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SPIRITUALISM.

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THE INFLUENCE OF THE STARS; OR, THE VOICES
 OF THE NIGHT.

A LECTURE DELIVERED BY MRS. EDNA HARDINGE, AT CLEVELAND HALL,
 ON SUNDAY EVENING, APRIL 16.

INVOCATION.

Great Spirit! thou who knowest the thoughts of all hearts, the aspirations of all spirits, the demands of all suffering souls, be with us and instruct us and inspire us this night. We know that thou hast made all things a hieroglyph to proclaim thy wisdom and thy beneficence and thy presence to us. We strive to read these mystic characters, and in our ignorance and our blindness too often we fail. As age after age makes the shining page more plain, the more nearly do we approach thee, the better do we understand thee, the more fully do we trust thee. Grandest and most superb of all the shining pages thou hast written, O Infinite and Eternal One, are the fiery scriptures of the skies. Give us this night with humble and reverent eyes to turn this glittering page, to read and understand, that ere we go hence our faltering feet may have made one more imprint on the high road to the wisdom of which thou art the goal. Lead us on, our Father, though the hand to which thou hast entrusted the task of guidance be not more than dust, and the tongue that would speak thy praise be but the faltering one of mortality. But thy strength is enough for our weakness—thy Spirit for our blindness. To thee, then, our High Priest, we commend the services of this hour!

"In wisdom's ear they all proclaim—
 The Hand that made us is divine."

A few Sabbaths ago we were called upon, beneath the pressure of the power that moves these lips, to commence a series of suggestions concerning the advent of that religion which shall be—that which the signs of the times now but faintly indicate, which the craving heart of humanity is longing for, and which the order of society is perishing for; the religion of that humanity which meets its wants, proves its divine, administers to its daily life and practice—which makes God a comprehensible Father of the race, immortality a demonstrated and glorious assurance for all, and the presence and ministry of our beloved dead a certainty. I said that this religion was faintly indicated, and I promised, through the power and influence of the mighty ones who know and instruct us through the humblest instrumentalities, to show you a few grounds wherein that religion is capable of filling up the mighty void which men suppose they would experience were their gods taken from them, their idols broken, and their man-made faiths shown to be hollow and baseless. Already we have been privileged to show you that those scriptures, faiths, creeds, and dependencies have failed—failed in the innermost want and misery that floods the lands of Christianity—failed in the great sin of the age, War, that appears to be the only standard by which men determine right and wrong—failed in that it has not served to expound the doctrine of good and evil, the knowledge of right and wrong, the origin and cure of sin. These mighty and important features of human life and practice either have not been drawn from human standards, or else they do not exist there. We have shown you that they do exist in the works of God everywhere, and that if those who profess to expound those works were faithful to their trust, and, instead of pointing to the surface of things, would analyse the spirit thereof, we should find a living bible, and a continual gospel, and an everlasting testament in the works of God—in the scriptures written by his hand—that would never fail to expound all the problems of life, and serve us as our guide in all points of doubt and difficulty. We turn another page of this beautiful gospel to-night, to show you what the shining field of the skies presents to us, what tones the voices of the night speak in, and what a glorious page of a divine gospel is written in the mighty and magnificent hosts that assemble night by night in the shining heavens which our eyes look upon so coldly, and the nature and influence of which no man tells us of except in regard to the mere sum and figure of their movements, the grandeur of their size, the profundity of their depths, and the mighty and eternal sum of the ages during which they have sparkled on in their grand and heavenly pathway. I do ask to-night that the God of the stars, the Lord of these hosts, the General who marshals them on his fiery plain of the heavens, will make more clear to us their meaning, and show us wherein the science of astronomy alone might prove to us a bible, and a testament, and a gospel which all who run may read, and which all reading will know. God liveth, man is immortal, and our destiny through countless ages is eternal progress. I

do believe that this is a writing of the skies—that this is a writing which scientists should have explained to us, but failing from the first to appreciate spiritual existence, they fail in aught but dust and ashes, of which, like our own world, they are composed.

All bodies in space are mutually related to each other. The nearer any one substance to another, the nearer in the formation and distribution of the forces that bind them together, the more surely do they assimilate. The mutual relation of all bodies in space depends more or less on the homogeneous quality of their atoms, consequently the inevitable relations that subsist between this earth of ours and all other bodies in space prove that there is a homogeneous quality in the atoms that compose them—that they are of the same nature, though they may be in different states of aggregation. Hence the laws of the formation of bodies which we observe upon our earth are laws by which we may determine ten thousand million years ago how all other bodies in space were formed. The formation of a dewdrop informs us of the formation of a world. It is no hypothesis, but a well-ascertained fact in physics, that, at some remote point of time, the matter which now forms our solar system was all diffused, unparticled matter—that the great eternal law operating to form different fragments of matter upon this globe, by centrifugal force drawing them to a common centre, and by centripetal force throwing them off from the centre, has prevailed first to aggregate the unparticled masses of matter that have existed diffused in space into the body of the sun, and then to throw off belts, or rings, or zones, which gradually broke and formed the family of satellites that now move around him. The first satellite thrown off, no matter whether it be yet discovered or remain invisible, determined the area of space which the sun originally occupied; and the condition of matter, rare or dense, in which it exists, denotes the quality of the matter of which the sun was composed when the satellite was formed. Thus, through all the family of worlds, from Herschel to Mercury and Venus, we find the same law prevails. Each of this family of worlds has unquestionably been thrown off from the central mass at different points in the illimitable periods of movement that we call time, and each of these defined so accurately the quality of the central mass when it was formed, that could we accurately ascertain the quality of the matter that exists upon Mercury or Venus, we should in all probability be much better informed of the nature of the central mass we call the sun than we now are by all the hypotheses that are promulgated concerning that nature. When we discover how the order of creation is repeated world after world, we know where we are moving—we know the order of our own march through eternity—we discover what has preceded us; the prophetic light of those elder planets, with their sparkling moons and their glittering zones, repeats to us the story of our own progress for ever and for ever. As we behold this magnificent design, do we not stand as it were in the corridor that leads to the chamber where the great central heart around which all these worlds revolve is throbbing? Do we not behold the glittering cordons which reach down to the bottom of the ocean of eternity? Ay, it is even so. Men tell us only of sums and figures, of the density of some planets and the lightness of others, of the millions of years during which the beam of a single star has been traversing space to reach our earth: and there they leave us, without any mighty master to make up the sum of all and to solve the meaning of this glorious dance of worlds. When we realise the fact that this vast scheme has existed for millions and billions of ages—and the mind of the mathematician aches when he attempts to make up the sums of astronomy even in our own system,—and remember that there has never been a flaw or break, in what do we discover but only mind, eternal mind, masterful mind, original, indestructible, and infinite mind, standing at the helm, and thus guiding for ever and ever the ship of creation? This is the first lesson which I derive from the voices of the night. The first sound of the anthem, the first influence which these stars bring to me, is worship, trust, confidence. Why should I be a failure? Why should I not be cared for? Why should I not be a part, and a necessary and important part, of this superb scheme? Even as I take the astronomer's glass and contemplate the infinitely large until I bow myself in the dust, and as I kiss the atoms beneath my feet and realise that they are sacred—even thus humbled before the majesty of the Lord of the stars, I feel that I possess an element within me mightier than them all—grandeur, more masterful and triumphant, for they think not, they speak not, they are only the obedient subjects of his mind, and I am a part of his mind: I am a spirit, and they are but the caskeys to enshrine spiritual existences. It is not then in humility and self-abasement—it is not to rise in the midst of this mighty star-lighted chamber

of my Father, and call myself a miserable sinner, that I have traced this shining gospel, but it is to arouse, and, as I read the glittering page, to thank my Heavenly Father for the spiritual existence that enables me to comprehend it. I know there was a time ere this world was born and my spirit incarnated in matter. I know there will be a time when these shining worlds, sharing the law of matter generally, shall disappear—when another order of the sparkling heavens shall ensue—when unborn worlds shall take their place—when the fiery tresses of the mighty sun shall be shorn, and other stars and planets shall miss our world—shall look in vain to see her travelling up the heights of the midnight sky. My spirit shall live; my spirit, that can comprehend and master the knowledge of the stars, is mightier than the stars: and this is another lesson that I read in their grandeur and infinity, why there are no problems, no unfinished or unsolved problems, to the spirit of man. Even the wild, vague, fragmentary theories that have illuminated the chambers of his brain from time to time concerning the nature of the sun are giving way before the light of science. We find that those spots, as they have been called, on the sun are, wonderful to relate, protuberances from the face of the sun—that the luminous atmosphere that covers the body of the sun is not the result of its incandescence. The vague, wild, fantastic conceptions of a burning mass which we have hitherto cherished are fast resolving themselves into the beautiful, natural order of things, which we may see illustrated in the working of a galvanic battery. When we perceive how two simple bodies approximating to each other produce motion, heat, and light—how the explanation of the phenomena of motion enables us to discover the cause of heat and light to be motion; that is, the motion that ensues between the earth's atmosphere and the solar atmosphere, mutually saturating each other on the principle of positive and negative—we see all things taking their place in this beautiful system of order. I dwell upon the word order, because of all others it is the one that most clearly illustrates the nature and working of mind. In every other direction there is chaos and void; but the moment we enter upon the realm of order, we enter upon the first attribute of mind. Order is a witness for God. Tell this to our children at school. As we number up the figures which the astronomer discovers—as we elaborate his knowledge in our simple forms of popular astronomy—oh, forget not to draw the conclusion, forget not to remind our listening pupil that there never was a period when the boundless fields of space were not thick with worlds; and there never will be a period when matter can be annihilated, and there never shall be a period when spiritual existence, the culmination of all forms of being, shall not rise triumphant above the realms of matter to comprehend it. God and immortality are here demonstrated.

But more than this: Let us leave the grand fields of space, and proceed to consider some of the more sympathetic and kindly relations which our God has established for our special benefit. The movement of our satellite around the central mass produces those beautiful and orderly changes that we call the seasons. We do know, perhaps, from the law of physics, the nature of a rotating body, and as we examine the formation of our earth, we perceive that it must needs spin round its own axis and also move round the central mass. But observe what that law produces. Consider the beautiful seasons, the different changes that ensue in consequence of this most beneficent law of rotatory motion round the sun. Even now our eyes look upon the glad young Spring, so teeming with beauty and promise, so full of green leaves, tossing their abroad in the balmy air, weeping with delight in the April showers, glistening in the sweet sunlight; all nature, from the voice of the bird to the aroma of tender grasses and the sound of the sighing wind, leading up into an anthem of great joy. All things are proclaiming resurrection from the death of the winter that is gone—all things are full of prophecy of a glorious, burning, luxurious, teeming Summer, when the earth shall spontaneously bring forth its provident life for all creatures—when the dancing butterfly and the tiny insect, when even the microscopic infusoria and animalcule shall rejoice—when the birds of the air shall be satisfied, and the beasts of the field and the leviathans of the deep shall all be fed. The kind hand of the Creator stirs the sleeping hibernating creature that has found no food. Unable to provide for itself in the famine of the winter season, God has gently, mercifully laid his hand upon it, and it has slept. Now the whispering voice of the spring is heard: "Come forth! Come forth! Our Father's provident hand is beckoning you to the feast he has prepared for you." Oh! glorious and beautiful is the sweet young spring, full of promise and prophetic of great joy and gladness for the burning summer that shall be laden with its fruits. Then comes the golden, purple Autumn, as if the woods and the fields and the gardens had been steeped in the burning lustre of the skies; as if a mighty artist had passed—had dipped his brush into the crimson and purple and gold, and had dashed it over fields and woods, and left his mark there, to show how beautiful is the old age of the year, how glorious is the death of the burning summer. And when the harvester has done his work, and the requiem notes of the autumn winds have sighed over their last, then comes the Storm King; but he comes with his white fur mantle spread over the earth, his snowy garment carefully protecting the treasures that God has entrusted to him. Over the entire earth, so teeming with reserved forces that man can never exhaust, he spreads his kindly mantle; then he begins his work of destruction, but it is only the malaria, and fever, and poisonous vapours that would else consume us, that have been generated in the heat of summer and the fruitage of autumn. Thus it is that every season brings with it not only the lessons of nature, but so many activities stirring our minds, calling forth our energies, engaging our attention, and compelling us to perform labours appropriate to the season. Even the coldest and severest of winters will evoke the tenderest sympathies of the kindly human heart, that would often sleep were it not for the sight of pain, and adversity, and suffering.

These are but some of the lessons of the seasons; yet they are sufficient to teach us that our earth, as it goes spinning round on its shining course, moving in the path that the almighty Hand has marked out for it, has a far deeper meaning than the mere schoolboy top-spinning which your astronomers talk of. They make their oracles, and they point to the mimic movements which their globes represent, to give you the most perfect idea of the motion and the figure; but why do they not tell us of the results of this motion? Why do they deprive us of that divine Bible which this motion is writing for us? If science refuses to tell us,

can we not listen to the divine voice of the seasons themselves? Can we not hear them speaking to us in the winds, in the burnished gold of summer, in the purple and crimson of autumn, in the fresh young green of spring, in the desolation of winter? Do we not read in every one of these design, beneficence? Do we not take home their lessons, and act them out? Oh! never tell us that He has left us without a witness—that his Bible is not older, grander, better than any that man has written. Never tell us that its eternal pages shall not be handed down from the Sinai of heaven, in the midst of the thunders and lightnings of eternity, when the earthly Sinai shall have crumbled into dust, and the tables of the earthly stone shall be broken into pieces.

There is still another beautiful voice of the stars speaking to us by night. Oh! there are voices abroad to-night speaking in such solemn tones of warning as well as of beneficence, that I find my gospel compass plotted as I stand beneath the canopy of heaven, and think of the multitude of the inscriptions and translate the voices which I hear. As I look upon the stars, each one of which comes forth the more brilliantly as the heavens darken—as I stand beneath the spangled canopy, and look upon the immensity of my Father's kingdom—I know it is only to the night and the darkness that I owe this revelation of his majesty. I know that the hour of darkness, during which my earth is shrouded by the turned away from the sun, is the only means of revelation that has ever disclosed to me this wonderful gospel. And as I stand, in the night of my great adversity, beneath the black pall of sorrow, until I see not my way, and the city and plain are hidden from me, and the faces of my fellow-men are hidden from me, and I am lost, alone in the darkness of a mighty and unconquerable sorrow, then it is that the stars come out—the stars of God's kindness—the stars of human sympathy, the stars of friendly pity—the stars of many, many resources in my own mind and in my own fortunes that I never should have known if I had not stood in the great midnight hour of sorrow. This has been our fate, every one of us. The ancients read an influence in the stars; they perceived that every starbeam, that every sun and moon beam bore some direct influence on and relation to this earth. The great chemist that gives colour and life to all things is the sun. We know by the solar spectrum that the minerals like those existing in our own earth are to be found in these rays of light that have wandered millions of years to reach us, and have never been lost. See, then, the connection that exists between these fiery worlds and ourselves. When we see a leaf flutter in the wind, do we not predicate that there is a tree upon which it grew? As we behold the door of some mansion concealed from our sight, we know that it is related to such a building. The sight of a human hand predicates the form from whence it came. And so those that can read God's scriptures know that there is a direct connection and harmony between every body in space and every other. And why not a connection with us, who are a combination of all forces, microcosms of all things that be? As the scriptures of God are shining upon us, they are disclosing to us pages of wise, grand, magnificent, because progressive destiny. We cannot read them, not because they do not exist, but because our eyes are blind, and we only see in part and prophesy in part. The sight, then, of these stars, their beauty and their multitude, the recollection of their sympathy with us, should give us courage—give us assurance and strength to trust in Him who walks in their midst, who has bound them up with us in the order of existence.

But yet more. To the good—to those who in long, unrelenting toil have borne the heat and burden of the day—oh, how sweetly and mercifully comes the shadow of the night! They cannot make the poor man work then. There are but few of the toiling millions that are compelled to bear their burden beneath the loving, tender, pitying eyes of the stars; and these are not destined so to work by the order of God, for as we feel the softening influence of the night creeping around us, and closing fast its curtains round our heads, steeping our eyes in slumber, and at last our spirits in forgetfulness and rest, we do perceive that it is in the order and providence of God that the over-tired frame shall rest, and the broken heart shall forget its sorrow; and perhaps, as our spirit-friends inform us, our spirits are freed into the broad daylight of spiritual existence, where we gather the strength, and consolation, and refreshment with which we awake on the morrow. But even if we do not know of a spiritual world and the glad friends that wait to greet us when the labours of the body are done, it is enough for us to know that God has granted us this season of rest in a very hard world, where men put their burdens upon us sometimes much too heavily. Oh, how many a toiling seamstress, how many a weary, toiling sufferer longs for the coming night, that in the oblivion of the midnight hour their sorrow may be forgotten and their burden shifted from their aching backs! These spinning orbs, as they whirl around the parent mass, are compelled to bring blessing in their flight; they are compelled to bring the glory of daylight—to bring the mighty revelation of what God has made—to spread the luminous atmosphere over our earth, and disclose its hills and mountains, and seas and plains, and beautiful flowers, and the awakening of a strong burning activity in our souls.

Yet one more voice we hear. They steal abroad—the men of crime, the marauder, the plunderer, the enemies of the race—beneath the cover of the night. Why do they do so? Because they know that God and man are against them. It is only those that are not in the sweet harmonies of God, not in the kindly relations to their fellow-men which we call good; it is only those that dare to array themselves against their fellow-men, and against their heavenly Father's will, that dare to take advantage of the sweet and holy hour of rest. This should also teach us that God is on the side of the right—that the order of God is light and revelation; and that whatever is darkness, whether moral, physical, or mental, it is our life-mission to conquer. And we do conquer it when we place ourselves in the order of God, and use the darkness as the hour of rest; when we use it for the purposes of licentiousness, or revel, or crime, we subvert the order of nature. I hear fell voices coming up from the night—voices whispering low, because they dare not speak out in the broad light of truth their evil purposes. I hear footsteps stealthily groping their way in doubt and hesitation, because their purposes are evil. Whosoever perverts the night and seeks its shelter to effect foul and ruthless purposes of wrong, reads me a lesson—shows me that God's law and purpose is open and broad as sunlight, true and clear as the revelation of daylight, and therefore I do find that God is against crime.

There are other voices—voices which are pleading to us all to return

to the Scriptures of our God; they are the voices of wailing and sorrow, the voice of the watcher, the voice of the mourner, the voice of remorse, the voice of the hapless outcast plying the foul trade that will not bear the light of day. All these voices are appealing to me for reform. They tell of some perversion of the order of nature. There should be no sickness, no sorrow, no unnatural toil, no oppression, no poor weary eyes wearing away the oil of life all the quicker because their great poverty cannot afford a lamp to sew or work by. These things should be to us monuments to reform. Let us not forget these lessons. Think of the multitudes that are toiling beneath these holy, beautiful stars, and if you cannot bless and benefit them all, try to bless and benefit one. Think, too, that in each returning season you have, without any other gospel, the evidence of your own immortality. "I will return" is written upon every sunbeam, upon every blade of grass, upon every many-coloured flower, upon all things that be; and as these things are part of your own being, as you are the microcosm of them all, the mightiest and best of them all, your destiny must be immortality.

Is there no gospel, no Bible in astronomy? Is there no teaching in the voices of the night and the influence of the stars? Let metaphysicians and physicians, scientists and priests dispute about creeds, or chop logic on the meaning of words, fear not for your religion, fear not for your knowledge of God or your alliance with him. Such a gospel as this preached in the ears of our little ones and what we call our common people will make them wiser and better, and stronger and more trusting—give them a more hopeful view of their creation, and inspire them with that self-respect which will make them ashamed of a foul action—make them strong to do and dare, strong to live and strong to die, for eternity.

THE SPIRITUAL CONTROVERSY IN WOOD GREEN.

[The excitement caused in this suburban district by the introduction of the subject of Spiritualism at its Literary Society has not yet subsided. A special sermon on the subject was preached on Sunday evening last by the Baptist minister whose opinions on the subject were given to the local public last week in the *North Middlesex Chronicle*; and as we understood that it was Mr. Taylor's intention to reply to that letter, we have solicited from that gentleman a copy of his reply for insertion in the *MEDIUM*, feeling assured, before seeing it, that it would interest our readers. We are thus in a position to give his comments on Mr. Pugh's epistle without having to wait for another week until its appearance in the organ for which it was designed.—Ed. M.]

SPIRITUALISM IN WOOD GREEN.—A REVIEWER REVIEWED.

To the Editor of the "North Middlesex Chronicle."

Sir.—Mr. Pugh, Baptist minister, of Wood Green, has a perfect right to air his opinions before the larger "audience" to be reached through your columns than in the nature of things he can expect to reach from his own pulpit; but in selecting the former medium in preference to the latter, he must not expect the same immunity from public criticism that he would otherwise have enjoyed. Hence the following comments on his letter in your last number.

Let me commence by asking Mr. Pugh what he means by quoting an obsolete old Jewish law concerning the consulting of those that have familiar spirits as an argument against modern Spiritualism? Does he really believe that the injunction referred to is binding on those of the present day? He either does or he does not. In the latter case, why did he quote it at all? In the former, viz., that the command is obligatory on us, permit me to point out the slough into which it lands him. This command forms one of a series, some of which in the same chapter I cannot quote for the sake of common decency; still, there are others which will serve the *reductio ad absurdum* and only method of dealing with such a line of argument, and of which the following are examples:—

"Ye shall eat no manner of fat of ox, of sheep, or of goat." "Whoever shall eat any manner of blood, whether it be of fowl or of beast, shall be cut off." Concerning the coney, the hare, and the swine, "the Lord" says, "Of their flesh shall ye not eat, and their carcasses shall ye not touch." "Thou shalt not mar the corners of thy beard." "Thou shalt not suffer a witch to live." "If a man cause a blemish in his neighbour, as he hath done so shall it be done to him, an eye for an eye, and a tooth for a tooth." "Take heed lest ye make the similitude of any figure, the likeness of any male or female." "A man or a woman that consulteth a familiar spirit shall surely be put to death, they shall stone them with stones." I am entitled to ask Mr. Pugh if, seeing as he says these are God's words, he is prepared to obey the voice of the Lord? If I invite to Wood Green Mrs. S. C. Hall or Mrs. Hardinge, both of whom consult familiar spirits, is Mr. Pugh ready to stone them with stones until they die? If not, why not? It is God's command, and as a minister of religion he ought to obey God's voice, no matter what man may say or do. Then again, God speaks in no uncertain terms concerning the sin of cutting one's beard. As I am not aware that Mr. Pugh encourages in his own person a large development of bristly facial adornment, how, may I ask, does he reconcile its removal with the command to the contrary? And what of the pork, the rabbits, and the hares—not to speak of the blood in the hare soup, from which Mr. Pugh's flock are by no means total abstinents? Let the truth be confessed. Mr. Pugh, like a sensible man, doubtless obeys the injunctions of Scripture only in so far as it suits his convenience to do so, whether the command comes through Moses or Paul. In obedience to the behests of the latter to "abstain from things strangled, and from blood," will Mr. Pugh enlighten us concerning the way in which he has his fowls killed? Because, as the ordinary way is by strangulation, it is to be assumed that out of deference to the wishes of the founder of the Christo-Pauline theology he raises a practical protest against the system. If Mr. Pugh accidentally touch a dead canary, does he "wash his clothes, and remain unclean until the evening?" And yet this command is to be found among those characterised by him as being so plain that "no precept of the moral law can be plainer." I trust that I have said enough to show Mr. Pugh where his method of reasoning leads him. But I pass on.

He expresses surprise at the assumption of the Spiritualists that

ministers of the gospel are doggedly opposed to the subject without having examined it; and yet it is true. If Mr. Pugh will search the records of social progress, he will find that not only have they opposed Spiritualism, but almost every step in social advancement or scientific knowledge. Who, I should like to be informed, were the most virulent opponents of the system upon which astronomical science is based? What class was it that fought so frantically to stop the spread of geological sciences? In short, what class is it that love each other with such perfect love as to make the *adum theologum* proud proudly pre-eminent over every other species of hatred and rancour?

Spiritualism, says Mr. Pugh, is not Christianity. There may be more truth in the assertion than he is aware of. But here arises the question—What is Christianity? If we judge it by its development in Wood Green, it is not too much to say that if the gentle Nazarene were to revisit the earth and spend a few days in Wood Green, or for the matter of that in London, he would not be a Christian, if by the creeds, the sayings, and the doings of those who call themselves Christians we are to judge of Christianity. To Continental Christianity may well be applied the quotation with which Mr. Pugh closes his letter—"It is a headless trunk, bleeding at every vein, with no signs of life but its frightful convulsions." What is its fruit after a development of more than eighteen hundred years? Shall we judge of the tree by the fruit? If so, what about the recent doings of two "Christian" nations on the Continent? And looking nearer at home, what about our own jails and penitentiaries? What about the records of our police courts? What about the records of even our Church courts? And we are a "Christian" nation! Truly such Christianity costs us very dear. We have ponderous and expensive machinery for the administration of what some call Christianity, and we ought to have a better article for our money; but as even in this country of Christian merchants and Christian shopkeepers we live in an age of adulteration, it may be unreasonable to expect the professional dealers in the article itself to dole it out in its original purity. Again I ask—What is Christianity? Would Christ be a "Christian" were he now on earth?

Speaking of the *cui bono* of Spiritualism, Mr. Pugh asks what attention ought to be paid to spirits out of the body, "whose highest mission is to draw, paint, and compose second-rate poetry?" I reply—No more than ought to be paid to a spirit in the body who could write the elegant sentence about the Irishman, the "potatoes," and the "subjects too delicate to minish," with which Mr. Pugh thought it good taste to commence his letter, or who could arrogate to himself the knowledge that such achievements constituted the highest mission of disembodied spirits. Mr. Pugh, in making such an assertion, seems to possess a degree of knowledge on the subject equal to that of the Chinese historian who, from having had an opportunity of seeing a solitary specimen of an Englishman, wrote the following description:—"The English are all very tall and fat; they squint very much with the left eye, and with the right look through a glass; they wear blue shirts, yellow trousers, are lame in the right foot, and carry their coats over their left arm." Would Mr. Pugh really like to know something of the *cui bono* of Spiritualism? I shall indicate it by an example. There are many thinking men who neither by a study of the Bible nor by the assertions (or, if you like, reasonings) of the pulpit can realise the fact that the soul is immortal, that there is a life beyond this, but who are amenable to a demonstration of the fact such as can be afforded by the phenomena of Spiritualism, and one use of Spiritualism is to afford to such thinkers as the pulpit is powerless to reach, a demonstrable proof of another world. There are thousands, such as Robert Owen, who have been drawn from Materialism of such proof. Mr. Pugh will say that the Bible is sufficient to effect this. If so, why are there so many doubters, even in the Church? It has evidently proved insufficient in some cases. Who cannot sympathise with the poet Robert Burns when he writes—"Can it be possible that when I resign this frail, feverish being I shall still find myself in conscious existence? When the last gasp of agony has announced that I am no more to those that knew me and the few who loved me—when the cold, stiffened, unconscious corpse is resigned into the earth to be the prey of unsightly reptiles, and to become in time a trodden clod, shall I yet be warm in life, seeing and seen, enjoying and enjoyed? Would to God I as firmly believed it as I ardently wish it!" Spiritualism brings the assurance that we live after our bodies are placed in the grave, that our lost friends are but "gone before," that they walk with us in our earthly way, know our conflicts and our triumphs, rejoice in our welfare, and are sad at our departures from rectitude. The Spiritualist has no fear of death; to him the grim king has no terrors; nay, he sees in death a friend who will give back what neither time, nor prayer, nor hope can restore—who will reunite him with his friends.—I am yours, &c.

J. TRAILL TAYLOR.

Nithsdale Villa, Wood Green, April 18, 1871.

CAN SPIRITS PASS TO OTHER GLOBES?

There is no abler exponent of Spiritual philosophy living than Hudson Tuttle. His late work, "The Arcana of Spiritualism," to a Spiritualist, or an investigator of the subject, is far the most interesting and attractive of his volumes. It is often asked, Can spirits pass through the various atmospheric and ether strata to other planets and worlds? Mr. Tuttle rightly says:

"This depends on their degree of refinement. While some are very pure and ethereal, others are gross and unrefined. The sensualist, the depraved debauchee, in many instances are so gross that gravity chains them to the earth's surface as it does man. They are denser than the spirit ether, and hence have weight, and cannot rise from the earth. Others, who are more spiritual, can only rise to the first sphere; while others, still more refined, pass at will through the universal ocean of ether, visiting other globes and other solar systems. The degree of purity or spirituality determines whether or no the spirit shall be chained to earth, or allowed freedom to travel the ocean of space."

Good reader, does "The Arcana of Spiritualism" grace the shelves of your library? If not, procure it at once.

[We heartily re-echo the opinion quoted above from the *American Spiritualist*. A stock of Mr. Tuttle's work will soon be on sale at the Progressive Library.—Ed. M.]

The numerous friends of Mrs. Berry will be much pleased to hear that she has now recovered her health.

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, - - - - -	15d.
Two Copies Weekly, " - - - - -	25d.
Five Copies Weekly, " - - - - -	5d.

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."

Sin, its Physiology and Cure—The Newspapers on Mrs. Hardinge—Religious Excitement in Bavaria—Was Swedenborg a Swedenborgian?—Mr. Jackson's Addresses on Wednesday Evenings—An Important Discussion—Another Seance at Mrs. Maddoull Gregory's—The "Medium" by the Hundred—The Sunday Service—Misapprehension—The Spirit Messenger—Communications through the Spirit-Voice—Planchette Message—The New Jerusalem Church on Spiritualism—Brixton Society of Spiritualists—Mr. Moore's Lectures—Centenary of the Birth of Robert Owen—Sowerby Bridge, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, APRIL 21, 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 23, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge, "The Footprints of the Creator in Geology."

At Mr. Weeks's, 24, Lower Stamford Street, Blackfriars Road, S.E., Private Seance, at 7 p.m.

Mr. Cogman's Seance, 22, New Road, E., at 7.

KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.

ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m. and 2 p.m. Public Meetings, 2.30 and 6.30 p.m. Trance-Medium, Mr. Wood.

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

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

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

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

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

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

MONDAY, APRIL 24, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, APRIL 25, 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.

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

WEDNESDAY, APRIL 26, 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.

THURSDAY, APRIL 27, Seance at 15, Southampton Row, at 8; Messrs. Herne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.

BOWLING, Hall Lane, 7.30 p.m.

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

. We will be happy to announce Seances and Meetings in this table weekly.

To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 21, 1871.

MAGNETISM.

During these last few weeks some persons have assigned themselves the very onerous task of giving a correct name to a substance or force of which they declare they "know nothing." Spiritualists use the terms "magnetism" and "magnetic" to designate the peculiar means by which spirits affect material objects. This word is objected to by some, and amongst others for the following reasons. These objectors demur to the assumption that clairvoyants can see "magnetism" proceeding from steel magnets in the dark, as the flames thus seen are not magnetism at all; and that the forces which some objectors term "mesmeric" proceeding from the human body might as well be called "gunpowder" or "gooseberries" as "magnetism;" also that "magnetism attracts iron, which the mesmeric force does not." Such are the elegantly phrased objections recently urged against the use of the term "magnetism," and a correspondent thus alludes to a lecture of his on the subject, and the criticism quoted above:—

"It is my business on the present occasion to point out that such objectors to the use of the term 'magnetism' fail to make themselves masters of the facts, and entirely misunderstand the whole drift of spiritualistic experience and arguments on the question. My object was to prove by facts that there were two realms of

matter—that which is visible to the physical eye, and that which is invisible to the physical eye but quite apparent to the clairvoyant or 'seeing medium.' I pointed out that these two forms of matter were the vehicles of intelligence or 'force' on the physical and spiritual planes of being respectively. I also stated that the operations of organisms composed of physical matter were conducted by mechanical means, such as leverage, as in the common act of lifting an object with the hand; but that the psychological or spiritual organism, or that which is composed of matter visible only to the clairvoyant, did not use mechanical means, but a principle of attraction which I illustrated by the common magnet, the action of which is synonymous with moving a table by placing the tips of the fingers upon the top of it.

"Having thus briefly restated the question so far, I will give a passing glance at the philosophy involved in the subject. These objectors in the most convenient manner jumble up matter and force in one didactic sentence; settling difficulties which have been the battle-ground of philosophers since the days of Moschus and Thales down to those of Descartes and Sir Isaac Newton and to our own time. Here is the hypothetical point: Is matter force, or are these factors separate and distinct entities? If matter is force, then our philosophy must be materialism; and intelligence, which is another name for force, must be considered a property of matter. But if we adopt the spiritual philosophy, then matter is a phenomenal indication of force—a result of force, force in a latent state—which manifests itself in accordance with the peculiar instrumentality through which it operates. If so, then it is absurd to speak of 'force' of any kind being visible to anyone or under any circumstances. Yet the agencies through which this force operates may be seen. This sublimated or psychical condition of matter is known to Spiritualists by the generic name of 'magnetism,' and its peculiar properties are termed 'magnetic.' This is because it presents the conditions under which the phenomenon of magnetic attraction takes place. In illustration of this proposition, it is well known that when spiritual manifestations occur, this 'magnetism' is always present and is visible to the clairvoyant, and the success of the experiment depends upon the abundance and harmonious distribution of this 'magnetism,' which is thus proved to be the agency whereby the magnetic attraction or levitation of material objects is affected.

"In my address I taught that this magnetic force, with its appropriate vehicle of sublimated matter, was a universal agent, and was the fabricator of all the forms which crude matter assumed in external nature—one of the many intermediate links between the Supreme Intelligence and Its works in creation. It is also known to be the medium of communication between the mind or intelligent principle in man and the bodily organism through which that mind manifests itself. But be it observed that every individual, nay, even every organ of the body has a magnetism peculiar to itself, which can be distinguished by sensation and colour, as well as dynamical properties, on instruments. The magnetoscope shows that the first finger of the hand gives off an opposite force from that of the second finger; and I have proved by experiment that the influence of the right hand is quite contrary to that of the left. It is this great dissimilarity in the magnetisms of individuals which constitutes some persons mediums and others non-mediums. It also occasions the different forms of mediumship according to the peculiar development of the magnetic sphere of various and special parts of the organism. The argument of these objectors to the term 'magnetism,' that because the human body will not attract iron it is therefore not magnetic, is a sophism proceeding from imperfect knowledge—a knowledge of an isolated fact, accompanied by general ignorance of the universal law which that fact represents. Every thing in nature is a magnet, and the human body is the most powerful of all magnets. Dr. Ashburner, in his able treatise on 'Animal Magnetism and Spiritualism,' has shown that the polarity of bodies is the condition of health and permanency, whereas the contrary leads to decay and death. On this point, also, Mrs. Hardinge has, on her previous visits to this country, spoken with great lucidity and power of conviction. It should also be known that the human body may be polarised and made subject to the influences of Telluric magnetism like a bar of steel. By a few passes from the hand of a powerful operator, a patient may be made to point inevitably to the magnetic pole like the magnetic needle. In the whole realm of nature this magnetic influence is all in all, but its power is most remarkably obvious in the action of intelligent volition on the earth-plane, but immeasurably more so in the state of spiritual being, where the ordinary mechanical laws are superseded by magnetic force and repulsion, regulated by the will, without the necessity of mechanical instrumentalities. Like matter, magnetism may be digested and transformed into conditions quite dissimilar from its crude mineral state, and the study of it in connection with intelligence is the grand science of the immediate future which the experiments of the spirit-circle and the observations of clairvoyants dimly fore-shadow.

"In thus using the term 'magnetism,' the sense in which it is applied to the steel magnet is not in the least compromised, but rather corroborated by the recognition of a universal agent, of which the properties of the magnet furnish a special illustration. I must therefore presume that the terms 'gooseberries' and 'gunpowder' are learned or hyperbolic terms, the exact significance of which my crass and uneducated brain is at a loss to determine, unless it is a manifestation of the peculiar egotistical animus of the objector. I am also somewhat puzzled with the true value of the pseudo-scientific term 'mesmeric,' which grammatically represents an action, not a substance or natural agent. It may, however, be

found very convenient for the use of those who require a word to express their ideas when they have not got any.

"J. BURNS."

This subject is one of legitimate scientific study, and we would be glad to see it prosecuted in that spirit. The term "magnetism" is indeed no indication of a special power possessed by the magnet as it is known, as other bodies are known to exhibit the same phenomena. A few weeks ago we wrote on this subject, showing that every form of matter had a magnetism, attractive force, or life-principle of its own. We await with much expectation Mr. Varley's long-promised paper or lecture on "Spiritualism," in which it is to be hoped some allusion will be made to these important questions.

COMPENSATION OF MEDIUMS.

To the Editor of the Medium and Daybreak.

Sir,—Having glanced at your remarks concerning the compensation required by Messrs. Herne and Williams for mediumistic services, and without caring to comment on the spirit of the letter which called forth your remarks, permit me to add a few observations of my own on a subject I have been learning to understand during a severe fourteen years' apprenticeship. In the first place, the case of Messrs. Herne and Williams appears to me to call for an answer to the following questions:—Are Messrs. Herne and Williams to be treated as impostors, or is their claim to genuine mediumship to be allowed until it is proved to be otherwise? If they are impostors, their services are of course valueless at any other price than the rate set upon ordinary conjuring exhibitions. If the generous and fairplay-loving English people will for once consent to avow that they are not cheats and vagabonds until they are proved to be so, then the next question that arises is, Why should Messrs. Herne and Williams not be paid for their services, and that at the full rate that their time and trouble are worth to them? If their services are worthless, why do people seek them? If of any value at all, they surely must be worth as much as they could earn by the same amount of time spent and labour expended elsewhere. But there are deeper questions than these involved. The smallest sign that proves beyond a shadow of a doubt that it is made by the inhabitants of the spirit-world, proves more surely the immortality of the human soul than all the tirades uttered by the bench of bishops, and the "say so" of every enormously paid Church dignitary that merely asserts the fact of immortality without proving it. I do not say (for I have had no personal experience of their mediumship) that Messrs. Herne and Williams do give conclusive evidences that their manifestations come from the spirit-world, but I have had the assurances of excellent and reliable persons who have enjoyed the experience that I lack, that their mediumship is beyond all doubt genuine, and that no candid investigator can question the spiritual origin of what is produced in their presence. If this be so, then, instead of depreciating their services, this age of learned scepticism, cold infidelity, and shallow profession should esteem them as priceless, and welcome them, not as poor vagrants for whose gifts bargains may be struck at the lowest possible rates, but as messengers of glad tidings, to whom the homes and hearts of every earnest searcher after spiritual light should be gratefully open. I know by bitter experience that it is the custom for the pious and respectable of this land to assume at once that every medium is a rogue or lunatic, every Spiritualist unworthy of credit, and all public professors or advocates of Spiritualism fit subjects for mobbing, insult, slander, anonymous letters, ribald criticisms, and blatant outbursts of Christian censure. I honestly believe no Spiritualist could obtain justice in any law-court in this country; and I would and do choose patient submission to wrong and injury, sooner than stand as a Spiritualist to demand justice from any English tribunal. Fourteen years of martyrdom in bearing public testimony to the truth of Spiritualism convinces me that all the worst possible elements in the human character have been called forth in the persecution of Spiritualists, and the vengeful crusade against Spiritualism. And this is the life which is deemed so desirable that those who profess it should be willing to devote themselves to its exercise for the love of those who delight to insult and persecute them, or for the diversion of being mobbed or bespattered with the cowardly attacks levelled behind the petty breastworks of a magniloquent editorial "we!" Were the time ripe, which it will be ere long, to give to the world the experiences of fourteen years' itinerant labours in Spiritualism, I think the mirror in which a vast mass of mankind will behold themselves reflected will do more to confirm the doctrine of "total depravity" than all the teachings of priest or pedagogue during the past five hundred years. Those who read this assertion, made as it is by one who knows and can and will prove its truth, may naturally say, Why, then, labour in such a repulsive and unpromising field? If it is so humanly undesirable, is it so financially profitable? Again I answer, it is profitable enough to have starved many a patient toiler out of its ranks; and the general tone of its financial prospects may be gathered from the letter which has called forth, Mr. Editor, your temperate but most just comments. As to its real sources of remuneration, as far as my experience goes, and always excepting a few noble and generous Spiritualists, of whom my committees on the London Sunday and Harley Street Meetings are honourable examples, I beg most emphatically to declare that the rewards of the itinerant spirit-medium are drawn chiefly from spiritual sources. Although "the spirits" (being still human) do not know everything, and are not occupied, like *fallen spirits*, solely in detecting earthly criminals, lost property, buried treasure, or the writers of anonymous letters, they have

means of sustaining, cheering, encouraging, and enlightening their mediums, of which ribald scollers know nothing, and these items of spiritual communion are not the least-prized means of recompense to the poor spirit-medium. Another is, the satisfaction of perceiving that the more mean and contemptible your oppressors and slanderers are, the more they need Spiritualism, and therefore that, in the midst of all the repulsive features of your occupation, you are actually administering to the great demand of the age. For the sake of my beloved spiritual employers, and in recognition of a high duty, stern and disagreeable though it be, my labours have been undertaken and will be continued. "Father Ignatius" gave a sermon on high orthodoxy, at St. George's Hall, on Sunday night last, at which, after charging entrance fees of from five to ten shillings each, he demanded a heavy collection in addition, "to pay expenses," and this, too, he obtained. His plea for this demand was, that all the pile of money taken at the door "belonged to God."

I have lately been favoured by some of the anonymous friends whom I hold in such high esteem with copies of two or three orthodox sermons, the perusal of which, I presume, is either intended to carry me back to the dark ages from which I have emerged, or to warn me of the fiery fate to which the meek and gentle preachers would fain condemn me. Two or three of these Christian discourses and with the same demands on their obedient listeners, to cast in heavily to the "treasury of God." Now, as I for one dare not, for my soul's sake, make any such blasphemous appeals for money to the people whom I address, and as I am required when I travel to pay railway fares, and when I eat and drink to pay for what I consume to the tradesmen who supply me, I make my time and trouble the means of earning my bread, and I advise Messrs. Herne and Williams and all other persons who live by their time and labour to do the same, and to remember that "the labourer is worthy of his hire," and neither to pander to the meanness of those who desire to prey on their time and labour without a fair recompense, nor the Phariseism of those who pretend that one gift of God is sacred and another profane; or that a man when he puts on a silk apron and lawn sleeves and talks immortality is worth twelve thousand pounds a year, and another who has no silk apron and lawn sleeves but who can prove immortality is not worth his expenses.

EMMA HARDINGE.

G, Vassall Terrace, Kensington, W.

MR. JACKSON'S ADDRESSES ON WEDNESDAY EVENING.

The first of these instructive lectures was delivered to a limited but very intelligent audience, at the Spiritual Institute, 15, Southampton Row, on Wednesday evening, when Mr. Jackson gave not only a succinct sketch of the history of Mesmerism from the earliest ages to the present time, but also entered into a lucid exposition of the laws which appear to regulate the evolution of its phenomena.

As there seems to have been some misconception as to the former announcement, we may here state that the admission to these addresses is free, and the hour of commencement eight p.m. The subject of the forthcoming address is, "Mesmerism as a Remedial Agent, Professional and Domestic."

THE "MEDIUM" BY THE HUNDRED.

We shall continue to supply our country friends with the MEDIUM at 5s. per 100 while that paper contains Mrs. Hardinge's Sunday evening orations in London. Those committees who are making arrangements for Mrs. Hardinge to visit them find that the circulation of the MEDIUM containing these brilliant orations is the best form of advertisement.

All orders for the MEDIUM at the above price should be received on Tuesday morning. Parcels of twenty copies may be obtained for 1s.; postage, 3d. extra.

"SIN, ITS PHYSIOLOGY AND CURE."

Spiritualists everywhere will be gratified to learn that Mrs. Hardinge's Easter oration bearing the above title has been revised by the author, and reprinted from the MEDIUM in the form of a neat tract. To ensure an extensive circulation, it is sold at the following prices:—Per 1,000, 25s.; per 100, 3s.; per dozen, 6d.; or one penny each. One of the subscribers at the Cleveland Rooms has taken 1,000 copies. It was at this gentleman's request that Mrs. Hardinge kindly permitted the reprint to be made.

MRS. HARDINGE'S NEXT ORATION.

This will be the last but one of the series at the Cleveland Rooms for the present. The subject announced is "The Footprints of the Creator in Geology." Those who heard Mrs. Hardinge's grand utterances last week will be in glad anticipation of the service of Sunday next. It is gratifying to observe that the attendance of strangers at these Sunday meetings is on the increase.

MRS. HARDINGE AT BOW.—Last evening Mrs. Hardinge delivered an oration on "Joan of Arc," in the large lecture room, Bow Baptist Chapel. W. Adams, Esq., in the chair.

SPIRITUALISM IN SOUTH LONDON.—We are very much pleased to observe two long communications in succeeding numbers of the *Clapham Observer*, giving an account of "An Evening with the Spiritualists," or, as we understand it, with the Brixton Society. The writer has evidently thrown in a few equivocal sentences to make his narrative go down the vulgar throat, but upon the whole he is to be commended for his performance.

The Spirit Messenger.

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

April 14.

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

Q. Does God benefit by experience?—A. We cannot conceive that God could derive benefit or improvement from experience, either internal or external, as it would be contradictory. He is not affected by circumstances.

After answering a question respecting the spiritual influence exercised by Christ on humanity, and another question, both of which were not reported, the spirit gave an address on the relations subsisting between the natural and spiritual universes. He objected to the Swedenborgian dogmas, that the natural world was an outgrowth of the spiritual world, or that the spiritual world projects from itself that which we know as the natural world. This would infer that the scheme of organisation went downwards, and that the spirit-world was subject to retrogression. It was true that the universal Spirit was the cause of all life and organic growth, but that which we know as the spiritual world was evolved from the grosser form of matter, so that out of the natural arises the spiritual. There is also a reaction from the spiritual world, but it is not of that kind which gives shape to objects or creatures on the earth. It has another purpose. Man is the compendium of physical existence, and through his body he is related to the material universe. In like manner he is associated spiritually with the spiritual world; and it is from this connection that the action of the spiritual world is at all manifested. The influence is entirely intellectual, or what is called psychological; and it is inspired into his spiritual being, keeping up a connection between man on earth and in the spirit-world.

Questions were answered intimating that the intelligent principle in animals was recognised in different states of development in the spirit-world after the death of these animals. From the observation of this spiritual element a system of zoology had been propounded in the spirit-world which would yet be known on earth—it was Darwinism from the spiritual side.

THE "STROLLING PLAYER."

In a long conversation, said that spirits could not be "called up," as they were not down; and being free agents, they could respond or refuse, as suited them, when desired to visit a circle or communicate through a medium.

ROWLAND STAGG.

The medium was controlled peacefully. He erected his body, looked serious and dignified, and spoke in a low voice as follows:—"Mr. Chairman, I avail myself of this opportunity to say that I am almost overawed with the position in which I find myself. It is so peculiar—so different to all other experiences—that I can scarcely summon courage to go on. Before I left earth my knowledge of spirit-life was circumscribed by dogmatic notions which I found entirely useless when I got to the spirit-world. I have watched spirit-communication for some time past, and I know we are taken to task for teaching notions not in keeping with the religious ideas of the age; but if we love truth we must teach as we find. One thing saddens me—being deprived while in earth-life of mingling freely with the busy world because of my easy circumstances. I did not know what I was destined for, and have not the ability to enjoy the society which I aspire to. I feel an element wanting in my nature. I want to be rounded out by experience, of which I was deprived when on earth. This is contrary to the general idea of the future state, which is supposed to be one of rest. I have found happiness, but not rest, which I could not enjoy, as I am an intellectual being still. My visit may be of but little help to the cause in a public sense, but it may be of use privately. The prejudices of those who know me may prevent a public acknowledgment of the truthfulness of this communication, but you will be able to authenticate it. I left earth about the middle of July, 1869. I lived at River House, Woodbury Downs, North of London. My name was Rowland Stagg, aged 69."

The general impression was that in earth-life the person communicating had been "well off," and that he now regretted that his experience had been accordingly narrowed down.

There was a full audience of visitors, who seemed much satisfied with the seance.

INTERESTING SEANCE AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As you know I have been too much exhausted to sit at any seance, my guardian spirit forbidding me to do so, I have until Saturday last abstained, but my Emma was leaving for Germany, and was so anxious to have one before her departure that I consented, Mr. and Mrs. Guppy kindly assisting, it being understood that no one besides ourselves was to be present. They arrived two hours before we went into the seance room, which we entered about half-past eight. The spirit Katie came immediately, and never left us, nor would she allow any other spirit to come near us. John King, she said, was engaged with the boys (alluding to Messrs. Herne and Williams, who were holding a seance at their rooms), and others she made excuses for. She now put for a reel of cotton; so Emma had to leave the room for it. Question put by me—"But, Katie dear, what are you going to do with it?" Answer—"To make you a crown of glory." "But I wish you would do something for Emma, as you know this seance is held on her account, and whatever gifts you have to bestow, please shower them upon her. She is going on Monday to school, and it will help to make her happier if she takes something with her that you have given." Answer—"I will make a wreath for her of purity and goodness." I think these were the words. We then heard the cotton being untwined, the whole room being filled with a powerful perfume. Presently the wreaths were placed on our heads; lights were ordered, and two of the most exquisite were seen, most gracefully arranged—Emma's chaste and beautiful; mine gorgeous with colour. Katie then made a most flattering speech, very classical and very pretty. Either she is better versed in mythology than we gave her credit for, or she must have had a spirit dictating it

to her. I must here say that at the time she was speaking of Helen and Paris, two apples were placed in my hands. After this, perfume of a most delicious kind was literally showered upon us. A locket with a diamond star was taken from the chain of Mrs. Guppy without its being unfastened. This was given to me, and a chain of Indian workmanship was given at the same time to Emma. On my remonstrating and objecting to these manifestations, the spirit forbade me at my peril to take it from the child, or to omit wearing the brooch until they gave me orders to return it. I was now so thoroughly exhausted that we were allowed to take some refreshment, but I did not return to the seance room again. Mrs. Guppy and Emma, however, went, and a sixpence with a hole in it was given to the child, and something else which I have forgotten.

The flowers were so fresh, and so beautifully arranged, that Mrs. Guppy suggested they should be photographed, but the morning was Sunday, and who could we take to do it? Mrs. Guppy, however, took them away, undertaking the task, and right well she succeeded. A most beautiful photograph of them is now to be seen, which will ever be preserved as a souvenir of one of the most elegant manifestations we have had the privilege of witnessing.—Yours truly,

London, April 17th.

CATHERINE BERRY.

[We have enjoyed the privilege of seeing these wreaths, which were still fresh and fragrant on Monday, and certainly worthy, as regards beauty, of all the commendation Mrs. Berry has bestowed on them.—Ed. M.]

ANOTHER SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On a former occasion we had to report a partial failure as having occurred at these interesting meetings, in consequence of overcrowding by the admission of so many comparative strangers that the power of the circle was held in more or less of abeyance by the alien influence. We have now to record a similar result, but of a milder character, produced apparently by the admission of three in place of two additional persons, showing how refined are the conditions, and how easily they are deranged by disobedience to the directions given through "spiritual" communication for the regulation of the seance. We mention this, and would indeed emphasise it, for two reasons. In the first place, we would suggest to the friends of persons who, like Mrs. Gregory, may have spiritual seances at their houses, not to press their claims too forcibly. It is sometimes almost impossible for a good-natured and hospitable host or hostess to refuse, more especially when the claimant is an old and intimate acquaintance. And yet by yielding, when the circle has been already arranged for the evening, and the proper number of persons have been previously invited, the probability is that a partial, if not a total, failure is thereby at least risked, if not ensured. Such a procedure is indeed equivalent to asking permission to saturate a room with moisture, in which some delicate electrical experiments are about to be instituted, or to blow a trumpet during the evolution of certain results in acoustics that demand absolute silence, save in relation to the particular sounds about to be investigated. In the next place, we chronicle these partial failures as a caution to men of science, some of whom seem to think that, like Faraday, they may lay down their own conditions for the investigation of a department of science of whose laws they are admittedly ignorant, and with whose phenomena they are presumably unfamiliar. Now, such conduct, while it may impose on the ignorant by its unwarrantable assumption of authority, can only ensure the pity of those better informed, who know how utterly opposed is such a procedure to the first principles of induction, and we may add, to the practice of these very men in their own provinces of inquiry.

On this occasion the circle at the commencement consisted of Mrs. Wiseman, Mrs. Hamilton of Sundrum, Lady Napier, Mr. O'Sullivan, and Mrs. Gregory, together with Lieut.-Colonel D—, Captain Garston, Mr. J. W. Jackson, and the two media, Messrs. Herne and Williams. It soon became obvious that the conditions were not so favourable as at our former meeting. For a long time no manifestations of any importance could be obtained, so that the patience of some of the sitters became almost exhausted. At length, after some tremulous motion in the table, a few raps were heard, and Mrs. Gregory's cap was taken off and placed on the table, and when "the spirits" were asked to place it on Captain Garston's head, it fell on his shoulder, these results being achieved while our hands were touching or interlinked, thus constituting as before, a closed circle, in which no hand of the entire company was at liberty. These conditions, then, being still observed, the cook's brooch was thrown on the table, this being soon afterwards followed by Mrs. Gregory's scent-bottle, which like the brooch must have been brought from another room. Mrs. Hamilton having left, her hearing-trumpet, which she had left behind, was thrown on the table. Then various voices were heard, uttering, however, only short sentences, and this too, generally, in the midst of conversation, so that their import was imperfectly apprehended. Our hands being still interlinked, a chair was placed on the table, not standing upright—that is, on its legs—but on its side, and so remained. Some one having suggested that if it were placed in an erect position a person might perhaps be lifted and placed upon it, this was no sooner acted upon, and our hands again interlinked, than Mr. Herne was lifted, the sitter on either side of him still holding his hands, and placed upon the chair, as on former occasions. The closing manifestation of the evening consisted in Lady Napier's scarf being carried across the room and placed on the back of a chair, which was then thrown down with considerable noise, the entire company, together with the media, remaining seated and interlinked around the table while the scarf and chair were subjected to these strange processes of locomotion.

We may perhaps here mention that, after the circle had, by

successive departures, have once more reduced to five, some very remarkable manifestations were again obtained, their peculiarity consisting in the fact that they occurred in the light, thus showing that where other conditions are perfectly favourable and the sitters harmonious, this need prove no obstacle to the evolution of some of the highest phenomena known to modern Spiritualism.

SPIRITUALISM IN DERBY.

For several years experiments in Spiritualism have been practised in this ancient town, but in the most private manner. This course would no doubt be considered absolutely necessary, as Derby is not by any means a progressive place, except, perhaps, in the matter of railway rolling stock. A few weeks ago two or three enterprising souls resolved that they would speculate in a course of lectures on Spiritualism, and accordingly engaged the services of Mr. J. Burns, of the Progressive Library, London, who gave two lectures in the Corn Exchange, on the evenings of Monday and Tuesday. The promoters of the meetings adopted the sensational style of advertising, and to add to the attractions they were anxious to secure the services of a physical medium; but failing in that, they invited Mr. Morse to give an address in the trances each evening, as part of the entertainment. Determined to win success, the committee took every means to excite the curiosity and expectations of their fellow-townsmen. The lectures were designated "Orations," and Mr. Morse was described as the "Great Trance-Medium of England." Just before the advent of the lecturer the walls were plastered with sensation strips printed in showy colours, with the words "Table-turning at the Corn Exchange," "Spirit-paintings at the Corn Exchange," "Spirit-rapping at the Corn Exchange," and other wonder-exciting announcements. The consequence was that the people expected to see these manifestations produced actually in illustration of the subject matter, and many attended accordingly, which, perhaps, was the cause of some little dissatisfaction manifested by the audience. The Corn Exchange is a place of tremendous size, said to seat about 1800 persons. The audience, however, made quite a respectable appearance in the body of the hall, and had the place been one of ordinary dimensions it would have been comfortably packed. The prices of admission were two shillings, one shilling, sixpence, and threepence. The lecture was upon the *metas operandi* and philosophy of the physical manifestations, and was listened to with slight symptoms of impatience. After about eighty minutes' lecturing, Mr. Morse was entranced, and his guide gave an address of about twenty minutes' duration on the "Philosophy of Death." He spoke logically and well, but as the place was difficult to be heard in, and as the audience could not believe that the manifestation was genuine, some disapprobation was exhibited, led on chiefly by a few turbulent characters. Then came the questions, but it was with great difficulty that these representatives of the philosophy and intelligence of Derby could be induced to propound anything worthy of serious consideration. A few questions, however, were answered by the entrancing spirit and the lecturer, and the scene closed with hisses from a portion of the audience and cries that they had been deceived by the announcements. The good-nature, patience, and tact of the lecturer were very commendable. He explained that he was not the author of anything except the syllabus of the lecture, and that he had followed to the letter. The local paper of next day made a tolerably truthful report of the proceedings, but censured the mode in which the meetings had been announced.

On Tuesday evening the audience was perhaps not quite so large as on the previous day; but as it rained very hard all the afternoon, the weather might have influenced the attendance.

The lecturer was in excellent spirits, and gave a racy and lucid address on the various forms of spiritual phenomena, illustrating his remarks by a specimen of direct writing through Mrs. Everitt's mediumship; a painting by Mr. Duguid, of Glasgow; a drawing by Mr. Rippon, and specimens of spirit-photographs. He concluded with a review of the general teachings of Spiritualism. The lecture was listened to throughout with breathless attention, and though the audience desisted from expressing any signs of approbation, they were doubtless deeply interested.

Mr. Morse was again controlled, and spoke clearly and well. Questions were again invited, and some were sent up written on slips of paper, such as: "How many chapters are there in the Bible?" "Can you tell who is the writer of this, and if not, why?" and other questions of like import. Only two or three questions were asked that were capable of an intelligent solution; and it was evident that the collective mind of the meeting was either not disposed or unable to formulate a query of an intellectual character. The explanations as to the nature of spirit-control and the licence allowed to questioners soon passed into opinions of Spiritualism and denunciations of those implicated, till the meeting rapidly degenerated into disorder, and the passions of by no means an intelligent or elevated class of people began to get aroused. The lecturer continued his kindly cheerfulness and unselfish possession, and thus the meeting was preserved from further disorder than the expression of blind prejudice and disapprobation. At last Councillor Adair got up, and complained that he had been furnished with no proofs of the truth of Spiritualism, which he proceeded to denounce, and proposed a resolution accordingly, which was seconded and carried, no one in the meeting offering an amendment. It is fair to observe that only a portion of the audience, chiefly standing at the side and in the back part of the hall, took action in this. The majority seemed to have no sympathy with such an unalloyed proceeding. This "glorious victory" afforded the naysayers an opportunity of giving vent to their opposition, and having been cordially dismissed by the lecturer, whom they seemed to respect notwithstanding their animus against Spiritualism, they quietly withdrew.

A large number of deeply-interested persons on both evenings approached the platform at the close, and entered into conversation with the lecturer, and after a few minutes seemed to get on very good terms with the whole matter. On the last evening they did not leave till they had received a distribution of literature on the subject.

Derby has been completely stirred up. The agitation has been intense, and the interest excited will not subside at once. The results will not, perhaps, come to the surface, but undoubtedly the effort will yet bear fruit.

This event is worthy of note as the only one in which Spiritualism has been brought before the public in this country in a sensational style. We cannot say that the experiment has converted us to that mode of advertising, but we detail the attendant circumstances as fully as we think necessary to enable Spiritualists in other places to judge for themselves. The promoters of the meeting must have possessed considerable courage to adopt the boldest experiment of the kind which has yet been tried in connection with Spiritualism in this country. As for the lecturer and the medium, after this ordeal they need not be at all particular where, or under what circumstances, they face a British audience.

"WHO IS IT SINGS SO SWEETLY?"

This question was repeatedly asked on Sunday evening at the conclusion of the service at the Cleveland Rooms. The hymn selected by Mrs. Hicks was Addison's "The Spacious Firmament on High"—most appropriate for the subject. We cannot commend the congregation which assembled in that hall on Sunday evenings for their musical qualities, but on Sunday last their singing was even more than usually timid and suppressed. This was a circumstance for which we cannot be too grateful, as it allowed the fine rendering of the hymn by Mrs. Hicks to have full effect on the gratified ears of the audience. This lady's singing, always a treat, was on that occasion more remarkable than usual, and raised the question which stands at the head of this paragraph, which we now answer. Mrs. Hicks is a much-appreciated and highly-respected professional vocalist and teacher of music, who is well known in the three kingdoms and America for her sterling qualities, not only as a musician, but as a woman. Last autumn she was induced to attend the Sunday services through her husband having accepted the office of organist. She at once found a kindred element in the teachings of Spiritualism, and soon took a great interest in the musical part of the services, singing freely in the meetings, where she was soon recognised as a leader. For several months she attended weekly at the Progressive Library endeavouring to form a choir, but as very few attended, very little good was accomplished in that direction. Mrs. Hicks also sang the solos at Mrs. Hardinge's musical lectures, and in other ways has contributed her talents freely to the cause. Like the generality of gifted persons, she has proved to be a medium, and clairvoyants have repeatedly seen spirits near her.

There has been a desire expressed to tender Mrs. Hicks some complimentary acknowledgment of the services she has bestowed on Spiritualism during the past winter. Mrs. Hardinge has volunteered to do her part in another "musical evening" for the benefit of Mrs. Hicks. All that remains to be done is for those who attend the Sunday services and the Spiritualists of London generally to take the matter up, and carry it through in such a way as to secure a successful result. If it were properly managed, St. George's Hall might be well filled, and an excellent entertainment given as an acknowledgment of Mrs. Hicks's disinterested faithfulness. We invite those who would like to see such a suggestion consummated to write to the office of the MEDIUM offering their services as supporters of the movement, and thus enable a working committee to be formed forthwith. The Spiritualists would enjoy another entertainment, and it would be a graceful act to acknowledge services which, next to those of Mrs. Hardinge, have tended to the very gratifying success of these Sunday meetings.

ROBERT OWEN CENTENARY COMMITTEE.

At a meeting on April 14, J. B. Langley in the chair, the Hon. Sec. reported the engagement of the Freemasons' Hall for Tuesday evening, May 16, and read a letter from John Stuart Mill, in which he says, "I have a high respect for Mr. Owen, whom I knew and have often conversed with. He deserves the honour which it is intended to pay him;" also a letter from Mr. Moncreu D. Conway, sympathising with our object, and announcing his intention to deliver a discourse on the subject, at South Place Chapel, Finsbury, on Sunday morning, May 14. I may take this opportunity of explaining that the committee would have much preferred holding the celebration on Sunday, May 14, but it would have been impossible to obtain a suitable hall, such as the Freemasons', on that day. The Secretary reported that he had written to R. D. Owen, of America. It was unanimously resolved that Mr. G. J. Holyoake should be requested to prepare an address to the social, political, and co-operative reformers of all shades of opinion, urging upon them the duty of assisting the committee (actively or otherwise) in making this and other celebrations in their own localities worthy of the great man whose hundredth birthday we meet to celebrate.

A list of eminent men, whose names it would be premature to publish at present, were indicated to whom applications should be made to assist on the occasion; also the names of several talented ladies and gentlemen who, it was believed, would be glad to render vocal and other services.

A guarantee fund has commenced, to cover any deficiency, as follows:—

	£	s.	d.		£	s.	d.
Edward Owen Greening	5	0	0	Mr. Austin Holyoake	...	2	0
James Baxter Langley	5	0	0	Mr. Prome	...	2	0
Mr. Barralett	2	10	0	Mr. Moss	...	1	0
Mr. Corfield	2	10	0	Mr. Wade	...	1	0
Colonel Clinton	2	10	0	Mr. R. Stephens	...	1	0
Cowell Stenley	2	10	0	Mr. Miles	...	1	0
Edward Truelove	2	10	0	Mr. Richard Moore	...	1	0
Mr. F. Wilson	2	10	0	Mr. Love	...	1	0
Mr. W. Pare	2	10	0	Mr. F. Farrar	...	1	0
Mrs. Mainbecker	3	0	0	Mr. Maughan	...	1	0
Mrs. Hetherington	3	0	0	Mr. Pullin	...	0	10

Friends willing to aid (actively or otherwise) will please communicate with the Honorary Secretary, E. TRUETOVE, 266, High Holborn.

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