have deemed that murder could be an arbiter between right and wrong? Should we ever have so ground down our poor into such depths of want and ignorance that they turn upon us and steal, and plunder, and insult, and destroy property, and live a life of continual antagonism against us? Whence comes this spirit of wicked and lawless violence? Because we have not known and respected ourselves and each other's rights sufficiently; and therefore it is that I am instructed this night to bid you all repeat the old adage, "Know thyself," respect thyself, and then measure and gauge thyself against every other noble individuality in the world; and if your numbers are but few, ye are still parts of the elements of public opinion, and that, too, is an element in the divine republic. Go forth this night with a strong and determined wish for good, and the air shall be blessed by your presence, and the atmosphere shall convey the aroma of your good thoughts throughout the circle of the entire earth. But do not forget that our labours must first commence with ourselves. If we reform the atom that is entrusted to us, we shall then commence at the point where we shall be a centre to the circumference of society. Think not, then, that any effort in this direction shall be powerless. Even this night, if ye go home with a higher sense of your own dignity and of your own responsibility, if you enter upon your duties to-morrow with a nobler view of your use, you have commenced the work of reforming the entire world, and we believe this is the kind of reform that the world is perishing for. We may make laws, but so long as man is ignorant of the value of obedience he will constantly break laws; teach him to be a law unto himself, and he needs no law, no restraint from without.

#### QUESTIONS AND ANSWERS.

Q. What is truth, absolute and relative, objective and subjective?—A. Truth is that which is. Our conceptions of truth are as various as our opportunities for observing that which is. The more we apprehend exactly what God has made, the more we search into that which is, the nearer shall we be to truth. If there is any other definition which we could add, it is the word of God as expressed in his works.

Q. How is it that men do not perceive things alike?—A. Would you take ten thousand of your species and array them side by side before an object visible to every one of the ten thousand pair of orbs, every one of those would observe the object from a different stand-point, notwithstanding the fact that the shape, colour, and external appearance of all the orbs might be precisely the same. There are not in nature two atoms the duplicates of each other. Do you expect, then, while the mind uses the organism as its window to look out through, that all these immense varieties shall behold from the same plane, or arrive at the same conclusions? The test of truth is individual knowledge, and that which to every individual appears to be is the writing which God gives to that special individual. He speaks to each one in a different tone, and if I only heed the tone in which he speaks to me—not to you—that to me is truth, until his voice changes, and as I advance in the possibility of comprehending him, I advance in the possibility of understanding truth. Until I do, your truth is not mine, for I only see that which is from my stand-point, and through my organism and not through yours. Therefore the test of truth is within us, and all men can never see truth alike until all men become the duplicates of each other.

Q. Do you believe men come into this world with the quality called immortality? If you do, what is your opinion about the Apostle Paul's words, that the wages of sin is death, but the gift of God is eternal life?—A. We insist that all creation proves that man is an immortal being, and enters upon his career endowed with an immortal spirit. Spiritualism demonstrates this where other teachings fail. The Apostle Paul's view of death was taken 1800 years ago, and he believed, possibly, that death was either to sleep in the ground for a long time, or to quit the body and to go suddenly to God. He believed that the gift of God called eternal life was conferred only through his master and model Jesus Christ. We do not attack the opinions of those who found their beliefs upon the teachings of the Apostle Paul; if they lead them to good works and to happiness in eternal life, then the Apostle Paul does his work faithfully for them. But there is a fresh demonstration of the nature of life and death given us in this nineteenth century. Those who have passed through the gates of death are perpetually returning and showing us that death is a change of the body and not of the spirit, that it is nothing but the casting off of a garment of clay. That garment of clay is imperfect, and therefore sin, which is imperfection, may truly be likened to it. When we die, the body pays the wages of sin, or imperfection. All gifts are from God—so our Spiritualism teaches us—immortality no more than temporality; but when we find that all men are endowed with immortality, we realise that the wages is paid by death, and then we enter upon the glorious gift—the last best gift which God vouchsafes to man—eternal life.

Q. Why do you ignore the Jewish Sabbath and set up another, which is not a Sabbath?—A. It is very little matter to us which we take for the day of rest. We want a seventh day of rest for the sake of the poor, for the sake of the over-burdened, for the sake of man in general, that for one day he may put the shoes of his materiality from off his feet, and tread upon the holy ground of spiritual life and spiritual thoughts. Why we should observe it on the special day on which the Jews observed it we do not know. The Jews observed the Sabbath on the authority of Moses. Now, if Moses's authority be obligatory upon us in one respect, it is in all; and Moses when he ordained the seventh day ordained a great many other Sabbaths besides. He insisted that his followers should let the ground lie fallow the seventh year; he ordained the tenth day of the tenth month, and a great many other Sabbaths, none of which Christians observe. We find, too, that a great many Christian friends, who are very warm defenders of the Jewish Sabbath, are very unequal in their observance of the seventh day. The horses of the labourers in the lower ranks of life ought not to break the Sabbath, but those of the upper classes may. We prefer to take the Sabbath of Jesus, because it is a humanitarian Sabbath—a Sabbath for man, in which we are only called upon, according to His example, to abstain from that hard, cruel labour which presses upon the labourer; but in the meantime, if we see our neighbour's horse, or ox, or ass, in



need of aid—and by that is meant any property, or any position, or any want of our neighbour demanding our help—it is very good work to perform that on a Sabbath. Let us have a Sabbath for man—a blessed, holy, sweet by-day of rest; and let us take care, in order to make that Sabbath effective, that the six days of the week shall be sufficient for those who labour the most—that men shall not starve or want because they abstain from labour on the Sabbath.

SHE'S ONLY GONE BEFORE.

I love the fond name, "sister;" in my visions one is blooming,  
 And yet I know that pale decay has ta'en her blush away;  
 List to the knell of yonder bell!—it heralds an entombing,  
 And bears upon its echoes a soul to endless day.  
 I hear the angels singing—hark! the celestial ringing;  
 They're chanting a glad welcome as she enters heaven's door,  
 For I hear an anthem swelling, as my soul is upwards welling,  
 Re-echoing the joyful strains of "Life for evermore."

MILLSWOOD.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—Notwithstanding the inclemency of the weather, our sances are well attended, and the results, which increase in interest from week to week, are very favourable. For the information of your numerous readers, permit me to intimate that at a recent meeting of our members it was resolved:—"That members of other similar associations be admitted, as visitors, to the ordinary sances of this association, on presentation of their card of membership." This resolution has been reciprocated by the Kilburn Society, and we trust that others now existing, as well as such about to be established, will kindly pass a like resolution, and so facilitate an interchange of visits, as well as induce increased interest in the working of the district societies.

In conclusion, we desire to render our sincere thanks to sympathising friends, who have so generously aided our efforts in starting a library of works on Spiritualism and kindred subjects by gifts of literary matter, which will undoubtedly prove of great use in explaining the nature of modern Spiritualism.—I am, dear Sir, yours obediently,  
 THOMAS BLYTON, Secretary.

74, Navarino Road, Dalston, E., 3rd January, 1871.

But memory gathers up the past, and I begin to wonder,  
 If angels always stay above, why she'er left her sphere—  
 For time has just sufficed to make her friendship hard to sunder;  
 If we could keep the souls we love, she'd still be suffering here.  
 O! while my soul is sinking, and while these thoughts I'm thinking,  
 I fancy that I hear a sound—a voice which I adore—  
 With soft and silvery falling, a voice is gently calling:  
 "Wait, brother—'tis your sister speaks—I'm only gone before."

Like morning mists around the hills, affections still are clinging,  
 And recollections of the past make deep emotions rise,  
 And I am almost tempt to grieve, and murmur at the stinging,  
 To wish that nature were reversed, and earth had kept the prize.  
 Oh! I could weep so sadly, and wring my hands so madly—  
 And then again I hear that song of hope for evermore,  
 And that chorus grandly swelling—rich beyond a mortal's telling—  
*Vid* death to endless life: "She's only gone before!"

Dry up those tears of mourning—away with loving sorrow,  
 And cherish the remembrance of her flight so sweet and calm;  
 She whispers in our hearing, "We may meet again to-morrow."  
 Our loss, in one eternal bond, shall find a glorious balm.  
 Then waste not life in weeping, but careful vigils keeping;  
 As Time is onward sweeping, he'll waft us to that shore  
 Where angel-choirs are singing, and every glade is ringing  
 With voices shouting, "Welcome to her presence evermore!"  
*Delper*, 1870. AQUILA BALDWIN.

A RECITATION FOR LYCEUM MEMBERS.

They talk of the ocean of life—so wide, that vessels "spoken with" rarely meet again—so vast, that many voyagers seek each other all in vain—so stormy, that some never reach their "desired haven"—so deep, that the waves play, and other ships pass by, over the sunken wrecks—so wonderful, that few ever fathom its mysteries—so beautiful, that many fain would linger on its rocking billows—so treacherous, that few ships can journey in company—so trackless, that footsteps pass away and are never missed—so overmastering, that none dare venture against wind and tide.

Some of us who have well-nigh finished our voyage, and soon will stand on the shores of another world, are looking back; and I am thinking how that it is high tide only once in a lifetime. I see it all. The barren, sandy shore of babyhood, before the tide of strength and enterprise comes in; then the waves advancing, rippling in the sunshine, ever repeating their efforts—tireless. Advancing till the shore is covered—the shells and playthings of childhood hidden away out of sight. Then comes the full flood restless, and brightly glancing in the sunlight, splashing with eager haste against the glistening shore. Little boats are pleasuring upon the crested waves—good ships are crossing the wondrous depths with a mighty purpose in hand. But it cannot be high tide always. Insensibly at first the waves retreat, and we do not notice it until we look back and behold with surprise the distance between these waves and their limit. By-and-by the muddy sands and the hidden rocks appear, and our treasures are washed away back again into the heart of the ocean. We look again, and the brave ships, with their wondrous burdens and stirring purposes, have sailed far out to sea; the waters are too shallow to float them now—they are out of sight, and the pleasure-boats are left stranded on the shore. Yet the waves have the same music in them after the tide has turned, only perhaps a little more wistful. The foamy spray of the retreating water is just as white and glancing, the crested tops are even larger, and the sunshine plays in just as glittering rays; but we know how shallow those waters are by this time. Our lives retreat with the waves—they bear us onward ever, only for us there is no high tide a second time. Childhood with its innocence, manhood with its glory, we have left behind; and the eyes, dimmed by weary years, can hardly see now the sands on which we once played. We are crossing over to the unknown shore, we have passed over the sunken rocks, we have gone through tempests and calms, we are in sight of our destination, and the Pilot is with us.

They speak of the river of death—so narrow, that privileged ears may hear voices on the opposite side—so deep, that none may follow the loved one across—so terrible, that footsteps tread reverently when they come in sight of its sullen waters—so silent, that men often walk on its very brink unawares—so rapid, that the most expert swimmer can never make his way back again to the shore—whence he started—so dark, that mortal eyes cannot

penetrate its gloom to see what happens in crossing over—yet so fascinating, that some hurry onwards to take their places in the mysterious ferry-boat which waits to land us all, sooner or later, upon the shores of eternity.

They tell us now of a bridge across this mysterious river—an arch of light and consolation, well worn by the feet of the multitude who passed over it in primeval ages, who did not need to go through the dark waters to reach the better land; and on this bridge those gone before and those left behind may, at rare intervals, meet and converse—though solitary footsteps are now heard where once was the tread of the multitude.

ZURIEL'S VOICE OF THE STARS; or, Scottish Prophetic Messenger for 1871. Comprising Predictions of the Events, Weather, &c., that will occur during the year 1871; along with numerous Angel Tables, and a variety of Interesting Matter. London: J. Burns. Price 6d.

What can astrology have to do with Spiritualism? Truly we do not know; for we are not acquainted with the mysteries of astral science. We cannot shut our eyes to the fact, however, that all the Astrologists we ever knew were Spiritualists, and that a great number of Spiritualists dabble in astrology. We have no fault to find with this, nor have we the slightest prejudice against astrology. That the whole universe is of a piece we can easily imagine, and also that every atom or point of force is correlated more or less to every other atom or aggregation of atoms. Indeed, the Astrologists boldly declare that such is the case; that the position of certain stars sheds forth an influence on the newly-born babe, which leaves lasting and characteristic impressions. There seems to be a spirit in all things—even distant planets, as well as our human neighbours; and it is through the existence of this universal spirit that the various forms of creation are related and react on each other. If such be the case, then, astrology is a branch of Spiritualism—the Spiritualism of the expanded universe, to understand which is to unlock the mystery of spiritual existence. From these considerations the intelligent reader will perceive that the study of astrology necessarily requires brains, and hence the prejudice that exists against it amongst those who have not the mental prowess to grapple with its profound problems.

The little work the title of which we have transcribed at the top of this notice has been so eagerly taken up by Spiritualists that we are ashamed not to have recognised its proximity sooner, especially as Mrs. Hardinge has referred to the subject in her recent Sunday evening addresses. We cannot say that the little work before us contains anything new or original, but the selections are made with good taste. The verses indicative of the months are perhaps the most poetical series we have ever seen fulfilling a similar office, and an interesting department is the "Astro-biographical Gallery," in which the nativities of the Queen, Prince and Princess of Wales, King of Prussia, King of Saxony, Napoleon, Gladstone, and the Sovereigns of Russia, Denmark, Sweden, Austria, &c., are given. From these it appears certain that crowned heads are not to enjoy the most peace and harmony in the future. The "General Predictions," "Scriptural References Relative to Astrology," "Lunar Influences on Mind and Matter," &c., &c., will variously interest readers.

A REASONABLE REASON.

To the Editor of the Medium and Daybreak.

SIR,—Will you allow me to express my regret to any that were disappointed at my not lecturing last Sunday afternoon at Cambridge Hall on my designs of the "Universal Idea." The reason was reasonable, and will not occur again.—Yours, respectfully,  
 FREDERICK WILSON.  
 January 2, 1871.

"El Progreso Espiritista Revista Quincenal de Estudios Filosóficos sobre el Espiritismo," is the title of a magazine published at Saragossa. The whole number is occupied with one article.



## 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:—

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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."

A Christmas Oration—Physical and Vocal Manifestations of Spirits' Action—Kilburn Association for Investigating the Truthfulness of Spiritualism—The Philosophy of the Spirit-Circle—Emma Hardinge—THE MEDIUM for 1871—The Sunday Services—Mr. Herne's Seances—Spiritualism—The Liverpool Spiritualists—On what Subjects does Mrs. Hardinge Lecture?—The Spirit Messenger—A Visit to Mr. and Mrs. Guppy—A Year of Spiritualism, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JANUARY 6, 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, JANUARY 8, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge will speak on "Man, Social and Political."

KEIGLEY, 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.

BREADLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Hillingworth.

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

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

MONDAY, JANUARY 9, Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.

TUESDAY, JANUARY 10, 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.

KEIGLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, JANUARY 11, "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 5s.

Seance at Mr. Wallace's, 105, Islip Street, Kensal Town.

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

THURSDAY, JANUARY 12, Seance at 7, Corporation Row, Clerkenwell, 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.

are few and far between, and we scruple not to make it known that their more frequent occurrence would be exceedingly welcome. We appeal not for a selfish purpose, but for one of universal import—one in which we have, in the first place, set an example that ought to fire with generous emulation every breast in which the love of Spiritualism burns.

At the same time, we have much pleasure in expressing the grateful feelings which we entertain towards the great mass of Spiritualists, who have kindly taken hold of our little sheet, and have made it their own. We labour, not for a person or a clique, but for and with the great body of Spiritualists of every individual shade of opinion. We feel strong in thus enjoying the confidence of a movement of such power and dimensions as Spiritualism now assumes. If all did their duty as we measure it to them by our weekly labours, the cause might make much more rapid and substantial progress. We cannot conclude without referring to our relations with the spirit-world. We are not vain enough to assume that the spirits help us; but we know that we serve them. The MEDIUM is essentially a spiritual paper. It was projected by spirits, much against the inclinations of the mortal manipulator who had to carry out that project. It is filled weekly with the sayings and doings of spirits; and the first moments of the New Year were spent in receiving from those powers some encouragement for the twelve months just entered upon. We are assured that there will be no falling off, but rather that the year will end much more auspiciously than it has begun. To this result, then, we make the present demand upon our brother-workers to unite with us more eagerly in the great task before us. This can be done in many ways. Firstly, some may write for supplies of the MEDIUM, gratis, to distribute amongst inquirers and Spiritualists in remote parts, with the view of obtaining permanent readers; secondly, others may be able to take agencies for the MEDIUM and works on Spiritualism in their respective districts; thirdly, many persons might send us a list of names, and a halfpenny stamp for each, to which we would send a copy of the MEDIUM gratis; fourthly, many could send us 21s. 8d. for five MEDIUMS weekly during the year 1871; fifthly, societies and individuals might take 100 copies occasionally, at 6s. per 100, for circulation; and sixthly, others could afford to remit a sum of money, more or less, to keep all this good work afloat. These suggestions are not in any respect unreasonable, and they are adapted to the capacities of all, rich and poor. They are all practicable, for some people carry them out already, and why not others?

Our last number is nearly out of print, and we cannot supply any more at the reduced price for large quantities, but to those who may be too late in their application, we offer this number at 6s. per 100, or 1s. for twenty copies, if they are used strictly for gratuitous distribution. We have to thank numerous friends for giving circulation to our large edition of last week.

### REMARKS ON SPIRITUAL SCIENCE AND PHENOMENA.

We must not look to a natural-minded man for a knowledge of spiritual things—it only hears, sees, feels, and thinks on its own plane of being; and if you take such a mind into a higher realm of thought, the light is too bright for his vision, and the air is too rare for his ear, and he does not see or hear anything. Spiritual light to a natural mind is indeed darkness, and by darkness I mean spiritual ignorance. "The light shineth in darkness, and the darkness comprehended it not." "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired to see these things which you see, and have not seen them; and to hear those things which you hear, and have not heard them." These great and blessed privileges were reserved for the comparatively few of this generation. We can well afford to smile at and pity those who are puffed up with physical knowledge, and scorn and ridicule that which they do not understand.

A word to another class of persons, who say they would believe if they could but witness these manifestations themselves. We can and do believe in the existence of planets which we have not seen, and also in the transmutation of natural substances into their primitive elements by chemists without witnessing the experiments. We accept the testimony of truthful and honest men on these matters; and if we can believe in physical facts on the testimony of man, why not in spiritual facts on the authority of other equally honest and truthful men? It would be as reasonable for a blind man to say that he would not believe in an eclipse, nor even in the existence of the sun itself, unless he could see it. His seeing it would not alter the fact, neither would his testimony be received as evidence by persons standing in a similar attitude—hence the infidelity of the present age.

I have a name in full on my ceiling, not written by any mortal being, but by the spirit direct. How few will believe this; but it does not alter the fact. There it is, sized and varnished, and there it shall remain as long as I have possession of the house. The person or spirit (by name John Watt) who wrote it has been in spirit-life thirty-three years. Two persons, who are clairvoyants, saw him write it, though the room was dark at the time. The spirit said in an audible voice, "Some one requested me to put my name on the ceiling; I have done so," at the same time tapping the ceiling with the paper tube through which he speaks. The spot on which the name is written is eleven feet eight inches from where the medium was sitting, and no person in the room moved from their places when it was being done. John Watt has spoken to us in the audible voice nearly three years, as hundreds can

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 6, 1871.

### THE "MEDIUM."

With this number the MEDIUM enters upon the third stage of its existence—the second commenced with the twenty-seventh number, the new heading, and the cheap postage. Since that time the progress has been rapid and satisfactory, and we have only to experience a year or two of such development to be in a position to work without an increasing load of responsibility being added to our efforts from week to week. At present the MEDIUM is indebted to the proprietor a sum of not less than £100; and as it will take a long time for that amount to be repaid, even under the most favourable circumstances, there is no danger of the MEDIUM becoming a selfish speculation for some time to come. Only think of it, good, self-satisfied friends, who consider that you put yourselves in the front rank of martyrdom by taking a MEDIUM weekly, or twenty for a shilling at Christmas—just imagine how you would like to have spent £100 during the last nine months in giving British Spiritualists a weekly newspaper. But that is not all. There is the paper to get up week by week, and some of our clever folks would find it a severe duty to rake together the literary matter for a quadruple foolscap sheet even once a month. Yes, realise the fact, easy-going Spiritualists—the labour of filling the MEDIUM weekly is a contribution to Spiritualism of greater weight, even commercially speaking, than all the fragments which fall into the same basket from the tables of the British aristocracy. There are thousands of nominal Spiritualists in this country who are destroying their health and mental serenity in their intemperate efforts to spend their money, and the fact stated above ought to make their faces tingle with shame that more of their means is not devoted to the cause of human enlightenment. Instances of generous sympathy



testify. A medium is the connecting link in the chain of being between the two worlds, the natural and the spiritual, and in the sphere of the medium the inhabitants of both worlds can meet. In order to enable spirits to speak audibly, they have to manufacture an apparatus or lungs from the aura of the medium, at the same time using the medium's breath, although the medium may not be conscious of this unless she attempts to speak at the same time that the spirit is speaking. Then she finds her lips move, but there will be no sound, and the breath seems to catch. Thus the inhabitants of the two worlds are brought together, and can and do hold conversation for hours. If carried on aright, is not this the communion of saints? No doubt the aura of the medium for the audible voice is of a peculiar and rare quality, as we find but few mediums through whom spirits can speak independently of the medium's organism, either in this country or America.

T. EVERITT.

"MODERN AMERICAN SPIRITUALISM."

The *New York Times* thus speaks of Mrs. Hardinge's great work:—

"We shall have at no time in the future a more exhaustive sketch of the history of modern Spiritualism in the United States, the country of its birth, than Mrs. Emma Hardinge has supplied in the elegant and imposing volume of which we have a second edition now in hand. It is a circumstantial summary of the subject. She takes it up at the very beginning, and pursues the record faithfully to the end. Her book gives the full outline and the filling together. The trifling incidents, the circumstances that gradually increased the visible importance of the new revelation, the places with which the birth of the new belief are memorably associated, the long line of individuals connected with the progress of the Spiritual movement, are furnished with loving care on these broad and attractive pages, and altogether make up a company of features, actions, and persons into which those who desire a more intelligent acquaintance with the development and growth of modern Spiritualism will desire to be introduced.

"Mrs. Hardinge pens her narrative and extracts her evidences for presentation with the easy familiarity of one who is engaged on her own private journal, yet with that firmness of intellectual tone which becomes one who feels that he has a statement of world-wide importance to make. Her very dedication of her completed work has a high solemnity that instinctively awes one in the perusal. She acknowledges that this work is but a brief, fragmentary, and most imperfect record of the divine ministration, wise and mighty beings, beneficent and powerful spirits; in which confession she cannot but be heartily joined by those who go through this noble history of the work of such pure spirits in her company. We are not intending to recapitulate the contents of her rare volume, which is a perfect repository, an encyclopædia of facts illustrating her theme at every stage of its development. That is better conveyed in its advertisement, and nowhere so well as on the pages of the book itself. From her description of 'The First Spiritual Telegraph' to the 'Celebration of the Twentieth Anniversary of the Rochester Knockings,' she traverses ground which it was full time to go over again in retrospect and by record for the preservation of its momentous experience.

"This book sketches the scenes of the earliest public investigations of the phenomena; lets the eager reader into the story of Spiritualism as developed in New York City and State; takes up the thread and follows its course into the Eastern States; hesitates not at the nonsense, charlatany, delusions, and humbugs which false and designing persons sought to fasten to the great popular movement; follows out the course of the growth into the Middle and Western and Southern States, making her narrative racy with incidents, anecdotes, and verifications as she proceeds; pursues the subject as it begins to awaken popular interest in the Territories, in California, in Canada, Central and South America; and makes a most impressive picture of its active operation as a new power while the great civil war was raging from one end of the continent to the other. This is the outline of her task; but no one can get an adequate idea of its real character except from its careful perusal and serious reflection. This is precisely what we enjoin upon all our readers and friends, that they may be at no loss to know what has been done, when, how, and wherefore, to advance Spiritualism in two decades, from an infant-manifestation to a full-grown, accepted, and irresistible power everywhere, ready to confer blessings on all those who ask for the interposition of its offices."

DARK-SEANCE DIALOGUE.

The conversation one hears at the "dark seance" is sometimes amusing, sometimes interesting. Some evenings ago two sceptical gentlemen were seated together out of reach of the medium. Mr. A. soon made it clear to the rest of the circle that he thought there was a trick, and that it was his mission to detect it. Presently his neighbour, Mr. B., said to him, "Kindly keep your arm quiet, sir."

Mr. A. "I was trying to catch the paper trumpet: it struck me, and from your side too, sir. Ha, there again!"

Mr. B. "Now, let me entreat you to subdue the wild waving of your arm, and keep your hand especially out of my eye! if not, I shall be obliged to wave mine in self-defence, and then perhaps your nose may suffer. I want to know how the thing is done as well as you; but I have not charged you with doing it."

In the meantime, "John" having said something smart, we heard a corresponding smart tap given with the tube.

Mr. A. "Ha! there now, that came from your quarter!"

Mr. B. "Sir, I think you or I had better leave the table."

Peace was established by Mr. B. being invited to another seat; but only for a time, for Mr. A.'s suspicious mind took other flights, causing a premature breaking up of the seance.

Incidents of this sort, where sceptics suspect one another of confederacy, are amusing; but when they consent to be listeners, the circle generally hears from the spirit something that interests. For instance, this dialogue, which happened between a foreign gentleman and "John King":—

Q. "John, tell me, are you in purgatorium or hell?"

A. "Neither."

Q. "Where, then?"

A. "In this room."

The questioner was silent for a little, while "John" answered another; he then shifted ground, thus:—

Q. "What are you?—Satan?"

A. "Sin is Satan, and there is no other."

Q. "Are you in heaven?"

A. "If I were, I should not be here."

Again "John" addressed some one else, and again his questioner returned to the charge:—

Q. "You come not from purgatorium, nor from hell, nor from heaven—where then?"

A. "Spirits who come to earth are from the spheres about it. We return to earth from thence to work off our sins: this furthers our progress to heaven. When in heaven, we shall remain there."

Another evening the circle was occupied by "Bluff Harry." His jocose and gallant sayings did not please a gentleman present, who seemed to have serious views, and he interrupted him in some conversation by asking him if he could not say something which would be of use in our daily life. "Harry" paused a little, then said with great deliberation, and pausing between each sentence, "Yes; pray to God to forgive your sins. Do to others as you would wish them to do to you. Be loving and kind to all; if you can't, try—the very trying will do you good; and don't put it off—begin at once."

On Monday evening Mr. Herne again resumed his seances at 15, Southampton Row, and they will be continued weekly as hitherto.

THE SUNDAY SERVICES.

Notwithstanding the inclemency of the weather, a large and attentive audience met Mrs. Hardinge at the Cleveland Assembly Rooms on Sunday evening. The address was a most interesting one, as may be gathered from the report. The answers to questions were particularly brilliant, but we have had to abbreviate them considerably for want of space. Tickets are being prepared, where-with Spiritualists may invite their friends to these services; these tickets may be obtained at the close of the services, or at 15, Southampton Row.

A SOCIAL TEA MEETING will be held at the Temperance Hall, 7, Corporation Row, Clerkenwell, on Thursday evening, the 19th inst., in connection with the St. John's Association of Spiritualists; tea to be on the table at six o'clock. After tea the meeting will be addressed by several speakers, and it is anticipated that a very interesting evening will be spent. The tickets are ninepence each, and may be obtained at the hall on Thursday evening next; and also at Mr. Steele's, 36, Great Sutton Street, and at the Progressive Library, until the 16th inst. This society is the oldest in London, and has done a good work in Spiritualism, but we hear that its operations are greatly cramped for want of funds. Friends are therefore invited to aid the association, and at the same time benefit themselves, by taking tickets for this tea meeting.

THE "ZOUAVE JACOB," or "Jacob the Healer," is at home daily, at 38, Somerset Street, Orchard Street, W., from 2.30 to 6, and is glad to see any friends. Fees, for benefit that invalids may receive, are optional, as it is only from necessity, as a refugee, that he accepts any remuneration whatever. He is glad to attend any eances for the poor (or such as may be unable to get to him at his own rooms), after six in the evening, or on Sundays.

THE COLLEGE OF MEDIUMS continues to do its work quietly, on Wednesday evenings, at the Spiritual Institution, 15, Southampton Row. Some visitors have been operated upon who have not hitherto been susceptible to spirit-influence. Those who desire to be members during the next term of six weeks should make application at once, as the sittings are strictly limited. The fee for six weeks is 5s.

SPIRITUALISTS are subscribing for Mrs. Hardinge's "History of Spiritualism," and *Human Nature* for 1871, both for 15s.; see the prospectus on another page. There is an arrangement by which clubs may be supplied with copies and the payment be made by weekly instalments.

A PROGRESSIVE LIBRARY has been opened by Mr. R. H. Fryar, 72, Grosvenor Street, Southsea, Hants. The readers are inquirers into Spiritualism and Progressive subjects, and pay 1d. per week. Mr. Fryar has claimed the volume of *Human Nature* as offered in our article of December 9. The volume has accordingly been sent to him.

WILLIAM BROADBENT, late Secretary of the Spiritualists at Cowins, near Huddersfield, has passed on to the higher life. George Holroyd informs us that "he has united with us again, to the convincing of his relatives and friends." There shall be no more death.

T. C. SRETTON, of Nottingham, has also lately left the body. He was one of the oldest Spiritualists in this country, and took a prominent part in the furtherance of the movement.



## 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.]

December 30, 1870

### TIES-SIEN-TIE ON REINCARNATION.

Q. Will you give your opinion of certain questions on reincarnation given by Miss Anna Blackwell in the "Year-Book of Spiritualism"? They are as follows:—"If it be assumed, according to the general belief, that the soul is born into existence at the same time as its body, or that, previous to the birth of its body, it possesses only negative faculties, we have to propose the following questions:—1. Why do souls possess so great a diversity of attributes independently of the ideas acquired by education? 2. Whence comes the extra-normal aptitude displayed by many children, while still very young, for certain arts and sciences, while others remain in a state of inferiority or mediocrity all their life? 3. Whence do certain individuals derive the innate or intuitive ideas that are lacking in others?"—A. We entertain great respect for the talented author from whose writings these questions are extracted, but we hold it to be our duty to put them to the severest test of criticism, and if they fail we must look further afield. It is absurd to suppose that souls are formed with the body. We say the monad or innermost spiritual principle of man has ever existed, originally as part of the infinite power—God; secondly as an individualised entity—the Monad; and ultimately as an intellectual consciousness—Man. In the first stage it has no individual consciousness; in the second stage it is endowed with self-consciousness combined with negative attributes, which in the third stage ultimate into the sphere of activities, or, in other words, intellectual consciousness. The monad must have successive elemental incarnations, that it may become acquainted with the whole range of physical attributes before it can outwardly express its inward powers. [The first of Miss Blackwell's questions having been read a second time, the spirit remarked that the subsequent questions were mere repetitions of the first one, and proceeded to observe]:—"The aptitude exhibited by children in various ways, intellectual or mechanical, virtuous or vicious, &c., &c., is due to psychological conditions of the organisation itself. That important subject, the psychology of child-bearing, is as yet quite misunderstood; or, rather, mankind are in entire ignorance of it; and in the absence of a knowledge of this momentous subject, many fanciful theories have been propounded, of which the one under consideration is an example. No doubt a superficial view of the phenomena of life may be made to substantiate this reincarnation doctrine; but deeper investigation, founded on scientific facts, must dispel it from every thinking mind. The brain is for the expression of thought, and also for the conducting of thought from the external world to the interior of the man. If during gestation certain portions of the brain have been acted on by specific mental influences, those portions will exhibit much more power than the other parts, and of a kind co-ordinate with the peculiar influence that has produced it. The organisation of the mother during pregnancy is very susceptible to influences, and any action excited in her mind is transmitted to the child. If the constructive faculties are thus exercised, the child may be a great artist, architect, or engineer. If moral influences have operated, then the child will be able to maintain its virtue and moral dignity amidst the worst elements of civilised society. Yet we do not deny that surroundings have their effect on character; but when favourable circumstances occur, these innate attributes will be sure to maintain their ascendancy. The grand rule for improving the race is to watch and guard the mother scientifically in accordance with the laws of nature, influencing her with such normal and elevating tendencies as may be within reach. What we say is self-evident, and has been corroborated by thousands of earth's investigators. We do not see that reincarnation is essential to progress. A man carries his earthly character into spirit-life with him, which is more favourable for progress than the one he has just left. He has no need to return to physical life, for in the spirit-realm, above the storms and passions of the flesh, he can come into more immediate contact with the wise and the good. Birth and death result from the operation of certain laws and principles of which reincarnation would be a violation.

Q. If this doctrine of reincarnation be so unwarrantable, how was it originated?—A. In ancient times many of earth's wisest sons speculated on the soul's origin and destiny. Pre-existence and the incarnation of the spirit being once mooted by a superior mind, hundreds of eager followers without understanding or ability took up the theme, and rendered it in a very different light from that of the originator. These minds, in the spirit-world, when they find a suitable channel of communication, industriously give their views to mankind. It all tends to promote discussion, by which truth, the saviour of mankind, is eliminated. Some persons have a distinct memory of a former state of existence. Q. Does not that imply reincarnation?—A. Memory is of a dual nature—the external and the spiritual. Sometimes when the spirit is absent, as in sleep, the two memories become blended, and the occurrences of spirit-life are transmitted to the physical consciousness. Thus we may have impressions of hundreds of years ago, from coming in contact with ancient personages in spirit-life.

### A LAWYER'S EXPERIENCE.

The medium stood up and spoke in an ostentatious, forcible way. He coughed, and said, "As a spirit I claim the privilege of saying a few words. I must say that I am destitute of spiritual knowledge, which I find is a very general predicament amongst those who enter the spirit-world. The new life suits me, but there is an utter absence of everything we have been taught to believe or expect. It makes me feel that in these matters of spiritual life all men are liars, and that the people are being humbugged, and that it is kept up to fill lazy people's pockets, called ministers. I am well contented where I am, and if I never get to heaven I shall not be in a hurry to move. One of my wishes is to get a knowledge of man's future life and spiritual destiny. Law and

logic are the two worst things that men labour under. All are suited here and dropped into their proper places. The next world picks you up where this one leaves you. It is merely a change of carriages on the railway of existence, and the telegraph of progress runs along the side. The country where I am is the most beautiful imaginable—it could not be improved. I left my world in May last, and found a multitude on this side to welcome me. I lived in Addington Square, Cumberwell, and my name was William James Lay, a solicitor." It was asked if he was very superior in development which put him into such a fine place. A spirit explained that a higher state of spiritual growth would reveal to him the true character of his position, and give him a desire for something better. It was the self-sufficient ideas of a child in material spiritual.

DR. J. B. FERGUSON.

"I come just to give a few words of greeting to those English friends who knew me previous to my translation. I am still with them in their work, and engaged in unravelling the mysteries beyond the tomb, gathering the facts and laying the foundations of the true spiritual philosophy. I have looked with regret at the workers in this country, as I have seen little tempests arise here and there which are creditable to Spiritualists and Spiritualism. We are all working for one end—the elevation of the human race, the improvement of future generations. Oh! let us bury all these differences of opinion—these feelings of pride and individual ascendancy. Let us stamp out that desire to be all "top sawyers," for calm reflection tells us that there must be workers below to pull the saw through the log. You have one in your midst who is well able to minister to your spiritual wants, at the present time. Rally round this powerful helper, and show the outside world how Spiritualists love one another.—We are Dr. Ferguson."

The control was characteristic of the style of Dr. Ferguson, who came to this country some years ago with the Daytons. He alluded to the presence of Mrs. Emma Hardinge in this country.

The seance concluded with a description, by the "Strolling Player," of a lecture hall in the spirit-world, which the spirit of the medium had visited that day while entranced.

### ANOTHER FIRESIDE SEANCE.

On Tuesday, the 20th, Mr. Weeks took the tube in his hand and mentally requested the spirits to take it out; we were not aware that he had taken up the tube until he apprised us of what had taken place. Mr. Whitty then took up the tube to see if the spirits could take it from him, and as it was in the dark no one knew of this. The spirits did not take the tube, but began to rap on the table. We could not tell what to make of this till it was suggested that they wanted to spell out something, when immediately were given three loud raps, "Yes;" they then spelled out, "Put the tube on the table." Mr. Whitty exclaimed, "That is astonishing, for I have had the tube in my hand for some minutes, thinking they would take it out." This proved to him that the spirits knew well enough what was going on, although it was in the dark. A spirit stood behind Mr. Adeock's chair, and put its fingers through his hair, bringing them from the back of his head and pushing the hair right over his forehead. The bell was taken up by spirit-hands and rung; the paper was then taken up and shaken in our faces; a light was brought in, and direct spirit-writing was found on it—"We are working for you.—James."

Thursday evening, the 22nd, six of us had a sitting. We commenced to sing "Jesus, lover of my soul," and I was immediately pressed on my right shoulder. I said, "Do you like that hymn?" and instantly a voice spoke through the tube, "Yes." "Oh," I said, "I wonder what spirit-friend it was that said 'Yes!'" and again the voice came most distinctly, "Bonnick." Oh, how my soul rejoiced for constant proof of our heavenly Father's love to us, given through our dear spirit-friends, that those who are gone before still live, and still love, and feel concerned for us and our happiness, as much, if not more than when they were with us on earth. O, my brothers, it seems almost too much to believe such things as are here stated, but I can say it is all true, gloriously true. I can say also with one of old, "We speak that we do know, and testify of that which we have seen, for our hands have handled the words of life." Now I say, if spirit-friends speaking unto us with a loud, distinct, and clear voice, so that all in the room can hear—I say, if these are not "words of life," then let some one inform me what are. Well might the angel say to those women that came to the grave of Jesus, "He is not here; He is risen; why seek ye the living among the dead?" Oh no! our friends are not dead, but live; in every sense of the word they live, and become our guardian angels. "Are they not all ministering spirits sent forth to minister unto those who are heirs of salvation?"—or deliverance, for the whole creation shall be delivered from the bondage of corruption, or, more strictly speaking, from this low state of development to higher states of glory and blessedness.

C. P. B. ALSOP.

2, Great Turnstile, Holborn, December 24, 1870.

### OBJECTS MOVED BY SPIRITS.

For the encouragement of those anxious to investigate the phenomena of Spiritualism, I forward you a slight sketch of my own experience. Nearly two years ago I first became an inquirer, and soon after a confirmed Spiritualist. The whole of my family were violently opposed to everything in connection with the matter, and it was only by great persuasion that I induced them at last (and then against their will) to sit occasionally with me. The result was that in a very short time three of my daughters and my wife became physical mediums, and for the last six months we have sat regularly, and have got many interesting and instructive messages by means of the alphabet.

Last Monday (December 26), we had a short seance in the afternoon, at which the table was raised many times two feet from the ground, and also beat perfect time to various pieces of music played at the request of the spirits. They promised us that we should feel the spirit-hands if we would have a dark seance later in the day. We accordingly sat at about eleven o'clock, in the dark, and after some violent levitations we were each of us touched many times on the hands, face, and various parts of



our persons by different spirit-hands. We instantly recognised the touch of dear friends who had gone to the spirit-home, each hand retaining its individuality of touch as in life. The touches were of peculiar delicacy and softness, but as palpable as a human hand, and the motion very caressing. At our request, the rings were taken from the fingers of seven of us, the bows taken from the hair of every lady, and the neckties from the gentlemen. The brooches, ear-rings, and watches were all taken away, and a watch taken from the pocket of my son put inside the stays of one of my daughters and her dress fastened up again. My eldest daughter put her wedding-ring on the little finger of her right hand, when it was taken off and restored to the proper finger. On striking a light we found the jewellery arranged all together, and the waistband, neckties, bows, &c., all folded and laid in order. On again extinguishing the light, the table, without a single hand being laid on it, raised itself gently, completely over our heads and out of the circle, being deposited in another part of the room, and the circle left entire. All this occurred without the aid of any medium except those of my own family. I send this account as showing what may be obtained in a short time by those who are earnest and persevering in the search for truth. I shall be glad at any time to receive any strangers who are seriously desirous of investigating for themselves, and will arrange for their admission to seances held at my house.—By inserting this you will oblige yours, &c.,

J. STOKES.  
29, Kingsdown Road, Upper Holloway,  
December 29, 1870.

THE "CHRISTIAN WORSHIPPERS."

To the Editor of the Medium and Daybreak.

SIR.—Being a reader of your journal, I noticed last week a short account of the "Christian Worshippers," and I being sometimes amongst them, as well as other Spiritualists, can contradict the idea of their "groping in the dark." I have heard it stated in the Hall, Grosvenor Street, more than once, that we ought to cultivate the highest order of spirits. Now this is what the "Christian Worshippers" do; and they hold converse with spirits of the highest circle in heaven. Spirits of such order speak through their mediums; others of their mediums are gifted with the discerning of these good spirits. They hold meetings twice a week. I have seen the sick and lame made well by the laying on of hands while in a vision state. They take God's Book for their guide, the Holy Ghost for their comforter, and their meetings are doing good.—By giving this a corner in your MEDIUM you will oblige yours truly,  
A SPIRITUALIST.

Manchester, December 30, 1870.

[We have no desire to cast odium on any class of men, particularly such as are doing the good which the society referred to above seems to be accomplishing; at the same time we are justly jealous of any eccentricities that may be introduced into Spiritualism. Spiritualists are those who base their opinions and actions on actual knowledge, and not upon mere fancy—hence the experience of all classes of investigators is of great use. It was on this account that a writer in this paper desired to know what were the means used by the "Christian Worshippers," as he also inclined to the name they had adopted. We are, however, at a loss to know why this society has "God's Book" any more than the great bulk of their brother Spiritualists, and we must observe that the Bible guides people in all sorts of opposite directions in accordance with the amount of mental liberty and enlightenment which is brought to bear on the subject. Witness the great number of contradictory sects who all derive their teachings from the Bible. We would also like to know what our correspondent means by "the Holy Ghost." For any term, or book, or fact, to be of value, must be properly defined and thoroughly understood. We are anxious to secure unity amongst Spiritualists by adopting the injunction of old—"Come, now, and let us reason together."—Ed. M.]

SOIREE AND PRESENTATION AT RHODES, NEAR MANCHESTER.

On Monday, December 26, one of the most agreeable and pleasant gatherings of Spiritualists and their friends was held at Rhodes, near Manchester. The meeting was partly of a private character, consisting of mutual friends, who had met together to enjoy a social cup of tea, and to present Miss Barlow, medium, of Rhodes, with an elegant purse containing four sovereigns, as a token of their esteem and respect for her who had been the means, under God, of spreading a knowledge of Spiritualism in this quiet Lancashire village, and who had given such an impetus to the spread of the new yet world-old truths. After tea, Mr. Fitton, of Manchester, took the chair, and having performed the pleasing duty assigned to him in an agreeable speech, Miss Barlow suitably returned thanks. The meeting was then addressed by Messrs. Joseph Jackson and William Johnson, of Hyde, mediums, whose inspirational addresses were of a most eloquent and highly interesting character, and on a variety of subjects suited to the elevation of their hearers and the promulgation of the high and precious truths of Spiritualism. Mrs. Hume, medium, Manchester, spoke on the evils arising from vaccination, and very clearly explained that the evil did not end with the introduction of the poisonous matter into the body, but also imparted a portion of the mental and emotional conditions of the offspring from whom the matter is taken. Mr. Willert, who was formerly a Primitive Methodist, spoke of the benefits which he had derived from his connection with Spiritualism, which had improved him as a man in every sense, and having early in the course of his investigations been fully satisfied of the truth of the phenomena of Spiritualism, he was quite certain that with him there would be no turning back, but he must go forward until the good time should come when he should be called upon to take his place in the "realms of the blest." The meeting was thrown open for conversation or questions. In course of conversation, Mr. Hume suggested that it would be profitable if such meetings could be held once in three months in various parts of the district, as it might be the means of uniting Spiritualists and spreading the truth. With this suggestion the meeting agreed, and no doubt it will be carried into effect. Votes of thanks were given to the mediums, and the meeting concluded with singing and prayer.

We cannot conclude this report without noticing the difficulties which Spiritualists have had to encounter. That portion of them who were

anxious to confine the truths of Spiritualism within the limits of some narrow creed or sect, have left, and their organisation is very unsatisfactory, whilst the progressive friends are going on much better; their meetings are very well attended, and circles are being held in many parts of the town. Sunday services are held in Grosvenor Street Temperance Hall, where our friends Jackson and Johnson usually are the means, under spirit-guidance, of enlightening these shrewd Lancastrians on social and spiritual subjects, so that ere long we may expect to see Manchester taking as high a stand relative to Spiritualism as it now holds in the political world.

HUDDERSFIELD.

It is impossible to give a truthful idea of the state of Spiritualism in 1870 in this once very active town in the cause, or the number of believers in the philosophy of spirit-communion. Many of the formerly-active movers and leaders have transplanted themselves to other neighbourhoods and to other climes. The public meetings and tea-parties which were regularly held here, for a time at least, ceased. 1870 has seen no public lecture in any of the public halls. Circles are still being formed in almost all thoughtful neighbourhoods and amongst thoughtful people, and the undercurrent and true growth of the philosophy can be gathered from every platform and every pulpit where the largest numbers are assembled together. Though the preachers of the self-styled Christian denominations have been, and still are, the greatest opponents of his religion and of spirit-communion, the sermons of all those who can regularly "draw a good congregation" are fuller and richer of thought, and happier with the light which Spiritualists and Spiritualism have shed upon the present generation.

The greatest difficulty seems to be the scarcity of good reliable mediums. The developing circles of old require too much thought, too much time, and too much labour for the results which have hitherto been realised from them, though the "higher law" cannot be reached without such means.

The number of believers in this neighbourhood, from all I have seen and heard, I should think would be about 1000; of thinkers and well-wishers, many times that number. We have now no public mediums, and no private medium of more than ordinary development, and not one physical or test-medium known to us.

During the year we have gone over to Bradford and Halifax to hear our great advocate, J. M. Peebles, and to hear and see the wonderful healing powers of Dr. Newton, as also to hear the musical talents of Mr. Shepard. Though we were once forward in inviting good mediums amongst us, we have not been able to do anything this time, and what our future may be, God and his angel-world only know. Whatever may or may not come, this we can truly say—our experience is that the highest happiness and progress of man seem to be closely connected with the knowledge and practice of the Spiritualism of the nineteenth and all past centuries.

THOMAS ETCHELLS.

SPIRITUALISM IN KILBURN.—The movement in this suburb is ably sustained by the *Kilburn Times*, which for several weeks has given long articles from the pen of C. W. Pearce, descriptive of seances with Mrs. Everitt. On Sunday evening a service was held in the Carlton Hall, at which J. J. Morse gave an address in the trance. The audience was small, but we understand the effort will be continued. On Monday evening, at 8.30, J. Burns will deliver a lecture in the same hall. Our Kilburn friends are sparing no pains to set the people a thinking, nor are they disappointed with the results.

The Spiritualists in Halifax and around are getting on very well. I have visited the Lyceum at Rose Mount, and their ways are very pleasing. The children are very anxious to go, and their obedience is very gratifying. We want a better room in Halifax. We are poor in riches, but rich in spirit. I believe if we had been orthodox we should have got a hall long ago. Please send me three dozen *Spiritual Lyre*, 6d., and one dozen at 1s.—ABRAHAM MILNES.

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