



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

No. 51.—VOL. II.]

LONDON, MARCH 24, 1871.

[PRICE ONE PENNY.]

### THE RANK AND FILE OF SOCIETY.

Mrs. Hardinge delivered a lecture on the above subject at Lawson's Rooms, on the evening of the 15th instant: Mr. Shorter in the chair. The lecturer introduced the subject by expressing regret that there existed much misunderstanding and antagonism as to what the nature of society was, which she described as an organism composed of dissimilar parts, like the human body. Each part was essential to the integrity of the whole. The proper relations and functions of these parts constituted the great social problem of the age, and on that account she had selected it. The demagogue told us that governments were nought else than machines for grinding taxes out of the people. The modern aristocrat reminded us that we had not progressed beyond the Roman patrician, who looked on the people as mere hewers of wood and drawers of water. Between these two there surely must be some middle ground—"the rank and file of society;" to the consideration of which Mrs. Hardinge then directed her attention. In a very effective manner she reviewed the many comforts of life which our homes, our raiment, and our tables exhibited; and showed that to provide them necessitated hundreds of branches of industry, and thousands of different craftsmen and workers. Through their agency, all countries on the face of the earth ministered to our comfort, and without which we would be houseless, ignorant, naked savages. She asked what we owed them for such vast labours performed for us. Was the humble wage all? The answer we would find as the subject advanced. All that we looked upon was an effect: what was the cause? The mentality that had projected all that industry. The labourer was not all; but the architect, the designer, the inventor, the traveller, navigator, and bold pioneer who discovered new lands, with their products, were equally essential as forming a part of the rank and file of society. Present results had been the work of many generations of mental development and progress. The vast power exercised by labour-saving machinery, and the great network of commerce which united all lands, were the product, not of brute force, but of mind developed by the experience of centuries. The men of brain and thought were the world of causation, and many of our most profound thinkers and discoverers have been from the people. From observations made in the practical walks of life, suitable minds began to evolve ideas of their own. Then they had to leave the arena of labour as leisure was required. This thinking department constituted another distinct grade of the rank and file of society, and was essential to the existence of the industrial army.

The sphere of the capitalist, as related to the thinker and worker, was aptly illustrated by the lecturer's introducing the narrative of the discoverer of movable types, and the rich citizen who appreciated the invention, and provided the means to launch it successfully. Before the workman could act, the capitalist had to step in with the means, which constituted him a true section of the rank and file of society.

There was yet a higher class, which, like a scum, floated on the surface without performing any use at all. They did nothing, they thought none, but inherited large possessions which they bestowed upon themselves, and occupied their lives with devising means for spending these fortunes and killing time. From this class the various other parts of society derived their contempt for labour and scorn for all beneath them. Without any practical information as to the value of use in any direction, these idle classes floated on the surface of society to adorn themselves and exhibit their possessions to each other. They were said to be an excellent medium for the circulation of wealth. The lecturer denied the truth of that statement. These wealthy classes traded with people of their own kind, who, in turn, learnt their manners and imitated their insolence and disdain of the labouring class beneath them. A fashionable class of tradespeople was the result, which was followed by representatives amongst artisans and operatives, and thus the injurious example of the upper scum was mirrored in the various classes beneath them.

At the bottom of the social scale another class was to be found—

the dregs, the existence of which was an appeal to our human sympathies. These, the paupers, beggars, criminals of every hue, steeped in degradation and misery, filth and inebriation, had been forced into want and ignorance from the injurious operation of the scum of society. These had been the evil agencies in all revolutions, and they were the cause of the chronic fear and apprehension which everywhere existed. Their existence loudly demanded reform, or society would be destroyed. The lecturer declared that the ruin of all nations had been brought about by the presence and degradation of those upper and lower strata of society. Added to these, a governing class was necessary—men of mind, culture, and leisure, under whose rule of mercy and justice the various classes might live in peace and comfort. The lecturer referred to the organ as a symbol of society, in which the air in the pipes represented the thinking power, the keys and mechanism the rank and file, and the performer the governing power which controlled the whole, and from their combined agency produced harmony.

Mrs. Hardinge contended that we pressed too hard upon the rank and file of society, exacting too much labour, and conferring too few opportunities for mental expansion and cultivation. Such constant exhaustion and absence of leisure for education, with the injurious and grinding influence of the scum above, pressed many down amongst the substratum of vagabonds and outcasts. With proper means of promotion and education, no dregs would result from this useful rank and file, the innate tendency of which was upwards. It was the thought-power of the people which gave effect to the worker, scope to the capitalist, and enabled the governing class to give proper direction to the whole.

The tendency of the lecture was to show that all the useful elements of society were necessary, and that freedom from rich idlers and poor criminals, with a liberal education, were the hope of the nation.

At the close the question was asked—What is your opinion of co-operation as in the North of England?

Mrs. Hardinge characterised the co-operative movement as an effort to reduce commerce to justice. By an equitable system of exchange, middle men were done away with. Labour, and not produce, should be made the standard of intrinsic value; otherwise, the merchant got the advantage, and the producer was not benefited by plenty. Co-operation was the beginning of a noble effort, whereby the producer could retain control over the results of his industry, and not leave his fate in the hands of those whose interests were in another direction.

### MRS. HARDINGE ON "MUSIC."

The concluding lecture of the popular series was given by Mrs. Hardinge on Wednesday evening, at Lawson's Rooms, to an overflowing and enthusiastic audience. In the absence of J. Baxter Langley, Esq., Mr. Shorter occupied the chair. The theme was "Music as an Educator." The lecturer observed that music formed a part of the nature of man, and antedated all acquired arts and sciences. The elements of nature also emitted musical sounds resembling various instruments. Noise and music differed in this important respect, that the waves of sound were irregular in their intervals in the former, whereas music had well-defined intervals between the sounds. This had a peculiar effect on the molecular structure of the human body and its surroundings, and was conducive to health and moral sanity. The human voice was the standard for all music, and could be inflected so as to portray feelings, and thus became descriptive music, like the grand symphonies of Beethoven, which required no words to define their import.

The savage state was marked by poverty of speech or expression, and pantomime made up the deficiency. The savage did not sing—he shrieked. As development advanced, the muscular fibres of the throat became thin and consolidated, so as to enable music to be executed. The music of the half civilised is marked by strong accent or rhythm, and instruments of percussion are in request; this



is the oldest form of music. A higher degree of refinement introduced stringed instruments, and a very perfect harp had been found in a tomb at Thebes. Tune was introduced into music in modern times, and consisted of the regular bars. The Greeks did not possess this arrangement, and it was introduced into English music between the time of Elizabeth and the Charleses. This country was famous for the glee and the ballad; and a cavalier's roundelay of the time of Charles, "Down in a Flowery Vale," was very effectively rendered by the quartet party, who kindly volunteered their services for the occasion. This party of vocalists consisted of Mrs. Hicks, Mrs. Perry, Mr. Taylor, and Mr. Sealy, and they performed their parts very creditably. They then sang "The Pilgrim Fathers" as an illustration of ancient Puritan hymnology. As an English ballad, Dickens's "Little Nell" was sung with great feeling by Mrs. Hicks, who seemed inspired for the occasion. The music of Ireland was introduced with an anecdote showing the power of a simple melody on a band of plundering soldiers during the American war; Mrs. Hicks sang the song in question—"The Last Rose of Summer." Mrs. Hardinge then referred to the heroic music of Scotland, and after an affecting anecdote of the last of the Stuart Kings, Mrs. Hicks gave the very characteristic and merry song of "Within a Mile of Edinboro' Town." After some further historical remarks from the lecturer, the party sang "The Death Song of the Girondists" as the last illustration of national music to be given that evening.

Mrs. Hardinge concluded her very interesting lecture by a powerful appeal on behalf of giving the people a musical education, and also opportunities for them to hear good music as often as they desired. The Albert Memorial Hall would accommodate 8,000, yet it was monopolised by the privileged classes, and the people had no place in it. She deprecated the attractions of the music halls, where the heavenly art of music was used as a bait to draw men and women to ruin. The temperance movement would be much aided by good music, for when it filled the mouth there was no room for the intoxicating cup. She proposed that the Albert Hall should be transformed into a grand musical church, where mass meetings might drink in sweet music, without the usual accompaniment of intoxicating drinks. She appealed to her hearers to do all they could to promote the amelioration of society, which was her object in giving that course of lectures.

The chairman, in proposing thanks to Mrs. Hardinge and the musicians, hoped they might soon have another musical evening under the direction of Mrs. Hardinge.

## THE SECONDARY COLOURS AND THEIR MEANINGS.

By F. WILSON.

The three primary colours are Red, Yellow, and Blue. The three secondary are made by mixing two of the primaries; thus red and yellow make orange; yellow and blue make green; blue and red make purple; consequently, orange, green, and purple are secondaries.

To give meanings to the secondaries we must recall the meanings of the primaries, and placing the meanings in the place of the colours, say, personality and isolation make exercise; isolation and amiability make cheerfulness; amiability and personality make conscientiousness.

### ORANGE, OR EXERCISE.

Orange, being made of red and yellow—or the meaning being made of personality, the awakening of man, and isolation—stimulates him to exercise.

Orange is the most exciting colour to the eye, because it strains the blue (its complimentary) to balance it, consequently, a greater nervous force is diffused through the system, and wants to be doing something. The sands have an orange tint; it is a nervous caution to run away from the tide or to cultivate them as fields. The fire has an orange tint; it is a nervous caution to run away from it or to put more coals on. The lion has an orange tint, and with it we associate the idea of exercise; it is a nervous caution to run away from it or to kill it.

For examples of orange: In man we have the golden hair that excites the imagination of the poet. In fruits we have the orange, that gives so much liveliness to the Christmas dinner-table. In flowers we have the marigold (Mary Gold, or Golden Mary), that in its growing is seen in London gardens. Then there is the orange gold, that excites the delayed energies of mankind to get—not by labour, but by contrivance. Then we have the bee-wax, the type of the exercise of the bees and the elbow exercise of polishing the table and the cricket-bat.

From these examples I assume that the word "exercise" may be associated with orange.

### GREEN, OR CHEERFULNESS.

Green, as opposed to orange, is the most pleasing colour, being made of yellow and blue; or the meaning, cheerfulness, being made of isolation and amiability, for it is the isolation, or independence with the amiability that makes cheerfulness, as cheerfulness is a self-sustaining quality; for an amiable person is not cheerful, as too much absorbed in the veneration of the object; and an isolated person is not cheerful, as too much drawn away into self; it is only the mixture that can produce the desired cheerfulness.

For examples, we have the green clothing of the earth—the earth having been represented as yellow, requires the amiable blue sky to draw it out and make it a cheerful green. The desire to remember the past life as a cheerful old age is represented by the motto, "Lord, keep my memory green!" which may also refer to your memory after death, that your memory may be kept green

in the minds of your children. Our Christmas decorations of houses, churches, and plum-pudding with its spray of holly leaves on the top, indicate a desire to fight against the dullness of winter by symbolising cheerfulness. Again, Jack-in-the-green is the festival dance of the Spring advent, as the moving maypole—when you will not come to the maypole on the green, the maypole on the green comes to you.

Green has been associated in dress with the foresters in Lincoln green and Kendal green, as giving a cheerfulness to forest life. Robin Hood and his merry (extravagance of cheerfulness) men were clothed in green. Gamekeepers wear green shooting-coats on Sunday; and harrier hunters wear green coats to deceive the timid hares, and in not being so personal or pronounced a sport as fox-hunting.

It is curious, in opposition to the idea of cheerfulness being associated with green, that green ribbons indicate the foreman in wearing the willow; but it must be remembered that they are put on in contradistinction to the excitement of love, which is associated (the complimentary colour), and which has been lost.

From these examples I assume that the word cheerfulness may be associated with or represent green, and green cheerfulness.

### PURPLE, OR CONSCIENTIOUSNESS.

Purple is an ennobling colour. It is composed of blue and red; blue is amiability, and red is personality. The amiability absorbing the personality, draws the amiability within itself, so loses the clinging propensity for reflecting itself on another object, and producing a conscientious feeling to do good, think good, be good.

Purple in the spectrum is the most refracted colour of any, indicating most submission to that which it feels to be right, in humanity you seldom see the violet eye, but what an influence it has! Violet is the clothing of the priest, as indicating righteousness in abnegation. (Righteousness is a weak representation of conscientiousness as wanting the attribute of justice, and that is the great failing of the priesthood; they will fall from their disregard of justice, in blind reverence to the past.) Purple is the clothing of kings—"purple and fine white linen." (White is the poetic octave to the purple.) A king is supposed to be the most unselfish man in the community, as, in not looking after his own interests, or rather that his own interests are, or have been, all looked after, he is better enabled to look after and protect the rights of others. In flowers we have the purple dahlia bending down its graceful head in conscientious benignity; in being raised up without a leaf (a child to its stem), it can superintend the little flowers in the communistic garden. Then we have the heather growing on the mountain slope, where the grass will not, or conscientiousness supplying the feeling that cheerfulness cannot agree with, for there is a feeling of sorrow (in the worldly sense) connected with purple that drives away cheerfulness. Then we have the clothing of the earth at sunset in a purple robe, indicating that, as now the light of encouragement is withdrawn, the earth must act for itself in conscientiousness. In reading the description of the crucifixion in the Bible, in one gospel Jesus is clothed in a scarlet robe, and in another gospel in a purple robe—representing, in the minds of the writers, the destruction of the kingdom, warriorcraft, and priestcraft of the world. These examples will illustrate the meaning of purple accepted as conscientiousness, and conscientiousness as purple.

### SPIRITUALISM IN WEST LONDON.

The *West London Press* continues to devote itself handsomely to the elucidation of Spiritualism. The *West Londoner* has given an extended report of a lecture by the Rev. Dr. Burns on "Mesmerism," &c. The writer of the report also favoured the public with a review of the subject, of which he is intensely ignorant, and it is not to be wondered that he reasoned (?) himself into hopeless Materialism. Another writer in the same paper arrives at the unwarrantable conclusion that because spirits are said to "absorb" ale, and that the spirits at Mrs. Barry's circle ordered wine to be drunk as part of a "profoundly symbolical ceremony," therefore the practice of total abstinence is hostile to Spiritualism. This is a painful instance of mental lawlessness. Spiritualism is not a credulous belief in what spirits say or do, but an effort to discover the fact as to whether spirits exist or not, and the laws whereby the abnormal phenomena appearing at spirit-circles and elsewhere are produced. Verily, we may rejoice, with a verdant youth who writes in the same paper, that "free education is a fact," and we seriously hope that the coming generation will be placed beyond the capability of such intellectual inebriety as that so often exhibited by the opponents of Spiritualism. The thanks of Spiritualists are also due to the *Marplestone Mercury*, the columns of which in various ways are available for the ventilation of Spiritualism. We are particularly grateful for the services of a writer who from time to time exhibits the impotence of anti-Spiritualistic verbiage and the futility of ignorance to assail the strong position assumed by facts. The same paper also, on the other side, gives kindly notices of Mrs. Hardinge's lectures, one of which paragraphs we have much pleasure in appending:—

Mrs. Emma Hardinge's Popular Lectures.—This lady has been delivering, during the past few weeks, a series of popular lectures, first at the Metropolitan Hall, George Street, and subsequently at Lawson's Rooms, Gower Street. The subject of the one delivered on Wednesday evening last was "On the Rank and File of Society," and the difficult theme was most admirably and eloquently treated. Without quite

\* Violet is a softer purple, not so much red in it; that makes the difference between the clothing of the priest and king.



agreeing with all that was said, we are free to confess that the lecture was full of interest to the thinker. We should have liked to have seen a larger audience, as few, we are sure, would regret listening for an hour or two to the eloquent utterances of this talented lady.

Since the above was in type we have received a note from an anonymous correspondent who styles himself "A Friend," informing us that the *West Londoner* has been started to uproot Spiritualism, and asking if something can't be done to conciliate the proprietors in their destructive attempt. Our unknown correspondent cannot be a Spiritualist, or he would not have withheld his name, nor entertained such groundless apprehensions from the warlike operations of our Western contemporary. The article from that paper enclosed by our correspondent gives many important facts of Spiritualism, cordially citing our paper as the source from which they are derived. We know, from experience, that such publicity is of the greatest value to our circulation and the cause, for which our Western contemporary has our sincere thanks.

#### ANGEL CARRIE AND THE SNOWDROPS.

Hushed in the silence of morning,  
Dawn is beginning to peep,  
All nature in stillness is wrapt,  
As I waken from sleep;  
Listening—hearing, though faintly,  
The sound of pattering feet—  
Who is it haunts my seclusion,  
Tripping so fleet?

Through the rich oriel window  
Of soul-perception I look,  
And heavenly scenery opens,  
Like unto a book;  
Violet, amber, and golden,  
Scarlet, purple, and blue,  
Mountains, rivers, and vales,  
Enchant my view.

Hills upon hills resplendent  
Away in the distance rise,  
Carpeted over with flowers  
Of myriad dyes;  
With towers and battlements crown'd,  
And stones like diamond beads,  
Green lawns, and lakelets edged  
With golden reeds.

Along the silvery air  
I hear melodious songs,  
As of unnumber'd harps  
And countless tongues;  
I see a turreted stairway,  
With brilliant crystals built,  
Reflecting a thousand suns,  
Light-giving—glit.

Adown those magical steps  
A seraph delightfully skips  
Along its velvety path  
A little girl trips;  
Her auburn tresses are flying,  
Sparkling as morning dew,  
Her graceful robes—like her eyes—  
Are cobalt blue.

Bound with a girdle of purple,  
Her smiles are heavenly showers,  
In her delicate hand she holds  
Three little flowers;  
What does she seem to be saying?  
(As I gaze till lost in the view.)  
"These three innocent snowdrops  
I offer to you.

Hid in the bosom of friendship,  
These have been waiting for you,  
Ere they have faded I bring them,  
And bid you adieu."  
All is receding and fading,  
That lovely being has fled,  
And on looking about for myself,  
I find I'm in bed.

Delper, February, 1871.

AQUILA BALDWIN.

Mr. Baldwin adds:—

"The vision is a matter of fact, and not imagination. I knew the little girl in life. Next time I saw her friends after the vision, I introduced snowdrops into the conversation. They immediately reminded me that they had saved a choice bunch under the window, but I had not called."

#### KESWICK, CUMBERLAND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I received the *MEDIUM*, and many thanks for your kind letter. I am pleased to know there are some in this locality interested in the good work of Spiritualism. I shall seek their society first chance. May I trouble you to send me the numbers of the *MEDIUM* as per order enclosed? I am anxious to hear what Mrs. Hardinge has been talking about since I left. Her addresses are like wells of water where one can refresh his intellectual thirst a thousand times at the same stream. My greatest pleasure on a Sunday is to take up a number of the *MEDIUM* and read over again one of her lectures. I wonder all London don't flock to hear that divinely-inspired woman of God. What a treat the young men of London (who are in ardent pursuit of knowledge) would find it if they would only give her one hearing! Pardon my intrusion upon your patience and time.—Yours respectfully,  
A. B.

#### ASTROLOGICAL PREDICTIONS FULFILLED.

To the Editor of the Medium and Daybreak.

SIR,—Being an ardent lover and advocate of pure astrology, I feel it my duty to draw the attention of your readers to a remarkably fulfilled prediction in "Zuriel's Prophetic Messenger" \* for 1871. At page 39, we find a prediction relating to the King of Sweden, and that early this year would be dangerous for health. Now such was, in every sense, the exact case, for we find early this year he was dangerously ill, so much so, that the Duke of Gothland was appointed Regent! And again, page 38, respecting the King of Prussia suffering from ill health, we all know this has been, and is the case even now. Such accurate predictions are too striking to be allowed to pass unnoticed in the present day when there are so many astrological back-biters.

My anxiety to draw attention to the grand truths in the time-honoured science of astrology must be my apology for troubling you.—Your obedient servant,  
F. ROBERT T. CROSS,

Secretary, Society of the Most Ancient Magi.

March 20, 1871.

#### A STRANGE PRESENT FROM THE SPIRITS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—At my private seance held last evening, Messrs. Herne and Williams, mediums, the spirit giving his name "King Harry," and who is in the habit of visiting us upon these occasions, brought me what he called a relic of his daughter Elizabeth. He had found it in a drawer at Cummore Hall. It is a round ball studded with cloves, and has all the appearance of being very old; at the same time the perfume of the cloves is very powerful. I should be glad, if it were possible, to ascertain whether such a ball has been missed from the place described. We had, besides this, Mr. Herne's coat taken off, I having both his hands in mine. Some very wonderful manifestations also took place during supper, with the lamp on the table.—Yours very truly,

March 16, 1871.

CATHERINE BERRY.

MR. JOHN DONNELLY, of Manchester, complains that we commented on his letter without publishing it, and adds that when they worship, they "come to the Father by Jesus, who is God's medium, and we should be glad to be shown a higher order of spirits." We have here a bundle of statements by which the reader is led to infer that Mr. Donnelly gets nearer the "Father" than other people—a pretty piece of self-conceit to begin with; secondly, that he has a patent right to the exclusive and special use of "Jesus, God's medium." This would be a very interesting fact if we had any proof. Our "Christian Worshipers" also live for this very high communion, and so redolent is the odour of sanctity in which they view themselves that their fellow-creatures appear on quite a low plane when compared with their exalted estimate of their own virtues. We are sure our readers will thank us for sparing them the perusal of such inconsistent lucubrations.

PROGRESS IN AUSTRALIA.—We have received from Mr. H. Bamford, Castlemaine, a parcel of tracts, being reports of Sunday evening lectures delivered by Mr. G. C. Leech. A notice informs us that these lectures are printed for gratuitous distribution by the local Universalist body, and contributions are received by Mr. Bamford. The subjects and their treatment are such as Spiritualists would earnestly sympathise with. We are grateful to know that at the antipodes we have such a faithful and enlightened band of co-workers.

IN REFERENCE to a spirit-communication given at Liverpool, and reported by us last week, a correspondent calls attention to the fact that in the "London Directory" the name Octavius Smith is given at 28, Prince's Gate. We have not been able to gain further information, but if any of our readers can aid us, we shall feel obliged.

THE HEALTH OF SPIRITS.—In the letter by a lady in the last *MEDIUM*, which identifies the spirit of the Rev. Walter Edward Birch, whose communication through Mr. Morse is noted in the *MEDIUM* of the 9th of December last, the lady expresses surprise that the spirit of Mr. Birch should announce that he is "well." Probably that gentleman, even in this life, would have seen nothing irrelevant in the expression, for he had read of a certain child who had "died," but when his pious though distracted mother was asked, "Is it well with the child?" she answered, "It is well." Mr. Birch doubtless still thinks the term appropriate. This frequent identification of spirits who come uncalled and unknown to Mr. Morse is a very interesting phase of Spiritualism.—A CLERGYMAN IN THE FLESH.

WE are requested to state that the weekly seances at Mr. Weeks's, 24, Lower Stamford Street, Blackfriars, S.E., will be resumed on Sunday, the 2nd of April, at 7 o'clock. Special private seances (for inquirers into the philosophy and teachings of Spiritualism) can be held, if desired, on application being made in writing to Mr. Weeks, at the above address.

"THE SHAKER" is a new monthly just commenced at the Shaker Settlement, Albany, New York, to give the public information on the principles and results of Shakerism. It will be understood that the Shakers were the first Spiritualists, and live in communities where personal property is not known. The *Shaker* may be seen at the Progressive Library.

CURED BY THUNDER.—SUZANNE Schmaecht was an old maiden lady, so completely paralysed since her childhood that she could never move a step without the aid of crutches. One day, when alone in her chamber, she heard a most violent clap of thunder. Much alarmed, she fell upon her knees to implore protection from the Almighty. At this moment she heard a knock at her door; it was her brother, who wished to see her. She recognised his voice, and immediately looked round for her crutches. Not finding them at once, she prepared to crawl towards the door—her only means of progression when the crutches were not at hand. The fright, the shock her system had just before received, had performed a marvellous cure!



## 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,	-	-	-	12d.
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The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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

The Divine in Humanity—A Spiritual Pilgrimage—Shelley as a Spiritualist—"A Little not Unneeded Advice"—Mr. Rippon, the Musical Medium and Spirit Artist—Mrs. Hardinge in the Provinces—A Seance with Mrs. Everett—Mr. Jackson on the War—Music as an Educator—A Select Seance—Professor Huxley not a Spiritualist—The Spirit Messenger—Another Spirit Identified—A Seance at Mr. Alsop's—"Spirit-Teaching," and the Correspondence Thereon—Spirit-Teachings at Manchester, &c.

### SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, MARCH 24, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, France-Medium. Admission 1s.

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

SUNDAY, MARCH 25, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge, "Science and Religion."

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.

BRISTOL, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

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

HAGG'S LANE END. J. Crane, Trance-Medium. 9.30 a.m., and 6 p.m.

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

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

Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maid 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 29, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town. Mr. Cogman's Seance, 22, New Road, E., at 8.

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

HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.

THURSDAY, MARCH 30, Seance at 15, Southampton Row, at 8; Messrs. Herne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.

Lecture at 7, 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 24, 1871.

### PLEASANT SEANCE AT MRS. MACDOUGAL GREGORY'S.

A very delightful seance took place at 21, Green Street, Grosvenor Square, on Friday evening. The circle was small but select, consisting only of six persons, including Mr. Williams, the medium. The power throughout was by no means strong; but the phenomena were obtained under conditions eminently satisfactory, and such as precluded the possibility of intentional deception, of which, however, not the slightest suspicion was or could be entertained. At first, on the exclusion of the light, only a fewappings were heard, then lights were seen, and spirit-touches were felt. On one occasion, while one hand of the medium was held by Mrs. Wiseman and the other by Mr. J. W. Jackson, the hands of the sitters being placed on those of the medium, who had previously extended his on the table, the hands of the former were touched, from above, by fingers, small in size and delicate in texture, warm, soft, and obviously suffused with what on earth would be regarded as the life-power of youth. At a later period in the evening, and in answer to repeated requests, a hand was placed more than once on the head of Mr. H., while his own hands, and those of the remainder of the company, including the medium, were locked in each other, thus constituting an unbroken circle. Mrs. H. also was distinctly conscious of being touched while

her husband sat on one side of her and our kind hostess on the other. The spirit-voice, apparently of John King, was also distinctly heard both through the tube and without it.

The most remarkable phenomenon of the evening, however, was the untwisting and tying up again of the tube, accomplished wholly by spiritual agency. As the seance had been rather hastily extemporised, no special preparations had been made for it, and, consequently, when a tube was spoken of as desirable, it was formed by simply rolling up a piece of music, and then tying it with a string, which we may mention was done by the medium. Towards the conclusion of the evening, after considerable rustling and disturbance had taken place among some sheets of blue foolscap paper, placed near two of the sitters for the purpose of their taking notes, the tube was suddenly dashed on the table, open, and, so far as could be felt, without any string attaching to it, the impression of the company being that it had become loose from the violence with which it was thrown down. While lamenting this, some one suggested that perhaps the spirits might tie it up again, and, accordingly, in a very short time it was missed from the table, on which, however, it was soon dashed down, most carefully rolled and tied, but with a knot having only one bow or loop, whereas Mr. Williams had tied it with two. It is perhaps worthy of observation that at this seance some of the sitters were changed, in obedience to raps, even after some of the highest phenomena, such as touching, had commenced, and the highest were not produced until after this had been effected, and a wooden table-cloth placed at the bottom of the drawing-room door, to exclude the light which gleamed under it from the stair-lamp, this also being done in accordance with "orders."

### AN EXPRESSION OF TRUE SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—In this week's Number of the MEDIUM (March 17) your correspondent "E. D." observes, after referring to my article in the MEDIUM for February 17—"Why, then, does 'F. J. T.' commit so grave a mistake as to apply the term 'Christian Spiritualism' in contradiction to the Spiritualism of those holding some other of the many phases of religious faith?" I cannot remember that I have ever used this term in any of my contributions to any of the Spiritualist papers, and certainly it is not to be found in the article referred to.

I dislike the term as much as anyone. We know that Spiritualism has to deal with facts only—that it has nothing whatever to do with any special religious belief or form of thought.

But as it can never solve all the various difficulties that may arise on every side, it is neither likely nor desirable that discussion should cease, or that we should abstain from inquiring of our spirit-friends upon any subject of interest.

As spirit-communications must always in a measure be influenced by the minds of the inquirers, and also as we know that our spirit-guides are by no means infallible, these teachings must of course be accepted cautiously.

Knowing this, if I have ever most unwittingly given the impression to any of your readers that I desired any to judge of truth according to my own standard, I can only say my words have not been taken in the spirit in which they were written.

I know full well that truth itself takes different forms in different minds—that all cannot accept it in the same way—and assuredly it is not for any one spirit, whether in or out of the body, to say "I alone have the truth."—I remain, yours respectfully,

F. J. T.

### THE SUNDAY SERVICES.

On Sunday evening the Cleveland Rooms were crowded by an intelligent audience to hear Mrs. Hardinge's lecture on "Religion and Science." Many strangers were present, as all who desired to hear Mr. Voysey at St. George's Hall could not gain admission, and many of them came on to the Cleveland Hall. Unfortunately Mrs. Hardinge was so indisposed by a severe cold that she was unable to be present. Notice of this fact was communicated to Mr. Burns late in the afternoon, and he gave an address on the "Philosophy of the Physical Manifestations."

We are very happy to be able to announce that Mrs. Hardinge has been making rapid recovery, and will give her lecture, thus postponed, on Sunday evening next. It is exciting much interest, and it may be considered a pivotal subject, which all progressive minds should endeavour to hear.

Mrs. HARDINGE will lecture on the 27th instant, on the "Amusements of the People," at the Bow and Bromley Institute of the North London Railway, Bow Road.

### DECEASE OF PROFESSOR DE MORGAN.

The daily papers of Monday contained the following notice:—

"Professor De Morgan, the eminent mathematician, died on Saturday at his residence in Merton Road, Camden Town. He had been so invalid for more than a year, suffering from the effects of a stroke of paralysis; but an affection of the kidneys was the immediate cause of his death. His funeral will take place on Wednesday at Kensal Green."

Few men were so highly respected by Spiritualists as the deceased gentleman. Though he did not directly identify himself with the movement, yet his unanswerable preface to the excellent book ("From Matter to Spirit") published by Mrs. De Morgan some years ago, put Spiritualism under obligations which its leading friends will not soon forget. The warmest feelings of sympathy will be everywhere extended to Mrs. De Morgan in her bereavement.



## ROBERT CHAMBERS, LL.D.

Another eminent Spiritualist has passed on to the higher life, namely, Robert Chambers, of Edinburgh, the well-known publisher and author. The *Sensation* of Saturday last, in a long memoir, refers to Mr. Chambers's Spiritualism as follows:—

"Our sketch would be incomplete without some notice of Mr. Chambers's relation to Spiritualism, or rather Spiritism. He was a believer in the reality of the manifestations so called; but his view of the matter was very different from that of the common run of Spiritist wondermongers. He did not consider the manifestations in question as anything supernatural, but as belonging to a region of nature hitherto obscure and unheeded except by quackery and superstition; and he held it to be a duty, incumbent on men of sense and science, to rescue them from those lands, and assign them their place in the universal order of things."

Mr. Chambers died at St. Andrews on Friday morning at 5 o'clock. Intelligent Spiritualists everywhere will agree with the deceased gentleman's view that there is nothing "supernatural" within the limits of human knowledge, and we may observe that the "supernatural" and "wondermonger" idea finds more acceptance outside of Spiritualism than within its ranks. "Sense and science" on the subject accumulate from investigation, which is looked upon by all who have tried it as the best antidote for "quackery and superstition." We are glad to notice that Mr. Chambers's Spiritualism has received a more hearty avowal after his death than it did at his own hands.

## A LETTER FROM MRS. BERRY.

[In printing the following letter we are pleased to observe that it is not from any estrangement or misunderstanding with anyone that Mrs. Berry retires from the management of public seances for the present. She has done her share, and her self-denial has so far preyed on her health that relaxation is absolutely necessary. Should the necessities of the cause demand it, we are glad to know that it will have this devoted lady's talents at its service. —Ed. M.]

DEAR SIR.—I feel that my work is finished, at all events for the present. I shall not, therefore, be at the Library this evening. Messrs. Herne and Williams, two grand mediums, have begun, I hope, a successful future. I assisted at the inauguration of their rooms. We had a most glorious and hallowed seance. I hope you will have the particulars from one of them. I feel sure they will do well. But should they at any time require my help, it will be at their service, as I feel no sacrifice I make too great for the cause. I have to thank both you and Mrs. Burns for your kind attention and sympathy; I have also to thank the number of visitors who have thronged the rooms. The greatest attention has ever been paid by them to my slightest wish, and in only two instances has there been a rebellion to the conditions imposed. I believe nothing more remains to be done but for the two gentlemen to continue their work. My prayer is with them.—Yours very truly,

CATHERINE BERRY.

Hyde Park Hotel, Marble Arch, March 20, 1871.

A GENTLEMAN who was passenger with Professor Tyndall on the return voyage from a late scientific expedition informed a friend of ours that the company consisted of fifty men of science, only three of whom were ignorant of Spiritualism, and therefore its opponents. Professor Tyndall was one of the minority, but he is so much impressed with the weight of testimony brought up in favour of the new science that he intends taking a few initiatory lessons in it at a convenient opportunity.

THE EDITORIAL COMMITTEE OF THE DIALECTICAL SOCIETY commissioned to prepare the evidence obtained by the committee on Spiritualism are busy with their labours. Much of the work is already in type, and an intensely interesting book may be expected soon.

THE COLLEGE OF MEDIUMS will hold an open night again on Tuesday evening, to receive applicants for the next course of six sittings. The fee is 5s. for the course. Mr. Cogman will, as usual, preside over the seances.

MRS. HARDINGE'S VISIT TO THE PROVINCES.—We have nothing further to announce on this matter at present. Country committees continue to make active preparations. In places where no meeting of Spiritualists has ever been held, arrangements are being made to secure a visit from Mrs. Hardinge.

MR. J. W. JACKSON spoke again before the Anthropological Institute on Monday evening, when the discussion on his paper on the "Racial Aspects of the War" came off. There was a full attendance of Fellows. Mr. Jackson's remarks, and a review of the discussion generally, will appear in *Human Nature* for April.

PHYSICAL PHENOMENA.—Messrs. Herne and Williams, mediums, have commenced their combined sittings at 15, Southampton Row. On Monday evening, manifestations of the most satisfactory kind were obtained. They have announced two sittings at the same place weekly, namely, on Monday and Thursday evenings, at eight o'clock.

MR. RIPPON IN LONDON.—We go to press too early on Thursday to be able to report Mr. Rippon's Musical Seance on the afternoon of that day. While we write, tickets are being applied for, and a goodly company is expected. Mr. Rippon has received invitations to visit private houses to give his select musical entertainments.

THE YEAR-BOOK OF SPIRITUALISM for 1871 is now ready for delivery; cloth, 5s. It will be offered as a premium volume with next number of *Human Nature* at the low price of 3s. It is the book for all Spiritualists, and we may add non-Spiritualists. We shall have more to say of this valuable work in a future issue.

## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

March 17.

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

Q. By a lady:—Why did Mr. Birch say he was well? Can a spirit be in ill health?—A. The phrase refers to his mental state, as an individual may be diseased in mind as well as body. The newly-arisen are sometimes not so well in mind as they could desire, because of remorse for opportunities lost and evil acts done.

Q. By Mr. Binkhorn:—Is a medium likely to have the complaint that the controlling spirit died from?—A. When a spirit has lately left the earth-life and returns, for the first few times the remembrance of his state before dissolution produces the external symptoms of disease in the medium, but such phenomena are not productive of permanent injury.

Q. Mr. Davies, of Manchester, says that spiritual phenomena can be more effectively evolved when certain planets are exercising their influence according to the doctrines of astrology. Do you recognise this as a truth?—A. We discover much truth in that system of thought called astrology. The planets in the ascendant must be related to the medium to conduce to perfect control. There is not a special planet which rules spiritual phenomena. Hence each medium will be favourably influenced by his ruling planet.

Q. A country correspondent desired to know if the salvation of mankind were attained through the merits of Jesus Christ?—A. We have only the evidence of our own experience to offer, which, to us, constitutes the facts of existence. From that stand-point we answer that the only possible salvation to be attained is through our harmony with the principles of God which govern our natures.

Q. What is Christ to humanity?—A. A mediatorial instrument from whom the light came to a chosen few, and from them to the whole of the civilised world. This wave has been warped and perverted by the passions of humanity, till we fail to perceive the truth beneath the clouds of error. Jesus was a martyr to principles.

Q. Some persons dispute the personal existence of Jesus, and consider him a mythical personage. Have you any evidence to offer on that point?—A. Yes; the one test—that of personal experience.

Q. Have you seen Jesus personally in the spirit-world?—A. No; but others with whom we are associated have.

Q. Do you consider the Gospels authentic histories of Jesus?—A. In part, yes; but mixed with errors of opinion on the part of the writers.

Q. What is your opinion of the atonement?—A. Decidedly unnecessary. We fail to see any use for it in the volumes of existence as written by the hand of the Infinite One.

A visitor stated that the age of the Rev. James Martin had been erroneously given through the medium. The spirit replied that the matter would be investigated and corrected if possible. It would appear that the communication respecting the Rev. James Martin was in the main authentic, and hence another testimony has been unwillingly accorded to the truthfulness of spirit-communication.

Q. Mr. Routh asked if electricity and magnetism were correct terms as applied to the surroundings of spirits?—A. These terms represent truthfully terrestrial electricity; but in the human frame there are analogous substances which can be best recognised by the same generic name in the present state of human knowledge. The poverty of human speech prevents our coining a word; but if we wait a little while, a more exact form of expression will be arrived at.

## THE ATONEMENT.

The controlling spirit remarked—"It may be of some interest to know what spirits think of this question. It is so beset with difficulty and absurdity that it must be handled carefully to be understood. It is reasonable to suppose that there must have been a cause for the idea. Theologians say, the sinfulness of man. And what caused that? The devil. Had there been no devil, there would have been no atonement. Had there been no atonement, there would have been no Christian religion; so that, as a logical necessity, the devil is the author of Christianity. Evil is said to have originated in the temptations of the devil. Our first parents were wise and pure, and possessed every enjoyment. Did they think they would like a change, and the devil, seeing it, tempted them to eat of the fruit of the Tree of Knowledge? If they had not eaten, we would have been very good, no doubt; we should have loved God, because he kept us full and comfortable, but we should have been very short of brains. We see around us the grand results of eating the fruit of the Tree of Knowledge in the high state of civilisation we enjoy. We admit the disadvantages also—craft and selfishness, as if the trail of the serpent were over all. But why charge God with this? It is said that Satan overthrew the noblest work of God—a strange anomaly, thus to frustrate the choicest effort of an all-powerful God! The true cause of evil is known. From an unhealthy body it is impossible to transmit a healthy expression of the soul within. The bodily condition can be controlled by intellect. There is no necessity that there should be low grovelling natures on the face of the earth. When the laws of life are known and acted upon, the devil and the atonement will be superseded. If I commit an imprudent act, why ask another to bear the consequences? If God has made me to do wrong, why should I ask his pardon for the acts I commit?"

## THE "STROLLING PLAYER"

held a long conversation on the cause of crime, which he attributed to ignorance. He argued that the teachers of the people—"the educated classes"—should bear the punishment, for if they did their duty, crime would be unknown.

JOHN ANTHONY NELSON.

"Mr. Chairman, ladies, and gentlemen,—I have but little to say, as the time is far advanced. I have been a listener to a deal that has transpired concerning the atonement. I, in common with others, held



that doctrine when on earth. I cannot say that I have entirely discarded a belief in its truth, but I think it is susceptible of great modification. I was a great adherent to it, and I cannot say that I agree with all that has been said. It may be I have not had the experience, but I am willing to learn. Spiritual-life is very different from what I expected. I am surprised at its naturalness. Perhaps some may think I am a standstill spirit, and don't progress, but it is a work of time. I died the middle of August, 1869, at Lewisham, at a row of houses called Camden Place, second house, No. 2. My name was John Anthony Nelson, between 64 and 65 years of age. The spirit had a gentle, thoughtful manner.

### ARE SPIRIT-COMMUNICATIONS RELIABLE?

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have been much interested in the perusal of the excellent letters of "Oxonienus," which contain many valuable suggestions. Nearly twenty years' experience on the subject has convinced me of the correctness of his statements. The fact that communications are not conveyed to us direct by the spirit, but by aid of the organism of one in the flesh, proves that due allowance should be made for discrepancies, and much must depend on the channel through which the communications flow. The question arises, Can we ever obtain communications from the spirit in their original purity? I think it would be an exception to the general rule. I have on several occasions been able to detect instances of this in communications not confined to theological opinions, but also on other subjects, where the medium has had strong convictions in the normal state. It would be well, therefore, for investigators to reflect on these facts before giving their entire assent to assertions purporting to proceed from spirits. I also regret to see the present rage for dark circles, and the useless absurdities and tricks performed at them, to the neglect of more valuable instructions which can be obtained for promoting our present and future welfare, where darkness, which almost always produces doubt, is not required.—Yours truly,

208, Exeter Road, March 13, 1871.

H. BIELFELD.

### SPIRITUALISM AT OLD FORD.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Could you insert the following account of three evenings in our own rooms? The first Sunday evening our circle consisted of myself and wife, Mr. and Mrs. Alsop, Mr. Williams, Mr. Bonnick (brother of N. J. Bonnick, our dear spirit-friend), and Mr. John Bonnick. We had not to wait long before our spirit-friends made us aware of their presence. Mr. Alsop called over the names of our spirit-friends, but forgot John King, who called out his name, and said he was glad to see us all, but could not stop long, as Mr. Herne had got a seance at the West, but he would look in upon us during the evening, and he kept his word. At one time Mr. Bonnick was taking a pinch of snuff, and John said, "What do you take that nasty stuff for?" and a second time Mr. Bonnick thought he would do it very quietly and unawares; so he put his snuff-box under the table to take a pinch, when John King said, "What, at it again, old boy?" N. J. Bonnick spoke consoling words to his brother. We were all highly delighted at what we heard our dear spirit-friends say. After sitting two hours they told us it was time to give over, and they one by one said, "Good night; God bless you." The second Sunday evening our circle was larger, the addition being a Mr. Bond, Miss Rix, and Mrs. John Bonnick, daughter of our dear spirit-friend Bonnick. Mrs. J. Bonnick sat down to the table for the first time, greatly agitated and trembling. Mr. Alsop opening with prayer, at the conclusion of it our spirit-friends said aloud, "Amen, and Amen." Mrs. Bonnick was then addressed by her father from the spirit-world. Oh, the delight and joy she expressed at hearing her father address her in such loving and familiar tones! "Oh, dear pa," she said, "I never thought of hearing you call me by my name again. I have no fear now. I feel quite strong and bold; all the palpitations of my heart has vanished. Oh, dear papa, how much more I seem to love you! I often look round me, and fancy you are near me." "So I am, dear Mary." "I thought so, dear papa." And so, and much more, did the embodied spirit of the daughter and the disembodied spirit of the father talk together, while all our souls were engaged in praise and adoration to our heavenly Father for this new life opened up to us. Our dear spirit-friend Bonnick said to me, "Arthur, pray." I poured up my spirit before the Lord, and while so doing, our spirit-friends kept patting my hands and head, and at different utterances of my prayer said, "That's right, Arthur." "Ah, that's true, Arthur," then loud Amen upon Amen. James Achanua concluded with "Amen; the Lord be w' ye." John King then got into conversation with me. I kept putting questions, and he readily answered them. He said, in answer to one question, that Jesus was the light of the world, and as such was the most blessed medium that ever trod this earth; that He was our heavenly Father's spirit, God's medium, whereby men could approach God, and it was through Christ that the Father manifested himself. We asked what sphere Christ was in; he replied, "Why, in all the spheres." He asked us, "Is not Christ all in all?" We said, "Yes." "Well, then," he said, "He is in all spheres." John further said that there were so very few who could worship God in the abstract, that He sent his Son, a medium through whom men could approach the Father. Thus we held communion for over half an hour. I cannot put down a quarter of what he said. The hour or two we sat passed happily away; it was a true Sabbath eve to all our spirits. We found it to be (though no church, chapel, priest, altar, or ceremony), like the upper room of old, none other than the house of God, and the very gate of heaven. And now for our last evening, March 12th. We met at Mr. J. Bonnick's, Roman Road, Old Ford. Our circle was the same, with the exception of Mr. Bonnick and Miss Rix. We had not sat long before our spirit-friends appeared with lights, which Mrs. J. Bonnick saw very plainly. Her uncle had intended to ask his brother, Nicholas Bonnick, to call Mrs. Bonnick by her pet name, which no one knew but themselves, but he had not to ask; the father from the spirit-world assisted his daughter with it, saying, "Taddy, dear, I am with you," this was her pet name—a rather unbecoming one for conjuncture; then, as on the previous Sunday evening, they conversed delightfully together. The daughter said, "Have you

been with me, dear pa, to-day?" He said, "I have, dear Mary; I was with you at dinner-time." "I knew you were, dear papa; I could not eat anything, the influence was so holy and overpowering." "I am often with you, my dear child." A silence ensued, the room was full of trembling, all present observing the fact, when on a sudden she exclaimed, "Oh, something is put in my hand; it feels like a picture." We asked, should we get a light? "No," at length she said; "Is it your memorial card, dear pa, out of the drawing-room?" "Yes, my dear, it is; I brought it off the wall for you." The two doors were closely shut and secured, so it must have been brought through the wall or doors. After this we had a delightful time in prayer, our spirit-friends praying audibly. We all prayed in turn, the spirits of John King and Bonnick saying, "Hear these prayers, O our heavenly Father, Amen." "God bless you all!" and much more. I could fill many sheets with narrating the events of these Sabbath evenings, the advice they give is so reasonable and true, telling me to be calmer, not to exert myself so much in telling others, saying, "It will work its way," and I believe it will. Look here at Old Ford; and we know almost everywhere circles are forming. Thanking you for inserting my other letter, and hoping you will find room for this, I am, yours very truly,

ARTHUR WHITE.

16, Elmere Road, Old Ford, March 13, 1871.

### MUNDANE SPIRITUALISM.

Some years ago Miss Mattie Beckwith, now Mrs. —, was engaged in Philadelphia, speaking for the Spiritualist Society there. While this occupied she became acquainted with Mrs. M. L. Clinton Barclay, the wife of E. E. Barclay, the well-known publisher of the firm of Barclay and Co., now at 21, Arch Street, Philadelphia. The acquaintance between Miss Beckwith and Mrs. Barclay soon developed a sympathetic and intimate friendship. Miss Beckwith was a medium of fine and susceptible organisation, while Mrs. Barclay has long been celebrated in the wide circle of her friends and acquaintances as possessed of varied and reliable mediumistic gifts and graces. At the time the circumstances took place which are the incidents of this narration, Mrs. Barclay resided in Fifth Street, between Arch and Ray Streets, and Miss Beckwith was temporarily domiciled two blocks away from her friend, keeping up a lively interest. Now it happened, as is the case with many, that Mrs. Barclay, though well known as a medium, was not in the habit of sitting as such, for other than personal friends, and not even for these as often as desired, since the care of her family consumed a large portion of her time. One morning a gentleman called who was an acquaintance of both Mrs. Barclay and Miss Beckwith. He desired a sitting for some special reason, which, from preoccupation, Mrs. Barclay declined to give. But upon his repeated request, she, out of regard for his character as a gentleman and friend, to satisfy his importunity, consented to be seated with him, although assured in her own mind that nothing satisfactory would be communicated. Having taken her place and become passive, a peculiar influence enveloped her, and in a few moments she became fully entranced. Having gained full control, the intelligent power inducing the entrancement declared itself, to the astonishment of the visitor, to be no one else than Miss Beckwith. "But you cannot be dead," said the friend. "How is it that you control, and where is your body?" he questioned. "No, I am not dead," said the spirit; "I cannot explain how I control; but my body is now asleep at my own place; I have come here, and am led to communicate as you see." Soon the medium was relieved from the trances, and after some discussion of the strange matter, the gentleman left the house. He soon after made inquiry at the place where she lived, regarding Miss Beckwith, learning, to his surprise and satisfaction, that at the time he had been with Mrs. Barclay, Miss Beckwith, engaged writing letters at a table, had dropped her head upon her arms, and fallen off into a temporary but profound slumber or trance. Thus was the statement made through the medium established as truth, and substantial evidence gained, aside from the impersonation and communication given, that indeed Mattie Beckwith, asleep over her correspondence, leaving her mind upon her friends, had passed out from the quiet tenement of the spirit, and gone over to the residence of her susceptible friend, and there, assuming control of her organisation, addressed a communication to another person, announcing herself as its author. "Who told you?" Mrs. M. L. Clinton Barclay was our informant in the matter, and she assures us that similar authenticated circumstances have been repeated in her experience. We shall, in the future, give some account of other developments.—*American Spiritualist*, February 25, 1871.

### THE KILBURN ASSOCIATION FOR INVESTIGATING THE TRUTHFULNESS OF SPIRITUALISM.

The *soirée* of this society was held last Monday evening at the Carlton Hall, Kilburn, and was attended by about sixty members of the association and their friends.

After tea, Mr. N. F. Paw presided, and, having made a few introductory remarks, called upon the secretary to read the report, which was well received and unanimously adopted. The meeting was afterwards addressed by Messrs. Harrison, Tapp, Everitt, Bassett, and others, and a resolution to change the title of the association to that of "The Kilburn Society of Spiritualists" was carried with but three or four dissentients.

A song or two and a little music preceded some excellent recitations by Miss Marion Nisbet and Mr. Durant; and Mr. Towns being entranced at the latter part of the evening, afforded, for a considerable time, uncontrollable merriment to all present, some spirit (said to be Mr. Durant's grandfather) delivering, through his mediumship, one of the most ludicrous addresses possible—kindly appreciative of the officers of the association. An ably executed and touching recitation by Miss M. Nisbet, terminated the entertainment, which seemed to be generally enjoyed.

#### REPORT

Of the Kilburn Association for Investigating the Truthfulness of Spiritualism.

The association was formed on the 24th of last November, at 6, Cambridge Road, The Junction, Kilburn—nine persons being present, of whom eight were elected members of the committee, including three



officers: the latter were C. W. Pearce, president; R. G. Bassett (editor of the *Kilburn Times*), treasurer; and A. C. Swinton, secretary pro tem.

On the 9th of December, the inaugural address was delivered by the President, at the Carlton Hall; and during the period intervening between that time and the present, ten lectures have been delivered in the same hall each Monday evening, namely—

Two by Mr. Jas. Burns (of the Progressive Library); subjects—January 9, "The Realm of Mystery, or Spiritualism Popularly Examined;" and on February 20, "The Alpha, or the Origin of All Things—the Universal Spirit."

One by Mr. Jas. Freeman (President of the Brixton Society of Spiritualists), on January 16; subject—"Do Spiritual Beings Communicate with Men? if so, by what Means?"

One by Mr. J. J. Morse (Trance Medium), January 23; subject—"Is Man Immortal? and if so, How?"

A Reading by A. C. Swinton (Secretary of Association), January 30, entitled "My Advent," being the first Spiritual experiences of the author of "Alpha," through the mediumship of Mr. Morse.

A Lecture by Mr. J. Jones (author of "Man, Physical, Apparitional, and Spiritual"), February 6; subject—"The Blending of the Natural with the Supernatural," illustrated with dissolving views, especially painted for the subject.

Two additional addresses by C. W. Pearce (President of Association); subjects—February 15, "Spiritualism a Divine Necessity;" and March 6, "The Resurrection Body—What is it?"

An Oration by Emma Hardinge, February 27; subject—"Spiritualism as a Scientific, Moral, and Religious Reform."

A Reading by Mr. T. Everitt, March 13; subject—"Extracts from the Diary of a Christian Spiritualist."

Since its commencement, 25 additional members have joined the association, making altogether 34. Sessions for healing, test, and ordinary spirit-communication, have been held (though less often than the committee hoped to do, had funds permitted it); a library has been established; a mutual interchange of members' privileges with other kindred societies in London has been effected; 112 letters relating to the association have been written; 633 Spiritual publications have been bought for circulation; and some 200 additional ones have been presented to the association; of the whole number, 86 have been sold, 74 are still in hand, and 663 have been given away: their cost having been privately met by a few members of the committee.

In the publication of the series of lectures and general doings of the association, 1,000 prospectuses, 200 circulars, 600 cards of membership and of lectures, 400 window-bills, 200 large posters of the monthly lectures (12 of which, each month, have been continuously exhibited on boards around the neighbourhood, and the others placarded elsewhere), and 5,000 handbills have been printed and used: total, 7,400. In the *Kilburn Times* newspaper (thanks to the love of truth and manliness of its editor, and the zeal of our president), an ample report of the lectures and sittings of the association has been published weekly, and thus thousands more have been made fairly acquainted with the subject of Spiritualism.

About eleven circles are known to have been formed in the neighbourhood as a result of the association; and seeing that eleven copies of "Directions for Forming Spirit-Circles" have been sold, and some forty given away, there is fair cause to presume that many more spirit-circles have been formed. Three or four trance and writing mediums have been developed in those referred to. The lectures have been well attended, and listened to with considerable interest. To all of them, excepting two, the public, as well as members of the association, have had free admission. Questions or discussion have been invited after each lecture, and though, of course, adverse views have been expressed by some among the audience (more particularly by those who avowed they knew nothing about the subject), the general results have been highly satisfactory.

The lectures—and, indeed, all connected with the association—have cheerfully given their services gratuitously.

## THE ORIGIN AND RATIONALE OF SPIRITUALISM.

Mr. Richard Gunton lectured on "Swedenborgianism" in "Middlebore," and he was questioned by the audience upon Spiritualism. The following letter was inserted in reply to Mr. Gunton's views as reported in the *Middlebore Exchange*:—

Sir—Being in this part of the country, I have got hold of your smartly-printed issue of the 5th instant, and amongst other matters, noticed your report of Mr. Richard Gunton's remarks on "Spiritualism." Now, I am neither going to defend Spiritualism nor assail it. I can't help noticing, however, that Mr. Gunton, an opponent to Spiritualism, certifies as to its truth, and my business is to point out the illogical and superstitious view of the matter advanced by that gentleman. I also grant that Spiritualism is a fact; and being so, can we abolish it by saying it is "disorderly?" We might rather ask, Where is the order or harmony in any human institution? Is marriage orderly? Is religious worship orderly? or even is digestion orderly? Shall we eliminate the stomach from human life because of gluttony and dyspepsia? We have disposed of absurdity No. 1, and now for a misapprehension. He seems to suppose that the Spiritualists invented Spiritualism, but facts are in the opposite direction. It was Spiritualism which made the Spiritualists, that is, Spiritualism came spontaneously, unsought, and perpetuates itself by a power beyond the mere volition of man. Mr. Gunton seems to imply that spiritual disturbances or cases of spirit persecution originate from the practices of Spiritualists. This is not true. These unpleasant disturbances or "hauntings" take place in most cases independent of Spiritualists or artificial means of any kind. It is a noteworthy fact that Spiritualism was discovered by a case of this sort. Mr. Fox's family, at Hydeville, State of New York, were annoyed by knockings and thumpings, till one of his daughters both thought herself to request the "spirit" to knock a certain number of times, and, in response, it did so, and from this the practices of modern Spiritualism originated. I may add that the disturbances ceased after communication had been established. The "spirit" intimated that he had been murdered there, and that his body was buried in the cellar. The place indicated was dug up, and the remains were discovered. Corroborative testimony existed that a certain pedlar was missed a few years previously, and he had been

robbed and murdered by a previous occupant of that house. Further testimony may be gleaned from Mrs. Hardinge's "History of American Spiritualism." If any of your readers feel desirous of investigating a modern instance, they may correspond with Mr. H. J. Hughes, Photographic Gallery, Carnarvon, who heard of a family in the town of Pwllheli who were annoyed in a similar manner. Mr. Hughes is a Spiritualist. He visited the family, formed a "circle," communicated with the spirit, and the disturbances ceased. It may be asked, Why do these phenomena take place in such exceptional instances? Simply because the power depends on a certain temperament or physiological condition; and the nonsense about God permitting it or not permitting it is a piece of superstitious rant. The whole thing takes place in accordance with a natural law of organisation, as I can abundantly prove. The "Mucelhey Disturbances," so much talked of in the papers, was a case in point. As soon as the maid-servant left, the phenomena ceased. A family in Manchester were similarly annoyed till the servant left, and the peace of the house was at once restored. I do not wish to appear as a partisan in the matter. I simply state facts and deprecate the absurd arguments of Mr. Gunton. The subject is not one for sectarian invective, but for cool, dispassionate scientific inquiry. It is, in fact, a new branch of science, and the practice of the Spiritualists is an effort to reduce to practical results a latent power of the human organism. I am aware that many of their attempts are imperfect and overdone, which must be expected from the great ignorance that exists on the subject. Though I write from West Hartlepool, I append my London address. Mr. Gunton, no doubt, knows who I am, and I am at all times ready, in a scientific spirit, to discuss this question with him or any other worthy individual.—I am, yours, &c., J. BURNS.

15, Southampton Row, Holborn, London, W.C., March 8, 1871.

## CAMDEN TOWN ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In January last several persons in the neighbourhood (through reading your valuable journal) were induced to inquire into the phenomena denominated Spiritualism. A small circle was formed, and after several fruitless attempts, some slight manifestations were obtained—such as raps and tilting of the table, but nothing of a very satisfactory or convincing nature was received for some weeks, whereby several members tendered their resignations. The remaining members continued to sit two or three times a week, and were at length rewarded for their perseverance by receiving unmistakable proofs of the power possessed by the spirits of departed friends of communicating with those who still remain in this life, and we must ever feel grateful to you for drawing our attention to these great truths. An association has been formed—small in numbers, it is true—with the intention of further inquiry into the matter, and it is to make public the existence of the above-named that I trouble you with these lines, and I trust you will allow us the privilege of publishing the results we obtain in your widely circulated journal.—I am, dear Sir, yours very truly,

33, Kentish Town Road, N.W., March 16, 1871. H. S. BOX.

J. M. PEEBLES has been lecturing in Troy, New York. The *Troy Press* of February 20 gives reports of two of Mr. Peebles's sermons. We notice that Mr. Peebles states that he observed more phenomena in England than in America, and records with much satisfaction his sittings with Mrs. Berry and Mrs. Everitt.

A NEWSPAPER PARAGRAPH says that table-turning and spirit-rapping have recently made their appearance in Lahore, much to the astonishment of the natives of that place.

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