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MAN AND HIS RELATIONS, SOCIAL AND POLITICAL.

A LECTURE BY MRS. EMMA HARDINGE, IN THE CLEVELAND ASSEMBLY ROOMS, JANUARY 8, 1871.

Our subject this night will be a continuation of the theme, "Man, the Microcosm," and we propose to consider that phase of the subject which is embraced in man's political, national, and social relations with his fellow-man.

Last Sabbath we spoke to you of Man, the Microcosm, as a unit; but man is not only a unit—he is a part of a vast and most incalculable sum, every one unit of which is of as much importance as the other; and in this vast moving mass of humanity our question must be, What relation does the unit sustain to the mass?

For the present, I take the affirmative of the position that all is right and just. We stand as a unit, whose power, as we surmised up last Sabbath, is almost boundless; but what can we do alone? Place any one of us, endowed with all the highest faculties that can be summed up in the word "microcosm," in the midst of a forest or desert, apart from the busy hum of man, with the knowledge that civilisation has taught us, stimulating us to all those wants and desires which imply civilisation. We must first be compelled to become builders. How many items of knowledge are included in the possibilities that shall erect our dwelling! The wigwam of the savage, the twisted bough or cave of the troglodyte, will not suffice; we demand a commodious dwelling, with chambers and diversities of uses, and for this purpose we must be builders and carpenters. We must comprehend the nature of metals, and fashion from the raw material the different hardness and temper of the iron, and the steel, and the copper, and the brass. We must then combine the sea-sand and the flint that fashion glass. We must then paint and adorn our walls, array the various articles of use that are contained in the dwellings of the poorest; and for this purpose we must be weavers and spinners; we must work in porcelain, and wood, and metal; we must weave and spin in different degrees of fineness and coarseness; we must comprehend all the nature of different manufactures—shear the sheep and gather the flax and cotton. But before we can weave our fabrics we must fashion various kinds of machinery; all the industrial palaces of art and manufacture which stud our cities—all our wheels, and cranks, and cylinders—all the powers of the water, and the air, and the fire—all the efforts of the miner, and of the agriculturist, and the labourer, must be brought into play;—and where stands the microcosm, man? Back, back to thy kind, proud sovereign man! back to thy fellow, and clasp hands in kindness and gratitude with the poor labourer, the humble toiler, and extend thy blessing upon the unknown thousands and millions that have ministered to thee! Thou canst not stand alone. Marvellously fashioned as thou art—standing beneath the sun, grander than him, mightier, more wonderful than him, the creature that can read him as a blazing book—thou dost stand as weaker than the engineering mole, than the spinning spider, than the hunting buffalo, than the building bird, than the geometrical ant or the mathematical bee. Back to thy kind, and learn dependence and interdependence one with the other! Let us commence with the humblest; let us look upon the lowest and that which we call the most degraded specimen of humanity, the helpless creature that begs his bread from door to door. Gaze upon him in his rags and wretchedness. He has no place in the body politic. Some of us who have considered this vexed question that falls so glibly from the lips of legislators—the pauperism of Great Britain—do know that this night there are from 50,000 to 100,000 who wander the streets, and the lanes, and the alleys of this great Babylon, this rich city of civilisation, homeless; it does not matter from what cause—it is enough that they are there. Let us see if we can afford to blot them all out of existence.

As they sit in their rags and wretchedness, one passes them by, looks upon the face of the beggar, speculates upon all the stories of imposture that he has heard, and passes on. Well, he is nothing to the stranger. Is he not? That stranger goes on his way, and the beggar will never meet him more; but that man, as he passes, has been weighed in God's balances. The Almighty that gave him the sense of sight and the nature of that reason by which we are judging, has told the rich man that a beggar should not be there—that in the providence of the great good God, in the rich, full world, there should be none begging his bread; and that stranger has failed in his duty. The beggar will never meet him more, but the angels of God will. There is a sin of omission there, and in God's balances, when the man is weighed, the act of coldness and inhumanity shall turn the scale, though it be but the one act. Another passes that helpless, insignificant, impotent beggar, and as he

looks upon him his heart is melted, and the kindly sympathies of his nature are stirred, and he becomes a Samaritan, and bestows either the widow's mite, or the benefaction which in some fashion or other engraves itself in an act of light upon his Doomsday book. The stranger passes on; they will never meet more, but when the account is made up, the kindly act of him that paused on his way to relieve the necessities of another will be found there, a star of beauty, which, like a lamp in the midst of a very thick darkness, will serve to illuminate the whole mass. And another passes by the impotent, suffering beggar, and as he looks upon the wan and wasted features, remembers it is a very hard trade, supposing it is imposture. Oh, how hard and cruel to pass from door to door, welcomed by none, homeless, friendless, hopeless, exposed to the biting wind of winter and the burning heat of summer—to have no aim, no hope, but to beg the paltry subsistence of the day, and at last to die the death of an unknown and loathsome animal, for whom none cares, none laments! That is a very hard trade, the stranger thinks; thoughts of reform arise in his mind—the possibilities of social and national institutions for the bettering of the condition of the poor, societies for emigration, almshouses, hospitals, infirmaries, and beneficent societies arise in his mind, and the fair visions of all the germ-seeds of those blessed institutions that we call by the tender name of philanthropic. It matters not where they are found, they have every one arisen from these same germinal seeds, whose first appearance, from the latent to the external, becomes manifest as the eye of philanthropy looks on the face of the beggar. Why, the beggar is more important than we deemed him; he has made his mark upon three of his species, and if there were three thousand passing him, or ten thousand times that number, they shall all and each share the same destiny, and all and each be more or less responsible for the existence of the beggar.

Pass on a little higher. We have seen the worth of those thews and sinews of society that we call the mechanics, the operatives, the labouring classes,—we have seen how much they do for us as they pass on their heavy, toilsome way; they have been building for us and spinning for us, they have been printing for us and working in metal for us, they have fashioned our garments and our houses, they have dug the ground and procured our luxuries, they have spread our table, they have crossed the seas for us; they have imported our spices, our coffee, our tea; our treasures from the East, our pearls and our diamonds, are all brought by these hard-handed men. We have never labelled them—we keep no catalogue of all their various uses; but we cannot spare one of them.

Let us advance a little higher. We see the merchant, with all his greed of gain, and all his stores of wealth, and all the vast array of uses that are performed by others, and all for him. Are they performed for him alone? Where are our great bridges and our mighty railways—where are the vast tunnels that pierce the heart of the giant mountain—where the roads that are cut and the great cities that are built—where are the fleets that are sent to the mighty deep? They are all the result of massive capital, all the result of that vast wealth that is concentrated in the hands of the one—the one that becomes the steward, that distributes the various uses of mechanic, and operative, and soldier, and sailor, and all the commercial uses by which our great undertakings are carried forward. All these industrial armies that minister to our uses are at last generalised by the great and potential commander, Money; and until he is distributed by our commissariat none of these great undertakings are put in operation.

Let us ascend another step in the scale. We gaze with contempt, perhaps something of pity, upon the fair, the useless butterflies that flit through our city streets in the form of male and female luxury—in the form of those non-producers who seem to give back nothing again to the body politic that toils, and spins, and ministers to their luxury. We ask wherefore they are. We follow them to their luxurious homes, and we behold the work of the artist upon their walls, we perceive the wealth of the miners sparkling on their fingers; we recognise all the efforts of the spinner, of the labourer, and the silk weaver, and the merchant, glistening upon their gaudy forms; we realise that all the luxuries procured from the distant parts of the world are spread upon their table. If they are nothing in themselves, they are a vast deal to the useful working bees of the hive.

Pass on one step higher, and ask, What relation does the statesman, the prince—does he who stands as a mere figure-head around which the entire of the nation clusters, bear to the great body politic? Behold his ante-chamber, thronged with the poet, and the painter, and the writer, and the placeman, and the various dignitaries and subordinates, each one of whom solicits at his hand all the means by which the various uses of life are carried forward—from whom proceed, as from a centre,

all the various orders which are distributed throughout the body politic.

Thus far do I plead for the Divine Providence which has placed each one, from the highest to the lowest, as a note of music in the grand organ whose totality makes up the diapason of creation.

If this be so, why then do we murmur? Why do we complain of Providence? Why do we utter prayers and supplications for help? Wherefore is the falling tear and the heaving sigh? Why are there broken hearts? Why are there starving lips at all? If this earth is so very full of blessings—if each one is in his place, and God has assigned to all and each some use which makes every creature necessary to and dependent upon the other—wherefore do we murmur at all? Because, we answer, that whilst God has endowed every living creature with some different faculty, he has entrusted the destiny of every living creature one to the other—because in the use which man makes of this large liberty there is an absence of that grandest and all-divine attribute, justice; and because the very high are too high, the very low too low; and because the demon of selfishness prevails, instead of a higher law of love by which God has distributed the earth and the fulness thereof to his creatures, but which the strong hand of man has wrested for his own use, depriving the lower of the meed which the divine institutions of variety have ordained for them. I have shown you that in the panorama of God's creation our infinite energies, and our capacities are all given us in their infinite variety to create the necessity for motion, to create the necessity for law and order, to create the necessity which renders us all and each dependent upon the other; but in the administration of the power which God has entrusted to man, selfishness rules, and not justice. Therefore it is that I go back over my foot-prints and ask, What is the relation of these various microcosms or isolated masses towards those whom they serve?

I have shown you how necessary the beggar is to the man of the cold heart, and the kind heart, and the reformer—I have shown you that he performs his uses; but what for the beggar himself—what for those who this night wander homeless through our city streets? Why should there be hungry mouths? why should there be homeless heads? Only because those that look upon them do not remember the mutual dependence of man upon man—do not remember the justice which every man that is strong owes to every man that is weak. Like the ancient German student, we have made a monster that is throttling and destroying us—Pauperism. We know not what to do with it, and so we excuse ourselves in our churches by saying the poor must be always with us; we excuse ourselves in our national systems by complaining that these paupers will not work, and that they are ignorant, and drunken, and idle, and useless; but wherefore, oh! wherefore have we ever created them?

Again, even amongst the mechanics and the operatives whom we so laud as the thews and sinews of life. Some of you, like your speaker, have perhaps been amongst them, and have seen how they labour, how they toil, more like beasts of the field than men. Go into the factories and see the young children who are compelled for the family subsistence to work and labour. Go into the home of the poor man, sighing with toil, degraded by ignorance, unable to spare anyone from the little household circle from excessive labour, and oftentimes compelled to commit crime for the sake of obtaining a shelter at all. They are not all so, but there should be none.

Then consider the position of the merchant. Whilst we laud the uses of capital, we ask, Why should he dwell in palaces of splendour, whilst those who procure that palace labour like beasts of the field? Every great capitalist lives off the thews, sinews, blood, toil, and sweat of his labourers. We say this with all respect, we say it with all kindness, but it is to the exaggeration of these systems that we speak—it is to the excessive selfishness that prevails in all ranks, and the manifest injustice that has distorted the beautiful system that God has impressed upon humanity and wrested it for the purposes of selfishness.

For the lady and the gentleman who, as the non-producers of life, are only useful as the means of circulating wealth for the administration of their own luxuries, we have nothing to offer but excessive pity. We realise that all who are deprived of the dignity of labour, of the motives for toil, who are compelled to kill time, and to seek amusement for the purpose of getting rid of the long hours that should be employed in useful occupations, are far more to be pitied than censured.

As far as regards our relation to the governmental head of the nation, we all acknowledge that a central point is absolutely necessary, but we also realise that every government is instituted for the benefit of the governed, and derives its rights and prerogatives from them. God help those who, being entrusted with the destinies of a nation, forget the very lowest and the most suffering. God help those who make laws only for the protection of property and never for its distribution—who simply stand in office to protect the strong, and not to help the weak.

I call upon you—a small, very small handful of thinkers, first to take notice that variety, order, and degree is the ordinance of this mysterious, wise, omnipotent, and infinite Creator of ours—that he has blessed us all with variety of intellect, variety of endowments, variety of gifts, and made these absolutely necessary the one to the other. I call upon you to notice that each one in his place is of the utmost importance, and cannot be blotted out. I call upon you to notice the dignity of manhood, and to remember that in the wise judgments of the hereafter, far as mortal eyes have been permitted to catch glimpses of it, sins of omission are visited upon men just as surely as sins of commission. I call upon you to observe that all the evils, and sufferings, and wrongs, and sorrows that oppress us are on the human side, and proceed from the selfishness and injustice of man alone. You and I as individuals cannot redress this system, yet our relation to the nation is mighty and influential. It was said that in the life of that great and wondrous man of destiny, Napoleon Bonaparte, from time to time a strange and unknown being flitted before his eyes—the little red man—reading him eventful lessons, and warning him in the hour of his greatest triumph that crowns and sceptres would disappear from his hand. "How shall this be?" cried the man of fate. "By the instrumentality of your little bird," answered the red man, as he pointed to a little bird flying in and out amongst the people hither and thither. "Tell me," cried the Emperor, "the name of the all-potential creature that is to work my destruction." "Public opinion," was the answer. You are each one of you a feather in the bird's wing—you are a portion of public opinion. When you think justly and rightly, you are a centre of power,

and public opinion is beneath your feet—you tread upon it, and the impression will never be lost. It is for this that I ask you to think justly and rightly. You are strong now in your national and political life, and you scarcely realise that a day of weakness can ever come for you; but the little bird is abroad, and above it all is the Creator of that little bird, the Being that has fashioned those helpless creatures that are subject to the strong; and in this country be sure that the relations which we sustain to each other as ordained by God must some day obtain. I speak not with the voice of the demagogue this night, but I plead that there shall be none so high as not to remember his relations to the very lowest—none so low as not to realise that the very highest are God's ministers, endowed with power especially for his behoof and benefit.

These are the relations, social, national, and political, which Man, the Microcosm, sustains to his fellow-men.

QUESTIONS AND ANSWERS.

Q. What would you recommend to be adopted as the best means for obtaining individual reform under the present teaching of Spiritualism?

A. The best method is to study one's own nature first—to realise the value, use, and blessing which God has conferred upon him as an individual; then take the second lesson, the duty which that individual man owes to every other individual man. When each one has pursued this course of study, the entire secret of reform is discovered.

Q. Why was it necessary for Infinite Wisdom and Power to allow evil to be introduced into any system of things? Could not such nature have been bestowed upon individuals as would have rendered evil impossible?—A. This question necessitates a comparison between one state and another, which is best illustrated by our physical universe; for through all the former conditions of physical existence we find that the Divine system has ordained that it is through progress, through an infinite and unbounded series of progressions, that the march of life is carried forward. In the conditions which we have this night been discussing, we find that the evil propensities of humanity are a perpetual incentive to the higher propensities of humanity—a perpetual incentive to push us forward in the direction of reform. Unquestionably God has made us a microcosm of passions as well as of forces. We must not murmur at their existence so long as they bring us into the comprehension that our part is to fight them, subdue them, trample them underfoot, and ultimately work out God's purposes through the instrumentality of our victory over evil.

Q. Spiritualism as a system, what is its object and aim?—A. There is in every living creature an aspiration for a beyond, which we call the yearning for immortality; a desire to know the First Great Cause, which we call the worship of God; a longing to rise above the darker parts of our nature into the brightest, which we call the struggle between good and evil. These three attributes of our being constitute religion. Sectarian beliefs have failed to teach us thoroughly on these points; but Spiritualism explains them, because—first, it assures us of our immortality; next, it teaches us our spiritual existence, which comprehends the nature of God the spirit; and next, it brings us face to face with the result of our acts and deeds hereafter, from which we learn there is no escape for any act which we call wrong, or that which inflicts wrong on our fellow-man. That is, very briefly, an exposition of what is the use of Spiritualism as a system.

Q. If eternal punishment is only a speculation, is it not reasonable to suppose that poverty is, in many instances, rightly inflicted upon man?—A. We believe that hereafter, as here, life is progress, and therefore we cannot entertain the idea of eternal punishment. We know of no punishment hereafter—nothing but reform. Our systems of punishment here are vengeances. What reform is there in the treadmill? what reform in the degrading, loathsome system of jails and penitentiaries? And is poverty inflicted simply for punishment? Oh, shame on those who dare to place upon the brow of the poor man so cruel, a monstrous an insinuation! Necessity for labour is a divine institution, impressed by the Almighty himself upon humanity for the sake of arranging a grand and glorious system of life, wherein creatures from the lowest conditions of ignorance shall ascend through all the gradations of progress here and hereafter. When we trace the origin of poverty, we find that it is an imposition that has grown out of the corruption of national systems—that has crowded the wealth into the hands of the rich to the exclusion of the poor. Poverty is a very great misfortune, but no crime.

A LETTER FROM MRS. HARDINGE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—You have been so good as to lay before me an anonymous, or, rather, unsigned communication, in which the author politely requests to know whether he shall or shall not deem my address delivered at the Cavendish Rooms on Sunday evening, December 25, "ranting," "as many readers must deem it," and whether I am prepared to explain a certain line in the report of that address, or submit to be shown up to the Astronomical Society, and, I presume, suffer the penalties of eternal ruin and disgrace which the condemnation of that high authoritative body would inevitably inflict upon me. Now, without the least fear of any censure that any learned body could cast upon me, or the least expectation that any learned body in England would ever condescend to glance over the pages of the little Spiritualist sheet, entitled the MEDIUM, I beg to offer for the benefit of those who will thus condescend, an explanation which the existing state of the report renders necessary. In the first place, I beg to absolve the reporter from the erroneous charges of mistake which I and many other extemporaneous speakers have been compelled to bring against many other reporters. The reports of my lectures as delivered in London for the last few weeks are the best I have ever seen, and carry the art of reporting extemporaneous addresses farther than I have before experienced in some fifteen years of public life; but still there are mistakes, and some of a grave character, besides which there are omissions of certain material parts, as may be proved by observing that an address which occupied an hour in delivery is crowded into a space which does not

all the various orders which are distributed throughout the body politic. Thus far do I plead for the Divine Providence which has placed each one, from the highest to the lowest, as a note of music in the grand organ whose totality makes up the diapason of creation.

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Q. Spiritualism as a system, what is its object and aim?—A. There is in every living creature an aspiration for a beyond, which we call the yearning for immortality; a desire to know the First Great Cause, which we call the worship of God; a longing to rise above the darker parts of our nature into the brightest, which we call the struggle between good and evil. These three attributes of our being constitute religion. Sectarian beliefs have failed to teach as thoroughly on these points; but Spiritualism explains them, because—first, it assures us of our immortality; next, it teaches us our spiritual existence, which comprehends the nature of God the spirit; and next, it brings us face to face with the result of our acts and deeds hereafter, from which we learn there is no escape for any act which we call wrong, or that which inflicts wrong on our fellow-man. That is, very briefly, an exposition of what is the use of Spiritualism as a system.

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A LETTER FROM MRS. HARDINGE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—You have been so good as to lay before me as anonymous, or, rather, unsigned communication, in which the author politely requests to know whether he shall or shall not deem my address delivered at the Cavendish Rooms on Sunday evening, December 25, "raining," "as many readers must deem it," and whether I am prepared to explain a certain line in the report of that address, or submit to be shown up to the Astronomical Society, and, I presume, suffer the penalties of eternal ruin and disgrace which the condemnation of that high authoritative body would inevitably inflict upon me. Now, without the least fear of any censure that any learned body could cast upon me, or the least expectation that any learned body in England would ever condescend to glance over the pages of the little Spiritual sheet entitled the MEDIUM, I beg to offer for the benefit of those who will thus condescend, an explanation which the existing state of the report renders necessary. In the first place, I beg to absolve the reporter from the erroneous charges of mistake which I and many other extemporaneous speakers have been compelled to bring against many other reporters. The reports of my lectures as delivered in London for the last few weeks are the best I have ever seen, and carry the art of reporting extemporaneous addresses farther than I have before experienced in some fifteen years of public life; but still there are mistakes, and some of a grave character, besides which there are omissions of certain material parts, as may be proved by observing that an address which occupied an hour in delivery is crowded into a space which does not

occupy half that time in perusing aloud. Vastly superior as the report is to many others, were I pleading for the justice which, in extemporaneous addresses, is simply impossible, I should take exception to having been made to say that the ancient priests were a set of "peeping, studious men," &c., &c. But to the passage in dispute. Your correspondent desires to know how I can make the sun enter the sign of "Virgo" on the 25th of December. I beg to reply, I do not know of any schoolboy who has ever possessed a penny almanac who could accomplish such a feat. The objectionable passage should read thus:—"These mysteries celebrated the 22nd (not the 21st) day of December as the commencement of their season of mourning. Then was the sun, Tammuz, Osiris, or Adonis, dead. Born of the pure Virgin, or the bright constellation which appears in the autumnal equinox, he is pursued by the malignant constellations of winter, until he dies on the 22nd of December, but on the 25th, or day of mid-winter, he is born again." Now, I do not mean to say that I spoke the words written above, either in the exact order in which they are set down, or even the exact words themselves; but something exactly to that effect I must have spoken, for such was then, and such is now, what was meant to be implied. That the words were not clear, nor their expression clearly understood, I am quite ready to admit, for I received a friendly letter from one who signs his name to his communication, asking for an explanation on the same point. I therefore entirely absolve the reporter from all blame—acknowledge that the phraseology must have been obscure enough to mislead him and cause my friendly listener to take still another view of my meaning. The passage I have written above is in its simplicity all that was meant; but I know that another passage should have followed, which would have left room for criticism a little more friendly than your correspondent's. My audience were reminded that a system which had cost the ancients several thousand years to elaborate could not be explained in one hour's address. This remark is omitted; also another with reference to Masonry, and the statement that the astronomical system of the ancients, though preserved in the modern zodiac, differs in some respects, in consequence of the precession of the equinoxes. I find none of these remarks in the report, yet I confidently affirm they were made; hence it is fair to infer that there may be room to doubt that these reports are always *verbatim* and subject to no mistake—a position which my knowledge of phonography and experience in extemporaneous speaking prove to be impossible.

And now I desire to add a few words on the nature of the myths, a very brief glance at which was taken in the address under consideration. Those who dare to search for themselves into the origin of theological systems will find that they all proceeded from the same source, namely, the worship of the powers of nature, of which the history of the "sun god" is the principal feature. In this system the "Virgin," or autumnal constellation so-called, is preserved as a leading personage in the history throughout the year. In the ancient mysteries (of which I was speaking in my address), in ancient Freemasonry, and the "Revelations," or "Apocalypse," the Virgin, or woman, appears in every season, and is represented as accompanying the sun in his pilgrimage through the various constellations.

In Godfrey Higgins's writings, Stewart's "Hierophant" (American), but especially in Dupuis's great work, "L'Origine de tous les Cultes," elaborate descriptions are given of this sun-god theology—also the significance of the 25th day of December—the birth of the sun annually, "born of a pure virgin"—the meaning of the cross, and, in fact, of every mystery called in modern times "the mystery of godliness," in more ancient days Sabæan, the astronomical religion. Those who do not choose to wade through and translate Dupuis's work from the French, can find small and readable compendiums of the systems he describes in Vale's little pamphlets entitled "The Astronomy and Worship of the Ancients," "The Universe: God and his Worship;" and a translation of "Dupuis on the Apocalypse."

There are many other works which treat on the same subject, but as these are for the most part, the writings of those who have attained to the unenviable distinction of being called "infidels," however much I may honour the truths they disclose, and despise the narrow bigots who repudiate them for daring to proclaim truths objectionable only because they are unpopular, I find no necessity for citing them, the writers I have named offering quite a sufficient array of evidence to show where modern theology came from. For the information of the curious, I beg to subjoin a few quotations of a rough translation from Dupuis, in which the "Celestial Virgin" of winter figures. On the 11th chapter of Revelations, which Dupuis rightly conjectures to have embodied the significance of ancient Freemasonry, or the Sabæan system of the universe, the author says:—"In that part of the heavens which at midnight commences the winter solstice, there rise on the horizon the constellations of the Ship, called 'Argo,' and the Celestial Virgin, accompanied by a Serpent, who rises in the train, and appears to follow her in the heavens, whilst to the west the river of Orion appears to be engulfed in the earth, and in setting disappears. Such is the astronomical representation of the heavens at the moment when the equinoctial year finishes, when the spring sun begins to shine, introducing the orb as newly born, and now appearing as the Lamb—the chief sign in the history."

Again, he writes on the verse, and two following, from Revelations, which reads, "And there appeared a great wonder in the heavens—a woman clothed with the sun," &c.: "We see in the east at this season of the year a female, who is followed immediately by the dragon, the type of evil." . . . "This female is,

as has already been shown, the constellation which at midnight on the 25th day of December announces the renewal of the year."

And here I would advise your nameless correspondent not to send Dupuis, or Vale's translation of him, to the Astronomical Society for utter annihilation, until he has read the various reasons assigned by Dupuis why the constellations which ushered in the year on the 25th day of December were called by the Egyptians "Isis," by the Greeks "Ceres," and in Sabæanism "The Celestial Virgin." After an elaborate description of the oriental spheres as reported by Scaliger, Dupuis describes the Persian myths which celebrate the 25th day of December as the birthday of the sun through the Celestial Virgin. "The magi," (says Dupuis) "express themselves on the first decan (ten degrees) of the Celestial Virgin—a fair virgin, with long hair, holding two ears of corn in her hands, and nourishing a male child." Vale's translation advances still further into the significance of this sign; he says, "The Arab Abulmazer gives us, after the ancient tradition of the Persians, the correct name of this child (of the skies), thus, 'Him whom some call Jesus, and others Christ, as we have seen in our chapter on the Christian religion.'"

Hundreds and hundreds of passages have been cited by free-thinking writers of the past and present century to show that a careful examination of the myths of antiquity, summed up in the title of the ancient astronomical religion, fully and completely explains all the assumed facts upon which modern theology is built up. When the least glimmering ray from these antique sources of light streams athwart the minds of the nineteenth century, and anyone humbly asks of our souls' teachers for explanations, we are "pshawed" off, as I have been, with "Oh! this is only an old story, and has nothing to do with the Christian religion."

When we would urge that the myths long preceded the Christian religion, and, as their significance is exactly similar, Christian teachers should at least do their endeavour to prove the said religion an original and not a copy, we are hushed down with the cry of "Infidel!" or threatened with the wrath of some of those high and mighty societies whom the people pay to do their thinking for them, and keep the key of their reason as well as their consciences.

Apologising for occupying so much space in skimming over the surface of this vast subject,—I am, dear Sir, faithfully yours,
EMMA HARDINGE.

6, Vassall Terrace, Kensington, W., January 7.

JACOB THE HEALER.

During the last few weeks we have held two seances for healing in this neighbourhood, on Sunday afternoons, when M. Jacob has favoured us with a visit. Although I cannot enter into lengthened details, I am glad to say that the results have been extremely satisfactory.

Five or six of the patients, I know (from inquiring of each person myself), feel to have "more life" in them, and to feel altogether so very much better that they say they "have not felt so well for years." In each case there has been at first a reaction—increased suffering; and I have waited until that seemed to be passing off before sending this short notice. Benefit having once arisen, as a rule the health continues to improve, and by the accession of vitality given by the healing fluid different maladies will gradually be overcome.

It is always well to keep up the influence by attending two or three seances in succession, waiting two or three weeks between each.

Next Tuesday (17th) M. Jacob will be at Mr. C. W. Pearce's house, No. 5, Cambridge Road, Junction, Kilburn, by six o'clock, for the purpose of holding a seance for healing.

Another seance will be held at his own rooms, No. 32, Bryanston Street, Hyde Park, W., on Wednesday, 18th, at four o'clock, when any friends who wish to join are welcome to do so. He is daily to be seen at his house between the hours of two and six. Fees optional. It is only the trying necessities of his peculiar circumstances (being a refugee, and without any means of support) that induce him to accept any. For years, whilst in the French army, he positively refused either gifts or thanks, saying the gift was from God to all. When I was regretting the very small fee that was raised by the seance held here (principally poor people, and not many of them), he begged me never to ask for payment, saying he feared "good results would not come if folks paid!" But we must all remember "the labourer is worthy of his hire," and I doubt not but that each one seeking M. Jacob's valuable aid as a healer will willingly give what he can afford. F. J. T.

THE PERSONAL APPEARANCE OF CHRIST.

In answer to this paragraph in number 38 of the MEDIUM, your correspondent is informed that he will find a citation of the passage in Clarke's "Travels," vol. iv., p. 177; and in Lord Lindsay's "Christian Art," vol. i., p. 77.

The writer has a portrait of Jesus in profile, on a gold ground, which formerly hung in Old Malton Priory Church, probably placed there before the Reformation as a votive offering. In the lower portion of the picture is the following inscription:—

"This present figure is the symlytude of our lord jesus our saviour imprinted in anyrald by the predecessours of the great turke and sent to pope inoent the eight at the cost of the great turke
for a token for this cause
to redeme his brother
that was then
prisoner."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free, - - - - -	14d.
Two Copies Weekly, " - - - - -	24d.
Five Copies Weekly, " - - - - -	6d.

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.

Wholesale Agents—F. Pittman, 29, Paternoster Row, London, E.C. Heywood & Co., 335, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 90, Union Street, Glasgow.

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."

Man, the Microcosm—She's only Gone Before—A Re-velation for Lyceum Members—Dalston Association of Inquirers into Spiritualism—Zurich's Voice of the Stars—A Reasonable Reason—THE MEDIUM—Remarks on Spiritual Science and Phenomena—"Modern American Spiritualism"—Dark-Seance Dialogue—The Sunday Services—The Spirit Messenger—Another Fire-side Seance—Objects moved by Spirits—The "Christian Worshippers"—Science and Presentation at Rhodes, near Manchester—Huddersfield, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JANUARY 13, 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 15, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge will speak on "The European War." Carlton Hall, Kilburn. J. J. Morse at 7.
KEIGHTLY, 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, 10.50 a.m. and 2 p.m. Public Meetings, 2.30 and 6.30 p.m. Trance-Medium, Mr. Wood.
BREMERTON, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Ellingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 5 p.m.
MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.
MONDAY, JANUARY 16, Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.
TUESDAY, JANUARY 17, 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.
KEIGHTLY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
WEDNESDAY, JANUARY 18, "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 5s.
Seance at Mr. Wallace's, 105, Lepp Street, Kentish Town.
BOWLING, Spiritualists' Meeting Room, 5 p.m.
THURSDAY, JANUARY 19, 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.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 13, 1871.

A SPIRITUAL TELEGRAPH WANTED.

We think it must be allowed on all hands that though what is called "modern Spiritualism" has now had an existence of about twenty years, it has produced very little in the way of invention among either its students or its ordinary believers. One half of the ridicule heaped upon the science—for it is a science, quite as much as a religion—arises solely from the tools which it makes use of to demonstrate the facts. The heedless, scoffing world finds great fun in cracking poor jokes about the "tables" which the "spirits" "turn," and, knowing nothing of the process necessary to form the connecting link between the inhabitants of the earth and the spheres, vents its little spleen upon the poor "tables," and the "silly, superstitious people" who sit round them. Now, if the tables were the best and only means of intercommunication, Spiritualists might put up with the objections of the unbelievers; but as answers knocked out through a table by means of calling out the alphabet, letter after letter, is a very tedious and round-about process, we feel inclined to ask whether there cannot be some improvement. When Professor Hare "went into Spiritualism," he did not confine himself to the mere "rappings" and "turnings" of tables, but, so we are informed, invented a "spiritual telegraph," which the intelligence worked back in reply to his inquiries. If this has been done in one instance, why could it not be tried by others, and the system thought out till the telegraph becomes a facile means of conversation with absent friends? Surely there could be no difficulty in constructing such an instrument, which would serve as a capital test, and, moreover, would render conversation easy. The planchette serves its purpose well as a writing indicator; but what we should strive to achieve is

some method whereby the everyday "turnings" and knocking, can not merely be simplified, but rendered of practical value. The records of Professor Hare's inventions are given in his work, which is at present out of print, but ought to be again reprinted. Some Spiritualist with time on his hands might, we should think, investigate the subject, and produce a something that would serve the purpose we have pointed out. Besides, what a grand triumph it would be if we could get actual printed messages with some degree of certainty from the spirits! The spiritual telegraph would become a thing of importance. It might have a grand fashionable name, and would then be immensely popular. We do not say that what we propose can be done; but at least the trial is worth making.

MRS. EMMA HARDINGE'S SUNDAY MEETINGS. IMPORTANT NOTICE.

Whereas, last Sunday night, an organised and preconcerted attempt was made to disturb and break up the Sunday services at Cleveland Assembly Rooms, by a young man who brought an utterly unfounded and calumnious charge against Mr. Britten, the husband of the speaker, Mrs. Emma Hardinge Britten—

Attested copies of the legal documents which disprove that charge have been temporarily deposited with Mr. James Burns, 15, Southampton Row, and may be seen and read by all who are interested in the matter. In the meantime, and for the better protection of Mrs. Emma Hardinge in the exercise of her ministry, the Committee on the Cleveland Assembly Room Sunday Services have determined for the present to allow NO SPEAKING of any kind whatsoever from the audience,—hence, for the preservation of the peace and good order due to Mrs. Hardinge and her services, the Questions must be temporarily suspended: and police officers will be stationed in the hall, with orders to arrest, as disturbers of the peace, any person or persons who attempt to speak in these meetings, save the regular speaker or some member of the committee.

By order of the Committee.

ORAL FORCE.

Who says now that there is nothing new under the sun? Have we not the electric telegraph? If it is no new thing for France and Germany to be at deadly combat, it is quite new that France and Italy should have met and shaken hands midway in that great tunnel under Mont Cenis, and caused "the Alps to exist no longer," so far as travelling goes and the intercourse of nations. Has not man's ingenuity produced a machine of wood, iron, leather, and indiarubber, which emulates himself in elocution, so that talking is now no longer confined to "articulate speaking men" and the aspiring birds who imitate them? Is not this talking machine in Argyll Street, London, as extraordinary as it is novel? And yet all these new appliances are but as darkness to light in comparison with these late renewals of old phenomena demonstrated by the re-establishment of oral communication between spirits and men! Their immense utility in giving that which was so much wanted—a precise knowledge of the immediate state after death, with its progressive phases, cannot be overrated: not indeed in the direction of the established ideas of the few and the many, but as regards the state of "all sorts and conditions of men." And this momentous acquisition is only equalled in value by the instigation to thought and to good living which these merciful phenomena are opening up to us. So wise, so hopeful a dispensation will surely work its way into the hearts and consciences of men; and, notwithstanding ignorance, prejudice, and pride, must ere long make its mark for good throughout the length and breadth of Europe, America, and the world.

These spirit-voices are, we know, but a combination of spiritual and human forces, assisted by the use of elements around and formed in the atmosphere; but their object is a matter of more importance to us than any other, viz., our present and future welfare.

Vocal mechanism such as we are endowed with here by God's goodness, or such as He now permits through the spirit-voices, is not required in the intercourse of spirits one with another, for "they converse by willing, thinking, feeling, without language;" or, as the grand ancient Psalmist sings, "There is neither speech nor language, but their voices are heard." And these are the voices whereby "the heavens declare the glory of God."

It is a remarkable fact, testified by the best authority, that some few on this side the grave have attained this privilege. The far-famed Spiritualist, Madame Guyon, had this power, as well as one of her friends, and in this angelic manner they were wont to converse together without a word issuing from their lips.

Here I would say a few words on the great advantage of this method of communication over that exercised in this material sphere. Being at a short distance from the table lately, at Mr. Herne's seance, I could by no means distinctly hear all that was said, though often what was said by the spirits was distinct enough as they left the table and were close at hand, or floated above our heads, while one voice was almost too loud. Afterwards, when I had retired to rest, I was—as is common enough in my case—awoke up several times during the night by articulate speaking or by harp-like music; and musing, as I then did, upon the greater distinctness of these phenomena (which indeed are heard only by myself) over common conversation even at a short distance, I was wondering as to how these communications are effected, striking as they sometimes do on the tympanum of the ear in a marked manner; when, after composing myself again to sleep, I was shortly

again awoke by the following answer to my musings: "It is oral force."

I cannot but think that the above concise explanation may tend in some way to elucidate the *modus operandi* of the transfer of ideas in the spiritual world, as well as regards their communications to certain among ourselves whose nervous system is, from some cause or another, more than usually acute—a position, in a material sense, not to be envied under all circumstances, though the gifts of God are pearls of great price, for which we bless and praise His holy name.

W. R. T.

THE GOOD MRS. HARDINGE IS DOING.

It is gratifying to think that Mrs. Hardinge, through the "MEDIUM" of the press, addresses her Sunday discourses to several thousands of individuals. These orations are creating a deep interest throughout the country, as the piles of letters received at this office fully testify. A correspondent writes, "I am enraptured with Mrs. Emma Hardinge's magnificent and life-giving orations, and believe that her glorious utterances will, under God's blessing, effect a great amount of good in your city and elsewhere. The Christmas oration is truly unanswerable. It ought to be in the hands of all the ceremonial priests." We hope all Spiritualists who can help in giving circulation to these addresses will not stand in truth's way by neglecting their duty. We do our best to aid them in their work.

NEXT WEEK'S "MEDIUM"

Will contain a report of Mrs. Hardinge's discourse on Sunday next. Subject:—"The Spiritual Significance of the Present European War." As Spiritualists everywhere will feel interested in this discourse, we make the same offer which was so eagerly accepted in respect to her "Christmas oration": that is, to all who apply by Tuesday for copies, we will supply 100 for five shillings, and to members of the congregation twenty copies for a shilling, not for sale, but for circulation. Those who desire to be supplied on these terms will please make application in time, that a sufficient number may be provided to meet all requirements. A large audience is expected on Sunday, as the theme announced is exciting considerable interest.

THE ERRORS OF SPIRITUALISTS, by A. J. Davis, are given on this page; also the answers of "Tien" through J. J. Morse, and the answers of the spirit controlling Mrs. Conant in Boston. It will be observed that the spirit Tien mainly agrees with Davis, and our readers will have the opportunity of comparing the inspirations offered at the *Banner of Light* office and at that of the MEDIUM. Mr. Morse did not know that these "errors" would be made the subject of questions, nor had he made any remarks on them in private previous to the seance. Indeed, they have not occupied his mind, neither before nor since Friday evening, so that the opinions given through him may be more certainly relied on as from the controlling spirit. We may repeat our oft-reiterated injunction that Spiritualism requires more rigid investigation.

THE SUNDAY SERVICES.—The Cleveland Hall was well filled on Sunday, only about a dozen seats being left unoccupied. This was a considerable advance on the opening night, and next week we expect to see the place crowded, as more seats will be provided. We regret to have to record that a young man, apparently under the influence of intoxicating drinks, stood up at the close of the questions, and grossly calumniated Mr. Britten, and, by implication, Mrs. Hardinge. Though the allegations then made were deemed unworthy of investigation, or even notice, by the Committee who arrange for Mrs. Hardinge's meetings, yet that lady, in self-defence, at once provided the means whereby the slanderous statements might be satisfactorily rebutted, some particulars respecting which will be found in another notice. Mrs. Hardinge and her husband have received assurances of sympathy from many friends, which will no doubt meet with extended expression as the occasion for it becomes more widely known.

PLEASE DO NOT FORGET THE TEA MEETING of the St. John's Association, Clerkenwell, to take place on Thursday evening next, at their Hall, 7, Corporation Row. Several ladies and gentlemen have volunteered their services as singers, reciters, speechifiers, and trance-mediums, and an interesting evening is expected. We hope the members of other associations will rally round their brothers on this occasion.

THE COLLEGE OF MEDIUMS.—Those who desire to become members during the next term of six weeks should send in applications at once to 15, Southampton Row.

J. H. HALL, editor of the *American Journal of Spiritual Sciences*, writes from New York:—"The practical working of Spiritualism is gaining ground here; the mediums are doing good business. Messrs. Foster, Mansfield, Dr. Slade, &c., are becoming more successful workers for the people. A hall opened lately for public manifestations, where the fee is only 10 cents, seems to be crowded every week; besides this, there are various private seances given." The same writer intimates that an effort to succeed in spirit-telegraphy has failed.

IN SUMMER, a powerful man, with superior intellectual endowments and in the prime of life, remained with us a few days, that he might put himself under Dr. Newton's treatment, as he was considered to labour under incipient consumption. His case was a painful one, and excited the warmest sympathy from all who became acquainted with it. He is now restored to health, and in grateful terms writes, "I fully believe that I may reasonably attribute my restoration to good Dr. Newton's treatment."

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.]

January 6.

A. J. DAVIS AND TIEN-SIEN-TIE ON THE "ERRORS AND HURTFUL SUPERSTITIONS" OF SPIRITUALISTS.

In the new work by A. J. Davis, just published in Boston, there occurs a chapter on "Sorrow and Superstition," in which nine errors prevailing amongst certain Spiritualists are pointed out. The "errors" were read to the spirit "Tien," at Mr. Morse's seance, last Friday evening, when the answers hereafter given were obtained. The same subject had been brought before the controlling spirits at the *Banner of Light* circle, and the second answer to each question is from the *Banner of Light*.

Q. Will you give your opinion of the following "errors," enumerated by Mr. Davis?—

1. That departed spirits, both good and evil, continually float and drive about in the earth's atmosphere.

A. This is only partly true. Spirits do not visit earth unless their inclinations draw them. Death breaks the ties that bound them to earth, and many demand rest after the change. The greater number of spirits do not know they can communicate, and it is but a small minority who interpose in the affairs of men, and float about in the atmosphere.

A. That they do exist within the physical sphere of the planet earth is a truth. That they pass from point to point and are continually active is also a truth.

2. That evil-disposed characters, having died in their active sins, linger around men and women, both day and night, in order to gratify their unsatisfied passions and prevailing propensities.

A. This is only partially true. We think the answer is contained in the reply just given. "Bad" men are such as have defective organisms, and their "evil" thoughts and actions originate from these organic defects. At death they part with the imperfect body, and the memory of their former habits alone remains. This is often withdrawn from the old sphere of attraction by other influences, so that but comparatively few spirits follow this downward course as indicated in the "error."

A. That is even so.

3. That all known mental disturbances—such as insanity, murder, suicide, licentiousness, arson, theft, and various evil impulses and deeds—are caused by the direct action of the will of false and malignant spirits.

A. This is absurd. We had well-nigh said we were ashamed of those who would entertain such a belief. These mental inharmonies are the result of physical imperfection. They may in certain instances be increased by the will-power of spirits, but they have their origin in the physical organism of the afflicted persons.

A. "All." That is false. Some of these conditions are produced by unhappy, unfortunate spirits, but not all.

4. That certain passionate spirits, opposed to purity, and truth, and goodness, are busy breaking up the tender ties of families, and take delight in separating persons living happily in the marriage relation.

A. Only true in the exception; false in the general rule.

A. That is true; but those who are truly married by the divine law can by no possibility be separated. Therefore those spirits are only successful in their work, in such cases, as are married only in the external. There is no soul-marriage about it.

5. That spirits are at all times subject to summons, and can be "called up" or made to "appear" in circles; and that the "mediums" have no private rights or powers of will which the spirits are bound to respect.

A. We spirits, being free individual entities, can either answer or disobey. Some disorderly spirits do not respect the private rights of the medium; but these are exceptions, as mediums have rights which intelligence is bound to respect.

A. That is not true, although, as a general thing, spirits make an effort to respond to all calls they may receive. Yet it is not always possible for them to. And media *do* have rights that the whole spirit-world is bound to respect—and, I may add, that they cannot infringe upon.

6. That spirits are both substantial and immaterial; that they traverse the empire of solids, and bolt through solid substances, without respecting any of the laws of solids and substances; and that they can perform anything they like to astonish the investigator.

A. Another of the crude ideas that grow around superphysical subjects. A spirit is the subject of law, and therefore not the master of law; and all its acts must be done in accordance with the laws of its existence. The ability "to astonish the investigator" is always limited by the amount of knowledge possessed by the spiritual operator. A spiritual personage is substantial and material, and reason tells us that it cannot be the opposite at the same time. We might point to the underlying idea that has been clothed in such crude thoughts, namely, the omnipotence of intelligence.

A. In the main that is true.

7. That every human being is a medium, in one form or another and to some extent, and that all persons, unconsciously to themselves, are acting out the feelings, the will, and the mind of spirits.

A. As the belief is here stated it is false. All men are certainly not under the influence of spirits. Yet our experience tells us that all men and women are mediums, but the right conditions for the development of the faculty are absent, so that practically it does not exist. Its partial distribution would be an injustice; and reason tells us, if one person is a medium all may be so.

A. The first clause is true, and to a certain extent so is the latter. Every living soul being in divine or celestial sympathy with every other soul, it is correspondingly acted upon by all, and it acts upon all.

8. That spiritual intercourse is perpetual; that it is now everywhere operative; and that, being at last established, it cannot be again suspended.

A. The existing wave of spiritual intercourse has taken many years

to arrive at its present altitude of development. The progress of nations is marked by successive eras, from the first tiny effort to the fulness of power. Having fulfilled their use, they must make way for better forms and higher institutions; and we can foresee the time when the present crude efforts of the spirit-world will cease to be exerted for a time, but in their place will come a new wave—a higher dispensation; but that cannot come till the present purpose is accomplished. It is erroneous to suppose that the intercourse at present is universal in the sense of active intercourse.

A. That is true.
9. That the reading of books and reflection, as a means of obtaining truth, are no longer necessary to believers; that the guardian band of spirits will impart to the faithful everything worth knowing; and that for anything further, one need only wait upon the prompting of intuition; and that, infamy event, "whatever is right." These errors, these superstitions, and these dogmas, like all other human developments, contain rich intimations and germs of truth. These theories have taken deep root among a large class of avowed Spiritualists. And the legitimate effects, it will be remembered, are visible in the disintegrations and decompositions of character; in mutual disrespect and recriminations; in the disorganisation of all our public efforts and the abandonment of our beneficent enterprises; in the irreverence manifested towards even the great central principles around which all persons and facts must bow and cling; and, lastly, in the gradual suspension of the delightful intercourse itself, by which the glory and unspesakable opportunities of immortality have been brought to light.

A. Unfortunately the latter part is too true. We have on every hand ensured the surrendering of our judgment to the teaching of some particular spirit. The acquisition of knowledge and the expression of thought can only be attained by the full use of all our faculties, and by a process of self-education; hence it behoves every person to exercise their experimental faculties for themselves, to the end that they may know and not believe.

The thanks of every independent Spiritualist are due to A. J. Davis for his challenge to further investigation. The nine errors pointed out by him are mainly the product of theological training. The wonder is that we have not more of them. For a long time the great mass of mankind have been taught to lay their reason at the feet of other men, till it is difficult to impose the task of self-investigation upon the minds of the multitude. Till all will seek for themselves, we must expect these crudities and inharmonies to grow out of all systems of philosophy. The remainder of the evening was occupied with other questions, which we may give at some other time.

A. That spirits are possessed of an almost infinite number of methods by which they teach humanity—at least that portion of it that is in rapport with themselves—is true. The medium has no need of books to receive a thorough philosophic and spiritual education. Spirits generally select their mediums from the uneducated portions of humanity, and they educate them to suit themselves—bring them out naturally, which is intuitively. Mr. Davis makes an affirmation which, in my opinion, cannot be demonstrated as true, by declaring that all these nine assertions—for such they are—of A. J. Davis and his attendant band of spirits are incapable of analysis, or demonstration, or proof, when any philosophic mind, that is unprejudiced, can clearly prove that there is a truth running through all, obscured by many errors, to be sure, but the truth is there. The old idea of a witch riding upon a broomstick contains a truth, a philosophic truth; and so do these assertions, every one of them. Some contain more than others. But when taken without being considered with all their external paraphernalia, and swallowed without any reference to reason, they are dangerous, exceedingly so—as dangerous as is the doctrine of "whatever is right." When spiritually or divinely considered, that doctrine is a sublime truth; but when brought down to human realisation and comprehension, and measured by the necessities of human existence, then it is a dangerous doctrine.

FURTHER MANIFESTATIONS OF SPIRIT-POWER.

To the Editor of the Medium and Daybreak.

On December 27th, 1870, Mr. Williams and Mr. Adeock were very well, and they expressed a wish that our spirit-friends would try and do them good, in consequence of which Mr. John Jones, who was present, was controlled by spirit James Achanna to mesmerise these two young men, and it was astonishing to see the wonderful power he had over them, after which they both expressed themselves much refreshed. Mr. Jones had to leave early, which deprived him of seeing the manifestation which took place further on in the evening. As soon as Mr. Jones left the room the spirit-voices were heard very loud. Mr. Adeock's leather bag was brought on the table by spirit-hands, which, I can assure you, pleased him very much. My small chess table was then placed on the table with a book on the top of it, a vacant chair behind us was drawn about the room by the spirits, and Mr. Williams was lifted up as he sat in his chair level with the table by our spirit friends. A light was brought in, and direct spirit-writing found on the paper: "Joseph Adeock, Charles Williams, my promise." I wish to say this writing was done by request, as Mr. Adeock desired to have Mr. Williams's name in spirit-writing before he went to America, and Mr. Williams wished to have Mr. Adeock's name in spirit-writing, so they both got their desire, and very much pleased they were with it. James Achanna had promised these young men that he would write their names, but this was known only to themselves.

Thursday, December 29th.—Spirit-hands were very distinctly felt. An apple was brought off the harmonium and placed on my daughter's hand by a schoolmate who died a short time since. He called out his name loud and clear, "Henry Saunders." An apple was then brought to Mrs. Whitty at her request; my good lady had an orange brought to her by spirit-hands. One of the spirits, who gave his name as Gerald Verscheld, amused us very much by whistling at intervals. The sound was like a railway whistle, but of course much softer. At other times we could hear the spirits whispering, "We love you;" and then came some soft notes of birds singing, but this was only faintly produced. My musical box had run down over half an hour, yet it was brought off the piano and put on the table, playing as it was brought. This pleased us very much, as it seemed almost to talk to us by its pretty sweet notes. Spirit-voices then came so loud as almost to deafen us, calling out their

names as follows:—"James Achanna," "Bonnie," "George Cooper," this last being Mr. Whitty's grandfather. Then came a voice, "Henry Saunders." Direct spirit-writing was found on the paper, "We love you hear you sing.—N. J. B."

On Friday evening, the 30th ult., my ring was brought off the harmonium and put on my finger by spirit-hands.—Yours faithfully,
2, Great Turnstile, Holborn, January 7, 1871. C. F. B. Allen.

THE CHRISTIAN WORSHIPPERS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In your publication of December 23, 1870, there is notice of the above, to the effect that they are not getting on very well but "groping in the dark," from which supposed fact you draw a conclusion and warn your readers against pharisaical pretensions. In answer to that I earnestly beg to lay before your readers one fact only out of many, and leave them to judge from it as to the truth or falsehood of what you have published respecting the "Christian Worshippers." Three weeks ago, at one of our circles, a medium, when in a trance, saw a benevolent sister; two days after, this same medium, in a vision, saw a man (whom she recognised to be a Christian, though a strenuous opponent of ours) with his head out of his bedroom window, earnestly imploring God for relief. This man, whom I shall call Mr. R., was publicly opposing our principles a fortnight before, and had been persuaded another lecturer, Mr. B., to come and battle with us at the place of worship. In the meantime, however, a child of Mr. H. was taken dangerously ill, and Mr. R. came to our place of worship, not to fight us, but to consult a brother botanist, Mr. K., about the sick child. Mr. K. left the meeting, and went with Mr. R. as requested, and found Mr. H. in great poverty, his sick child uncovered, there being no clothing in the house. The child was very far gone, and scarcely any hope of recovery could be held out. K. relieved H. with a trifle, and then went back to the place of worship, and related all the circumstances to the medium, who went immediately and procured blankets and other clothing for the child. When H. saw what had been done for him, he burst into tears, and related to the medium the prayer he had uttered in his distress of mind, with his head out of the window, at half-past eleven o'clock in the morning; and of course the medium, in her turn, told him the vision she had at the very time respecting him. Comment is unnecessary. I may safely leave the reader to judge whether this be "groping in the dark" or not. Medicine had been given by an allopathic doctor to the child without any good result. On the following Monday the medium visited the child, where a spiritual power induced her to lay her hand upon its side, and hold it there until a profuse perspiration covered the child, upon seeing which the medium declared the child would soon recover, and so it came to pass—the child shortly after was restored to perfect health.

All I would ask the readers of the MEDIUM, who saw your unimpeachable notice of, is, was there any "pharisaical pretension" in this? Was there any of the proud boasting, self-righteous spirit of the Pharisee in relieving the poverty and distress of this poor man, and restoring his almost dead child to life?

While I am writing, I cannot conclude without testifying to the delight I receive every week from the reading of the MEDIUM. I admire, but dare not utter another word in praise of those marvellous orations which appear in it. I am lost in wonder and gratitude.—Yours respectfully,
P. S.

SPIRITUALISM IN KILBURN.

Our energetic friends in this western suburb are doing good work. The following meetings have been held in the Carlton Hall, Carlton Road:—On Sunday evening, J. J. Morse spoke in the trance on the "Religion of Life," to a highly interested audience of about eighty persons. The controlling spirit, Tien-Sie-Tie, first inquired if religion was a necessity of the human mind. He assumed that it was so, because of the almost universal evidences of the fact which humanity presented; therefore, it was our duty to examine the conditions under which the religious sentiment manifested itself. Observation and reflection, noted upon by imagination, produced theoretical beliefs, which were considered by many to constitute religion. He then alluded to the fact that the knowledge of the arts and sciences to-day is vastly superior to that held say 5,000 years since, conclusively proving that man's perceptions had made considerable advancement. There must have been similar progress in the early ages of the race, indicating that it commenced in a state of ignorance and inexperience. This advancement was also to be traced in the religious opinions of to-day. Therefore, he was justified in affirming that religion was knowledge, and knowledge was religion; and that the practical application of knowledge for individual and collective benefit constituted true morality. In support of his statements, he briefly recapitulated the development of the various Pagan theories, showing that as man's intelligence unfolded, his religious notions improved. The subject will be further elucidated at succeeding Sunday evenings.—A. S. H.

On Monday evening, J. Burns, of the Progressive Library, lectured to a crowded hall on the "Realm of Mystery." As the speaker laboured under considerable indisposition, the treatment of the subject suffered in consequence. Some clergymen and others asked questions, which were fluently answered. C. W. Pearce, the president, opened the proceedings with an instructive speech, and closed by reading an interesting programme of future arrangements.

GAUTHORPE.

To the Editor of the Medium and Daybreak.

SIR,—During the Christmas holidays, we have been visited by Mr. E. Taylor, a friend from Keyghley, and his visit has proved a very good one to our circle, as he is better acquainted with Spiritualism than any of us, having been connected with it more years than some of us months. He has given us some good instructions as to the carrying on of the circle; and more than that, he has helped to develop and bring out our mediums to a higher state of usefulness than they had attained previous to his visit. Now, I think that if those who have been engaged in investigating spiritual phenomena for a number of years were to visit

circles but recently formed, they would be able to give advice of a very useful and encouraging nature. I know, by experience, that those who are young in the affair stand in great need of the kind sympathies of their older brethren in Spiritualism, and it must be cheering for them to be visited and instructed by those able to give them help.

January 2, 1871.

J. KITSON.

AN "ELEVATED" FORM OF SPIRITUALISM.

In the most elevated part of Islington, in the upper chamber of a lofty house, a small band of Spiritualists meet for development on Tuesday evenings. Ten days ago we had the pleasure of sitting with them, when a goodly number of earnest workers was present. Mr. Lander presided, and exhibited a mediascope, manufactured by Mr. Haase. It is simply a needle, fixed into a bit of cork, with the point upwards, on which is balanced a strip of tissue paper. When the hand of a mediumistic person is placed in a concave form beside it, the bit of tissue paper revolves more or less rapidly. It is rather an instructive toy for scientific Spiritualists to amuse themselves with, and we recommend it to their attention. The lights were extinguished, and Mr. Avery led the vocal exercises, after which the spirit-voice was heard through the mediumship of Mrs. Bassett. The voice was rather gruff, but so well articulated that every word could be distinctly heard. Mr. Towns was afterwards entranced, and delivered an address on the "Origin of Man." The controlling intelligence complained of the difficulty of giving expression to facts on such an obscure topic. The meeting broke up early, a feature which we earnestly advise other circles to imitate. We were very much pleased with our visit to these high localities, and wish our friends success.

INDICATIONS OF IDENTITY.

To the Editor of the Medium and Daybreak.

SIR,—In the last number of the MEDIUM appears the report of a communication through Mr. Morse, on the 30th of December last, from a spirit described as "William James Lay, a solicitor," giving his address in earth-life as "Addington Square, Camberwell," and also that he left the world "in May last." Upon reference to the Law List for 1868 and 1870, the following appears among the list of London solicitors:—"James Lay, 44, Poultry; 24, Addington Square, Camberwell; and Colchester;"—the only apparent difference being that the spirit gives his name as "William James," while the Law List only mentions "James" as the Christian name. Thinking this notice might be of some use to inquirers, I remain, yours faithfully,
24, Lower Stamford Street, Blackfriars,
January 9, 1871.

J. G. ROBSON.

[Cannot some of our readers discover whether Mr. Lay has departed this life, and if so, at what date?—ED. M.]

ΛΟΓΟΝΟΜΟΝ.—On Christmas Monday the Spiritualists had a social gathering, at which twenty sat down to a well-provided tea, superintended by Mrs. Gutridge and Mrs. Bent. An Indian spirit had previously promised to be present, and in the midst of the festivities it controlled Mrs. Gutridge, and fed her with the good things provided. Further on in the evening, Mrs. Gutridge, under control of this spirit, cracked nuts at least fifty per minute, and in her normal state she can with difficulty crack a nut at all. Under the same influence she ate an orange eagerly, though she avoids them in her normal state. These are curious facts illustrating the change which takes place in the powers and tastes of mediums when under spirit-influence. The spirits also sometimes fetch flowers from the garden and present them, drink water, &c., by influencing the medium to perform these acts. On the evening in question this Indian spirit gave many beautiful precepts and instructions to those assembled. The spirits of relatives also manifested themselves, much to the satisfaction of their friends in the flesh. During the evening the 142nd hymn from the *Spiritual Lyre* was sung by the company, and while singing the fifth verse, the Indian spirit interposed a kind of rebuke to Spiritualists generally. The spirit objected to the line "Could we but trust our Father God," as it expressed doubt, which interfered with the free manifestation of spirits. It was suggested, as an improvement, that the line should read, "Now we can trust our Father God." All seemed to fall in with the amendment, and considered that for the true Spiritualist the suggested alteration was a decided improvement. We are indebted to Mr. Camm for these facts.

A SCEPTIC TAKEN AT HIS WORD.—An amusing story is told in Mr. Dalton Barham's new work on "The Life and Letters of the Rev. Richard Harris Barham," author of the "Ingoldsby Legends." Barham had an adventure with a man who believed that he constantly received visits from the spirit of a child he had lost. His story is more remarkable inasmuch as the occurrence preceded the age of Spiritualism. It was while dining with this gentleman that Barham endeavoured to upset his theory of apparitions, but the only reply to such arguments was a confident expression of opinion that Barham's unbelief would meet with a check in the course of that very night. The words were scarcely uttered when there was the sound of a falling body in the hall. The believer looked round with an air of calm triumph, but the sceptic went out into the hall to test the miracle. "He returned with his own hat, which had been dislodged, probably by the wind, which happened to be very high, from the wall. 'You see, gentlemen, I am no false prophet,' said the host quietly. 'Well,' urged Mr. Barham, half annoyed at the aptitude of the accident, 'if that be the handiwork of your familiar, I should take it as a favour if you would represent to him or her, as the case may be, that as the hat happens to be my best,'—'Oh,' interrupted the seer, 'you are still disposed to treat the matter with levity, we will drop it at once.'" From the tone of many of the "Ingoldsby Legends," as well as from the stories which Barham had a partiality for telling, it might have been thought that he had a leaning towards the supernatural or unaccountable.

CHRISTIAN MODERATION.—There is, says the *English Churchman*, a sort of coarse vulgarity which impels men under excitement to applaud in their friends what in their hearts they condemn, with the sort of feeling—"Well done, our side!" when the grossest things are done or said. It is a terrible drawback to the Christianity of the day, and must needs give a strong handle to the railers against all truth, when they see how truth is advocated. We have all need to take great heed lest we are found amongst those who advocate even true principles with a want of Christian moderation. If we find ourselves reading or hearing with satisfaction the unfair arguments with which even truth is too often vindicated—if we find ourselves approving of false, exaggerated statements on our own side, unjust accusation, open vituperation, or covert insinuations, even though directed against persons whose opinions and proceedings we conscientiously condemn—it is time to take heed, lest we are giving way to the same intemperate spirit we so justly reprobate in others. It is a temptation against which it is necessary for us all carefully to guard ourselves—this want of Christian moderation even in advocating truth.

SPIRITUALISM IN THE WESLEY FAMILY.—Miss Julia Westwood's new work on "John Wesley, and the Evangelical Reaction of the Eighteenth Century" (Macmillan and Co., publishers), contains ample references to the spiritualistic manifestations and supposed supernatural occurrences of Wesley's career, which are treated by the author with candour. Speaking of the revival phenomena, the fits, screams, and ravings which in some cases accompanied conversion under his preaching, she observes that the lower middle-class of Hanoverian England were "turbulent beyond the sense in which uncultivated people are always turbulent," and that they relished a "kind of spiritual gin." But while "these causes all help to explain the spread of the disorder, they do not explain its origin. What remains, then, when the large element of nervous irritation, unconscious acting, and that strange love of producing a sensation so remarkable in uneducated persons are subtracted? There remains, no doubt, as one element, a distinct physical disorder, which we may indifferently, for instance, with the dancing mania of the fourteenth century, . . . But this is not all. Anyone who studies the account with the same attention as he would give to that of any other strange event, will be convinced that there was something in the personal influence of Wesley (for it certainly does not remain in his sermons) which had the power of impressing on a dull and lethargic world such a sense of the horror of evil, its mysterious closeness to the human soul, and the need of a miracle for the separation of the two, as no one, perhaps, could suddenly receive without some violent physical effect."

LINES.

BY ROBERT HANKINSON.

Frail is the barrier that divides
The yearning spirit from its kind;
And dim the veil that barely hides
The circumambient world of mind.
Oh, say not that the dead are lost
To those who still their memory keep;
Commingle with a stranger host,
Or spellbound in unconscious sleep.
Deem rather, when around the evening hearth
A warmer sense of social bliss is shed,
That angels share and sanctify our mirth,
And recognise the presence of the dead.
And when in social or domestic prayer,
The household group their hearts and voices raise,
Believe that viewless worshippers are there,
Fanning the genial flame of prayer and praise!

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