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SPIRITUALISM.

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THE DESTINY OF MAN.

LECTURE BY MRS. EMMA HARDINGE, AT CLEVELAND ROOMS, SUNDAY
 EVENING, FEBRUARY 19TH.
 INVOCATION.

Thou, whom we call our Father, teach us to say, to think, to feel evermore, "Thy will be done." The night is on us now, and the footsteps of darkness are chasing us from the haunts of men, from the busy scenes of life, from the sweet companionship whereon we lean, into the silence and mystery of sleep—the unknown realms in which the spirit wanders without the guidance of mortal reason; and yet we know that without the deep canopy of black and midnight that thou hast spread around us, we could not know the stars of the providence that thou hast strewn about the universe—the worlds so wonderful, so many, so mighty, and so strong, that thou hast made to be the companions of our earth. We know that there are sad hearts beneath the vault of heaven. Oh, what nights of sorrow, sadness, gloom, and unbroken misery there are upon the wretched, the lowly, the suffering; but still we know, O Father of all, that in these nights of bitterest pain and martyrdom, the stars of thy providence are about us. The many worlds in which thou hast called forth our genius, our intellect, the resources of our minds, are all brought forth to lie on the altar of the angel of pain and suffering. We know that there are those this night who know thee not; who do not trace thine arm in the storm, the tempest, and the darkness; who only read the punishment, the woe, the suffering which some unknown but potent power has heaped upon their breaking hearts. O Father, to all and each disclose thy ways, and make more plain the wonder of thy providence! Teach them, as thou hast taught us, by the revelations of the land of light and spiritual existence, that thy name is love—thy discipline, the Father's hand that is on us; that storm, tempest, earthquake, fire, and midnight, are sentinels about the gates of life, warning, instructing, teaching us so to live upon this earth that we may meet with thee and thy ministering angels in the land where no night nor shadow falls, the land whose sun shall know no setting. O Father, unknown as thou art, save in thy providential care about thy creatures, teach us all to say in heart, in spirit, and in deed, "Thy will be done on earth as it is in heaven, for ever and for ever!"

We speak this night in continuation of the theme of last Sabbath. Whereas we then attempted to show you some of the footprints that God has made in history—some of those traces by which we find revealed the advent of the race upon this earth—so now we shall continue the story, and attempt, through the same channels of research, to trace out the final consummation of things and destiny of man upon this planet. Were we to treat our subject as seen by the eye of faith—the faith which we have been taught to place in the revelations of the men of old—the faith which reposes in the fathers who declared God spoke with them—we should unquestionably be compelled to believe that our beautiful earth and all its existence, all its aims and purposes, were ultimately to be swallowed up in the same meaningless destruction which corresponds to a meaningless fall; that the earth that was made imperfect from the first must become imperfect at the last; that the race that were foredoomed from their very creation to destruction, perdition, and irredeemable ruin and misery, save in the partiality of their Creator, must inevitably fall into the same ruin, exempt only by the partial favour of the same power. But it is not in the faith that our fathers have commanded us to place in one another, but in the faith of those scriptures that God has written, that we propose to endeavour to trace his purposes and our destiny this night. Hitherto we have shown you that one unbroken series of successional stages, each marked by a higher and a higher ascent from heterogeneous matter into animated forms, from the simplicity of primaries to the complex nature of proximates and ultimates, has marked the history of God's providence upon our planet. That higher and still grander purposes must yet await the race for whom such magnificent preparation has been made, we have the best right to infer. But as the revelations of science more and more dawn upon us, the faith which we are required to place in the mere affirmation of the Fathers gives no bright illuminating visions of the future life by the simple disclosures of immutable law. That law never conducts us beyond this earth—never reveals to us aught but transformations of matter; and although these are wonderfully beautiful, and constantly approaching to a higher and higher degree of perfection, they reveal to us no ultimate for man. We may assume that the earth might continue for ever—that, as the prophet of old declared, one generation shall pass away and another come, but the earth remaineth for ever. Trust-

ing alone, then, to the revelations of science, we perceive that matter, though perpetually changing, cannot be annihilated; hence that the material of this globe may retain, amid ever-changing phantasmagoric forms, a permanency which shall outlive all the generations of all animated beings upon it. We may assume this, but, happily for some of us, there is a revelation that conducts us beyond the realms of matter, and we may well afford to trace the analogies which teach us the destiny of our planet, and contemplate even its final consummation, confident that above and beyond all the transfigurations of matter there is an element of permanence resident within us which these changes and transformations can never touch.

We gladly enter upon our task, and we propose to select a few of the analogical teachings, first, which science brings to bear upon the possible destiny of our planet. We would remind you of a statement enunciated and re-affirmed by your speaker, under the authority of those that *know*. Again, and yet again, these lips have been compelled to declare that the universe discloses a trinity of elements amply sufficient to include all the varieties of existence known to man; that this trinity is matter, life, and spirit—matter, which ranges from the hard crystal to the sublimated ether, with all the intermediate stages. The attributes of matter are the different changes to which it is subject. Even the fine ether we have now discovered to be unparticled matter. The disclosures concerning the nature of light have shown that as light traverses ether it encounters a resisting medium, and therefore the purest and the most sublimated condition of matter, known to us is ether. The strongest and most potential is a crystal. Between these two forms matter in all its variety ranges, perpetually, everlastingly changing. Another of these elements is life. Life is the all-pervading invisible element which penetrates matter. Its attribute is motion. Its modes are but two—contraction and expansion, attraction and repulsion, centrifugal and centripetal force. The other element is spirit, whose single attribute is will, including all the varieties of mental action, whose external exhibitions we call mind, whose organism we call soul. Between these three elements the entire of the universe is fashioned.

Now, we first invite you to a few remarks concerning the law of matter, or that of which our globe is composed. Matter, vitalised by life, is in one perpetual series of changes. The mineralogist informs us that the phrase, the "eternal hills," is but a poetic fiction—that there is no eternity or permanence in a single grain of matter, not even in the hardest crystal. The law of matter is most magnificently displayed in the living cosmic man. All forms of matter first originate from unparticled matter, inorganic conditions; they are then, by the restless power of life, aggregated to a point; then, by the counteracting power of repulsion, they are scattered and disposed into form. This is the period of birth. When the form is once conceived and fashioned and defined, it proceeds through a series of growths precisely like the embryotic creature that we call the animated being. It is born into forms, it grows and attains to its ultimate proportion like the manhood of the race; from that point it turns the hill of time and proceeds through a slow series of gradual decadences until it arrives at that condition that we call death; then it is scattered, and its atoms must be taken up again by other forms of matter before it can ever maintain another existence in form. This is the life of all things, whence planets, systems, atoms, grains of dust, rocks, hills, crystals, stones, metals, all things that be, the works of man's hand included. The process is simple, and most magnificent in its simplicity. As long as attraction prevails over repulsion, the form is growing; when repulsion prevails over attraction, the form is perishing. The ultimate point that we call death is nothing more than the extinction of the attractive power. This is one theorem of matter. Take another. Every object, from the largest world to the smallest sand-grain, is perfect after its kind. Cometic matter—a flying spectre tracing its eccentric path through the flaming skies is perfect as a comet. The birth of this vast and wonderful aggregation of sublimated matter is to be found at the period when the matter takes the form of a nucleus with a fire train that sweeps through the skies. But the cometic life arrives at a point when the particles of matter have been sufficiently contracted to form a satellite, and then repulsion scatters the rarer particles, and leaves the aggregate mass of the nucleus, which then takes the rotary motion common to fluid bodies, and becomes an obedient satellite. The comet is then dead, the satellite is then born. Every age moves on in the same mode. The granitic rocks and the sedimentary rocks were all laid down in an age that was born, that first manifested the processes of growth, arrived at a special point, decayed, and gave birth to another age. Every rock has gone through the same process. There are well-defined strongly-marked

characteristics upon all that we call our primaries. Our primaries are elemental conditions of matter which cannot be decomposed—so says the chemist. Every one of them can be decomposed and resolved by chemistry back into its original gaseous conditions. We find that as these primaries become associated with proximates, they take on a fresh form and become an ultimate—they grow and gradually decay, and then they perish and give birth to fresh forms. Some of our naturalists tell you that we see no new creations, no new species, no new forms brought into life. Every form we look upon, every birth of animated being we gaze upon, and every form of matter beneath our feet and around us, is a new form and a new species. Time was when they did not exist upon this earth; time was when they were born, and as they ascended into life, phoenix-like, they sprang up from the ashes of the old form. Let us take the simplest illustration. They find within the sarcophagi of ancient Egypt, enclosed in the cerements of the grave, wrapped around the crumbling forms of the long ago, grains of wheat which in all probability have existed during thousands of years. These grains of wheat—a highly condensed form of matter—being isolated from the corrupting action of the air, and the gradual processes of decay or growth that are to be found in moisture, and heat, and light, have remained in their integrity thousands of years. Exposed to the air, subjected to the moisture of the ground, permitted to drink in the beams of light which are the life-giving agents which, in combination with dew, produce the various processes of growth, these grains of wheat gradually give forth the blade, the stalk, the ear, and fresh grains of wheat. But mark the process. Perfect as it is in itself, utterly impossible as it is to change that grain of wheat into anything but itself, its life is expressed in giving birth to fresh grains like unto itself, and in the action of communicating life to particles, reduplicating its own nature, itself perishes. The flower is another illustration of the same principle. The humble daisy is perfect after its kind, the root from which it springs gives forth exactly the quality of life which it is calculated to develop. Having expressed the perfection of its little life, it decays and perishes, and in its death it communicates the particles of the mass unto the earth, again to be re-formed in other conditions. The perfection of the rose is no greater than that of the humblest weed. Everything is perfect after its kind—the gold, the iron, the tin, the lead, the copper—you cannot trench upon their integrity without destroying them. You may change the particles of iron until you have fashioned it into steel, but it is iron no more; you may change the nature of copper until you have amalgamated it into brass, but it is copper no more. Every grain of sand is perfect in its nature. You may change its condition until it shall become the luminous crystalline glass, but it is sand no more. When you trench upon the integrity of any existence, that existence is annihilated in its peculiar form, and merged into that of another. Now, if this be true of worlds, as it is of particles that make up worlds, do we not comprehend their destiny? Do we not understand that every body in space is imprinted with the same eternal and immutable law, the nature of which is birth, growth, culmination, and death? Do we not understand that this crystalline mass upon which we live, with all its animate and inanimate forms, with all its organic and inorganic life, is a grand totality destined to the same law? Have we not seen its gradual birth and the processes of formation by which it has been hardened and crystallised, by which rock after rock has been laid down, by which the veins and arteries have been disposed in fluid life through the vast rocky ribs of its crust? Have we not seen how the gradual throb of its mighty heart is disclosed to us in the living tides that beat, and ebb, and flow upon every shore? Have we not seen it gradually clothed with a fair and gracious earth, with the green grass and the many-coloured flowers, and all the life and loveliness of a bride of the sun arraying this beautiful planet of ours? Have we not seen the alternations of its times and tides and seasons fixed within its heart, like a night and a day precisely analogous to the night and the day of our own existence, and can we question that if our earth partakes of the eternal laws which are imprinted upon every form of matter, it must be perfect as an earth—in its own form and in all its particles, and all the creatures and things that are upon it must be perfect too? And when the culminating point of this earthly existence shall be reached, it shall turn the hill of time, and the gradual process of decadence shall set in, and by the same eternal laws of change that pervade the atoms that make up the planet shall it cease to be, to become integral parts of other existences.

The next question that arises is concerning the status of growth to which we and our beautiful earth have attained, and what are our relations to this growth. We believe that our earth is very young. All the analogies of matter and the laws of science disclose to us the fact that we have attained to the manhood of our existence upon this earth. We rejoice that we have been enabled to trace our way through the shining skies and gauge the heavens, but as yet astronomy is not an exact science—it is chiefly hypothesis. We do not even know the composition of the sun, we do not know the multitudes of rushing worlds that are glowing and burning and streaming around us, and the eye of science has not yet traced out to the full the magnetic lines that bind up into one the vast harmonic system of worlds; and until we know this, our relations in space not being defined, there are yet open pages which the hand of the sovereign man has to turn. We must know all that earth can teach us, we must learn all the relations our earth sustains to the bodies in space of which we are a part, ere we are fit to take our departure from the point in space we occupy; and that is a portion of the destiny of our earth, to inform us, to grow creatures that shall be enabled to learn and know themselves and the position they occupy. The ground beneath us has as yet but revealed to us most imperfectly the methods of creation. We have learnt enough to dismiss from the vocabularies of science all the children's dreams that represent to us a manufacturing God manipulating every grain of dust, and leaving the vast arcana of worlds to call into existence a new flower or a new species; we have learnt enough to know that in the earth beneath, as in the heavens above, God's purposes are disclosed in immutable law—that the magnificent procession of the ages only discloses Almighty Wisdom that has laid down the law of perfection upon every grain of matter, and not a sand-grain can depart from it. And this is all, or almost all, that geology has taught us, in perfect harmony with chemistry, in perfect harmony with astronomy. We have traced but a few miles of the crust of our earth; the mysteries of the central fires are but as a dream to us. What do we know of the chemical combinations by which the metalliferous veins were laid down, by which

rock after rock was fashioned? We are only standing on the very edge of this discovery; we are only beginning to learn the nature of force, and the correlation of all the forces in the universe into one original force, life. All the researches of the navigator and the discoverer assure us that we have not yet gauged half the grand sovereignty that God has given us. Every experiment in the past has been a letter in the book of a single man's destiny, but the perfection of the entire alphabet must be evolved ere we have done with our earth. And what are the means? Are they confined to scientific researches alone? There are some of us who have drawn the curtain on an invisible world of force. Matter and life do not subsist alone upon this planet. Our spirits in nature and thought traverse far beyond the realms where matter vitalised by life can pass. I say there are invisible hands that have drawn the curtain on another world, and disclosed to us those grand magnetic mountains, and seas, and lands, and skies which have conserved the spirits of all ages. We are to comprehend every department of being, not only the intellectual but also the social departments. For there are social worlds to explore. Have the social systems of the oldest and, as we call them, the most perfect forms of civilisation attained their highest limit? I see before me, day after day, fair and gentle ladies, fair as the flowers that adorn their heads, blooming and graceful, and beautiful as the blossoms that are carefully trained in the hot-house for their behoof or benefit. I perceive that a mass of people are isolated from them, not permitted to look upon their fair faces or intrude upon their luxurious retirement, that the sun may not shine on them, that the winds may not visit them too roughly; and for their better protection magnificent dwellings are erected, and for their edification and benefit the works of art adorn the walls, and objects of luxury are created around them; thousands of humble toilers are busy spinning their garments and fashioning their adornments; and, what is more, I find that all this vast array of wealth and splendour and beauty that is granted to these favoured ones of earth is mostly paid for by those who very often have not bread to eat nor shelter over them. In contradistinction to these magnificent exotic specimens of social luxury, those who are too rough and rude to touch the hem of their dainty garments, or to enter their splendid dwellings, are rudely pushed aside to make way for them as their dainty feet pass from their luxurious carriages to their luxurious homes; and as they proceed to their gay and gorgeous states, the common people are carefully marshalled out of the way, lest their rude, rough faces, and their uncouth garments, and their soiled hands, should come too nearly in contact with these dainty ones. And when I inquire where they derive their prerogative from, I find a very large portion of it is to be summed up in the small word "taxes." And when I question who pay these taxes, I am not answered, it is true, by the humble labourer who puts his hand in his pocket to pay for the fine ladies' garments and for the luxuries of the great ones of the earth, but I find it in their food, and small wages, and bitter toil, and all those conditions that press so heavily upon the poor man, and make it so very, very hard for him to live that I am quite sure he is not fulfilling his destiny. He is not put to the highest use of which man is capable. He cannot be when his back is broken with labour and taxes, and at last he is ground down until he becomes degraded, and then the offshoot of degradation is the hideous and intoxicating cup, and the last relic of his manhood is consumed in drink and pauperism. Now, this is a very bad state of the social system upon our planet, and convinces me that the organisation of the social element upon this same planet proceeds with a great deal more justice amongst the manly savages, where each one is lord of himself; he has no account to render except to the Invisible that endowed him with strength or made him weak. I have a great deal of fault, then, to find with any portion of our planetary system that is so very much disorganised as this. O, friends, if we seem to speak in bitter mockery of that which we call our highest condition of civilisation, it is because we find that the very cheapest of all the products of manhood is human flesh and blood; because we find that the possibilities that are evolved from the lowest classes of the people are crushed down and never developed; and just so long as God has stamped upon the brow of every creature, from the youngest infant, the smallest grain of life that takes the embryotic shape of man up to the mightiest man, the same possibilities, I determine that the perfection of our planet will not be attained until we have a very much higher and more perfect social system, and until that system includes the possibility of development for every faculty, every energy, every capacity of which man is capable. Then, and not till then, shall we find that Man, the Microcosm, will be the model of his planet. When the perfection of human knowledge and human destiny is attained, the perfection of our planetary life will be gained. But we are still speaking, you may say, of hypotheses—still speaking in the demagogue tone, which, however we may sympathise with the lower grades of society, is but a mere sentiment, for these masses of unknown martyrs are being constantly swept away, and the ruling minds of the age know them not, and when they behold them in the mass they just legislate for them and put them into workhouses, and almshouses, and send them off in emigrant ships, and dispose of them somehow. Why, therefore, concern ourselves about these nameless ones? Simply because I perceive, in the midst of all our darkness and ignorance and imperfection, the star of promise shining upon us in every direction. I find it in our sciences. I perceive that we cannot stand still in any direction of research. I behold even now the realm of forces being disclosed to us in the discoveries of magnetism, electricity, and all those sciences which are revealing to us the true nature of the chemical forces of creation. I perceive them not alone in the discoveries of the astronomer, the geologist, and chemist, but in that grander discovery, the discovery of forces: I perceive them in the resolution which is perpetually sending men forth, in despite of catastrophe and calamity, to explore our earth in every part: I perceive them in the efforts of the brave reformers who, by voice, and tongue, and pen, are perpetually pleading for reform in all directions of social life: I perceive it in the realisation of psychology—that the psychology that is evolved from the lower classes ascends to the higher: I perceive it in the fact that as the masses read, think, and become individualised, they will be masses no more: I perceive it in the land of promise far away—in the land of the setting sun: I perceive it in the grand experiment of self-governing in the New World: I perceive it there where the lowest of God's creatures may establish himself in the highest rank by an aristocracy of mind: I perceive it in the universal development of popular opinion, popular

thought generated by popular education: I perceive it in all those grand social experiments; and therefore it is that, with the star of promise beaming upon my eyes, I contemplate the inevitable destiny of my earth, and see her march higher and higher up the steep of perfection, until in every department of knowledge and of life she, and the creatures that she sustains, shall know and act out all that earth can give them. What we may expect of her final consummation is that which we behold upon every blade of grass, upon every mote that dances in the summer sunbeam. We believe, from the discoveries of the astronomer, that many a world has passed away before us, and many a splendid body has disappeared from space, fulfilled the mission and purpose of its existence, and been gathered up in the vast laboratory of creation into fresh forms and fresh uses. This proposition offers neither gloom nor terrorism; none of the fear wherewith we have been accustomed to contemplate the great catastrophes of final consummation and destruction; none of the terrorism of an imaginary destroying demon who shall consume his work before it has attained its ultimate perfection. All the earth can perform must be fully developed—it is but a question of time, and its uses fulfilled, it shall pass away.

But in its transition, never forget there is a third element—never forget that a spirit-world with its spirit zones and countries is forming and developing like the soul that is growing within us. We who realise this know for an absolute certainty that we are already laying the foundations of a new earth and a new heaven that shall be—that we are already, by the highest perfection to which we can attain, beautifying and adorning the lands that shall be ours and the country that we shall inherit when our earth shall be no more. If destruction disintegrates the atoms, it cannot touch the spiritual world which we have now learned absolutely to know is a changeless and imperishable outgrowth from the natural world. All that is fair and beautiful is being there gathered up, and all that is highest and noblest will there be conserved. We do not know the ultimate of any form of existence, but the imperishable nature of spirit gives us the assurance that whilst progress is the genius of creation the spiritual world shall carry us higher and higher in the grades of creation—that the last form of all is reached in man because we see the next advance beyond man, and that is a spirit.

Hitherto we have contemplated fresh species, fresh creations, fresh creatures taking the place of the old; we have now discovered the next approach to man; we have now taken a step onward that carries us beyond man into the next and highest form; we have ascended beyond our earth to the spirit-world which has grown over our earth; and when in the process of revolving ages the full completion of earth and her destiny shall be achieved, the perfect soul-world that has been grown through the realm of matter shall take her place in space, and, freighted with all the glorious experiments that have been ultimated upon this earth, a new heaven and a new earth shall be created, and the former shall not be remembered nor come into mind.

"PERFECT LOVE."

INFELICITOUSLY YCLEPED "PLATONIC LOVE."

Let those deny, who cannot know,
The purity of "perfect love";
There's nothing like it here below,
'Tis seraphs' friendship from above.

The vicious, ruled by grossest sense,
Despise the higher, purer ground;
They grovel low, vile thoughts dispense,
And scatter dirt on all around.

The "perfect love" depicted here
Is sweeter, purer, more intense
Than all the home relations near,
Ties which appeal to selfish sense.

E'en "mother's love," though deemed the best
Of earthly loves—devoted, true—
Yet 'tis imperfect like the rest,
And has some selfish end in view.

May we not hope ere long to see
Man very choice of woman's love;
Men pure and good—as men should be—
Worthy pure woman's FRIEND to prove?—M.

A VALUABLE TESTIMONY.

To the Editor of the Medium and Daybreak.

SIR,—I promised to depose to the following. Will you, please, publish the statement?

On Friday last, a few believers in spiritual manifestations met at the house of a friend in Town, and Mr. Williams kindly attended as medium, accompanied by his friend Mr. Alsop. I was close to Mr. Williams during the first half of the sitting, and can testify to certain indications that he was in a perfect state of quiescence and half somnolent. Very little of the ordinary preliminary table movements took place. After a long silence, noise was heard, and from the mantelpiece, at the back of my friend and his wife, heavy candelabra had been transposed to the table in the centre. So silently was this effected that it could not be guessed what had been moved. It will be well to remark here that the object was not moved from a position near the medium, but from a point at the rear of our host, far removed from Mr. Williams. And again, to objectors, for dark sittings are open to fraud, it is as well herein to plead how subtly and surely the object was transferred past the group without touching anyone. Although dark to us, apparently it was all light to the operating influence. After singing several inspiring hymns, we heard a distinct voice, which did not belong to any earthly member of our company, composed of relations and friends, too well known to each other to admit of any doubt, whilst the medium still remained close to me, occasionally during a manifestation breathing a heavy

sigh, and giving me other signs of a perfectly quiet position. The voice, feebly at first, but in a very loud tone after, gave his name and commented upon the singing. It was very remarkable to notice how this singing and a little discursive conversation seemed to give force. It was alleged by the influence that forced breathing on the part of the members of the circle, as also the general electrical atmospheres around, tended to enable the spirits to incarnate themselves. They declared that to speak they created such parts of the human frame as were necessary to respiration and articulation, and no more, although they could do more if they liked.

I have investigated this subject over a period of seventeen years. I have seen and studied almost every class of mediumship. I have been cheated, and have submitted to be cheated sometimes, in order to arrive at a balance of truth. I am bound to say that I am highly gratified in being able to state that my convictions in favour of the general truth of spiritual mediumship have received an impetus through my observation of the genuine conduct of Mr. Williams. I can only say, in spite of much slander and jealousy he will encounter from his co-labourers, that he can claim the earnest recommendation of one who has given as much time to the experimental part of Spiritualism as anyone living.

In closing, I would say that, observing Mr. Williams very nearly, I have come to the conclusion that he will appear as one of the most remarkable mediums of the time, but only if he adds fidelity to his trust, and remembers that it is a peculiar and holy office which he occupies; most mediums forget this. There are, however, some brave exceptions, and the Lord is ever with them, though darkness and poverty present themselves sometimes in the distance, but are never realised by those who trust in the belief that they are handled by Providence for the best.—I am, yours faithfully,
S. CHINNERY.

10, Hayter Road, Brixton Rise, February 19, 1871.

DEATH AND RESURRECTION.

DEAR BROTHER BURNS,—I am sorry to inform you that one of our mediums, Mr. Joseph Adcock, has passed away into the spirit-world. He had been under development at our house about twelve months, and I must say he promised fair to turn out a very good medium, but he is now with our dear spirit-friends. I am happy to say he has already been back to our circle and touched us all round; and also spoken a few words to us through the tube, expressing himself to be happy in the spirit-world. When on earth, we were very much interested in each other's welfare, and I am sure that interest has not ceased; and now, although absent in body, yet he is present with us in spirit, for he has already taken "the vacant chair beside me, and laid his gentle hand in mine." His vacant chair will be left for him still, that he may take his seat at the circle. Of late this young friend had some most wonderful manifestations from the spirit-world. Often would he be completely overwhelmed with joy at the bright and glorious visions he had from time to time; and has expressed at different times how he should like to die whilst sitting at our circle, which we call "The Table of the Lord," where we break the bread of love and of real communion and fellowship with our dear departed friends and with each other. Oh, may this bereavement be sanctified to our good, and teach us lessons of love and kindness towards each other; and whilst we look at the earthly remains in the grave, we can hear the whispering angels say, "He is not here, he is risen."—Yours faithfully,
C. P. B. ALSOP.

February 20, 1871.

A MESSAGE FROM J. ADCOCK.

On Sunday evening, after returning from the Cleveland Rooms, our esteemed sister, who is a very superior writing medium, was influenced to pick up a pencil which lay on the table, and commence writing on a scrap of paper near her. All the time she did so she was reading a book, and gave no attention whatever to her writing. When she had concluded, it was found to be a communication, not in her own handwriting, but somewhat similar to that of Mr. Adcock. The message read as follows:—

"Dear Friends,—My first thought since I passed over here was to return to you. I was puzzled and bewildered at my change. The splendour of my surrounding dazzled me. I could hardly realise it. I did not think myself that I should have passed so soon. Mrs. Burns, you could have saved me. They did not treat me rightly. My doubts in regard to Spiritualism have passed now. I can comprehend its true meaning now. Tell Mr. Burns I shall study phrenology up here. Thank him for what he taught me, and for all the good kind friends have done for me. Wishing you to go on for truth's sake, I am, dear friends, yours truly,
"J. Adcock.

"Kind spirits have let me come."

It was explained in writing afterwards that the medium's mother had discovered him, and the medium's spirit-guides permitted him to communicate. He had talked much of phrenology, the laws of health, &c., to us when in the flesh, and hence his allusions. He also attended my class. These facts are valuable as indicating that man lives after the dissolution of the body.
J. BURNS.

A CLERICAL DAMPER.—At a children's soiree held in a village in the county of Kincardine the other night, a clergyman, addressing nearly 300 young people, checked the exuberance of their youthful spirits by forbidding them to applaud, telling them "there would be nothing of that kind and no laughter in heaven," and that these manifestations of feeling were "inconsistent with religion."—*Dundee Advertiser*.

WE HAVE HEARD of some most remarkable phenomena having taken place at Mr. Guppy's—three ducks prepared ready for cooking were brought into the circle.

G. DONNELLY (Manchester).—We hope to overtake your letter next week.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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Two Copies Weekly,	-	-	-	-	25d.
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.

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The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

The Origin of Man—Gerald Massey on Spiritualism—The Christ-Life and Spiritualism—The Spirit-Hands—Mrs. Everitt's Mediumship—Mrs. Hardinge's Lectures—The Spirit Messenger—An Instructive Experience—Physical Phenomena at Mrs. Berry's Circle—The Author of "Alpha"—A Correction—Nottingham Lyceum—Kilburn Association for Investigating the Truthfulness of Spiritualism—Infidel Death-beds—What Causes the Phenomena, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, FEBRUARY 24, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, FEBRUARY 26, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge, "The Work before us."
Carlton Hall, Kilburn. A. C. Swinton at 7.

At Mr. Weeks's, 24, Lower Stamford Street, Blackfriars Road, S.E., Private Seance, at 7 p.m.

Mr. Cogman's Seance, 22, New Road, E., at 7.

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.

BREARLEY, 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.

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

MONDAY, FEBRUARY 27, Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.

TUESDAY, FEBRUARY 28, "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 5s.

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

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

WEDNESDAY, MARCH 1, Lawson's Rooms, 145, Gower Street. Mrs. Hardinge's Lecture on "Children's Rights," at 8 p.m.

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

Mr. Cogman's Seance, 22, New Road, E., at 8.

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

THURSDAY, MARCH 2, Lecture 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 24, 1871.

ORGANISATION OF PUBLIC MEETINGS.

Our suggestions on organisation have been interrupted for some time by a pressure of other matter. On the present occasion we give a word or two upon one of the most practical and radical forms of organisation that can affect any public movement; we refer to the best means of getting up an audience for a lecture or other public purpose. When we reflect how many great movements have resulted from the delivery of an effective lecture to the right people, we can form some estimate of the great importance of having such work well done. Many a priceless gem has been consigned to utter loss because of its careless setting; and many instructive, soul-stirring lectures have fallen aimless from the lips of the speaker, from the want of proper arrangement on the part of those who got up the meeting. We think that a few suggestions on this subject are very appropriate at the present time, seeing that so many committees and others in the provinces are contemplating a visit from Mrs. Hardinge. The chief consideration to be kept in view is—to make the arrangements as far in advance as possible, so that there may be abundant time to work out the necessary details. The business should be undertaken by some leading spirit who is equal to the task and will command the respect and co-operation of all interested persons. We have seen valuable efforts sacrificed to rival plans and petty egotism on the part of the committee, where every man followed his own opinions instead of harmonising with the general idea pro-

mulgated by some efficient leader. This central personage should call a meeting of all who are likely to be interested in the occasion, and freely discuss the best means of carrying out the desired result. Admission tickets and programmes should be prepared at once, and placed in the hands of as many active persons as possible who will exert themselves in their sale. By this arrangement, in some instances as many tickets may be sold before the evening comes off as will cover all the expenses, and the chance attendance is all to the good of the funds of the movement. Every ticket sold is an advertisement, and is likely to bring in casual listeners on the night of the meeting. Printing advertisements is generally wasted money when the object is a special one. Six or seven active, busy, earnest minds will do far more to spread an event, such as a lecture on a progressive subject, than a hundred expensive posters on the walls. Sometimes the press may be used to insert paragraphs of opinions of the lectures, and thus contribute to the general public interest on behalf of the event. The time has now arrived when lectures on Spiritualism are eagerly sought after by an increasing section of the public, if the announcements are made in good taste. Some committees are mere agitators, and by the offensive prominence which they give to their special views and means of action, they drive away all, except a few who have neither good taste nor moral character, and who, when the meetings come off, are useless for good or cause confusion.

Correspondents in various parts of the country have made repeated applications for a visit from Mrs. Hardinge, and it is in view of such an event taking place that we present these suggestions. One active correspondent has suggested a tour for Mrs. Hardinge. This is an excellent suggestion, but can she be spared from London? If such an event come off, it must be some time hence, and will entirely depend upon the efforts of our provincial brethren. Visiting a few places in close succession will have a far deeper influence on the public mind than isolated lectures. For example, if Mrs. Hardinge lectured in Manchester or Liverpool, the reports of the press would popularise the fact in all Lancashire, Yorkshire, and, indeed, the northern and midland districts of England, including Birmingham, Wolverhampton, Bradford, Huddersfield, Halifax, Leeds, Darlington, Bishop Auckland, Hartlepool, Newcastle, Edinburgh, Glasgow, &c. The wave would increase as it passed on, and the lectures would advertise themselves. If such a thing is to be, our friends must say the word and find the means. It is highly practicable and advisable, and would be a noble lever to elevate our movement.

SPIRIT-TEACHINGS.

I read with much pleasure your paper from week to week, and am deeply interested in the grand subject of which it treats. I see many beautiful truths in Spiritualism, and green pastures in which the intellect and spiritual nature of man may feed and luxuriate. But you must be careful that you do not propagate weeds instead of nutritious herbs. Unless sustained by high culture and a liberal education, human beings are apt to make the most grievous blunders in logic, and, with the best intentions, mislead themselves and others. I particularly allude to a very interesting communication in last week's MEDIUM on "Mrs. Everitt's Mediumship." It concludes with a specimen of "spirit-teaching," the value of which is predicated upon the fact that "John Watt" is a "high spirit." I do not deny this, but would be disposed to ask for some evidence of the fact, or the criterion by which the highness is judged. Because this spirit sympathises with the sentimentalisms of "F. J. T." he at once assumes that "John Watt" is a "pure spirit," and therefore his word should be unquestioningly accepted as gospel. I do not whisper a word in depreciation of "John Watt," but I suggest that the example of "F. J. T." is a most dangerous one, and if universally followed would lead to the most deplorable results. The next matter that comes in order is the "teaching," its nature and value. Emma Hardinge is also a vehicle for "spirit-teaching," and yet her arguments and facts are exactly the opposite of "John Watt's" dogma. Are we therefore to assume that Mrs. Hardinge is controlled by low spirits, and possibly impure, because they run tilt against a pet sectarian dogma, and that "John Watt" is angelic because he endorses it as Divine wisdom? God forbid, and yet the position assumed by your contributor "F. J. T." is, to say the least of it, an indelicate one, and calculated to infer reproach upon spiritual sources of an opposite tendency.

I should be glad if "John Watt" would condescend to argue the point—to state facts and assign reasons. His opinion on the matter is simply dogmatism, not "teaching"—the oracular utterance of an infallible Pope, but not the product of a reasoning mind. What better, I ask, is an irrational creed because it emanates from the spirit-voice? But stay, I must not be too severe on "John Watt." The whole question of spirit-control is so obscure and tortuous that I have heard a spirit affirm that not one communication in a million is an honest reflex of the idea of the spirit. The organic agency through which the spirit-voice is produced is composed of the physical emanations and thought-spheres of the sitters, and it is in reality their minds that speak much more than the spirits; that is, the sentiments uttered are often a mirrored image of the minds of the sitters rather than the personal opinion of the spirit. This great law of mental manifestation is amply illustrated in the phenomena of every-day life. The same spirit in a man when he is sober makes a very different exhibition of itself from what it does when he is intoxicated. It is the body that is intoxicated, weary, or sick, and not the spirit of a man. This, then, accounts for the many discrepancies that occur in the statements of the same spirits. We have interrogated them

on these divergences, and intelligent spirits have candidly assigned the proper cause. What I say is "spirit-teaching," and it is sustained by the well-ascertained facts of mental science.

I am always anxious to exonerate our spirit-friends, to whom we owe so much. I can also heartily excuse the blunderings of Spiritualists who may not have had the educational advantages necessary to enable them to analyse natural phenomena clearly, and discriminate as to the nature of teachings. Without finding any fault, then, I conclude with a word of encouragement, as, to my certain knowledge, this grand movement is making rapid headway in quarters which will soon bring rejoicing into the hearts of the well-tried and early workers.

OXONIENSIS.

MRS. HARDINGE'S LECTURES.

On Wednesday evening the second of the popular series was even better attended than the first. Subject: "The Amusements of the People;" N. F. Daw, Esq., in the chair. On Wednesday next, at Lawson's Rooms, Gower Street, the subject will be an important one—"Children's Rights; or, Shall we Educate the People?" A. C. Swinton, Esq., chairman.

On Sunday evening, Cleveland Hall was fuller than ever. On Sunday next the subject will be "The Work Before us."

Please also to remember that Mrs. Hardinge will lecture on the evening of Monday next in the Carlton Hall, Kilburn; tickets may be secured at our office.

MR. JACKSON'S RECEPTION.

On Thursday evening of last week, Mr. Jackson was entertained at a public reception of London Spiritualists at the Progressive Library. A very interesting meeting was the result. The distinguished stranger was introduced by Mr. Burns, and Mr. Shorter proposed a resolution as follows:—

"That this meeting of London Spiritualists cordially tender a hearty welcome to their distinguished visitor, J. W. Jackson, Esq., at the same time congratulating him upon the marked ability with which he has so long laboured, with tongue and pen, for the welfare and enlightenment of humanity."

Mr. Shorter observed that he had great pleasure in making the personal acquaintance of Mr. Jackson, who had been long known to him as a writer. The Rev. S. E. Bengough very cordially seconded the resolution, and spoke in very high terms of the grasp and power of Mr. Jackson's works on history. The resolution was carried with acclamation; after which, Mr. Jackson, in a speech of nearly an hour's length, made a most brilliant and effective reply. We regret that our space prevents us from giving extension to this address. The Rev. John Manners and Mr. Towns also offered some remarks. A number of ladies who were present kindly contributed some songs and musical performances during the evening. The party broke up at a late hour, seemingly much gratified with their introduction to Mr. Jackson, who appears to be a great favourite with all who come in contact with him.

KILBURN.

On the occasion of Mr. Burns's lecture at Carlton Hall, on Monday evening, Mr. J. W. Jackson occupied the chair, and spoke as follows:—

"Ladies and Gentlemen,—Although you have done me the honour to place me in the chair, yet I feel it is not for me to introduce Mr. Burns to you, seeing that I, as a stranger, rather need an introduction from him. He is, indeed, too well known in connection, not only with Spiritualism, Mesmerism, and Phrenology, but also for his efforts in the direction of medical and dietetic reform, improved education, and every other progressive movement by which our age is happily distinguished, to really need an introduction anywhere, or to any audience, composed largely, like the present, of advanced minds, and, consequently, familiar with the work of our time and the men who have led it. But, although you may be thus familiar with what Mr. Burns has done, and is doing, for the great cause of human progress, there is yet, perhaps, one aspect of his character, and indeed, we may say, one phase of his labour and self-sacrifice, which you have not yet fully appreciated; I allude to his *moral courage*. He is dauntless in the cause of good. It was said of his great countryman, John Knox, that 'he never feared the face of man.' So we may say of Mr. Burns, that he has never weakly yielded to individuals or basely succumbed to cliques, but held steadily on his trying and difficult path, guided only by principle, and sustained only by the consciousness of rectitude. Now, I greatly fear that persons in private life can but imperfectly appreciate the inherent strength of character evinced in such a course. They do not and cannot know the pressure to which public men are subjected, whatever their station or the duties they are called upon to discharge. Never before in the history of the world was public opinion so powerful, so nearly omnipotent, as at present. Now, whatever good may result from this—and I am far from wishing to undervalue the political and other advantages which we derive from it—there is this danger, which, under the law of compensation, necessarily attaches to it; I mean, the loss of our individuality. Never before were men so afraid to stand out from the ranks—in short, so universally desirous to be thought *respectable*. But Mr. Burns has never manifested the shadow of a shade of this base 'fear of the folk' in his entire career. As a man, he has never hesitated to do what he thought to be right and utter what he believed to be true; and as a publisher, he has not sought to accommodate his books and periodicals to the popular taste, but

has endeavoured to render them the vehicles of truth and the agencies of progress. It was this which drew me to his standard and induced me to contribute to *Human Nature*, year after year, long ere I had known the man personally; and it is this which has brought me here to-night, and emboldened—I may say forced me, not only to take the chair on the present occasion, but also to give utterance to these expressions of approval and admiration, which would have been yet warmer but for the fact that, as Mr. Burns is present, the praise of him which I would utter to others might now seem like adulation."

MR. JACKSON is continually engaged in making visits and attending seances. He was present at Mr. Weeks's seance on Monday night, at Mr. Everitt's on Tuesday night, Mrs. Berry's on Wednesday night, and Mr. Alsop's on Thursday night. He is expected at Mr. Morse's seance to-night, and will preside at the one held on Friday next at 15, Southampton Row.

MR. COGMAN, 22, New Road, Commercial Road East, holds seances on Sunday evening at seven o'clock, and on Wednesday evening at eight o'clock.

THE COLLEGE OF MEDIUMS now meet on Tuesday evenings at 15, Southampton Row, at eight o'clock. The class for the practice of singing also meet on the same evening at seven o'clock.

J. BURNS lectures in the Town Hall, Spennymoor, each evening of next week.

A RING CARRIED BY SPIRITS.

Mrs. Berry reports that on Thursday evening, the 16th inst., as Miss Berry, another young lady, Mr. Herne, and herself sat at table, Mrs. Berry was impressed that their spirit-friends would take something away from them if they gave the spirits an opportunity. Mrs. Berry accordingly took up a large serviette ring and handed it to Mr. Herne, who took it in his hand and thus held it under the table. Instantly he felt a hand seize the ring and pull it away from his grasp. After it was gone the company looked under the table for it carefully, but it could be found nowhere. During the experiment all hands were on the top of the table with the exception of that of Mr. Herne which held the ring under it.

On Saturday, Mrs. Berry received a letter from Mrs. Guppy, stating that on Thursday evening the ring in question was dropped between Miss Neyland and herself as they sat together at home. This occurred at the exact hour at which the ring was taken away from Mrs. Berry's. This seems to be a well-attested instance of an object being transported to a distance by spirits. It should be stated that Mrs. Berry lives at Hyde Park, and Mrs. Guppy at Holloway, a distance of several miles.

WAR CORRESPONDENTS.—Lord Adare, who has acted in this capacity for the *Daily Telegraph*, has met with a serious accident in Paris. His lordship was thrown from his carriage and sustained some severe injuries, from which he is, however, recovering. Mr. Home, the Spiritualist, who was also at Versailles for some time, as correspondent to a San Francisco paper, has gone to St. Petersburg, at the court of which he has many friends.

CLERKENWELL.—In the Baptist chapel, Red Lion Street, on Sunday evening, "Dr. Thomson" will lecture on "The So-called Spiritualism of the Present Day," "showing that the said Spiritualism is only the revival of the ancient necromancy and witchcraft, and that its tendency is to overthrow the Divine authority of Moses and the prophets, of Jesus Christ and his apostles, as well as the way of salvation by the grace of God." Of which does Dr. Thomson know most—the "Divine authority" or "Spiritualism?"

BRIXTON.—On the evening of the 16th instant, Mr. Cogman visited this Association and gave illustrations of his mediumship, which conferred great satisfaction on a numerous audience. We are pleased to observe that this excellent Association gives considerable prominence to literature at its meetings.

KEIGHLEY.—We have received a cordial epistle from the secretary of the Spiritual Lyceum (Mr. Joseph Tillotson), in which he communicates the following facts:—"We have a rare good healing medium—our resident hall-keeper, Mr. Abraham Shackleton—through whose instrumentality a deal of good has been done, and is being done at the present time. At our Tuesday evening meetings our kind spirit-friends give prescriptions to those who are suffering; and, as yet, we have not met with a single failure when the medicine has been prepared and given according to directions. About two months ago I called upon Mr. Shackleton, and was about to give him a statement of my case, but he instantly desired me not to tell him anything, and I saw he was under spirit-influence. After undergoing treatment twice at his hands, I was perfectly cured—and all for nothing. I had been suffering from neuralgia and nervous debility, and for two years I had not got up from my bed without having the headache. Now, thank God, I never felt better in all my life. Mr. Shackleton possesses powers very similar in effect to those of Dr. Newton, and they deserve to be recognised."

ROSEMOUNT, SOWERBY BRIDGE.—The secretary of the Spiritualists Society at this place, which is near Halifax, informs us that they held their first Saturday evening entertainment on February 18. The proceedings consisted of songs, recitations, short addresses, &c., and were intended to promote mental improvement and moral elevation. The entertainment was in part conducted by the spirits through Mr. Edward Wood, trance medium. We are very pleased to know that our country friends are bestirring themselves in their own behalf. God helps those who help themselves.

A POOR FAMILY have been condemned at Clerkenwell Police Court to imprisonment with hard labour for three months, for telling fortunes at the disreputable figure of sixpence each. If the swindle had extended to the respectable proportions of our much-admired "learned professions," the poor sinners would have been graced with an honorary degree from a seat of "learning."

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 17.

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

SOCIAL REFORM.

Q. Will you reply to the following letter:—"An Earnest Seeker after Truth" would like the following question to be asked at the next Friday's seance (Mr. Morse, medium):—"Is it likely that 'society' will in our time progress so far in correcting its own prejudices and its narrow views of social relations, as to permit the friendship of man and woman not connected by domestic ties? At present there is a strong feeling against such a friendship; it is sneered at, and positively condemned as 'improper'; this, no doubt, is because society is so corrupt it cannot imagine such a relation based on pure sympathy—souls drawn together by a 'genuine attraction and a fitness existing between them,' without some immoral end in view. Would not society gain greatly, and its views become more elevated, if such friendships were encouraged, so that it would be seen they can exist not only without wrong, but with the result of mutual benefit to the persons concerned, and a better tone which would be given to society at large? Hence 'the association of spirits with those who are in no way connected with them by family ties in the spirit-world' might be imitated with great advantage here below. Is such a happy state of things likely to be inaugurated and tolerated without scandal during the present century? The spread of Spiritualism alone can effect the change if it is to take place at all."—A. Such a social condition would be highly conducive to the development of man's superior faculties. It would be equally advantageous to both sexes, but we see no hopes of its being inaugurated in this generation, as the institutions which would lead to such a result will take a considerable time to engraft themselves upon the present customs of society. Any radical change of the kind can only come by a development of the principle throughout the great mass of the people.

Q. Are pet animals to be found in the spirit-land?—A. Our experience answers, No. But the memory of them remains with the individual, and wherever the lover of the pet goes the animals will appear to her till she attains a higher spiritual state and desires to love something better.

Q. Is there such a place as Purgatory?—A. In one sense, No; in another sense, Yes. It is a state after death in which spirits wipe out the stains of their earthly thoughts and actions.

Q. How are they wiped out?—A. By undoing that which they have done; or, in other words, the effects of our deeds come back to us again. The unprogressed and stand-still spirits are much depressed by the returning wave of this influence proceeding from their former actions, and, for the time being, are overwhelmed with despair and sorrow, and experience all the sufferings of the fabled Hell. Indeed, they are in hell for the time being. Those spirits who have attained sufficient knowledge to understand the nature of this depressing feeling, extract wisdom from it, and survive its effects without so much suffering and depression. They therefore turn their attention to helping those who are in a needful state, and by deeds of benevolence and love they elevate themselves above the sphere of their former lives.

SMALL-POX AND VACCINATION.

The spirit volunteered the following remarks on this subject. At the present time a scourge is raging around you known by the name of small-pox. We have a simple remedy to propose which would go to the root of the matter if properly applied. Let us review the cause of this alarming disorder. Huddling people together in the same buildings and narrow streets generates an effluvia of a very deleterious kind, which is breathed in by the people till their blood becomes saturated with it. At a certain stage it is absolutely necessary that this inhaled poison should externalise itself in various forms of disease. The quality or chemical properties of the poison determines the form of the disease, according to the diagnosis of modern medical science. The disease is therefore Nature merely trying to expel that which is put into it, and this cleaning process is absolutely necessary to the welfare or prolonged existence of the patient. Disease is not a thing, but a condition of body; and when medical men attempt to drive out a disease from the system, they are labouring to effect that which is impossible. Our remedy, then, is to remove these dens in which a great proportion of mankind are bound to live, teach them the simple laws of life, and induce conditions favourable to those laws being observed. Drugging and vaccination will then be unnecessary. Respecting vaccination I desire to say a few words; we do not believe in its efficacy, and for this reason: the subject is just as liable to inhale the poisonous atmosphere after vaccination as before it, and this being the case, the malarious influences thus received must find expression in one form or another. If not small-pox, then some other disease must remove the impediment. The influence of vaccination is not to be attributed to the physiological effects of the virus introduced into the system, but is simply the result of a psychological impression made upon the patient, and when this passes off, re-vaccination is deemed necessary to renew the mental impression. A strong will-power and intelligent mind is an excellent preventive, with the addition of a general observance of the laws of life.

THE "STROLLING PLAYER"

occupied the remainder of the evening with a very interesting conversation on the cause, uses, and remedy of evil. The audience was large, and composed almost entirely of strangers. A great number of questions were discussed which we have not room to report.

A SPIRIT IDENTIFIED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In the MEDIUM for February 17, 1871, you give the following communication:—

"Mr. Chairman,—I have but very little to say, and I trust you will

see MEDIUM, February 18, 1871.

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."

I have been a disbeliever in a future state for many years, and have recently been investigating the phenomena of Spiritualism, with a view of getting rid of my gloomy doubts, if I could meet with proofs of any kind sufficiently strong to remove them. I am most happy to say I have met with them in Spiritualism. The above case afforded me a splendid opportunity of testing the truth; and I accordingly, last Saturday, at 2 p.m., called at 144, Ward Street, Hulme, Manchester. I knocked at the door, which was answered by a young woman, and the first question I asked was—

"Does Mr. Tomlinson live here, please?"

"Yes."

"Is his name John?"

"Yes."

"Is he at home?"

"No; he will be soon."

"Is his wife living?"

"No; she died on the 29th of May, last year, and was buried on the 24th."

"What disease carried her away?"

"She died in child-bed."

Language cannot describe my feelings at this stage of our conversation. I stood for some time speechless before the young woman, who appeared puzzled and bewildered beyond measure at the questions I had put to her. I here gave her the MEDIUM, and pointing to the communication, requested her to read it. She did so, and was filled with wonder; but knowing nothing of Spiritualism, she could not realise or understand what it all meant. I explained to her that it was the spirit of Mrs. Tomlinson who had spoken what she had just read. "Oh, nonsense!" she replied. I was not in a state to argue the matter, so I said I would leave the MEDIUM with her, and call again during the afternoon, when Mr. Tomlinson would perhaps be at home.

I called again according to promise, but found Mr. Tomlinson had not arrived. I was then compelled to leave town, and did not return till Sunday night, when I again made my way to 144, Ward Street. Mr. Tomlinson was at home, and prepared to receive me, several Spiritualists having called during the day upon the same errand. He informed me that what was in the MEDIUM was quite true; and that he had scarcely done anything all day except read the communication from his wife over and over again, but that he thought you people in London must have obtained the information from some other source than from the departed spirit of his wife. It was too strange and wonderful for him to believe without further investigation. He is an intelligent man, and his curiosity and sympathy are so much aroused that he cannot possibly refrain from searching deeply into the subject of Spiritualism.—Yours respectfully,

F. SUGGESS.

19, Lincoln Street, Hulme, Manchester, February 20, 1871.

[All the spirits who thus communicate their names and late addresses are entire strangers, not only to the medium but to the whole company. It should be remembered that Mr. Morse is in an unconscious trance state when he communicates, and he has no idea of what transpires. We publish these messages weekly without knowing whether they are true or false, trusting to the vigilance of our friends in the localities to confirm them. A great number have already been corroborated, as our readers well know. We would be glad if our Manchester friends would investigate the message given in No. 42 of the MEDIUM. The spirit's name was Mrs. Bebbington, Moorfield Place, Ashton Road, Openshaw.—Ed. M.]

SPIRITUALISM AND SECULARISM.

To the Editor of the Medium and Daybreak.

SIR,—I had the pleasure of delivering a lecture entitled the "Revels of Mystery," being a review of mesmerism, clairvoyance, and the physical phenomena of Spiritualism, on Sunday evening last, at the room of the South London Secular Society, Blackfriars Road. The audience was sufficient to fill the room comfortably, and it was a most intelligent and well-behaved company.

Mr. Collins occupied the chair, and his duties were very light, I can assure you, as he had the pleasure of presiding over a very attentive, nay, even enthusiastic audience.

I do not often report my own lectures, nor do I do so in this instance. I write rather to express the great pleasure which I experienced in speaking to our good friends in South London.

They style themselves "Universal Investigators," seeking for truth in whatever direction. While they repel any influence which would tend to enslave them to men's opinions, they eagerly listen to facts and logical arguments.

At the close, a number of questions were asked in a respectful and intelligent manner, showing that the object of the questions was to elucidate scientific truth rather than to manifest a party spirit. In fact, there was a perfect absence of any narrowness of feeling or dogmatism of thought on the part of the audience.

I shall be glad to have the privilege of speaking before similar societies in London or any part of the provinces, as far as my time will permit, as it is seed sown in good soil.

J. BURNS.

GOOD NEWS FROM BIRMINGHAM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am sorry the account of our doings in Birmingham has not been sent you by some of our Spiritualists; however, I trust it is not too late; and as it may interest some of your readers to learn that we are on the move here, I will report progress. On the 7th instant we had a social gathering to welcome Mrs. Collier, of London, and I am glad to say it was a complete success. Some friends provided the evergreens, and the room was prettily decorated by Miss Waller, Mrs. P., and another friend. Specimens of ornithology were interspersed here

and there among the foliage. Several pictures of an appropriate nature were hung on the walls, while Mr. Hill, jun., kindly provided two mottoes of a large size, "Excelsior," and "All One," the latter being given to the Birmingham circle a few years ago; but alas! 'tis scarcely applicable now; however, we are bestirring ourselves. The Press is beginning to treat us more liberally—a number of letters have appeared, and the subject is being ventilated. By the accompanying bill* you will see that the subject is being brought before the public. Last Sunday there were two good meetings—"The Truth of Spiritualism" in the afternoon; and in the evening a capital lecture by Mr. Harper, on "Clairvoyance." By the copy of the *Morning News* sent herewith you will see that we have been treated with respect, and that, for the first time in Birmingham, Mr. and Mrs. Collier are doing their work here. Mrs. C. is giving private sittings, and, it is said, displaying good proof of her powers as a clairvoyante and trance-medium, but as they are of a private character, to report them would be breaking faith with the parties more particularly interested in them. What we want for Birmingham is a good physical medium, for they are a hard-headed set of people in this Hardware Village. Can you help us in this matter? and remember we are poor, and cannot pay largely for the privilege of having such a desirable acquisition for a short season. Very many who are anxious put the question, What can you show us? and we are obliged to confess our inability to produce aught that would carry conviction. We are trusting that some medium of the kind needed will be forthcoming to help on this glorious philosophy.—Right faithfully yours,

AARON FRANKLIN.

58, Suffolk Street, Birmingham, February 18, 1871.

* "SPIRITUALISM.—A series of conferences on this subject will be held on Sunday afternoons, at three o'clock, in the Public Room, 31, Paradise Street, Birmingham, when free discussion will be invited and questions answered. Also on Sunday evenings, in the same room, at seven o'clock, lectures will be delivered and questions answered. On Sunday, the 19th instant, the conference will be opened by Mr. Franklin: Subject—"The Phenomena of Spiritualism;" and in the evening, the lecture will be by Mr. Harper: Subject—"The Teachings of Spiritualism." On Sunday, the 26th instant, the conference will be opened by Mr. Harper: Subject—"Spiritualism versus Materialism;" and in the evening, the lecture will be by Mr. Franklin: Subject—"The Spiritualism of the Bible." On Sunday, the 5th of March, the conference will be opened by Mr. Franklin: Subject—"The Consolations of Spiritualism;" and in the evening, the lecture will be by Mr. Harper: Subject—"The Social Applications of Spiritualism." On Sunday, the 12th of March, the conference will be opened by A. Friend: Subject—"The Consistency of Spiritualism with Christianity;" and in the evening, the lecture will be by Mr. Simkiss, of Wolverhampton: Subject—"The Uses of Spiritualism."

AN UNKNOWN TONGUE.

At the present time a number of mediums are influenced to speak in unknown languages, though sometimes the languages are understood. Most prominent in this respect is Mr. Cogman. Those who desire to hear him should attend his seances. He called a few evenings ago, and we took down some of his utterances, which we have written as nearly as possible as they were pronounced:—

Simeeda keel moneeka la
Soleena dee liteena ma
Liveeta leene teena ga
Leveeka mee civeela ma
Colona me toneeta tee
Repeena luka neva da
Remene veela sola ma.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—At our ordinary weekly seance on Thursday evening last, the 16th inst., we had the pleasure of receiving a visit from Mr. W. M. Haydon, a member of the St. John's Association of Spiritualists, and who had been repeatedly requested by the spirits to go to Dalston. After sitting for a short time he was entranced by a spirit-relative, who gave an interesting description of his surroundings, &c., in the spiritual world. A second time he was entranced by a spirit who appeared to be in a very low condition, requesting us to pray for him; when, after making the following statement, he thanked us and wished us good night. He said his name was William George Robson; that he passed away on the 17th March, 1869; lived near Anerly Gardens; and his removal was occasioned by being knocked down by a bull, from the effects of which he entered the spirit-world fourteen days after.

My object in troubling you with these details is that probably some of your readers, residing near Anerly Gardens, may be able to verify the above statement, if true.

We propose to organise a developing circle, to consist of a limited number of persons, and I shall be glad to receive the names of any ladies who may desire to become members of such developing circle.

I may add, in conclusion, that our seances draw many visitors, who thus gain some insight into the practical aspect of Spiritualism.—Yours faithfully,

THOMAS BLYTON, Secretary.

74, Navarino Road, Dalston, E., 20th February, 1871.

MR. T. SHORTER will lecture for the St. John's Association of Spiritualists, at the Temperance Hall, 7, Corporation Row, Clerkenwell, on Thursday, March 2, at 8.30 p.m., prompt. Subject: "The Argument for Modern Spiritualism." Doors open at eight. Admission free.

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