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SIN, ITS PHYSIOLOGY AND CURE.

A LECTURE DELIVERED BY MRS. EMMA HARDINGE, AT CLEVELAND HALL, ON SUNDAY EVENING, APRIL 9.

INVOCATION.

Our Father, Creator, and Friend! we thank thee for the lessons which the sweet young spring affords us—for the sacred teaching which comes to us in the breeze of spring, and which revives with every returning season: the memory of thy solemn revelation through eternal law. We know that the voice of man will bid us rejoice that our sins have been this day forgiven—that the wrong-doer has been forgiven because the good have perished. We listen to the voice of God—to thee, O Eternal Teacher, speaking to us in times and seasons—in the voice of the spirit—in the motions of our conscience; and we thank thee that thou dost teach us how to overcome sin—how to trample it beneath our feet—how to use the lessons and the penalties which it brings—how to rise from the ashes of our transgressions strong to do well, mighty to overcome the past that we have left behind. Ever present, conscious of every heart, Master of every spirit, Lord of all life, Father of all creatures that thou hast made, be with us this night; help us to turn another page in the religion, not of man, but of the divine humanity, as thou hast taught us in the things that be. O Father, Infinite Spirit, we know that thy strength is enough for our weakness—thine inspiration enough for our blindness. Hither, then, have we come to learn of thee, though it might be that the stones alone were thy preachers, or the faltering lips of babes and sucklings thine only gospel. To thee, Teacher, High Priest, Father, Friend, we commend the utterances, the service, the counsel of this hour!

What is the physiology, or origin, or nature of sin? The physiology of sin is like the physiology of the human body, and as much results from our constitution as any of the emotions, passions, energies, or mental activities that we call the physiology of mind. The first phase of the physiology of sin proceeds from our sensuous nature. We are dependent upon external circumstances for support and maintenance; hence our desire for food, clothing, shelter. So long as we indulge these desires in a certain degree they are virtues and blessings. The solemn duty of maintaining the integrity of the body, like all other virtues, is compensated in many ways by the pleasure which it affords us. So with the provision for clothing: it excites in us a multitude of activities, in which the love of beauty, no less than the desire for protection from the elements, lays the foundation of arts, sciences, trade, commerce, and the beautiful system of intercourse between nation and nation. The same in the provision for shelter: the world of architecture arising from the framework of the poor wigwag to the mighty palace, grows out of this necessary, beautiful, and divine ordination. Here is the original germ within us of all that is most excellent and useful. I do not see a labourer climbing his ladder with his hod of mortar but I perceive an act of worship, and realise in the man's performance a dutiful and beautiful recognition of the law of his being.

Now I turn to the other side of the picture, and I behold that all the wrong that we can commit originates first in the excess wherewith we have ministered to these three primal elements of our being. We indulge our sensuous nature to excess; we become the glutton or the drunkard; we lay the foundation of disease; with disease comes criminal tendency; every fresh criminal tendency is the parent of a long list of demonic impulses; and thus the drunkard, the glutton, the sensualist in any direction, is the original founder and cause of a long succession of crimes, each one of which grows, festers, and produces a progeny of crimes greater and more terrible than the original cause itself. When you refer to the condition of this suffering land, and behold the amount of degradation, pauperism, idleness, and crime that like an underground city festers and riots beneath our very feet, brutalising the mind, degrading the body, implanting the seeds of pollution, poisoning the air and sending up the fetid steams of crime and disease into the atmosphere we breathe, we may trace it in the first instance to the abuse of our better nature, to sensualism, and that crime which by inebriety and gluttony produces the animalism that degrades man below the beast. This is the physiology of crime—the perversion of that which is natural, the excess of that which is virtuous and necessary.

Take the second page. We find that the necessity for clothing enlarges our minds into the love of the beautiful, and opens up a wonderful source of silent occult influences; for even the garments we wear are magnetic or non-magnetic. The value of crystals and gems is unconsciously impressed upon us from the fact that they are charged with

that wonderful silent flow of magnetism which is the life of all things. Thus the love even of the beautiful is a sacred chain which binds us to the wise and the wonderful, to the grand and the noble; thus it might be a means of elevating our minds, magnetising our bodies, and purifying our spirits by magnetic influx. This, too, becomes by perversion a second chapter in the physiology of sin, for its excess is wilful extravagance, wanton perversion of taste, of beauty, and often a source of a long list of crimes that grow out of vanity, and out of that self-approbation that forgets the grace, the decency, the modesty of nature, and launches forth into the wildest and most preposterous caprices of fashion and shameful extravagances that degrade woman and soil the soul of man. The same with regard to our dwellings. For the sake of show, splendour, extravagance—for the sake of envy, jealousy, and the triumph of one over the other, we build gorgeous dwellings, we rob the poor, we oppress the labourer, and frequently we launch into the wildest career of extravagance, and even prey upon society in the enjoyment of that which is not our own. Dishonesty in commercial transactions too frequently proceeds from this vainglorious love of display, and thus promotes a long list of crimes of which gambling and all the vices by which we cheat and oppress our fellow-creatures are the baneful progeny. So of our mental labours. How noble and beautiful are all the aspirations of our mind, all the impulses of genius! These mighty aspirations express themselves in invention, art, science. They not only gem the world with beauty and use, but elevate their possessor. Every step we take in advance towards the culmination of mind, towards the full perfection of our faculties, brings us nearer to God, and more surely reflects the deity within us. But, in the meantime, the sin of all these beautiful and holy aspirations creeps silently up after our ascending footsteps in the form of pride, bigotry, egotism, self-laudation, and these make us tyrants, dogmatists, aristocrats. When we fully respect ourselves, when we perceive the value of our dear humanity, we do not allow our rights to be trampled on—we kindly, gently, but firmly, remonstrate against any infringement of these rights; and this is virtue, nobility of soul—this is to read the lesson of humanity and individuality to every creature with whom we come in contact. But when we over-estimate ourselves, our talents, our position, and our rights, we invariably trample upon those of others; our self-respect becomes anger, and vengeance, and insolence, and pride, and sometimes murder. It is in this excess that crowned and sceptred puppets call around them thousands of their fellow-creatures and bid them lay down their lives for their glory and honour. I do not see a single faculty of mind but what is great, glorious, and noble; but I realise the physiology of sin in these aspirations when I find them merging into contempt of those that have not ascended to our supreme heights, trampling on the works of those by whom we have risen. It is the monster Pride, the physiology of sin, the abuse of high, exalted mental faculties which has produced all the tyrants and autocrats, and the sufferings by which those we call the common people are oppressed. The desire for exertion, the desire to liberate our faculties and genius, these are virtues; when carried to excess they are vices. The poor man who is compelled to labour too hard becomes brutalised by labour; he is compelled to narrow down the wide expanse of his faculties to one idea, to move in one groove, to dwarf and stultify his other faculties. The rich man, who has no impulse to move, who has no necessity for exertion, is as much deprived of his rights and as much falls into a plethora of indolence and vice from want of labour as the poor man suffers by its excess. Thus in every direction I see how good and wise our Father has been in inscribing upon the tablets of our brain the necessity for the exercise of every faculty, and making the excess of that virtue a crime. It is so with our affections—the holiest, the sweetest, the most heavenly part of our being. Is there any virtue so precious as that of love? Is there any attribute higher than that of the benevolence that has made this world so fair, filled it with such abundance, given each a place, and room for all, and bread for all, and sweet air and sunlight and starlight for every creature, did not the strong hands of men wrest those blessings from one another? The highest attribute of Him we vaguely worship as God is benevolence, love, pity, even in the midst of our crime and disgrace. None but the human heart can ever tell of the deep wells of affection, confidence, hope, and trust which are inspired by the one word, Father—our Father who is in heaven. When all have forsaken us—when all have fled—when we kneel in the Garden of Gethsemane, or ascend the Hill of Calvary alone, He is there, and no man can come between Him and the penitent soul. Oh, this great, mighty, divine Spirit! If it be so beautiful, so glorious, so holy from the highest to the lowest, then is it also the parent of the deepest and the foulest sin when perverted. It is from this cause that the worst of

evils have flowed. When we see it abused by the licentious, the libertine, the sensualist—when we see the wretched outcasts that disgrace our city streets, the homeless, helpless, forsaken wanderers whom the world well calls abandoned, then we behold the lowest phase of human life, the last point of degradation, the most helpless, hopeless, and utterly forsaken of men and women. What is this but the physiology of that sin which is the abuse of the highest, the holiest, and the most precious emotion that God has written within the human soul? As the love of our kind is the highest element of our being, so its abuse is the lowest, and from this has proceeded a progeny of crimes, and disease, and wrong, and murder, with all its foul accompaniments. The entire physiology of sin, then, results from the abuse of good things, and the misuse of their divine intention. This is the cause within ourselves.

And now as to those unseen but inevitable causes that have written excess within ourselves. I find them thus classified—ante-natal, or hereditary causes; circumstances and surroundings; education and spiritual influence. Moses declared that the sins of the fathers shall be visited upon the children. Our chemists shall take two elements in any of the departments of matter, bring them into the same approximate relations to each other, and ten thousand times ten thousand times told they shall produce the same results. Remove one of these elements and replace it by another, and the same result will never be produced. The law is inevitable. Is there no law in the highest, mightiest, and grandest of all results which impresses upon the organism of the living creature the hereditary tendencies of our forefathers? We know that there is upon the physical system; we know that the white Caucasian, and the swarthy Ethiopian, and the red Indian, and the dark Lascar are all results of the organisation impressed upon them by a long series of generations. We know that every plant will invariably give off certain qualities, and never anything else but that which results from its germinal structure. Yet we expect to gather figs of thorns, roses of the poisonous upas tree; in this moral world of ours we expect pure and wholesome generations to spring up out of impure and corrupt foundations. Oh, we expect it in vain! Better go back to that one vast sweeping blasphemy upon God's creation of total depravity, and assume that all creatures are bad, and only good in spite of themselves, than indulge so vain and futile a hope as to pluck the blossoms of goodness and purity from impure and corrupt sources. Yet they tell us that religion has nothing to do with physiology and anatomy, that these are secular and profane subjects, and insist that when our religion applies to the divine humanity, we shall find that every branch of knowledge, but more especially the knowledge which teaches us of the mighty and solemn influences impressed by one generation upon another, is a part, and the highest part of religion, and until we understand this, our priests and teachers may cry from noon to doomsday, "Do unto others as you would be done unto," and we shall never be able to do it. It is not that we would not, it is that we cannot; it is that there are impressed upon us hereditary tendencies and ante-natal curses from which there is no appeal. Well do I remember being taken within the last six years to an almshouse in the State of New York where the unhappy refuse of the streets were gathered up in the forms of little creatures every one of whom was under two and a half years old. There were 300 of these helpless ones whom the humanity and kindness of the citizens of New York had gathered from the streets and placed in a fair and wholesome home on a sweet breezy island. As I looked upon the faces of these 300 children with a heart bowed down with the grief which proceeds from knowledge, I could have uttered a prayer to my Father in heaven that the hand of the death-angel might sweep every one of them out of existence. There was not a face but what was already degraded; the sweet lineaments of infancy were not there. These children were every one of them the results of crime, the fruits of evil, the foul and dreadful results that had fallen from the poisonous upas tree of sin.

We feed our sheep and our domestic creatures on certain elements; and we find certain results; we train up plants in certain soils, and we find certain results. Yet do we expect no inevitable results from the qualities of atmospheres and the nature of the impressions we make upon our young children? The images that we impress upon the eye, the sounds that we pour into the ear, the food we eat, the rags or the silks that we wear, the atmosphere that we breathe, no less than the human influences that surround us—these are the circumstances and surroundings that mould character and make criminals or saints. It is so with all classes. We do not see enormous crimes in high places; we do not find drunkards, thieves, blasphemers in our seats of power; but we find vices peculiar to themselves—the vices of arrogance, pride, self-laudation. God help them! They are as much to be pitied as the children of our lower classes. They as much inhale the atmosphere of these peculiar crimes, as much inherit the tendencies of their parents; and their circumstances and surroundings keep them in ignorance of the wants of their fellow-creatures. We are constantly looking with an eye of envy and disdain, and, sometimes, bitter indignation against the wanton extravagance of the upper classes; we do not perceive that the physiology of their crime surrounds them, that the circumstances in which they are born promote the peculiar tendencies of their minds, just as much as with our lower classes. The upper and the lower are equally the subjects of wrong and pity, and both need the religion of the divine humanity to show them whence sin comes—to show them that no white-washing, no annual ceremonials can any more change the spots on their souls than the spots on the leopard or the colour of their skins.

I have said that education and spiritual influences are the other causes. I need not pause upon the first. We all know that knowledge is power; and as we are taught the sources of wrong—taught them as they really are, not beguiled with fables and ancient myths, not taught to inherit our thinking and our creeds from our fathers as we inherit their estates and their garments—if we are taught the actual facts of life, the real causes and effects of sin, the sources of character—if by any blessed opportunities we are permitted to learn the religion of the divine humanity, then we make that knowledge a power, and we commence the corrective process. We then look with pity upon those whom we call criminals; we regard them not with the eye of vengeance or disgust or indignation. We cannot take them to our bosoms; we shrink from them as we do from the reptile that would sting us, from the insect or the noxious vermin that would surround and destroy us; but in the meantime we estimate them at their true worth; we look upon them as blinded captives in the prison-house of their ignorance; we pray to God

for them, and we go to work to make their conditions better, and to put our prayer into effect. We know that as we pray to God he will give us strength to do his work; we know that he has permitted us to be his workmen; and therefore I say that knowledge is power.

The last thing I can touch upon is spiritual influences. These tell us of guardian angels, of evil spirits and demons, of spiritual wickedness in high places, and bid us pray that God will not lead us into temptation. O friends, what is the meaning of these vague suggestions? Have not the unreasoning world unconsciously to themselves echoed great and sublime truths which the opening of the gates in this nineteenth century have fully proved? We know there are guardian angels; we know that all who have lived bravely, hopefully, truthfully for good have gone to a better world, but that that better world is still the soul-world of our poor, struggling, sorrowful world—that they have not left us—that in their higher condition, nearer to God they are nearer to us; that just as they are elevated beyond us, and have taken their second degree in the college of humanity, just so far are they our guardian angels; that, silent and unseen, these blessed ministers for good are outworking all the holy affections that fired their hearts while we knew them—that the greatest that has not quenched the life has not quenched the love of the noblest—that as that love was the divine spark in their nature here, so now in heaven it is the most heavenly part of their being; and that, after a fashion we scarcely know of, and only see by vague and radiant glimpses, guardian angels are around us; that we are never deserted, never forsaken, and that even in our hour of darkest trespass and worldly disgrace, the patient, quiet, loving eye of the angel is still upon us, and the dear, pitying hand of those who know the physiology of sin, and empathy and forgive us for our ignorance, is still outstretched to us. How often, when we rise and conquer, we know not the source of our strength, but it is the angel's hand that leads us upward!

And there is yet another picture. Those dark and unblest souls that depart from us ere the garden is cultivated with flowers—are the weeds are eradicated—are the vices that have grown and strengthened by earthly influences are cut down—before suffering and penalty have rooted out the physiology of sin—what are they? who are they? how do they live? Do we expect that we shall be free from their influences? Have we the right to expect it? When we have sown in them our bad conditions and false states of society by our neglect and contempt, by the vengeance wherewith we have treated criminals instead of pitying them, do we expect that the soul that is painted all over with darkness, and spotted all over with foul, base habits, shall suddenly be changed into a ministering angel because it repeats some cabalistic words of some special creed or faith? Miserable delusion! There is no such transmutation. These unblest souls are dwellers on the threshold; they cannot leave this earth; for them earth is a place of purification; here they must learn, here they must suffer, here they must strive until they become progressed and fit for a higher life. In the meantime, that influence is around us. Men boast that their enemy is dead and gone and done with—that they have put the evil out of life when they have connived at their death by legal murder; they presume that when twelve cold-blooded murderers have destroyed their worst criminal bodies they have destroyed their souls. Not so. It never touched them. They have only liberated them into a larger and more terrific field of power—that unseen influence which we sometimes realise in the silent monitions to wrong and evil.

The cure. How shall we strive with this? Not by blinding our eyes to the truth; not by supposing, when our holidays commence to-morrow, that without the least effort of our own, but simply because we perform certain ceremonial rites to-day, we are changed men and women. No; let us go forth to-morrow, contemplating faithfully and earnestly the physiology of sin, observing that it is but an excrescence on the face of good. Good is the only positive existence; all that God has made and done is good; our passions, our affections, our energies, our appetites, our impulses to activity, our desires are all wonderfully hopeful, useful, good; there is no positive evil in existence but the perversion of that good, and that comes from the causes I have shown you, from that tendency which we receive by inheritance. No matter now about the beginning of things; we must regard this earth as it is, take society as it is, and deal with it as it is now, sick or well. We must boldly deal with these sources of evil. We must endeavour in our own persons and those of others to promote the highest, the purest conditions of life, that our children and our children's children may be pure and good. We must remember that we are laying the foundations for the generation to come. We neither sin to ourselves nor do good to ourselves; we sin through a million generations to come. Beware of sin ourselves. Ask no more what our fathers have done, we are living in the effects of it, but think what we are doing. Let us commence as labourers for the supreme good, each one in his own place. This is religion; I insist this is better religion than all the essays and philosophies, all the pronouncements of cabalistic words that we do not understand. If it is God's law, and we cannot turn it aside, then the worship of God is to understand God's law, to put ourselves in harmony with it. The next effort that we can make is to conquer, as far as in us lies, the circumstances and surroundings that afflict ourselves and afflict our kind. If we make one creature purer, one creature better—help to feed one poor family—help to impress goodness and purity and better conditions upon one creature, we have done our part in conquering the bad circumstances that surround us. Look back upon your life, and see if you have done this; if you have not, go forth and do it to-morrow; do it at once; wherever your hand finds the opportunity, the open door, God's finger is upon you, pointing out to you the way to conquer your circumstances and surroundings. If every one of you will do this, bad circumstances and foul surroundings will presently cease. Again, fear not education in any form. Never be afraid of knowledge; never think it profane. The more you search into the Gospel that God has written, the more beautiful it becomes. Never be afraid that any truth will suffer from being dragged into the sunshine boldly and bravely. Search into all truths, then cast your truths loose upon the world; it is the only permanent existence; it is the only thing that will ever drift into the ports of eternity; all other barks will perish—all other contrivances will be shipwrecked. The mighty ship of truth will alone find the harbour where God is calling it home. Seek knowledge, then, in every direction, wherever you may find it, only be sure that that knowledge is truth; test it—sit it; truth is the word of God pure

and unalloyed. And if you desire to conquer evil that you fear from the spirit-world, do not manufacture demoniac souls; be careful that ere they pass from this sphere of existence every living creature with whom you come in contact, yourself included, shall have the highest benefit of the highest light that belongs to you—warn them boldly, bravely; help them kindly, pitifully. The worst of sinners is only a captive to bad habits—only a prisoner of bad surroundings—only an unfortunate upon whom a false, bad life has been forced—only a weak, suffering creature falling beneath the unseen monitions of evil spirits. Remember this: never shrink from one human being—never turn aside from the worst of criminals—never speak with contempt of those you call the most degraded; boldly confront them like George Fox or William Penn; proclaim the truth as the spirit moves you, and never fear but what you have sown one good seed that shall bring forth fruit in the spirit-world, if not here. You have driven back one demoniac soul from this threshold upon which you are dwelling, and if you have only done this you have done enough. Arm yourself against this spiritual influence and be the stronger spirit of the two. I have said that evil is only the perversion of the one positive principle of good. Good is God, good is the angel-world, good is heaven, good is our strength. Resting on the Infinite, we need fear no evil spirit. The unseen monitions to evil that are perpetually dragging us down can have no power upon us if we are in league with the good and determined to conquer for ourselves. We shall do more than this: our temper, by association with us, will rise, and we shall then become guardian spirits though we know it not; drive back every impulse to wrong, and as we do so, be sure we shall have conquered some of those unseen and malign influences that the world has created and that surround us as a flood. These are our means of knowledge; this is the physiology of sin; this is our means of conquest.

It is a very extensive page that we have read—it is an extensive lesson that we have to practise; it will keep us on our guard from morning until night; and we shall find one result—the more we practise good, the more we think good, the more we strive for good, the stronger we shall become for good. Spiritualism has taught us that we do impress our character by psychometry on this fabric and on that, on everything we touch or come in contact with, and sensitives reveal the character of the unseen who has come into contact with matter. What are we doing? Writing our whereabouts on eternity; not only disclosing the secrets of our souls to the eyes of angels, but making conditions which our fellow-men breathe and live in, and which form unseen parts of their existence. If not one single opportunity for good opens before us—if our hands are fettered—if crippled, bed-ridden, blind, hopeless, helpless—if captive in the dungeon, we can at least think good; the sweetness and the blossom of one good thought will, like the violet in the desert or the rose which blossoms unseen in lonely places, purify and bless the air, and make our fellow-creatures purer because of that one pure thought. Nothing is lost in the world; blossoms or weeds are going forth from our hearts and spread every moment. Our life, then, need never be fruitless; our purpose resolutely bent upon good will bring forth fruit here, and hereafter throughout eternity, to ourselves and every other living creature in the brotherhood of the divine humanity.

THE NEWSPAPERS ON MRS. HARDINGE.

Provincial committees who are making arrangements for Mrs. Hardinge to visit them, have expressed to us a desire to be supplied with some opinions of the Press on Mrs. Hardinge as an orator, that they may publish them to give confidence to the public who may not be aware of that lady's capabilities. We have hunted up a few, from which we give extracts, but would, in the first place, call attention to complimentary resolutions voted to Mrs. Hardinge before she left America in autumn last. These are published in No. 32 of the MEDIUM. Also to Mr. William Howitt's commendation, which appeared in the MIRROR, No. 39. It is well written, truthful, and, from the well-known character of the author, will have an important influence on the public mind. In January, 1866, Mrs. Hardinge delivered three orations on "America," in St. James's Hall, London, of which the London Press gave long and appreciative notices, from which the following are extracts:—

(From the Times, January 18, 1866.)

Mrs. Hardinge is a confident and practised speaker, with a clear, full voice, reaching to the furthest extremity of the hall in which it was used, and a delivery free from the hesitation and mannerism of many platform speakers.

(From the Morning Advertiser, January 15, 1866.)

An eminently graphic, eloquent, and sympathetic oration. . . . St. James's Hall was the scene of the speaker's unequivocal triumph, and the orator an English gentlewoman of brilliant ability and marvellous power of extempore elocution. Mrs. Hardinge's exertions as a political campaigner lecturer in favour of the Union party in America, on the occasion of the presidential struggle between Abraham Lincoln and General McClellan, earned for her the reputation, among the American people, of the most gifted of living orators. . . . With peculiar facility of expression, dramatic grace, abundant energy, and a never-failing supply of well-selected language, she traced the progress of American life. . . . Many of the passages in Mrs. Hardinge's oration were characterised by the highest order of eloquence, and the brilliant and fervid lecturer received from an attentive audience repeated bursts of hearty applause.

(From the Morning Herald, January 15, 1866.)

This address was delivered with consummate elocutionary power.

(From the Morning Post, January 15, 1866.)

Mrs. Hardinge achieved the somewhat difficult and unusual feat of addressing an audience extempore for two consecutive hours. That the lady has the faculty to achieve distinction in this not very feminine accomplishment was amply shown by the result of her first essay in London on the occasion in question; and it was no small proof of the superiority that was felt respecting her, that, notwithstanding the extremely inclement weather, there was a very numerous assemblage of people, who listened throughout with the most rapt attention.

(From the Daily Telegraph, January 15, 1866.)

On Saturday afternoon, a numerous audience, admitted by purchased tickets, thronged St. James's Hall to hear an oration by Mrs. Emma Hardinge, a lady who gained considerable reputation as an extemporaneous speaker on political questions in America during the late stirring period in that country.

(From the Observer, January 14, 1866.)

Mrs. Hardinge, throughout her hour-and-a-half's oration, was attentively listened to and frequently applauded. The lovers of the sensational and novel cannot more profitably spend their time than in listening to one of her spirit-stirring orations.

(From the Weekly Dispatch, January 21, 1866.)

To a dignified person, an expressive face, and a singularly deep-toned sonorous voice, she adds a command of words and feeling that we have rarely heard exceeded by the best declaimers of our time.

(From the Courier, January 27, 1866.)

We wish that every good and righteous cause might find a public advocate in such a graceful and winning pleader as Mrs. Emma Hardinge.

From these notices committees may find some indications of the character of Mrs. Hardinge as an orator, which they may place before the public with every confidence that all the excellences therein described will be fulfilled to the letter.

A list of Mrs. Hardinge's subjects, suggested as most appropriate for her provincial tour, may be found in the MEDIUM, No. 53.

RELIGIOUS EXCITEMENT IN BAVARIA.

Mr. Howitt, in the *Spiritual Magazines* of November and March last, has eloquently described "the excitement in Munich, in 1855, occasioned by the spiritual communications of Maria Kahlhammer and Crescentia Wolf," two religious peasant girls, by one of whom (the first-mentioned, a cook), Mr. Howitt says, "a regular essay, amounting to no fewer than 85 printed pages, was given without interruption." Mr. Howitt adds: "The whole of it, in its intense yet condensed enthusiasm—in its fire-traced delineation of the corrupt and infidel spirit of the age, of the pride and spiritual blindness of present science—in its denunciations of the Divine judgments which must anon, thunder down on a world like this, is like the woe-toned wail of an ancient prophet, such as Isaiah, Ezekiel, and Jeremiah, poured forth over the mighty, debased, and therefore doomed nations around them, which heard, sneered haughtily, and perished for ever."

Maria Kahlhammer is now deceased; and Mr. Howitt tells us that "Crescentia Wolf, in consequence of the persecutions to which she has been subjected, has so completely withdrawn from public notice that nothing can be heard respecting her. As she was a good Catholic, she has most probably retired into a convent."

The vitality of an unpleasant truth cannot, however, be easily destroyed, as the annexed from the *Telegraph* of to-day will show; for, "if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

W. R. T.

Munich, April 10.—A meeting, numerously attended by many of the most respectable inhabitants, was held here to-day, at which an address to the Government was unanimously adopted in reference to the new religious doctrines. The Government is requested, by all means at its disposal, to oppose these doctrines, in consequence of their dangerous tendencies, and to prohibit their extension in all public educational establishments, and likewise to take measures to place the relations of Church and State on a firmer legal basis."

RELIGIOUS EXCITEMENT IN BANFFSHIRE.—The revival movement is continuing and spreading in the fishing villages. A correspondent of a contemporary, describing a procession of men, women, and children, under the influence of the movement, says:—"The scene was one which will long be remembered—great strong fishermen singing and shouting till they were quite warm; women, in many cases but poorly clad, with their infants in their arms, and streaming hair, dancing and singing; girls, with their clothes tucked up as if they had just left their work, joining hands and giving vent to their feelings; boys and girls imitating and trying to excel their elders; but we must confess our utter inability to describe a scene which for the moment struck all onlookers with feelings of awe. A new feature in the movement is what is called the 'Gospel dance.' At first there was merely a keeping time to the hymn music, while the people sat. Then, the elements of dancing being once introduced, a more complicated style was soon aimed at. There is, too, the 'holy kiss,' as it is called, which, of course, needs no particular description." Another writer says:—"On Friday evening, we witnessed a dance in which male and female joined, singing the chorus of a well-known hymn, beginning 'Hallelujah, we're on our way to God,' slapping hands and waving books and handkerchiefs at the conclusion. A fisherman vindicated the performers' conduct by reading 2 Chronicles v. 11—14, which verses he interpreted as being a warrant for the whole audience within the hall at Portessie to speak, pray, and sing all together, as well as to dance to the singing."—*Scottish Paper*.

[Those interested in the psychological bearings of revivals should procure a reading of Mr. Wilkinson's thoughtful work on the subject. It is now out of print, but may be obtained at the Progressive Library.—Ed. M.]

THE DIETETIC REFORMER, a quarterly magazine, price 3d., which all Spiritualists should read, warmly commends our late article on "Dietetics in Relation to Mediumship," which was written under spirit-aid.

AMONGST the many classes of correspondents who communicate with us on the subject of Spiritualism, the most numerous, devoted, and intelligent are clergymen of the Church of England. One of these, "A Poor Man as regards Money," thus expresses himself:—"Spiritualism alone will teach religion." "What a hoax the popular religion must be when its administrators prefer the newest heresy to its venerable falsehoods, which have turned religion into a subject for ridicule, and made the bulk of the people to doubt of its existence!"

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,	13d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Funeral Oration on the Victims of the Franco-Prussian War.—The Pay of Mediums.—Astrology and Spiritualism.—Will you go to the Picnic?—Spring-Time.—Mrs. Hardinge's Tour in the Provinces.—Mr. Rippon, the Musical Medium and Spirit-Artist.—A Misapprehension Corrected.—Another Seance at Mrs. Makdonough Gregory's.—Horne and Williams' Seance.—Mrs. Hardinge's Sunday Services.—The Spirit Messenger.—A Fire made by the Spirit.—The Liverpool Psychological Society.—A Group of Ghost Stories.—A Dream of Poetry, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, APRIL 14, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Moore, Trance-Medium. Admission 1s.

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

SUNDAY, APRIL 16, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge, "The Influence of the Stars; or, the Voices of the Night."

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.

KEITHLEY, 10.30 a.m. and 4.30 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, SOWBURY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m. and 2 p.m. Public Meetings, 2.30 and 9.30 p.m. Trance-Medium, Mr. Wood.

BRECKLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Hingworth.

ROWEING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 9 p.m.

MONCHESTER, Grosvenor Street Temperance Hall, at 2.30.

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

HAGG'S LANE END, J. Crane, Trance-Medium, 2.30 a.m., and 6 p.m.

HAGG'S LANE END, 9 a.m., Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

MONDAY, APRIL 17, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Horne and Williams, Mediums for the Spirit-Voice. Admission 2s.

DERBY CORN EXCHANGE. Lecture by J. Burns, at 8 o'clock.

TUESDAY, APRIL 18, Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

DERBY CORN EXCHANGE. Lecture by J. Burns, at 8 o'clock.

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

WEDNESDAY, APRIL 19, Seance at Mr. Wallace's, 105, Islop 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.

SOWBURY BRIDGE. Lecture by J. Burns, at 8 o'clock.

THURSDAY, APRIL 20, Seance at 15, Southampton Row, at 8; Messrs. Horne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.

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

BOWLING, Hall Lane, 7.30 p.m.

London 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, APRIL 14, 1871.

WAS SWEDENBORG A SWEDENBORGIAN?

This was the question which arose in our mind after reading the article from the *Daily Telegraph*, an abridgment of which we give elsewhere. It is quite evident that Professor Tafel knows very little about Spiritualism, his impression of it being the empty fears and misapprehensions of ignorance; or, rather, the premeditated effort of a prejudiced mind to know all the evil he can of the subject and no good of it. His view of Swedenborg is as much in fault in the other direction. Having no practical acquaintance with the spirit-world himself, he interprets Swedenborg from his own theological bias, instead of from a practical knowledge of the subject upon which his author writes. This is the cause of the mischievous misrepresentation which has befallen the illustrious Swede at the hands of the bulk of his followers. Instead of boldly accepting the experience of the seer as their model, their continued effort has been to narrow him down to their stupid idea of an infallible prophet—a divine revelator. Swedenborg, in all his rational teachings, endorses the views of Spiritualism in the most beautiful manner. He, however, tinctures his spiritual observations with his theological beliefs, and this simple difference is all that distinguishes

him from rational Spiritualists, who are his true disciples. To saddle the personal views of Swedenborg upon the minds of to-day is to be a disciple of the Pope of Rome; but it cannot be made to fit in with the teachings of Swedenborg, which were the most memorable departure from orthodox views which has appeared for ages. That spirits tell lies is no more true than that human beings in the flesh tell lies, which could not be made an excuse for breaking off all intercourse with our fellows. In another place we show that through Mr. Morse's mediumship the most truthful information has been received, without any important exception. The laws of spirit-communication not being understood, there are consequently many difficulties in the way, and errors promulgated; but surely this cannot be taken as an occasion for theological denunciation or an absolute neglect of the practice, for all forms of knowledge are thus faulty. The Professor confesses that Spiritualism makes irresistible progress. We advise him to become thoroughly acquainted with its facts, teachings, and tendencies, which will go far to correct his beliefs, opinions, and surmises, and enable him to do some faint justice to the subject next time he chooses it as the matter of discourse.

MR. JACKSON'S ADDRESSES ON WEDNESDAY EVENING.

We are happy in being able to announce that a class for "Instruction in the Practical Application of Curative Mesmerism as a Remedial Agent, Professional and Domestic," is being formed, and as soon as a sufficient number of names have been received, the intending pupils will be called together by a circular. We may state that it was by the instruction of similar classes that Mr. Jackson was enabled to found the Mesmeric Association of Dublin, whereof the late Archbishop Whately became the patron. It was also by the agency of his favourite pupils that Mr. Jackson was enabled to originate the Scottish Curative Mesmeric Association, of which the late Professor Gregory, of the University of Edinburgh, remained president to the period of his lamented demise, and of which also the late General Sir Thomas Mackdonough Brisbane, Bart., President of the Royal Society of Edinburgh, was one of the vice-presidents. It was also by similar means that Mr. Jackson succeeded in founding the Glasgow Curative Mesmeric Association, of which he is himself the president, and which is now in the tenth year of its useful, and we may say beneficent existence. Prior, however, to the more formal constitution of the class, Mr. Jackson has kindly consented to deliver a few popular addresses on the subject, in the large room at the Spiritual Institute, and accordingly on Wednesday evening next, April 19th, he will treat of "The History and Principles of Mesmerism," embracing an account of its culture in ancient Egypt, India, Greece, and Rome, and its reappearance in modern times, together with a statement of the laws which appear to regulate the evolution of its phenomena, as far as known to men of science. We should recommend our Spiritual friends to endeavour to be present on this occasion, as the intimate connection between Mesmerism and Spiritualism is now universally admitted by all who have studied either subject with the care that could authorise them to form an opinion.

AN IMPORTANT DISCUSSION.

Wood Green, a northern suburb of London, has been unusually agitated the last two weeks by the occurrence of a rather unusual circumstance, namely, a discussion on Spiritualism by the local Literary Society. The discussion opened with a paper in the negative of the usual stamp, after which a very able and comprehensive paper by Mr. Taylor, a gentleman well known in the world of science, was read, a pretty copious report of which appeared in the *North Londoner* of last week, with an account of the subsequent discussion. Mr. Taylor cited the evidence of many eminent authorities in favour of Spiritualism, commencing with that of Mr. Crookes, with whose views our readers are already acquainted; the affidavit of Mr. Varley in the case of Lyon & Home, Professor De Morgan, and Lord Brougham's allusion to Spiritualism in the introduction to the "Book of Nature," by C. O. Groom Napier, F.G.S.:—

"There is but one question I would ask the author,—Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."

Mr. Taylor continued: "I am prepared to put before you testimony of a similar kind from the following ladies and gentlemen who are believers in modern Spiritualism, or contributors to its literature:—Lord Adare, the War correspondent of the *Daily Telegraph*, who has recently written a work on spiritual phenomena, in which he testifies to its truth; the Earl of Dunraven, who wrote the preface to the book referred to; Mr. Alfred R. Wallace, the naturalist, who lectured before a fashionable West-End audience on some phases of Spiritualism a few weeks ago, defending it as a great truth; Mr. and Mrs. S. C. Hall; William and Mary Howitt; Lord Lindsay, who has recently distinguished himself in the world of science on account of the superior nature of the observations made by him during the late solar eclipse. Mr. S. C. Hall has written much, and spoken more, in favour of Spiritualism. Phenomena of a most extraordinary kind have repeatedly been witnessed at the Sunday evening seances held in the house of this

gentleman by the wisest and most learned of our Oxford and Cambridge professors, by the *dile* of London scientific and art societies, and by many among the aristocracy."

Speaking of dark seances, Mr. Taylor thus characterised the influence of light:—"If two specimens of iodide of silver were made, one in the dark and the other in the light, the two would be very different; a feeble ray of light falling upon certain bodies for only an instant sufficed to cause a change, and on this the popular science of photography depended. If chlorine and olefant gases were mixed in the dark, and the bottle containing them were then brought into the light, an explosion would take place."

The discussion was attended by a goodly number of eminent men who reside in the district, and many have had their attention attracted towards the subject. The results have been very favourable, and if the local preachers continue to rail against it from the pulpit, no doubt the public interest will increase.

ANOTHER SEANCE AT MRS. MAKDOUGALL GREGORY'S.

In our last report of these interesting because carefully conducted seances, we had to speak of a partial failure, induced by the disregard of those conditions which are apparently essential to success in experiments connected with the higher range of spiritual phenomena. We have now to chronicle the reverse, results of a most satisfactory character having been obtained on Friday evening last, April 7th, when the circle was limited to nine persons—that is, the seven, including the two media, who, from being previously harmonised, apparently compose the battery, and two comparative strangers, the latter being as much of alien and in a measure neutral, if not disturbing, power as is at present compatible with the production of important results. We make these remarks and enter into these details because the ulterior purpose of these sittings is not for the merely passing gratification of a love of the wonderful; they are not held for amusement, but investigation, and with a view to laying the foundation of a science of Spiritualism as a department of the great province of Psychology.

Soon after 8 p.m., then, a carefully selected company having assembled at 21, Green Street, Grosvenor Square, among whom were Sir Charles Sargent, Mr. Crooks, Colonel D—, and Lieut. C—, the three last thoroughly trained to scientific observation, and the first, from his profession and position, eminently qualified to test and estimate the value of evidence, the following extraordinary phenomena occurred, under conditions which, as we state them in connection with the results obtained, will be at once seen to place intentional deception and vulgar trickery out of the question. Soon after sitting down, the table began to move, and raps were heard ere the light was extinguished, and this, too, although the media, Messrs. Herne and Williams, were, as usual, separated from each other, and their hands held by members of the circle. In this way it was signified that we were rightly placed in relation to each other; and now, the light having been extinguished, in a very short time we heard a sharp metallic sound, as of something made of steel falling on the table, when, unliking our hands, which had been previously interlinked, constituting the closed circle, it was found to be a bread-knife, which had been left in the dining-room on the ground floor, and must have been brought into the drawing-room, the door being closed. We say this because all the gentlemen of the party were sitting in the dining-room when the media arrived, and the latter being shown upstairs, the company followed them at a short interval and commenced the sitting, thus proving that the media could have had no access to the dining-room. After striking a light to more minutely examine and also to remove the knife, which was placed in another part of the drawing-room, where it remained undisturbed during the remainder of the evening, the light was again extinguished, and our hands once more interlinked. Under these conditions, a chair was lifted over the heads of the company and placed on the table, where it was felt by Sir Charles Sargent, Mr. J. W. Jackson, and others. Shortly afterwards, when we were again interlinked, Mr. Herne, while one of his hands was held by Mrs. Gregory and the other by one of the gentlemen, floated, or rather was lifted upwards, and placed on the chair, his position being reversed, so that he looked in the opposite direction to that which he did when on the ground. This change inflicted a rather severe strain on Mrs. Gregory and the gentleman, who, however, never once relaxed their hold, and on our striking a light, the medium, with his hands still grasped by his careful and scrutinising watchers, was found on his rather uncomfortable though exalted seat. The medium having descended and the lights being extinguished, the table was slowly tilted, and ultimately turned upside down, resting with its top on the floor. Having been righted while still in the dark, lest a light should break the conditions, we were commanded by raps to stand up, with our hands still interlinked, when the chairs of several of the company were removed and even overturned. While thus interlinked, a small round ottoman at a considerable distance from the company was turned over, obviously with considerable force, so that Mrs. Gregory had to request the spirits to respect the integrity of her furniture. And lastly, while the company were standing up, but separated into groups, previous to the immediately intended departure of those who, living at a distance, required to leave at an hour which would enable them to return home by train, Mr. Herne was lifted from the floor, Mrs. Gregory and a gentleman holding his hands as before.

As the more especial object for which these seances are held is to obtain manifestations under conditions purposely arranged to

obviate the suspicion of deception, and also with the further view of bringing the facts of Spiritualism under the notice of men of science, whether through their presence at the circle or by the reports being of a kind to attract their attention, we will only say here, that after several of the company had withdrawn, so that the circle, including the media, was reduced to five, manifestations of a yet more interesting character occurred. We mention this simply to show how important it is to secure perfectly harmonious conditions when the higher phenomena are to be evoked, and we refrain from narrating these extraordinary facts here, because we anticipate their reproduction, or the evolution of others equally valuable and important as test-results, in the presence of the entire circle, when not only will the testimony to their occurrence be stronger, but more confidence will perhaps be felt in the observing power of many than of few.

THE "MEDIUM" BY THE HUNDRED.

Our offer of the MEDIUM at 5s. per 100 was so eagerly accepted last week that we shall continue to supply parcels at the same rates every week during Mrs. Hardinge's stay in London. Those who are making arrangements for Mrs. Hardinge to visit them cannot adopt a cheaper or more effectual mode of advertising than to distribute judiciously a few hundred copies of the MEDIUM containing her addresses. Such orders must be received at our office not later than Tuesday morning, that due provision may be made to fill them. Our next Number will contain her oration on the "Influence of the Stars," which to many will be a curious and interesting subject. We have printed about 300 extra of this week's Number, containing her admirable oration on "The Physiology of Sin," doing away as it does with many theological absurdities. Indeed, it has been so much thought of that we understand it will be published shortly in a separate form for universal distribution.

Please observe that 100 copies of the MEDIUM may be had for 5s., if ordered on Tuesday morning. Those who attend the Cleveland Hall may have twenty copies for 1s. Orders from the country for twenty copies should contain 1s. 3d. in stamps to defray postage.

THE SUNDAY SERVICES.

Mrs. Hardinge's services on Sunday evenings will be continued for a few Sundays longer. Her subject next Sabbath will be "The Influence of the Stars; or, the Voices of the Night," constituting the fourth chapter of the "Religion of the Divine Humanity." It would save the committee some trouble if the original subscribers would remit to the treasurer their subscriptions for the half-year commencing with the first Sunday in March. Those who subscribed later need not contribute at present. It may also be stated that the services will be continued by efficient speakers till such a time in summer as it may be considered expedient to suspend them for a few weeks. The Sunday services are now a permanent institution, and it is to be hoped that Spiritualists will see that they do not languish for lack of support, but come forward voluntarily and sustain such a good work.

MISAPPREHENSION.

To the Editor of the Medium and Daybreak.

SIR,—Lest the readers of the MEDIUM should be under a wrong impression, we wish it to be distinctly understood that there is not the slightest breach of friendship between ourselves and Mrs. Hardinge; an entire misunderstanding was the cause of last week's letter. By inserting this in next issue you will oblige

T. AND M. A. EVERITT.

J. M. PREEBLES is expected in England again in a few weeks, on an important mission connected with Spiritualism.

MR. BRITTEN sailed from Liverpool on Tuesday last for New York, to prepare a home for Mrs. Hardinge, Mrs. Floyd, and himself, on a snug little estate which he has acquired near to the city of Boston. Mrs. Hardinge and Mrs. Floyd will follow in a few months.

MR. D. D. HOME has returned from Russia. It is said he is about to be married to a Russian lady of high rank.

IN ANSWER TO INQUIRERS, we beg to state that as soon as ten names are received for a series of sittings, the College of Mediums will be again resumed.

SPIRITUALISM is making rapid progress amongst scientific and literary men. It is well known that there are many Spiritualists upon the literary staff of the London daily papers, and scientific men are holding circles and investigating the phenomena. We may expect some interesting reports soon.

We understand that Mr. J. W. Jackson is about to be engaged on a work that cannot fail to prove eminently interesting to Spiritualists, as well, we should think, as to the general public, as might be supposed, from his previous anthropological studies. It is on "Man," and when we announce that one of the chapters is on "Man considered as a Spiritual and consequently an Immortal Being," it will be seen that its scope is not limited to the topics usually discussed in papers specially devoted to an illustration of the merely physical characteristics of humanity.

J. BURN'S APPOINTMENTS.—Corn Exchange, Derby, Monday and Tuesday, April 17 and 18. Sowerby Bridge, April 19.

MESSRS. HERNE AND WILLIAMS' SEANCES, at 15, Southampton Row, on Monday and Thursday evenings, are well attended, and the most remarkable phenomena occur.

The Spirit Messenger.

THE TRUTHFULNESS OF SPIRIT COMMUNICATIONS.

Last Friday evening being Good Friday, Mr. Morse did not hold his weekly seance at the Spiritual Institution, 15, Southampton Row, much to the regret of some friends from the country, who were desirous of witnessing his mediumship. Mr. Morse presents one of the most substantial forms of Spiritualism which London affords. His seances are an intellectual treat of a high order, and the perseverance with which Mr. Morse sustains them, even when the returns are quite inconsiderable, shows that he is actuated by the highest motives, and that his services are a labour of love and not a mere matter of business. One of the most interesting features connected with Mr. Morse's seances on Friday evenings is the fact that generally an unknown spirit controls and gives some account of his life when on earth, with the age, date of decease, name, and address. These are in all cases published in the MEDIUM, without any knowledge as to whether they are genuine or not. It is gratifying to know that nearly all of these communications have been investigated and found correct, and in some cases strikingly characteristic of the individuals when in earth-life. Only on two occasions has a spirit been discovered endeavouring to promulgate falsehoods. It was the same spirit which tried this trick each time; but, by the principle of severe investigation under which the circle is conducted, the imposition was readily detected, and the spirit confessed his fault. With these exceptions, the communications have been entirely truthful; and not only so, but often highly amusing, and at all times instructive. The worst and the best specimens of humanity have thus presented themselves, and the pictures of spirit-life and the valuable information furnished have been sufficient upon which to build a spiritual philosophy of the most comprehensive kind. For upwards of eighteen months we have sat in Mr. Morse's circle, and we have much pleasure in testifying, in the most positive manner, to the great benefit derived from the intercourse we have thus enjoyed with Mr. Morse's guardian spirits. Though we have heard him so often, he never grows stale or unprofitable, but the weekly seance is looked upon with as much relish, nay, even with more than it was twelve months ago.

Many of the messages which are found correct lose much of their public value from want of being properly substantiated. It is extremely difficult to induce some of our friends to write letters on such subjects, notwithstanding their great importance. We have to thank that good friend of Spiritualism, Robert Cooper, Esq., of Eastbourne, for the following remarks in a letter dated April 9:—"The communication in the MEDIUM of last week from Elizabeth Child is correct. The lady died October 12, 1860. The family still reside here, but whether they know anything of the subject I cannot say." In No. 48 we published a communication from the spirit Henry Robert Rowlands, late of Mildmay Park, Stoke Newington. Mr. Blackburn has investigated the case sufficiently to be satisfied of the correctness of the statements made.

So much, then, for the truthfulness of spirit-communication, which, in the case of Mr. Morse's mediumship, has been in every way satisfactory. We would feel obliged if our readers in the localities to which these communications refer would take a little trouble to investigate them, and acquaint us with the result.

COMMUNICATIONS THROUGH THE SPIRIT-VOICE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Kindly permit me to report a seance that took place on the 5th instant, Mr. Williams the medium. Nearly all of my friends present were more or less sceptical as regards the fact of communion between the natural and spiritual worlds. As soon as the lights were extinguished the general indications of spirit-presence were felt—the cool wind, raps all over the table and elsewhere in the room, &c., &c. Our well-known and sincere, but sometimes humorous friend, "John King," quickly announced his presence by speaking in the audible voice, and for three hours did this dear friend of the spirit-world most familiarly speak to us, informing us that our friends and relatives who were present from "the other side" got him to speak for them, as they had not sufficient power to make their voices heard. And to some of us it did indeed seem a reunion of long-absent friends, parents and children, brothers and sisters, beloved ones mingling together, assuring us of their happiness, and their continued precious love. O friends, Christian or not Christian, spurn this blessed communion if you will—laugh, scoff at it—yet can you never destroy it; and you know not how years the heart of the earnest Spiritualist that, ye too, may become partakers of his joys. John told us of the names of some of our relatives who were present that we had not named. Our friend was also very busy with the tube, touching most of the sitters with it, taking it up to the ceiling and rapping thereon, then letting it fall on the table, &c.

I remarked, "I have read and heard much of you, John, but have not heard you speak till this evening. You seem so affectionate and kind that I feel I love you." He said, "Of course you do; everybody loves me." He brought some flowers round the circle for us to smell, gave oranges to some of our friends, and with one of our company he made rather free by putting his hand on his head, &c.

A beautiful spirit-light was also seen by all of us, floating about in the atmosphere of the room.

As I have intimated above, John did all the talking for our friends except one—our dear young friend who very recently entered the spirit-world, whose name the readers of the MEDIUM will remember—Mr. Joseph Adcock; and it was indeed delightful to hear him say, "Bless you, Mr. Hunt, I am so glad to see you;" then adding, "I have not power to say much." I recognised our dear friend's voice, John immediately calling out, "That's Joseph Adcock speaking now; you must

not think he is unhappy because he cannot speak much—has not power." My daughter saw him—indistinctly—standing close by my side while speaking to me. Yes, doubting friend, it is even so. Not long ago I conversed with this beloved brother in the flesh on the wonderful and consoling fact of spirit-communication. Now, "over there," he realises it fully. Yes; and

"There is no tear-drop in his eye,
No care upon his brow,
His plucked bosom heaves no sigh;
He is happy, blessed now."

I believe that all friends present at this seance were surprised, if not convinced, by the astonishing phenomena, one or two expressing themselves thus: "Cannot understand it." With another "line" and "precept" or two of similar manifestations, through the extraordinary mediumship of Mr. Williams, I doubt not these investigators will be able to say with myself, with deep-feeling, "Thank God, there is a truth and a blessedness in Spiritualism."—I am, Sir, yours faithfully,

16, David Street, April 10, 1871.

CHAS. J. HUNT.

PLANCHETTE MESSAGE.

Mediums, Mrs. KYN and Mrs. BORN.

Spirit, W. MERTON.

For ages in the dim past, the ideas of men on theological and philosophical subjects were in a heterogeneous state of doubt and uncertainty. The various opinions and theories concerning the nature of God, the creation of the universe, the origin of man, and his future destination, were vague in the extreme, puerile, and grossly superstitious. Only a very few minds far in advance of their age caught faint glimmerings of the truth, and the theories that they were enabled to form on the basis of their intuitional perceptions were not understood or appreciated by their contemporaries; and, therefore, they were condemned and ridiculed as the fanciful imaginations of an enthusiastic or a disordered intellect. The generality of men in those remote times possessed highly developed physical powers, great skill in mathematical, astronomical, and scientific exercises of a purely material nature; but in an ethical and moral sense they were as babes; they were totally incapable of using their reasoning powers, but were content to take for granted all the fabulous accounts that had been invented by ignorant ancestors, and handed down by tradition, or collected together in books regarded as sacred, which were affirmed to have been written by the finger of God himself, and committed to the care of fallible men who were considered to be special favourites of the Most High, and venerated as objects worthy of being worshipped by their fellow-men, and so by degrees they became almost equal to the Divine in power and majesty, in the eyes of the senseless and deluded multitudes of infatuated adorers. The veil of superstition and blind belief in these ancient and absurd myths is falling away rapidly before the bright and glorious revelation of a new dispensation, which men name Spiritualism, and which is destined to overspread the whole habitable globe, and then there will be no more groping in the dark in search of blessed Truth. All shall be enlightened, from the greatest to the least, and the world shall rise in moral splendour and power, as it increases in years and ages towards the acme and fulness of perfection.

Baden-Baden, March 29, 1871.

THE NEW JERUSALEM CHURCH ON SPIRITISM.

(From the "Daily Telegraph," April 6.)

It would appear, at first sight, that the position assumed by Swedenborg, as the prophet of the New Jerusalem Church, would almost oblige that Church to recognise the so-called revelations claimed by the Spiritualists. To a certain extent this is the case: that is, the Swedenborgians are prepared to admit—that a great many of us cannot admit—not only the genuineness of the phenomena, but also their spiritual source; nay, they advance a step further, and even identify the communicating spirits. It is here, indeed, they part company with the professed Spiritualist, and approach very nearly, without quite reaching, the position assumed by the ordinary orthodox mind on the subject—that is, when orthodoxy does not go to the length of denying the facts altogether. Where these facts are admitted, wholly or partially, the rationale usually appended is that their source is a diabolical one. The Swedenborgians adopt this theory in spirit, though varying the letter, and couching it in their own peculiar phraseology. They claim finality for the revelation of Emanuel Swedenborg. The Spiritualists, then, are in the position of a kind of Swedenborgian Nonconformists. The question of the legitimacy of spiritualistic communication has, in fact, gone far towards forming an open schism in the New Church. If the Spiritualists may be correctly described as Swedenborgian Dissenters, the New Church, in its turn, is but an established, formulated, orthodox Spiritualism.

The announcement, then, which appeared recently, that Professor Tafel would lecture at the New Jerusalem Church, Cross Street, Hatton Garden, on "Mesmerism and Spiritism, as Viewed by the Light of the New Jerusalem Church," offered an irresistible attraction to one who, like myself, has made it his business to examine the nicer shades of religious belief.

He spoke with alarm of the growing numbers of these people, whom he alleged to be counted by the hundreds of thousands. The men of science were aghast. The tilting of tables, if authenticated, entirely destroyed their theory of gravitation. These responses of invisible beings by raps on the table, or by the hand of writing mediums, distracted the minds of those who believed that man was going to rise again with his physical body, and who located the soul in the interim in some nondescript place, either below or above the earth. The men of science believed in material existence only, and either denied the facts, or, admitting some of them, said they were beyond the pale of science, because they could not be explained by natural causes. In the meantime the Spiritualists went their way unembarrassed, and their principles spread more widely day by day. The "theologians of the old school," again, he said, were powerless. They went to the Bible to prove that it was wrong to consult diviners, yet they themselves, in the face of the Bible and of reason, taught the doctrine of the resurrection of the body.

Science and theology were alike powerless to stem the rising tide of Spiritualism. The danger had, in one respect, abated of late.

The teaching of the New Church, said the Professor, was that every phenomenon in the natural world is due to a spiritual cause. All objects in the three kingdoms of Nature—the mineral and vegetable, as well as the animal—are produced and animated by corresponding objects in the spiritual world. Since God was in the human shape, so all the spiritual world was in the human form; and the tendency to assume this form was inscribed on all nature. The New Church taught that the spiritual world keeps the natural world in order by influx. The Church, therefore, did not *a priori* declare the phenomena of Spiritualism impossible. It viewed them in an affirmative state of mind. It believed in the immortality of the soul—that when the body dies, the soul enters at once into the spirit-world. This spirit-world it believed—with the Spiritists—to be in and around the natural world, and therefore it acknowledged the possibility of men in this world conversing with the departed. The New Church, however, held it impossible to see the departed with the natural eyes. Those only could see whose eyes were opened by the Lord, and who were introduced by the Lord into the spirit-world. Emanuel Swedenborg's eyes were thus opened, and the Lord Himself so introduced him, commanding him to write down what he saw.

The revelations of the Spiritists were traced to the (bad) spirits, and those of the New Church to the angels; which, of course, every Spiritist would set down as simply "begging the question." The spirits, he remarked, were "fond of making up stories." Swedenborg was "not allowed to believe them." They were always "inventing lies." Then, again, man reacted on the communicating spirits, until those spirits really fancied they were the individuals they personated. These facts, he remarked, were written down by Swedenborg one hundred years ago, when he had little idea how far the "talking with spirits" would extend. The only means of revelation as to God and the spirit-world was the written Word. Every other method was "disorderly." Surely it must have struck the preacher that he was here almost quoting the "theologians of the old school" and the "men of science!"

A final objection was couched in that somewhat broad assertion, that almost all Spiritualists held Christ to be mere man; after which the relations of Spiritualism and the New Church were summed up thus: Both recognised the existence of the spirit-world in and around the natural world; both admitted that man enters the spirit-world, and lives, immediately after his departure from the natural world. The Spiritualists made the revelations of spirits their criterion of truth; whereas the New Church said that there is only one criterion.

BRIXTON SOCIETY OF SPIRITUALISTS.

On Thursday evening, 6th inst., an interesting and instructive seance was held in the Society's Rooms, 98, Lothian Road. Mr. J. J. Morse, medium.

The controlling spirits were the "Strolling Player" and the Chinese Philosopher, whose quaint conversation on the one hand, and profound advanced philosophy on the other, succeeded in giving pleasure and instruction to a small but intelligent gathering.

Although there were some present who were not prepared to receive all the teachings of "Tien-Sien-Tie," yet there was nothing to interrupt the perfect harmony of the circle. It would be well if there were more who could afford to differ in opinion without being angry with each other. J. F.

MR. MORSE'S LECTURES.

We are informed that Mr. J. J. Morse, trance-speaker, has been (under the influence of his guide Tien) delivering a course of lectures of a very interesting character upon the "Origin of Man," on Wednesday evenings, at 7, Little Cross Street, Islington, where we noticed an "elevated form of Spiritualism" a few months since. We have heard Tien upon the same subject at Mr. Morse's weekly seance on Friday evenings, at the Progressive Library and Spiritual Institution, 15, Southampton Row, W.C., and consider his philosophy of the above subject well worthy of thoughtful attention. Our informant also intimated that Tien, through the same medium, is about to deliver, in the same place, a course of lectures upon the "Science of Human Existence," which will no doubt prove as interesting and instructive as the usual utterances of Mr. Morse's guardian.

The above lectures were prefaced by a humorous introduction by our old friend the "Strolling Player."

To societies desirous of gaining practical information, Mr. Morse's services would prove exceedingly useful.

CENTENARY OF THE BIRTH OF ROBERT OWEN,

THE PHILANTHROPIST, AND FOUNDER OF INFANT SCHOOLS.

A tea-party, soiree, and public meeting to celebrate the above interesting event will take place in the magnificent hall of the Freemasons, Great Queen Street, Lincoln's Inn, on Tuesday evening, May 16th next. The social reformers of Great Britain are hereby invited to co-operate in making this demonstration a worthy recognition of the life-long services of one of the purest-minded of reformers and of men. A committee, including Mr. W. Pare, Dr. Travis, Henry Jeffery, G. J. Holyoake, Lloyd Jones, Colonel Clinton, Edward Owen Greening, A. Holyoake, W. Corfield, Cowell Stepney, and J. Baxter Langley, hold weekly meetings at 256, High Holborn, to complete the arrangements, further particulars of which will be duly announced.

Friends living near stations on the London and North-Western Railway are informed that if, by a common understanding, they could guarantee 300 tickets, the traffic managers would run a cheap excursion train for six days, thus giving time for a visit to London, the Owen Centenary, and the Great International Exhibition. Should this idea be entertained, immediate action should be taken.

Persons willing to aid (actively or otherwise) in making this demonstration worthy of the occasion will please communicate with the Honorary Secretary, E. TREVLOVE, 256, High Holborn.

One of our readers, who resides in Germany, suggests that Mrs. Harding's orations should be published in a collected form, in which case he would become a subscriber.

SOWERBY BRIDGE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—We have to inform you that we had a tea-meeting at our small room on Good Friday afternoon, when from forty to fifty partook of the social cup, after which the evening was spent in an agreeable manner, and a number of shares were taken up for our intended new building, of which no doubt you are acquainted, and which is very much needed.—Yours respectfully, E. BRADENT, Secretary.

Rose Mount Lyceum, Sowerby Bridge, April 11, 1871.

THE IMMORTALITY OF THE SOUL, AND ETERNAL PUNISHMENT.—During the past week, Mr. William Copland, M.A., parish schoolmaster of St. Andrew's-Lhanbryd, has been delivering lectures in El in City Hall, to audiences not only crowded, but literally squeezed together to suffocation, large crowds meanwhile standing outside the door. The *Ellyn Courant* reports the lectures at considerable length. It appears that Mr. Copland denies the immortality of the soul, contending that though man is mortal, though he had no indestructible principle within him, the righteous will have immortality conferred upon them at the resurrection by Jesus Christ, with whom they are to reign upon the earth; while the wicked are not to be tormented, but at once utterly consumed by fire.

[Humanity is deeply interested in its destiny, and it is to be regretted that the longing soul is so frequently fed on the rank husks of superstition and ignorance. To portray Jesus Christ in a way utterly opposed to his teachings, and burn the wicked, is a favourite amusement with religious pedants. Hence the bitterness with which the facts of Spiritualism are received by the creed-perverted mind.—Ed. M.]

WHERE is there another theme so intensely interesting to universal man, as this of spirit-existence and manifestation? To insinuate the contrary is to mock the deepest yearnings of human nature in its best moments, and to ignore its entire religious history. Men instinctively grasp at whatever reveals an existence beyond the dissolution of the body, or re-affirms it, or affords the least indication that the departed can possibly find means of communicating with their earthly friends. Is it presumable, then, that the astonishing phenomena before us will not remunerate the pains of decent examination? And shall it be asked, What good is to be expected from it even if demonstrated to be what it purports? It will convert thousands from infidelity. It will cure millions of involuntary semi-septicism. It will render a future existence *real* to the whole human race. It will reinvigorate every great religious and moral truth heretofore revealed to mankind. It will intensify all the sublime motives that urge human nature to a heavenly destiny. It will advance from step to step of demonstration, till death shall be disarmed of its terrors. It will usher in a new era of faith, hope, and charity. It will peacefully revolutionise the religious, moral, and social state of the world. Yes, if it prove a *reality*, it will do all this. If it be not reality, the sooner its pretensions are effectually exploded the better. In either case its candid and thorough investigation is all-important and unavoidable. It must and will be investigated.—*Adin Ballou.*

THE SPIRITUAL MAGAZINE.

Recent issues of this most venerable of all the Spiritual periodicals have contained valuable Lectures and Answers to Questions delivered by Mrs. Emma Hardinge, at Harley Street, during her present sojourn amongst us.

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THE ZOUAVE JACOB.—The celebrated French Healer begs to announce that he has removed to 39, Dorset Street, Portman Square, W. He will hold two Seances daily, at three o'clock and four o'clock p.m. precisely. That his seances may not be interrupted, he begs his kind friends to call at no other hour.

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