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A REVIEW OF THE INTELLECTUAL PROGRESS OF THE HUMAN RACE.

A LECTURE BY MRS. EMMA HARDINGE, IN THE CLEVELAND ASSEMBLY ROOMS, SUNDAY EVENING, JANUARY 29, 1871.

What do our teachers tell us of human destiny? Three voices answer. One, from the altars of religion, informs us that man was made perfect and designed for perfection, but by his own disobedience, his own volition, fell into hopeless degradation, and can only be redeemed by a strange and mysterious transformation, in which he has no part. Science answers us in different modes—some pointing to an intellectual progress for the race, and others assuming that there is no progress, but that the order of being perpetually repeats itself. Another voice shall be uttered this night, and that not from the spiritualistic stand-point, but from your own planes of observation. The claim set up by those who refer us to the first chapters of the book labelled "sacred," the Holy Word of God, is that the Almighty himself revealed by inspiration to Moses the exact origin of man and the truths of his destiny. If this were so, we can only say that the revelation was entirely superfluous; for ages ere Moses was, the same revelation was made to older nations, and stereotyped in older scriptures. All the nations of antiquity had the same history namely, that man was born to perfection, placed in a paradisaical garden, and by an act of disobedience fell from his high estate; that he was expelled from the Garden of Eden—that thus sin and sorrow were entailed upon him, and that his present condition is one of punishment and degradation. But these nations, instead of claiming that this teaching was a direct revelation from God, taught that it was an allegorical interpretation of man's own view of his origin—myths, idealities impersonated in imaginary characters. These ancient authorities inform us that man, the original Adam, was a barbarian—a poor helpless savage, who, in the childlike condition of his innocence or ignorance, beheld this earth as a garden. In the course of time he ate of the fruit of the Tree of Knowledge—the tree always representing the gradual progression and order of being. As he developed the appetite for intellectual knowledge, his paradise was transformed into that condition of civilisation which entails labour, a search after the satisfaction of his wants, a migration from his present easy condition. The battle of life commences in the youth and develops in the manhood of the race in precisely the same fashion as our infants leave the paradise of the mother's arms to go forth and taste of the tree of knowledge in the school-house, and become expelled from the paradise of home and the enjoyment of innocence as they develop into the stern realities of man. This is all the allegorical explanation which the wise ancients deemed it necessary to bestow. It is only the wise and intellectual magnates of high ecclesiastical modern institutions who can discover that these fabulous impersonations are actual beings whom they must fall down and worship. But "Great is Diana of the Ephesians." We do not desire to spoil the modern trade in image making, and all the advantages that grow therefrom. But as ours is a platform free from all idolatries—as the universal Spirit whom we know, whom we comprehend, as we learn the nature of spiritual existence, and may worship as God our Father—as this viewless image of our own spirits is all that we recognise, we have no Diana of the Ephesians to bow before, and hence we may venture to search a little behind Moses to discover where he received his reflected ideas from. If, then, this image falls to the ground, and resolves itself into a mere shadowy allegory, the whole superstructure falls with it.

We will now attempt to solve the problem so frequently quoted by the non-progressionists of our own time, who assume that the lost arts, as they call them, prove that we are running the round of a circle of time and of intellectual development that must bring us back to the point from whence we started. In support of their view they point to the vast blocks of stone of which the ancient monuments are composed, and question by what power these enormous masses were torn from the quarry and upheaved into the magnificent proportions of the colossal temples of the East. These, say they, give evidence of a mechanical knowledge and power far exceeding any we possess. They point the fact that the art of dyeing and the chemistry of mixing colours known to the ancients must have exceeded any knowledge of our own. They point to the enormous colossal figures which are perpetually found in those magnificent erections as an evidence of sublimity of thought and grandeur of design, no less than magnificence of achievement. They point to the fact that as China and India are totally unprogressive, we may realise the nature of their art and science thousands of years ago, the beauty of their sculptures and carvings, and the exquisite minutiae of their fabrics. Even in Egypt, they remind us, they had music, and

poetry, and painting, and their systems of Hygiene far surpass our own; they understood the virtues of animal and mineral magnetism and the lost art of magic; they could produce artificial somnambulism, and exalt the mind into those ecstatic conditions which we now call the spiritual state.

Now let us go a little beneath the surface, and see what these voiceless monuments tell us of the nature, the character, the habits, the intellectual status of the people whose remains are thus highly lauded. All these remains are dedicated to worship. We never find the remains of human habitations, of manufactories, of galleries of art, lyceums, schools, or colleges. All we perceive is the result of enormous brute force. When we question how these mighty stones were raised, we find that it was the work of thousands and thousands of captives. Human life was of no account with these virtuous, wise ancients. The chief arts they practised were agriculture and war, and devotion to the gods of terror. The very gigantic forms of their monuments and the sublimity of their structure prove that their conception of the Deity power was only that of strength. Even the Christians' favourite record shows us that the chief occupation of the oppressed and almost captive Jews was the preparation of stones for the erection of these vast colossal forms. They neither possess utilitarianism, nor beauty, nor use, nor comfort. When you ask after the sweet graces of life—the tender care of the aged, the respect of women, the love of children—what do you find? The aged thrown to the crocodile of the Nile, to propitiate the savage monsters supposed to incarnate a portion of Divinity from their excessive strength; young children only esteemed as representatives who shall carry down to posterity the strength, the power, and possessions of their ancestors; the hideous law of caste ever dividing the race, by unkind lines of demarcation, into sacred and profane. It is only as we see the gradual declension of the East—it is only as we realise that the first cycle of time in the destiny of man is closing, that the East is dying, that the Orient and its genius have worked out and fulfilled their mission, and that a new dispensation is opening before us—it is only then that the sweet, gentle humanitarian recognition of God's love and man's brotherhood dawns upon us in the pure and holy words of Jesus. There we find the first recognition of the value of human life and the worth of the individual soul. He who commended even the falling sparrow to the providence of his Creator—He that declared that there was a sacredness in the single hair of a head that God had made—He who pointed to the publican, and the sinner, and the outcast, and the murderer, and clasped them all in the arms of his brotherly love—He is the redeeming power of the dark and terrible East; and for this He perished—for this He was obnoxious to the ruling genius of the East.

There is another element which we find wanting in the first period of our civilisation, that is, the recognition that permanence is not the genius of human life—that we are called upon to pass through the crucible of death—that death is the builder, not alone the destroyer—that as the forms of the present hour die, they are the Phoenix from whose ashes shall arise forms that are fresher, fairer, and more beautiful.

Now let me pass on to another period of our review, a period when we arrive at those grand and glorious gates that open up the knowledge of European science in Greece and Rome. Here at least we must acknowledge that the labours of antiquity mock at our petty efforts to model after them. Greece and Rome we are told still present to us evidences of scientific attainments before which all our frail attempts at imitation grow pale and insignificant. We are pointed back to the glorious Colosseum, to the beautiful Parthenon, to all those magnificent sculptures and reliefs in which the human form is so exquisitely represented that the very perfection of beauty starts out from the marble. We are referred to the fact that one of the noblest of mechanical ideas was started by Archimedes—that one of the greatest developments of the problems upon which creation is founded, geometry and mathematics, was originated by Euclid and Pythagoras. We are pointed to the fact that no purer system of ethics was ever taught than by the virtuous Socrates, and that all the beauty of which we can conceive is to be found in the philosophy of Plato. We are pointed to the subtlety of Aristotle, the eloquence of Cicero, the grandeur of the power by which Demosthenes moved the multitude—to the writings of Æschylus, Euripides, and Sophocles, the first great lyrists. What comedies can we boast of that equal those of Aristophanes? What possible power can equal the beautiful developments of physical strength and beauty combined which form part of the very religion of Greece and Rome? We look upon these beautiful monuments of art; we read of these glorious achievements; we hear of the virtue of Roman matrons and the purity

of Roman maidens, so exalted above our own that we bow our heads with shame in the contrast. More, we are obliged to borrow literature of these noble Greeks and Romans in which to instruct our youth. Their languages are the purest sounds that the tongue of our classically instructed youth can syllable; their plays, their orations, their verses, underlie all our forms of high education. Too good still for the common people, too good still to be polluted by vulgar lips, they may not even be translated, in order that they shall be kept in their grand, sublime classical isolation for the use of the well-educated and the rich alone. Now let us draw the veil once again. What was the use of their beauty, and what the result of their wise laws, and philosophical teachings, and magnificent structures, and noble institutions? We find, again, that these exquisitely beautiful forms, these magnificent sculptures, were dedicated chiefly to the gods, and chiefly designed for objects of worship. Suppose, however, that we enter some of those that were dedicated exclusively to the amusements and enjoyments of the people. Let us take a representative specimen and enter the Colosseum at Rome. Let us re-people those magnificent galleries, those vast terraces, with the noble Romans, the victorious eagle-crowned warriors, the pure maidens, and the virtuous matrons, with plebeians and patricians, with reverend senators and highly-instructed orators—what do we find there? Looking upon long lines of helpless captives gathered from different portions of the earth, the spoils of war, who have been dragged in chains to their city, and then exposed in the amphitheatre, and for the amusement of these pure maidens and virtuous matrons, torn limb from limb, mangled, destroyed in the most hideous and unnameable tortures by the fangs of wild beasts! Oh, let us turn from the sight with abhorrence. Humanity was nothing then, but the achievements and intellectual powers of humanity were everything. Still, we find that the genius of the people was power. This forensic ability which cultivates the Demosthenes of the age—what is it but the attempt to develop the high power of eloquence which gives control? What do all the philosophies of Plato and Pythagoras, Aristotle and Cicero, the Epicureans and Stoics, amount to? Do they give us consolation in the hour of death? Do they give us comfort in the moment of bereavement and adversity? Do they teach our young children to grow up kind, and just, and merciful, and pure, and loving? Do they give us mastery over the elements? Do they teach us the designs for which the mighty armies of the fiery skies are strung out on the plains of heaven? Cold philosophy all. It never touches the heart—it never administers to the wants and woes of dear humanity—it never makes a warm pulse throb through the heart; it instructs the brain, but it goes no lower. These classical studies that we so laud, most fortunately for our common people, most fortunately for the virtue of our women and the purity of our maidens, still remain in dead languages. We will not dare to translate them—were we to do so, the obscenities, and the horrors, and the impurities that are to be found in the comedies of this same Aristophanes, in the verses of this same Ovid, in the hideous amours of the gods, in the horrors that are represented by these same great tragic poets, Æschylus, Euripides, and Sophocles, would bring the burning blush on the cheek of our pure maidens, and make our virtuous matrons cry tingle for shame. Perhaps it were better that our young gentlemen were not instructed in them—perhaps it would be more wholesome if, instead of recurring to the animalities of matter with which we are associated for the necessities of earth-life, for the best uses of the earth in which we live—perhaps it were better that the purer spirituality of our souls should be elevated by the purer and nobler strains of our modern literature. There are those in our own day who can “lift our souls to heaven,” but we know very few of the classical writings that will not drag us down to that animalism through which we are progressing as a world, but which should not be the only thought or the highest means of instruction that immortal souls should ponder upon. These glorious marbles, these beautiful forms so highly lauded—we can scarcely look upon them without speculating upon the character of the monstrous impurity of thought which developed them. Who can pass amidst those old classical cities and not realise that the highest arts of the people were to minister to luxury, to render to the most impure tastes, and to recall the lowest rather than to stimulate the highest thoughts with which the mind can be filled. So much for classical literature, and classical beauty, and classical employments; and if we want to know something more about their forms of worship, why, follow the wild orgies of the Bacchantes—follow them through the streets, with their shrieks, and wails, and attitudes, and gestures, and rites, which indeed do not bear translation, and then we shall realise that whilst these Greek and Roman fathers of ours did advance to the gates of art and science, and were entrusted with a mason's trowel and the bricks that should lay the corner-stone of the temples of art and science, they were still not permitted to enter the temple where there reigns supreme, as the noblest and highest form of worship, the grand man, God, and his creature, Man. They had not learned to appreciate man—they did not know him; they knew him only in his beautiful form, in his athletic sports, in his strength as a creature to be conquered if he was of an opposite nation; they did not know him in his real object and purpose of life.

Now we pass to the last stage to which we propose to carry forward our review, and that is the period which, however rude and crude, ushered in to the era of civilisation, as the two leaders of the army of progress, the nations of Great Britain and France, and the other different countries of Europe as followers. Nothing is but out of the hands of our God. All the past has been bequeathed to us, and as much as is good and useful has been used again, and formed into foundation stones upon which we have built the superstructures of a higher art and science. The first development of art and science to which we have the least right to boast in European civilisation is the discovery of the mariner's compass and the application of the printing press. Not a footprint of humanity is made but what is engraved by the printing press; not a thought that humanity has conceived but what is there stereotyped; not an achievement that humanity has ever arrived at but what we find there; and one single book possessed by me makes me the equal of these sublime ancients—places me on a footing with them—bestows upon me the work, labour, thought, power, and possibilities of a million generations. More than this, it is not for you and me alone. As we repeat our multiform process and send them forth over the earth, and dispose of our sheets broadcast to every land of civilisation, the

houseless, wandering vagrant, if he can read, is equal to the monarch of his throne; his knowledge opens up to him all the sources of power that man has ever made use of. By the aid of the mariner's compass we have not only left the coast line which was formerly the boundary of discovery and experiment in past ages, but we have put the globe of knowledge around our world; we have compassed all its islands and continents; we have explored its great forests and ascended to the mountain-tops, and we have now made of its people one great family of human beings. We build no more pyramids—we sculpture no more our temples; we do not want them. In their place let us ascend to the highest range of one of our industrial palaces. The bricks and mortar of which they are composed, instead of having been fashioned by labour-saving machinery, been formed in a few brief days, and elevated to their places with very little trouble. Ascend to the highest range, and there you find the growth of the cotton field, the raw material gathered up no longer, thanks to the God of progress and the Father of all men, by the unwilling hands of chained captives, but by free men in the exercise of their noblest prerogative, the dignity of labour. We find the raw material spread out, apparently with very little cost, the produce being so vast that it can be easily removed. Descend to another chamber, and as if by magic we shall find that this raw material, scattered loosely about without any exertion on the part of human beings, descends in long white ropes through tin tubes. There are no hands busy; man is simply looking on. A child may direct the levers and turn the screws by which these simple forms of machinery are worked. We descend to another chamber, and now the large white rope is narrowed a little, and still another, and another, and another, until at last it has become a beautiful, fine, delicate thread. And now thousands of these are whirling and spinning in every direction with perfect ease, with no labour, no physical exertion, but with great intellectual precision. A few men and women are overlooking the silent and obedient wooden, and steel, and iron, and brass, and leathern servants that so busily employed in whirling and spinning the cotton, until at last, as we descend to the next stage, we find it bound into a wool—we know not how; it has gathered itself up in silent, wondrous obedience to the power of controlling mind. Now it is a coarse fabric; lower still, and it becomes pure and white; still lower and lower, and we find it fashioned up into bales for the merchant. Still there are but few hands, and all these, with thoughtful brow and keen instinct, are addressing themselves, not to the master with the slave-whip—not to the tyrant who taxes bone and nerve, and sinew, till the very life cracks in the effort—but to their iron, and wooden, and leathern servants, who are doing the work of thousands and thousands of unwilling captives. And now we should like to see the master that is doing all this. Let us descend into the basement: there we see a great, curious, metal giant, with a throbbing metallic heart, silently but surely heaving up and down the piston, and a few spoonfuls of vaporised water does it all! Oh, grand and marvellous triumph of human intellect! and all, not for the benefit of the tyrant on the throne or the tyrant at the altar—not for the behoof of a single caste—not for the wealth and elevation of a single nation, but for the benefit of the whole race of man; for these fabrics go forth in cheap garments and cheap productions over the whole world.

Again, we have made the sun come down and paint our pictures for us. Some of us are too poor to visit these strange old lands, and wander among their giant monuments; we cannot indulge our eyes with the works of the great masters, but we will make the sun do it for us; we will draw down his beams, and at the expenditure of a few pence we will make him repeat all these forms of antiquity; we will represent the works of Titian, and Guido, and Raphael, and Michael Angelo; we will have the past triumphs of Egypt on our tables; and all these gigantic monumental remains shall gleam up before our eyes, and our astronomical glasses shall make them assume such a lifelike reality that lo, we are there.

Even so with those mysterious elements of terror—the lightnings. I do not speak of this oft-told and familiar figure of speech merely to exalt our power over the element of electricity, but I do it to show you that the prophetic voices are fulfilled that said “and time shall be no more.” Time is no more for us; the dial-plate which points to the hour in the far land of the West shall not have reached the hour which is pointed in our own land before a message is sent and received on the wings of the lightning. The pathless waste of waters shall be no obstacle; no ship shall traverse it, no armies and fleets shall be needed to guide our messenger. Time shall be of no account—it shall be annihilated. The lightnings are our servants, and we put back the dial-plate of time to serve our purpose. Even physical darkness shall be conquered by the intellectual power of man. This night the gleaming lamps that in mimic suns flash before our eyes, illuminating our cities, and revealing streets, and dwellings, and palaces, and huts, have rolled back the physical darkness of earth, proving that our mastery over the elements is complete. And how do we achieve this? By no painful labour: by the magical arts of the intellect. Magical, did I say? Is there a magician who can equal him who with a single stroke of a little bit of chip turns back the darkness of the earth, and repeats ten thousand mimic suns in our city streets? In olden times they would have called this power the power of the Evil One; they would well indeed have termed this magic that could convert night into day, and darkness into light, only the work of the Enemy. We know enough now to realise that the greatest inventor, the greatest benefactor, the greatest friend and stimulant of progress is that which in the ignorance of the dark ages man has called the adversary—Satan, and which we translate in our modern phrase into Lucifer. We do indeed realise now not only that the myths and fictions of the past interpreted by modern science were only the vague dreams and wild imaginations of men's un-instructed fancy, but we realise that these dark shadows were shadows of a substance, and that that substance, when we boldly march up to the phantom and capture it, becomes a power vouchsafed by the Supreme Good for the attainment of our highest use and blessing.

And now what remains? Still we have to achieve two new discoveries, to enter upon the field of two new forms of science, and until we do this all our intellectual conquests will fail to make us a better, however they may make us a wiser race. The first of these sciences is the science of human brotherhood—the brotherhood which teaches us how to render to each other, from the inevitable promptings of wisdom

that justice, mercy, kindness, charity, which we demand ourselves. We want a science of humanity—a science that shall show us our intimate relations with each other, our mutual dependence, and our need of mutual kindness, justice, and charity. We shall never understand this until we realise that man is not a creature of brain and intellect only, but a creature of heart and emotion. We have begun to perceive glimmerings of this sublime truth; the open gates of the spirit-world point to the fact that all our intellectual achievements are there continued, but that the highest of all elements, that of happiness, wholly depends upon our understanding of the science of human brotherhood and our putting it into action.

The other science which we have to learn is the science of spiritual life—the science of the hereafter. Our views of the past for ever rend asunder the fictions that we have woven around our destiny. We do not believe in total depravity; we do not believe in the degradation of the race; we do not believe in an angry God; we do not believe in retrogression. We see continually that our Father has educated us as a race from generation to generation, led us up from one point to another till we have arrived at that ultimate of intellectual knowledge when we realise the great worth of our individual lives and manhood, and from this point we must start afresh with the science of man and the science of life. We cannot close without reminding you of what the revelation of the last twenty-two years has opened up before us—another and a better world for all, where we are not brought before the tribunal of the God of a special nation, but where a home, rest, Fatherly providence, angel brothers and sisters, wait for the meekest, and the most suppliant, and the most sorrowful—perhaps for them most; for what we know of this everlasting Summer-land only teaches us that the trials, and struggles, and martyrdoms of this earth are like the fire that burns, the knife that engraves, the tool that cuts the diamond into shape. Knowing this, we take comfort, even in the midst of our suffering and sorrow, as we remember the sacrifices by which the glorious achievements of the past were won, and go forward hopefully and confidently on the pathway of eternal life in which our fathers led us forward through the genius of unbroken and unending progress.

THE CHRISTIAN WORSHIPPERS.

To the Editor of the Medium and Daybreak.

SIR,—In your MEDIUM of January 6, 1871, you stated that you were at a loss to know why the above-named society had God's Book any more than the great bulk of their brother Spiritualists. I will endeavour to give you an explanation:—In the first place, the society, or members rather, are composed of baptised believers in the Lord Jesus Christ, having their sins put away through his blood on the cross—"For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John, c. iii., v. 16. They adhere to the following order:—First, faith in the atonement, and a knowledge of sins forgiven through the Spirit of God; secondly, baptism by immersion; thirdly, meet once a week to break bread and drink wine in remembrance of the bruised body and shed blood of the Saviour and for spirit worship, on which occasions the mediums are taken possession of and used by the good spirits present, to the glory of God; fourthly, a collection once a week to assist the poor. Such is Christian worship, and these Christians possess the gifts spoken of in the 12th, 13th, and 14th chapters of Corinthians, which proves a blessing to themselves and a benefit to others. You say, "Witness the great number of contradictory sects who all derive their teachings from the Bible"—so it is in Spiritualism. Where there is a mixed gathering, spirits in the body differ, and spirits out of the body differ, just the same; then, what standard are we to try the spirits by, whether they be of God or not? I have heard mediums, when under spirit-power, contradict each other and cause great confusion. Now, God is not the author of confusion. Where a mixed gathering meets, evil spirits take possession of mediums, as well as good ones do. I have seen this many times in Grosvenor Street and elsewhere. Not so with Christian Worshipers, where evil spirits cannot come within their spiritual circle.

George Street, Hulme, January 9.

J. DONNELLY.

[Spiritual truth, like all of God's gifts, is free and universal, and its peculiar tendency is to scatter men abroad amongst their brethren and thus become "all things to all men," and not settle down into a fossilised sect with Pagan notions and absurd observances. We are quite at a loss to know why our correspondent should consider himself or his friends pre-eminently entitled to God's favour because of their peculiar form of worship. Here is where the bane of all religious conceit steps in, and, arrogating the position of God the judge, says, "I am better than thou, because of my holidays, my fasts, and my solemn feasts," which have been of old time described as "an abomination to the Lord." Wherever ignorance of this kind exists there must be conflict, and thank God for it, for unless there were some such stirring of the dry bones of stereotyped opinions the world would never advance a degree. There is, however, a deep truth underlying the rules of the "Christian Worshipers." They exclude from their seances strange and antagonistic minds and temperaments, and hence in a sphere of psychological harmony they may be favoured with most successful manifestations. This result does not, however, depend upon their peculiar beliefs or forms of worship, but upon the fact that the communion is a close one, and the members of it are familiar with each other. Even those who laugh at the antique notions of the "Christian Worshipers" have the same results, but in a far higher degree intellectually if they are careful in observing proper conditions. It is of great importance that all such matters should be ventilated, or Spiritualism must sink down into the position of an effete superstition, and in the transition from darkness to light, confusion and contradiction must inevitably be expected. The teacher is not always the harbinger of "peace," but sometimes he sends a "sword."—Ed. M.]

THE ALLEGED IMPOSTURE AT HALIFAX.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Your letter has been handed to me, referring to the seance held at Satterhebble, where John Blackburn was the medium, and I cannot avoid the conclusion that you acted too precipitately in giving insertion to the slip from the *Halifax Guardian* sent you by a person who professed to be a Spiritualist. It is notorious that we

need not expect any fair representation from that source on this subject. It is true that the seance was a failure, the cause of which is easily understood by those who have paid attention to the subject; but if parties are determined in their zeal to give indiscriminate invitations to their seances, they must abide by the consequences; unfortunately, as in this instance, they by so doing perpetrate an act of injustice upon the person who is their medium; and to enter into an explanation of the causes of failure with a view to enlighten the wilfully ignorant on these matters would result as unsuccessfully as whistling jigs to a milestone, expecting it to dance.

John Blackburn is neither an impostor nor a deceiver, and the parties who are so ready to charge him with these crimes are justly chargeable with entertaining feelings of malice against an individual who, though poor, is blessed with a degree of moral courage strikingly in contrast with their cowardice.

I have known John Blackburn for the last fifteen years as a medium, and hundreds of times have I attended at his seances, and am glad to say during this time I have ever found him honest, sincere, and unsophisticated in his manner and general conduct, and believe him to be incapable of deceiving, either in word or action. It is enough for us to have to combat outsiders, without having them to contend against, especially in defence of private character, in publications devoted to the spread of the glorious gospel of Spiritualism.—I remain, dear Sir, yours truly,

JOHN CULPAN.

Union Street, Halifax, January 29, 1871.

[We gladly insert friend Culpan's letter, and are sorry to have to remark that it is entirely beside the question. The slip from the *Halifax Guardian* had already circulated extensively all over the district, so it was no violation of secrecy to reprint it in the MEDIUM, which we did in the interests of our Halifax friends, as they may see if they will give themselves the trouble to read our remarks. We attached no importance whatever to the paragraph further than it challenged the honesty of some Spiritualists, we knew not who, and we were anxious that our brother Spiritualists, whoever they might be, should have an opportunity of vindicating themselves. It was a Spiritualist who sent us the cutting. He had no ill-will at Spiritualism, or anyone connected with it, in so doing, but thought that some foolhardy person had been perhaps imposing on the science. We took good care not to endorse any of his suspicions. We think as highly of John Blackburn as Mr. Culpan or any other of his Halifax friends; and further, the paragraph casts no imputation on that medium, as his name was not mentioned, but the statement was made respecting some unknown persons. Had the imputation been coupled with John Blackburn's name we should not have felt at liberty to publish it. We desired Mr. Fossard to give us such information as he could on the subject, and some of our Halifax friends sent us a scrawl done with pencil, so indistinct that we could not decipher it. We wrote for a fuller explanation, and in return we have friend Culpan insinuating that we abet those who desire to injure the reputation of mediums! We think that a clear statement of facts is far better in such cases than any amount of special pleading on the one hand, and mild vilification on the other. Had it not been to "point a moral" in regard to this prevailing sin of humanity, we should not have devoted so much space to this simple case.—Ed. M.]

ANOTHER MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I should feel obliged for space in the MEDIUM for this notice. I find it is impossible to accommodate one half of the applications I have from persons wishing to sit at our circle; but I would suggest the following plan to those who wish to be favoured with the manifestations we have enjoyed at our seances, namely, such individuals can secure Mr. Williams to come to their homes upon very moderate terms. I am most happy to say that this young gentleman has been developed by the angel-world at our circle; and I can also say he is a first-class medium, for in him are comprised clairvoyance, trance-speaking, physical, knocking, spirit-hands, spirit-forms, and spirit-voices, all of which are produced through his peculiar development. All persons engaging him for one night or two for a few successive weeks will be well satisfied with his mediumistic powers; and I would say, as he goes forth to the world, may God and the angel-world bless him, and make him a blessing to thousands! We have several other mediums under development, who we hope soon will be able to go forth to work in this glorious field. My house is still open, as it has been, free of all charge, and we shall be happy to accommodate all we can; but as mediums are being developed, we shall send them out to work in the spiritual field. All applications for engaging Mr. Williams may be addressed to

C. P. B. ALSO, 2, Great Turnstile, Holborn.

January 30th, 1871.

P.S.—I cannot refrain from informing you that we have had two rosy-cheeked apples brought to us by the spirits, and also a beautiful linnet put on my wife's shoulder; a light was brought in, and it was found perched on the sideboard. There were not any apples nor linnet in the house until the spirits brought them.

[We congratulate investigators on the accession of Mr. Williams to the ranks of useful workers for the education of the public in the phenomena. Providence has made many mediums against their will almost. We may say that this has been the case with Mr. Williams. For about twelve months he has been out of employment, and the leisure thus at his disposal enabled him to give full attention to his development. We hope he may be continuously and profitably employed in his new calling. Much credit is due to Mr. Alsop for his paternal care of the medium while under development.]

SUNDAY SERVICES FOR THE PEOPLE, CARLTON HALL, CARLTON ROAD, KILBURN.—Service conducted by A. C. Swinton. On Sunday last, the subject was: "The Divinity that Directs in Man." On Sunday next, the subject: will be "Trust in God." Service commences at seven o'clock.

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, " - - - - -	5d.

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, 20, 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."

The Order and Ministration of Evil—The Inductive and Deductive Bases of Colour, Number, and Form—A Visit to A. J. Davis and Judge Edmunds—Mendelssohn's Posthumous Works—What next?—How to get the "Medium"—Lecturers and Mediums—The New Indicator—Spirits are our Editors—Mr. Herne's Seance—The Gateway—The Spirit Messenger—The Spirit-Voice and Clairvoyance—Singular Phenomena at a Seance—A Lock of Hair brought from the Grave by the Spirits—The Spirit-Touch—An Evening at Clerkenwell—Spirit of Life and Love.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, FEBRUARY 3,** 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, Malda Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
- SUNDAY, FEBRUARY 5,** Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge will speak on "Religious Progress." Carlton Hall, Kilburn. A. C. Swinton at 7. "Trust in God."
KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m. and 2 p.m. Public Meetings, 2.30 and 6.30 p.m. Trance-Medium, Mr. Wood.
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.
COWES, at George Holdroyd's, at 6 p.m.
- MONDAY, FEBRUARY 6,** Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.
- TUESDAY, FEBRUARY 7,** Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Malda Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
"College of Mediums" Soirée at 15, Southampton Row.
- WEDNESDAY, FEBRUARY 8,** "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 6s.
Seance at Mr. Wallace's, 105, Iselp Street, Kentish Town.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
- THURSDAY, FEBRUARY 9,** 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, FEBRUARY 3, 1871.

A WELCOME VISITOR.

In No. 29 of the MEDIUM we introduced to its readers Mr. J. W. Jackson, F.A.S.L., of Glasgow, and gave some particulars of his labours for human progress, and of the works which have from time to time emanated from his pen. His highly-appreciated contributions to *Human Nature* have made him extensively known amongst Spiritualists, but we are happy to be able to announce that our friends in London will soon be able to make a more familiar and pleasing acquaintance with Mr. Jackson than through his works, however agreeable that may be. We hear that he has been invited by the Anthropological Society of London to visit the metropolis and read a paper before that Society on "Race in Connection with the Present Franco-Prussian War." This is rather an unusual view to take of wars, but it is one which Mr. Jackson has applied to the solution of similar struggles. Mr. Jackson has been one of the leading contributors to the *Anthropological Review*. On looking over the volumes of that periodical we find the following papers from his pen, some of which would form a small work in themselves:—

- Ethnology and Phrenology as an Aid to the Biographer. February, 1864.
Buchner's Force and Matter. February, 1865.
Race in History. October, 1865.
Psychonomy of the Hand. October, 1865.
The Roman and the Teuton. January, 1866.
Race in Legislation and Political Economy. April, 1866.
Race in Religion. October, 1866.

- Art in Relation to Comparative Anthropology. January, 1867.
On the Value of Phrenology in Anthropological Investigations. January, 1867.
On the Theory of Development. July and October, 1867.
Iran and Turan. April and July, 1868.
The Race Question in Ireland. January, 1869.
The Aryan and the Semite. October, 1869.
The Antiquity of Civilisation, in the *Journal of Anthropology* for October, 1870.

From the position which Mr. Jackson occupies as a writer on Anthropology, we may anticipate that his forthcoming paper on the War will be received with considerable interest at the present juncture, and Mr. Jackson has been requested to read it before a meeting of Spiritualists on Thursday evening, February 16, at the Progressive Library or some more eligible place. For many years Mr. Jackson has been a lecturer on Psychology. In company with Mr. Davy, he visited various parts of the country about twenty years ago, and paved the way for the advent of the more recent movement called Spiritualism. Of this latter science Mr. Jackson is a thoughtful and eager student, viewing it from the elevated plane upon which his researches in other branches of science have placed him. In addition, he lectures on various other subjects, of which we give a list:—

- Italy and the Italians, Ancient and Modern.
Character and Mission of the Bonaparte Dynasty.
Napoleon I. and the Duke of Wellington; a Parallel and a Contrast. India, Ancient and Modern.
The Character and Mission of the Roman Empire, with some Remarks on the Influence of Ancient Civilisation on the Intellect of Modern Europe.
Character and Tendencies of Modern Civilisation, with some Remarks upon the State of Europe during the Middle Ages.
The Genius of Shakespeare, with some Remarks on Dramatic Literature.
The Character and Genius of Milton, with some Remarks on Epic Poetry.
The Genius and Writings of Lord Byron, with some Remarks on his Age and Contemporaries.
The Phrenological Development and Mental Characteristics of Robert Burns.
The Genius and Writings of Sir Walter Scott, with some Remarks on Fiction.
Lord Bacon and the Experimental Philosophy.
Race in History.
The Anglo-Saxon Race and their Destiny.
The Beard, in its Moral and Physiological Aspects.
The Gorilla. Illustrated by a Cast of the Cranium and Brain Case, from the Collection of M. Du Chailly.
The Imperative Duty of Acquiring and Diffusing Knowledge, with some Remarks on Elocution and Conversation.
Principles of Phrenology.
Phrenology in its Application to Education.
Phrenology as Indicative of Man's Adaptation to his Moral and Physical Environment.
The Influence of Phrenological Development on Health, Disease, and Longevity.
Phrenology as an Aid to the Metaphysician.
We earnestly recommend the friends of Spiritualism and progress to rally heartily round Mr. Jackson during his stay in London, and help him to put his talents to good use. A few evenings could not be more profitably spent than in hearing a series of lectures from such an authority.

THE SUNDAY SERVICES.

Notwithstanding the very severe weather which has prevailed during the month, the meetings at the Cleveland Hall have steadily increased in importance and power. On Sunday last the inner portion of the hall was densely seated, and the vacancies towards the back were so trifling as to constitute it one of the best meetings that has been held. A great number of strange faces were observable—some that had never attended a meeting of Spiritualists before. The open-door system enhances the value of these Services very much. Hundreds stroll into the Cleveland Hall who would not otherwise have the privilege if the arrangements of former years were in operation. It is gratifying to know that the collections and subscriptions for seats keep the funds in an elastic condition, and not only provide a treat for the friends of the movement, but a means by which many are being introduced to progressive views.

The secret of it all is to be found in Mrs. Hardinge's wonderful power, which was never so strikingly exhibited as during the present course. For comprehensiveness of style, richness of fact, and logical cogency, they are truly marvellous. The wide range of human destiny is portrayed as she proceeds, and the interest grows deeper as the subject broadens out on successive Sundays. They are not addresses, but orations of the most powerful description. The topics are what would be in other hands dry and uninteresting; but on Sunday last the unbroken attention of the audience was sustained for nearly two hours.

The success of these Services is creating much enthusiasm amongst the friends of the movement. A class for the practice of vocal music, to sustain the congregational singing at these Services, is being organised at 15, Southampton Row. A movement is also on foot to purchase a first-class Harmonium by Alexandre, one of the best produced by that eminent maker. It is worth, perhaps, £80, but can be obtained, at second hand, for forty-five guineas. Anyone who reads this will confer a kind act on the Services by remitting to our office any sum they may feel disposed to add to the Harmonium Fund.

LECTURES BY MRS. HARDINGE.

It has been the desire of many that greater facilities should be given to Mrs. Hardinge to address public meetings in London. Various proposals have been made, which have at last culminated in an arrangement for a series of popular lectures on subjects of general interest. These will take place at Lawson's Rooms, Gower Street, so well known in connection with Mrs. Hardinge's labours in London during her last visit to this country. The details of the programme are not yet arranged, but we understand that the opening evening will be February 15, and the subject suggested is "The Life and Times of Mesmer." It is expected that Mr. J. W. Jackson, F.A.S.L., of Glasgow, will take the chair. He is one of the most scientific disciples of Mesmer now in practice, and his presidency will be felicitous and appropriate. It is suggested that the series of lectures consist of six in the first instance. Admission to the reserved seats will be by subscribers' tickets, five shillings for the course; second seats, sixpence each; and admission to the back part of the Hall, threepence. Before the week closes, tickets and programmes will be ready, and we hope they will meet with prompt acceptance by the Spiritualists of London.

THE "FAMILY HERALD" AND SPIRITUALISM.

The founder of the *Family Herald* built wiser than his successors know. He was an intelligent Spiritualist and philosophical reformer, and had got beyond the splendid kid-glove exterior of his "uncle's guide" follower. The reigning editor of the *Family Herald* printed a stupid and affected article on "Ghosts," a subject which of course the writer knew nothing about, except what he picked from authors and prejudiced minds as ignorant of the matter as himself. One of our readers sent him a letter enclosing the account of a seance at Mrs. Berry's, at which a humorous spirit dropped a leaf on the table instead of an apple, and for a pair referred to the pair of leaves which the leaf bore. With an air of extreme self-laudation, our superfluous editor concludes with: "And to us this story smells worse. If, when we 'put on immortality,' we are to spend our time in such idle follies and babyish jokes, we, much as we may dislike this life in many respects, shall try to remain in it as long as we can, to be saved from such spiritual degradation." We shall take the liberty of paying him back in his own coin, and severely ask him if we "put on mortality" to stuff our heads with his "Random Readings," and his unreal, because improbable, novelettes. Was man organised, and endowed with life, love, and intellect, that he might expend these blessings in mastering the peculiarities of an "inane and babyish" epistle of "A Lover to his Sweetheart," to be found in the last page of the *Family Herald* containing the editor's exalted opinion of himself? "No," our immaculate editor will reply; "these are mere pastimes, to be mixed up in due proportion with the sterner duties of life;" and so we say a humorous, witty man becomes a spirit, and is a humorous, witty man still, and may find it inconvenient to be anything else. But we know that many jocular men are as serious and sensible at bottom as the most grave. Yet, as a test of identity, a spirit would most certainly manifest in the peculiar form of character for which he was noted when on earth. All spirits are not "John Hills," nor because one jocular spirit communicates are we to infer that the spirit-world is inhabited by beings exactly similar. As well might we adopt the notion that all the inhabitants of the earth are editors of the *Family Herald*. This bright and logical editor evidently does not believe in immortality, or else he imagines he will go to a different place than the spirit-world when he dies. We must conclude, or the picture will appal us.

A SOURCE OF DANGER.

Let me show you how the doctrine of Reincarnation may reveal itself in a manner especially injurious to Spiritualism in general, by its being presented under a *prima facie* aspect of improbability. I lately heard, from a private source, of a foreign nobleman, who is a Spiritualist, and who was then staying at a Pension Hotel in Switzerland. This nobleman was most anxious to get up seances at the hotel, but he was at the same time lavishing extraordinary tenderness on a child he found at that place, because he had been told, perhaps by a tricky spirit—to use no harsher term—that the spirit of this child was none other than the spirit of a deceased child of his own. Though he believed this firmly himself, we may imagine how difficult, if not how impossible, it was for him to persuade anybody else to be a partaker in his belief, and hence we may easily see how damaging an influence to Spiritualism in general this would have on outsiders, as well as upon those he was able to persuade to join him in a circle. A circle had indeed been formed *pour rire*, but when I heard, it had been eminently unsuccessful. Indeed, how little could we expect it to have been otherwise, when a serious and truth-seeking spirit is so highly important towards obtaining any phenomena either useful to the sitters or the world at large.

A TRUTHSEEKER.

* For fun.

A PUZZLED EXPERIMENTER.

To the Editor of the Medium and Daybreak.

Sir,—For the first time in my life, although it was the second attempt, my wife and self, with another lady and gentleman, got up a circle round a small table which weighs about twenty pounds, and which I can hold out at arms-length with one hand. We had many extraordinary movements, two of which were, that a powerful man could not move this table an inch when commanded to stand still, although he used his utmost strength for about half a minute. Again, when the table (a square one) was balanced as it were upon two legs, the other two being quite a foot from the ground, the same man, weighing about 160 pounds, got upon the raised end of the table, but failed to bring it to the ground, which was only accomplished at the word of command after my friend had desisted from his attempt.

This is a great mystery to us, and we beg of some talented scientific Spiritualist to explain the meaning of it, with your kind permission, through the columns of the MEDIUM.

J. ROYCE.

79, Westmoreland Street, Piccadilly.

THE COLLEGE OF MEDIUMS has arranged for a soirée of "Music and Mediumistic Phenomena," to come off at the Progressive Library, on Tuesday evening. Tea will be served from half-past six till eight o'clock, at which hour the proceedings will commence. It will be one of the most concentrated gatherings of mediums that has taken place in London. Almost sufficient tickets have been issued to make up the number for which there is accommodation. The first sitting of the Second Session will take place on the following evening. A few seats are vacant for the course of six seances; fee, 5s.

MR. HERNE'S SEANCE was a great success on Monday evening. Though attended for the most part by strangers to the phenomena, they all left highly satisfied with the result of the seance. We understand Mr. Herne has a call to visit Edinburgh, and accordingly he may leave London after holding another weekly seance.

J. M. PEEBLES has accepted the editorial chair of the *American Spiritualist*, his coadjutor being Hudson Tuttle, the paper already exhibiting salutary proofs of the new management. We are sorry to observe that friend Peebles suffers from weak eyes, and has to employ an amanuensis to do all his writing, which may necessitate his resignation as editor. He sends his kind regards to a host of names, showing that his heart is as warm to his English friends as when he was with them.

DR. MARY E. WALKER writes us from New York, enclosing a prospectus of her new work, entitled "Hit," devoted to dress, tobacco, temperance, labour, and religion. The London agency will be at the Progressive Library, and a stock of the work is expected soon. Dr. Mary sends many kind compliments to the good friends who entertained her while in England, and whose names we need not reproduce here.

DR. WILLIS has somewhat recovered his health, and has undertaken a lecturing tour in America. He is corresponding editor of the *Present Age*, in which duty he is aided by Mrs. Willis. The doctor has been publishing some account of his European travels in his department of the *Present Age*. He desires to be kindly remembered to his friends in London.

THE CIRCLE OF LECTURERS, those who are willing to address meetings on Spiritualism when it suits their convenience. We open the list by publishing two names, to which we hope to add more next week—Joseph Freeman, 23, Elliott Road, Brixton, S.W.; Robert Harper, 4, Gloster Place, Soho Hill, Birmingham.

LEON FAYRE, brother of Jules Fayre, writes to us from Bordeaux. His experience as a Spiritualist is given in recent numbers of *Human Nature*, translated by Mr. Gledstanes. It contains some remarkable tests of spirit-power, and is instructive experience to all thoughtful investigators.

NAPOLÉON FALLEN, a lyrical drama by Robert Buchanan, published by Strachan and Co., abounds in spirit scenes. Napoleon, during sleep, is tormented by the spirits of those who have cruelly suffered from the effects of his "reign." Stupidly enough, the poet makes these spirits come from the grave!

JESSE B. H. SHEPARD, "the musical medium," is giving musical soirées in Boston, and the *Banner of Light and American Spiritualist* contain long articles in laudation of his performances.

PLEASE OBSERVE that we have Tickets on sale for the Kilburn Association, as follows:—For Mr. Jones's Dissolving-View Lecture on Monday, price 6d. For Mrs. Hardinge's Oration, on the 27th, price 1s. and 6d.

WE WANT FOR OUR OFFICE an intelligent youth, with some education and a knowledge of shorthand. To a willing, aspiring lad, this is a good opening to do good to himself and humanity.

MADAME SIEVERS (refugee) is about to form Classes for Part-Singing, to meet every week, at the moderate charge of one guinea per month. During February the class is to be held every Thursday evening at eight o'clock, at Mrs. Hamilton's, 30, York Place, Portman Square, where letters addressed to Madame Sievers by those friends who would like to join can be forwarded.

DEPARTED FRIENDS.—We have received a memorial card of Lucy Lingford, mother of the Lingfords of Bishop Auckland, so well known for good works in the district. This card bears no black border. William Pawley, of Dalston, passed to the higher life on January 27. The card announcing his departure bears the sentence: "There is no death—what seems so is transition."

A SPIRITUALIST desires to know of what the tube is composed through which the spirits speak at the London seances. It is simply a sheet of brown paper rolled up and tied with a thread. We have seen some made of cardboard.

TO THE BENEVOLENT.

The first case cured by Dr. Newton at Cambridge Hall was that of a woman thirty-three miles distant from London, who had been bedridden for several weeks. An article of clothing was sent to Dr. Newton, and at the time that he handled it she was influenced to get up, and her health rapidly improved, and she has enjoyed tolerably good health, for one of her peculiar constitution, ever since. Her husband, George Sears, is a labouring man, and has been out of work for several months. He has got promise of two years' work in America if he could find the means to take him out. £20 is required, which is being contributed by Spiritualists. The list which has been opened contains the following amounts:—Cyrus Avery, £3; J. Burns, 5s.; A. Burns, 3s.; T. E., 5s.; H. G. D., 1s.; J. Hans, 2s.; J. Lander, 2s. 6d.; W. M., 1s. We shall be glad to receive any amount that friends may be pleased to appropriate to this deserving purpose.

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 27.

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

SPIRITUAL-MINDEDNESS A PHYSICAL PRESERVATIVE.

Q. Will you offer us some remarks upon the views set forth in the following letter:—

"It has occurred to the writer to offer the following suggestive thoughts to those who take an interest in the more subtle questions connected with Spiritualism.

"The explanation given as to the reason that a lighted coal does not burn the hand of a medium is most interesting, and may help to make the present remarks more clear. It is said that an impalpable coating—which I presume the medium has the power of throwing out or attracting—protects from injury the hand or other part of the body whereon the hot coal is laid. Now, we sometimes meet with individuals upon whom we see no trace of time; they possess the freshness of youth in the face, and their mind and manners are bright and joyous, as though they had not been in the world half the number of years which they have really passed, and as if they had not known a care. What is the secret of this perennial youth? Is it not that the possessor is 'spiritual-minded'? When this youthful freshness is noticed in one of the gentler sex, she is an object of envy by younger women, and the subject of suspicion by all beholders; it is said she is 'well preserved,' the meaning of which is that she has 'taken care of herself,' at least—perhaps that she is indebted to artificial aids for her looks. The 'world' cannot understand the grand secret of her 'preservation.' This kind of person is the last to take care of herself or to save herself while she can help others, for duty keeps her active. It is not that the world's cares have passed her by, or that she has been unmindful of her responsibilities; her sympathies have taught her to discern risks to be avoided and difficulties to be surmounted that others do not see at all, or seeing, do not heed; but the same source from which she draws her knowledge has supplied her with courage and a hopeful temper to support her, and though she may have had the experience of a dozen less eventful lives, she is yet as fresh bodily, and as innocent mentally, as a little child; she has been 'preserved,' bathed in the spirit of Divine love—that is the secret!"

"SENSITIVE."

A. The human face represents the thoughts and actions that go on within. If our motives are centred in the good and the true, and our actions harmonise therewith, the effects will appear in our countenances. It is an instance of the power of the will over its surroundings. Such a mind would also receive an influx from the good and true in the spirit-world.

"SPECIAL DIRECTIONS FOR CRYSTAL-SEEING."

"Eminently approved and recommended as a successful means for super-inducing the faculty of crystal-seeing in junior subjects naturally predisposed for the exercise of that normal gift:

"Precisely at the midnight hour let the vision-seeker have a boy or girl ready to inspect the glass, alone, in a very dimly lighted room. Seat them, they holding the ball between the fingers of the left or receptive hand, downwards, and at about a foot distant from the eyes; and having warned them that they take not their eyes from the glass, place the light and yourself behind them, lightly resting your right hand upon the top of the child's head; at the same time firmly fix your eyes and attention upon them, steadfastly desiring that they may see a vision. Then, in a low, reverential voice, in faith, say, 'O God, who art the Author of all good things, strengthen, I beseech thee, this thy servant, that he (or she) may stand fast without fear through this dealing and work, and enlighten, I beseech thee, O Lord, the dark understanding of thy creatures, that their spiritual eye may be opened to see, know, and describe the visions they may see in this crystal.' When successful visions of answers to your questions on scrolls, spirits, celestial scenery, with past, present, and future scenes or events (see 'The History and Mystery of the Magic Crystal,' Burns, London), according to the nature of the querent, will appear, and will be faithfully described. If anything of an evil tendency appears, which most experienced seers testify to sometimes, exorcise it thus: 'In the name of Almighty God, thy Creator and mine, I command thee, if thou comest not from him to me, in his name to depart,' when it slowly disappears. After your desires are gratified, return thanks to God."

"R. H. FAYAR.

"72, Grosvenor Street, Southsea, Hants, January 26, 1871."

Q. Will you give your opinion of the contents of this letter?—A. The effects of the hand on the head of the seer will cause him to see images of what is in the mind belonging to the hand, and so such a course should be avoided. We cannot commend the writer of this letter for the depth of his researches or the breadth of his intellect. Clairvoyance is an organic function, and cannot be induced by prayers and ceremonials. The "evil tendencies" proceed from the ignorant and wrongly-impressed mind of the seer, who has been taught to believe in the existence of devils and evil spirits. As soon as any unpleasant vision appears, the fears of the seer dress it up into a diabolical picture, which is often heightened by the mental agitation which ensues. There is also an inherited belief in the efficacy of prayer, and when such a prayer is slowly and solemnly repeated, the will-power of the investigator and the diversion of the seer's mind clear away the impression of fear, and the "evil tendency" consequently vanishes. Popular opinion says the vision is seen in the crystal. It is not so; but vision is at all times in the mind of the seer. The crystal is used simply to draw the mind to a focus, by which the spirit-sight is opened and the external world shut out. Anything bright will answer for this purpose, such as a drop of ink, water, or a piece of polished metal.

Q. Some persons say that a native crystal is better for vision than an artificial ball of glass, which is said to injure the eyes. Can you explain

these differences, and what is meant by the "poles" of a crystal?—A. In the native crystal, magnetism of a peculiar quality is developed, which is more harmoniously related to the human system than that proceeding from the glass ball. A crystal, like every other object, is composed of atoms in motion, which revolve round poles positive and negative. We may add that the minds of many who are engaged in spiritualistic investigations are enveloped in dense clouds of ignorance and superstition. They have yet to learn that the greater number of visions seen by clairvoyants are merely pictures derived from the mental surroundings of the investigators. A clairvoyant so called may fancy that she travels, and yet be only enjoying an objective experience of some positive-minded person's thoughts who is sitting near her.

The spirit then gave an interesting speech on the philosophy of spirit-control, in answer to a question from a visitor as to whether the communications given through mediums were the result of acquirement, or were infused into the mind of the medium from a spiritual source. The reply indicated that a trance-speaker in sympathy with a spirit gave off the products of his own mind excited and directed by the will-power of the spirit. In cases of automatic control, the spirit gave his own thoughts, the expression of which was limited by the organic qualifications of the medium.

THE STROLLING PLAYER,

In reply to a question, gave his definitions of Materialism and Spiritualism. Spiritualism was scientific Materialism, but vulgar Materialism was nonsense.

A visitor took out his Bible to confound the spirit and Spiritualism, which he attributed to Satanic agency. This episode disturbed the conditions so far that a strange spirit who was in attendance could not manifest.

A correction was made by the spirits of an error which occurred in our report of last week. The name of the test-spirit, or stranger, should have been "Daniel Seddon Baker," and not "Daniel Seddon, baker."

SPIRITUAL BLESSINGS.

To the Editor of the Medium and Daybreak.

Sir,—Could you find space for this in your next issue? I should very much like to state what I heard, saw, felt, and experienced at a seance held last Thursday at Mr. Alsop's, and more so as it will be a confirmation of what Mr. Alsop has now for several weeks written in the MEDIUM, for there are, doubtless, many who know him would not believe because coming from him. He has suffered much persecution for daring to proclaim the truth; opposed he has been by those who at times have lunged almost upon his lips. He has made many enemies because he preached against the horrid and blasphemous doctrine of an eternal life in torments. Hundreds at Old Ford have been blessed by his ministry; and truly I, with many others, can say he was a true pastor, not living upon the fat of the land while his poor flock hardly knew where their next day's food was to come from. No, like a true disciple of Jesus, whom he loves so much, he laboured with his hands for himself and children, and freely gave time and his talents to the Lord's people, to build them up and instruct the simple; and now he has his reward here by being shown, in many glorious ways, the bliss that awaits him. The Lord seems to be with him whenever we sit around the table to meet our spirit-friends. Last Thursday, Mr. and Mrs. Alsop and daughter, Mr. Williams, Mr. Adeock, Mr. Robson, and myself, made up the circle, and a glorious time we had. We took our seats round the table—the spirits put us in our right places; they directed me to sit next the medium, Mr. Williams. We had not sat long before we both exclaimed, "Oh, thank you!" We distinctly felt a spirit lean against us. I was as certain there was some one standing between us as I am that I am writing this to you. Upon asking who it was, we were informed it was a dear friend of mine, Ellen Haddow, who had been two years in the spirit-world. I was then patted three times on my breast, so loud that the pats on my coat were plainly heard. I asked whether that was my friend again, and she whispered, "Yes." I asked her to let me see her dear spirit-face, and to give me some message to take to my dear wife, when she whispered, "I love her." Oh! it was delightful to feel oneself so near one of the blessed inhabitants of the spirit-world. We then sang, and while singing, something was dropped on the table, and it rolled off; it sounded like an orange or apple, but Mrs. Alsop said there was not any in the room; a light was brought in, and there was a hyacinth bulb, brought by spirit-hands. James Achanna rapped out that he had brought it from Kew Gardens; he would have brought flowers, but they would fade so soon. Mr. Alsop was entranced, and sang, loudly and beautifully, a foreign song. Mr. Robson brought in with him a pound of tea, and placed it in a corner of the room, and it was brought to him. Mrs. Alsop saw the figure of his mother stooping down looking at the notes on the piano. Mr. Adeock was distinctly kissed by his grandmother on his chin. Mrs. Alsop was strangely influenced, and freely handled by the spirits; each of her curls was stroked and played with, all the time she exclaiming, "Oh, they are playing with my hair, and using me strangely." The spirit N. J. Bonnick called out his name very loud, also James Achanna, George Cooper, my grandfather, and Henry Saunders. We heard Mr. Williams's walking-stick walk all over the room very loud, and it was then dropped on the table. While singing, the last note on the harmonium was played several times. Mrs. Alsop's ring was brought off the mantel-piece and put under the hand-bell on the table. When the seance was concluded, the light was brought, and to our amazement, the harmonium had been moved to the back of Mr. Robson's chair. Spirit-writing was found on the paper: "1 Cor. xii. Read it." Thus ended a wonderful evening for me—may, for all; and may thousands upon thousands be led to investigate these wonderful and glorious phenomena.—Very truly yours,

16, Ellesmere Road, Old Ford, Jan. 16, 1871. ARTHUR WHITTY.

"The Literature of Diabolism and Witchcraft" is the title of an article in the current number of the *Westminster Review*. The *Theological Review* for January contains a criticism by Mr. P. H. Wickstead, M.A., on Roskoff's "History of the Devil."

PROFESSOR W. DENTON lectured in Portland, Me., last Monday and Tuesday evenings, to very large audiences. He is to give a course of six lectures there on the above evenings.—*Banner of Light*, January 13, 1871.

THE KILBURN ASSOCIATION FOR INVESTIGATING THE TRUTHFULNESS OF SPIRITUALISM, CARLTON HALL, CARLTON ROAD, KILBURN.

On Monday evening there was read, by A. C. Swinton, a paper entitled "My Advent," being an account of the transition to spirit-life of E. N. Denny, author of the "Alpha," and given through the mediumship of J. J. Morse. A good audience listened to the reading of this interesting narrative with much attention, and questions were answered at the close. A cordial vote of thanks was tendered to the lecturer and J. Freeman (chairman), and the meeting terminated amidst good feeling.

PROGRAMME FOR FEBRUARY:—

February 6.—J. Jones—"The Blending of the Natural with the Supernatural," illustrated by dissolving views. Admission, 6d. and 3d.
February 13.—C. W. Pearce—Subject: "Spiritualism a Divine Necessity." Free admission.

February 20.—J. Burns, of the Progressive Library (Lecturer on Popular Anthropology, &c., &c.)—"The Alpha; or, the Origin of all Things—the Universal Spirit." Free admission.

February 27.—The world-renowned Emma Hardinge will deliver an oration on behalf of the Association. Subject: "Spiritualism as a Scientific, Moral, and Religious Reform." Admission, 1s. and 6d.

Tickets may be had of the secretary at the close of the lectures, and at his residence, 6, Cambridge Road, the Junction, Kilburn; at 15, Southampton Row; and at Saunders's, newsagent, Alexandra Road. The committee would thank those intending to be present to take tickets early, as the space to spare is limited.

BRIXTON.

A most interesting seance was held in the Society's rooms, 98, Lothian Road, on the evening of the 26th of January, when were present a few Spiritualists and several inquirers, who were arranged in two circles, an inner and an outer one, with Mrs. Bassett, of Stratford, as medium.

The seance was very successful. This could scarcely have been expected considering the fact that many present were strangers to each other, and some quite unprepared for what took place; but, notwithstanding this, communications were made by means of raps, very decided both in sound and intelligence; after which three distinct spirit-voices were heard by all, and a lively and useful conversation ensued. This was succeeded by a specimen of direct spirit-writing. The physical manifestations were sufficiently strong to lift the table from the floor, and to touch all in the inner and many in the outer circle by spirit-hands. A seeing medium (Mrs. Bird) described some of the otherwise unseen visitors, and altogether the meeting was a great success. Heartly thanks were presented to Mrs. Bassett for her kindness in visiting the society—which has resulted in confirming the faith in and in proving the truth of Spiritualism to many who have long desired something more than hearsay evidence.

Another tea meeting of this society is contemplated shortly, which will be duly announced when decided upon. J. F.

A SINGULAR DREAM.

A few nights ago, I dreamed that I called at a large house, where someone invited me to walk upstairs to the top of the house. I thought I did so, and there found myself in a large room, with a little chapel on one side of it, and in the chapel were standing two full-length figures, man and woman,—they appeared to me to be made of wax. [All at once, while I was looking upon them, life seemed to enter into the man—his eyes moved, his features became animated, and he lifted up both hands, showing me the palms. Instantly I saw the prints of the nails, and falling upon my knees, called out in surprise, "Is this my Saviour?" I felt a longing desire to touch the figure, and at once a foot was held out to me—while touching it with my finger, the hands of the figure were held over my head in the act of blessing me. I awoke.

M. RICHMOND.

[A mental picture of acquired theological impressions.—Ed. M.]

At a SEANCE held in Bishop Auckland a short time ago, a communication was made informing one of the circle of an intended change in the residence of a distant relative, which statement has since been verified. The information was not only unknown to anyone present, but, from its improbable nature, was doubted at the time.

WE CANNOT COUNT how many "bright-eyed ladies with curls" have arraigned us for being so naughty as to intimate last week that they suggested a ball. Though they all declaim against being recognised as the originators of the scheme, they cannot conceal the great interest which they take in it.

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TRUTH.

"Pilate saith unto him, What is truth?"—John xviii. 38.

ARGUMENT.—The nature of religious truth is elucidated, an estimate of Biblical truth is given, and how to determine truthful views of the Deity. Obstacles are pointed out, and means suggested for their removal.

WHAT IS EVIL?

"There be many that say, Who will show us any good?"—Psalms iv. 6.
ARGUMENT.—Croakers and grumblers are reproved, whose mouths are for ever filled with suspicious forebodings. "The bane of all 'religion' is the setting up of moral evil, human depravity, and the dominion of sin; because involved therein is the practical denial and consequent dethronement of God." So-called evils are incentives for Man to exert himself to overcome unfavourable conditions. Even death introduces Man to the life immortal, and demonstrates the paternal love of God to Man—a love inexhaustible.

CHARITY.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."—1 Cor. xiii. 1.

ARGUMENT.—Charity is not amassing, the erection of hospitals, and the institution of philanthropic enterprises, but that deep love of justice which, while it deters us from desiring wrong to come upon ourselves, at the same time prevents our violating the rights of others. The practical introduction of this principle would supersede all other benevolent works, which are often cloaks to hide the effects of gross selfishness and cruelty inflicted by the strong upon the weak.

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POVERTY: ITS EVILS AND MISSION.

"There is one that laboreth and taketh pains, and maketh haste, and is so much the more behind; and there is another that is slow, and hath need of help, wanting ability, and full of poverty: yet the eye of the Lord looked upon him for good, and lifted up his head from misery, so that many that saw it marvelled at him."—Eccles. xi. 12, 13.

ARGUMENT.—Social distinctions are arbitrary, and do not impeach God's justice, but are the result of Man's injustice. Adversity proceeds from Man's disobedience to the laws of his nature, individual and social, and compels him to search for truer conditions of life. Poverty is the fruit of social wrong, of which the poor are the victims rather than the authors. It is caused by the almost universal ignorance and sensuality which prevail, and can only be ameliorated slowly by education and an improved social system.

THE DIVINITY THAT DWELLS IN MAN.

"The wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isa. xxxv. 1.

ARGUMENT.—The greatness and inestimable value of the human soul; its endowments are the attributes of God. By faithful, hopeful, persevering exercise of our faculties the wilderness of human life may be made to blossom as the rose. A knowledge of our soul-nature is our first duty; and a review of its divine capabilities, instead of inflating us with pride, ought to melt us with love and gratitude to the good Father, God, who has bestowed upon us such spiritual wealth.

THE CHURCH OF THE FUTURE.

"Therefore seeing we have this ministry . . . In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 1—4.

ARGUMENT.—The ecclesiasticisms of to-day, unfit to live, afraid to die, are being left behind in the march of intellect. The Church of the future will teach men all they require to know, that they may fulfil life's obligations satisfactorily. It must be based upon reason, worship a God of perfect justice, and have brotherly love, in the form of equal justice to all, as its aim. A cosmopolitan communion, a refuge for the infidel, an educated working Church for an educated working world.

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