



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

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**THE SCIENCE OF LIFE.**

A LECTURE DELIVERED BY MRS. EMMA HARDINGE, AT CLEVELAND HALL,  
 ON SUNDAY EVENING, MARCH 26TH.

**INVOCATION.**

Great Spirit, the God whose all-seeing eye is ever on us; who art ever present, though we know thee not; whose eternal goodness and wisdom are ever about us, though we in ungrateful unconsciousness too oft deny thee; to thee we dedicate the service of this hour. We know, O our Father, that thou hast taught us all that is good for us to know; that the rolling ages have been fraught with thine unceasing revelation; that thy dear hand has extended to us the cup of never-failing inspiration from which our lips have drunk, though we have denied the gracious hand that has fed us. We know that the tiny flower and the shining worlds alike are thine evangel, revealing to us the infinitely large and the infinitely little all sustained by thee, O unseen; O unknown God. In thine hands seers and prophets, the illuminated of past ages and the inspired of all time, have become messengers to proclaim thy Almighty wisdom; and when we stray, and when our stumbling feet turn aside from the path which thou hast set, are not thine angels of pain and death ready with warning voices to lead us back? Our Father, infinite and almighty strength, all-sustainer and all-provider, be thou the high priest of this hour. We approach thee with no man-made forms of worship, with no anointed altars nor consecrated places, but in the earnest search for light, in the reverent endeavour to pierce the mystery of our being by those appointed means as thou hast vouchsafed to us. Answer our aspiration with inspiration, O Infinite Spirit, Eternal Presence, and send us hence from this place nearer—one step nearer, our God, to thee!

We propose to promise our addresses, which are drawing to a close, and which can only now be limited to mere suggestions, by laying down a definite creed such as will include our views of what religion means, for of all terms we find that none has been so much abused, so much misunderstood, as the term religion. On this point, at least, we can sweep away the mists and fogs of tradition, and point to the broad and shining path in which God himself has written the *religio*, or the law of life, and we may sum it up as best human speech will permit us in a few brief sentences thus: I believe in God, the great and all-pervading soul of the universe, the intelligent mind from whom proceeds all life and being, whom we the finite can never comprehend, but whose attributes disclose to us in life and being that he is supremely good, infinitely wise, unlimited in power, ever present; the universal sympathetic mind of whom we are a part, whose life is our life, whose spirit is our inspiration, in whom we live and move and have our being. I believe in man the creature, as an immortal being, proceeding from a mystery, the origin of which we cannot measure any more than we can comprehend the immensity of God, but whose destiny is vaguely foreshadowed to us in various forms of revelation—the revelations written in the human heart, the revelations implanted in the longing aspirations for continued existence, and a perpetual succession of revelations through the inspiration of seers, prophets, inspired and exceptional beings, and the direct manifestation of immortal beings themselves. I believe in good and evil—good, as the only positive law of life designed by the infinite Mind for us to travel in; good, as the supreme conqueror and ultimate end of being; evil, as the result of blindness, imperfection, and the absolute nature of a rudimentary state of existence. I believe in progress now and for ever, demonstrated by all the works of God, proved in the present, foreshadowed in the future, and therefore confirming my belief in the ultimate supremacy of God and the final conquest of evil. I believe that the object and purpose of mortal life is to teach us, by discipline, suffering, and all the varieties imposed upon us in what we call life, to conquer evil and attain the higher good. I believe in communion with the immortal spirits of men passed on before; I believe that this communion under favourable circumstances has ever existed, but, through the discovery of God's laws in scientific principles, is enlarged and extended in this modern age, is continually improving, and designed by God to demonstrate the actual facts of immortality, and the results of good and evil. This is my faith. Pursue it through all its various points, and extend it, if you can, in any direction that will not cover the ground of religious belief. It touches no ecclesiastical system, but it demands the aid of none. It does not come to you clothed in the vestures of priesthood or sanctified by the oil of anointing; it does not come to you stereotyped by articles of faith or written in the form of dogmatic creed; but it comes to you with the first breath of life,

sweeping down the ages as the inevitable development of man's intellectual nature, growth, and knowledge, and pursuing the soul, capturing it, holding it fast, and compelling its belief in ages to come when Bibles shall be no more—when creeds shall be forgotten—when systems of ecclesiastical faith shall have perished, and all their mummeries shall be consigned to eternal oblivion. Our closing discourse will be an attempt to show you how, in the midst of the works of God, those principles that we have organised in the sciences prove the truth of every one of the elements of faith we have detailed to you.

We point in the first place, to-night, to the demonstration of our creed as shown in the science of human life. We find that wherever we give the conditions for life, life arises in precise character to those conditions that we furnish. A little moisture, heat, and air, a certain amount of substance of any description combined within elements of nature, will inevitably produce life. The life that is the result of these combinations shall be precisely a chemical result of the atoms that are combined. Now, the highest combination known in the world of matter is that which is necessary to furnish forth the conditions of human life. Our organisations, as I have shown you in preceding addresses, are microcosmic, and combine all the elements—vegetable, mineral, animal, elementary. Every starbeam, every ray of sunlight, every form of matter, every essence, and every force must be combined in the molecule that becomes the germ of human life. Absolute conditions are necessary; no mere infusion of the Almighty's breath into the nostrils of man—no peculiar act of a manufacturing God, manipulating with one special piece of matter in one special place, but a grand, magnificent, unbroken, immutable law, pervading every part of the universe, and acting in distant planets just as truly as within this little dewdrop floating in space that we call our world. Wherever the conditions for this supernal and culminating point of life are given, there arises the human creature.

The second stage of the science of life is demonstrated in the fact that all the preceding forms of this world of ours are represented in the embryo of man. The first form represents mere vegetable life, the nucleated cell bursting and laboring and radiating into fibrous matter, then the gelatinous mass that floats in ancient seas, then the first crystallisation of matter; so that reptile, fish, and the lowest class of vertebrate creatures are all represented, stage after stage, until we finally arrive at the magnificent and perfect living creature. This is another branch of the science of life which I think looks very like design, very like purpose, very like the effect of a masterful mind laying the prophetic corner stone of human life a million ages ago, and patiently working in the laboratory of forms, practising through the realm of nature until the Promethean fire from heaven descended into the noble stature that images forth the God, the Creator, the Masterful Mind represented in the finite mind, the Infinite Workman mirrored forth again in the little creature that becomes the imitative workman.

Now take another stage of the science of life. Were we to take a single bone, we could show you the evidence of design. Where there is no fear of injury from without, the attempt is obviously directed in the form of lightness, the rocky structure not being cumbersome or heavy, but diminishing off until it attains to the finest attenuation: in other parts, where there is liability to injury from without, or abrasion from objects coming into contact with the anatomical structure, it is thickened and ridged, and so constituted as to form a natural defence; yet, notwithstanding that it is hard and rocky, it is permeated in all its parts with the means of sustaining it, and, if broken, of repairing it. We find that in cases of abrasion or fracture, the most perfect form of repair is that by Nature herself, who brings from every part forces to bear on the particular point until she rebuilds the structure; so that there is intelligence in every microcosmic atom. Atoms that require the finest possible instruments to discover are in themselves little gospels of wisdom written over, fuller of design, and fuller of God's goodness, and God's care, and God's power than ten thousand Bibles, Korans, Talmuds, and Zendavestas put together. And inside this marvellous anatomical piece of machinery there are the viscera, each one of which is a marvellous study in itself; but it is to the point of design that we are endeavouring to bend your minds. Take for instance the great central structure of the heart. One side is thicker than the other, because that side has heavier work to perform; the walls are built up and thickened, and the valves are much larger and more in number, and that is because the work of pumping up the arterial fluid is more than that of the reception of the venous fluid. Then there is a great mighty arch at the top of it, which, dividing off into two, separates again, and sends off all the ramifications of the arteries, divided only at first into two, but at last into myriads and myriads, until they traverse the whole of the system.



And by the side of it is an equally large channel which is divided off into the veins; and these run together, the one sending out the pure arterial blood to nourish the whole system, and the other returning that same blood, after it has been charged with all the poisonous matter of the system, to be used up again, forming the pulmonary system of the lungs, to be charged with pure oxygen, the pure atmosphere that comes from stars, and suns, and systems, and becomes redolent of the very breath of God, and with every inspiration enters into the cells of the lungs and through the veins into the heart, and then returns and pours out again, and permeates the whole system with a fresh life from God. The breath that passes our lips separates, and the heaviest portion, being charged with carbonic acid gas, falls to the ground, and being of a poisonous nature and heavier than the atmosphere, it would accumulate and destroy us, but it is taken up by the vegetable world, and becomes, in part, the life that sustains the plant. Carbonic acid gas is the life of the vegetable world; and this again, as it decays, gives off hydrogen gas, which is also of a poisonous nature; and as it accumulates in large masses, it too would inevitably destroy us were it not lighter than the air and carried above us. Thus you see, in the divine economy, even a single breath becomes a gospel of instruction, and teaches us how wisely, how carefully our Father has prepared for us; whilst we, in ingratitude and impiety, are denying him, and using that same breath to revile his sacred name and scoff at him who is making of that very breath the life of the plants that feed us, the nature of the atmosphere we live in, and laboring with his kind, land-lust about to lamp out with our life and destroy the integrity of our being. Whilst we look in vain to see the cotton planting itself, growing into fabric, gathering itself, packing itself up, sending itself to distant points, resolving itself into all the varieties of mechanical processes necessary to reduce it into fine fibre, and then working itself up into a fabric, we behold the scientist poring over the marvel of the germ of life within us, the little nucleated cell performing a thousand times more wonders than the cotton plant would do were it to fashion itself into a fabric. O Almighty and Infinite Mind, when I turn mine eyes within, listen to the beating of my heart and to the life-throbs that are sending the waves of thine infinite goodness and infinite wisdom from the shores of time upon the shores of eternity, I feel that I stand before the Promethean fire-lighted statue of myself, and know that because I am, thou, O God, must be! This is another step in our gospel of the science of life.

Next we observe that the great good God has provided for all our fancies, all our whims, all our tastes—that as he has implanted within us the love of beauty and the fear of that which is unlovely and ugly; so he has hidden away the marvellous structure of the human form—he has clothed the ghastly skeleton, and packed away the viscera that does not require any symmetry into the smallest possible space. There is no symmetry in the form within, there is no need of it; there is no beauty in the form within, there is no need of it; he is not prodigal; all is a wonderful organism for use. But in order that our love of the beautiful, and our taste for symmetry, and our recognition of that divine harmony in nature which is the essential and crowning point of his goodness, shall be fully developed, he has covered over the ghastly skeleton, and hidden away the viscera with the muscular tissue, which forms around it a graceful, beautiful covering for the whole, sustaining and pencilled out with the most wondrous artistic skill the elements of beauty. Oh, how beautifully, how exquisitely has he modelled forth the loveliness of creation in the form of a little child—in the glorious light of the sunlit eye, in the lustre of the cheek, in the golden tresses that wave in the wind, in all the graceful and exquisite modulations of the forms of infancy. In all these he has considered our love of the beautiful, and made us orderly and harmonious as well as useful and strong. I say that these considered only as single points of God's gospel are sufficient to make us worship, and if imprinted on the mind of childhood and forming part of the education of our youth, if stereotyped upon our intelligence from its first dawn until it is gradually trained to see God the designer, God the author, the finisher, the workman, the master in every movement that we make in all our wonderful structure, we should read that bible every morning as we awake; we should act out that bible every moment of our lives; we should be reverent and careful towards it as of it. I do not think we should ever dare to destroy it; I do not think the hand of violence would ever presume to break into it; I do not think that the locks and dungeons, and the prison bolts that we now find it necessary to put upon those who are very well instructed in man's bible but not at all in God's, would be necessary any more; above all, I do not believe that we should have occasion, as we shall next Sabbath, to preach a funeral oration for thousands and thousands of victims torn and gashed and ruthlessly destroyed, and all this grand, sublime, and sacred structure rent into pieces by the hands of man, and at the bidding of man, and all for the honour and glory of God.

Take another chapter in this bible of the divine humanity, and see if in the history of human life we have not the same evidence of design. We find now that, sparse as was the population of this earth in the earliest and most primeval days, human life sprang up like the flowers of the field, like the beasts of the forest, the fish of the sea, and the birds of the air, when the conditions were ripe for its production; but that human life was in strict accordance with the simplicity and the crude rudimentary conditions of the earth which sustained it. It was very imperfect; it was simply a mere development of the child-man, who, doubtless, recognised that he lived in a garden of Eden until he had eaten of the tree of knowledge of good and evil; but as the inevitable lines of progress were written upon his thoughtful brow, and his inquisitive intellect began to question of earth and air and sea and skies, "What news of life, and what fresh revelations of the science of life?" the answer came in the various arts and the various sciences, in the impulse to roam abroad, in the tendency to search for fresh lands, in that restless spirit of inquiry that made him an inventor and a traveller, that contrived different systems of locomotion, until at last he has learned to conquer time in his impatience to discover more—he has learned to conquer space in his determination to communicate with his fellow-man in distant lands; until he stands at the culminating point of art and science, where he has nothing more to learn saving the mighty mystery of his own soul. The world of matter is beneath his feet; geographically speaking, he has conquered it; scientifically speaking, he has explored it; artistically

speaking, he has planted his monuments of conquest and power over every part, until the round rushing globe is an open school-book upon which we read all that God has done in the ages past, and all that he promises to fulfil in the future.

And now my final review of the science of life must be completed, when I contemplate the grand and noble status at which we have at present arrived. It is in this chiefly I find cause for rejoicing, in the dawning of the day that is upon us, in the fact that in the highest ranks of civilisation we are beginning to discover the worth of our individual natures. I find cause for felicitating the people and myself when I remember the means that have been used for their individual elevation—when I perceive that labour-saving machinery has utterly conquered the necessity for slave-power—when I find in the nobilitation of the printing press the dissemination abroad of cheap literature, and when I find the determination for a higher form of justice even in the midst of the dreadful shudderings and throes of the wildest revolutions. I am no longer left to grope in ignorance of what I am, and who those are that suffer so much more than myself, that are ground down by poverty, that eat the bread of affliction and drink the cup of misery every day; for, oh, I do know there is a home of rest—I do know there is a point beyond which the sharp gods of the tyrant Adversity can push us no further; and even as I see them falling and fainting by the wayside, I thank God that they are gone—I thank Him that they are at rest—I know that they are at rest—I thank Him that they are at rest, that the great mercies of God that have crushed them down have been the liberating angel that has opened the broken temple gates of life and let the spirit go free. As I look upon the pale face of death, I see the angel-light there, gliding those waxen brows and lifting up those dull eyes, and away, away beyond I see where my own unseeing feet are pressing to the vernal fields of heaven, and a breath of the aroma of those never-fading flowers comes to me in the midst of darkness and sorrow, and it is the dear hands of my beloved ones that have cast their burdens down that are cheering and strengthening me, that are bringing me those perfumes from another and better world, that are lighting my blind and broken way to follow after them to the shores beyond the river. I thank my God that not alone in the traditions of the past, but in the living fact of a blessed communion, I behold the problems of sorrow, of care, and evil opened up before my eyes. They shall live for me, those dark and grimy sons of the people that are crushed down by the wayside and into the gutters. Why they are now in plain to me as I study the science of life. It is because there must be motives for action—because there must be points representative of all the varieties of the race, of all the steps we have trodden. We know this, for your eyes and mine, through the eyes of those that have gone before, have turned another shining page of His justice, and read that not man, but God legislates in the spheres beyond; that here we are permitted to experiment one with another for the sake of our rudimentary growth, and for the trial and purification of our souls; but this permission ends as we stand on the shadowy bridge that forms a highway between the natural and spiritual worlds. When we know this—when we recognise such a world is in store for all suffering, the last problem of the science of life is solved; and now, whilst I behold my fellow-men poring now over the Vedas to find God, then searching through the Zendavests, and attempting to discover him in Korans and Talmuds—whilst I see them painfully striving to catch the echoes from Sinai and Horeb, and even from the Mount of Olives, I go back before ever those pages were written, and I travel forward when they shall be all crumpled into the dust, and I find a Bible, a Testament, a Koran, a Talmud, a Zendavesta, and a Vedas that shall never grow old—the bible of life, and the gospel of dear humanity. In our conformation, in the blessings with which we are endowed, in the marvellous powers with which we are fashioned, in the triumphant mind which enables us to investigate ourselves, in the grand history which proves the fact of perpetual progress, in the voice of conscience legislating for good and evil, in the perpetual triumphs which good achieves, in the continual failures of evil, but, above all, in the sublime illustrations of results which the immortals teach me in their communion, do I find a bible which convinces me that I know God; I am assured of immortality; I believe, and humbly and reverently strive to carry into action, the gospel of eternal good and the conquest of evil.

I believe, in conclusion, that this science of life, when applied in a far more elaborate measure than I have been able this night to describe, will supply all the written pages that ever man has trusted in. They may all be aids, they have all performed their mission, they have all done their work, but they have been set up as images to worship, they have been thrust upon us as infinite authorities instead of finite and temporary aids, and it is in this day when a great reaction is setting in that we who have the light of immortality so assuredly demonstrated, the truth of a spiritual existence so conclusively proved, are called upon imperatively to turn our thoughts to the grander, older, and more eternal bible that is furnished in God's works, God's teachings, God's revelations. The flowers and the stones praise him; the air and the winds proclaim his name; the waves and the tossing billows chant the anthem of his immortal name; but, above all, the voice of nature, the study of man, and the science of life are his most continual and most glorious praise.

MR. WEEKS begs to inform our friends that he has a large, light, lofty room vacant, fit to hold seances or other meetings for the promotion of Spiritualism, if needed, at 24, Stamford Street, Blackfriars Road.

THE INFLUENCE OF SPIRIT-ART.—After describing in a letter to Mrs. Berry a seance in Boston with Mr. Shepard, the musical medium, Miss Hay gives the following sentence:—"Muriello told me that spirit-artists come primarily for our souls' culture, whatever our pencils or paint-brushes may produce; different from the motive and object of a master on this earth—he only cares for our progress in music or drawing."

ROGER HORTON, Esq., of Huddersfield, who is at present in London on parliamentary business, attended the seance at Dalston, by Messrs. Herne and Williams, on Tuesday evening. He was so pleased with the genuineness of the phenomena and general results that he has determined on inviting these mediums to Yorkshire for a few weeks during the summer, that the Yorkshire Spiritualists may become acquainted with these remarkable phenomena.



## A PSYCHOMETRIC DELINEATION OF MRS. EMMA HARDINGE.

THROUGH THE MEDIUMSHIP OF J. J. MORSE—PHONOGRAPHICALLY REPORTED BY MR. H. STANDFAST.

(From "Human Nature.")

On viewing you externally, the leading characteristic of the organic structure is harmoniousness of function. The tone or quality is in the main excellent, which confers upon the possessor a more than average share of health. Your brain in its structure is refined, and delicate, and very evenly developed; and these qualities necessitate a high and cultivated cast of mind.

On viewing you in the social region, we find the love element predominant, creating a desire to please, a disposition to make all feel at home and happy; pleasant and agreeable to children; frank and genial to those of older growth; respectful and attentive to all whom you deem to be superior to yourself. When once met with in the privacy of home, the impression then made is not effaced for many years. You would shine with equal grace and lustre in the cottage or the palace. Socially you are strongly marked with a keen sense of moral right and fitness.

Our next impressions are derived from your intellectual nature—the second plane of individual action. Your intellect partakes more of the intuitional than the acquiring disposition, yet the gardens of your mind are aglow with harmony and radiant with the flowers of wisdom. Its clear piercing rays shine with a steady lustre through all your undertakings. You are a student in the vast college of nature, interrogating every substance and subject, ever striving to extract use and beauty therefrom. Eagle-like scaling the heights of being in your search for knowledge, and upon returning, ever willing to scatter abroad, for the benefit of humanity, the wisdom you have acquired. At times trusting to the lightning flashes of intuition, anon down deep in the cold processes of reason; and you may also be found burrowing in the dead past, unearthing its wondrous secrets, bringing to light the experience of bygone ages, fraught with so much importance to humanity at large, yet in all things keen, concentrated, and positive upon the point. You shine in this department of your nature, almost unequalled—unexcelled.

We now scan the third plane of your nature, the beacon of your destiny, and we launch ourselves upon the inward waters of your soul; for the light of your spiritual nature sheds its effulgent glow upon every action, permeating your relations with the material world, and reaching upwards by aspiration to unknown heights beyond, awakening in the hearts of the great unseen responsive echoes which, swift as the lightning flash, pass down the streams of time and sympathetically sustain you in your efforts for the enlightenment, disenthralment, and the improvement of mankind. You are aspirational and devout, sympathetic and humanitarian. You also lend a willing ear to the tale of sorrow and distress; indeed, your spiritual qualities form a coronal that would not be wanting in brilliancy if placed by the side of the bravest and best of the world's history.

Viewed from a spiritual stand-point, you present the appearance of a maiden just emerging into womanhood, with all her faculties just newly aroused, yearning and desiring to know more of the infinite love of our Father, stretching forward for the guidance of God and the truth. Around thee a pure white veil woven by the soul's innate love of the true and the beautiful, called by mortals modesty; a coronet of pure cerulean blue encircles the brow; upon its front sparkles a brilliant diamond, and rearing its head slightly above the peak is a golden dove—symbols characterising the motor springs of your conduct. The blue is the emblem of the deep love that runs through your nature, and it further typifies the purity of your spiritual sentiments; the brilliantly flashing diamond, emblem of the piercing intellect; the golden dove represents thy intuitions, which bears upon its golden wing thy glorious aspirations—truly a messenger of peace divine.

As a mediatorial instrument, the organic, social, mental, and spiritual qualifications are greatly above the average. The receptive nature of the whole organism, combined with the extreme delicacy of the nervous system, constitutes a harp that vibrates to the lightest touch of angel-fingers, and all who listen to the melodious sounds sent forth are delighted and instructed.

Thy clear-seeing intellect constitutes thee an impartial advocate and an unswerving adherent to the truth, which is a grand essentiality.

In a general sense, as we view you, the past has been fraught with much that has been strange and marvellous, battles fought and won at the expense of soul-agony deep and terrible. The present is cloudy, yet broken here and there by glimpses of sunshine. The battle is not yet over, but peace in the end will be thine. Victorious for the truth's sake, thou shalt leave a name behind thee that shall be remembered long after the fitful fever of life shall have ceased.

On Mr. Morse asking Mrs. Hardinge whether he might be permitted to publish the above, he received the following reply:—

"DEAR MR. MORSE,—How far your spirit-friends' delineation of my character may be correct I cannot myself judge of. My friends think it is admirable; I can only speak of the expression and phraseology, which I think are highly spiritual, and far beyond either your or my capacity to produce of ourselves. Publish it by all means, and I shall endeavour to deserve it in future at least."

SIXTY-SIX per cent. of the population of Chicago have no religious belief, according to a religious paper published there.

## WHAT THE BIBLE DID, AND WHAT IT DID NOT DO; OR, FAITH AND PRACTICE.

SIR,—As I presume you are too busy with your special and important work to take much notice of scraps of news which are always floating about, therefore you may be glad to have your attention directed occasionally by your correspondents to such a paragraph as the following, which contains food for profitable reflection. I will give the bit of news *verbatim*, and then we may extract what thoughts we can for our instruction.

"Mrs. Mary Anne Rushton, of Holloway, having found in her husband's pocket a summons to attend a coroner's inquest, was much agitated. Rising early in the morning, she was seen reading the Bible, and then slipping out of the house, drowned herself in the Canal."

Simple as this account reads (the conduct of the poor victim was so silly, and her fate so sad), yet the story is worth looking into for the sake of the lesson it contains. Are there not many people who, although they do not drown themselves in canals, yet do very rash and foolish—even wicked—things before or after reading the Bible, which they think will make it all right for them and smooth their way to heaven? That poor weak-minded lady took fright at the idea of her husband having to attend a coroner's inquest, no doubt thinking, with her half-formed ideas, that a great calamity was about to happen to him, and, at all events, she would put herself out of the way of the trouble. Here was intense selfishness acting upon a weak intellect, and an erroneous religious sentiment. She went to her Bible, probably persuading herself that she was performing a conciliatory religious rite by the reading of a few verses, and then with self-satisfaction perpetrated a most wicked deed. Now, Sir, are there not hundreds and hundreds of individuals in the same condition of mind as that of poor Mrs. Mary Anne Rushton with regard to their religious beliefs?—people whose faith is veritably bound up in "their Bible," who look upon it as everything; but, like the infatuated Mrs. Rushton, they will, it is to be feared, find, when it may come to the push, that it will neither save from the "canal" nor from any other fate to which they may be hurrying themselves; for they only attend to the letter, and leave the spirit of religion to those whom they call by very uncharitable names because they differ from them both in faith and practice.

AN EARNEST SEEKER AFTER TRUTH.

## THE TEACHINGS OF SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—After the manner of creedists, when first my attention was directed to Spiritualism I felt zealous to uphold the generally-received doctrine of a salvation from sin by a faith in the earthly merits and the atoning blood (so called) of Jesus. But after being accustomed to find the spiritual teachings did not uphold as fact that the development of spiritual life in its power to raise from sin and error depends on embracing such doctrine concerning Jesus, or upon a faith in the satisfying and substituted righteousness of any other as accepted in lieu of our own, but in endeavouring to purify ourselves in the exercise of our God-given powers, and in reliance on divine aids as a natural accompaniment, I was led to see if some other meaning concerning the value to the world of the righteousness of Jesus unto death was to be found in the New Testament, rather than that which has been commonly accepted, and finding this to be the case, have since perceived what appears to me the correctness of spiritual teachings.

Pursuing the train of natural reasoning, it may be said, if Jesus really presented to God a satisfaction to compensate for all sin, when upon earth, and it was then accepted by God, by whom alone such a thing could be received, it would be for mankind as sinners, because as such needing to be so benefited. The benefit, then, of God's acceptance of such satisfaction in behalf of sinners would accrue to men as sinners, and they would not need, for this, to become saints by faith, or in any other way. In the sight of God all would be right as they are, in Jesus and his complete satisfaction in their behalf, which cannot be rendered more complete for them by anything of their own.

That Jesus was designed to be a great "light" to the world when upon earth, and remains so in the heavenly realms to all beneath him, I do not think the spirits have contradicted.—I remain, Sir, yours, &c.,

March 22, 1871.

F. M.

Mrs. BERRY is at present at Margate for the benefit of her health.

PRESENCE.—"Do not be alarmed, dear, but I have this night received a message from the Almighty, telling me that I am to die; and that the poor baby will be taken before me. Better so," she continued, her voice faltering with emotion: "we soon shall meet again."—"Charity," said Martha, greatly astonished, "you must have been dreaming."—"It was no dream," she said solemnly. Martha now sat up on her bed, and passing her arm around her sister's waist, said calmly, "Collect yourself, Charity, dear, and tell me what has occurred."—"I cannot explain it, Martha, but I received the message as I tell it to you."—"But were you not asleep and dreaming?"—"Certainly not; I was perfectly awake. I had been asleep, but did not dream." Tell me, how was the message conveyed to you? inquired Martha, a sensation of awe pervading her at the time; "tell me who spoke to you?"—"No one," said Charity, "no one uttered a word to me. I awoke from my sleep and looked round to see if you were near me, but I found that you had left the room. Thinking you had gone to lie down, I determined not to disturb you, but partly raised myself up in bed to see if baby was comfortable in her cot. I mention this to show you how perfectly I was awake. Finding baby was asleep, I placed my head back on the pillow to wait till you came into the room. A moment afterwards I experienced (for I can only explain it in that manner) a certainty that baby would die, and that I should shortly follow her."—From "Martha," a novel, by William Gilbert.



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

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

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

The Rank and File of Society—Mrs. Hardinge on "Music"—The Secondary Colours and their Meanings—Spiritualism in West London—Angel Carrie and the Snowdrops—Kewick, Cumberland—Astrological Predictions Fulfilled—A Strange Present from the Spirits—Pleasant Seance at Mrs. Macdougall Gregory's—An Expression of True Spiritualism—The Sunday Services—Decease of Professor De Morgan—A Letter from Mrs. Berry—The Spirit Messenger—Are Spirit-Communications Reliable?—Spiritualism at Old Ford—Mundane Spiritualism—The Kilburn Association for Investigating the Truthfulness of Spiritualism—The Origin and Rationale of Spiritualism—Camden Town Association of Inquirers into Spiritualism, &c.

## SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, MARCH 31. 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, Maid Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, APRIL 2. Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge, "A Funeral Oration on the Victims of the War."

At Mr. Weeks's, 21, 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, SOREBERY 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 LAKE END. J. Crane, Trance-Medium. 9.30 a.m., and 6 p.m.

MONDAY, APRIL 3. Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, APRIL 4. "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, APRIL 5. Mr. Jackson's Paper on the War, at 15, Southampton Row.

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

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

BOWLING, Spiritualists' Meeting Room, 2 p.m.

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

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

Lecture at 7, Corporation Row, Clerkenwell, at 8 o'clock.

BOWLING, Hall Lane, 7.30 p.m.

Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

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

also good value for yet another £100. It is a truth, then, that the publication of the MEDIUM during the year, and the incidental labours which have accrued through its existence, have been as good as a hard-cash contribution of £300 to the cause of Spiritualism. When we look around and see who are the rich, the opulent, the well-to-do Spiritualists, we are able to imagine what vast strides our glorious cause would make if it supported it according to their means, and saved from intolerable pressure the almost broken backs of a few. Let us take another view of the subject: Has this expenditure of labour been necessary—been judicious? We reply: The natural course of events has demanded it, by having produced it. It was absolutely necessary that the movement should have an organ, not a mere spiritual paper which would look after its own interests and let principles and measures look after themselves. The spirit-world perceived this, and urged that it should have a MEDIUM of the Press, to do that work which could not be achieved by any other means. The whole plan and title of our paper was projected by our spirit-friends, and it has been sustained by them ever since. We have never required to solicit information on literary matter; all has come to us voluntarily or spontaneously, even at times with overwhelming impetuosity. This has kept our paper fresh and lively, and made it an ever-welling spring of interest to our readers. During the year, we have published many facts of mediumship and spiritual phenomena of a most wonderful, instructive, and well-attested kind than has ever before appeared on the same extent of paper. After facts our periodical has been rich in practical hints and suggestions, guiding, directing, and consolidating the movement. Lastly, the MEDIUM has bristled with the invulnerable artillery of principles. This has been to true Spiritualists the leading charm of our issues, and one of the chief causes of our troubles. We refuse to compromise the truth for conventional expedients. We will not sacrifice Spiritual principles to Sectarian dogmas, which may flourish for a time like the seed that fell into shallow soil, but ultimately wither and die from inanition. Our guides are not the pensioners of churches and ecclesiasticisms, but the immortal leaders of human progress; and these we delight to follow, and in such company we can afford to wait till advanced public opinion is ready to give the victory to the sound and demonstrable truths which it is our desire to represent.

We candidly confess that this course is not without its drawbacks. There is a class of Spiritualists, or phenomena seekers, who love to swim with the tide, and would delight in making Spiritualism a lever to raise up from the grave of decrepitude and senility the time-worn and fossilised religious beliefs. We refuse to take part in such a compromise, which would ultimately sacrifice Spiritualism to the interests of powerful and selfish ecclesiastical institutions. Hence we have enemies, where we ought to have helpers. Them to whom we have rendered the greatest services, those who have pressed our hands with fraternal warmth, and those whose eyes have glistened with joyous welcome at our approach, now avert their once fond looks, and employ their once fraternal hands in penning epistles and sending them all over the country to injure our good name, destroy our influence, and damage our business operations with those who act with us. Few will believe that such is possible, but it is a fact; and we are not the only sufferers from unhalloved tongues which would persuade the world that they did all this in the interests of religion and as the friends and followers of Jesus. If such be the acts of those of our brethren who call themselves Spiritualists, with the addition of some theological prefix or another, can we be blamed if we refuse to allow their councils to dominate in our public duties? If they will persecute the servants of the truth how much more would they crucify the truth itself!

Taking yet another view of our stewardship, we are gratified to observe that during the year we have materially promoted many important agencies in connection with Spiritualism. Mr. Peebles, Dr. Newton, Mr. Shepard, Mr. Morse, Mr. Herne, the Sunday services, and a host of other useful agencies in London and in the country have been much aided by our co-operation. Through the circulation of our paper Mrs. Hardinge has been enabled to speak to thousands weekly, and produce an active enthusiasm throughout the whole country. Looking at our career as a whole, we are convinced that our spirit-friends had the interests of the cause in view when they launched the MEDIUM. They perceived what was wanted, and they likewise saw how to supply it. While that want exists we shall be pleased to act as their agents to help us with the glorious work with which they desire to bless and elevate mankind.

## MR. RIPPON'S MUSICAL SEANCE.

On Thursday afternoon of last week, this gentleman gave a musical seance at 15, Southampton Row, which was highly appreciated by those who were favoured with being present. The interest was much enhanced by the modest recital of Mr. Rippon's experiences, with which he varied the proceedings. He had been a medium since childhood, and at quite an early age was an accomplished pianist. When eight years old he had the power of improvising music. He has also since manifested the same facility in writing and preaching.

After playing two pieces in a wonderful manner, Mr. Rippon introduced his spirit-paintings, the ability to produce which he gradually acquired after a sitting with Mrs. Watts. One piece was a beautiful drawing of flowers in white on a black ground.

\* Those interested should read Mr. Rippon's work, "Victor," 2s. 6d. J. Burns Progressive Library.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 31, 1871.

## A YEAR OF WORK.

On the twenty-third anniversary of Modern Spiritualism we publish our fifty-second number, and thus conclude our first year's labour as weekly journalists. It has been a year of work—of hard work, incurring many anxieties and privations, as it has cost a considerable sum of money to carry it on. This is a statement that will startle many. Yet it is nevertheless true that the labour of getting up a weekly paper on Spiritualism for one year has been over £100 loss to the proprietor. We do not name this with a feeling of regret, for if the work were again before us we would not hesitate to accept the same task. We hope, however, that a knowledge of this fact amongst our readers will stimulate them to renewed efforts to do their duty as Spiritualists, and help to bear the burdens which the movement necessarily involves. And be it remembered that this large outlay is not the only contribution made to Spiritualism by the proprietor, as the literary labours are at least worth another £100, and the incidental services done to the cause at this office occupying time and necessitating labour are







## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Franco-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 24.

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

Q. By a visitor.—You have said, "from an unhealthy body it is impossible to transmit a healthy expression of the soul within." We are taught that upon leaving the body at death, our happiness and well-being depend upon actions performed while in the flesh; if so, where is the justice in our being made to bear the consequences of wrong conduct, which is the inevitable result of imprisonment in an inappropriate shell, which impedes spiritual development and causes us to lead inharmonious lives?—A. There is an innate consciousness of right and wrong, but the organic conditions modify it. Where the expression of intelligence has been perverted by organic defects, the results to the spirit are entirely psychological, and like phantoms or memories flit across the mind till they clear away. When we wilfully do wrong by placing others under conditions which we would not like to take upon ourselves, then the retribution is more marked, and who can question its justice or salutary effects? The general ignorance of the race is also a cause of wrongdoing, the consequences of which we have to bear, for we must know sorrow before we can appreciate happiness, and know ignorance before we can be acquainted with knowledge. The elevated spirit, instead of questioning the justice of Deity, will yet turn round and charge his own blindness to the duty near at hand with the burden of his former unhappiness.

Q. By Mr. Tillotson, Keighley:—Is Jesus the Son of God, and a being separate and apart from God, or do you consider Him to be God alone?—A. He was the Son of God in the same sense as you are yourselves sons of God. If we say Jesus was God Himself, then so are we finite gods, for we are portions of the infinite Creator.

REV. JAMES MARTIN.

Mr. Chairman,—In obedience to a wish expressed to me by your friend, I have come here this evening to answer a question which I could have done by deputy, but I prefer to do it myself. A question has been raised as to my age. \* I said it was sixty-seven. † The person, a friend of mine, who has raised the question, has investigated this matter rather attentively, and has come to two conclusions—one he makes public and one he keeps to himself. He made a statement of the public one the other day to the effect that the facts were true, but that good and evil spirits came indiscriminately, and he warned his hearers to have nothing to do with it, else they might in consequence go to hell. This he did on Sabbath day last; but privately he knows that spirit-communion is true, and is the most rational—the best proof of immortality. I give him a word of advice. He is of opinion that I communicate in this way, so I give him my word of honour that there are not two conditions in spirit-life. He would not like to be shut off from God for ever, and others are not subjected to that which would be so obnoxious to himself. I have investigated eagerly, and failed to discover any foundation for the theological hell. So far as other parts of theology are concerned it is not my province to speak now; but I am more of an intelligent being than when I was on the earth-plane, and have more power to appreciate my surroundings. I know there is much for me to learn, and this is true of all I am associated with, and these include many who were connected with my ministry when on earth. Immortality is a continuation of mortality. I commend these remarks to him. ‡ He is a minister in the same field. You will remember me as the Rev. James Martin.

A MAN WHO WAS KILLED.

When the medium went under the influence for the third time he hunched and jerked his right side in a peculiar manner, twisted his face, expelled his breath, and felt his head as if suffering from pain. He began to speak in a broad accent and in a reckless manner. He said, "I can't make him (the medium) speak properly. A person (the 'Strolling Player') well known to you has asked me to come here. He says a good many swellish people come here, and so he thought an unswellish core might come." After being assured that he was welcome, and after complaining of the lingual peculiarities of the medium, he continued—"There are three fellows condemned for murdering me—Hunter, Strong, and Carr. This ere took place in the North of England, about February. These three fellows were outside my house kicking up a row, about one o'clock on Sunday morning. I went out and spoke to them, and they chucked a brick at me, and hit me on the top of the head, and on Friday I died. Then fellows were taken to South Shields, and committed for murder, and I would not like to see them suffer. I was fond of a drop of drink. How my head aches! Since I came to this side I find that drink is a bad thing, and if a pitman's advice is any good I would say, shut up the ginshops, and pitmen will not get their heads broken by bricks so readily. My name was Dan Hawthorn—lived at Backwood, just out of South Shields. I can't stand this any longer—my head bleeds. The chap who brought me here said you would know him if I said he was an actor." This communication is very imperfectly reported, as the language used was very peculiar, and all the time of its delivery the medium was feeling his head, and shaking the blood from his hands, as he imagined. He also complained much of the pain.

## A SECOND SEANCE AT MRS. MACDOUGAL GREGORY'S.

Another very interesting seance was held at 21, Green Street, Grosvenor Square, on Friday, when both Mr. Horne and Mr. Williams were present, and their combined power produced results of a remarkable character, under test conditions purposely arranged to prevent the possibility of trickery and collusion. As before, the circle was limited, for the purpose of rendering it harmonious and reliable, there being only eight persons present in addition to the media, and of these, the larger part were present at the former sitting, so that while the conditions were strict, the influences were presumably favourable. On this occasion the proceedings were commenced by Mr. H.—reading a chapter from the Bible, after which the whole company joined in repeating the Lord's Prayer. Soon after this, and prior to the extinction of the light, the table was tilted in an extraordinary manner, the media being separated from each other and carefully watched and guarded on either side by observant sitters. On the extinction of the light, the hands of the entire company, including those of the media, were locked in each other, thus constituting, as before, a closed circle, when after a few preparatory tapplings several of the company were touched by the delicate hands that were obviously at liberty to move round the entire circle of the sitters. During this operation—that is, in the pauses between the several touchings—the ladies and gentlemen sitting on either side of the media were repeatedly asked by others in the company, "Are you still holding their hands?" &c., to which the response invariably was, "We are," and it must be understood, without further repetition, that these indispensable conditions were strictly maintained during the entire evening.

Soon after the touchings, our hostess complained that "the spirits" were pulling the flowers of her cap, when, at her request, they desisted. In a short time, however, we heard her speaking in a muffled voice, and on striking a light it was found that her head and face were completely enveloped in a red shawl. On the resumption of darkness, the same shawl was also thrown on the shoulders of Mr. H.—, although he was sitting on the sofa, which was placed against the wall, where it was impossible he could be approached from behind. After a short time it was slowly removed from the shoulders of Mr. H.— and drawn across Mr. R.—, Mrs. Wiseman, and Mr. Horne, and thus replaced on the head of Mrs. Gregory. At intervals during these physical manifestations, a rough, loud voice was occasionally heard speaking through the tube, and breaking in suddenly and unceremoniously on the general current of conversation, thus often interrupting a speaker in the middle of a sentence, sometimes with a remark more or less appropriate to the subject, while at others it was wholly foreign to the topic in hand. In this way several persons in the company were addressed by name, among others Mr. E. R.— of R.—, and Mr. J. W. Jackson. This voice, like the touchings, was obviously at liberty to move in any direction, and sometimes startled a sitter by a loud "Well—how are you?" uttered in the gruff voice of an old sea captain through his speaking trumpet, close to the ear of his unexpected auditor. It was said to be the voice of John King, who in his earth-life fulfilled such a vocation. Perhaps it may not be quite superfluous to observe here that the quality of this voice is quite distinct from that of John Watt, and so indicative of a very different character and personality.

The most striking manifestation of the evening, however, was placing a chair on the table, to accomplish which, it must have been lifted over the heads of the company, who, as before, constituted a closed circle. When on the table, it was felt by several of the company, among others by Miss Douglas, and also by Lady Vere Cameron, of Lochiel, and we believe by most, if not all the gentlemen who were present. It was now suggested that we should strike a light, but on asking "the spirits," they replied by a single tap, implying a decided negative, and it was accordingly determined that we should wait, without disturbing the conditions, for other phenomena. In a short time after the circle had been again closed, the Bible, which had remained on the table, was placed on the hand of Mr. H.—, and we heard the legs of the chair grating on the table, as if it were being pushed backward and forward, when in a short time some of the sitters said it was being lifted over their heads, and on again unclosing the circle, so as to leave our hands at liberty, it was found that it had indeed been removed. It was now suggested that perhaps it might be again placed on the table, and accordingly, the hands of the company, including those of the media, being once more interlocked, the legs of the chair were felt passing lightly over the heads of the sitters, and in a short time it was placed, with some little noise, in the middle of the table. Immediately after this, the Bible was lifted from the hand of Mr. H.— and we heard it "thumped" down on something above the level of our heads, apparently the seat of the chair. It was now asked if we might strike a light, and an affirmative response in the form of three taps having been obtained, we discovered the chair standing on the table, and the Bible, a thick and rather ponderous octavo for family use, placed upon it.

Be it remembered, we are artists ourselves, and competitors each one, with Phidias and Raffaele, in the production of what is graceful and grand. The fountain of beauty is the heart, and every generous thought illustrates the walls of your chamber. Why should we owe our power of attracting our friends to pictures and vases, to cameos and architecture? Why should we convert ourselves into showmen and appendages to our fine houses and our works of art? If by love and nobleness we take up into ourselves the beauty we admire, we shall spend it all around us.—R. Waldo Emerson.

\* See "Spirit Messenger" in MEDIUM of last week.

† It is printed "72" in the MEDIUM No. 45, which corresponds with our notes taken at the seance.

‡ At a subsequent sitting, the controlling spirit said this referred to the Rev. Reuben Seddon, of Victoria Park Congregational Chapel. It is also understood that he raised the question as to Mr. Martin's age on the previous Friday evening, and to him the above message is apparently addressed. We would be glad to know if he preached, as therein stated, on Sunday last.



## DISORDERLY AND UNRELIABLE SPIRITUALISM.

To the Editor of the Medium and Daybreak.

Mrs. ENRON.—I was brought up a Calvinist. When I became of an age to go out into the world, I found my reason repudiating the bitter doctrines which I been drilled to acquiesce in. But I went further: finding all sects irrational and pretentious, I set all religion down to craft and went over to the Secularists. When Spiritualism came to be talked about, I kept in a voluntary state of deafness to it, thinking it might be a new variety of the old discarded thing; but latterly an old Secularist friend has told me that he had found reason and religion reconcilable by the theory of Spiritualism, and wished to engage my attention with him in studying the facts upon which the theory is based. I think he made out a pretty fair case for our doing so, when he handed me an uncut copy of the last number of your paper, and looking through it, I began to be in a state of perplexity. I do not want to get into a state of mental disorder again: the orderliness of Secularist thinking had given me a taste for evenness and placidity of mind. Thus I feel rather deterred by some articles in your paper. I see some comments on a lecture of a Swedenborgian who characterises Spiritualism as disorderly. The remarks by J. Burns rather reassured me, and I thought I would go at once with my friend and put our inquiry into train, when on another page I found another writer, H. Bielfeld, telling your readers, as the result of nearly twenty years' inquiry, that communications from spirits are not reliable because the medium mixes up his communicating with the spirits'. This repelled us. My friend had told me that it was declared that at some meetings physical light was excluded, and then some spirits could make their voices audible. We thought this worth inquiring into. But here again we are repelled by the warning voice of H. Bielfeld, who, after many years' experience, says that "dark seances" are marked by absurdities and tricks. Nevertheless, he says, valuable instruction is attainable. But he does not say how or where. If we are not to have either of these two that are thus spoken of, what are we to do? We don't want absurdities and tricks, any more than we want speeches from part medium, part spirit—if part spirit there be. We want to study facts in nature demonstrating that there is a spiritual world: we want facts unmistakably denoting actions or words which must proceed from spirits. S. STOKES.

Here Court, Temple.

The difficulties which our correspondent experiences in respect to Spiritualism are characteristic of all forms of human knowledge, and if mankind had not been able in all ages of the world to surmount Mr. Stokes's timid fears, the human family would have remained in a state of primitive "evenness and placidity of mind"—in other words, profound ignorance. Our consciousness and the organic machine which it uses are portions of our knowledge as well as the "facts in nature" which we can never disconnect from ourselves. The phenomenon of mediumship in exhibiting the "fact in nature" that the communications partake of the mind of the medium, presents nothing unusual or special in that respect, but rather shadows forth in unmistakable lineaments a universal law of mind, which necessarily conforms to the quality of organisation through which it is manifested. This law is very evident from Mr. Stokes's letter, for where is there one Secularist in a thousand who would look at the question from his point of view? The only way for our friend to obtain satisfaction is to begin and experiment—arouse himself from his present "orderliness of Secularist thinking"—gain information for himself, and not expect the Spiritualists to be able to place before him a satisfactory dish of spiritual food already cooked—nay, half digested. There is no royal road to a knowledge of Spiritualism, and hence the difficulties, misunderstandings, and disorderly positions which result from imperfect knowledge. If Spiritualism were an assertive creed like Calvinism, or a negative one like Secularism, it could easily dispose of such annoyances by declaring in a summary way what was truth and what was error, and thus lead its votaries to those pleasant pastures of self-satisfied ignorance where their effeminate intellects would not be "repelled" by the Titanic dangers attendant upon the discovery of truth. If our ex-Calvinist and Secularist correspondent cannot accept the labours and humiliations incident upon an endeavour to enlarge his knowledge, then he must be content to remain as he is, and confess that he has not courage enough to be a Spiritualist. —ED. M.]

## SPIRITUALISM IN DERBY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Having just read your exceedingly interesting "Spiritual Pilgrimage" in this week's MEDIUM, I presume it will not be uninteresting to you and your readers to hear of our mediumistic development and progress. I am sorry to say that our Coventry friend, Mr. W—, has left us, but not before we had received many remarkable proofs and useful communications. Last Tuesday evening, March 14, we held a seance, when Mrs. Addicott and Mrs. Proctor, mediums, and Mr. Ashworth, from Nottingham, were present, also Mr. Ellis, of Nottingham, who is a remarkable writing medium. Mrs. Addicott, who, while entranced, is thoroughly unconscious, was controlled by "Poor Biddy," who gave us a short sketch of her life and her encounters with the priest, whom she did not seem to reverence so much as some of her sisters of Erin. A "Political Agitator," as he was called, then gave a pithy and interesting speech, and, on being asked for his name, gave it as "Robert Emmett." Shakespeare then gave us, through his medium, Mr. W—, a very interesting address, in which he stated that the Christian life must be a practical one both here and hereafter. I must not omit to mention the advice given through Mrs. Addicott by a French lady, to our friend Mr. W—, was very remarkable, it being of such a nature that none but the two parties would be likely to have been aware of the facts. It was then proposed that we should sit, with the gas down, for manifestations. Several of the friends present believed they saw "spirit-lights," one in particular over the head of Mr. W—. I cannot say I was thus favoured.

Mrs. Millis was controlled in such a manner as indicated a desire to develop her as a writing medium, although she is told that she will become a speaking one too.

On the Friday evening following, Mr. Ashworth, Mr. W—, Mrs.

Millis, and myself, sat at a small table and received some striking manifestations in tipping, &c.

We are looking anxiously forward for the treat of listening to our talented worker, Mrs. Hardings. Should our Nottingham friends succeed in getting her there, I have no doubt we too shall be anxious to have her for a night or two. Hoping I have not intruded on your valuable space, I remain, dear Sir, yours for truth and progress,  
17, Regent Street, Derby, March 20, 1871. J. MILLIS.

DALSTON.—On Tuesday last, the 28th inst., a special seance was held under the auspices of the Dalston Association of Inquirers into Spiritualism. The services of Messrs. Horne and Williams were engaged, and an assembly of thirty-six persons, consisting of members of the Association and their friends, attended the seance. The light having been extinguished, flowers were brought, and, upon several requesting such to be placed in their hands, specimens were gently given, while others were apparently thrown to them. The tubes were then observed to be taken up, and voices were heard in reply to questions, &c. During the evening, many were gently, and some apparently roughly, manipulated with the tubes. Lights were observable at times during the evening, and a young lady friend was powerfully influenced at the commencement of the seance, when the spirit of a Scotch girl evidently desired to control her, but only succeeded partially, although a line or two was sung through her mediumship. Two voices were heard during the evening, one through the mediumship of Mrs. Bassett, of Stratford, who kindly attended. The rooms were inconveniently crowded, which rendered the conditions unfavourable for the production of phenomena in quick succession, which will necessitate the more strict adherence to the limiting of the number of persons admissible at any future seances. The Recorder of the Association spoke a few words in the name of the President, at the opening of the seance, introducing the mediums, Messrs. Horne and Williams, to the assembly, and arranging the circles so as to afford, to such as particularly desired, any evidence which might accrue from the sitting. The Secretary will be happy to render any information in his power as to the working of the Association, &c., and will be glad to hear from any individuals residing in or near Dalston who may desire to become members.—THOMAS BLYTON, Secretary and Treasurer, 74, Navarino Road, Dalston.

A NOTEWORTHY PHENOMENON which invests prayer with a reality not usually attributed to it, is reported from Bishop Auckland. A married daughter of a worthy family, residing a few doors away from the parental roof, had been for some months very unwell with pain and swelling in the knee and other joints, and was so weak that she had to be lifted in and out of bed, and was almost helpless. On a certain Sunday evening she in great weariness expressed her desire that, if it were in accordance with God's will, she might pass away, as the pain was almost unendurable. Her mother having given what words of comfort she could, went home on some slight errand, saying that she would return soon and give her aid in conveying the invalid upstairs to bed. On reaching her house and walking into the parlour she discovered in the twilight her son and a friend kneeling down with their hands stretched out on the table, evidently in earnest prayer. Without disturbing them she left the room, and afterwards returned to her daughter, about a quarter of an hour having elapsed. In the meantime the invalid had begun to relate a dream which she had just awakened from, which was to the effect that her brother and a friend had come to her and made mesmeric passes over her head and body, exhibiting much love and sympathy towards her. The sequel of the whole affair was that she was then and there able to get off the couch, stand on her feet, and with a little aid walk upstairs, and that she has ever since continued to improve and gain strength. The brother and his friend subsequently stated that by strong impression they were impelled to kneel and pray for the sister's welfare and restoration. [Evidently a phase of mesmerism, or act of the will to influence another by psychological means. It indicates the great value of mesmeric science as a means of curing disease and maintaining health.—ED. M.]

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