



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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THE WORK BEFORE US.

A LECTURE BY MRS. EMMA HARDINGE, IN THE CLEVELAND ASSEMBLY ROOMS, SUNDAY EVENING, FEBRUARY 26, 1871.

INVOCATION.

"I am that I am." We know thou art, because we are. We know that thou art the motor power of being, the Lord of life and motion, the soul of the universe, the lawgiver of eternity; for we are not beings in eternity—creatures moved upon by a resistless power? Men call thee God and Father, Jehovah, Allah, Buddha, Krishna, Vishnu; by all the names by which the imaginings of men have imaged thee forth do they seek to worship and propitiate thee, unknown to us save in thy marvellous works. These never cease, their beauty fades not, their strength knows no decay, their restless movements are eternal, and they march forward like a mighty procession of beings whom thine infinite and unknown power has called into existence. And we are a part—the grandest, mightiest part known to our searching souls. Oh, teach us, then, to work—teach us to move on in sweetest harmony with thy design, in purest obedience to thy sovereign purposes, in mightiest wisdom to accomplish the destiny thou has laid upon us. How many know thee not; how many do mistake thee! But none do mistake the mystery of birth and life and death, and none can resist the destroying hand of time. O great Spirit, in the name of all that thou hast made we ask for thine inspiration this hour to those who know and those who know thee not aright. Visit upon these hearts the mighty incarnation of thy spirit, and help us to discover the path wherein thou hast placed each creature here, and through which thou wouldst have them work their way to thee.

Our subject this night contemplates a review of the work which is before each one of us. We have pointed out the fact that howsoever mighty our spirits and spiritual aspirations may be, these are limited for the time of our mortal pilgrimage by association with a body composed of matter, which necessarily hinders and restrains the aspirations of our spirits. Unlike the ancients, who taught that it was necessary to starve the body, to deprive it even of material subsistence—that matter was the origin of evil and the cause of all inharmony and discord—physiology, anatomy, and psychology have taught us, that though the body fashions the mind for the time being, bounds it and shapes it as the vase determines the form which the fluid contained must take, nevertheless, the wonderfully curious structure and mechanism of that body obviously imply purposes of the highest character. We have shown you that that same body contains a microcosm of all elements and all forces; that its uses are most sublime; that all that the lower creatures can do, each one representing a fragment of power, each one combining one, two, or three portions of that mighty intellect of which man is the supernal compendium—that all these are represented again in man. Marvellously beautiful, and therefore marvellously useful, should be esteemed the body that we bear about with us. It obviously, therefore, suggests that there should be special uses which grow out of a thorough understanding of this admirable structure, and if we would rightfully worship him who made us, and do honour to the creation that he has granted us, our first duty is to know ourselves—our next, to apply that knowledge in labour. The various demands of the body imply so many forms of labour. In the first place, self-preservation has been imposed upon us as a natural instinct, and for this purpose we are taught that food, clothing, and shelter, are the demands of every living creature. Long experience has told us that these three demands in man transcend all the lower creatures. Every creature after its kind is provided with some description of covering applicable to its nature; man is not; and the necessary implication is that we must labour to procure the clothing needful for us. But we are also surrounded with a set of faculties—sight, taste, hearing, touch, smell—each one of which is a peculiar incentive in itself to improve upon the nature of the supply which we procure. We are not satisfied, therefore, with the first savage attempts which man makes to administer to his necessities. The eye demands beauty, the taste requires variety, the ear suggests the necessity of discriminating between the character of sounds; and as we administer to these tastes they become more urgent in their demands, and constantly press us forward to new discoveries. The eye is not satisfied with gazing upon one form of floral loveliness—it demands ten, then a hundred, then a thousand; then it requires to reduplicate those forms and contrive fresh varieties and fresh colours. So is it even in that most humble

and apparently profane demand which administers to our clothing. The fine fabrics which we have fashioned in the ages of luxury, and during the progress of arts and sciences, are as much a necessity of the faculties within us as the perpetual demands of the intellect for more knowledge, and the spirit for more light. Therefore it is that labour in every department in which the functions of the body urge us forward is religion—emphatically religion; and it only remains for us to determine whether there are not various methods of performing these uses—different ways in which we can work. We shall presently show you there are. This applies even to what we should call the secular or profane methods by which we erect our dwellings. "Architecture is not religion," says the pious Sabbatarian. Is it not so? The architecture of the woods, of the noble old forest, of the old grand hills, of the solemn sky, of the superb flooring upon which we tread, of the millions of mansions in which the spirit of God is reduplicated in millions of living creatures, is all worthy of a working God, and it is in the outworking of these superb imitations of our Father's universe that we find ourselves intuitively pushed forward by the necessities of food, clothing, and shelter. Even the profane appetites by which we build up the structure of the body and administer to the repair of waste, become the subjects of study, and these underlie the principles of morality, for I find that the highest virtue known to man is temperance, and the root of nearly all the vices and the entire of the diseases to which flesh is heir is the violation of this law of temperance. Whether it be by too much abstinence or by excess of supply, the moment we transcend the law of temperance we lay the foundations of that sin and inharmony which becomes the parent of all crime and disease. We observe, therefore, that a careful and methodical study of the demands by which our body is to be built up, and repaired, and kept in its integrity, forms not only a necessary part of our knowledge, but underlies the entire order of that which we call good morals, and if good morals be not a part of religion, we do not exactly know what the phrase means, except it applies to the shape of vestments, the number of candles that shall be burned, the quality of the prayers, and the loudness of the "amens" that shall be uttered.

Dispensing with all such methods, we call upon you to notice the noble order which is imprinted on the mind of man with the reception of the boon of life. We are supplied with a set of faculties which in combination form our intellectual natures. The expression of these we call our mind. We attribute the existence of mind to another organism within the body, which we call our spirit. Now, the attributes of our intellectual nature have conducted us up the steep ascents of knowledge from savagism to civilisation. In the pursuit of applications to meet the various demands and functions of our body, we have originated great varieties of methods of architecture, of building, of adornment. Painting, sculpture, and all those beautiful forms which we repeat and elaborate in our dwellings, galleries, corridors, palaces, and works of art, are all the children of that intellectual nature that was first goaded on to effort by the necessity of supplying ourselves with shelter. All the interests of commerce, the varieties of nations that we have discovered, of lands that we have penetrated, of seas that we have navigated, of ships that we have built, of roads that we have constructed, the various systems of merchandise and interchange with foreign nations, have all originated in the first instance from the necessity of supplying our taste. The demand of food for the repair of the body and the building up of the structure has been perpetually stimulated and enlarged by appetites which have sent us forth in search of new supplies, until each form that we look upon suggests a fresh idea, and every fresh idea demands a fresh avenue of labour. Thus the arts and sciences have gradually taken root in our midst, and in order to preserve their memory and administer more faithfully to the necessities of the coming generation, we have invented the printing press to render our discoveries permanent, and to hand down those discoveries to the generations that shall follow us. Thus it is that the second element of our being—our intellectual nature—opens vast fields of labour, every one of which is perpetually advancing and widening until the labours of the coming generation shall far transcend those of the present. The works which we have achieved are but prophetic of the powers which shall be compassed by those for whom we are laying foundations. The intellectual department of man's being, therefore, has so completely run the round of matter and force that we have nothing left to conquer. We have only now to improve upon past observations, and thus to endeavour to master more and more completely all the sovereignty of material and forces that have been submitted to us.

But when we have attained these sublime heights, it forces itself

upon our observation that neither the supply of our own individual wants nor the achievement of our highest aspirations in intellectual being are wholly sufficient to constitute our happiness. It is obvious that there is something more required. The wisest sages of the earth are neither the best nor the happiest. The most favoured children of fortune—those placed on the highest rounds of that position where the whole world is taxed to yield them supply—are not those that smile upon us with the most radiant evidences of joy, neither do they bequeath to the world invariably the names most dear and cherished in our affections. Is it not evident, therefore, that there is a third department of our being which we have to explore, and which calls upon us for another field of labour? When we question what this is, we find it resolved by the fact that every individual is one of a vast totality of individuals—that besides our own sovereignty there are the sovereignties of thousands of millions around us, each one of which is just as much worthy of regard and just as much an atom in the great totality that makes up our world as ourselves. This is the first question, then, that presses upon us: What field of labour opens before us in the relation of man with his fellow-man?

And besides this, we find that there is a world of affections which forms a fourth element in our nature. The world of morals demands a certain field of work between man and man; the world of affections is another kingdom which we shall presently explore.

In the meantime, when we question what relations should be established between man and man, and what is the work before us outside of ourselves, we find it is all comprehended in that one supreme word—justice. If you and I have the right to food, clothing, and shelter, have not all other creatures the same right? Who gives us the privilege either to usurp a too large portion of our Father's heritage, or to deprive for our special behoof any living creature of his portion? Ay, and more than this—when we come to consider that we as non-producers, perchance as being highly favoured by fortune, are not called upon ourselves to labour—when we come to consider that adequate food, clothing, and shelter are not only the demands of life but its absolute necessities, do we not realise that there is a manifest philosophy, a deep wisdom, in causing the world to labour, and the ranks of mechanics and operatives who administer to us to be just as well supplied as the necessities of their body demand?

Do we not perceive everywhere the failure of justice acting and reacting upon those to whom it is attributable? Do we not perceive that this body of ours in every department requires exercise—demands a certain amount of labour—that we cannot without injury to any one organ or function of the body suffer it to sleep or repose in idleness? Do we not realise that temperance in labour is the law of labour—that if we deprive ourselves of exercise, we suffer from rust and indolence; and if we put too much upon our fellow-men and overtax the system, we call for more supply than the form is capable of, and we injure the integrity of the machine that administers to us? Here, then, commences the true law of justice—that justice which requires temperance in exercise, temperance in labour; not that justice which too often deprives the very rich of their share of labour and imposes too much on the very poor. And this obtains throughout all the ranks of society. When there is that adequate justice that shall administer fully to all the natural wants of the framework, shall supply food, clothing, and shelter, shall give to the eye the fairest forms, to the ear the sweetest sounds, to the entire organism the best atmosphere and the highest possibilities of life—then and then only will there be perfect justice, then and then only will the entire body politic of the nation and of the world work in harmony with God and his laws. This is no Utopia. All the efforts of reformers tend in this direction: all the failures which we behold in national life are teaching us the same lesson. The nation is too poor and too rich; the lower classes are too much taxed, and the upper classes are too much spared. Mark the result. An effete and indolent race on the one hand; an overtaxed race on the other, degraded almost into brutality by the excess of labour. Let us, therefore, judge fairly, and remember that when we are pleading in this department of labour for universal justice there is none exempt from it.

Now we come to another method of labour and another form of doing the work which is before us. It may be done well or ill, it may be done justly or unjustly, by every one of us. Granted that the poor mechanic or labourer does perform his work from sheer necessity, he may either perform it with that sullen spirit that gives the least possible amount of labour in exchange for his poor pittance of pay, or he may perform it in that spirit of justice that renders the utmost he has to give. We all know that the labourers of the present day are too many of them accustomed to slight their work, and why? Because they have been the subjects of such rank injustice that a spirit of antagonism is created between capital and labour, employer and employee, which is handed down from father to son until the poor toilers of the earth have learned to regard their employers as their enemies, and taken it for granted that labour is undignified, that work is the moral brand placed upon them, and that their only protection is to arm themselves by sullen reticence, by slighting to their utmost the work that is given them to do. I claim that in the providence of God, without any reference to our fellow-creatures, the work that is before us is to do that work as well, as bravely, as faithfully, and as justly as if we were working in the sight of God and the angels. It is not because the employer, the capitalist, may slight his work, which is justice to you—not because the Government may fail to perform their work, which is distribution as well as aggregation of power—not because statesmen may fail to legislate in kindness for those that have not as well as to protect those that have—not because any other creature or any other body of creatures may fail in their duty to you, that you will be held excused before high Heaven for slighting the work that is given you to do. I care not what it is, I ask not how menial or how simple you may deem it; if God had demanded more of you he would have given you another place, he would have opened up other fields of labour, he would have afforded you other opportunities for the expansion of your aspirations. If you are the victims of man's injustice and the failures of national systems, do not before the heaven of heavens imitate their injustice. I look with pain and grief upon the gradual spirit of antagonism that is bearing down upon the working classes. It cannot be otherwise; it is an inevitable result; it makes them unjust; and because employers have been unjust to them, and attempted to grind out of them more than they should for a paltry recompense, you will perpetually see how the working classes are turning again, and being unjust to their employers. Because the merchant is dishonest, and

strives to obtain the very largest possible amount for the very poorest quality of products, the poorer dealers imitate him, and seem to be necessarily ground down to the necessity of presenting unwholesome food, adulterated articles, and in every respect attempting to impose upon the public from whom they derive their support.

I enter now upon the fourth and last field of labour which man is called to perform, and this is under the influence of his affections. And here we find the all-conquering and all-pervading force which is even superior to justice. Many a man may be just, and that in a grudging spirit, with a harsh tone of voice, with an unkind face, with a grudging purpose; many a man may be just, and yet neither manifest the tenderness of human affection nor the kindness which begets a return; but when we enter upon the realm of the affections we have found the all-conqueror—we have found that which is superior to justice; for love, with all its attendant graces of kindness, charity, pity, mercy, sweet sympathy, dear humanity—love cannot be unjust. In fact, it errs on the other side; but after all, even if it be prodigal, it is the higher law which fulfils, and embraces, and includes all other laws. I do assert that it is in this affectional part of our natures that we should most carefully work. And do not fear that this spirit of love will compensate you far better than all the strength that you can bring to bear to promote the spirit of antagonism. Instead of bending, cringing, and fawning before the man of power, try him with that patient, loving spirit of human charity that works well and works kindly, because he is a man, and because you are connected with him by a sweeter and holier tie than any other of the relations of life—the tie of human sympathy; and I say to you once more, in this department as in that of the lowest form of labour, that there are two methods of dealing with your fellow-creatures, that of harsh antagonism and that of love, and that these prevail amongst the highest as amongst the lowest.

How well do I remember in years gone by visiting in the Far West a struggling family, numerous, large, and poor, in which the patient, faithful wife, in silence and with little other recompense or recognition than the loving faces of her children upturned to her own, performed so many duties that her words were scarcely ever heard abroad, her form was hardly ever seen outside her own door. She was not known; she passed, like the violet on the hedgerow, unregarded—scarcely known save by the perfume which she diffused in the narrow sphere of her existence. Years after I visited that family when the household angel had gone from it; the father had become a man of mark, wealth had crowned his efforts, fame had stereotyped his name in her shining roll, but the wife, the dear companion, was gone. Taking me through the household, he pointed to the various domestic duties that were now engaged to perform the work of the one faithful, patient drudge. In this place was a laundress, in another a seamstress, in another a cook, domestics in various departments of employment, governesses and teachers, all and each in their place, and all and each performing necessary service. "See," he said, "I have surrounded myself with a perfect army of retainers, I have a retinue that might beset a prince, and all these are paid, and expensively paid, to perform the duties of the one I have lost. I did not know what she was, but above and beyond all the many acts of service that one faithful creature rendered, there is one which I cannot purchase; all the payments I can tender to these strangers do not suffice to get any act performed as well as she performed it, for she was stimulated by unquenchable affection. Her hire was love, her payment was the deep, dear heart of love that permeated her whole life, and that rendered every act and service she performed so very much better than that of the hireling that, though an army should wait upon me and the retinue of a king should surround me, they could not perform the service of one loving, faithful heart." Do not you know of some such unknown, nameless martyrs, whose patient feet are crossing your threshold day by day, and who are tenderly, silently ministering to you in the various walks of life, and would you not feel that a star had gone out from the heavens and a great beam of the sun was shorn from your path if such a one should be missed? Perhaps you will never know it until the house is empty and the place is silent, and the low, kind tones of undying love are only heard through the "tap tap" of the immortals. It is the presence of that death, which deprives us of the mortal evidences of this most precious and divine spirit of love, which compels us to seek for it in a world where all is love, in the realms of that heaven whose very constituent nature is love.

The labour before us is, therefore, the labour with which God has surrounded us, no matter whether it be the smallest or the largest sphere which can be granted to humanity. I ask not where. I don't work for you, or lay down a sphere of duties for any of you, independent of the sphere which the great Author of the wonderful scheme has himself imposed upon you, and that sphere is large enough. I only insist that there are three modes of performing your work; the one is, to do it grudgingly—to render back antagonism for antagonism, injustice for injustice; the second is, to perform it with strict and equitable justice—to do it as if you knew you were working in the sight of God and angels, and you dare not wreck your soul by performing it unfaithfully; the other is, to abandon the idea of justice or injustice altogether, but to perform it in the spirit of love. Let pity take the place of antagonism; let large-hearted mercy and charity stimulate your action; and if you cannot regard them with the attraction which we call affection, at least yield up one of its sweetest attributes—sympathy, and pity. This is your work. Well do I remember one who, for many long years narrowed down to the bed of pain, had often been looked upon by the unthinking as a being whom it would have been a mercy for God to have removed; they wondered why he was. I wondered not when I saw those who knew him best saying to one another, "If I want to learn resignation, charity, kindness, and martyrdom exhibited in that humblest and sweetest of all forms, perfect self-sacrifice, I go and visit you sufferer." And I saw them sit around the couch of the patient sufferer, veiling his own agony to prevent inflicting pain upon others—so gentle, so patient, dispensing such an aroma of kindness around, that the place where he dwelt was a temple dedicated to the sweetest of all graces. Every voice was hushed, every footfall was subdued, as they entered the chamber, and every spirit that left it, left it with the impress of his patience and submission upon it. Did he not perform the work before him? Ay did he. Ask not, then, what those ships at sea are doing, or whether those barks are tending, on the ocean of life, that pass and repass. Concern not yourselves about the mighty vessel

nor the little boat; regard not the many objects that are moving along, nor question to what port they are bound, or by what methods they are steering; but look above and to the silent stars, those lustrous scriptures in which God himself has written the eternal laws of right and wrong—the penalties of wrong, the compensations of right; in which he has written his unceasing providence; in which he has inscribed his perpetual presence; in which he has depicted his majesty, his love, his wisdom, his power;—fix thine eyes on the Polar Star of right, and by that thy bark be guided, utterly irrespective of all moving objects around thee. If within the circle of thy motion there be the smallest or the largest object that thou canst benefit, that is thy sphere of labour. God has demanded of thee, as we have shown, care of thyself as the central point of thy duty, but he has surrounded thee by a circumference of other duties, not one of which can be disregarded without injury to thyself, without damage to thine own soul. Thy work is to be done in the spirit of justice to all men, and beyond that in the spirit of that universal love which is the cement that binds together all the fragments of humanity and constitutes of them the mighty temple in which dwells the God of love. "My Father worketh hitherto, and I work." When we shall recognise that work is religion, and that religion should vitalise and direct every act of work, we shall be a holy people unto God, and pure and holy will be the temple of humanity in which we invite Him to dwell.

SCIENCE AND SPIRITUALISM.

A book has been recently published in America by a Dr. Hammond, which, in its own way, puts an end to Spiritualism. The *Christian Union*, edited by Henry Ward Beecher, seems more inclined to Spiritualism than to its opponent's self-satisfied Materialism, as the following extract, with editorial comments, will show:—

"SPIRITUALISM AND SCIENCE.—Dr. Hammond, after having examined the whole of it, is ready to maintain with confidence that 'no medium has ever been lifted into the air by spirits; no one has ever read unknown writing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no one has ever been tied or untied by spirits; no one has ever heard the knock of a spirit; no one has ever spoken through the power of a spirit other than his own.'—Dr. W. A. Hammond's *Physical and Physiological Spiritualism*.

"We are not believers in the assumptions of modern Spiritualism, but we wish the whole subject might be taken out of the hands of over-confident scientists, who betray quite as much lack of logic and subjection to prejudice in their promptness to reject, as enthusiasts do, in their eagerness to receive. Whether Dr. Hammond means to express anything more than a cheap 'begging of the question,' in saying that the phenomena which he seems to deny are not produced by spirits, we do not know. If that is all, there is a good many of us to whom it was hardly worth saying. But if he means to affirm that none of these manifestations have taken place except by known or recognisable 'material agencies,' there are hundreds of thousands of witnesses to refute him. When the great Faraday, in the matter of table-tipping, 'exploded the whole thing' (that appears to be the favourite phrase) by his theory of an unconscious muscular action in the fingers of the operators, the lustre of his name only made his failure more conspicuous, and confirmed the superficial in the belief that here was something beyond the power of science to explain. The theory itself never had a moment's footing with any sensible and unprejudiced observer of the facts in the case.

"The whole question of Spiritualism seems to have arrived at somewhere about this point. The legitimacy of the preacher's warning against hasty and unskilful deductions as to the nature or origin of these manifestations, and the momentous doctrinal inferences which so easily follow, is obvious enough. But to the man of science who would set conclusively at rest the great physical and psychological heresy of the day there remain but two alternatives—to disprove the alleged facts, or to account for them. If the earnest and candid inquirer cannot receive real assistance in one of these directions, let us, at least, have done with the vain babble of 'science falsely so called.'"

OBJECTS OF THE "CHILDREN'S PROGRESSIVE LYCEUM."

By JAMES ASHWORTH, NOTTINGHAM.

The Lyceum's first great effort is
The youthful mind to teach,
That as they up to manhood grow
They may true greatness reach;
Not greatness in the world of Power,
Nor in the world of Fame,
But greatness in True heartedness,
Which alone deserves the name:
Its next, to form a Brotherhood
Of true and loyal hearts,
To take with equal earnestness,
In weal or woe, their parts.
And should this band be great or small,
Their watchword must be Right; *
And for this end they each must try
With all their power and might.
Right—in that little word how much,
If viewed in every clause!
Right is our often after-thought,
Right was the great first cause.
And in this world of moral dearth,
We view with heartfelt pain,
Right is the little fleecy cloud
That soon will turn to rain,
And flood each lost and barren soul
With joy, and peace, and love,
Making them fit to live on earth,
And fit to live above.
Oh! may each effort and each plan
Be crowned with great success!
And many who are now unborn
Will then the Lyceum bless!

A HARSH STATEMENT.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I have always understood that the religion of Jesus was Love, and that it was the duty of his followers to teach this heavenly doctrine by precept and example.

I have just read an article in the *Christian Spiritualist* for March, anent "Paid Mediums," written by the editor; and I take the liberty of asking him, in his capacity of a minister and teacher of the gospel of Jesus, if he can reconcile the harsh statement contained therein with the love that caused his Master to say to the adulteress, "Go, and sin no more." The paragraph I refer to is this, viz., "The sooner a dishonest medium is within the four walls of a prison, the better for all parties concerned." Verily, I am afraid, in these degenerate times, Christian teaching and Christian practice do not go hand-in-hand. Rather do we find fresh proof of the persecuting character of the power called the Christian Church, and the vicious effects of its doctrines upon the minds of its teachers.

I am ashamed to see such a statement in a Spiritual paper; it is an insult to the angels whose teachings it professes to portray. Those radiant visitors from the brighter land ever point to the necessity of reclamation, and the absurdity of revengeful punishment. They teach us to be forgiving, and judge the failings of others leniently; and the sooner we have an explanation the better for Him who is the authority of the *Christian Spiritualist* in all matters of faith and duty. Trusting you will find a corner for this, I am yours fraternally,

J. J. MORSE, Medium.

M. JACOB, THE HEALER.

It would be well for all who intend to avail themselves of M. Jacob's wonderful healing power to go to him at once, as he is talking of returning to Paris shortly. During his stay in London he has quietly effected much good.

In order to receive the full benefit, it is wise for most invalids to repeat their visits two or three times, with an interval of a week or so between each visit.

He is not able to converse in English, but, as all that is necessary on the part of the patient is to sit absolutely passive during the quarter of an hour or so that he is *en séance* with M. Jacob, this need be no obstacle whatever. He never requires to ask any questions; his instructions are invariably the same, viz., to abstain entirely from all forms of medicine which would interfere with the influence. Also, not to be discouraged at the reaction which is almost certain to follow for a time, and which is caused by the influence acting in the system and bringing out the latent mischief.

His address is 32, Bryanston Street, Portman Square, and he is at home daily from three till six o'clock. He will attend private families any evening, if convenient. Fees are entirely optional, and range from 1s. upwards.

WE HAVE RECEIVED from Mr. Tietkins a copy of a pamphlet entitled "The Rise and Progress of Spiritualism in England," by Benjamin Coleman; price 1s. It contains a great deal of interesting talk about mediums and other matters connected with the phenomena of Spiritualism.

A PROPHECY FULFILLED.—The London correspondent of the *Chicago Journal* writes:—"Noticing a reference to a prediction by an ancient French prophet, said to be found in a work by Chevalier de Chateaufort, published some years ago, I have taken the trouble to consult it to-day. The particular prediction referred to is in these words: 'When the Second Empire shall have been established at Paris, it will last for eighteen years, less one-quarter, not a single day longer.' Mark the singular fulfilment. Louis Napoleon claimed supreme power, though not yet the title of Emperor, on the 2nd day of December, 1852, and on the 2nd day of September, 1870, exactly 'eighteen years, less one-quarter, not a day longer,' he was prisoner of war and his dynasty at an end. This is one of the most remarkable coincidences on record, for the prophecy has not been cooked up for the occasion, but was printed in black and white years ago."

MRS. EVERITT has favoured us with an important letter in reply to "Oxonienis." We are sorry that the publication of this letter has to be deferred till next week.

THE GLORY OF THE FARMER is that in the division of labour it is his part to create. All trade rests at last on his primitive activity. He stands close to nature; he obtains from the earth the bread and the meat. The food which was not, he causes to be. The first farmer was the first man, and all historic nobility rests on possession and use of the land. Men do not like hard work, but every man has an exceptional respect for tillage, and a feeling that this is the original calling of his race—that he himself is only excused from it by some circumstance which made him delegate it for a time to other hands. If he have not some skill which recommends him to the farmer, some product for which the farmer will give him corn, he must himself return into his due place among the planters. And the profession has in all eyes its ancient charm, as standing nearest to God, the first cause.—R. W. Emerson.

AN UNKNOWN TONGUE.

We again present our readers with some more utterances of the unknown tongue, given through Mr. Cogman. We shall be glad if our friends will help to get some information respecting its meaning:—

Co vo lo so neeva gemela
Lereeta sebarina lofela
Manika deveena lofela
Semeeka ribbivo columbia
Ripilo zerevena so lo meeta releena

IN MEMORIAM.—William Richardson, of Stockton-on-Tees, born August 24th, 1814, died February 18th, 1871.

* The word Right must be accepted in the sense of its supremacy of unflinching justice and perfect goodness.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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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 Destiny of Man—"Perfect Love"—A Valuable Testimony—Death and Resurrection—Organisation of Public Meetings—Spirit-Teachings—Mrs. Hardinge's Lectures—Mr. Jackson's Reception—Kilburn—A Ring Carried by Spirits—The Spirit Messenger—A Spirit Identified—Spiritualism and Secularism—Good News from Birmingham—An Unknown Tongue—Dalston Association of Inquirers into Spiritualism, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, MARCH 3.** Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Moore, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maiden Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
- SUNDAY, MARCH 5.** Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 1 p.m. Emma Hardinge, "Man the Immortal, and the Conditions of Immortality."
Carlton Hall, Kilburn. A. C. Swinton at 7.
At Mr. Webb'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.
KILBURN, 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.
NORTHAMPTON, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
ROSE MOUNT, SOWERBY BRIDGES, 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.
PRESTON, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Hiltzworth.
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.
COVINGS, at George Holdroyd's, at 6 p.m.
- MONDAY, MARCH 6.** Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.
- TUESDAY, MARCH 7.** "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, Maiden Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
- KILBURN, at 10.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- WEDNESDAY, MARCH 8.** Metropolitan Hall (adjoining Gower Street Station). Mrs. Hardinge's Lecture on "Joan of Arc," at 8 p.m.
Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.
Mr. Cogman's Seance, 22, New Road, E., at 8.
BOWLING, Spiritualists' Meeting Room, 2 p.m.
- THURSDAY, MARCH 9.** 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.

Christian, how can he afford to call his brother Spiritualists an assembly "jumbled up like a wild menagerie?"

The impertinence of our sectarian friends is something astounding. They not only take the greatest liberties with man's destiny, but they trump up their petty views and baseless opinions into an unsightly pile, and put them into the mouth of God, as his will and absolute commands. When we observe the friendly treatment on which such men treat the Deity, we are astounded at the want of reverence and the cool effrontery which the act exhibits.

Our correspondent thinks that a belief in the dogma of absolute merit and other incomprehensible opinions will make men better. He is entirely mistaken, as the history of religious sects shows that the worst scourges of humanity have been the most eminent believers.

There never was a hollow Pharisee, a mere whitened sepulchre, that had not his soul saved by some form of legerdemain or other, and was intensely pious and carried out the ceremonies of his creed to the letter. We have yet to learn that any one spirit has communicated the fact that the blood of Jesus Christ has ever done him the least particle of good. Spirits return and tell us that their condition in the world of spirits is exactly in accordance with their ruling motives and actions when on earth. This ruling motive is their "faith," and their works legitimately proceed from it.

Our correspondent talks of these matters, but evidently has done not know what he is talking about. Spiritualism has got to teach people how to think and know truth from mere folly before it can make any progress in elevating their minds to an independent state of spiritual life.

REMARKABLE MANIFESTATIONS AT MR. ALSOP'S.

DEAR BROTHER BURNS,—I write to inform you that our seances still increase in interest, and in the development of mental and physical phenomena. When prayer is offered, our spirit-friends respond through the tube with a loud "Amen." They are all very fond of music, for they play on the piano, the harmonium, the accordion, and the tambourine. They have lifted Mr. Williams in his chair, and placed him on the table around which we sat, and afterwards carried him from the table and placed him on a chair near the window. Mr. Williams being apparently somewhat startled and alarmed at this rather novel process of locomotion. Since I last wrote you, our spirit-friends have brought us a fine specimen of the "forbidden fruit," quite fresh, as if it had just been plucked. The same night on which this occurred, they also brought us a ring with five stones in it, and placed it on my daughter's finger. They have also brought us a beautiful tulip in full bloom, apparently just pulled up by the roots, and with the fresh soil still attached to it. They have also brought us a very pretty coronet of everlasting flowers, and placed it on my daughter Harriet's head, these things not being in the house, so that the spirits must have brought them from a distance.

On Tuesday night last we sat as usual, but for some time could get neither rap nor voice, the spirits Achanna and Donnick absenting themselves, but from what cause we could not tell. After a time, however, we were surprised by hearing one of the tubes torn up, and the pieces thrown at us; we also felt some strange touches, which made us say, "That is not James Achanna," when we were startled by a rough voice exclaiming, "Of course it is not." I then said, "Who is this strange spirit?" "When a gruff voice replied, "What is that to you?" I said, "We should like to know your name," to which the reply was, "Of course you would." I then said, "Kind spirit, although you are a stranger to us, we are glad you are come, and I am sure you will do none of us any harm." The voice replied, "Of course I won't." I then said, "Do tell us your name," when the reply, in a loud and clear voice, was—"Jack King," to which I replied, "What brought you here, John?" I thought you ought to be with Mr. Herne?" And on my further inquiry why he came amongst us, the reply was, "To get good, of course." My answer was, "I am glad of that, and trust that you have also come to do us good," to which the voice responded, "I have come to get good and to do good." After some further colloquy of this kind, John promised to come again on Thursday night, although I informed him it would be a meeting opened and concluded with prayer.

We accordingly met again on Thursday evening, when the following manifestations took place. The room being darkened, the spirits brought a towel from the bedroom, the doors being closed, and having formed it into a turban, they placed it on Mr. Jackson's head, and forbade its removal either by himself or any of the company, and he accordingly wore it till towards the close of the seance, when it was unwound and lifted from his head by the same mysterious agency which had placed it there more than two hours previously. After the turban had been placed on Mr. Jackson's head—the room being still darkened—a plate of oranges was brought from the piano, and placed on the table for the use of the company. Then a musical box was also placed by unseen hands on the table, together with a flower-pot containing the tulip brought to us on a previous occasion, the latter being placed in the tambourine, in which it was handed round, passing from one to another of the sitters at the table. Mr. Herne, whose presence on this occasion was unexpected, and in a sense accidental, was twice lifted up in his chair and placed on the table, and once the spirits raised him to the ceiling, which is twelve feet from the floor, and bumped his head against it, so that the sound was heard by the whole company—while the medium himself felt the effects of this

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 3, 1871.

DOGMATIC SPIRITUALISM.

For two weeks we have had a long letter before us, written by our earnest correspondent, Mr. John Donnelly, 70, George Street, Hulme, Manchester.

We would gladly give place to this letter and many others, notwithstanding the unreasonableness of their premises, but our space will not permit the discussion of anything but that which pertains to Spiritualism. His private notions respecting theological dogmas, or of the sect to which he belongs, is a matter with which we have no business. We have to deal with facts and with logical arguments based upon facts; and if Mr. Donnelly has any power to handle such weapons, we shall gladly entertain his communications.

He talks of the "religion of God" as if the Deity were a human being like himself, and required to aspire towards some condition above him. This is simply absurd nonsense, and being a specimen of the mental products of our correspondent, we are sure our readers will thank us for sparing them the labour of wading through his letter.

In the same illogical strain, Mr. Donnelly talks of man as if he were something apart from God, and as if the genuine unperturbed intuitions of man's soul were other than the legitimate fruits of God's perfect work—perfect after the plane of development in which man from time to time exists. There is evidently an animus between the "Christian Worshipers" of Manchester and the Spiritualists purely so called.

We have no desire to cultivate this party spirit, or to allow it an opportunity for expression. If our friend Mr. Donnelly is so very

rude contact rather painfully. On bringing in a light, Mr. Herne was found sitting in his chair on the table, looking very pale, and obviously somewhat startled by the circumstances of his aerial trip. After this a spirit-voice said, "Sing, Alsop," and while we were singing, spirit-hands touched us and spirit-forms were seen—beautiful lights at the same time dancing up and down over the table and circling over our heads, like a pyrotechnic display in miniature. After this our spirit-friends entertained us with a performance on the musical instruments. The accordion was taken up in mid-air and floated round the room over our heads for fully ten minutes, the keys being rapidly manipulated, so that all the notes—from the deep bass upwards—were distinctly heard. The sound of church bells was then heard from the piano—the entire company sitting unmoved at the table. Then the harmonium gave forth its deeper notes, whilst the tambourine was beat as an accompaniment, apparently by spirit-hands—certainly not by any of the company. It may not, perhaps, be superfluous to say that during this spiritual concert, the hands of Mr. Herne and Mr. Williams were locked in each other, and then grasped by those of Mr. John Bonnick, of Old Ford, who came to our seance for the first time, that he might investigate the subject for himself. This musical manifestation was repeated at intervals, so as to occupy, with the intervening periods of rest, about three-quarters of an hour. Neither was the concert solely instrumental, as our spirit-friends also favoured us with a manifestation of their vocal powers—James Achama singing through the tube "Should auld acquaintance be forgot," Nicholas Bonnick, Helen Bentley, and John King being also distinctly audible. Perhaps it should be remarked that on this occasion the four spirits just named sang by themselves, without any assistance from the company, who were but too glad to sit and silently listen to the harmonious voices of their mysterious friends. At a later period of the evening, however, when so requested, they joined with the company. John King also entered freely into conversation, through the tube, on various religious subjects, saying to Mr. Whitby, who had expressed some fear of meeting him, in consequence of his (John King's) undeveloped condition—"I love God as well as any of you, and wish to do all the good I can, but some people will only believe by rough handling, and that was the case with you," thus solving the rather unpleasant fact that when the oranges were placed on the table Mr. Whitby was struck by one of them rather forcibly on the eye. The spirit of Joseph Adcock, recently deceased, then came, and saluted the various members of my family by name, saying, "God bless you all—I am so happy!" This was spoken through the tube in a distinct but faint and tremulous voice, like that which characterised him when under spiritual influence in life. He then gave the sound of a parting kiss, through the tube, to each member of my family, and while I offered prayer, spirit-hands patted me on the head as in confirmation, and at the end of each sentence James Achama joined in with a loud and fervent "Amen," followed by all the other spirits.

During the course of the evening a remarkable test was volunteered by John King. He said, speaking through the tube, "Tell Miss Mary (Mrs. Burns's sister) I saw her writing on one of her curl-papers, under spirit dictation. She was not attending to what she was about, for the medium was reading a book during the time she was thus engaged. Tell her this, and she will confirm what I say."

We were also, at this most remarkable sitting, favoured with a piece of direct spirit-writing, this being 1st Cor. c. xv., v. 44—not the text, but only the heading where to find it. After this very appropriate quotation, our spirit-friends all joined in bidding us good night, and with their usual benediction—"God bless you!"—departed.—Yours faithfully,
C. P. B. Alsop.

3, Lamb's Conduit Street, February 25, 1871.

Having enjoyed the privilege of being present at Mr. Alsop's seance on Thursday evening, I cheerfully subscribe my testimony to the truth of the foregoing statement, simply premising that the "manifestations" took place in a darkened room, and that, although lights were distinctly perceptible, I saw no spirit-forms. It is perhaps, however, only fair to add that at this seance, and more especially the one held at Mrs. Berry's, my hands were touched by other hands, smaller in size, and without offence let me say, finer in quality than those of anyone in the company.

February 28, 1871.

J. W. JACKSON.

[* This seems to be a good test, as the message was indeed written on the curl-paper that lay on the table, and the medium was reading at the same time. The message may be seen by anyone who will take the trouble to call at our office and see for himself.—E. M.]

MANIFESTATIONS AT MRS. BERRY'S.

The spirits must have been in more than ordinary force, or the media in more than usually good condition, at Mrs. Berry's weekly seance on Wednesday last, if we are to judge by the extraordinary character of the phenomena produced. After some messages through the voice of John King, a loud sound as of some heavy body falling on the table was heard, and on a light being produced it was found that a heavy galvanic battery, weighing several pounds, had been placed on the table, this battery having been lent some time previously by Mrs. Berry to Mr. Guppy, in whose house at Holloway it had remained, and was in its usual place when Mrs. Guppy left home the same evening to attend the seance. At the time of its being placed on the table, both Mr. Herne and Miss Neyland felt some very severe shocks, and uttered loud exclamations from the sudden pain which they experienced. After this manifestation a change in the relative positions of the sitters was ordered

by raps, and effected in obedience to the directions so received. After this, spirit-lights of various colours were seen in different parts of the room, more especially some of a beautiful blue and of great intensity, over and around Mr. Jackson. Then the voice of John King was again heard, saying they were about to bring Mr. Jackson something wherewith to dry his tears, implying that this was symbolical of the cessation of his sorrows, and almost immediately afterwards a towel was thrown to him, which, on examination, was found marked with the name of "Guppy," and was recognised by Mrs. Guppy as one belonging to her, but which had been put away and had not been used for a considerable period. After this, Mr. Herne was floated in the air, his voice being heard near the ceiling, while his feet were felt by several persons in the room, Mrs. Guppy, who sat next to him, being struck on the head by his boots as he sank into the chair. In a few minutes he recommenced ascending, and as Mrs. Guppy on this occasion determined, if possible, to prevent it, she held his arm, but the only result was that she ascended with him, and both floated, together with the chairs on which they sat. Rather unfortunately, at this moment the door was unexpectedly opened, and Mr. Herne fell to the ground, injuring his shoulder, Mrs. Guppy alighting with considerable noise on the table, where, on the production of a light, she was found comfortably seated though considerably alarmed. One of the circle now left, when Mr. Herne floated two feet from the ground in the light, and Miss Neyland was several times lifted up more than a foot, together with the chair on which she sat, a lighted candle being in the fireplace, on the same side of the room as that on which she was, so that the phenomenon was distinctly visible to all the company assembled.

A profoundly symbolical ceremony now took place under spirit direction. Three glasses of wine were placed on the table, of one of which Mrs. Berry was ordered to take a slight portion; then it was handed to another medium, and the remainder given to Mr. Jackson, with the intimation that this was the sacramental cup of the new dispensation now about to be inaugurated. During the remainder of the evening several other physical manifestations were produced, various articles being brought to the circle from other parts of the house by spirit agency. As the phenomena at this seance were so extraordinary, we think it well to append the names of those who were present and can testify to the facts:—

Mrs. C. Berry
Mrs. E. Guppy
Mrs. M. Olliver
Mrs. C. Ellis
Miss Neyland

Miss E. Berry
Mr. Edward Ellis
Mr. Charles Neyland
Mr. J. W. Jackson
Mr. F. Herne

THE AMUSEMENTS OF THE PEOPLE.

On Wednesday evening, February 22nd, Mrs. Hardinge delivered her lecture on the above subject in Lawson's Rooms, Gower Street; N. F. Daw, Esq., in the chair.

The lecturer showed that amusement was a necessary element of life, and that it should be the subject of governmental legislation. She pointed out that the incessant action of one set of faculties resulted in mania and various forms of mental and physical disorder, whereas amusement excited other faculties, restored health and harmony, and gave the mind an opportunity of elevating itself into more expanded conditions. She pointed out the horrors which exist in society under the name of "amusements," and eulogised music as the most important of all forms of recreation. She instanced the spotless lives of the great musicians of Germany, and argued that the musical faculty, properly cultivated and judiciously exercised, had a powerful influence in refining and elevating human conduct. The drama also received its share of approbation, but she deprecated the low sensationalism of the modern stage, on which burglars were heroes and courtezans heroines. The action of the face and gesture of the body were powerful adjuncts to intellectual teachings or moral exhortations; and when these were combined in the drama, they had a most powerful educational influence. The popular lecture was also alluded to as a useful form of amusement; but the dry, uninteresting manner in which lectures were often delivered brought it into disrepute. She spoke of the great advantage of reading aloud in the family, and recommended the novel and tale, in which the great purposes of life were depicted. In this connection she eulogised Charles Dickens. Physical culture was alluded to, and the Lyceum system of America was warmly recommended.

The lecture was a most important one, and the subject will be further treated in the forthcoming lecture on "Music as an Element of Education," to which we look forward with great interest.

MRS. HARDINGE IN LONDON.

We wonder why the friends of Spiritualism in various parts of London do not get up meetings for Mrs. Hardinge in their respective districts. Every attempt which she has made in London has been a decided success; and were it not for the inert apathy of Spiritualists, these successes might be as numerous as the evenings in the week, or as Mrs. Hardinge's other engagements permitted.

On Monday evening she visited Kilburn, and the result was all that could be expected. The Wednesday evening meetings continue to flourish, and the same course might be repeated in many other parts of London.

Please observe that on Wednesday evening next the lecture will take place in the Metropolitan Hall, adjoining Gower Street Station. Subject, "Joan of Arc." Chairman, Mr. Shorter. The lecture will no doubt be one of special interest, both as regards psychological phenomena and the present state of events in Europe. Doors open at 7.30; chair to be taken at eight o'clock precisely. Admission, 1s., 6d., and 3d.

On Sunday evening, at the Cleveland Hall, the subject will be "Man the Immortal, and the Conditions of Immortality."

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 24.

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

Q. If the prophylactic power of vaccination proceeds from a mental impression received by the patient, how can you account for protection being afforded to infants, who are not at all conscious of the operation?—A. The will of man operates through magnetism, and the peculiar determination or purpose of the operator imparts certain chemical properties to his magnetic sphere. The organisation of the child is the most susceptible in existence, and readily takes the impress of these chemical properties, which remain as a safeguard till the intelligence and positive sphere of the child-mind begins to develop, when this foreign influence is thrown off.

Q. If such is the case, would it not be as well to suspend round the neck some charm or object of any kind, accompanying the process with the performance of some impressive rite?—A. The influence would be the same, but the operator would necessarily require to have full confidence in the efficacy of his efforts.

A visitor stated that a certain detachment of the French army had been vaccinated, and the mortality from small-pox had been greater amongst them than amongst those who had not been vaccinated. The same gentleman also stated that those who had had small-pox were generally very healthy, and seldom had consumption.—The spirit replied nearly in the same terms as reported by us last week, touching on the nature of the disease, and the only true remedy for it and all other diseases; and also observed that small-pox was a remedial effort to throw off malarious influences that had been inhaled into the blood, and when the disease was properly treated it cleansed the system and introduced healthy conditions. If, however, the recuperative power were weak, the patient would continue to linger under the effects of the disease, and ultimately die prematurely.

Q. Does vaccination transmit other diseases?—A. Yes; both by physiological and psychological means, as the child which is most susceptible may take a disease from the psychological influence of vaccine matter which would not perhaps affect a more positive child.

Q. What is your opinion of remunerating mediums?—A. It is necessary to consider the social position of the medium, whether he be the superior, inferior, or equal of his fellows. It is highly necessary for the medium to deserve the respect and appreciation of those around him, seeing that he is the instrument for such an elevated function as communion with the spirit-world. As to the payment of the medium for services, it becomes a mere matter of business, the same as payment for any other services. If the medium devotes his time and talents to the advancement of society in this respect, he is as much entitled to the means of subsistence as if he laboured in any other sphere.

The spirit observed, with regret, that the mediumistic faculty was often used as a matter of amusement, but it should only be made subservient to the instruction of mankind, and for that purpose may very appropriately be combined with amusement.

A gentleman stated that at a spirit-circle a friend in a foreign country had communicated that he was in the spirit-land, having been run over by a vehicle and killed. After a few weeks a letter was received from him stating that he was quite well, and nothing of the kind had happened to him. The spirit was desired to give an explanation of this contradictory message.—A. The absent man may have been asleep, and in spirit visited the circle and announced his presence. In ignorance of psychological laws, the sitters may have assumed that he was dead, and seeing that he had been recently in good health, they would suppose that he had met with an accident, and what more probable than that he had been run over? All this may not have attained the form of fully-developed thought, yet such suppositions may have been latent in their minds, as the sitters at such circles are always on the look-out for something marvellous and tragic. In this manner the remaining portion of the message might be perverted. The moral deduced is that investigators should examine with great caution, seeing that the means whereby the spirit clothes its thoughts is composed of emanations from the circle.

Q. What are the best means to use in order to receive truthful communications?—A. The best conduct to follow is passivity of mind—not necessarily subjection of the will, which is quite another matter, but to refrain from offering any opinions till after the seance has transpired.

The Chairman observed—"I follow the communications very closely, and sitting so near the medium, is it not probable that my thoughts anticipate the answers, and thus that the communications given here are tinged by my personal opinions?"—A. No; not by any means. The temperamental relations which exist between yourself and the medium prevent any transmission of influence of the kind under discussion.

Q. Is the spirit always aware of the fact that his communications are perverted?—A. If he is in close sympathy with the medium, he may be; but if the control is more remote, he may have a vague idea that there is something wrong, but will not be able to estimate it?

THE "STROLLING PLAYER."

When this spirit controlled, after some conversation on his style of address, and the results in spirit-life of his habits when on earth, he was asked, What are your present pursuits?—A. I am at present chiefly interested in certain branches of physical science connected with man's existence upon earth. I may say that I am a geologic-ethnological student investigating the science of man in past ages. I form one of a society on the same plane of investigation, but not necessarily upon the same plane of thought or action. The globe presents to us the appearance of different-coloured lights, which distinguish the component elements of the various strata and substances which form the earth's crust. We have first to learn the significance of these colours, and afterwards their combinations; in this manner we discover where the remains of

humanity form a part of the soil or rocks, and thus trace the agency or career of man.

Q. What was the appearance of the first forms of human life?—A. They had strong resemblances to the animal creation in bodily appearance, the skin being of coarse texture and covered with hair. The spirit facetiously observed that the "devil" in this respect had a scientific origin. He was represented as having a bullock's head with horns, hoofs, and a tail, indicating that man originated in the animal, and the more animal a man had, the more devil was in him.

HENRY ROBERT ROWLANDS.

The medium, in a thoughtful and hesitating attitude, first raised his temples on his right hand, changed his position by putting his left leg over his right, leaned forward, and in a low grave tone said, "Good evening. The shock of death is a startling occurrence. We think it shatters reason and individuality, and annihilates the remembrance of earth-life. Such was my idea, and that the future state was entirely incomprehensible; whereas now I find the spirit-land pervaded by the same Divine providence which rules earthly existence—the same Divine love watches over us, and retributive justice visits man with the effects of his actions, and if it fails to overtake us in earth-life, it finds us in the spirit-world. I wasted much time in observing religious ceremonies that stain the soul of man and tend to feed his approbateness. It has been said that a man is often not what he seems, and this is true. I had even been a stranger to myself all my life, and only became acquainted with myself after death. The object of my visit is to state that our actions follow us, that we must bear the penalty of our shortcomings, and that we should obey the voice of the internal monitor rather than popular opinion. The vein of thought that runs through these remarks will ensure the identity of this message. My name was Henry Robert Rowlands, Mildmay Park, Stoke Newington. I left this earth in September, 1869, at the age of seventy-five."

BRIXTON SOCIETY OF SPIRITUALISTS.

On Friday, 24th ult., a public seance was held in the Society's room, 98, Lothian Road, North Brixton, which was attended by an earnest and intelligent company. The only drawback to the success of the seance was the limited accommodation afforded by the room; but, notwithstanding the crowded assembly, some of the most striking phenomena occurred through Messrs. Williams and Horne.

Spirit-voices were heard by all, proceeding from different parts of the room, and uttered by the attendant spirits of both mediums, giving tones and information; several articles were moved about with great force; a quantity of perfume (liquid) was rained down upon the company; sand and shells were brought from a distance and strewn upon the table; lights were seen by all, and nearly everyone present was touched by spirit-hands—and this occurred many times while both hands of the mediums were held by one or another of the company; pictures, framed, were taken from the walls and carried through the whole length of the room and placed in the hands of different persons; handkerchiefs and other articles were taken from one and given to another; Mr. Horne was lifted with his chair upon the table, and altogether the seance was most convincing to several who have long sought such evidence as was afforded. The manifestations seemed pretty equally divided between the mediums. After this seance was concluded, another short private one was held in order to get a special test. This was at once obtained, and more than was requested, for under the improved conditions, Mr. Williams was floated about the room; two tables were placed one upon the other, and followed his example; fifty or sixty books, with pictures from the wall, a birdcage with bird, and many other articles were at the same time invested with similar locomotive powers; yet, strange to say, amid all this apparent confusion and noise, not an article was injured, and the bird remained undisturbed, though deposited at a considerable distance from its place, in a lady's hands. This latter short sitting took place at the house of Mr. Freeman.

For investigators, such mediums as either Mr. Williams or Mr. Horne are invaluable.

J. F.

TERMS USED IN SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—The Spiritualist has determined on eliminating or abolishing the words "electricity" and "magnetism" in connection with spiritual phenomena, on the strength, I presume, of Mr. Varley's statement that "the human body has absolutely no power, on account of vitality, of emitting either of these forces." Perhaps it would be well to say, through your journal, that the Professor is right enough, but his statement does not warrant the alteration referred to. The editor proposes to use the terms "psychological influence" and "mesmerism," instead of "electricity" and "magnetism." Now, who would be any wiser for such a change of phraseology, and are not those terms more misleading than the old ones? Allow me to call the attention of Spiritualists to the fact, that everything exists in a spiritual state, or is capable of becoming spiritual by natural processes continually going on in the world. If there was no oxygen or carbon, nitrogen or hydrogen, in the spirit-world, there would be no vegetation, no water, no land, no nothing. And if magnetism and electricity be eliminated, good-bye to the spirit-world altogether, and farewell to the Summer-Land, for it will vanish like the baseless fabric of a vision. Yes, there is spiritual magnetism, and the term will do very well, but it cannot be detected by the nicest instruments used by the electrician on this side, no more than you can see the floral beauties of the Summer-Land by a telescope. If you want to detect spiritual substances, begin at the roughest compounds you can think of, not with the most subtle and difficult to understand. It is rather a hard job analysing metals and rocks after they have passed into the spiritual state; electricity and magnetism would give us more trouble still. But let us not discard words which imply a faith which has already, in good part, been demonstrated to us by facts and phenomena that appeal to the reason and intelligence of all men, for terms that mean nothing. For who would say that mesmerism means anything, or that psychological influence means anything? Are they not miserable misnomers, and the blunders of a past age preceding the dawn of modern Spiritualism?

A. GARDNER.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

From a report that has just reached us, our Liverpool friends appear to have had some successful sances lately. The last sance was particularly so. The manifesting spirit was Percy Bysshe Shelley, who communicated a description of his violent death, passing away from the earth-sphere, and subsequent experience in the spirit-world. He likewise gave a description of men who were once eminent (Napoleon, Milton, Plato, Virgil, &c.), and the position they now occupied. The address or communication (delivered through the mediumship of Mr. Ambrose Fegan) was pronounced by those present to be beautiful in idea, poetical in expression, characteristic in style, and, above all, elevating in influence.

There is only one thing to be regretted, that is, that this and some of the previous communications were not taken down in shorthand, so that they could be printed and circulated, and perhaps be the means of doing much good.

We are requested to state that the next meeting will be held on Friday evening next, the 10th instant, at the Caledonian Temperance Hotel, No. 6, Stafford Street.

CALIFORNIA.

Since I last wrote to the *Banner of Light*, brother J. M. Spear, the humanitarian, has visited us, and gave three lectures, on "Spiritual Revelations," "The Providence of God in the Discovery and Settlement of the United States," and "Man-Culture," which were well received by appreciative audiences. Brother Spear appears to live a blended existence between the two spheres, and his life seems to be devoted to the amelioration of the condition of all mankind. He surely will have his reward; the angels are preparing to-day, out of his good and unselfish works, garlands of true reward wherewith to crown his venerable brow upon his arrival in the land of the immortal; and he surely will hear the proclamation, "Well done, thou good and faithful servant; enter thou into the joy of the good, the true, and faithful workers of earth."—February 11, 1871.

ABERDEEN.—A HAUNTED HOUSE.—A house in Canal Bank, Aberdeen, has obtained the reputation lately of being haunted, in consequence of the appearance, or supposed appearance, of a lady in a silk dress, who, to the disturbed senses of those of the inmates who have seen her, appeared to have the uncomfortable faculty of vanishing through closed doors and other usually impervious substances. The report has caused considerable sensation in the locality, and for several nights past a crowd of 1200 or 1300 persons have assembled anxious to get into the haunted house. On Wednesday and Thursday four constables have been required to keep the crowd in order.—*Scotsman*, Jan. 21, 1871.

STOKE-ON-TRENT.—Mr. Thos. Ousman, South Street, Mount Pleasant, writes:—"I hold a sance at my house every Sunday evening, at eight o'clock, myself being the medium. I am becoming a pretty powerful tipping medium, and have lately introduced the subject to a number of people, who now hold sittings often amongst their families. I should be glad to afford an opportunity to an inquirer on Sunday evenings, on forwarding a letter of introduction a week previously."

CLERKENWELL.—Last week we announced that Dr. Thompson would preach against Spiritualism, in the Baptist Chapel, Red Lion Street, on Sunday evening. This sermon was not delivered—the poor gentleman was taken suddenly ill and died almost immediately, his last expression being, "I am going to heaven." In his last words on earth he beautifully foreshadowed the hope of the Spiritualist, that after death man continues his individuality, and proceeds to a country where happiness shall be his lot if the conditions of his being admit of it. We regret that such a useful and energetic gentleman should be lost to his friends, but we doubt not to him it is a matter of great gain, and that he now knows the whole truth of that which seems to have interested him while upon earth.

GERMAN CATECHISING.—A correspondent of the *Newcastle Chronicle* gives the following account of a catechising in a German school upon the raising of Lazarus:—"Do you regard the chapter as narrating an actual fact?"—"No, no; truly not." "What, then, is it?"—"A parable, or myth, shadowing out great truths." "Very good. Now, what, in a word or two, is the thing shadowed out in this beautiful myth?"—"The restoration of learning in the 14th century." "Good again; but how do you suppose that a chapter written long before that event could have any reference to it?"—"It is a fable of humanity, true for all times. It sets forth the inevitable law of reaction." "Is it true of this age?"—"Yes: once again has the in-our-fathers-time-dead Lazarus come forth from the grave." "And what is figured under the name of Jesus?"—"The spirit of philosophical inquiry which energises the dead public heart." "And of what are the graveclothes emblematic?"—"Of clinging closely—but-to-be-got-rid-of-superstitions."

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