



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

No. 50.—VOL. II.]

LONDON, MARCH 17, 1871.

[PRICE ONE PENNY.]

### THE DIVINE IN HUMANITY.

A LECTURE DELIVERED BY MRS. EMMA HARDING, at CLEVELAND HALL,  
 SUNDAY EVENING, MARCH 12TH.

#### INVOCATION.

Great Spirit, Light of the Universe, Soul and Inspiration of all Being, we invoke thy sacred presence here this night as our counsellor and our inspiration. We know that ages are written over with thy revelations; we know that thou hast spoken to man in many forms, in many tongues—that thy words are imprinted on the lowly flower and the shining star—that thy voice is heard in the sighing wind and the howling sea—that thine inspiration is felt in every monition of thought, and in the mighty revolutions of ages, no more than in the deep silence of the midnight hour. Thou art all things; thou art everywhere. But chiefly do we know thee when the heart yearns for consolation—when the spirit aspires for light, and the mind takes wing and soars away into the untrodden realms of the hereafter. Then, O thou ever-present Inspiration, thou dost answer us in the still small voice of the spirit. We come to thee this night to ask for the monitions of that dear voice. We trust not to the faltering lips of humanity—we seek thee not in the paths explored by human wisdom alone, but we come to thee in the spirit to learn of thee, O thou omniscient Spirit! Answer us as thou alone canst do, by the leadings of that wisdom which transcends all mortal power, and which makes preachers of the stones beneath our feet. In the depths of our spirits we aspire to thee. In the name of the Spirit we invoke thy presence here to-night.

We commence this night a series of addresses which must close the ministry of your speaker in your midst. That series will be a review of some of the elements that constitute the religion of the divine humanity. To-night it is our purpose to analyse this question, and seek to define what is humanity in its divine aspect—what the religion which it needs—what that which the world can give, and that which the spirit offers. What is humanity, taken, not in its individual sense, but in its totality even as viewed through its simplest representatives? Humanity is a physiology of mind as well as body. The physiology of the human structure consists in certain well-defined organs, all of which are moved upon by a corresponding physiological structure of mind. This mind is divided into five different elements. The first of these is manifested even in earliest infancy, and belongs to man's sensuous nature. It is displayed in the wailing of the babe, whose cry beneath the influence of pain or hunger is all the evidence of life that is first given. The wail of infancy defines at once that the first law of being is manifest in our sensuous appetites. We demand, we seek for shelter—we need clothing. From this point of departure we find that the sensuous nature of man increases in civilised life, evincing itself in the laws of self-preservation. The requirements of appetite, the necessity for protection, the disinclination to pain, and the search for pleasure, are so many evidences of man's first leading principles of mind, defined, as we have said, by his sensuous nature, and these never leave him. They may be modified by the sweet courtesies of civilisation—kept, veiled, and restrained by the habitudes of good society—but from the cradle to the grave they are the foundation-stones of life and being. The second demonstration of the physiology of mind in humanity is our affectional nature. How soon does the infant learn to recognise those who are kind, those who manifest tenderness, and the invariable return which is made by the unconscious babe is the best evidence that the second law of life is demonstrated in affection. This never leaves us. It keeps increasing and widening and radiating, until from the simplest impulses of humanity we enter upon that realm of attractions which are manifest in our friendships, our loves, our associations. The sweetest and most constant links that bind society together are our affections. The third universal quality of mind is man's moral nature. How soon does this become manifest in our earliest childhood! Watch our youth, even in their earliest sports, and you will find that there is a sense of moral obligation that compels one child to yield to the wishes and rights of another, that legislates even unconsciously between the smallest of our species. The least and youngest of our kind have the same sense of the moral rights and obligations due to one another. This sentiment, too, increases and strengthens and deepens until at last it radiates into the whole structure of society. Wherever we move, our sense of morality compels to external observances of law, order, decency, propriety, gentleness, courtesy. In the most savage condition, as in the most civilised, the organisation of every little tribe, like that of every large nation, is founded upon the sense of morality which

acknowledges the rights that each creature possesses. The highest civilisation is the highest morality. The highest evidences of culture, education, art, science, and the achievements of the intellect, are invariably clothed in the beautiful garb of morality. The fourth great sub-division of the human mind is that towering and ascending principle which rises from mere outward observances to the supreme heights of ideality, and this we call man's intellectual nature. Here, again, we find that the intellect of man is an inherent and fundamental outgrowth of humanity. Observe our little children at their play ere they have been subject to the training of education. How early and how conclusively do these little philosophers manifest the germs of an intellectual nature! They know the difference between animate and inanimate forms; they have taken their first lessons in natural history from the creatures around; they have learnt something of the nature of the ground, of the air, of fire, of water; they can discover something of distance; they perceive the relative spaces that exist between objects, and move to take that which they desire to possess; they know the difference between a solid and a hollow substance; they comprehend the nature of a tube and a cube; they fashion their own little tools; they operate even as navigators in the paper boats that they float upon the water and the kites that they fly in the air. The care with which they guard themselves against the variety of elements proves how simply and how naturally they acquire knowledge; they count upon their little fingers, and are already unmathematicians before the first elements of knowledge are imparted; they understand the nature of division even in the sports where they subdivide their little possessions; and thus the rudiments of all knowledge are inevitably developed as an outgrowth of the fundamental principles of humanity. Whatever we know beyond the rudiments of knowledge that we acquire in infancy never displaces these earlier ideas; they are simply additions to our sum of knowledge, and these sums of knowledge, like our affections, our moral and sensuous nature, go down with us to the grave. It is only the failure of memory that quenches the light of the intellect. When the brain in its fullest integrity can sustain the action of retrospection and recall the images engraved upon it, the intellect is still in its brilliancy and power. But is this all? Is there anything more? There is. The very fact that we stand before one another, a profound and solemn mystery; that we are the subjects of a vast and irresistible chain of law in the hands of an unseen lawgiver; that with all our power and wisdom we never can keep back the little child that is fading, dying, dead; that we cannot restrain the strong man that falls in the mystery of death before us; that we are pressing forward to a shore where our bark must inevitably drift, and anchor in a port of which we have no knowledge, demonstrates that there is another department of our being to be accounted for, to be expanded like the rest; and this is the divine in humanity—that something which is beyond humanity; that something that precedes humanity and survives it; that something of which every one of us feels a portion; that something that we vaguely call religion, but which allies us to the mightier and incomprehensible existence that we call the divine. If we have come from the hand of the divine, if we are sustained by the divine, if we proceed to the divine, then are we indeed divine humanity. That which we observe upon the surface is only to be accounted for by the fact that the divine within us is allied to humanity, but the divine is mightier than humanity. It is to provide for this element, to teach, guide, and sustain it, that religious systems have been instituted. It is obvious when we trace their origin that this divine in humanity preceded them. We do not tax these systems with failure; we do not question that all and each have been sufficient for the time in which they originated; we reverently believe that every form of religion has been a direct inspiration from the Almighty, sufficient for the time in which it was given. When we question the first origin of religious systems, and find that they were the acknowledgment of a high, supreme, and almighty power manifested in the sun, moon, and stars, do we not recognise that this was a divine inspiration? When this inspiration gradually merged into fire-worship, and required the sacrifice of human beings to the imaginary demons that resided in the wintry constellations, we find that humanity and not the divine in man had the ascendancy. When we recognise how the ancient sages of India retreated from the cities to question of nature and nature's God, to speculate upon the grand phenomena of God's Bible in the woods and the skies, in the mountains and the valleys—when we recognise how the speculations of these ancient sages found vent in a sublime philosophy that rendered them the instructors and guides of the people—we perceive a divine inspiration suited to the age. It was very different when these ancient priests, formed into a caste, determined that the best



of earth, the best of wealth, the best of human possessions, and at last the best of human life, was their peculiar privilege, and that this privilege could be handed down from father to son; then we find the divine superseded by the human, and humanity taking the ascendant. When we recognise how the noble, inspired Buddha rose to protest against the corruptions and abuses of Brahminical caste—how this great, high-souled teacher taught the brotherhood of man and the fatherhood of God—that all law and all religion consisted in imitating the great, good God, and giving freely as we have received—then do we recognise a divine inspiration, though Buddha was but a heathen—was but a copper-skinned Hindoo, and lived a great many years ago, and not in Judaea. When we recognise how Buddhist priests and Buddhist followers narrowed down the inspiration of all succeeding ages to the time of Buddha, denounced all progress, science, knowledge—anything, in fact, that rose above the age or the standard of Buddha—then we perceive humanity in the ascendant, and the divine inspiration trampled underfoot. When we recognise how the Arabs, the Persians, the Orientals in general, descended from the high inspiration of God in nature to the worship of nature, how the corruptions of fire-worship gradually defiled and polluted the age, then we find another inspiration in the teachings of Zoroaster, who represented that fire and light were but symbols of the love and knowledge which is in the great and universal Teacher. So, when we recognise how Abraham and Moses led the people and taught them according to the light they received and the needs of the hour, placing religion even in the simplest acts in the fashion of a garment, in the purity of daily life, then we realise that Moses was an admirable and inspired legislator—a divine teacher to the age in which he lived. But when we find mighty raids made upon neighbouring countries, vast slaughters of unoffending people, awful captivities of men, women, and children, and all claimed as proceeding from the God of love, the Author of life, then we find humanity in the ascendant—ambition taking the form of religion—pride, lust, avarice, corruption, and insolence triumphing over the divine, and manifesting the worst parts of humanity. When we ascend to the Mount of Olives, and hear the sweet, the pure teachings that tell us of the brotherhood of man, the universal fatherhood of God, the kingdom of heaven in the human heart, the type of the kingdom in a little child, the conquest of the kingdom gained by such acts as that of the poor Samaritan or the penitent and the humble publican, then do we realise that divine inspiration which knows the shortcomings of humanity, and brings us very near to God. This is the divine in humanity. But when some three hundred and fifty years afterwards we hear that all men must comply with certain conditions before they can be saved—that the salvation which belongs to the falling sparrow, the lilies of the field, the grass which is cast into the oven, the hairs of our head, the worst and the lowest—that that salvation is suddenly narrowed, and now becomes limited to the acceptance of an intellectual proposition, and that intellectual proposition a totally incomprehensible one, a mere repetition of words that have not the slightest meaning in earth or heaven—then we perceive that humanity is in the ascendant. So has it been down the ages. The divine is never lost; the divine inspiration is ever coming up, manifesting itself in great-hearted reformers, in inspired teachers, in mighty battle-axes placed in the hands of weak, failing humanity, and bravely, and manfully, and victoriously cutting away the foul weeds and corrupt growths of past ages.

And now I proceed, without any arraigning or question concerning the nature of what is now professed as the belief of the divine humanity in this civilised age, to inquire how it applies to the wants of humanity. It is acknowledged that the highest forms of civilisation with one consent band themselves together in a system, or rather in many systems, of belief, which are called Christianity; that, in fact, Christianity is the popular religion of the nineteenth century amongst the highest forms of civilisation. Eighteen hundred years ago men were taught that they were all the sons of God—all his children, and judged by the Infinite according to their works, and not according to their faith. A different opinion prevails to-day. We have men in danger of eternal perdition, and we send out missions to instruct them. We are so greatly concerned after eternal salvation that our poor human bodies here are of no account; we may starve and perish in our streets for want of bread, we may buy a pitiful meal by the hardest kind of labour—but what of that, so long as means can be provided to bring about the salvation of the souls of the heathen? Does modern religious teaching provide for the four departments of life which we have enumerated? Does it provide for those in whom the sensuous nature is most abundant—the lowest class? Are they this night in the churches? Assuredly not. They will attend the scientific lecture room, but they will not go to the churches where it is said the bread of life is dealt out to them. Four years ago your speaker had sent out to her in America an appeal concerning the defilement of the poor or lower classes of Great Britain from the churches. A proposition was made by a reverend gentleman in Manchester to recall the scattered flock of Israel, and rally them round the sacred altars of Christianity, and his proposition was accepted. According to the statement sent to your speaker, it consisted in establishing a service where four silver trumpets and two kettledrums formed part of the attraction, on the same principle as that on which the old Jewish rites were accompanied by attractive music. The experiment was tried and found successful. But still we do not find that the lowest classes attend your churches willingly or in multitudes. This is a very serious consideration, and it brings us to another point of inquiry. Are they good, honest, patient, faithful? Ask our police records—ask the ghastly lists of crime—ask the dark and doleful buildings with grated windows and clamped walls that every large city is obliged to establish for the protection of its citizenship against these same lowest classes. It is very certain that there is some deficiency here. Those who, like your speaker, have visited the prisoners in their cells, and conversed with them, will always be told with a sneer that they do not understand the teaching that God is love when they are cold, and miserable, and hungry; that they do not comprehend the nature of the Christlike doctrine that bids them forgive their enemies when their enemies do not forgive them; that when the example of public murder is set in the gallows they have no teaching concerning the sacredness of life; that when the example of public robbery is set by kings and princes, who send forth armies to slaughter each other and possess each other's lands, they do not understand the sacredness of property; that when crime is rife in high places with those who should

know better, they do not understand why the very miserable should be so very good. You see, then, that this fifth element in our lower classes is not wholly provided for, and that fact is manifest by the efforts of the good bishops—for they are good and true men, many of them—who are striving now to revise the Bible. Revise the infidelity of the Word! Why, if it be the Word of God, and has been so for centuries, what man is bold enough to dare to revise it? Yet such bold propositions are actually on foot. Perhaps the difficulty lies here. It might have needed revision, and might by accident not have been the entire and infallible Word of God. If so, then where is the authority of our faith, and where shall we look for the thorough education of that fifth sense which we claim to be so essential to man—our religious nature? In the meantime, does the present system appeal to the higher classes? Does it appeal to the most educated—to the men of science? No doubt it does, but then the men of science put it on one side when they talk of science. Science has nothing to do with religion; science is only the work of God—religion is the word of God, and if the two will not fit, the best way is to divide them. Therefore, if, as we are told, that many of the leading minds of the present day, the most accomplished scientists and the noblest thinkers, are rank Materialists. Does our present religious system convince the mortals at the grave? Has it convinced you, when you have seen your brightest and fairest, and best-beloved taken from your side and laid in the cold ground, that all is well with the beloved one gone before? Has it comforted you? Have you gone home, and instead of arraying yourself in the weeds of mourning, have you decked your house with flowers for the birthday of a soul, and have you called upon friends and neighbours to rejoice with you that your treasure is safe in the heavens and in the arms of God? No. Has it comforted you in the hours of fortune's bereavements? Has it taught you why you were born? Has it explained to you why afflictions press upon you so heavily? Has it given you a certain assurance that if a man die he shall live again? Yes, to those middle classes who neither suffer sorrow nor bereavement, but who, in the calm and even tenor of general prosperity, accept religion as they accept of the faith, the traditions, and the garments, and the fortunes of their forefathers, this religion is enough; but for the lower classes, the criminal classes, for the high in place who make religion so much more a fashion than a principle, there is still something wanting. There is still something wanting when we compare the working and the practice of to-day with the holy, beautiful teachings of the founder of Christianity.

I must close by questioning whether the divine in humanity has yet left us—whether we are still comfortless and without a witness—whether there is yet no still small voice that pleads for the religious nature of man. I claim that this religious teaching is never very far from us. It is inscribed upon every page of the glorious gospel of God's works. But our scientists prove that this is a failure; our religionists tremble on the verge of this gospel, and declare that if you take from them their Bible you deprive them of the anchor of their faith, without any recollection of the millions that have lived ere yet creeds or Bibles were, and must live when the fashion of our belief changes in the future as in the past. This is their plea: that nature is not enough—that God's words do not speak to them intelligibly. It is in this day of darkness and contention that there has come to us a revelation that has been hailed by thousands and millions as the dawning of the true, the new, and the beautiful in religion—the great outpouring of the Spirit on all flesh in this nineteenth century. It provides for the four elements of which I have spoken. It teaches you of the condition of the soul hereafter, of the consequences of what ye do; it teaches you that every act of your life is a religious or an irreligious one—that your whole life is either an act of worship or of contumacy against the best interests of your own souls. The spirits come not to disturb your ancient faiths, nor to destroy your sects or creeds, but they come to teach you to care for the sensuous nature of man, for this influences the spirit; to strengthen the affectional nature of man, for this lies beyond the grave; to warn you to care for the moral nature of man, for the legislation of true morality is the foundation of the kingdom of heaven in which they live. Let us hope that we are on the threshold of a recognition of this outpouring. Let us hope that the last complement necessary for the opening of our religious life is before us—that the signs and tokens that are now astonishing and awakening us to the consciousness of a spiritual presence will carry us forward into a spiritual religion, and feed our spiritual natures with an assured demonstration that God is, that immortality is a truth, and that our whole life must be one grand religious epic from the cradle to the grave.

#### A SPIRITUAL PILGRIMAGE.

Every time we visit the provinces we perceive a sensible advance in the progress of Spiritualism. It will soon be the most active and influential movement in this country, and in some places it is already in a forward state of organisation. The duty which compelled us reluctantly to be absent from town, with its engrossing cares, for a few days, was to deliver a course of lectures in the village of Spennymoor, six miles to the south of Durham city. About fifteen years ago no village existed, but the rich coal seams recently discovered have caused an accumulation of population now numbering about 15,000 within a very small radius. We visited this place a few years ago, and were so well received that we have been under promise to return ever since. Our intelligent friends the Simpsons, of Tudhoe Grange, were good enough to make arrangements at this time, and in response thereto we gave six lectures in one week in the new Town Hall. Though the spacious room was not by any means crowded, yet the series was eminently successful in all respects. The last night was devoted to Spiritualism, and, indeed, all the lectures were intended to point out the relations which the human spirit bears to the universe of matter around it. From a long experience, we have discovered that this is the most satisfactory way of teaching Spiritualism. To begin with wonderful stories about remarkable phenomena is only to court scepticism, ridicule, and opposition. But when your audience get well versed in the general laws and phenomena of human life, they are prepared to admit higher developments from this scientific basis. We are pleased to be able to state that any exposition of man's spiritual



nature is at all times received with eagerness and respect by our audiences in all parts of the country that we have yet visited.

Our next stage was Bishop Auckland. On Monday evening week we spoke to a crowded and enthusiastic audience on Smallpox and Vaccination. What an advance this town has made in progressive views since we first lectured there a few years ago! Then all this kind of thing was unheard of. Now a site is fixed upon for a Progressive Institution, and there is a strong movement in the place in favour of various kinds of reform. In Newcastle the Spiritualists have not attempted any organised form of action. There are many adherents amongst the commercial classes, and a committee has been formed to prepare for Mrs. Hardinge's visit. Stockton has absolutely no Spiritualists, as far as a public recognition of the facts goes; but it has produced a wonderful case of mediumship in the person of Mr. G. H. Green, who was entranced for six hours the first time he sat at a circle. He had been on a visit to a friend's, Mr. Ruddock, of Bishop Auckland, and after tea a circle was held in which the family of Mrs. Fawcett joined, most of whom are mediums. In a short time Mr. Green experienced unusual sensations, and soon passed into the trance, when he began to exhort and pray with the company in a very fervid manner. Quite a revival scene ensued. One gentleman knelt down and prayed for mercy, and others wept and kissed each other in a very affecting manner. In about two hours he said he had a message to Mr. Everitt, and desired to go and deliver it. The medium did not know Mr. Everitt, and he was quite a stranger in the town, but he accurately described the house he was going to, and the best route to take. One of the company went with him, and he found his way correctly. Mr. Everitt was not at home, but the medium waited for him, in the trance all the time. When Mr. Everitt approached the door of his house, the medium went to meet him, as the spirit who controlled seemed to know Mr. Everitt quite well. After supper a seance was held, when Mr. Green, under spirit-influence, again ascended a chair and preached. He was restored to consciousness about midnight, having been in the trance six hours. He knew nothing of Spiritualism, and did not even believe in it. We had the pleasure of visiting this medium, and find he is now much interested in Spiritualism.

There are a number of Spiritualists in Middlesboro', and they have invited Mrs. Hardinge to give two orations. There are some mediums in the town, of which more will be heard soon.

Our friends in West Hartlepool have been resting on their oars of late. Mr. Hull showed us some peculiar drawings and writing done direct through the mediumship of a friend of his. One is a small piece of blue-ware paper, on which is written in a substance like white chalk, backwards, the following sentence: "Peace, plenty, and happiness;" a neat ornamental border is faintly visible. Mr. Hull also showed us two pieces of the same blue paper, on which the delicate forms of fern leaves were beautifully impressed. The paper is of a brown copper colour where the fern leaves are not imprinted, the forms of which are of the natural colour of the paper. These drawings were lost by the medium, and were afterwards found in Mr. Hull's house, four miles from where they were produced. It is difficult to account for the manner in which they were done.

The Spiritualists of Leeds are not at all organised, and can take in hand no public action on behalf of Spiritualism. The cause in Keighley is in a flourishing condition. The Lyceum building which was inaugurated last summer is a comfortable place of meeting; the discourses through trance-mediums are well attended; and the children, and adults as well, very much enjoy the exercises of the Children's Progressive Lyceum. Keighley is a prominent place for public institutions. A most extensive range of baths and washhouses are in course of construction, and a Mechanics' Institution has recently been opened, which is an extensive educational establishment in science and art. In company with Mr. Weatherhead, we had a range through these ample buildings, and were struck with the general march of progress, even outside of the special movement of spiritual science. A few years ago, the Mechanics' Institution and bath movement were even fainter than Spiritualism, and we can well afford to wait till it has had an opportunity to develop itself.

Bradford is a centre in itself, and so is Halifax. There are several villages around, each of which is a stronghold of Spiritualism. These are combining for the purpose of securing a visit from Mrs. Hardinge. Huddersfield is in a similar mood, and is the centre of many Spiritualist communities. There must be some thousands of Spiritualists in these districts, and they are daily becoming better acquainted with each other. The local mediums continue to do great service on Sundays, and are even being invited to visit distant parts.

Spiritualism is not so prevalent in East Lancashire as in the adjoining West Riding of Yorkshire. The temperament of the people does not so freely favour mediumship. There is, however, a growing interest in the subject, which must produce active results soon. An earnest lady in Bacup presents the local Mechanics' Institution with the Spiritualist periodicals, also with Mrs. Hardinge's "History of Spiritualism," for which she has received a graceful acknowledgment from the secretary.

In Manchester, Spiritualism is rapidly developing its power. The active Spiritualists are reliable, thoughtful men. They have a large scheme in hand for bringing Mrs. Hardinge before the people. They desire to have two orations in the great Free Trade Hall on succeeding Sundays, and also meetings during the week in the lesser hall. We had the pleasure of attending a seance at Mr. Gaskell's, at which Miss Barlow was medium. She is a very

finely organised young lady, and her exquisite and harmonious temperament emits a peculiarly spiritual and elevating influence. Our Manchester friends also sing well; so that their seances are spiritual entertainments of a very high class. Miss Barlow is not unconscious when under influence, but her thoughts and utterances are controlled by her spirit-guides. The controlling spirit regretted that she was not unconscious, as it was said to interfere much with the power of the spirit to express its thoughts fully and accurately. The spirit recommended mesmerism; not to produce a deep psychological state, which might be dangerous to health, but merely to close the external senses. The spirits who control are absolutely free and progressive, and kindly rebuke those who are dogmatic or not sufficiently free-minded. The circle is not quite so liberal as the spirits, but under such an influence they cannot fail to progress. As their minds become more independent it will have an educational effect upon the medium, and elicit higher and newer truths. Circles are sometimes too liable to echo the sentiment of the spirit if it pleases them, without due examination as to its radical truthfulness. We regret that some other circles disbelieve and cavil at everything, which would inflict much injury on a delicate medium. The spirit of our Manchester friends is excellent in this respect.

We had the pleasure of an interview with the Rev. Dr. Board at Altrincham. He has just finished an "Autobiography of the Devil," to be illustrated with conceptions of his satanic majesty derived from ancient civilisations. This work is one of great scope and usefulness, and we hope it will soon appear. It is being published by subscription.

For many years Liverpool has been the residence of several eminent Spiritualists, but till of late no successful form of combination has been possible. The Psychological Society is now doing a good work, and is preparing to do more. Mr. Ambrose Fegan, the earnest and polite secretary, is well sustained by a band of fine thoughtful men. We had the pleasure of attending a meeting, after which there was a seance—Mr. Fegan being medium. The conditions were very unfavourable, as business had been discussed previously, and a number of strangers were present. The trance was induced with difficulty and with some pain to the medium afterwards. In faltering accents he spoke the following message:—

"I cannot stop long. My name was Octavius Henry Smith, of 28, Prince's Gate, London. I died on February 27. Tell my brother John that I have communicated."

We were informed that Mr. Fegan gives some very fine literary communications. Mr. Wason occupied the chair.

The secretary is willing to communicate with investigators and intending members. His address is Mr. Ambrose Fegan, 25, Kemble Street, Kensington, Liverpool.

Mr. Simkiss continues to keep Spiritualism alive at Wolverhampton. He has wisely given free distribution to the MEDIUM containing Mrs. Hardinge's orations, and he finds it has been effort well expended. Birmingham does not move much. A series of Sunday meetings are at present being held which promise to introduce more activity. Our Northampton friends are in earnest, and are silently doing what they can for this movement. Nottingham friends are more active than in most places, thanks to the Children's Lyceum, upon which their principles are based.

Throughout our journeyings we have been cheered to notice the great usefulness and influence of the MEDIUM. It is read everywhere, and is rapidly consolidating and directing the movement. Through it Mrs. Hardinge speaks to thousands weekly, and her orations are as highly appreciated in the provincial towns as they are in Cleveland Hall. Our country friends do not scruple to say that they consider the Londoners a little selfish in thus monopolising Mrs. Hardinge's presence so entirely. But she is doing a work in London for the whole country, and even our colonies, which could not be done from any other point.

#### SHELLEY AS A SPIRITUALIST.

To the Editor of the Medium and Daybreak.

SIR,—I know not in what estimation Shelley is held by Spiritualists, but in his "Adonais" (written in 1821) he anticipates, with strange and special splendour, the science and soul of Spiritualism, as follows:—

"The One Spirit's plastic stress  
Sweeps through the dull dense world, compelling there  
All new successions to the forms they wear;  
Fortuning the unwilling dross that checks its flight  
To its own likeness, as each mass they bear;  
And bursting in its beauty and its might  
From trees, and beasts, and men, into the heavens' light."

And again:—

"That Light whose smile kindles the Universe;  
That Beauty in which all things work and move;  
That Benediction which the eclipsing Curse  
Of birth can quench not; that sustaining Love  
Which, through the web of being blindly wove  
By man, and beast, and earth, and air, and sea,  
Burns bright or dim, as each are mirrors of  
The fire for which all thirst—now beams on me,  
Consuming the last clouds of cold mortality."

His wondrous "Prometheus Unbound," too, is rich and replete with celestial choruses, in choicest conception of same; and his fourth fragment in the second part of "Prince Ananias" is the most marvellous of modern music. And not alone in his lays, but in his life, was he a forerunner of your faith; so that soon I trust to see you "make a star of him," and rank him among your richest.—I remain, Sir, your obedient servant,

ERNEST M. HILLS.

Ryde, Isle of Wight.



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	-	-	-	14d.
Two Copies Weekly, "	-	-	-	24d.
Five Copies Weekly, "	-	-	-	54d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

Wholesale Agents—F. Pittman, 20, Paternoster Row, London, E. C. Heywood & Co., 335, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 90, Union Street, Glasgow.

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

### CONTENTS OF LAST No. OF "THE MEDIUM."

Man the Immortal—A Letter from J. M. Peebles—The Late David Varley—A Correction—A Few Words of Explanation—A Letter from Mrs. Everitt—The Spirit-Voice Discussed—Mrs. Emma Hardinge's Provincial Engagements—The Sunday Services—The Spirit Messenger—Spontaneous Phenomena—Extraordinary Transference of Lace from Place to Place by Spirit-Instrumentality—Remarkable Removal of a Hair-brush by Spirit Agency—Mrs. Hardinge's Lecture on Joan of Arc—An Interesting Seance—Physical Manifestations at Mr. Alsop's—An Unknown Tongue, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, MARCH 17, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.
- Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Malda Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
- SUNDAY, MARCH 19, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge, "Science and Religion." 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.
- HAGG'S LANE END. J. Crane, Trance-Medium. 9.30 a.m., and 6 p.m.
- MONDAY, MARCH 20, Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.
- TUESDAY, MARCH 21, "College of Mediums," at 15, Southampton Row, at 8 o'clock. Ticket for six weeks, 6s.
- Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Malda Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
- KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- WEDNESDAY, MARCH 22, Lawson's Rooms, 145, Gower Street. Mrs. Hardinge's Lecture on "Music as an Educator," at 8 p.m.
- Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- Mr. Cogman's Seance, 22, New Road, E., at 8.
- BOWLING, Spiritualists' Meeting Room, 8 p.m.
- HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.
- THURSDAY, MARCH 23, Seance at 15, Southampton Row, at 8; Messrs. Herne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.
- Lecture at F. Corporation Road, Clerkenwell, at 8 o'clock.
- BOWLING, Hall Lane, 7.30 p.m.
- Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

\* \* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 17, 1871.

### "A LITTLE NOT UNNEEDED ADVICE."

To the Editor of the Medium and Daybreak.

DEAR SIR,—Kindly spare me a corner in your journal, that I may administer a mild rebuke and a little not unneeded advice to yourself. And first a word or two as to why I think I have a right to do both, and why you should let me. I am not, in the ordinary acceptation of the term, a Spiritualist. I do not say that the phenomena alleged by Spiritualists to occur, do not take place; I simply say that I have not yet got sufficient evidence to convince me of their truth.

When my attention was first directed to Spiritualism, I did as I suppose most men have done, "treated it with the contempt which it deserved;" but by-and-by, when I began to see first one name and then another added to the list of believers, some of them my own intimate friends, and others those in whose powers of observation I had ample confidence, I could not avoid the conclusion that there was something really worth inquiring into. Under that impression I willingly formed one of a circle that has sat now for six months, at first once a week, but for some time twice a week, and generally for two hours each time. During that time we have seen much and heard a little that was difficult to explain, but, as I already said, not sufficient to be anything like satisfactory evidence. Now, it is as an inquirer that I claim to have

a word or two with you as a believer in and teacher of Spiritualism, and as an editor of one of its organs. You ought to do all that in you lies to help anxious inquirers, and avoid, as far as possible, extraneous and unnecessary matter that may be calculated to discourage or repel them; the latter you are not by any means careful to avoid, as an examination of a file of your paper will show; but what I specially find fault with is contained in the third paragraph of the second column of page 72 (March 3), a kind of veiling allusion to the doctrine of the Atonement as accepted by a large portion of the Christian Church. So far as I can learn Spiritualism from a pretty extensive examination of its current literature, there is no evidence of an antagonism between it and the doctrine, and it is as unwise as unnecessary to repel inquirers at the very threshold by such sneering statements. I believe the Bible to be a revelation from God to man, and I accept it as entirely as does the most rigid Presbyterian; and if I saw anything in Spiritualism antagonistic to the Bible, I should at once say that Spiritualism was an imposture, and labour with all my might to discover the imposture; but so far as I have been able to comprehend Spiritualism, it is not antagonistic to the Bible, but rather, if true, a help to the better understanding of some of its obscure passages. I feel more strongly tempted to enlarge on this subject by pointing out wherein I think both the Bible and Spiritualism may yet mutually benefit each other, but I fear I have already made this long enough for the waste-paper basket, and so shall conclude with a hope that you will take this in the spirit in which it is meant, and remain yours truly,

JOHN NICOL.

Edinburgh.

Our correspondent honestly confesses that he is a babe in Spiritualism,—in fact, cannot walk alone; but if his modesty had equalled his honesty, he would not have been so forward as to define what Spiritualism is and is not to a "teacher of Spiritualism." We think our correspondent cannot have been reading our late issues very attentively, or he would have observed that Spiritualism has a far wider grasp than the petty, insignificant question as to whether spirits can tip tables or not. We would specially call his attention to the utterances of Mrs. Hardinge, and notably to her oration of Sunday last, from which he cannot fail to observe that it is only on spiritual science, and from a spiritual source, that all thoughts on religious questions can be founded. If so (and Mr. Nicol had better study the evidences well before he contradicts the assumption), then Spiritualism in its largest sense is the only teacher as to what is true respecting "salvation," "atonement," "judgment," and all other questions which bear on man's hereafter. We rather admire the cool effrontery of our correspondent, who conveniently ignores all that has been stated and argued on these points, and in the face of reason and experience imposes his views and opinions upon Spiritualism as if he were the oracle of divine truth itself. But he is not even consistent with his own position. He implies that the Atonement and the Bible are matters outside of Spiritualism; and yet the first time he writes to a spiritual paper, he makes them the burden of his discourse. This is the general practice with all sectarian Spiritualists. They universally deprecate the introduction of religious opinion into the discussion of Spiritualism, and yet they never approach the question without giving all their views and beliefs in the most ample manner. Take all recent cases in which theological questions have been discussed in the MEDIUM, and it will be perceived that the Christians have introduced the matter each time. Our function has simply been to question the propriety or truthfulness of the statements made by them, which is the greatest insult you can offer to a sectarian. With them, to reason on religious matters is even a greater sin than to openly deny. They can decry the sceptic, but they cannot cope with the man of facts and of reason, and hence the universal vehemence with which the kindest services are received, when, during the process, the spear of truth touches the sensitive membrane which separates religious dogma from absurdity.

Mr. Nicol kindly informs us what his opinions and beliefs are; and it is amusing to notice that he expects us to be guided thereby. But he is only a "Presbyterian" and if the Papist, Episcopalian, Dissenter, and Unitarian in a similar manner obliged us, then we should be puzzled which of them to follow. We are also aware of the fact that the Christian population of the earth constitutes only a mere handful of its inhabitants; and would it not be polite to ask the Mohammedan what he thinks of the matter? also the Buddhist? and then our difficulty would be much greater as to whose opinion was right and whom we should follow. Perhaps, now that the Pope is in a shaky state, Mr. Nicol has an eye to his tiara; but we need scarcely remind him that a Spiritualist journal would not be a suitable organ for such a functionary. Now, we are not "sneering," neither were we in the case quoted by our correspondent. Let us be explicit. Spiritualism is a science: it means knowledge, and is founded on facts and guided by reason, intuition, and inspiration. Opinion and belief are ignorance, and imply that the person who resorts to them does not exactly know what he is talking about, and hence he has to lean upon authority to maintain his position, and must by all means avoid free thought and investigation. Now, the Spiritualist courts all these. He has nothing to hide from the light. By free inquiry he has sought to lose but everything to gain. To convince our Edinburgh friend that spirits can communicate, he would have us to put an extinguisher upon the greatest problems of human life. This would be too great a price for a very small advantage. Spiritualism is the better for having enemies, and we are glad to think that we have an opportunity of making one of Mr. Nicol, at least till he is able to appreciate what Spiritualism is. People with "opinions" and "beliefs" are the stumbling-block of Spiritualism. Introduce such elements, and immediate discord is the result; keep clear of them, and there is peace, progress, and harmony.



## MR. RIPPON, THE MUSICAL MEDIUM AND SPIRIT ARTIST.

We were very pleased to receive a visit from this good man and excellent medium one day this week. Since we last recorded his movements he has been on an expedition to Algeria, from which he returned last summer, much improved in health. Our readers will be glad to know that he has consented to be present at 15, Southampton Row, on Thursday, March 23, for the purpose of giving a musical seance and exhibiting some of his late paintings under spirit-influence. He intimated that this artistic faculty had been imparted to him by Mrs. Watts, *née* Miss Howitt, and it has been gradually developing, till now Mr. Rippon is commissioned to execute works for Royalty.

A first-class instrument will be specially procured for Mr. Rippon's use on Thursday next, and to defray the expenses, it is proposed that 2s. 6d. be charged for admission. The seance will commence at half-past two o'clock. An early application for places is recommended, as only a limited number can be accommodated, and there will no doubt be a great desire on the part of many to be present. Mr. Rippon may also favour the company with some of his remarkable mediumistic experiences in other respects. From what little we know of these, we should be delighted to see Mr. Rippon on the public platform. His musical performances are of the most wonderful and refined character, and are performed quite automatically.

## MRS. HARDINGE IN THE PROVINCES.

There is a strong desire in many parts of the country for Mrs. Hardinge to visit them at once, and give a course of orations in each town. That lady stated in last MEDIUM that she would take a tour in the month of May, and since then the following list of applications has been received. We begin with the towns nearest to London:—Northampton, two orations; Birmingham, two; Wolverhampton, two; Nottingham, three; Liverpool, three; Manchester, six; Bradford, four; Huddersfield, two; Middlesboro', two; Bishop Auckland, two; Newcastle-on-Tyne, two. Halifax, Keighley, West Hartlepool, and other places are arranging amongst the friends as to what can be done. The greatest enthusiasm prevails everywhere, and so harmonious and determined are the committees that the efforts are certain to be crowned with success. Mrs. Hardinge cannot yet give dates, but she will be able to give committees at least one month's notice in advance. The plan usually adopted is for the friends of Spiritualism to guarantee the necessary amount to cover all expenses, which is easily done in sums of 10s. or 20s. each. The spirit and promptness with which this matter is taken up is good evidence that Spiritualism is not in such a disorganised state as some would suppose.

## A SEANCE WITH MRS. EVERITT.

We understand that some very interesting manifestations took place at Mrs. Everitt's on Thursday evening, the 9th inst. Almost immediately after the extinction of the lights, the most delightful perfumes were diffused through the room, sometimes of one kind and then of another, accompanied by cooling breezes that swept over the hands and faces of the company. Then a piece of direct writing was obtained, consisting of an address from the late Rev. Mr. Clowes, which was executed in six seconds, although it covered a page of note-paper, the writing being very minute and carefully executed. Of course, as coming from such a source, its tendency was decidedly Swedenborgian. After this John Watt conversed freely with nearly every one in the room; sometimes addressing special persons by their surnames. In addition to which, spirit-lights of various colours were distinctly perceptible several times during the evening. Among the company present we noticed Mr. Hockley, Mr. W. White, and Mr. J. W. Jackson, all of whom seemed much gratified, both by the phenomena and the general tone which had pervaded the circle.

## MR. JACKSON ON THE WAR.

ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.—March 6th. (Dr. R. S. Charnock, vice-president, in the chair.) The following new members were elected:—Messrs. C. P. L. Naidoo Garroo, Henry Cook, Joseph Sharpe, LL.D., Danby P. Fry, Charles Edward Moore, Jesse Tagg; and W. S. W. Vaux, F.R.S., an honorary member.

Colonel Lane Fox exhibited a flint implement from Honduras.

Mr. Edward Blyth exhibited some cloth from West Africa.

Mr. Josiah D. Harris read a letter from his son on some remains found in the Macabi Islands, Peru.

Mr. J. W. Jackson read a paper "On the Racial Aspects of the Franco-Prussian War." After some remarks on the Aryan and Semitic divisions of the so-called Caucasian race, the former being defined as the flower of a Turanian, and the latter of a Negroid root, the author said that in the present imperfect state of our knowledge it was impossible to decide whether Europe or Asia should be regarded as the primal and appropriate habitat of the Aryan, although he inclined to the former hypothesis. Neither could we yet assign the date when, and the place where, the various sub-divisions of this great race originated, and so must be contented with the fact of finding Slavons, Iberians, Teutons, and Celts on their existing areas of occupation, where, like the flora and fauna that accompany them, they must be regarded as Telluric organs. From a rapid survey of the earlier periods of European history, it was shown that the Celtic area of Gaul and Britain must have

been ethnically effete at the time of the Roman conquest, which civilised but did not physically regenerate the Provincials. This was effected at the Gothic conquest of the Empire, when the Gauls received a slight and imperfect, and the Britons an effectual, baptism of Teutonic bone and muscle. The result of this diversity of fortune is seen in the fact that France, which retained more of the refinement, and with this more of the corruption, of classic culture than Britain, preceded the latter in the attainment of civilisation, and now, after some centuries of quasi-imperial leadership in literature, science, manners, and taste, is once again sinking into national weakness as an inevitable result of racial exhaustion. Hence it is that she no longer produces master-minds in any department, not even in war. Where are the successors of Cuvier and La Place, of Corneille, Racine, and Voltaire? This ethnic collapse of France, however, does not necessarily imply a subsidence of the entire Celtic area of Western Europe, as Britain is still at her maximum of racial vigour, and, like Rome after the decadence of Greece, will probably inherit that portion of the mission of imperial leadership forfeited by her effete sister and former rival. The Germans cannot do this, having so recently attained to unification, and being consequently devoid of any great capital like London, which may serve as the future metropolis of civilisation. Their mental constitution is, moreover, not adequately synthetic for the mission of imperial centrality, which must accordingly devolve on England, the geographical terminus of the great north-western march of empire from the Euphrates to the Thames. Discussion having ensued, on the motion of Mr. Joseph Kaines, seconded by Capt. Pim, it was adjourned till the 20th instant. —*Nature*.

## MUSIC AS AN EDUCATOR.

The last lecture of Mrs. Hardinge's course on Wednesday evenings bears the above title, and will take place on Wednesday evening at Lawson's Rooms, Gower Street. Mrs. Hardinge will herself accompany on the pianoforte the vocalists who will illustrate the subject by singing the songs of various nations and other characteristic compositions. It will be an entertainment of a very novel and agreeable kind, and suitably terminate a very pleasing and successful course of lectures.

On Sunday evening Mrs. Hardinge's subject at the Cleveland Assembly Rooms will be a continuation of the admirable oration which formed the staple of last Sunday's service.

On Wednesday evening Mrs. Hardinge delivered a most interesting lecture on the "Rank and File of Society." Mr. Shorter in the chair. We will give a review of it next week.

## A SELECT SEANCE.

The seances on Monday evening at 15, Southampton Row, have become so crowded that, to meet the wishes of more accurate investigators, Mr. Herne, assisted by Mr. Williams, has resolved on holding a select seance at 15, Southampton Row, on Thursday evenings, at 8 o'clock. Admission, 2s. 6d. each.

THE COLLEGE OF MEDIUMS concluded the Second Session on Tuesday night. The meeting next week will be an open one, to which all are invited who are interested in development. Those who are desirous of joining a developing circle should come forward and avail themselves of the opportunity. Some of the sitters have been considerably influenced.

## PROFESSOR HUXLEY NOT A SPIRITUALIST.

Some impertinent person is said to have written a letter to Professor Huxley, asking him if he was "a believer in the new Yankee religion of Spiritualism," and he is said to have communicated the following reply:—

"You are at liberty to say—and I hope you will say whenever the opportunity presents itself—that the statement that I approved the doctrines of Spiritualism (by which I presume the rapping and table-turning business is meant) is utterly false and without foundation, and no one knows this better than the so-called Spiritualists themselves."

The paper in which this story is published heads the paragraph, "Professor Huxley and the Spiritualists," which is evidently a mistake, seeing that the Spiritualists have taken no action in the matter, neither having affirmed that Professor Huxley was a Spiritualist nor that they were at all anxious about his views on the subject. It seems that the petty opponents of Spiritualism are very eager to know whether Mr. This or Professor That is ignorant of Spiritualism or acquainted with its facts. It cannot be any disgrace either to Spiritualism or Spiritualists that Professor Huxley has the honesty to confess himself ignorant of it, or so far deceived by his ignorance that he characterises its facts as "doctrines." We do not see the least necessity for Professor Huxley being considered an authority on this subject any more than other professional gentlemen should be considered infallible exponents of the protoplasmic theory. The facts of Spiritualism would not be any more reliable though endorsed by Professor Huxley. Nor does his confession of ignorance of the whole matter cast the least doubt on the actuality of the great psychological discoveries of recent years, at present recognised by the term Spiritualism. If authority were any evidence of the truth of Spiritualism, it can scarcely be aided in this respect by the adhesion of the modern professor of bones and muscles, as much greater minds have already thoroughly identified themselves with Spiritualism; and while their outspoken honesty and intellectual penetration are an honour to themselves, they at the same time grace the rapidly-rising movement called Spiritualism, and will yet be recognised as the brightest ornaments of their race and age.

NORTHWARD TO BABYLON (London: C. Tucker) is a poetical composition, the purport of which is entirely beyond our comprehension.



## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the *Messenger*; J. J. Morse, Trans-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 design is, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

March 10.

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

Q. Do you know of any sphere in which spirits reside who have been incarcerated on other earths?—A. Each and every planet that has human inhabitants hath its spirit-zones, to which those who have passed through the process of death.

Q. Could the spirit give us any gauge by which to determine the reliability of low and undeveloped spirits?—A. By practically investigating the statements made.

Q. Is there a possibility of the physical manifestations becoming dangerous to life or limb?—A. Only in cases where the phenomena are produced by a vindictive or malevolent spirit, as motives guide our actions in both worlds.

Q. Is not the physical form the direct result of the spirit which inhabits it?—A. The form which the atoms comprising the human body assume is the result of certain mathematical principles inherent in these atoms. The spirit or self-conscious principle which inhabits that body is thus surrounded by the only means whereby it can express itself externally.

Q. Swedenborg has a theory that the exterior memory retains material things, while the interior memory retains ideas?—A. This is absolutely true.

Q. Do the Chinese form a distinct society in the spirit-sphere?—A. National peculiarities are manifested some considerable time after disembodiment. Nations are befamiliars on a larger scale. Association is a family principle, and the association of a nation lasts until its various members have outgrown its national idiosyncrasy.

Q. Did Swedenborg, after being introduced into the spiritual sphere, return to the human and the temporal prior to writing out his recollections, and, consequently, are his revelations, as we have them, tinted and modified by his external surroundings?—A. The writings of Swedenborg came from the plane of the external memory. Introspection and inspiration depend for their perfectness upon the adaptability of the organic formations, and these are modified by education and position. Hence it would be idle to suppose that the revelations of any seer were absolutely true.

Q. What is the philosophy of the human spirit leaving the body in sleep or otherwise?—A. A quickening of the spiritual perceptions, dependent upon the developments of the spirit-body of the individual.

Q. Should we be justified in deifying creation as the dream-thought of God?—A. Metaphysically considered, yes.

## THE "STROLLING PLAYER"

entertained the company with some very suggestive thoughts on the matter of diet. On being questioned as to the nature of truth, he replied: "Truth is the philosophers' stone that comes out of the heterogeneous mass of things thrown into the crucible of experience." He afterwards referred to the splendid oration given by Mrs. Emma Hastings, on the previous Wednesday, on "Joan of Arc," and in speaking of the future welfare of Germany, he made the following remarks, that it was one thing to be selected as the sword of retribution, but was to the nation or individual that exerted an undue pressure upon that sword.

It may perhaps be mentioned that on this as on the former occasion, Mr. Jackson sat as chairman.

## ANOTHER SPIRIT IDENTIFIED.

In Number 57 of the *Messenger* appeared a report of Mr. Morse's seance of December 9, 1870, at which a spirit communicated giving the name of "Rev. Walter Edward Birch, aged 71, lived at Westow Villas, Upper Norwood." No one present knew anything of this name, but in a few weeks a letter was received from a lady in the country asking if we could again get into communion with Mr. Birch, and asking if we knew him. We replied that we were not aware that such a man had ever lived, further than that his spirit communicated the statements made in the *Messenger*. At the same time we also begged the lady to acquaint us with what information she could, either in corroboration or in opposition to the report given in the *Messenger*. The lady thus replied: "I am not a Spiritualist, and never attended a seance in my life [giving some objections]. But it is very strange: first, that the Rev. Mr. Birch, with whom I was acquainted, should come unlooked for; and that he should announce that he was 'well.' What a strange expression for a spiritual being; I do not see how they can be in or out of health. It would interest me very much to hear if he wishes any further communication. He resided, as he said, at Westow Villas, Upper Norwood; and it is quite true that he died in August of last year, for I called to inquire after him, as he had been seriously ill, and the servant said, 'He died yesterday, ma'am.' I forgot the exact date; but, perhaps, the 25th of August."

We cordially thank this kind lady for her testimony. The amount of evidence of a similar kind which has come through Mr. Morse's mediumship presents a series of facts which incontrovertibly shows that intelligence respecting the unknown and the departed may be conveyed through a person in a state of physical unconsciousness. Will the opponents of spiritual communion account for these phenomena?

## A SEANCE AT MR. ALLOPS.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Last Thursday evening a circle met at Mr. C. P. B. Allops's, 13, Lambeth Conduit Street, consisting of his own family, Mr. Horne and Mr. Williams as mediums, and several visitors, most of whom had not previously enjoyed the opportunity of spending an evening at Mr. Allops's. The seance commenced at seven o'clock, and, with the exception of half an hour for refreshment, continued till nearly eleven; and during the whole time there was an unbroken succession of most varied and interesting manifestations.

Immediately on the light being extinguished, after all had taken their seats at the table, the piano was played; the company were greeted by the tubes being carried round and tapping their heads or shoulders. Voices spoke in response to the questions, prayer, and addressed several individuals. A large quantity of liquid was poured over the table and the company. Bright lights, followed by sounds of luminous smoke or vapour, were most moving about overhead. Oranges were brought on to the table from another part of the room (stomachs, we were told). Castanets, heavy bells, and a philosophical lantern were also brought on to the table. A harmonium and an accordion played above our heads, seeming to sail all round the room, often in unison with the piano and harmonium. Several voices were constantly speaking through the tubes, principally that of "John King." At one point of the evening, after "John King" had requested Mr. Allops to ascertain that the door was not shut but fastened, a slight noise was heard, and on a light being struck, Mr. Horne was seen seated in his chair at the table. On the light being extinguished, he, still sitting in his chair, was carried up to the ceiling. His hat were, during the seance, gently placed in the hands of Mr. Clark, one of the strongest persons, and, as he felt them go up as high as he could reach, he was able positively to testify to the fact of Mr. Horne's rising to a considerable height above the table.

A sheet of paper was placed on the table, which was examined and initiated by the strongest present during one of the light intervals. Very shortly after darkness commenced it was thrown into the hands of Mr. Clark, who was told to keep it. Afterwards it was found that the paper was written "God bless you all—Jack King," and on the other side of it part of the name of a sister of one of the visitors who had recently entered the spirit-world.

Voices were constantly audible talking in singings; and after two or three of the company had offered each a short prayer, the voice of "John King" was heard over our heads in a few solemn sentences, asking for a blessing on those present and that the petitions made might be granted to which no less than three or four "voices" responded "Amen" in varied modulations of tone.

But, if possible, more conclusive than any of these manifestations were the numerous mental requests made by the visitors, which were at once responded to. Mr. Allops asked "if our spirit-friends would take and interchange the rings from the fingers of the company." The answer was "Yes." Mr. Clark asked for his ring to be taken away. The other asked tentatively that Mr. Clark's ring might be placed on one of his fingers. A ring came and was placed on his left thumb. When light was produced, that ring was owned by Mr. Clark. Mr. Allops and Mr. Clark's rings were interchanged, they sitting at the extreme ends of the table. An orange was placed in Mr. Clark's hand. He held it up and tentatively asked for it to be taken out and replaced again, which was done. The host, before mentioned, was carried across the table twice, easily in obedience to the mental requests of the visitors. Towards the close of the seance, Mr. Clark, in whose mind a variety of anything still remained, held the accordion high over his head, away from the table, and tentatively asked "John King" to take it from him. "John" replied, "Would it convince you?" Mr. Clark said, "I think it would." "John" said, "I will try." After two or three efforts the instrument was gently but firmly taken from Mr. Clark's hand, upwards.

It is important to remark that there was no "fumbling" or "groping" in anything that was done. All the mechanical movements were made with gentleness, but with great firmness and precision. The essential point to be taken hold of, is that these things seem to prove that an intelligent power was at work, that this power was independent of the minds of any of the company, and was able to read their thoughts, and that darkness presented no obstacle to that intelligent power carrying out its designs.

All the company were touched and crossed many times by fingers and hands. The hands felt soft like human flesh, moist and perfectly shaped, and either melted away with contact or were gently withdrawn upwards. The piano and harmonium were moved from their places, and a number of minor phenomena occurred, a description of which would occupy too much space.

To several of the party it was a most wonderful evening, and they felt greatly indebted to Mr. and Mrs. Allops and to Messrs. Horne and Williams. As to any imposture or trickery, or even self-delusion, the idea is simply absurd, and must be felt to be so by all who were present who brought any ordinary powers of mind to reflect on the circumstances and events of the evening or a while.

The writer of these notes and two of his friends whose names have been mentioned above, have much pleasure in subscribing their names as a testimony to facts which they witnessed, and to the truthfulness of the account.

EDWARD T. BERRY, Fitchworth.  
JOSEPH CLARK, Dorking.  
W. W. CLARK, Dorking.

March 11, 1871.

[During our recent tour in Lancashire and Yorkshire we have been repeatedly asked as to the authenticity of the various accounts of phenomena that appear in our columns. We have not been present at any of these seances, and hence we cannot testify as to what takes place. On the present occasion we feel as certain of the truthfulness of all that is stated as if we had been present. If this report be true, then by analogy all the other accounts of phenomena given are possible, and therefore credible. These experiments are instructive as exhibiting the power of spirit over matter.]

## "SPIRIT-TEACHING," AND THE CORRESPONDENCE THEREON.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Will you kindly allow me space in the *Messenger* to express a few remarks on the above subject, and the correspondence it has called forth? When I read the article signed "E. J. T.," in the *Messenger* of February 17th, I must frankly own to being almost provoked into a reply somewhat after the manner and in the spirit of your kind correspondent "Ozoniensis." As I could not help feeling that the statements made by "E. J. T." were not only in bad taste, but were altogether without claim to the high ground assumed. My dislike to give offence to anyone alone prevented me, but when, in the next week's issue, I read



the letter from "Oxonensis," I at once replied to it, thanking him for his well-timed, sensible, and courteously-expressed article, and adding, that I thought a few such papers could not fail to be useful, not only to Spiritualists themselves, but they would also do much towards placing the subject on a more solid or philosophical basis, as well as present it in a more true and attractive form to the intelligent non-Spiritualist. I understand, however, that my letter never reached you, and seeing by yesterday's issue that the subject was—much to my surprise—still under discussion, I was again tempted to say a few words.

I do feel distressed and disappointed that anything like misunderstanding should come out of so kind an effort to keep us from running into error—as error it undoubtedly would be if spirit-communications were made subversive in any way to prove, or even strengthen, any special religious faith or creed. For, unless I am sadly mistaken, Spiritualism proper is not meant or intended to interfere with the private religious opinions of anyone, so long as the life—the daily life—is in harmony with these opinions. Why, then, does "F. J. T." commit so grave a mistake before the world as to apply the term "Christian Spiritualism," in contradistinction to the Spiritualism of those holding some other of the many phases of religious faith? He must surely know that many very worthy, nay, even good persons hold different views from him, and have as much right to be called Christians. But why argue longer over such trifles? Is not truth a sufficiently bright standard for all of us to rally round? I speak as a Spiritualist. The wise plan, methinks, would be for all the more thoughtful and intelligent Spiritualists to strive after truth for its own priceless worth, rather than to endeavour to get messages from the spirit-world that will fit in, if I may so speak, with some cherished theological belief of their own. Were this to be the sole aim and object of those composing the private or home circle, much more interesting, instructive, and reliable information would be the result, and soon we should see a higher and holier purpose gradually take the place of the mere feverish excitement attending the subject in its present state of development; besides, we have, I think, no authority whatever to use the term "high" to any spirit unless the communication is of a high order, of general interest, and for the good of the human race. And even then it is doubtful. Kind and loving spirits they may be called—as most of them are—but to call any one spirit "high," simply because he says this or that which agrees with our own very limited views of truth, is altogether going beyond our prerogative, and only hurts the cause we wish to uphold. Therefore, I would humbly suggest that we take the hint of our unknown friend "Oxonensis" and profit by it, for it does need "high culture and a liberal education" to keep the human race from running into the error of extremes—I do not mean mere book learning, but that of the more subtle art, self-culture and observation. I regret that our friend Mrs. Everitt has seen it necessary to express herself as she has done. The withholding of one's real name is of no consequence where no charge is brought, only a statement of plain facts bearing on the question under review, and the spirit in which it was done disarmed it of all antagonism or personality of any kind, and least of all with Mrs. Everitt. I may merely mention, in conclusion, that I have been deeply interested in this grand subject of spirit-communication for over four years, and have had indisputable evidence that disembodied spirits can and do commune with those in the body—a truth in itself so grand, so full of beauty and rich gems of thought, calculated to throw light and meaning upon much that has hitherto been dark and obscure, that it surprises me when I see more attempted to be drawn from a spirit-communication than is altogether legitimate. My own experience all goes to prove the necessity there is for the greatest amount of passivity in those composing a circle, rather than the too frequent introduction of irrelevant matter. Questions should never be asked merely from curiosity, but for the purpose of eliciting general truths, and regardless whether the answers be agreeable to preconceived opinions or otherwise. It then becomes the privilege and the right for each one to reason upon the answers ere they receive or reject them.

Hoping that I have not trespassed too much on your valuable space, I am, with every sincere wish for your success in the cause you have so much at heart, yours, &c., E. D.

19, Lonsington Road Villas, Westbourne Park, W.

#### SPIRIT-TEACHINGS AT MANCHESTER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The time is at hand when the inquiry, "Who will show us any good?" is capable of being answered in such a way and manner that need not keep the questioner long in doubt. If any down-trodden and priest-ridden brother will become acquainted with the phenomena of Spiritualism, he need not be long in the dark; and if he has any brains and a desire to seek truth for the love of it, Spiritualism may be to such an one what the Urim and Thummim was to the ancient Israelites—a safe oracle to guide him through this life to one more pure and holy. Every father of a family may and ought to be the only high priest of that family. When a man can call around him the members of his household to have sweet and hallowed converse with those who have gone before, then heaven will be conjoined to earth, and the true nature of death will be understood and not dreaded, because death will then be found the gate of life to all who have lived a life of use and order, no matter what their creed may have been.

If Spiritualism teaches anything in particular, it is, that as a man sows so shall he reap; not to depend alone upon what Jesus Christ has done, but on a life in accordance with the principles laid down by the Great Master.

The truth must be told, that a life spent in doing the work of a devil cannot be undone in a few moments by believing in the work of another. No, no; it is "cross-bearing," no matter how contrary to the feelings and desires of the flesh, that will entitle a man to a heavenly crown. To do justice, love mercy, and walk humbly with God, are the only true qualifications for heaven. The gospel of Spiritualism is essentially one of peace and good will to all men—a pulling down of the strongholds of error and bigotry, and holding up the great truth that God is not partial and changeable, but that he loves all men alike; that man by his own evil and selfish desires shuts himself out from God and all that is pure and holy.

Such, Sir, are some of the teachings of our spirit-friends who, Sunday after Sunday, come to address us at the Temperance Hall, Grosvenor

Street, Manchester; and to all whose minds are not closed up by false teaching and prejudices, these discourses are spirit and life, and if they could be reported in your valuable MEDIUM from time to time, it would do much to advance this glorious cause by inducing men to think for themselves, and inquire, "Are these things so?" R. F.

"HUMAN NATURE" FOR MARCH.—We can heartily recommend every reader of the MEDIUM to secure a perusal of this sterling magazine, which, for advanced thought, is celebrated all over the world. The current number is one of the best we have seen. The leading article is by Mrs. Hardinge, on "Hudson Tuttle, the Phenomenal Spiritualist," who is certainly one of the most extraordinary instances of mediumship which the modern movement has produced. Mr. Jackson contributes a scientific paper on "Creation," in continuation of a series which has been running for some time. The present article is the first of a course on "Grade of Function," and is both instructive and interesting, as all Mr. Jackson's writings are. The same author contributes the exposition of a "Myth of Antiquity," and very appropriately "Mars" has been selected for elucidation. The thoughtful reader will there find the true philosophy of war. Miss Blackwell writes a most interesting article on the "Testimony of the Ages" respecting philosophical views which existed long ago and are being discussed in the present day. "Spiritualism in the United States," by Hudson Tuttle, is not only a vivid portraiture of the progress of Spiritualism, but of American society in some of its aspects. Mary F. Davis writes pleasingly on "The Children's Progressive Lyceum." Our readers will understand that her companion, A. J. Davis, is the founder of that beautiful form of teaching, "Progressive Views on Vaccination" discusses a subject very popular at the present time. Of "Psychological Phenomena" there are some striking examples—"The 'Spirit out of the Body,'" "A Remarkable Vision and its Fulfillment," "A Derbyshire Ghost Story," "Another Ghost Story," "A Psychometric Delineation of Mrs. Hardinge," through the mediumship of Mr. Morse, is a very striking portraiture of the spiritual status of that highly talented lady. "My Advent" is an account of the entrance into spirit-life of E. N. Denny, author of the "Alpha," a new edition of which has just been issued. This paper is through the mediumship of Mr. Morse, and is one of the most beautiful pictures of spirit-life that our literature contains. Mr. Jackson's speech at his reception in London, and a report of Mrs. Hardinge's lecture on "Mesmer," with some minor matters, conclude what every reader must call an excellent number.

WALSLEY.—Mr. Blinckhorn informs us that a circle has been formed, at which a gentleman has been rapidly developed as a medium. In three sittings he was able to discern the spirits and give answers to questions whether in the trance or not. The circle is at present only in a state of development, yet the proceedings are of such a delightful nature that all feel it is good to be present, and long for the next time of meeting.

THE KILBURN ASSOCIATION FOR INVESTIGATING THE TRUTHFULNESS OF SPIRITUALISM will have a soiree at the Carlton Hall, Carlton Road, Kilburn, next Monday evening, when the first quarterly meeting will be held and the report read. Tea will be served at 6.30, and all earnest Spiritualists are cordially invited. Tickets, 1s. each, to members and non-members, may be had of the Secretary, 5, Cambridge Road, The Junction, Kilburn, and early application is kindly requested.—A. C. SWINTON, Honorary Secretary.

WE HAVE RECEIVED a note to attend a meeting this evening at 256, High Holborn, "to concert the best means of doing honour to the memory of Robert Owen, the world's philanthropist." He was born at Newtown, May 14, 1771. We hope some suitable demonstration will be the result.

#### THE SPIRITUALISTS' BUSINESS DIRECTORY.

[Spiritualists should patronise their brethren. As a rule they will be better served, and help those who are devoting their means to the advancement of humanity. Businesses will be registered here on application to the Publisher.]

BOOKSELLER.—J. BURNS, 15, Southampton Row, London, W.C., supplies all Books, War Maps, &c., post free, if upwards of 1s. in price.

COAL MERCHANT.—MR. W. PERCY, 35, Easton Road, London, N.W. Orders respectfully solicited.

G. A. WILSON, 9, Baker Street, West Derby Road, Liverpool.

GOODS AT WHOLESALE PRICES.—UNION OF CAPITAL AND LABOUR. "Associations that do not Divide Profits with Labour are not considered Co-operative."—Per Resolution of London Congress, May, 1869.

Co-operative Warehouse of the International Co-operative Agency, 337, Strand, W.C. (First Floor, nearly opposite Somerset House), for the sale of Goods at Manufacturers' Wholesale Prices—manufactured at Co-operative Mills and Workshops, such as Paisley and Woollen Shirts of all descriptions, Winceys, Tweeds, Flannel Shirts and Shirts, Woollen Cloths of all kinds, Flannels, Hosiery, Linens, Blankets, Boots and Shoes, &c. The Goods are guaranteed to be genuine both in Material and Workmanship, and are sold at the Manufacturers' Lowest Market Prices.

ROBERT STEPHENS, Manager.

PRINTERS.—H. NISBET, 164, Tringate, Glasgow. Estimates given.

J. BURNS, 15, Southampton Row, London, W.C. Jobs done. Estimates given.

STATIONER.—J. BURNS, 15, Southampton Row, London, keeps a useful and economical assortment of Paper, Envelopes, Waverley Pens, Violet and other Inks, &c. Country consumers will find it to their advantage to send for wholesale parcels.

HERMINGHAM.—A. FRANKLIN, 58, Suffolk Street.

BRADFORD.—H. SMITH, 12, Garnett Street, Leeds Road.

BRISTOL.—GEORGE TOMMY, 7, Unity Street.

EDINBURGH.—J. MENZIES, 2, Hanover Street.

GLASGOW.—J. McGRATH, 80, Union Street.

HULL.—H. FORD, Pelton Lane.

HALIFAX.—J. COWLEY, Printer and Stationer, 24, Kirkgate.

KEIGHLEY.—J. TILLOTSON, Mary Street, Greengate.

KINGSTON-ON-THAMES.—Brydon, Bookseller, Applemarket.

LIVERPOOL.—Mrs. LEIGHTON, 30, West Derby Road.

LOUGHBOROUGH.—J. BENT, 50, Pinfold Gate.

MANCHESTER.—JOHN HEYWOOD, 143, Deansgate.

NEWCASTLE-ON-TYNE.—E. J. BLAKE, Grainger Street.

NOTTINGHAM.—J. HILLARY, 63, Grafton Street.

NOTTINGHAM.—J. HITCHCOCK, 64, Maple Street.

ROXBURY BRIDGE.—JOHN LONGSTON, Wharf Street.

STOKE-ON-TRENT.—T. COBBAN, Brassfoundry, South Street, Mount Pleasant.

WEST HARTLEPOOL.—W. NEWTON, Printer, &c., Lynn Street.



## WORKS BY J. W. JACKSON, F.A.S.L.

## Ethnology and Phrenology as an Aid to the Historian.

324 pp., cloth, 4s.

This most agreeably written work describes in a lucid manner the races of men of ancient and modern times.

## Extatics of Genius.

Price 1s. 6d.

INTRODUCTORY REMARKS.—1. Pythagoras. 2. Socrates. 3. Josephus. 4. Apollonius Tyaneus. 5. Mahomet. 6. Joan of Arc. 7. Ignatius Loyola. 8. George Fox. 9. Sir Isaac Newton. 10. Swedenborg. 11. Mrs. Buchan. 12. Joseph Smith. 13. Schamyl. Conclusion.

This wonderful book illustrates the existence of the Inspirational or Mediumistic faculty in the noted personages named above.

## Mesmerism in Connection with Popular Superstitions.

Price 1s.

INTRODUCTION.—Charms, Amulets, Crystalline Divinations, and Magic Mirrors. Seerdom and Oracles. Witchcraft, Exorcism, Magic, and Enchantment. Dreams. Second Sight and Presentiments. Village stories of Ghosts and Fairies. Verified Apparitions. Death Omens. Rustic Sorcery. Miracles of the Papal Church—Saintly Cures. Fasting and Vision. Stigmata and Crown of Glory. Ritual of the Papal Church—Holy Water, Incense, and Litanies.

## The Seer of Sinai, and other Poems.

Price 1s.

Egypt, or Slavery. Exodus, or Liberty. Sinai, or Law. Pisgah, or Futurity.

"The author is both a scholar and a poet of no mean order."—*Catholic Cabinet*.

## The Peoples of Europe and the War in the East.

Price 1s.

This work bore the same relation to the Crimean War as the paper just prepared by Mr. Jackson for the Anthropological Society bears to the present European War.

Mr. Jackson has contributed a series of able papers on "Human Nature," running through four volumes, 7s. 6d. each.

London: J. BURNS, 15, Southampton Row, W.C.

## Concluding Lecture,

BY

MRS. EMMA HARDINGE,

IN

LAWSON'S ROOMS, 145, GOWER STREET.

WEDNESDAY, MARCH 22, 1871,

MUSIC AS AN EDUCATOR (by request).

(With Vocal and Instrumental Illustrations.)

Chairman: J. BAXTER LANGLEY, Esq., LL.D., &amp;c.

The chair to be taken at 8 o'clock precisely.  
Doors open at 7.30.

Reserved Seats, 1s. Second Seats, 6d. Back Seats, 3d.

Inquirers into the Philosophy and Phenomena of Spiritualism should procure admission to

Mr. MORSE'S SEANCES,

At 15, SOUTHAMPTON ROW, HOLBORN, LONDON,  
On Friday Evenings, at Eight O'clock.

MESSRS. HERNE AND WILLIAMS,  
SPIRIT-MEDIUMS.

Begin to inform investigators that they are at home daily to give private seances from 10 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residences of investigators. Address, 61, Lamb's Conduit Street, Foundling, W.C.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 74, Navarino Road, Dalston, E. Seances are held every Thursday Evening, at Eight; and a Library is in course of formation for use of members. Prospectus and Rules on application to the Secretary. Subscription, 1s. per month, in advance. THOS. ELYTON, Sec., &c.

The Hymn Book used at the Sunday Services, Cleveland Hall, London, is

## THE SPIRITUAL LYRE;

A Collection of Songs for the use of Spiritualists. In Paper Wrapper, price 6d.; Neat Cloth, price 1s. Published by J. BURNS, 15, Southampton Row, W.C.

ANTI-VACCINATOR. Pitman, and J. Burns. 1d. Weekly. Parliamentary Evidence on Vaccination, of great importance.

A MIDDLE-AGED PERSON WANTS AN ENGAGEMENT to Attend on an Invalid Lady or Gentleman, or in any capacity where she could be useful.—Address, M. H., 15, Southampton Row, W.C.

CLAIRVOYANCE.—MADAME DE BADDELEY, the celebrated Clairvoyante, at home for consultation from 2 till 7, daily. Communication by letter, upon stating age, &c. Morning consultations by appointment. Address—4, EXETER VILLAS, KENSINGTON OVAL, LONDON, S.E.

## MYLES McSWEENEY,

BOOKSELLER,

LATE OF ROCHESTER ROW, WESTMINSTER.

Begin to inform the readers of the MEDIUM that he has on sale the following scarce works on the religion commonly called the Mythology of the Ancients, by a perusal of which it may be seen that the so-called Jewish and Christian Theology is only a plagiarism on the former. These works can be obtained on application to Mr. Burns, Southampton Row.

1. The Mythology and Fables of the Ancients Explained from History. By the Abbe Ranier. 4 vols. 18s.
2. Maurics's Indian Antiquities. 6 vols. Containing some curious and extensive descriptions of the philosophy and religion of the Brahmins, Worshipers of the Lingam and Yoni, &c. (Unam.) 17s. 6d.
3. Mallet's Northern Antiquities, containing a translation of the Edda or sacred book of the Teutonic Fathers of the English. 2 vols. 18s.
4. Alexander Ross's Mytalogues, or Muses' Interpreter, explaining the historical mysteries and mystical histories of the ancient Greek and Latin poets. London, 1675. Price 5s.
5. Joannis Seldeni, I.C. de Dis Syris Santagma II. London, 1517. 16s. This is a very scarce book. 5s.
6. De Pan on the Egyptians and Chinese. 2 vols. 6s.
7. Savary's Letters on Egypt, containing an elaborate account of the Egyptian Gods, their meaning and signification according to the ancients. 2 vols. 7s. 6d.
8. Dr. Inman's Ancient Faiths embodied in Ancient Names. 2 vols. This work contains more matter relating to the worship of the Phallus than any other that has yet appeared in the literary world. Privately printed for the author, containing nearly 2000 pages. 2s. Quite new.
9. Took's Pantheon, or a History of the Heathen Gods and Goddesses. 5s.
10. Cicero on the Gods. 3s. 6d.
11. Abridgment of the Works of the very learned John Hutchinsam. A most learned and curious production. 5s.
12. Wilson's Lost Solar System of the Ancients Discovered. (New.) 1s. Published at 30s.
13. Toland's Works, containing the History of the Druids. This is a most learned work, and all who are desirous of knowing anything of our Celtic fathers should read it. 2 vols. 10s.
14. Blackwell's Letters concerning the Mythology of the Ancients. A very excellent book. 5s.
15. The History of the Gods is the History of the Universe. By Jacob Bryant.

## CHOCOLATINE

Is recommended as a beverage for Spiritualists, being free from that injurious action on the nervous system caused by tea and coffee, in which account Mediums are often forbidden to use them. It is pure and perfectly soluble, and there is said to be sufficient in a sixpenny packet to make twenty-five cups of cocoa. It has received most favorable notices from the Medical Press, and *Scientific Opinion* says—"This Chocolatine is vastly more suitable for patients suffering from gastric irritation than either tea or coffee."

This agreeable preparation may be obtained at the Progressive Library, 15, Southampton Row, W.C. Agents wanted in all country towns.

## TREATMENT OF DISEASE BY ELECTRICITY, MAGNETISM, AND FRICTION.

MR. J. HUMBY continues his Successful Treatment of those suffering from Paralysis, Neuralgia, Weak Spine, Stiff Joints, Debility, Loss of Sleep and Appetite, Deafness, Weak Sight, Gout, Rheumatism, &c. In consequence of many applications, our correspondents are informed that the LINIMENT, which has aided the cure of hundreds of the above cases in England and America, is sent per post, with instructions, for 14 Stamps. Hot-air Baths, combining all the advantages of the Turkish Bath, given to patients at their residences.—Mr. J. Humby, 1, Paris Cottages, Willington Road, Stockwell, London, S.W.

## SUITABLE PUBLICATIONS TO PROMOTE SPIRITUALISM.

DAYBREAK. Part I, stitched in neat wrapper. Price 1s.  
EMMA HARDINGE'S RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1d. each.  
THEODORE PARKER IN SPIRIT-LIFE: Given through Dr. Willis. Price 1d.  
MODERN SPIRITUALISM, by J. F. Morgan. Price 1d., 6s. per 100.  
THE DOCTRINE OF ETERNAL PUNISHMENT: UNSCRIPTURAL, ABSURD, UNTRUE. Price 1d.  
MODERN SPIRITUALISM: ITS CLAIMS TO INVESTIGATION. An account of remarkable Manifestations and Experiences, and directions for the Formation and Conducting of Spirit Circles, by J. Brown. Price 2d.  
SPIRITUALISM AND FORTNIGHT, by G. Dandall. Price 2d.  
EXPERIENCES IN SPIRITUALISM, by G. Dandall. Price 1d.  
MR. HARDINGE'S ADDRESS AND ANSWERS TO QUESTIONS. Price 3d. each.  
CLAIRVOYANT TRAVELS IN HAIRS; or, The Phantom Ships, by A. Gardner. 3d.  
SPIRITUAL TRACTS AND LETTERS, by Judge Edmonds. Price 1s.  
TRACTS ON SPIRITUALISM, by Judge Edmonds. Price 6d.  
THE GATES Ajar; or, A Glance into Heaven, by Miss Phelps. Price 6d. cloth 1s.  
THROWING OF STONES AND OTHER SUBSTANCES BY SPIRITS, by W. Howitt. Price 1s. Also the following, price 6d. each:—  
1. An Essay upon the Ghost Belief of Shakespeare, by Alfred Roffe.—2. The Prophecy of the Centuries, by W. Howitt.—3. Remarks on the Character of Swedenborg's Translation of Genesis, as given and explained in the "Arcana Coelestia".—4. What Spiritualism has Taught, by William Howitt.  
DAYBREAK. First Series, One Halfpenny each, or 2s. 6d. per 100.  
DAYBREAK. Large Series, One Halfpenny each, or 3s. 6d. per 100.  
Certain Numbers of HUMAN NATURE and THE SPIRITUAL MAGAZINE may be had at nominal prices for distribution.

J. BURNS, Progressive Library, 15, Southampton Row, London, W.C.