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# SPIRITUALISM.

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## THE ORDER AND MINISTRATION OF EVIL.

A LECTURE BY MRS. EMMA HARDINGE, IN THE CLEVELAND ASSEMBLY ROOMS, SUNDAY EVENING, JANUARY 22, 1871.

The question that we propose to consider this night is one which has distracted the mind of all peoples in all ages. Like ourselves, the thoughtless minds that gaze abroad upon the marvellously strong and beautiful, the wonderful and grand phenomena of being, perceive everywhere the evidences of a wisdom so profound, a strength so vast, a design so perfect, that they cannot comprehend wherefore there should be evil, darkness, wrong, suffering, sorrow, and crime. The problem of whence comes evil is no new question, then, and yet it is one that never can be solved unless we know the ultimates of life. If we once realise that this life is but a means to an end, higher, better, wiser than our present stage of existence—if we realise that there is a result growing out of our suffering, and that our very crimes are so many indications of a possible redemption hereafter—if we realise this as perfectly as do the Spiritualists, who behold the results and fruition of life, half the problem is solved. But there is yet another portion which to the Spiritualist requires a different method of interpretation; this is, the origin of the schemes. We may, and do, realise its fruition, but it is needful for the basis of a true philosophy that we should comprehend why man suffers, wherefore he is compelled in this rudimentary stage of existence to lead a life which is a continued struggle with that which we call evil. We use the word as it is popularly understood by mankind. The sophist who depends only upon the mere logic of words disputes the existence of evil at all. But we know that there are two stages of being through which we are perpetually alternating—pain and pleasure; two conditions of action between which mankind is perpetually oscillating—wrong to one another and right. There are states of vast enjoyment and corresponding conditions of pain and suffering, and it is to this antagonistic state that we still choose to apply the popular and well-understood term, evil.

We know that life originates from mind. We who have seen mind surviving the shock, and death, and disintegrations of matter, no longer doubt, or hope, or believe, but absolutely realise that all life and being proceeds from a spiritual origin. Knowing this, we now propose to investigate, spiritually as well as practically, the origin of that marvellous scheme of which evil forms a part. We have learned one lesson by the teaching of spiritual existence, and that is, ever to look for a cause adequate to the effects we observe. What is the cause from whence a Christian world and all religious teachers trace evil? The ancient Hindoos assumed that spirit is absolutely good—that all of spiritual existence, which is the origin of being, must of necessity be perfect; but, for the purposes of development and growth, fragments of spiritual existence were shot off from the being of the creator, Brahma, and precipitated into matter; that the attributes of matter were all evil, and its tendencies downward; hence the soul, by association with matter, became necessarily impregnated with evil. From this point they elaborated a view of creation in which they impersonated their ideas in the form of a trinity—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer; but these wise metaphysicians, perceiving that destruction was necessary for reproduction, that death was the necessary sequence of imperfection, and that fresh and more progressive life arose through the action of death, represented Siva, the destroyer, as also the reproducer. This was their view of evil—matter, the source, and Siva, the destroyer, the patron spirit. The ancient Parsees, the Chaldeans—in fact, the entire of the Eastern nations, adopting, more or less, the astronomical religion of Sabæism, assumed that the cause of evil proceeded from malignant spirits, who divided the empire of the universe with the good. The astronomical religion divided the year into two periods—the summer and spring ruled over by good angels, the winter by malignant spirits. The sun himself was the type of all good, and the progress of the majestic luminary through the different constellations or groups of stars typified to them the perpetual conflict between good and evil principles. The Egyptians, adopting these views, also represented a trinity of principles by Osiris, the sun, or principle of good; Isis, nature, the receptive principle; and Horus, the child or the product of both. Osiris, the good, was also represented as conflicting with Typhon, the bad. Typhon, the adversary, represented the signs of winter; and the alternation of the seasons between summer and winter, impersonated by the struggle between the twin brothers Osiris and Typhon, represented their conceptions of evil. The Jews determined that amidst the conflicting opinions of Eastern nations safety lay in adopting them all. Hence their view of the origin of evil was a strange and fantastic mixture of Sabæism, Egyptian doctrines, and Hindoo metaphysics. From

this they were occasionally redeemed by the teachings of inspired men, like Abraham, Moses, and the prophets; but continually relapsing into the Sabæism of antique nations, they were perpetually found expressing themselves in the different forms of the idolatry that were all derived from sun worship. Thus we find that the Christians who have adopted the Jewish Scriptures—their history, the description of their furniture, upholstery, and dresses, their crimes, massacres, and infantries—as God's word, as truth impeccable and immutable, have received literally all the fragments of ancient mythology as the absolute history of God and his universe; and it is from that source that our present popular theology on the subject of evil is derived. It is assumed that at a given period, say some six thousand years ago, the Creator designed this world perfect in all respects, and placed man upon it, a perfect being for the enjoyment of entire and unbroken happiness. In this condition a fallen spirit, says modern Christianity, who is the Dragon, Lucifer, or Satan, or the Devil, assuming the form of a serpent, tempted the first woman to an act of disobedience. Had man been perfect, all temptations would have been fruitless; but the temptation, it seems, came in the form of an invitation to knowledge. The wise and subtle spirit of temptation informed Eve that the act of disobedience was nought in itself, but that the results would procure that knowledge which would render man as the gods, knowing good and evil. The act of disobedience once committed, man forfeited his high estate, was driven from Paradise, and compelled to go forth with the brand of his Creator upon him. Sin entered into the world, and by natural sequence of descent from one generation to another, gradually entailed upon posterity the curse of the first father. The result was inevitable, and we realise it in our own day. This is the origin of evil as represented to us by Christianity. It is true we are offered some redemption from this by being assured that the Majesty of the world, the Creator not only of our little planet, but of millions, and billions, and trillions of worlds, systems illimitable, left them all, and sometimes in the fulness of his godhead, and sometimes by a strange and incomprehensible partition thereof, came down to this little planet of ours, and compelling his creatures, by the act of compulsory and inherited sin, to destroy him, returned to the majesty of his godhead, and became perfectly satisfied with the scheme; and whosoever believes this history in all its parts, in all its fulness, and in all the propositions herein stated, shall be saved from the consequence of sin—though their sins be as scarlet, the act of belief shall render them white as wool. It is true that the necessity of good works to accompany this system of redemption is constantly reiterated; but we conceive that if the scheme is all-sufficient, good works are unnecessary, and if it be not sufficient, then it is of no avail at all. If good works are absolutely necessary, wherefore the necessity of a Saviour to redeem us from sin? On the horns of this dilemma we are obliged to return to the proposition of brave old Martin Luther, "If you would have the substance of a Saviour, you must have the substance of a sinner." So says and so acts Christianity. Heretics and so-called infidels take certain exceptions to this scheme. They claim that the original design could never have been perfect, or man would never have fallen—that if the Omnipotent was wise enough to create the world, he must have been wise enough to foresee the consequences of his creation; if he were not, then we arraign the wisdom of the Creator. Moreover, they say that the historical statements are somewhat at variance with the deductions which our Christian teachers draw. The statement in the ancient Word is not that there was any spirit of evil or fallen angel involved in the act of temptation, but that a serpent tempted our first mother. We find no mention of the intervention of this malign being (who was after all the subject of and created by the Author of all good) until we arrive at the book of Job, which all scholars declare to be an interpolation upon the history of the Jews. There Satan, signifying in the Oriental language "the adversary," is represented as coming amongst the sons of God, and walking to and fro upon the earth, and only acting as a tempter by the permission of the Almighty. Furthermore, the entire of this most beautiful and instructive history depends upon the act of temptation; and if we were to assume that it was offered to man as a parable rather than to believe that some heavenly reporter was present at the majestic trial when Satan appeared amongst the sons of God and recited the same in earthly language—were we to assume that it was but an inspired and allegorical representation of the strength of man under conditions of temptation, we should realise at once the use, the ministry, and the blessing of Satan, the adversary—realise that amongst those sons or gifts of God bestowed so liberally upon us, the adversary is ever walking to and fro, and urging us, through the processes of temptation, to rise above evil. We find

only few and incidental references to the spirit of evil even in the books of the New Testament. But turning to the simple language of the Founder of Christianity, we find what that word of terror means—"I have chosen you twelve, and one of you is a devil." So said Jesus of Nazareth to a bad man. Were we to seek throughout all the realms of logic, and theology, and ecclesiasticism, where could we find a simpler and more comprehensive definition? In the Apocalypse we find mention of Satan, the adversary, in two places. In the 2nd verse of the 20th chapter we have the statement that Satan is the dragon, the old serpent, the devil. This dragon, the serpent, Satan, the devil, being one, how do we account for the different significations of the term, and whence do they come? We find in the ancient Sabeian system that the astro-nomical religion recognises the darkest and most malign of all constellations to be the Dragon of autumn, the great sign of the serpent, called also Satan, and the malignant spirit who has dragged a third of the host of heaven from their high estate; he is marshalled into the heavens by Lucifer, the son of the morning, or the morning star, once Vesper, the evening star, the beautiful, and when it appears as the morning star it becomes the sign which marshals in the large and brilliant constellation of the Dragon, called the serpent, the adversary, who, in conflict with Michael, the bright angel of that period and that portion of the skies, makes war in heaven; and it is through this conflict of the seasons, signified by the stars, that the famous history of the sun-god is told. Those who find in the Revelations of St. John a perfect description of the astro-nomical religion will be at no loss to account for what the origin of evil, named the serpent, the dragon, and Satan, really is. From this point we find that the early Christian fathers, who at first never taught the actual personality of a spirit of evil, gradually began to teach the belief that such a spirit did exist, and had actually warred in heaven with the principle of good. This idea never obtained full belief until the third century. Then the early Christians, who, beneath the persecutions of the Pagans, were compelled to hide their worship in caves and woods, and to perform their solemn services at night in the catacombs and sometimes on mountain-tops, were accustomed to station sentinels to guard their worship from intrusion. These sentinels, we are told, were most commonly arrayed in strange disguise as wild men; and on one occasion the Pagans fell upon them in great masses and slaughtered them, and then gave out that they found the Christian rites guarded by wild and hideous figures who were the devils that protected the Christians. From this point, and from the famous massacre that gave rise to the legends of the Walpurgis Night, we find this Satan, the adversary, assumes a new form. He is now arrayed in all the grotesque and fabulous imagery of a Satyr, or man of the woods; he appears in all that fabled ugliness in which the mysteries of old Christian times represented him.

It is now our purpose to present you with a brief view of the philosophy of evil, not only as taught by those who from the spirit-world are in realisation of its truth, but from that stand-point of reason, that plane of observation, which man himself possesses. So far from man ever having enjoyed any exemption from pain, or suffering, or sorrow, all that remains of civilisation points back to those primeval times when man was a poor untrained savage. When in that savage state there was in his nature that perpetual and intuitive yearning for higher and better conditions which is the voice of the Infinite himself prompting man forward to the fulfillment of his destiny. By this means the poor savage, shrinking beneath the ministrations of cold and hunger, learns to erect for himself dwellings, to prepare clothing, and search for food. The principle of eternal progress renders him restless, and dissatisfied with the rude and barbarous conditions of early civilisation. The troglodyte caves of man's first habitation do not satisfy him, and he learns to erect more commodious buildings, and he aspires to yet higher and better conditions. We are not instructed alone by our five senses; there are the realms of intellect, each one of which is full of appetite that must be satisfied. Our eye not only supplies our brain or mind through the sense of sight, and instructs us in the nature of form, but there is a craving for beauty which is perpetually urging us to produce it, to re-create that which is displeasing to the eye in fairer and more graceful forms. We are not only instructed through the sense of hearing, but that sense must be cultivated, and sweet tones alone will satisfy the ear that has once learned to appreciate the difference between noise and music. There is the realm also of the emotions. Our affections must be satisfied; each one of them is a fresh incentive to action, a fresh demand which we must supply with action and effort. When we realise the entire construction of society we find that there is not one creature that is a duplicate of the other. If we question why are not all creatures created good, and strong, and beautiful, and happy, we ask again, what is life? Life is motion. What is motion? Action. What prompts us to action but this craving unrest of the appetites of the intellect and the affections, this demand for knowledge, this yearning for higher life? These promptings create that unrest and discontent which we so vaguely call evil. As societies aggregate into nationalities, the strong inevitably gravitate to the places of power; the abuse of power creates autocracy, and the result is to impose the bondage of the strong upon the weak, of the wise upon the ignorant. Thus arise those great varieties of condition which we so constantly deplore in great national congregations of men. But even then, mark the working of the scheme. When we attempt to analyse the history of any art or science, any human achievement, we ever find that the ministration of that which we call evil—hunger, want, necessity—has been the goad which has urged men on to effort. By the beautiful temple of Life stand the twin angels of Pain and Death. Within the temple are all the glorious achievements of Mind. There are all the possibilities of intellectual power which the mind can grasp; there is the field of the universe spread, every department of which man must learn for himself by effort; and as he enters this beautiful temple of light, behold the action and ministration of pain. Pain stands beside human form to guard its integrity, to urge it on to exercise lest it rust, to guard it from excessive exertion lest it be overborne by effort, to warn it to temperance, to drive it back from vice, to guard it from excess in any direction. Through such ministrations the world has grown wise; and this ministering angel ceases not to instruct us even in the moment when she yields the human form to the higher and grander ministry of Death. Then, as the memory of pain and disease is impressed upon the survivor, he examines and searches into the marvel

of that form, and thus he founds the science of anatomy, comprehends the marvellous grandeur of the human structure, and learns the wonderful sources of life and being which ultimate in the science of physiology. The unrest which sends him forth from place to place prompts him to search and gauge the mystery of the pathless wastes of ocean, and teaches him navigation. Every sinking ship is a portion of the ministry of the angels of Pain and Death; the wild shriek of the drowning mariner, the tossing arms of the dying victims, are all so many appeals to posterity to search deeper, to analyse more profoundly, until the science of navigation grows broader and deeper, and the intellect of man compasses even the knowledge of how to control and baffle the elements. Every monition to pity, every demand upon our attention, either to feed the hungry, clothe the naked, or minister to the afflicted, is urging our better nature higher and higher, developing those godlike qualities within us which are creating the highest and the most beautiful preparation for that heaven which we call love. Even the dark and baleful conditions which we see in the lowest depths of poverty and crime are perpetually moving forward. The very fact that we observe these, that we believe them to be scourges, that they reproach us with their existence, is the best evidence that we must ultimately conquer them.

Again you question the nature of crime. I answer you, with the old metaphysicians, that just so long as the pure spirit is associated with matter, just so long as the demands of the physical system and the appetites of our sensuous nature grow out of the association of spirit and matter, just so long must we realise that we have to pass through all the series of temptations which too often ultimate in crime. Whence comes crime? From want, and disease, and ignorance—ignorance both among the rich and the poor. Do not mistake. While we tax home upon humanity all the faults and failings to which it is subject, we do realise that instead of proceeding from any failure in creation, it is the purpose of the Infinite, as mapped out to us, to call man up from the lowest conditions through the perpetual and unceasing paths of progress to higher. Evil is the relative state in which we, from a certain stand-point, observe the conditions that are below ourselves. We do not tell you this by way of offering you that philosophy of Fatalism that shall neutralise action, or make you satisfied with the scheme, and paralyse your efforts of advancement. Do not mistake the philosophy which so perpetually insists that whatever is right, as applying to man rather than to the scheme of the Infinite. In God's providence, whatever is right: He has ordained all things for good, and all things in harmony and beauty. But we are not God; nor have we achieved those sublime heights of rest, and beauty, and perfection, of which we believe spiritual existence is capable. It is our part not to mistake right and wrong, to recognise the true object of the ministration of evil as an incentive to conquest. The darkest national sins that now surround us are all prompting us to those higher and nobler conditions in which reason shall prevail instead of brute force, or the mere accidental prerogatives of birth and station. The very nature of poverty and suffering for which we are so constantly pleading, besides instructing us in the kindly sympathies and tender pity that shall alleviate the suffering, is such as to warn us to various systems of reform, to methods of education, to more just, more equitable, more divine and harmonious national as well as individual conditions. We have all of us passed through the garden of Gethsemane, stood on Golgotha, mounted some Calvary publicly or privately; or if not, be sure that we shall do so, and that for our own soul's culture, our own spiritual development, we must all be men of sorrows and bear one another's burdens. I cannot exempt myself from the misery which is seething and surging around me in the dark lanes and alleys where the restless feet of the houseless are wandering this inclement night. The air is laden with the sorrow of our brothers and sisters; and it is the ministration of sympathy, born of the angel of Pain, that teaches us that our duty is not alone conquest for ourselves, struggle for ourselves, but struggle for all our kind. This ministry of pain, we find, is perfect in all its parts; and this feeling of unrest that is pervading every home and every heart in this our rudimental state shall never cease until all humanity share with us the brightness and the blessing which we enjoy.

The wise and kind Father has not forgotten those who are the victims of this scheme. It is a portion of the providence of the God of all the spirits, it would seem, that all our martyrdoms are means of purification. We are instructed by those who return to us, their feet yet bleeding, their brows yet torn by the thorns that have pierced them, that in the spirit-world this great and bitter discipline of suffering and sorrow is as much the means of purification as the efforts which the brave and the strong make here upon earth. Redeemed and glorious beings return to us, and ever assure us that as they look back upon the path of martyrdom they have trod they could not afford to part with a single sorrow. Be assured that, whatever your state, whatever your position, whatever the darkness by which you are surrounded, you are of as much importance in God's scheme as any of the bright and shining worlds that sparkle above our heads this night. And if ye are so, what would you be if you were to pluck out of the chain of your past destiny any one of those events which have made you what you are? You may call this Fatalism; but no—the very power that enables you to judge, the very reason that enables you to speculate upon the path you have trod, is your prompter to move on in a fairer, brighter path. It is not because God's scheme is perfect in its workings that we are not part of the work. We too are workers in it; and let us never forget that it is through our work, our instrumentality, that that scheme is wrought. It is with this assurance that for all sorrow, and wrong, and martyrdom, there is a bright compensative hereafter, that we close our review of the origin and ministry of evil.

We have no malignant spirit on which to shoulder our shortcomings. Like Jesus of Nazareth, we may say to one another, "I have chosen you, and you are a devil." We may say thus to ourselves. Within our own human hearts is the only devil that prompts us to wrong, the only adversary that ever becomes the hindrance to the perfection of our destiny. Look to it, then, and instead of shouldering your faults and shortcomings upon the imperfection of the creative scheme—instead of supposing that you will benefit by the merits of another—realise in the bright example of Him who died to prove the truth of his sayings and not to excuse your sins, that the destiny of man in this rudimental state is to be a man of sorrows, to struggle bravely and hopefully to the very last.

## THE INDUCTIVE AND DEDUCTIVE BASES OF COLOUR, NUMBER, AND FORM.

By F. WILSON.

In my last paper I gave a meaning to Form; in this article I will give meaning to the inductive and deductive bases of Colour, Number, and Form.

### THE INDUCTIVE BASE OF COLOUR IS INDIGO.

Indigo is the lower octave to the blue. Indigo stands as an odd colour in the spectrum, as a chaperon to the amiable bluebell in the mazy rainbow. Indigo makes nothing or mixes with nothing for the composition of colour. Indigo represents the mist, or the indistinctness of nature; it is the most soothing colour to the un-inquisitive eye, as the softest. Indigo represents "Something, I know not what"—a mist: but what is that mist, or behind that mist? There is an indistinct something behind, and there is something that prevents the seeing, and therefore making the indistinctness. Something is the base of everything, and can only be defined as sweepings. Sweepings are the preparation for the commencement of something, or the fragments of the conclusion of something.

### THE INDUCTIVE BASE OF NUMBER IS "ONE."

I said the base note of the common chord in music is 1. One is the commencement and conclusion of everything. One is one, two is one and one; therefore the commencement of numeration (in the English mind). One is You or I—a speckle, or the planetary system far away beyond the limit of our comprehension.

The meaning of One is a terminification, not termination. A termination is absolute. Terminification is relative as a voluntary cessation, as one day out of many days, one note out of many notes of the piano.

### THE INDUCTIVE BASE OF FORM, AS ALPHA (A) AND OMEGA (W).

These are the first and last letters of the Greek alphabet. The alphabet is the nursery of form (the Hebrew alphabet has sixteen letters, which may correspond with the sixteen divisions of a ray of light), and as Alpha and Omega enclose the alphabet, they bound all forms, or the words that represent the forms, as shorthand will also recognise. The Alpha is, I believe, the first letter of all alphabets, as the triangle, the representation of isolation. The A in language designates the isolating or separating an object from a collection, or the indefinite or indigo base. To say a man, a tree, a stone, is to take the object out of the indigo sweepings of the mind for consideration. Omega is the last letter of the Greek alphabet; and I presume it corresponds with our double you (w) (yourself beside yourself). In Revelations c. xii., v. 13, the angel says to St. John, "I am Alpha and Omega, the beginning and the end, the first and the last." And in Revelations c. i., v. 8, it refers to Christ. These statements have often been ascribed to a higher source, and in that belief churches have represented these letters as a monogram on the wall; but how could God be the beginning and the end, who has no beginning and no end? Now, Christ and an angel have, being "light from light," not light of light, as is stupidly said in the Church creed, which should be light from light; for, as it is now read, it means "light of light," as "King of kings" or "Lord of lords," making the Son greater than the Father. Alpha and Omega represent the idea of the triangle, the circle, and the square.

The triangle is the top part of the A; the bottom part of the A is the three sides of a four-sided figure; and the Omega (w) represents the circle as two semicircles that want closing together for completion; therefore they may be taken as the bases of the triangle, the circle, and the square—the figures out of which all forms are made, and consequently may represent formation.

### THE DEDUCTIVE BASES OF COLOUR, NUMBER, AND FORM.

The deductive base of Colour is White. It is recognised that white is the re-absorption of the spectrum, and which spectrum having been reduced to the colours in various proportions, these three colours in various proportions are also re-absorbed as white. The various proportions are—five parts of red, three of yellow, and eight of blue; or, sixteen parts of colour make white. Consequently, white, being the concentration of colour, is the deductive base for all colour, which must be looked at in relation to it. The meaning of white is "purity." The meaning is so universally recognised as to render illustration unnecessary.

The deductive base of Number is 16, as—sixteen parts in colour; sixteen values in music, in the common chord, as the 3rd, 5th, and 8th notes; and the sixteen points in form—the 3, triangle; the 5 (pentagon), circle; the 8, or double square, points. Sixteen represents harmony, or the four notes on the four strings of the violin. It is curious to observe the prevalence of the number 16. For example, we have the 16 ounces to the pound, and 16 drachms to the ounce—the great difficulty of the advocates for the decimal system, as dividing in itself clean without fractions, as 16, 8, 4, 2, 1, whereas in decimals it is 10, 5, 2½, 1¼; so you see in the second division there is a break, but decimals are right, for all that. Why not start a new numeration, and call the figure 8 ten, or 16 ten, and put in six new numbers, and you would have a system of decimals that would simplify simplicity? Again, we have the carpenter's rule, divided into 16ths of an inch.

In philosophy we have the square of the square, or  $4 \times 4 = 16$ ; or, 16 is the third square from limitation—the square of 1 is 1, 2 is 4, 4 is 16; or the dual of eight; or the shadow of an object increases in surface, as the square of the distance of the object from

the light. The meaning of 16, from these illustrations, is harmony. According to this law, if the light is larger than the object, should not the shadow diminish reversely? and if the sun is larger than a telegraph wire, how comes it that a telegraph-wire shadow is so large as it is?

The deductive base of Form is the Crystal. Crystal is the depositary of all forms, for all forms can be seen in the crystal, because crystal has the power of soporificating the sight, so as to turn the mental impressions into visible representations supposed to be seen in the crystal. The appearance of crystal has a damp, soft look. All forms can be seen in crystal. We make a crystal into the seal, with a circular base, a square appearance, and triangular ends; and the meaning we ascribe to the crystal seal is "congruity," as all forms appear in or are drawn on to it, or are seen through it in their separations in the prism, as in the crystal ball used by seers.

### A VISIT TO A. J. DAVIS AND JUDGE EDMONDS.

Hudson Tuttle gives the following account of interviews in the *American Spiritualist* :—

"Mr. A. E. Giles and myself made a pilgrimage to Orange, the home of the great Seer of modern times. Orange is a town mostly of residences of those who are crowded out of the city. The residence of Mr. Davis is on a quiet street, and I shall not soon forget the manner nor the words of Mr. Giles as we stood looking down the street:—'Does it seem possible that in this seclusion dwells a man of the most perfect mental and spiritual perceptions of this or any other age, unknown by the great men of the age, and perhaps by his nearest neighbours?' Our ring brought Mr. Davis himself to the door, and his cordial reception made us feel at once at home. 'Bring your chair closer,' said he gaily to Mary; and we sat for two hours, talking of men, books and things. There is a peculiar mirthfulness in Mr. Davis's conversation.

"His study is a light and airy room, with a few books, and but few. On one side is a lounge, on the other a desk, where he always stands while writing, as he says it is impossible for him to write while sitting at a table. As we had received an invitation from Judge Edmonds to pass the evening with him, we were compelled to bid adieu all too soon, Mr. Davis accompanying us to the cars, and reserving the fraternal grasp to the last moment. We found Judge Edmonds in his library with his daughter Laura, through whom many of his most remarkable tests of spiritual identity have been received. Until a late hour the conversation uninterruptedly flowed. Judge Edmonds consistently maintains that Spiritualists should not organise; but that their doctrines should permeate and exalt existing institutions, as it were infusing a new vitality into their old forms. This is a question having two well-defined sides, on both of which strong arguments may be arrayed. Laura is not mediumistic at present; but the Judge says his own powers are increasing, and refers his recovery from his recent attack of paralysis to direct spiritual interference. He said when his physicians despaired, he did not. He knew that he should live, for his spirit-friends had told him the exact time of his death, and it had not yet come. We parted at a late hour, reflecting on the example furnished by this distinguished jurist to the faint-hearted, weak-spined Spiritualist. He has never denied, but boldly and consistently advocated his belief. Has he lost by it? Do we hear him complain of his sacrifice to the cause? Rather, his practice has rapidly increased, and now he finds himself unable to lay it down, and gaily says he is destined to die with the harness on. Such is ever the result of a bold and firm defence of the truth, not aggressively, but with consistent manliness.

### MENDELSSOHN'S POSTHUMOUS WORKS.

SIR,—A musical lady friend having informed us that doubts are entertained in the musical world as to the genuine character of these compositions, the spirits (according to our desire) furnished us on Sunday last, the 22nd instant, with the subjoined communication, which I am induced to forward for insertion in your pages, as it may interest others besides the lady alluded to above. We first sat for directions, which were given by table movements; the medium was then controlled, and the following taken down by myself from the spirit's dictation. For brevity, the principal points only are given :—

"My Posthumous Works: The authenticity and genuine character of these works, as emanating from and being my composition while on earth, have been questioned since I left your sphere; I therefore come at your bidding to state to the world, through the medium I control, that those works are *GENUINE*. If those who are interested in the matter, and desire to investigate further, will come forward, I will meet them through this medium, and any questions they may choose to put I will endeavour to answer, either by table communication, writing, or otherwise, as they may please. I was present at a concert recently given in London, at the Hanover Square Rooms, and spoke to the medium there, giving him a promise I will fulfil at a future time, if favourable conditions are given. The medium went to that place by spirit-direction.—Felix Mendelssohn Bartholdy." The oral communication, of an interesting character, then continued for some time.

[The signature written through the medium at my request (on after comparison with two previous signatures of the same spirit, given in July and August last) is a perfect facsimile of the earlier ones in my possession. The "concert" referred to was the opening of an organ at the Hanover Square Rooms, on the 23rd of December last, at which selections from the works of Mendelssohn and other great composers were performed.]—I remain yours very faithfully,

24, Lower Stamford Street, Blackfriars,  
January 23rd, 1871.

T. WEEKS.

\* Underscored by direction in the original.

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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."

\* The Spiritual Significance of the Present Great European War—Spiritualism in Manchester—Is it Imposition?—The Haunted House in Wales—A Spirit Identified—Dietetics in Relation to Mediumship—Kind Friends—If it is not Spiritism, What is it?—Notes by the Way—The College of Mediums—The Spirit Messenger—The Liverpool Psychological Society—The Experience of an Investigator—A New Indicator.

### SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JANUARY 27, 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, Maria Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, JANUARY 29, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge will speak on "Human Progress."

Carlton Hall, Kilburn. A. C. Swinton at 7.

KINGSLY, 10.50 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.

BRISTOL, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

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

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

COWLEY, at George Holdroyd's, at 6 p.m.

MONDAY, JANUARY 30, Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.

TUESDAY, JANUARY 31, Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maria Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

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

WEDNESDAY, FEBRUARY 1, "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 1s.

Seance at Mr. Wallace's, 105, Lisle Street, Kentish Town.

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

THURSDAY, FEBRUARY 2, Seance at 7, Corporation Road, 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 27, 1871.

### WHAT NEXT?

The success which attended the efforts of our Clerkenwell friends at their social entertainment has stirred up into brisk activity the wits of many sections of the Spiritualist public, who pant to do something to enliven the monotonous life of man, on a scale commensurate with intellectual and spiritual progress. One party suggests concerts—monthly réunions at which music, sentiment, and common sense may mingle with warm good wishes and hearty hand-shaking. Another is in favour of something dramatical, in which the beautiful truths and issues of life may be portrayed in living tableaux, supplemented by solid dialogue and appropriate scenery. A third proposition would employ the magic power of light and lenses in the form of dissolving views, accompanied with choice instrumental and vocal music. The fourth suggestion is rather ambitious—nothing less than a spiritual opera being proposed by this faction; while a bright-eyed lady in curls defends the fifth resolution—that the Spiritualists have a ball, or evening assembly, whereby to raise funds to accomplish other good things. In the meantime, the College of Mediums issue tickets for a social tea-party at the Progressive Library, at which they will exhibit choice specimens of their mystic art, accompanied by the vocal efforts of the choir which is being brought into operation. We also hear of Madame de Sievers, the celebrated Italian composer, performer, and vocalist, offering her services to help Spiritualists into a better state of harmony. This lady, a friend of Rossini, is well able to do good service in this respect if the Spiritualists can find some means of utilising her distinguished talents as a teacher and leader. At present the field of song is considerably

indebted to the kind offices of Mrs. Hicks and Mr. Taylor, without whom the singing at the Sunday Services would not have attained the useful state it has already arrived at.

We last alluded to that which in practice ought to come first. We have a faint remembrance of hearing Mrs. Hardinge once mention the subject of "Intellectual Entertainments" or "Popular Amusements" as appropriate for a lecture. Why not make arrangements, and invite this lady to deliver her lecture, and profit by the suggestions which her experience and inspirations may be able to furnish? The question of recreation in its many aspects is the most important that can occupy the human mind, especially when the ideas of reform and progress are kept in view. Amusement has been derided by ascetic religionists, who, instead of the legitimate development of the faculties by harmonious exercise, would bring up mankind like machines, and celestialise their souls at death by a process of theological legwork. Such a notion is absurd, and the plan is impracticable. It is in matters of recreation and religion that humanity generally goes astray. And why? Because they are not based upon the laws of its nature; hence one class of society have denounced religion, and another amusement, because they did not understand that which they severally deprecated. If Spiritualism is intended to unfold the science of man's nature and its development, it must be able to throw light on recreation and pastime as well as religion. We consider, therefore, that the various suggestions which have been enumerated at the beginning of this article are legitimate themes for occupying the attention of the benefactors of society, and, if carried out with due reference to human needs, they may be of incalculable use to many.

### HOW TO GET THE "MEDIUM."

Some of our readers experience great difficulty in obtaining supplies of the MEDIUM. Many booksellers positively refuse to sell it, and there seems to be an organised effort on the part of some members of the newspaper trade to obstruct its circulation. A bookseller in Andover charged 3d. each for copies, stating that his agents in London had charged him 2d. wholesale. Such conduct is preposterous in the extreme, and surely requires only to be made public to effect its own cure. Other booksellers complain of the difficulty in procuring it, a difficulty which does not exist, as, besides the publishing office in Southampton Row, Mr. Pitman is wholesale agent in Paternoster Row, and Messrs. Heywood and Co. in the Strand. Thus the trade is supplied with facilities at all points, on the same terms as other periodicals are sold.

We earnestly urge our friends to frustrate this petty persecution, and devise means for circulating Spiritual literature independent of the enemies of Spiritualism. This is nobly accomplished already in some places. Every Spiritualist who takes an active part in the movement should be an agent for its literature, and receive the periodicals regularly for his neighbours, besides keeping on hand a small stock of popular publications. Such works should be offered for sale at each meeting—a step which would enhance the value of all public efforts to promote a knowledge of Spiritualism. Some of our friends circulate £20 worth of publications in a year, which would otherwise fail to reach the eye of the public were it not for these good friends' diligence. This is a most useful missionary work, effected at no cost, but it may be at a profit if properly conducted. Where a congenial bookseller or newsagent can be found to take up this literature, it is better to employ them. Some who do so find it an important item of trade, as Spiritualists are generally intellectual people, and likely to become purchasers of literature of other descriptions.

### LECTURERS AND MEDIUMS.

Nearly four years ago we suggested three grades of volunteers in connection with Spiritualism, viz., a circle of lecturers, a circle of mediums, and a circle of correspondents. Our relations to the movement necessitated this idea being carried out in practical everyday work with inquirers, but the time has arrived when these "circles" may be publicly announced, and the necessity for much inquiry and correspondence averted. We solicit the names and addresses of all speakers who would be willing to respond to a call to address a public meeting on Spiritualism, that we may print the list occasionally in a corner, and supply useful information with less trouble than at present. We do not desire to make arrangements for such speakers, but allow them to respond to or refuse calls, as their convenience may suit them. We would also be glad to hear of the names and addresses of all mediums or circles willing to grant facilities to inquirers, either professionally or as a favour. The list of speakers is, perhaps, the most important of the two, as its publication would stimulate committees to make arrangements more frequently for meetings. We hope to have some replies by next week.

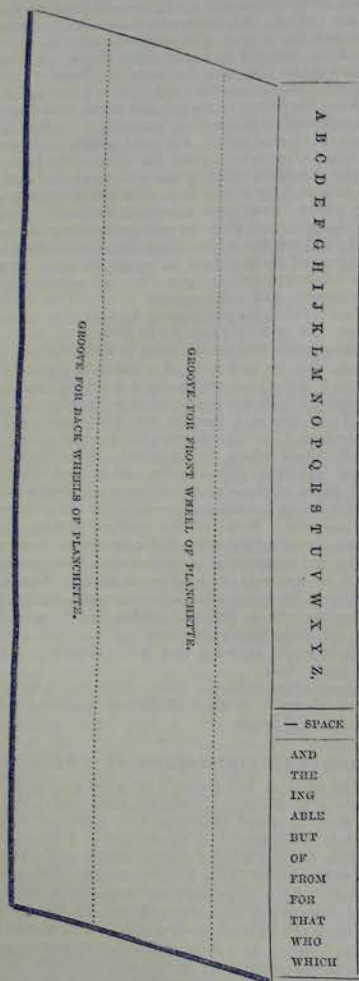
### THE NEW INDICATOR.

To the Editor of the Medium and Daybreak.

Sir,—I think we are all indebted to Mr. Richard Bewley, of Uttoxeter, for his information with respect to a new telegraphic apparatus, though perhaps the term "telegraph," as applied to the instrument, is a misnomer. The idea is a practical one; and in the hands of a suitable medium, no doubt Mr. Bewley's "indicator" will be found exceedingly useful. I do not, however, quite understand the necessity for the plate-glass strips on which the alphabet

is inscribed. Why would not an ordinary piece of wood attached to the edge of the base-board do? A good deal of time might be saved by introducing a few such words as "and," "the," "but," "of," "for," "from," "that," "who," and "which," with the terminations "able" and "ing." There should also be mark (thus | ) to denote that a word has come to an end, or else the messages will often read like Chinese or the Latin inscriptions on ancient monuments. I am having an apparatus constructed in the fashion shown in the diagram beneath. Perhaps some of your readers can still further improve on the suggestion already thrown out.—Yours truly,

PSYCHOLOGIST.



### SPIRITS ARE OUR EDITORS.

Our article of last week on the dietetic question in reference to mediumship has elicited warm commendation from intelligent readers. One correspondent characterises it as "first-rate—the best I have read for a long time; but people will be perfectly incredulous, and go on stupefying themselves with alcohol and flesh, &c., &c., notwithstanding." This article, like many others, originated with our spirit-friends. The subject was announced through a medium, and the writer, without further delay, struck it off, and it was as new to him as it will be to many of his readers. The editors-in-chief of the MEDIUM are in the spirit-world, so that the little paper is in every respect a "MEDIUM" for spiritual knowledge. May its shadow never grow less!

### MR. HERNE'S SEANCE.

On Monday evening the weekly dark seance at 15, Southampton Row, comprised eighteen persons, and phenomena of an unusual kind were manifested. The conditions were remarkably harmonious. After sitting a short time, a call was made for Miss Berry. When she went upstairs her aunt presented her with a live pigeon, which had been brought into the circle in the dark. The lights were again extinguished, and the table was heard thumping on the floor in a lively manner. In a short time exclamations of wonder were heard, and those persons down in the office were called up to the drawing-room to witness what had taken place. We availed ourselves of the invitation, and on looking in upon the sitters found them smothered with feathers! A large quantity lay on the table, and the hair and clothes of all present were plentifully sprinkled. Even if this act had been attempted as a trick it would not have been easily accomplished, as the feathers were very evenly dis-

tributed—a difficult task in the dark, and all the company tightly huddled round the table. The lights were again put out, and Miss Berry returned downstairs with her pigeon, which became restless, and the young lady said she would be glad if the spirits would take it back again. She accordingly took it upstairs and placed it in the room, and after the seance it could not be found anywhere, nor the paper tube, which was forcibly wrenched out of the hand of Mr. Sergeant Cox as he sat at the table. It would have been a blessing if the spirits had carried away the feathers, which the visitors partly accomplished on their clothes, notwithstanding much brushing; as it took several hours to get the down removed from the carpet and furniture next day. The most curious thing is that there were no feathers in the house, as feather-beds are not used by the family. The habit of taking away articles and returning them again after a lapse of time is becoming a favourite one with the spirits controlling Mrs. Guppy and Mr. Herne.

### THE GATEWAY.

There is an old gateway which stands in a renowned valley. Poets have sung of its crumbling stones, and artists have painted its darkening portals, while the coldest hearts have felt the spell of its gloomy height. Sometimes the sunset brightness of the closing day reaches the gateway, tinging its grey architecture with glory—oftener the shadows of night play in and out its crevices.

Sinful hearts and reckless hands built that gateway centuries ago, piling stone upon stone to make the barrier strong and high—a witness of their folly and sin, handed down from time immemorial, for it is the boundary between two countries, and God never placed it there.

It is a grand old ruin now; even yet a formidable barrier, though light from beyond is stealing in here and there through the cracks which time has made in its solid masonry. Thousands of footsteps are echoing through the valley, and passing within that narrow portal through which there is no return to the "old country." Weary feet, glad to have reached their destination—hurrying steps, surprised to find the gateway so near—childish feet, pattering fearlessly across the threshold—reluctant steps, lingeringly treading the gloomy pathway—all pass through, albeit the portal is so narrow. Some with the din of battle in their ears and the word "victory" on their lips—some with the dash of the waves ringing through their senses, and the tumult of the storm around them—some with the visions of Dreamland before their eyes—all crowd in through the gateway. The most eager traveller must fain pause here. Men call it the Gate of Death.

But holy hearts and immortal hands are at work now taking down the barrier. Soon we may see the travellers enter the portal, and our eyes may follow them on their way through the green pastures beyond; footsteps ere long will cross and recross, and the thousands hurrying through will not know where the valley ends and the heights of joy begin. Death will be no gateway then, but a triumphal arch telling of victories achieved and everlasting peace won—a festive column to celebrate an angel's birthday into that brighter world, rather than the monument to a mortal's doom.

MILLSWOOD.

THE COLLEGE OF MEDIUMS propose a tea party and social evening at 15, Southampton Row, on Tuesday, February 7th. Tickets, One Shilling each—which will be strictly limited. On Wednesday evening next the tickets will be issued, and applications for the same should be sent in before that day.

THE SINGING CLASS met at the Progressive Library on Wednesday evening, and tried over a number of tunes for the Sunday Services. Another meeting will be held on Wednesday evening next, at seven o'clock, when all who take an interest in the subject of vocal music are invited to attend.

MR. JOHN COLLIER is at present located in Birmingham, and will answer calls to lecture within a radius of twenty miles of that town. Those desiring a visit from him should apply at once, as he may have to leave soon. Address, Post Office, Birmingham.

KILBURN.—On Monday evening, J. J. Morse lectured, in the trance state, in the Carlton Hall. There was a good audience, but it was rather unruly. The lecture was a comprehensive statement of physiological and psychological principles, proving the existence of the spirit-body, the future life, and the philosophy of spirit-communion. Questions were asked at the close, some of which were so irrelevant that the spirit refused to entertain them, and otherwise declined according to the wishes of the mob. This infuriated them still more, and the meeting culminated in considerable disorder. It was gratifying, amidst the turmoil of believers and unbelievers, to observe the tranquil and patient demeanour of the Chinese philosopher through the medium. On Sunday evening, A. C. Swinton conducted service in the same hall.

SOMETHING NEW.—We have been to see Mr. Wilson's designs, diagrams, and paintings, at the Artists' Club, 73, Newman Street, and gladly testify that the visit was both pleasant and profitable. Mr. Wilson lectures on Tuesday evenings, and illustrates his curiously expressed ideas with drawings done by his own hand, which remind us of the allegorical teachings employed in the spirit-world, as described by clairvoyants. Mr. Wilson is a fluent and amusing lecturer, and is actuated by the best intentions.

"THE PASSION FOR INTELLECTUAL FREEDOM, ITS STAND-POINT AND ISSUE," was the subject of a lecture by Edward Maitland, B.A., delivered on Sunday afternoon, January 15th, in St. George's Hall, before the Sunday Lecture Society. Many of the lecturer's positions would be warmly seconded by Spiritualists.

## 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 20.

### CONDITIONS FOR THE SPIRIT-CIRCLE.

A series of rules to be observed in sitting for spiritual phenomena were read over to the controlling spirit, Tien-Sien-Tie, and the remarks appended to these "conditions" were given in reply.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when the atmosphere is very moist, or when there is much rain, or storms of wind.—A. A warm, dry atmosphere is best, as it presents the mean between all extremes—the harmony of heat, cold, moisture, dryness, &c., and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. Thunder and lightning, "magnetic storms," and electric disturbances of all kinds are detrimental, as they disturb the atmospheric equilibrium. If the experiences and operations of sitters were carefully noted, the laws of these conditions might be readily detected.

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places.—A. The observance of these rules is very requisite. The human body emits an emanation which saturates the furniture and gives power to the phenomena. The presence of the sitters in the room in advance increases the power. A developing circle exhausts power, or uses it up.

**PSYCHOLOGICAL CONDITIONS.**—The means whereby the phenomena are caused are a product of the sitters. Certain temperaments give off this power; others give off an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place; if the contrary be the case, no result will ensue, even if the circle persevere for months. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them.—A. The physical manifestations especially depend upon temperament. Even if those of an adverse temperament were to persevere, results might be attained.

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious feelings should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind.—A. We think this last condition is the major one. The introduction of a person with an harmonious mind would tend to correct all the other conditions, but there would be an expenditure of power in accomplishing it.

The Circle should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium.—A. It does not matter what the shape of the table may be. The sitters should occupy the form of a horseshoe, and the medium should sit between the poles. If the medium sits facing the north or south, the magnetic currents of the earth pass through him freely.

**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or recreation may be engaged in—anything that will lead to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pined to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three taps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.—A. We agree entirely with these views.

### THE STROLLING PLAYER

Answered a number of questions, and introduced a strange spirit, who spoke through the medium with some difficulty. He described his death and entrance into the spirit-world much as it has been reported before. His earthly opinions were not corroborated in spirit-life, which was more

in accordance with his inner feelings. He concluded: "I meant to let my friends hear from me by this new method, of which I heard something before I died, but I did not believe much of it. My name was Daniel Seddon, baker, Melbourne Terrace, Brixton. I was seventy-seven years of age, and left this earth on the 19th of August, 1870." He seemed to be in an elevated and happy condition.

### THE SPIRIT-VOICE AND CLAIRVOYANCE.

At a seance at Mrs. Berry's, on the 18th instant, some points of interest presented themselves. The party assembled were nine in number, including Mr. Herne, medium, one being quite a stranger to the subject excepting having received some preliminary explanations from myself. Before the seance we were agreeably harmonised by some beautiful music, instrumental and vocal, from Madame de Sievers, who was one of the invited. At the seance, which was preceded by the Lord's Prayer and the singing of a spiritual hymn, we soon heard the voice of John King, followed by that of Bluff Harry, and frequently by that of another spirit who uses the name of "Estelle." Some of the party see spirits—some more distinctly than others—and it was interesting to observe the timing of appearances visible to the seers with the voices and sounds audible to the circle generally. "John," of whom so much has been said, was not in his usual power, for he several times dropped the tube. Once it fell outside the circle on the floor; some one stooped to take it up, in order to place it upon the table, when, on touching the tube as it lay on the floor, John's voice uttered, as if from the tube, the words "Just leave me alone, will you?" It was allowed to remain on the floor, and while we were commenting on the point we heard the tube fall on the table. Then Mr. Herne's chair was drawn from under him, and his neighbour no longer felt him. After a minute or two it was decided to strike a light, when we saw that he had been somehow noiselessly, and imperceptibly to two of the circle who were seated there, conveyed to the sofa, against the back of which he was lying in a deep sleep. His breathing seeming to get choking, he was awakened by demagnetising passes, and he said, when he recovered from his surprise at his position, that he had been in a beautiful place with spirits, of whom he gave a description which charmed us. He resumed his seat at the table, and the light was extinguished in the hope of again hearing the voices. Mr. Herne said that he saw spirits round each one of the circle, and proceeded, at our request, to describe them. Everyone recognised individuals whom he described. Sentences were shown in scrolls by these spirits to the medium, and he read them with greater or less ease. Some of these sentences were messages which had great significance, but, being private and personal in their character, cannot properly be reported. Some of the spiritual messages exhibited an intimate knowledge of individuals and circumstances in relation to the persons spoken to, astonishing to themselves. The messages were so numerous, and in one case so lengthy, containing directions in much detail with respect to spiritually-projected works of art, that it was thought to be too late to continue sitting longer, and while we were proposing to bid a thankful adieu to our spirit-friends, "John King's" voice suddenly broke in, agreeing that it was time to part, and bade us "Good night one and all."

During supper afterwards, the table moved about freely, in answer, affirmatively or otherwise, to observations and questions, not only with but without contact of hands.

ALICE ELLIS.

### SINGULAR PHENOMENA AT A SEANCE.

A seance took place at Mr. Guppy's since our last, on the occasion of the anniversary of Mrs. Guppy's birthday, when, after some of the usual phenomena, some beautiful drawings were produced in the dark—a memorial group, a symbolical drawing, and "A Happy New Year" drawing for Mrs. Guppy, being a classical sketch of her little son. The well-known spirit-voice of "John King" indicated to whom the drawings were to be given. A few, at request, had preserved fruits placed in their hands. On a dove being requested to be brought by one, Mrs. Guppy said, "Bring such of us a dove, or it would be still better if you could turn us all into doves." In a short time a fluttering of wings was heard, and the whole of the party, forty in number, called out that something was falling upon them. On striking a light, a dove was in the hands of the lady who asked for it, and all the company were heavily sprinkled over with down and small feathers—table, carpet, company (pretty closely packed), all covered as with thick snow. During the seance something which felt like a bed-tick was perceived by a group of mediums at the table to be wrapped round them and removed again, but was not subsequently found. After the seance it was discovered that Miss Neland's bed, two floors above, was gone. Other phenomena took place, but these were the most striking. Other voices, which are heard with Mr. Herne, who was present, were heard besides that of "John King." The latter gave some satisfactory tests, especially to Mr. W. H. Harrison, who had several in succession.

J. D.

### A LOCK OF HAIR BROUGHT FROM THE GRAVE BY THE SPIRITS.

I am glad to say that our seances continue to increase in interest. Our spirit-friends make themselves very familiar with us. They shake hands with us, stroke us, pat us, and one night last week one of the spirits put its arms right around my shoulders, squeezing me in token of love. They bring our watches off the piano or harmonium, or any where we may place them, and if we request them they will put them around our necks; they raise the table in mid-air and take it out of the circle; the table is made to dance about the room without a hand upon it. Walking-sticks, umbrellas, and other things are made to walk all about the room. The spirits strike different notes on the piano, and join in our singing with us at times; they talk to us with great freedom all the evening, and nearly at all our sittings we have direct spirit-writing. My wife and daughter see spirits, and other beautiful things, such as the names of our spirit-friends in letters of gold and silver, and a good deal more than your space would allow me to write about. On the 25th my family, servant, and Mr. Williams only, had a sitting, and many interesting things took place. The spirit-voices were most beautifully developed, entering into conversation with freedom all the evening; but what seemed most remarkable to me was the following—Whilst we

were singing, my wife felt a very powerful influence come upon her, which made her lift up her soul in prayer to God, and whilst raising her hand in the attitude of devotion, her hand touched something like a spirit-hand; she then felt something being drawn across her fingers, which made her say, "Oh, they are drawing some cotton over my hand!" and whilst she was holding out her hand, feeling, as she thought, for the cotton, she had something put in her hand, or, more correctly speaking, it was put between her thumb and finger; whilst she was trying to take hold of this supposed cotton, it turned out to be a lock of hair. We never were more astonished in our lives. I then asked the spirits whose hair it was, and we were answered by raps that it belonged to my friend Bonnick, who told us most distinctly twice over that he had fetched it from his grave. He afterwards told me that he was buried at Nunhead Cemetery, "a little towards the right." On asking a third time if he really had brought it from his grave, he said, "Yes; show it to Mary Ann," alluding to his daughter. I wish to say I have been up to his daughter's, and shown her the hair that her father brought and put in my wife's hand; it corresponds exactly with some of her father's hair which Miss Bonnick had by her. With tears in her eyes, she exclaimed, pressing this precious token of a father's love to her lips, "Oh yes, it is exactly like my father's hair; here is confirmation after confirmation." I wish to say that I had not the slightest idea where he was buried; but when I told Miss Bonnick that her father had told me that he was buried as stated above, she said, "Oh yes, dear sir, it is all true, and I am much obliged to you for your kindness in bringing me such information as you have." Hoping I have not trespassed too much on your time, I remain yours faithfully,

2, Great Turnstile, Holborn,  
January 23rd, 1871.

C. B. P. Alsop.

### THE SPIRIT-TOUCH.

To the Editor of the Medium and Daybreak.

Sir,—While sitting at Mr. Alsop's circle I have been repeatedly touched by spirit-hands in a most convincing and unmistakable manner. One evening, while speaking to the spirit James Achanna about phrenology, my head became completely enveloped in a mist, and was then tightly grasped on the top by a large hand. On another occasion, not feeling very well, I requested that the spirits would give me a few "passes," and directly after I both heard and felt a large hand brushing me down the back. I mentally said, if it were James Achanna would he touch me on the head? and immediately a large hand patted me on my head three times.

The other evening, as I was sitting next Mr. Williams, he suddenly started up from the trance-sleep, exclaiming that something was pressing heavily on his head; on reaching out my hand I felt a large, cold hand, solid and fleshlike to the touch, resting on his head. It soon melted under the pressure of my hand, but while it was there I had opportunity to feel even the finger-nails. When this occurred I was sitting on Mr. Williams's left, and during the time the hand was resting on his head his left hand had hold of my arm, and his right hand I could feel on the table; the gentleman who was on his right was sitting some distance off, engaged in conversation with the rest.

Several interesting manifestations of spirit-power have taken place while I have been staying at Mr. Williams's house. Occasionally I have slept with him, and we have often been awakened in the middle of the night by knockings on the wall and under the bed. One evening he expressed a desire that his pocket Bible, which was on the mantelpiece, might be brought to him. Soon after we were in bed he became unconscious. The room was quite dark, yet I could see starlike lights over the mantelpiece. I then heard a rustling sound in the air as if a bird were flying about, and something fell suddenly on the bed. I put out my hand and found the Bible lying on Mr. Williams's chest, which I had distinctly seen on the mantelpiece before getting into bed. I awoke him, and while relating what had occurred, confirmatory raps were given on the wall and under the bed.

One Sunday evening, after we had retired to rest, the spirits commenced rapping on the wall at the further end of the room with Mr. Williams's cane, until at last it fell on the floor. They then, at our request, caused it to walk audibly across the room, struck it forcibly three times against the ceiling, and eventually placed it in Mr. Williams's hand. I have had my necktie and the stud in my shirt collar brought across the room to me in a similar manner, and under circumstances where deception has been quite out of the question.—Yours, &c.,

J. ADCOCK.

P.S.—The spirit James Achanna states that he was Lord of Glamis and Master of the King's Household in the time of James II. It would be interesting if some historical reader could corroborate this.

### AN EVENING AT CLERKENWELL.

Thursday evening of last week was a busy one with the St. John's Association of Spiritualists, at their place of meeting, 7, Corporation Row. To begin with, 127 members and friends sat down to tea, after which a public meeting was constituted, and the secretary, Mr. R. Pearce, gave some account of the history and progress of the association, which took its present form in May, 1869, with thirty members. As an experiment it had succeeded far beyond expectation. Since the commencement, seventy-six public seances and eight lectures had been held, admission to all of which had been free. A great interest had been awakened in many, and Spiritualism had been promoted to a considerable extent by the labours of the association. A library had lately been formed, hundreds of the MEDIUM and other periodicals had been sold, besides books and publications for which the association acts as agent. The secretary recommended that the proceedings should be varied by holding lectures more frequently, and by commencing a series of working men's conferences, to be sustained by the members of the society. This would cultivate independent thought and the expression of it. Mr. Steele gave a humorous account of the steps he took in forming the association, also his introduction to Spiritualism in the same building upwards of eight years ago. Mrs. Hicks sang a song with good effect, after which Mr. Shorter delivered an admirable speech on the influence which that association had exercised over Spiritualism even in distant parts. He urged the inauguration of some form of education for the young, whereby their minds might be protected from

the hurtful absurdities imparted under sectarian teachers. The object of Spiritualism was to throw light on many obscure problems of human life, to point out the existence of a higher world, and the possibility of communion therewith. Miss Nisbet gave a recitation with much power. Mr. Morse rose to make a speech, but could not proceed in his normal state. His spirit-guide controlled him, and exhorted those present to greater diligence for the movement, also to cultivate the amicable feelings which then possessed them. Miss Mary Wooderson sang in a pleasing manner a song, in the chorus of which the audience heartily joined. Mr. Young, librarian, made a few remarks on the state of the library, and intimated that any spare volumes would be welcomed. Mr. Tonbridge warmly advocated the influence of literature, and urged that publications should be sold at all meetings. Mr. Stokes had become a Spiritualist through the agency of that association, and he testified as to the remarkable phenomena now occurring in his family, as reported in a recent number of the MEDIUM. Miss Nisbet gave a song which was well received. The "Strolling Player" controlled Mr. Morse and gave a pathetic recitation. Mr. Bassett spoke for the Spiritualists in the East of London, Mr. Freeman for the Brixton Association, and Mr. Ashman for the Kilburn Association. Mrs. Hicks and her sister sang a duet, which merited the applause of the meeting. Mr. Davis proposed a vote of thanks to the ladies who had so kindly come forward and enlivened the evening's proceedings with their cheerful faces and melodious voices. In the same vote he included the gentlemen who had made speeches so appropriate and instructive. Mr. Towns seconded this proposition, which was received with much enthusiasm. It was announced that the subscription was 2s. per quarter, and visitors were invited to become members. Several of the audience gave donations towards the funds, as there is at present a balance due to the treasurer.

Our report conveys but a faint echo of the deep interest which controlled the meeting throughout. We may expect to see such evenings repeated in other parts of London.

### SPIRIT OF LIFE AND LOVE.

(Extracted from the "Saturday Magazine" of January 5, 1833.)

Thou hear'st the rustling amongst the trees,  
And feel'st the cool refreshing breeze,  
And seest the clouds move along the sky,  
And the corn-fields waving gracefully.

'Tis the wind that rustles amongst the trees,  
That comes in the cool refreshing breeze,  
That drives the clouds along the sky,  
And causes the corn to wave gracefully.

The wind is something thou canst not see—  
'Tis thin air, and a source of life to thee;  
And it teaches that something may really be,  
May exist, and work, which thou canst not see.

And those who are under the spirits' control  
Perceive in their minds, and feel in their soul,  
That the Spirit of Light which comes from above  
Is a spirit of life and a spirit of love.

MANCHESTER.—On Sunday, Mr. Harper, of Birmingham, delivered a lecture in the Temperance Hall, Grosvenor Street, in answer to one by the Rev. J. Hyde on the "Dangers and Errors of Spiritualism." About 400 persons were present, and Mr. Harper's lecture dealt with the subject in a comprehensive and satisfactory manner. In the evening a seance was held in the same place, under the auspices of the Society, when Messrs. Jackson and Johnson and Miss Barlow officiated as mediums. Several undeveloped mediums were also influenced. The Society holds a seance in the same building on Sunday and one evening in the week.—T. C. DAVIES.

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