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SPIRITUALISM.

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THE ORIGIN OF MAN.

A LECTURE BY MRS. EMMA HARDINGE, IN THE CLEVELAND ASSEMBLY ROOMS, SUNDAY EVENING, FEBRUARY 12, 1871.

INVOCATION.

Great Spirit! our fathers have taught us that thou in ancient times didst command them to build temples to thy name; charge them to erect altars on which to pour out the heart's aspirations to thee; inspire them to assemble themselves together, in scenes of solemn rite and ceremonial, to shadow out thy greatness, and to image forth the mighty and supernal powers that controlled them. The light of ages has revealed to us that with thee the universe alone is thy temple; the shining worlds—creatures of thy hand—are the lamps that illuminate its glorious porch and archways. The earths that thou hast fashioned and adorned with beauty, enameled with many colours, and laid the floors in the vast cycles of eternity, are the footprints that thou hast made within thy temple; and the dearest, brightest, most acceptable altar that man can rear, is to be found in the aspirations of the human heart. O Eternal One! this is the lesson of the hour in which we live—this is the revelation which thou hast made in the morning of our lives. And now fragments of humanity have come hither with the altar—the best love, the most acceptable—that thou hast built in them, and there have they laid the sacrifice of their own spirit, the consciousness of their own shortcomings, the aspiration for communion with thee. Hear us, O our Father, our Creator, our All-sustainer and All-preserver!—hear the unspoken aspirations of these hearts. Their shortcomings now, as in olden time, forgive; their human needs pity, their ignorance enlighten, their darkness remove. Accept of us, O High Priest of eternity, accept of us under the shadowy worship that we offer this night in seeking to discover, through the vestiges of thy footprints in the ages, the highway which leads from man to God!

What is the origin of man on this planet, and what his relation to this planet? The first page that we turn in the realm of discovery is that which has been so long and faithfully perused and written by the astronomer. After long ages of search amid those ever-constant and shining scriptures of the skies that were opened alike to the ancient Chaldean and to modern science, that modern science has determined that this planet of ours is one of a family of worlds. The history may be well known to you, but a brief summary of it is necessary to our purpose this night. Compared to the vast long line of eternity, a short period of time indeed is that which is embraced in the development of a single system; nevertheless we know that there must have been a time when there was a beginning of forms—not of matter, for this is eternal. The everlasting syllogisms or necessity of being compel us to acknowledge that nothing cannot originate something, hence that every fragment of matter must have been for ever in being. Accepting this as our starting point, we are told that the best and most reasonable hypothesis for the development of bodies in space assumes that the nebulous matter, the light cloudlets of matter that are sometimes perceived by the astronomer around nucleus bodies, representing a star in an unformed condition, must have been originally the condition of all the matter of which our solar system is composed. That a nucleus-centre must have ever existed in every aggregation of matter, physics declare. That nucleus-centre was sufficient then to attract and gather around it vast masses of this nebulous matter, until there was formed the central mass that we call the sun. Now, we recognise that there is an eternal principle pervading all forms of matter, vaguely called motion, but which we this night call life. By the power of this life-principle this nebulous matter contracted into a vast and magnificent solar mass; by the power of centrifugal force the lighter particles of this mass were perpetually thrown off; by the opposing centripetal force—the same as that which is for ever exerting the power that we now call gravitation—the mass was bound together; and by these two forces, for ever acting one with the other in all forms of matter, rings and belts were formed. These, gradually breaking, dispersed the material of their composition, and thus have been formed, one after another, the satellites that now constitute what is called our solar system. It has been assumed that all these bodies, Uranus, Saturn, Mercury, Venus, Earth, Mars, the Asteroids, have been formed at different periods. Astronomy determines that they hold different relations, as far as distance and density are concerned, to the central mass, but all revolve around it; that the earlier worlds have already repeated the story of creation, having developed moons, and rings, and belts, in different degrees or processes of formation. The satellite that attends your own planet is assumed to be a

repetition of the same eternal story of creation and re-creation; and throughout this magnificent chain of worlds, the worlds as yet discovered by the astronomer are all bound around the central mass by the power of attraction, and restrained in their paths or orbits by that counteracting power that we call repulsion. By these two forces, though countless millions of miles intervene between them, all hold mutual relations with each other. Astronomy carries us further. It was at one time supposed that the central body was a mere incandescent mass of fire, and that the light and heat that vivify and illuminate our earth were nothing more than the rays proceeding from this incandescent mass. It is now determined, or rather the most reasonable hypothesis assumes, that in place of being an incandescent mass, this original solar body is an earth like unto your own, and that the revolving worlds have derived their composition, their nature, their substance, from this central mass, hence every particle from Uranus to Mercury represents a portion of the mass of the sun. The composition of that central body must necessarily be represented in all the rest. The influences that bind the whole together imply the same conditions of matter—not the same form as far as regards weight or density, but matter in all its different conditions, from the fine sublimated mass of the comet down to the density of Mercury and Venus.

Again we will point to the fact that the origin of light and heat is now discovered to be waves moving through the immensity of ether, and transmitted even from the most distant stars to this earth. It has been calculated that millions of years might elapse before the rays of certain distant stars could reach this earth, and yet through all these millions of miles and countless ages, the motion by which the starbeam is produced is precisely the same as that which illuminates your earth in the galvanic action which takes place between the sun and the earth. Could we this night further pursue the realms of astronomical discovery, your minds would be lifted up on the glorious rays of light and through the profound realms of ether into the most magnificent and wondrous system of involvement of which the mind can conceive. For it is not alone of the solar system, not alone of the brilliant mass and its attendant worlds that we speak, but the whole of this system of ours seems to the eye of the astronomer to be but a sand-grain in the midst of immensity. Piercing the dark expanse where only light cloudlets appear in the vast vault of heaven, the astronomer discovers the evidence of fresh worlds, fresh firmaments, fresh systems. To one of these our solar system belongs. They call it the astral system, a vast and almost limitless constellation of sparkling suns, larger and grander than the sun of your own system, and all are moving, moving, moving around a central point. What this point may be, where in space it may be located, the mind of Infinity alone can determine. Finite as we are, we stand before the revelations of the telescope abashed and wonderstruck, and all that we can gather from the immensity of these discoveries is that in the midst of the shining path of the grand and glorious satellites rolling and revolving around the sun, creating fresh systems of their own; in the midst of the wonders of the astral system, where ten thousand solar systems are turning and heaving; in the midst of those shining paths where every grain of dust is a star-world; in the midst of this vast infinity, whose voice is for ever chrousing, "End there is none, end there is none!" Mind walks. Mind has strung them upon the chain of creation—Mind has anchored them in the midst of vast centres by the profoundest wisdom and the mightiest power, and guided and directed them all with the most supernal beneficence. This Mind is the God we worship this night. I will not ask you to pluck out even one of these stars from the vast and limitless realms of being—to remove but one sparkling light from any of those crowded firmaments and skies—and then to conceive of some narrow scheme by which the Infinite Mind that rules and governs all shall reduce himself to a fragment of dust upon that star-world for the purpose of repairing the imperfection of the machinery. Not the God of the universe, but the God of figments and myths alone could be guilty of these imperfections, and only the finite mind of creatures that are not even as a sand-grain in their own world, much less in the immensity of the worlds that are swimming and floating around them, could conceive of so miserable and insignificant a scheme for the Lord and Master of the life of them all.

And now, when we inquire still more closely into the nature of this world of ours, we find that there are two elements whose various movements we can perpetually trace throughout the whole of this immensity. It startles us with its grandeur as we take the glass of the astronomer in our hands—it startles us with its infinity as we take the glass of the microscope in our hands. When we are told that in a few inches of matter there have been creatures enough, if strung out, to put a girdle

round our world and then to stretch out to a road that will extend to Sirius, we can begin to conceive something of the infinity—of the infinite little as well as of the infinitely large. And yet all this scheme is reducible to order when we consider that there are but two elements involved in it—Matter and Motion. Matter is the outward and visible expression, the mould which all these grand and magnificent worlds are assuming—the enormous form which, with all their variety of the finest and most sublimated matter of the comet and the hardest mass of the crystal, is all included in that word matter. And beyond this the second element is simply motion, and that we may understand the perfect simplicity of the scheme, motion has but two modes. We call these sometimes centrifugal and centripetal force, sometimes attraction and repulsion, sometimes positive and negative; and it is by means of these two forces, or rather the two expressions of one original force, that the great and infinite mind of the Creator has evolved the vast and wonderful scheme of which we have spoken. Oh, if it were not for the certainty that there is divine law, order, harmony, meaning, purpose—that there is just as surely an Infinite Soul legislating amongst these wondrous orders of being, as there is within ourselves—how could we explain the marvel that inert, inanimate, senseless matter, and motion, a mere living, pulsating thread, now moving in one direction and then oscillating in another, was all of Being? Above and beyond it all there must be Mind. The Atomist, or he who is called so by the scornful, ignorant world, that does not understand that he is simply the thinker driven off by the swing of eclecticism into the opposite condition of utter infidelity—even he, when he reflects upon the marvels, and the magnificence, and the wonders, and the grandeur of this superb scheme, cannot dispense with a further element, incomprehensible as it may be to our littleness, but still demonstrated beyond all power of blotting it out. That third element is Spirit; that third element is that nature which encloses intelligence—which includes design—which rules, controls, and governs in the form of the Soul of the universe. By virtue, then, of the study of physics, we now arrive at the conclusion that the interchange of influences between the sun and his satellites—between all bodies in space—implies that there is a similarity of material in them all. Even the mystery of the sun-spots, the marvel of those strange and varied movements which have so perplexed the mind of the astronomer and presented the problem of ages, is now looming up before us, perfectly resolved and comprehended by the laws of physics. The marvellous mass of this majestic, gravitating, monstrous sun, holding in his gravitating arms, by virtue of his own weight and gigantic size, the entire of our system, must needs be surrounded by a solar atmosphere. The probabilities that pierce this atmosphere loom up from time to time in certain conditions of that atmosphere as the sun-spots. The disturbances in that atmosphere caused by local causes which science will yet master, cause varieties in the appearances, but still there they are, and still they produce precisely the same history as that we observe upon our own satellite. We do realize, moreover, that this solar atmosphere coming in contact with this earth's atmosphere, produces the galvanic action that we call light. In order to impel the waves of air through ether there must needs be some propelling motor power, and this is the eternal principle of life, the eternal power now alternating between contraction and expansion, to which we have alluded as the second element, and this is produced between the sun's and the sun's earth's atmosphere, and gives birth to the grand development of light and heat, and all the various motions that are now transpiring upon this earth resolve themselves simply into the two modes of attraction and repulsion.

The law of physics, once understood, will explain all the varieties of the different constituent materials that are to be found in every planet, in every satellite, and resolve with it the problematic question of the nature of life. If there is life upon our planet, there is life upon them all. The life that is on these ether worlds is as much adapted to the constituent materials of those worlds as the life upon our planet. The life in the air, the life in the sea, the life in the ground, the life that is everywhere to be found by the microscope in a drop of water or a single grain of atmosphere, including countless millions, is all adapted to the different varieties of matter, and so, therefore, must be the life upon all these different varieties of worlds upon which we gaze. Oh, think of it! If even in the old mountain limestone, in the darkness of the earth, in the heights of the upper air, in the sublime mystery of the cosmic depths, in the invisible around us everywhere, there are millions and millions of breathing creatures, multitudes of communities, cities, kingdoms, worlds—if the whole universe around us be thus instinct with life, how grand and sublime looms up the aspect of the starry plain of the heavens, where every sparkling light is a sun, where all these fiery blossoms of the skies laid out in the garden of infinity are but the centres of grand systems like our own, instinct with life. The law of physics proves this, because it appears that the constituent elements of matter, although they may be in various gradations of change between the fluid, the gaseous, and the solid, are still always the same—matter the same, life the same, and, therefore, the problem of these distant firmaments is unlocked for us, and science has revealed to us in the simple laws of our own being the laws that govern the forms that are thronging and teeming throughout the universe.

And now geology takes up the tale, and informs us, not of a few thousand years embracing the action of a manufacturing God, who, by instinct of will, has launched into being, in a few short days, all the mystery and beauty of creation, but stretches out the canvas of the eternity from whence we have come into millions of years and cycles of ages, and reveals to us the time when the matter of our planet was once the strange and enormous mass of the comet; when it became crystallized, contracted, and hardened into an obedient satellite, and took its place amidst the revolving family of worlds around the sun; when the crust, which, gradually cooling in the outer air, enclosed the still molten mass within, was broken; when matter was not in any condition that we can now perceive upon the earth, but was merely a fiery mass enclosed by a thin outer crust; when this was broken and rifted by the cooling from without and the inequality of the heat from within; when vast pits, enormous chasms, such as we now perceive upon the surface of the moon, were formed in consequence; when the ascending vapours or mists from these mighty rifts and rents in the crust of the earth, meeting the upper air, became condensed and combined into moisture, and dew, and rain, and falling back upon the earth and becoming deposited in

these vast rifts, laid the foundation of ancient seas; how the new elements of water, combining with the fiery mass beneath, produced steam and vapour, and how this fresh element gradually changed the conditions of matter; how sedimentary rocks were then laid down, gradually accumulating to the eternal action of expansion from beneath, cooled by contraction from without, until the dry land appeared; how the fresh elements of granite, basalt, dew, and light—how light now begins to dawn amidst the black rifts and rents of the mighty vapours and steams that are ascending from this ancient chasm of our planet—how this, gradually pierced by the gracious beams and light from the bodies in space without, gives birth to fresh forms; how gradually, matter, contracted, and in the laboratory of ancient fire used and fused and prepared to higher and more sublimated conditions, at last becomes crystallized into granite or the primary rocks; then the secondary stratum is laid down, and finally we enter upon that period of encasing formation, when a fresh element is introduced—first, in the formation of the reddest glass, a life—woods of the sea—woods, as we call them, but antetypes of all the forms of plant-life now on the surface of the earth. The naturalist who has carefully investigated the solemn mysteries of the deep, determines that there was, and is, an antetype for every vegetable form now existing on the surface. Nature, the ever obedient workman of the obedient mind, perpetually prophesying of higher forms, although the material was simple, resolves the seemed into great varieties of form, and at last, as the rocks cool, harden, crystallize, and become subject to the influence of moisture, light, and heat, they gradually develop into strange, rude, germinal spots; and ancient cryptogamic plants appear, cellular plants of humbler, simplest type, rude mosses and lichens only; but presently, as the ages roll on, these chasm depths, in their decay and disintegration, the material of progressed life—give birth to higher forms.

And now, in connection with these, natural history and zoology take up the tale, and we find that there is a fresh element entering upon the scene, and this is animated life; at first the rudest, simplest—mere zoophytes, creatures or existences that have scarcely yet grown out of vegetable forms—mere plant animals. Then they extend into the radiata, then into the humble molluscs, then into the crustaceans, with each ascending form depositing the disintegrating matter of their deaths to create finer, fairer, and more beautiful conditions for the crust of the earth. Gradually, then, the ascending life of plants and animals through long cycles of ages ever remember, increases in beauty, increases in complexity. Any one of the organs that we now possess, as we trace it back, seems to tell the tale of creation. Even the foot, so admirably adapted to locomotion, which we behold in the man, has been prophesied of millions of years ago—first in the waving zoophyte, then in the humbler radiata, then in the poor mollusc, then in the crustaceans, then in the vertebrate creatures moving writhingly in the sea, then in the bird, and in the insect, and the mammalia, and at last in the man carrying upright the most perfect form and the most perfect method of locomotion. So with the hand, the brain, the spine, the heart—now a mere slit, now a two-chambered organ, and now the four-chambered organ of man—we see how the ascending series of the skeletons in natural history points back to new species, new developments, new forms of grand experiments, each one preparing for the other and culminating in the lofty and magnificent microcosmic man. But in all this gradually ascending series of forms there is the same matter, the same life, the same mind, at work. None of these elements ever pass—they never go back. First, they move forward with the old rocks; next, they exhibit the eternal character of progress in plant-life; next, they carry forward animated species from the humblest to the highest, till at last we perceive that all the previous experiments of nature have culminated in the production of the last, best, and most glorious of all forms—Man, the microcosm.

And now we must inquire, as our last point of evidence, after what fashion this glorious and sovereign creature makes his advent upon this earth—where and when is he to be found? It has been discovered by the combined researches of the various sciences that the antiquity of man transcends all our narrow and limited views. All that we have hitherto conceived of man's habitation upon this earth is gradually opening, broadening, and deepening, until we roll back the canvas of the past and perceive him not even a poor savage, but a mighty, masterful, and controlling sovereign, twenty thousand years ago. How do we arrive at this? I need but repeat to you the simple experiments that are day by day proceeding to determine the antiquity of man. For instance, in the *deltas* of the Nile and the Ganges, both in Egypt and India, we find the formations that are now proceeding at certain rates have been proceeding for 13,000 years, 19,000 years, and that when we arrive at that period we find in the Nile, beside the sunk statue of Ramses, sunburnt brick and pottery, the work of a people that comprehended the nature of domestic implements—were beginning to recreate forms and to fashion bricks and pottery. We find the same evidences in the debris that has been accumulating in the Ganges. We are told that during the enormous periods of the drift there were no humans upon this earth. We now discover the bones of humanity in the same mighty and solemn graves that have enclosed these vast creatures assumed to be extinct races. We find in portions of Central America the knives and axes and stone implements of those who filled the Mastodon. With the bones of this gigantic creature are found the relics of those who, by the ingenuity known alone to man, devised instruments of destruction and torture, and destroyed him. To cut away the vast hollow now occupied by the waters of mighty Niagara, to scoop out the rocks which form the vast basin in which the waters of the big waters are sounding their hoarse anthem, must have occupied 50,000 years dating from a place only eight miles below their present fall, and yet this is but the tertiary system, but the external covering of our fair and beautiful earth, and beneath the grass and the mould, and these rocks comparatively so modern, are to be found the remains of ancient man with the obvious and unmistakable evidences that he lived and practised, ruled and governed, by his intellect, even those vast and gigantic monsters that we have called the extinct races.

When we question still further concerning his advent, we take up another branch of investigation, and arrive at monumental remains. We begin to question of tradition, philology, the nature of language, the nature of those speaking words, those inscriptions that we know to be formed by the hand of man—what are they? In Central Asia there are writings which antedate all historical vestiges; we find habitation

carved and sculptured over with the evidences that their constructors were a low, woolly-haired, dwarfish people, who and what, there is no voice to tell. No voice, did we say? Ay, ten thousand voices! The stones are becoming our preachers; these ancient monuments are sending forth choruses, each one of which is sounding out the oratorio of creation; we are beginning to know and comprehend them all. Tracing back the variety of races at present existing upon this earth, we determine that there are three grand types, or grand centres of civilisation—the Ethiopian, the Mongolian, the Caucasian; and we find that these three grand centres are sufficient to account for all the varieties of men upon the face of the earth. Carrying them back to this point, we find them living in those fair and beautiful regions where nearly all the natural productions necessary to sustain life are indigenous to the soil, in the beautiful vales of Cashmere, in the grand plains of the Himalayas, these high table-lands where the airs of paradise appear to glow, and where the fairest and sweetest of natural productions are found; there do we locate all the ancient traditions of religion, there do we find the birthplace of myth, and there do we find gradually clustering together all these original conditions that point to that as the birthplace of civilisation. From these points the various migrations of an over-crowded people readily carry us over every part of the earth. The perpetual series of changes that nature herself is producing in the exchange of land and sea, and climatic influences, are fully sufficient to account for all the varieties of men that now exist upon the face of the earth. Civilisation has given birth to new wants; with each fresh idea comes a fresh series of wants, with each fresh demand of the intellect comes the restless desire for migration—the search for the sublime—until we have explored the earth, sounded the depths of the sea, climbed the heights of air, decomposed the sunbeam, analysed the nature of the starbeam, gauged the heavens, walked through the spheres of immensity, rolled back the canvas of eternity from whence we sprang, and now stand acknowledged as the lords and sovereigns of this planet—the created world—that God has given us to be our subject and our servant. Such, friends, is but a most brief and fragmentary sketch of the revelations that the great Master of life and mind and inspiration has taught us. I dare not this night press upon your attention the possible destiny of man that grows out of the contemplation of this magnificent origin. I shall reserve this for another occasion; therefore, it only remains for me to sum up, and to question of you whether we do not find in such pages as these a scripture that will compensate us for the destruction which time and change in the fleeting opinions of man must effect. Long ere Vedas, Puranas, Zendavesta, Koran, Talmud, or Bible were written, God himself was writing this grander and wider gospel of creation. He has given it us as the testament that shall survive all others. Not one portion of original truth that has ever been written can be lost. The revelations that we have pointed to this night never conflict with, never touch the sweet and gracious words that have been sounded by good men, wise men, kind hearts, or inspired teachers. The voices of the prophets, when they have warned men from evil, or counselled them to good, will find ten thousand, ay, ten million echoes when the names of the prophets shall be forgotten. The sweet and tender lessons of right and good that Jesus taught will be repeated, will become stereotyped in human hearts, become written in tables of flesh and blood millions and millions of years hence, though the sweet and gracious Teacher of Nazareth should be blotted out of the page of human memory. The thought, the principle, the spirit is indeed the life, and this can never perish. In the meantime, see what a God it is in whose hands we stand; see what an infinite, almighty, and powerful Creator it is that has fashioned you and me, brought us into such a wonderful scheme, and made us part of such a glorious world. Even in the midst of our wondrous littleness compared to the world we inhabit, He has left us a revelation that brings to us the assurance that spirit is as much mightier than matter as God, the cause, is mightier than all the world he has created; that when matter shall be no more, or its forms shall have passed out of being, you and I shall live for ever; that when the light of our planet shall be extinguished, and the beams that the mighty and brilliant Sirius now shoots off into space, in millions of years hence shall be lost, quenched, and become darkness; when the glittering heavens shall miss the lamps of fire that are now suspended in the midst of systems; when the astral system itself shall be changed, and young worlds shall flower out into the midnight sky, where the old ones have perished, you and I shall live for ever. Spirit is the only changeless, the only quenchless, immutable existence that eternity reveals to us. The ships that are now sailing on the sea of creation are like unto ours—our bark is trimmed by intelligence; the ropes and cordage which we are governing is the work of our hand; it is our minds that control and guide, and bid them sail on to their destined port. We see not the mariners, we hear not the voice of the commander, we know not the destination of the ships that are gliding on in the same ocean of time, but we know that they are ruled and guided by the same wondrous element of human mind, human intelligence. And when our fathers tell us that the sea was dotted even more in their memory and the traditions of their fathers with the same floating forms—when we realise that the same machinery was at work to propel them—we know that the unknown races that have passed before were the same as ourselves; and as we see the glittering ships sailing in the ocean of eternity above us, as we see on every side of us natures bound for unknown distant worlds, but guided, ruled, and governed by the Captain of our salvation as of theirs, can we mistake Him? Oh, we can trust in our God! We know that though his worlds have blossomed out from an immensity in which, perhaps, all was chaos and void, it was the mind of his infinity that moved upon the face of the waters and called them into order, and now we are spirits like unto Him, and so as part of the infinite Spirit we shall live for ever.

IS A PROVINCIAL PAPER, Mr. John T. Markley, of Crowland, speaks in favour of "Amateur Theatricals" as an improvement on "Penny Readings." He thinks that the well-known character of the amateur players would elevate the profession in the estimation of the people, and by choosing themes of a worthy nature, the tone of the drama might thereby be improved. He wisely considers the stage as a powerful adjunct to social education and the formation of national character.

GERALD MASSEY ON SPIRITUALISM.

On Tuesday last, Gerald Massey, the poet, lectured at Ulverston, Lancashire, on "Pre-Raphaelitism, a Plea for Reality." The lecture was an eloquent advocacy of "Truth," whether in painting, literature, sculpture, or religion. In the course of his remarks Mr. Massey referred to the supernaturalism of the age. He thought great harm was done by regarding spirituality as something to be reached only by an act of faith. The fact was, life was but a portion of eternity, and was quite as great a mystery as ever death could be. We wanted more naturalism in our religion. He looked upon the spiritual world as ever round about us. He pictured disembodied spirits as ever carrying on God's work, and occasionally they gave us glimpses of his glory and his love. That was his idea of the realism of the supernatural. It had, however, he could assure his hearers, taken long and deep inquiry to arrive at such a conclusion. Gerald Massey is a thorough believer in Spiritualism, and his latest work, "A Tale of Eternity, and other Poems," which appeared simultaneously with Tennyson's "Holy Grail," is full of his personal experiences. In an article on the "Self-made Men of Our Times," which appears in last week's *Chinney Corner* (an illustrated periodical), the story of Gerald Massey's life is told, and the writer describes him as "a true poet," and a man of "the most exalted character." Nevertheless the biographer finds it hard, as do most of his class, to accept the facts of Spiritualism which Gerald Massey narrates. This is how he gets over the difficulty:—

"We do not pretend to be very deeply versed in the doctrines of Spiritualism, nor indeed do we believe much in the supernatural, but we do not think that such testimony as Mr. Massey's is altogether to be ignored, though to us it does not appear necessary to go out of the world of reality to account for phenomena which Spiritualists themselves admit are only exceptional, and which may be easily accounted for in some peculiarity of the temperament of the so-called 'medium.' Every imaginative mind has experienced its capacity for realising visions which itself creates, and, by excessive indulgence in this capacity, the mind may be strained to a state of tension that becomes almost dangerous. Gerald Massey himself best illustrates this view in the following passage of this remarkable poem:—

'One night as I lay musing on my bed,
The veil was rent that shows the dead not dead.
Upon a picture I had fixed mine eyes,
Till slowly it began to magnetise:
So the ecstasies on their symbol stare,
Until the Cross fades and the Christ is there!'

But, whatever the theory that forms the basis of this poem, the utterances that spring out of it display a mind in the author capable of the deepest and profoundest thoughts on subjects that affect humanity more nearly than anything else, and we are very far from agreeing with some of his critics that such subjects are not fit ones for poetry. What we are, and whence, and whither we tend, are not questions of mere theology; they are the questions that man has endeavoured to solve for thousands of years. Who ever objected, on the score of theology, to Wordsworth's 'Ode on the Intimations of Immortality,' or to Shelley's 'Hymn to Intellectual Beauty'? The 'Tale of Eternity' has the same spiritual tendency, and exhibits a grasp of intellect in clearing away the films of matter, and contemplating 'the awful presence of that Unseen Power' which exists beyond, equal if not superior to either."

THE CHRIST-LIFE AND SPIRITUALISM.

To the Editor of the *Medium and Daybreak*.

SIR,—THE MEDIUM has always seemed to me to be characterized by fair play: hence I venture once more to intrude upon your space. Your reply at the foot of my last letter must surely contain a *lapetus plume*, otherwise I cannot account for one expression which, to me, is perfectly horrible—viz., "Jesus was the arch-infidel of his age." In another part of the same number, you refer us to history as unfolded by Mrs. Hardinge; from that eloquent eulogium upon the life of Christ I fail to find any support for such an assertion.

Jesus came "not to destroy the law, but to fulfil it." His whole life was one of purity, goodness, and testimony to the great Father, God. If, as I understand, an infidel is one that disbelieves revealed religion, disbelieves a god, is unfaithful (*in fides*, i.e. without faith), surely your curt criticism of His life is utterly at variance with history. He came to, and did, fulfil the Mosaic religion; and, in fact, was its natural completion—to establish a new spiritual kingdom upon simply trust in God through Him. This was the work of an arch-infidel; and it is to this life and character I insist as the ultimate spiritual appeal: by this are we to "try the spirits." To no creeds does my letter point—simply to the Christ-life which Mrs. Hardinge has portrayed so beautifully, because truthfully. Let Spiritualists test all mediums and try every spirit by that standard. We shall then eliminate falsehood,—establish the truth, which shall make us free: yea, possibly a higher spiritual life than was even possible in the early days of the Christ-life.

Hendon, N.H.

MORELL THEOBALD.

[The term "infidel" is a choice expression of regard used by Sectarians in reference to those who refuse to bow down to the idols imposed by creeds upon humanity. It does not by any means signify a disbeliever in God or revealed religion, for we find that "infidels" have at all times been the most estimable men. Jesus is said to have set at naught the spiritual slavery of Judaism. Hence he was an infidel in the eyes of the priesthood; yet, nevertheless, he may be a God in the estimation of our correspondent. Happily, the MEDIUM is not for the discussion of opinions as to whether Christ "fulfilled the law" or ignored it; and as to the most kindly way of entertaining our friends from the spirit-world, no doubt Spiritualists will follow their peculiar impressions, and the same liberty we gladly accord to our correspondent.—Ed. M.]

KILBURN.—SUNDAY SERVICES IN CARLTON HALL.—On Sunday last Mr. Swinton's address was on "What is Man?" On Sunday next the subject will be "Self-Trust." These interesting lectures may be obtained at our office.

IN REPLY TO "N." Thomas Lamb, of Northampton, gives us a long recital about his dreams, but we fail to discover that he throws any light on the subject.

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.
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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."

An Historic Review of Man's Religious Progress; with Special Reference to the Origin and Influence of Christianity—Thoughts on Spiritualism—Heroism at Home—Mrs. Hardinge's Lectures—The Sunday Services—Mr. Jackson's Programme—Anna Cora Mowatt Ritchie—The Spirit Messenger—An Account of Seances—A Mediumistic Entertainment—Mr. Stokes's Circle—Christianity and Spiritualism—Visions and Dreams—Watchman, What of the Night?—&c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, FEBRUARY 17, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Moore, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen. V. 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, FEBRUARY 19, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Harding, "The Destiny of Man."
Carlton Hall, Kilburn. A. C. Swinton at 1, "Self-Trust."
At Mr. Webb's, 24, Lower Stamford Street, Blackfriars Road, S.E., Private Seance, at 7 p.m.
Samaritan Society, Blackfriars Road. J. Burns, Lecture on Spiritualism. KNOXLEY, 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.

BIRMINGHAM, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Hingworth.
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.
CURRY, at George Holdroyd's, at 6 p.m.

MONDAY, FEBRUARY 20, Seance at 15, Southampton Row, at 8 o'clock. Mr. Horne Medium for the Spirit-Voice. Admission 2s.
Carlton Hall, Kilburn. J. Burns, Lecture on "God the Spirit."

TUESDAY, FEBRUARY 21, "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 3s.
Seance at Mrs. Marshall, Sen. V. 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
KNOXLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, FEBRUARY 22, Lawson's Rooms, 143, Gower Street. Mrs. Hardinge's Lecture on "The Announcements of the People," at 8 p.m.
Seance at Mr. Wallace's, 165, Islington Street, Kentish Town.
BOWLING, Spiritualists' Meeting Room, 8 p.m.

THURSDAY, FEBRUARY 23, Seance at 17, 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 17, 1871.

THE SPIRIT-HANDS.

In No. 31 of THE MEDIUM there appeared a paragraph from the *Printer's Register*, stating that at one of the seances of the Davenport Brothers the spirit-hand had been smeared with printer's ink, and when the brothers came forth the ink was found remaining on their hands.

An editorial comment doubted the truth of the statement, and also suggested that the spirit-hand being a product of the medium's organism, the ink might be transmitted to the physical hand of the medium by some process of absorption, by which the spirit-hand was again returned to the physical body. We observe some facts bearing on this subject on page 200 of "Spiritual Experiences," by Robert Cooper, which work gives also an account of seven months with the Davenport Brothers:—"A very curious incident occurred here (Antwerp). When the cabinet seance was finished, a gentleman exhibited his hand covered with some black composition, and stated that he caught hold of the hands that appeared at the window, fully expecting to find the hands of the Davenports black, but, to his surprise, such was not the case." At page 202 it is stated that at Brussels, some blue paint was put on the instruments unknown to the Davenports, but there was no transfer of it to the mediums.

At Dublin, some black powder was put into the hands of the Davenports, but it was not perceived on the instruments. There was a good deal of controversy on the subject about five years ago,

occasioned by experiments made with the Allen Toy medium in America, in which case the colouring matter was invariably transferred to the hands of the medium, although contact was impossible, the manifestations occurring in the light.

It would thus appear that in some cases the colouring matter is transferred, and in some it is not. An experienced writer gave it as his opinion that these matters are entirely subject to the will of the spirits, and that they can do just what they like without nature.

We in part agree with this opinion, but at the same time would argue that the spirits are limited by conditions as well as nature, and that what is possible in the case of one medium, may not be possible with another.

Mr. Cooper has stated that he believes the spirits could produce the phenomena with the Davenports as well in the light as in the dark; and he has heard these mediums express the same opinion. He has also distinctly heard the spirit-voices in the light.

The matter is rather an important one, as the elucidation of it not only exonerates mediums from the charge of fraud, but it also establishes the reality of these remarkable phenomena. It is also an important inquiry, as elucidating the relations existing between the physical organism of the medium and the spirit-hands which are visible to the spectators or manipulate the instruments.

It would appear that in some instances there is a very close connection between the spirit-hand and the medium, whereas in other cases the spirit-form exists under more independent circumstances.

MRS. EVERITT'S MEDIUMSHIP.

Five times, recently, I have had the privilege of joining Mrs. Everitt's seances. She is highly gifted as a medium for the development of spirit-power. At each seance I have seen massive tables move without contact. Raps of all kinds are given, replying intelligently to our different questions or remarks. In connection with this form of manifestation, not the least remarkable is the most accurate imitation of the different sounds produced by every kind of tool used in a carpenter's shop. This is given by a spirit who, when on earth, was an intimate friend of Mrs. Everitt's, and who was a carpenter by trade. Even the most sceptical person would be compelled to recognise the agency of an independent intelligence, as these different sounds are produced at the request of anyone forming the circle.

Annie Blower is the name of another spirit who frequents Mrs. Everitt's seances. On earth, she was her Sunday school teacher. She announces her presence always by a most delicious perfumed breeze; scents, strong and constantly varied, fill the rooms. A little boy (a seer) told us (at a seance held at my brother Mr. M. T. house), just before we felt the breeze, that he saw a beautiful female form, holding a bowl of different-coloured waters, which she was throwing over us.

Spirit-lights also are given, most lovely and varied—darting and waving about, or rising rocket-like from the centre of the table, then again apparently falling from the ceiling. I have seen these lights write, as it were, letters of fire before us, replying thereby to our questions.

But, delightful as all these manifestations are, it seems to me that nothing can equal the delight of conversing in audible voice with the high, pure spirit, "John Watt." At each seance he has joined us; his approach is recognised by a peculiar rapping, thought by some to resemble the galloping of a horse.

The first evening he came I asked him whether he saw any spirit-forms near me. "Yes," he replied, "I see a lovely female form, and three children, one very little one in her nurse's arms."

Seers always have told me of the presence of this "female form," which is that of my mother, and the little ones were part of our "group" from whom the messages given in "Heaven Opened" came. They always tell us that Louisa (the eldest of the group) is carrying either little Perry or little Emily—the last who went—in her arms. So "John Watt's" description was most characteristic, and corroborative of all we had been told in our home circle.

On another occasion, when our seance was formed entirely of members of our own family, John described most correctly our dear father, mother, and grandfather, speaking of mamma as "placid and gentle," &c. I will give this conversation in detail as I think many who may read this will feel interested. John remarked, "You would like to know of your spirit-home; I will tell you. The elder spirit (i.e., our parents) and the children all live together. It is a beautiful house in a large garden, and a summer-house at the end of it. Shall I tell you what they are doing? It is evening time with them, and the children have gone to rest, not to sleep—that is not needed, but rest is needed. The elder spirit are the grandparents to the children, and there is a nurse." We here remarked, "Yes, that is Louisa."

John Watt: "No, it is one older than Louisa."

As we were wondering who it could be, he quietly said, "I'll go and see who it is;" and we felt his absence. In about a minute he returned, and said, "It is your sister Sophia!" Strange it was that we had not remembered that we had a sister in the spirit-home; she passed away when we were all children, and my recollection of her is extremely faint. I have received a few communications from her, but our interest rather concentrates itself upon those whom we knew and loved so dearly when they were with us on earth.

"John" now went on to say that papa and mamma were just

then "sitting together in the arbour reading" (a most thoroughly characteristic feature in our parents' lives). Again he said, in reply to our question, "What are they reading?"—"I'll go and see." After a minutes' absence he returned, and said the book was "the interior meaning of the first book of John." He then described their different dresses, saying that they had regular robes, varying in colour and material, according to the time of day, or, rather, in correspondence to their different states. He named but three prevailing colours—"purple, white, and red," which again was to me pleasantly corroborative of the truth of what was told me by the spirit-writing some weeks previously. I was then receiving a message for a friend, and the spirit, speaking to me, said, "Her spirit-atmosphere is purple, white, and red." I remarked to "John Watt," "Edward Dennys (the name of the spirit mentioned) described our spirit-colours correctly, then?" "Quite so," said John. On another occasion a delightful text was given to me. Three days before the seance was to be held, I asked mamma to give me a message through "John Watt," and reply to certain questions I then put to her. I did not name this to anyone.

When the evening came, as soon as "John Watt" announced his presence, he turned to me and asked me what I wanted. "Ask mamma for a message for me." "What! he exclaimed, "you want a test?" (I had said to mamma, "Give this to me as a test," and then, in a sweet, earnest tone, he gave me a most delightful message, answering in every particular all my questions. Space will only permit me to add a few more lines, so that I will just name that before John Watt left the earth, he tells us he was a Unitarian, but that now he has learnt to grasp the idea of the Divinity of Christ—that is, that Christ is the one visible God, and was on earth the one Incarnation of Divinity, so sent to enable humanity to grasp the idea of God. Probably at a future time I may give this spirit-teaching more in detail, for it is useful, and ought to be of interest, to know the different teachings given by various high spirits upon this subject.

F. J. T.

MRS. HARDINGE'S LECTURES.

The first lecture of the Wednesday evening series was on "Mesmer," and took place in the Metropolitan Hall, Gower Street Station, on Wednesday evening. There was a good audience, an excellent oration, questions brilliantly answered, and a feeling of deep satisfaction throughout the meeting. The duties of the chair were most ably sustained by J. W. Jackson, Esq., F.A.S.L., one of the most philosophical and experienced of the disciples of Mesmer.

On Wednesday evening next the second lecture will take place in Lawson's Rooms, 145, Gower Street, near Gower Street Railway Station; subject—"The Amusements of the People." N. F. Daw, Esq., in the chair.

J. W. JACKSON, Esq., F.A.S.L., was entertained at a select gathering of the friends of Spiritualism, last evening, at the Progressive Library, but we had gone to press too soon to report the proceedings, which must be deferred till next week. Mr. Jackson is entering upon a brilliant career in the Metropolis.

SUNDAY SERVICES AT CLEVELAND HALL.—Mrs. Hardinge's subject on Sunday next will be "The Destiny of Man"—a subject of great interest to Spiritualists.

THE COLLEGE OF MEDIUMS will in future meet on Tuesday evenings, so as not to clash with Mrs. Hardinge's lectures.

J. BURNS will lecture on Sunday evening at the Secularist Meeting Room, Blackfriars; on Monday evening at the Carlton Hall, Kilburn; and in the week commencing February 27, at Spennymoor, County Durham.

A CORRESPONDENT asks if we are acquainted with any spiritual communications from any individual that has been a member of any Christian church. We may direct our querist's attention to the spirits who have communicated through Mr. Morse. Last week a Christian minister thus communicated, and other clergymen have manifested on previous occasions. For a book on the subject we refer to "Glimpses of a Brighter Land," a series of communications from the spirit-world through the hand of a lady. We would also recommend "Heaven Opened," by F. J. T. These works may be obtained at our office.

TO INQUIRERS.—A private seance every Sunday evening, at 7 o'clock precisely, at Mr. Weeks's, 24, Lower Stamford Street, Blackfriars Road, S.E. Intending visitors should notify their intention of coming, some days previously, as only a limited number can be accommodated at each meeting. The above notice is specially addressed to persons resident in localities on the south side of the Thames.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.—We are authorised to state that the secretary of this society is willing to communicate by letter with all earnest inquirers into Spiritualism who may feel desirous of joining the society. Communications (which must be prepaid) can be addressed: Mr. Ambrose Fegan, Kenble Street, Kensington; Liverpool.

INFANTILE FEAR AND IGNORANCE.—A gentleman instances the case of a friend who invited a clergyman to his house to witness some of the phenomena. He refused for a long time; at last he yielded, and went to the table. The movements frightened him so much that he thought he would exorcise the evil spirits, and began to adjure them in the name of the Father, Son, and Holy Ghost, to come out of it. He made a talk about the matter in his pulpit on the Sunday following, warning his hearers against such wicked practices and people. Our correspondent adds that he purposed distributing a few MEDIUMS to some of his parishioners, to enlighten them a little on the subject, and induce them to investigate for themselves.

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.]

February 10.

(The questions were answered by Tien-Sien-Tie, the guide of the medium.)

Q. What constitutes the personality of Deity and of man?—A. We shall have to explain what man is, and relatively what God is. Some think that the body is the man. Such a view is erroneous, as the body is only a machine, the result of physical laws, and is the servant of the man within. Man is a principle, thinking and immortal, a monad of globular form. Within this interior principle resides the will—a power supreme, in a universe of its own. This constitutes man. On the other hand, there is the source of all life and power within the centre of all worlds, physical and spiritual, developed or undeveloped. This men call God. He has no arms, legs, nor parts, but is an impersonal principle, which, when limited or clothed upon with organs, forms man.

Q. What is the nature of the spirit-world?—A. First, there is the interior life of the natural world. Thousands pass away from the form who have no conception of higher conditions than those in which they have existed. It would be no use to place them in a higher world which they could not appreciate, and so they live on the spiritual side of earth-life. Those more refined go to a zone beyond the earth's atmosphere, which is composed of particles of refined matter, which arise from the earth and its organic forms. The processes of refinement go on beyond this zone, and a second one is formed, and from that a third one; and so on, until six zones are constituted, which, together, form but one compound zone. The time necessary to exhaust the knowledge to be obtained in traversing these zones passes human calculation. The other planets have similar zones, and these planetary zones again give off an emanation which forms a solar zone belonging to the system of planets revolving round the sun. There are many very superstitious views existing as to the spheres in which spirits are supposed to reside, and most of the distinctions employed exist merely in the imaginations of the ignorant. There are states which may be likened to circles. Thus, the first zone consists of three divisions:—First, that in which those who delight in the exercise of the domestic, or what we call the animal faculties, are located. Second, where the intellectually disposed are engaged in dealing with material facts and scientific problems. Third, the state of those who have the intuitive and spiritual faculties awakened. These distinctions exist on earth as well, though they are geographically mixed together. On earth, men are regulated by arbitrary physical circumstances; but in the spirit-land their attractions govern their social life.

Q. In passing from one zone to another, is there any process analogous to death?—A. It is the work of development which causes the spirit to rise to higher zones. There is a cessation of consciousness resembling what is called death.

Q. Does the spirit leave behind it any carcass or dead body?—A. Not of a physical kind. It casts off certain worn-out opinions and forms of thought, and carries with it into the next sphere the memory or spiritual significance of these old thoughts whereon to begin the development of a new life.

After a long conversation with the "Strolling Player," a strange spirit controlled, who, from the attitude of the medium, was perceived to be a female—

JULIANA TOMLINSON.

"Mr. Chairman,—I have but very little to say, and I trust you will pardon my coming. I desire to let my husband know that I am well, and that I will know him when he comes over the river. My experience has been similar to many who have passed over before me. At first I was much disappointed at finding that my views of the spirit-life were not realised; but now I have settled down to study the world around me, and am realising rest and satisfaction. My husband's name is John Tomlinson, Ward Street, Hulme, Manchester, and my name was Juliana. I left the earth in May, 1870."

AN INSTRUCTIVE EXPERIENCE.

The importance of careful attention to the desires and instructions of the spirit-powers at seances if the manifestations are to be successfully accomplished, was forcibly illustrated at a meeting held here last night.

The circle was composed of twelve persons, including a trance-medium, who is often controlled by a spirit whose devoutness exhibits itself in much prayer and in requiring the persons present to display a like disposition, kneeling in a devotional attitude.

On being entranced, this medium was controlled to take one of the circle aside, and placing him in this attitude, requested him to pray.

The individual, not feeling in a prayerful spirit, and probably being slightly impressed with a sense of the ridiculous, demurred; on which it was suggested that the Lord's prayer should be said by all, which was done—the isolated member arising and joining the circle, leaving the medium kneeling on the floor.

The seance was continued for about an hour and a half, various attempts being made to induce the medium to manifest, all of which were entire failures, he being kept kneeling with clasped and outstretched hands, immovable, during the whole time. By a further series of efforts and directions through a writing medium, he was at last able to speak, the first words being, "Why did you not attend to my wishes?—you have lost much thereby."

Explanations being frankly made and received, harmony was restored; and a spirit, who gave his name as "Gustave Vernon Brooks," an actor, delivered through the medium several recitations in good style, including the garden scene from the "Lady of Lyons," the ghost scene from "Hamlet," and Othello's address to the Senate.

The lesson this narrative teaches is, that if manifestations are to be quickly and successfully obtained, strict attention should be paid to the directions given, even though they appear to us trivial or absurd.

Bishop Auckland, February 11, 1871.

PHYSICAL PHENOMENA AT MRS. BERRY'S CIRCLE.

Mr. Herne was the medium. We heard four voices—first, of "Bluff Harry," who said a few words to each; second, "John King," who spoke about personal matters relating to each; third, a spirit who used the name of "Farnham," or some such name (John afterwards said it was Farnham, whose body was buried in the Irish mail train. Mr. Rondi, who was present, said he had painted a portrait of Lady Farnham, who was in that catastrophe); fourth, the Bostonian's voice was heard for a sentence or two; he merely announced himself and said, "God bless you." John intimated that the present scene was to welcome the circle to its new room and prepare it for future scenes. With the tube we were all frequently struck in a way to startle us. The most surprising and violent sounds were produced by blows of it on the table. After John had bade us farewell, Mrs. Berry asked for something to be brought, at this her first seance in her new room. Something present was thrown on the table as if in answer to her request, which we found afterwards to be the paper tube. The sitting was continued, it being early, but only very strong physical manifestations followed. For instance, while we were sitting with hands in contact, a chair was thrown on to the table; it being replaced on the floor, and hands being again in contact, it was again thrown on to the table, and also a folded table-cloth from the corner of the room. These were removed, and the moment the light was extinguished a folded screen of three leaves, seven feet high, was thrown noisily across the table, but without hurting any of the circle.

February 8.

J. D.

THE AUTHOR OF "ALPHA."

To the Editor of the Medium and Daybreak.

SIR,—I think that at one of the circles, the spirit of E. N. Denys has given an account of his experience of spirit-life. If it could be published in the form of a tract, I have no doubt that it would be found both interesting and instructive. I remain, yours &c.,

B. T.

February 13, 1871.

[There is an edition of "Alpha" in the press. It is expected to be ready in a few days. At the end of it will be the account of the author's advent into the spirit-world.—Ed. M.]

A CORRECTION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Will you please to correct a mistake that occurs in that part of my report where I refer to Mr. Williams's mediumship. In manuscript it is "like some," &c.; not "unlike," as printed.

I should feel grieved for any friend who is gifted with mediumistic powers, to think that I claim for Mr. Williams any fancied superiority, &c.

My knowledge of mediums is very limited, but the few or "some other" I had in my thoughts when writing, are those only through whom I have received instruction and wisdom; and of whom—far as my knowledge extends—I cannot speak of or appreciate too highly.—Yours faithfully,

C. J. HERZ.

16, David Street, February 11, 1871.

NOTTINGHAM LYCEUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—At present we have no "Lyceum Bouquet" or "Banner" in England in which to report our progress, but we know we have a friend and well-wisher in the person of the Editor of the MEDIUM, and also in some of its readers, who favoured us with their presence at our last picnic. It gives me great pleasure to be able to impart to you information which, I doubt not, will be of a pleasing nature. Some nine or ten months since it was thought by several of the officers, leaders, members, and friends of the Lyceum, that to facilitate the marches and wing movements, music was indispensable. A subscription was at once started by the officers, leaders, and several members. The first sum spread, which resulted in several donations being received from various quarters. We were informed that a small body of Baptists in the town were desirous of parting with their harmonium; a committee was appointed, and their report being encouraging, I was requested, being treasurer, to place a deposit on it at once. This was done. Since then I have done my best to obtain the remainder, and was able, on Saturday, the 7th inst., to settle the bill, and place, with delight, our "music in, we hope, its abiding place. We have no doubt, at present, but that we shall go on most "harmoniously," notwithstanding it has been recently prophesied, and freely circulated, that "our downfall and complete annihilation was near at hand." It is a singular fact, but no less true, that the leader of that party has suddenly and unexpectedly been removed to that land from which Shakespeare wrongly states, "no traveller returns." They were compelled to give up the room which we now occupy (the West-end Club House, Upper Parliament Street), and I am pleased to be able to say our prospects are far brighter than they ever were before. There are even those who would dare to talk of getting up a subscription to enable us to build a convenient room of our own. Last Sunday, I was privileged to see our organist—or harmoniumist, if you please—take his seat, and accompany the singers from I believe, the "Spiritual Harp." This is a great improvement. I am also informed that a concert, for the purpose of raising the small amount left on the harmonium, was given last Monday evening, which was well attended and appreciated. The proceeds, after paying expenses, were £3s. 2d. Another is to take place on Wednesday, February 22d. I would advise our Yorkshire friends to do likewise, as they will find music a great facility and attraction. Hoping I have not trespassed too far on your space, I am, yours, &c.,

A MEMBER OF LYCEUM GUILD.

Barton-on-Trent, January 31, 1871.

Those are ever appearing in the world men who, almost as soon as they are born, take a dislike to the rock of the religious, the axe of the tyrant—the Arabian Brass, Venus, Rome, Paul, Jesus, and Buddha.—R. W. L. L. L.

KILBURN ASSOCIATION FOR INVESTIGATING THE TRUTHFULNESS OF SPIRITUALISM.

On February 6th the weekly lecture of the above Association was delivered by J. Jones, of Norwich, entitled "The Blending of the Natural with the Supernatural." An exceedingly interesting series of disquisitions, illuminated by the oxy-hydrogen light, was briefly explained by the lecturer, whose chief effort was to show, by an exhibition of "aura" which surrounds the physical body, and which is unseen by the physical eye, that as there does exist an unseen refined material even surrounding the physical body, so there is a great probability that there is within the physical body the spiritual body of which the Apostle Paul speaks. A view illustrating the departure of a spiritual body out of the natural caused great interest. After the lecture, Mr. Jones answered questions during the space of half an hour.

Last Monday, the 13th inst., the lecture, by C. W. Pearce (the president of the Association), was "Spiritism as a Divine Necessity."

Having first shown man's spiritual relationship to Deity, and that as in "His own image" he has been created, so is his immortality secured. He proceeded to show that man has a natural body and also a spiritual body, adding Bible assurances in confirmation of the fact, which Reason (the only possible means of testing truth) and the experiences of spirit communion render certain to us.

Many Bible evidences of spirit communion—more than one of which instated the severance of physical bonds by spirit-power (Acts, chap. v. and xii.)—were then cited, showing that the power which existed and was cultivated in those days renders spirit communion in the present era not only permissible, but in strict accordance with God's laws, which are unchangeable, and therefore to be ineredulous of spirit intercourse in the present day is to be irrational.

In conclusion, the lecturer referred to the sympathy or love that attracts spirits to commune with their fellows on the earth, and to the fact that the all-beneficent God would never have implanted the desire in us without the means of gratifying it; and the fact of such communion being admitted, as the Divine author could not permit anything unless it were necessary (as the reverse would implicate infidelity to a being known to be perfection itself), it logically follows that "Spiritism is a Divine necessity."

An animated discussion followed the lecture.

INFIDEL DEATH-BEDS.

We have had sent to us from Kingston a sermon there circulating, and originally preached by the Rev. Capel Molyneux, M.A., in which we find the following paragraphs:—

"How did Voltaire, and Hume, and Hobbes think of death? And Paine—do you know how he thought of death? I will tell you. They cried out in death to that Saviour whom through life they had blasphemed. The nurse who attended Voltaire said, 'Never let us attend the death-bed of an infidel again.' And Paine, whose works I dare say some of you have read—he died crying, 'O Christ! O Christ! have mercy upon me!' It is a fact. His thoughts of Christ determined his experience at death. He thought soon of Christ in life; at his death he was appalled at his Christian state."

It is hardly necessary to assure our readers that there is not one word of truth in the whole of this statement. As to Voltaire, the whole story has been refuted over and over again; and Dr. Burnard's declaration given in the memoirs of Voltaire contained in the edition of his Philosophical Dictionary, which can be got from Mr. Truslove, is conclusive on this head. Voltaire died of old age, and the statement about his nurse is a pure fabrication. The case of Hume, of whom Burke speaks as "a profound and original thinker," and of whom Adam Smith wrote, "Upon the whole, I have always considered him, both during his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit," may be treated from another point, and the Rev. Capel Molyneux may be fairly required to put before us what he conceives to be Hume's blasphemy. Lord Brougham's Life of Hume is one to which we refer Mr. Molyneux's readers for more information as to what constitutes a blasphemy. Of Hobbes the most charitable supposition is that Mr. Molyneux never read one word of his writings. Of his death it is needless to say but little, when, after living till ninety-two, we find Lord Chandon describing him as "a man of probity, and a life-free from scandal." Perhaps owing to the fluidity of his nature, Hobbes was always an avowed member of the Established Church, and his Ethical criticisms are studiously temperate. The phrase put into the mouth of Paine is another of those poor falsehoods with which orthodox clergymen try to injure the reputation of their dead adversaries. The Pall Mall Gazette showed, the other day, how Christians can send dying infidels. We repeat the story from its columns:—

"M. Francois Tindemans, formerly editor of the Echo de Parlement in Brussels, has died in the Hospital St. Jean, and the circumstances of his death are likely to embitter the strife in which he played a gallant part. As a contributor to the Gouverneur, and subsequently as editor of the Echo de Parlement, M. Tindemans devoted his pen for nearly twenty years to the defence of doctrinaire liberalism, giving proof of his talents as a writer and of his courage and learning as a polemic. He became blind almost immediately after he began his work as editor. He was obliged to have all letters and journals addressed to him read aloud, and was compelled to dictate his articles. He performed this almost impossible amount of work for several years, when he broke down in mind and body, and was obliged to leave his post. But even then M. Tindemans published a considerable number of political or philosophical pamphlets. The end of his life was extremely unhappy. He died in an hospital, and his last moments were disturbed by the figured proscriptions of Christianity. M. Tindemans was a Freethinker, and had spent his life in assailing the dogmas and practices of Catholics. It seemed as though he sought in the regions of philosophy a compensation for his doctrinaire politics. The Sisters of St. John's Hospital made it a point of honour to smother the soul of the Freethinker to Catholicism. Assailed by a Year, they made many efforts to induce the dying man to receive the last sacraments of the Church, and after having been not by repeated refusal, they took advantage of the unconsciousness in which his last moments were spent, and a priest whom they called in performed the

rite of extreme unction. This act, which constitutes a manifest violation of the rights of conscience, has caused considerable agitation among the inmates of the hospital, who have called for an inquiry."

In a few years we shall be told, by another Rev. Mr. Capel Molynaux, that M. Tindemans repented on his death-bed.—*National Reformer*.

WHAT CAUSES THE PHENOMENA.

A discussion on Spiritualism is at present being carried on in the *Kilburn Times*. We make the following extract from a letter from C. W. Pearce:—

Now, Mr. Editor, I will recount a few facts, in the development of which I have assisted, not as *the* medium, but as a link in the mediumistic chain; you will then see how absurd it is for those who have but a superficial knowledge of things to attempt to explain how such occurrences are brought about.

Is—Three friends and I were sitting in a brilliantly lighted room, with our hands upon a medium-sized round table, say three feet in diameter. Our hands being upon the table, a downward pressure was exerted upon it, nevertheless the table rose from the floor to the height of nine inches, and there remained, floating about as if it were endowed with life, for the space of about three minutes. A second time the same evening the same thing was done, except that the motions of the table were varied. Could electro-biology suspend in the air a table weighing twenty pounds? Another evening two friends and I were sitting together in the same house; one of them, addressing herself to the spiritual being who was controlling the table, asked suddenly that I might be lifted up and moved away from the table; instantly I was taken up, chair and all, and removed from the table. I then asked the spirit who had removed me to move me back again to my place, and so I was. This occurred in a brilliantly lighted room. Could electro-biology or impulsive magnetism hear me ask my question and lift me and my chair, weighing say eleven stone?

Another evening at the same house, many friends being present, a few left the room in which we had been spending the early part of the evening and adjourned to another; upon entering the second room, the wife of a friend, who had sat herself down, remarked, "I think I shall sit nearer to you, Mrs. M.;" no sooner had she uttered the words than she was lifted up, and her chair also, and both were carried to the spot desired, to the great surprise of all present. Could electro-biology do this? Again, with a party of friends, some distinguished in the world of letters, one present exclaimed, "Oh, I see a spirit about to move that chair, pointing to a large armchair standing in the room; instantly the chair was moved from its position quite up to the table—a distance of three feet. Could electro-biology do this?"

At another time, at the same house, six or eight persons being present, we all heard the pianoforte played by invisible operators, and the music lasted some minutes; no one, save the medium, was sitting near the piano, which was locked, and upon which were books, glass shades, and other articles, the piano itself being covered up. The fingers of the performers not only handled the keys, but they swept over the wires as if they were striking a harp. Could electro-biology accomplish this? I will not weary you with more incidents of this kind, or I could fill your paper with them. Suffice it that neither "electro-biology" nor "a prodigious use of a profuse profession of impulsive magnetism" can make a "rap" on a table, nor move a solid substance, nor play on a piano. The Spiritualists account for these manifestations in a reasonable manner. They say (and many of them affirm they see the spiritual beings who are the operators) that spiritual men and women, who once lived upon this earth in a body of flesh, are the beings who produce the phenomena so frequently recounted. This is a positive assertion supported by proof, and made by men of "superior intelligence—men who are eminent, who have no occasion to blush for their ignorance."

A LETTER FROM AMERICA.—The earnest and accomplished Henry T. Child, M.D., of Philadelphia, thus writes:—"I am glad to see the earnestness with which you are labouring in the good work of Spiritualism, and shall be very happy to look in your face and shake you by the hand when the time comes for us to meet either by your coming here or my going to your beautiful land. If you have time to read my editorials in the *Religio-Philosophical Journal*, you will see that I have become quite a traveller, at least in spirit; I am not always conscious of the places visited. The cause is onward here, taking hold of a more intelligent class, and making inroads into the various departments of society, commanding esteem and demanding investigation." The good Doctor sends his photographic likeness, which has, indeed, even more than his lucid writings, made us desire that the time will soon come round when we may look into that face and hear that voice. We need not add that Dr. Child will be welcome at all times at the Progressive Library, and everywhere in England when he becomes so well known as he is to ourselves. We may say the same of all our American brethren, to whom we owe so much.

"DEATH'S CALL."—But as I passed along by the cottages and saw the aged trembling women at the doors, and the hard looks of the men, who seemed to have their eyes no more filled with the sight of the Sabbath morning when they had been dumb oxen that never looked up to the sky, I felt a great movement in my soul, and I trembled as if I was shaken by a strong spirit entering into my weak body; and I went to where the little flock of people were gathered together, and stepped on the low wall that was built against the green hill-side, and I spoke the words that were given to me abundantly.—*George Eliot*, in "*Adam Bede*."

As for the MISERABLE ABODE OF SOULS, the imagination of fanatics who were desirous of governing the people, strove to assemble the most frightful images to render it still more terrible. Fire is of all the things that which produces in man the most pungent sensations; not finding anything more cruel, the enemies to the several dogmas were to be everlastingly punished with this torturing element; fire, therefore, was the point at which their imagination was obliged to stop. The ministers of the various systems agreed pretty generally that here would one day wrings their offended divinities; thus, they painted the victims to the anger of the gods, or rather those who questioned their own creeds, as confined in fiery dungeons; as perpetually rolling in a vortex of bitu-

minous flames; as plunged in unfathomable gulfs of liquid sulphur, making the infernal caverns resound with their useless groanings, with their unavailing gnashings of teeth. But it will perhaps be inquired, How could man reconcile himself to the belief of an existence accompanied with eternal torments; above all, as many, according to their own superstitions, had reason to fear it for themselves? Many causes have concurred to make him adopt so revolting an opinion. In the first place, very few thinking men have ever believed such an absurdity, when they have deigned to make use of their reason, or, when they have accredited it, this notion was always counterbalanced by the idea of the goodness, by a reliance on the mercy, which they attributed to their respective divinities; in the second place, those who were blinded by their fears never rendered to themselves any account of these strange doctrines, which they either received with awe from their legislators, or which were transmitted to them by their fathers; in the third place, each sees the object of his terrors only at a favourable distance; moreover, superstition promises him the means of escaping the tortures he believes he has merited.—*D'Holbach*.

THE CHARITY which is begotten of ignorance is strikingly illustrated in the reply of the Editor of the *Juvenile Instructor*, an organ of the New Connexion Methodists, to a correspondent who made an inquiry on Spiritualism:—"Our opinion is that all this Spiritualist nonsense is worthy only of its authors, some of whom are knaves, many of them fools, and for the few sincere ones there may be among them, we can only say that they are led away by delusion." Not very complimentary to the venerable John Wesley, in the first place, but more damaging still to the character of the author of the sentence. He is evidently filled with something else than that charity which *thinketh no evil*; and if he only took the precaution to "judge not" till he had prepared himself by knowledge, he would have found that, though Spiritualists are like Methodists—some better, some worse—yet the "Spiritualist nonsense" is all solid fact, or stepping-stones to truth.

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