



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

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THE GOSPEL AND SPIRITUALISM.

SHOWING HOW BOTH REST ON THE SAME FOUNDATION.
 BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Many people look on the "Reformation" as the greatest blessing which Christians have received. I look on the "Reformation" as the beginning, *humanly speaking*, of the downfall of Christianity. And if I am asked why I state such a startling idea—my answer is, "The Reformation has put a 'great gulf' between the visible and the invisible world." Christians, as a body, have since the "Reformation" ceased to believe in the "supernatural."

I am ready calmly to prove that those who say that miracles have ceased, that supernatural appearances in the present day—that power of communicating with the departed—is over, I am ready, I say, to prove that people who assert that such is the case may be Christians because it is fashionable, because it pays, but they cannot be because *their reason* tells them that Christianity is a logical belief.

Most Christians are not Christians. To be a Christian implies that the person who professes Christianity *believes* in Christ. Do people consider what is the full value of that word "believe"?

Now, in the first place, the majority of Christians have no right to say that the "Bible" is the Word of God. What is their authority? The Bible was not written all at one time, nor was it intended to contain all things concerning religion. The Bibles we now have it, was not completed in the time of the Apostles; it was some hundred years after Christ ere certain bishops of the Catholic Church met together and decreed what books were inspired by the Holy Ghost and what were not. What right have people to say, "The Bible, and the Bible alone, is the religion of Protestants"? The Bible did not fall down from heaven all ready bound, and in the English language. Christians who base their belief on the "Bible only" rest on a broken staff.

If Christians will take "the Bible only" as their rule of faith, let me ask such one question. In the Old Testament it was lawful to have many wives—where in the New Testament is this forbidden? There is one text which says, "A bishop must be blameless, being the husband of one wife," but this would seem to show that most people had many wives, while a bishop was limited to one, and thus serves to confirm what I state, that if people believe in the "Bible only" there is nothing to prevent them having half a dozen wives! But though I thus distinctly deny that the Bible is the one only thing necessary, yet, as the majority of English people pretend to believe that such is the case, I will not argue the point, but take them on their own ground, and thus granting the inspiration of Holy Scripture, I will prove that Spiritualism must be believed in, or else they must give up even that one remaining supernatural belief of Englishmen—that the Bible is the Word of God.

No one can deny that the Jews, the ancient people of God, believed in spirits, and believed that the spirits of the departed returned and visited their relatives. As an example of this, read St. Luke xxiv., 37, "But they were terrified and affrighted, and supposed that they had seen a spirit." Did HE tell them that to believe in the appearance of spirits was foolery? No. HE confirmed their belief in the appearance of spirits by allowing that spirits did appear, but HE adds, "for a spirit hath not flesh and bones as ye see me have." Read also St. Matthew xxvii., 52 and 53, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." If one of our good English Protestants could by any chance have been in Jerusalem on those days and had been told, "Oh! what do you think? my great-grandfather has risen from his grave—I saw him!"—what would have been his answer? "Oh! my dear friend, your stomach is out of order; do take a blue pill—your liver must be sluggish."

We read also how when Jesus Christ was transfigured on the mount that Moses and Elias appeared. We read also that Samuel was called up by that powerful medium, the "Witch of Endor."

People don't believe in these Bible facts in the present day; and why, good Christian ministers, is this so? Because you have taught people not to believe in the supernatural! And you are not alone in your unbelief. In the 6th chapter of St. John and the 60th verse, our Lord Jesus Christ was teaching the people a *supernatural* truth, and we read: "Many, therefore, of His disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that His disciples murmured at it, HE said unto them, Doth this offend you?" Then look at the 66th verse, "From that time many of His disciples went back, and walked no more with Him." This has given rise to the following riddle—Who were the first Protestants? "Those who, when our Lord taught the real presence, went back and walked no more with Him."

The life of Christ is a life of unceasing miracles and wonders; and if Christians are logical, they should reject *all* that is supernatural or else believe *all*.

Now let us cease to be negative, Christians of the nineteenth century; let us go back in spirit to the year 30 A.D. We find ourselves in the Holy Land, and the Jews, the people of the country, are in captivity in their own land, for the Romans are the governors, and they rule with a sword. The Jews have studied the prophecies, and they know that the time is at hand when the Messias which was promised should come; they looked not for a spiritual deliverer—they looked for an earthly monarch who should redeem Israel from her oppressors.

Our Lord, we know, cast out many devils; but if any of the beloved English people of our day had been there, they would have said, "My dear brethren, avoid this man, have nothing to do with him; he casts out devils by aid of devils." So said the Jews: so ought Christians now to say, and so they do *actually* say, when any latter-day miracles occur. I will, before I go further, refer my readers to William Howitt's "History of the Supernatural." He remarks: "Before quitting this part of my subject, let me draw attention to the extraordinary practice of the Church of England in regard to exorcism. By the seventy-second canon of the Anglican Church, all its ministers are forbidden, without licence of the bishop of the diocese, under his hand and seal, to attempt upon any pretence whatever, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, or deposition from the ministry. What a fall from the practice of Christ! In the Gospel of St. Mark it is said, 'John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbade him because he followeth not us.' But Jesus said: 'Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part.' The Church of England has clearly set at defiance this injunction of our Saviour. What an extraordinary proceeding in a Church which first professes to communicate the Holy Ghost, and then does not permit it to operate in the minister without a licence from the bishop! * * * This department of the supernatural of the New Testament presents still various features which identify modern Spiritualism with it. The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ, then declared that HE cast them out by Beelzebub, the prince of the devils, is completely paralleled by the opponents of modern Spiritualism. The moment they are driven from the theory of imposture and delusion, they attribute the phenomena of Spiritualism to the devil! *"

It is, of course, well known that the "Bible" was not completed when Jesus came on earth, and that portion of it which was in use was not at the disposal of all persons; and, moreover, certain portions of the books of the Law were forbidden to be read by the ordinary Jew.

It was not by an appeal to an "infallible book" that our Lord converted the Jews; for the prophecies about Himself were by no means so self-evident that of themselves they could be urged as

bearing but one meaning. We read of two disciples who had been with Jesus Christ, yet did not know the meaning of the Scriptures: St. Luke xxiv., 27, "And beginning at Moses and all the prophets, HE expounded unto them in all the Scriptures the things concerning Himself." Again, after our Lord's death and resurrection, when HE appeared to the Apostles who were assembled together (Acts i., 6), as we read, "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel?" Even now they could not get it into their heads that HE was not going to be the Redeemer of an earthly kingdom—HE was not going to overthrow the Roman power and liberate once more the ancient people of God!

That the Scripture by itself would not prove the Godhead of Jesus Christ we may well believe when we remember that the Sadducees, who were highly cultivated and distinguished by their social position, rejected the belief of the immortality of the soul, as an opinion that received no countenance from the Divine Book, which they revered as the only rule of their faith (Gibbon, vol. ii., ch. 15.).

I will refer but to one more passage of Scripture to prove how useless it is to suppose that if you give a man the "Bible," from that alone he can deduce the Christian faith. In the Acts viii., 30 and 31: "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?" And he said, How can I, except some man should guide me?"

How then can we reasonably become Christians? By the help of TRADITION. On what ground do you believe that there was such a man as Julius Cæsar? On tradition. (Tradition is of two kinds—written and unwritten.) On what ground do you believe that Jesus appeared again after His resurrection? Tradition. The early Christians especially knew it on no other; for the New Testament was not written, and finished, and declared to be the Word of God for long years after. On what ground do you believe that the Christians of the first centuries believed in the events which we find recorded of Jesus in the Bible? Simply on tradition. On what ground do we in this nineteenth century believe in Spiritualism? On the same ground which led the early Christians to believe in Jesus Christ! Tradition—written and unwritten. The Apostles beheld the miracles of Jesus Christ and reported them to Christians. Englishmen, who are not slaves to bigotry, behold the wonders of Spiritualism and report them to others. What is the difference in the two cases? There is the law of evidence in both—reject the witness of hundreds of clever chemists and scientific men as to the real wonders of Spiritualism, and you cut away the ground the early Christians had for believing in Jesus Christ. Why do Englishmen deny miracles in these our days? Because they disbelieve in the supernatural altogether. Our Lord gave power to the early Christians to work miracles—when did HE withdraw that power? Do let us have a plain answer to a plain question. It is making use of a two-edged sword to deny the evidence given in favour of Spiritualism, and none know that better than the clergy. I have seen it written somewhere: "Where matter of fact is not the question, WHERE MIRACLES ARE NOT ALLEGED, I do not see that the progress of a religion is a better argument of its truth than the prevalence of any system of opinions."

I cannot help making an extract from that much-to-be-admired writer, Lord Lytton. He observes:—

Man is arrogant in proportion to his ignorance. Man's natural tendency is to egotism. Man in his infancy of knowledge thinks that all creation was formed for him. For several ages he saw in the countless worlds that sparkle through space, like the bubbles of a shoreless ocean, only the petty candles, the household torches, that Providence had been pleased to light for no other purpose but to make the night more agreeable to man. Astronomy has corrected this delusion of human vanity; and man now reluctantly confesses that the stars are worlds larger and more glorious than his own,—that the earth on which he crawls is a scarce visible speck on the vast chart of creation. But in the small as in the vast, God is equally profuse of life. The traveller looks upon the tree, and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But in each leaf of these boughs the Creator has made a world; it swarms with innumerable races. Each drop of the water in yon moat is an orb more populous than a kingdom is of men. Everywhere, then, in this immense Design, Science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrify, but engenders new life, and changes to fresh forms of matter. Reasoning, then, by evident analogy—if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame as man inhabits earth, common sense (if your schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless IMPALPABLE which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that Being is crowded upon every leaf, and yet absent from the immensities of space? *

Can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being than the dead carcass of a dog, than the peopled leaf, than the swarming globe? The microscope shows you the creatures on the leaf; no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air. Yet between these last and man is a mysterious and terrible affinity. And hence, by tales and legends, not wholly false nor wholly true, have risen, from time to time, beliefs in apparitions and spectres. If more common to the earlier and simpler tribes than to the men of your duller age, it is but that, with the first, the senses are more keen and quick. And as the savage can see or scent,

miles away, the traces of a foe invisible to the gross sense of the civilised animal, so the barrier itself between him and the creatures of the airy world is less thickened and obscured.

I conclude by asking my brother clergy to ponder ere throwing away the amount of evidence which is every day being adduced to prove the reality of the communications between this world and the other side of the valley of death. Is the Church the enemy of all knowledge? or is she a gentle guide who would direct a movement which may be a great gain to religion or a deadly enemy, according as the Church guides or excommunicates a movement which cannot be ignored?

MRS. HARDINGE AT WOLVERHAMPTON.

It would be a difficult matter to find a place in Great Britain where Spiritualism is popular, or where we might expect its exponent to be looked upon with favour by the public; yet Wolverhampton has as great claims to pre-eminence in Spiritualism as any other place, especially if we take into account the self-denying and continuous labours of Mr. Simkiss for years past, but most notably in his present successful effort in bringing Mrs. Hardinge before his townsmen. A local paper thus speaks of her first oration, on Thursday of last week:—

"The chair was occupied by Mr. Simkiss, who introduced Mrs. Hardinge to the audience, and claimed for her a free platform to express her own ideas upon the subject which had been selected for her to dilate upon. Mr. Simkiss said that at that moment Mrs. Hardinge herself was ignorant of the subject upon which she was to speak, but that he, together with a small committee, had selected for the subject of that evening's oration 'A Warning Voice from Bleeding France to Kings, Priests, and People.' Upon this announcement being made, Mrs. Hardinge instantly commenced her oration, which she delivered without any halt or hesitation for the space of an hour and a quarter. Mrs. Hardinge was listened to with deep attention throughout, and was frequently greeted with rounds of hearty applause; her deep, powerful voice, and deliberate utterance, together with her graceful action, fascinating her hearers during the whole of the time."

The *Birmingham Morning News* gives a summary of the lecture also. From a local paper we observe that on Friday evening the theme was "Ritualism versus Spiritualism":—

"Her theme on Friday evening was 'Ritualism versus Spiritualism; or, the Contrast between the Outward Religion of Form and the Inward Religion of the Soul.' She began with the history of religion, even to the origin of Hindoo faiths, in which she showed that she had not been to school with Mr. Max Muller, or if she had, she knew something more than her master. She wandered with the Jews before they came to heavy labour in the hands of the Egyptians, and showed how they went from ritual to ritual, until they fell into a course of idolatry, which, she contended, was the issue of all Ritualism. Aply and eloquently she told how the prophets strove to recall them to the spiritual worship of the one God; and she did wish that our teachers, when they ordained feasts and solemn fasts, would turn to the pages of Isaiah, and, forsaking the invoking the Deity in the names of 'eggs and fish,' offer the sacrifice of a broken and contrite heart. She remarked that they did not read that the ancient prophets were priests, that they wanted any sacrifices, or that they even read any book or went through any ceremonies. They were men of inspiration—men of a devout spirit, perpetually vitalised by the power of a higher world—full of angelic ministrations, and perpetually rebuking the Ritualism of the Jews. Easily she glided on, and thus spoke (and we give it as a specimen of her oratorical powers) of the advent and character of Jesus Christ:—Another period came—another spiritual teacher arose—a man of the people—the child of poverty, and He was the child of the manger, a man of sorrows, who had not where to lay his head. He was a being poor in wealth, and without its influence on society. His only companions were a few poor fishermen, who passed with him from place to place, without the shelter afforded to the foxes in their holes or the birds in their nests. What was his teaching? His synagogue was the mountain side, the corn-fields, the market-place, the homes of the poor. His feasts were made by the publicans, and his refreshment was at the well-side when He talked with the woman of Samaria; his Bible was nature—and oh how he read it! his gospel was to unfold its meanings—a sparrow flying in the field, every object to be seen by the eye of man, was made the subject of teaching truly practical. His theology spoke only of God as the Father—of heaven as when we shall stand before the tribunal of our own works. The kingdom of heaven was that we found within us, or we should never find it. It was there to be found, even in persecution and conflict, by binding up the wounds of the broken heart, by gentle words and kindly acts, by treating all men as brethren, by forgiving injuries, and a continuous sacrifice of self. He never wrote a line, he never enunciated a creed, he never named a dogma; and when asked to pronounce judgment on the sinner, he took the woman of shame and would not suffer one man to denounce her that was not purer than her, and because none was found pure enough to denounce her, he himself would not do it. When asked how he should treat the very worst of criminals, how many times he should forgive those who offended him, he said seventy times seven. And his own example of forgiveness was praying with dying lips even for his murderers. There is no Ritualism here; there is not a shadow of it; there is not even a visible church—not even a garment—no vestments, no candles, no book, not even a single line of reading—no chants—nothing but that one grand heavenly eleventh commandment which fulfilled all other commandments in the one word 'Love,' declaring that he who loved the Great Father of all and his human brother fulfilled all other commandments. Now, the mystery that was remains—where Christians ever got their Ritualism from with such a founder as this. With such a teacher as this, where can Ritualism possibly come from?"

On Saturday evening "Capital and Labour" was the subject chosen, which is also favourably reported by the press. The following is an opinion of Mrs. Hardinge's powers, extracted from a long report of one of her orations:—

"To discourse so freely on a topic of which one knew nothing until

one rose to speak upon it, and to discourse ably and effectually before such an audience for eighty minutes and then to submit to be questioned by captious hearers, and to answer with a promptitude of point which appears to satisfy even the querist himself, is a talent rather extraordinary, and only now and then at distant intervals is to be found on the public platform. Mrs. Emma Hardinge possesses it in a very high degree. She is of a very fine figure, elegant carriage, most appropriate action, and is commanding in all her movements."

The concluding discourse, on Sunday evening, was on "The Soul." The orator clearly showed that science had no power to deal with the subject, while religion refused to allow any demonstration to be made of it. The popular way of regarding the soul was to believe, on the authority of priests, certain improbable things respecting it, which produced a great deal of honest scepticism and infidelity, which modern Spiritualism alone could remove.

The meetings have made a deep impression. Mrs. Hardinge's extraordinary power of extemporaneous speaking upon subjects the most widely varied has astonished all who heard her. Spiritualism has gained substantial aid from the treatment of the topics which referred to it, and the friends of the movement over a large and thickly populated area have been stimulated and encouraged.

MRS. HARDINGE AT LIVERPOOL.

Through the polite attention of Mr. A. Fegan, the devoted secretary of the Liverpool Psychological Society, we are enabled to report the success attending Mrs. Hardinge's first meeting. The numbers present were encouraging for the opening lecture, and larger audiences were expected for the other two. *The Daily Courier* thus reports the proceedings:—

"SPIRITUALISM.—Last evening Mrs. Emma Hardinge, the well-known lecturer upon subjects relating to 'Spiritualism,' was announced to lecture in Hope Hall. At the hour fixed for the lecture a considerable number of persons had assembled in the hall, and the direction of affairs was taken by Mr. Wason, the respected registrar of the Birkenhead County Court. It was stated in the announcement that the lecture would be an extempore one, and ere the lady was introduced to her audience, a committee of three gentlemen was formed to choose the text upon which Mrs. Hardinge should 'orate.' They chose the subject which forms the heading of this article, and Mrs. Hardinge, having taken her place upon the platform, proceeded to dilate upon it in a style which all her hearers must have admitted to be able and fluent, however unbelieving they might have been in relation to the extraordinary and startling statements propounded. Mrs. Hardinge, after defining what Spiritualism meant, traced briefly the origin and progress of 'modern Spiritualism,' and proceeded to treat of its utility. She admitted that it would be too much for her to ask her auditors to apply the term 'utility' to Spiritualism now, as it was only in its germ, but she indicated her belief in a great future for the movement by saying that it would have been equally fair to have asked Franklin to show the utility of electricity when experimenting with his kite, or Watt to show the utility of steam when watching the throbbing lid of his mother's kettle, as to ask her to point out the utility of Spiritualism in its present stage. Mrs. Hardinge, however, pointed out how Spiritualism, like these mighty material powers, had in it the elements of great and broad utility. At the close of her address Mrs. Hardinge announced that she was willing to reply to any question. A gentleman, whose accent betrayed that he came from 'ayont the Tweed,' asked how it was that spirits when they returned to this world told what had occurred to them when embodied, and not anything with regard to the world which they now inhabited. Mrs. Hardinge replied at what appeared to be unnecessary length. She said that the spirits had passed into new conditions of being, and were surrounded by new objects for which our language had no name. The lecturer was interrupted in her reply by the querist declaring that he denied the whole phenomena. Several other questions were put to the lady, and replied to. Mrs. Hardinge lectures again to-night and to-morrow night."

THE CENTENARY OF ROBERT OWEN, THE FOUNDER OF THE CO-OPERATIVE SYSTEM OF SOCIETY.

BORN MAY 14, 1771.

The only means by which an instalment of justice can be done to Robert Owen in celebrating the completion of the hundredth year since his birth (full justice must be left to be done to him by posterity), and by which this occasion may be made useful to promote the dissemination of the most valuable knowledge by far which can be given to man, is by endeavouring to explain the great discovery which he propounded to the world, but in reference to which the world is yet profoundly in the dark; for Robert Owen has not been understood. To omit this in speaking of the good deeds of his life would be to omit the one achievement which will hereafter render his name the most illustrious on the roll of the benefactors of the human race; the priceless legacy which he has left to the human family during all future time; the greatest discovery by far, in mental and material science, by which man's progress from barbarism towards the true and high civilisation of the future has been advanced; a discovery which, when it is understood and practically applied, will mark the boundary between the reign of unwisdom and very defective moral development, and the consequent experience, by all classes, of innumerable moral and physical evils, and the reign of wisdom, and enlightened, and therefore consistent, goodness in human affairs, and consequently of universal and high happiness.

It may be comprehensively described, as he himself often described it, as "the knowledge of the causes of good and evil to man."

The co-operative system of society which he proposed will be the practical application of this knowledge; that is, of the knowledge of the causes of good and evil to man, in character and education, in the production and distribution of wealth (or economies), and in social institutions and arrangements in general. It will be the effect of the new character which man will acquire when he has obtained this knowledge, as the existing system is the effect of the old character which

man possesses, while he is wholly unconscious of the chief of these causes, and altogether mistaken in his ideas respecting them, as he has hitherto been.

Not to know the causes of good and evil is to be ignorant of the most important of all knowledge. No one can be really enlightened, whatever may be the extent of his knowledge upon other subjects, who is uninformed and who is mistaken in his ideas upon this subject. And the ignorance and erroneous ideas in reference to these causes, which have hitherto been universal, have been the primary cause of evil to man.

They are, in the first place, a foundation of evil in man's intellectual character; and they are most powerful causes of evil to him in the development of his moral nature. It is therefore impossible that man should possess a really good character, intellectually or morally, while he is thus ignorant and in error. He must know the causes of good and evil before he can have the correct ideas by which alone his moral feelings can be rightly directed and developed.

And it is impossible that he should act wisely or purely beneficially in educating, or in producing and distributing wealth, or in forming his social institutions and arrangements, while he is thus defectively developed in his intellect and in his moral nature. Nay, it is impossible, while he retains this very defective intellectual and moral character, that he should not do all this very unwisely, and very injuriously for all classes and all individuals.

We have thus opened to us, for the first time in the history of the human race, through the instrumentality of Robert Owen, the knowledge of the causes of all that has been injurious to man, in his character, and in his social institutions, and arrangements, and proceedings; why he has never yet been able to educate his children wisely and well; why he has permitted poverty and the fear of poverty to prevail in the midst of superabundant means to over-supply the reasonable wants of all; why he has permitted the innumerable evils and causes of evil to be perpetuated, which, if he had understood the causes of good and evil to man, he could easily have removed and prevented. And we have opened to us the knowledge by which man will be transformed in character from deep ignorance to high enlightenment, and from very defective moral development to consistent goodness; by which he will be made purely a cause of good, instead of being, to a very great extent, a cause of evil to his fellow-man; and by which he will be enabled to surround himself with material causes of good in all his social and individual arrangements, instead of surrounding himself, as he has hitherto done, with many most powerful causes of evil. Man, therefore, in acquiring this knowledge will have the primary cause of good (or the root of good) implanted within him for all future time, and will have the primary cause of evil (or the root of evil) for ever eradicated or expelled from his constitution.

This subject I have briefly explained, in its various divisions, in a pamphlet for the Owen Centenary, on "The Co-operative System of Society; or, the Change from Evil to Good in Man, and in Social Affairs." (See Advertisement.) It would be useless to attempt to explain the subject, or any division of it, in a short notice of this kind.

HENRY THAVIS.

MISTAKEN IDENTITY.

To the Editor of the Medium and Daybreak.

SIR,—Out of my visit to Derby I regret to perceive that a mistake has arisen, which I hasten to correct. Only quite recently, a letter from Mr. J. Kennedy Bell, secretary to the committee which organised my lectures, informed me of "the awkward mistake in imputing to Mr. Councillor Adair those very unjust, uncalled-for, and ungentlemanly remarks of the Rev. J. Rhodes." This unhappy incident arose from the fact that the person who communicated the information was otherwise engaged at the moment of the disturbance, and had been misinformed by some person who did not know the parties sufficiently, and it is said some slight resemblance exists. From the platform, I was of opinion that the gentleman who opposed me was a minister, and my astonishment and regret were deep and painful when I was forced to believe that it was Mr. Adair, whom I had known for years as a gentleman of a very different type. It was this conviction which occasioned the writing of the letter in which I reasoned with my opponent. Had I known it was a reverend gentleman, of course I would not have taken the trouble. Mr. Bell adds:—"Mr. Adair has always been noted for being courteous and gentlemanly, to strangers particularly, whether in public or in private life. In conclusion, I may say, on behalf of the committee, that should they at any future time think proper to have any more lectures on Spiritualism, they would take care to secure the services of a physical medium in addition to the worthy lecturer, so that the audiences would be enabled to test physically the truth of the phenomena which might be produced. That the lecturer had extremely hard work is beyond a doubt, and that he was treated in any but a gentlemanly manner is also certain. Such an exhibition from a Derby audience is not only a disgrace to the town itself, but unworthy of a civilised community."

As soon as I knew of the mistake, I at once wrote to Mr. Adair, expressing my regret at the occurrence, which he courteously received, and I now have great pleasure in doing so where the misstatement was made.

As to physical phenomena at lectures, I strongly advise committees not to attempt it. If they succeeded, they would only lay themselves open to the charge of trickery and collusion; and if they did not succeed, then reaction would be the result. My plan is, to give such minute instructions that all may produce the phenomena themselves. Spiritualism is a pursuit which happily demands individual study, and thus substitutes knowledge for authority, and leads to self-development and progress.—I am yours, &c.,
J. BURNS.
15, Southampton Row, W.C.

The "Ten Commandments" communicated by the spirits through Mrs. Hardinge will be ready for delivery in a few days.

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 subscription:—

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CONTENTS OF LAST No. OF "THE MEDIUM."

The Creed of the Spirits, and the Influence of the Religion of Spiritualism—Mrs. Hardinge's Concluding Oration—Mrs. Wardington at Northampton—Next Sunday Evening—Another Seance at Mrs. Mackintosh Gregory's—Numbers of the "Medium" Wanted—A Glass Table—The Spirit Messages—Objects Carried by Spirits—Christian Spiritualism—The Society of Friends and Progress, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, MAY 12, Seance at 15, Southampton Row, Holborn, at 4 p.m.** Mr. Moore, Trance-Mediums. 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.
- LITERARY, Psychological Society, at 55, Devon Street, Brighton, at 8 p.m.**
- SUNDAY, MAY 14, Seance at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m.** Mr. Jackson, "The Duty of Acquiring and Diffusing Knowledge."
- At Mr. Wicks's, 24, Lower Strand Street, Backfords Road, S.E., Private Seance, at 7 p.m.**
- (After the 14th inst., Mr. Wicks's Sunday Evening Seances will be discontinued during the summer months.)
- Mr. Ogden's Seance, 22, New Road, E., at 7.**
- KIRKLEY, 10.15 a.m. and 2.30 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 9 to 4 p.m.** Public Meeting at 6.30.
- ROSE MARY, SUNDAY, BRISTOL, Halliday, Children's Lyceum, 10.30 a.m. and 2 p.m.** Public Meetings, 1.30 and 4.30 p.m. Trance-Mediums, Mr. Ward.
- BIRMINGHAM, Public Meetings, 10.30 a.m., 1.30 and 4.30 p.m.** Trance-Mediums, Mr. Ellingworth.
- BOWLING, Spiritualists' Meeting Room, 2.30 and 5 p.m.** Hall Lane, 2 and 5 p.m.
- MARLBOROUGH, Grosvenor Street Temperance Hall, at 2.30.**
- CHURCH, at George Halliday's, at 4 p.m.**
- MADGE'S LANE, 2nd. 9 a.m.** Trance-Mediums Mr. J. Crane and Mrs. S. Wade.
- GLASGOW, Whyte's Temperance Hotel, Gallowgate, at 6.30.**
- GUTHROW, Spiritualists' Meeting Room, 2.30 and 4 p.m.** Mrs. E. A. Smith and J. Wilson, Mediums.
- MIDDER, MAY 15, Seance at 15, Southampton Row, at 8 o'clock.** Messrs. Harne and Williams, Mediums for the Spirit-Table. Admission 1s.
- TUESDAY, MAY 16, 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.
- KIRKLEY, at 7.30 p.m., at the Lyceum.** Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- GUTHROW, at Mr. J. Kerner's, at 1.30 p.m.** Mediums, Miss A. Kerner.
- WEDNESDAY, MAY 17, Mr. Jackson's Homeopathic Class, at 15, Southampton Row, at 8 o'clock.**
- Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.**
- Mr. Ogden's Seance, 22, New Road, E., at 7.**
- BOWLING, Spiritualists' Meeting Room, 2 p.m.**
- MADGE'S LANE, 2nd. 9 a.m.** Trance-Mediums Mr. J. Crane and Mrs. S. Wade.
- THURSDAY, MAY 18, Seance at 15, Southampton Row, at 8 p.m.** Messrs. Harne and Williams, Mediums for the Spirit-Table, &c. Admission 1s. 6d.
- BOWLING, Hall Lane, 1.30 p.m.**
- DUBLIN, Association of Inquirers into Spiritualism. Seance at 24, Harcourt Street, Dublin, at 7.45 p.m.** (One week's notice requisite from intending visitors.)
- Public Seance at 1, Corporation Row, Clerkenwell, at 8 o'clock.** Trance-Mediums, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

* 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, MAY 12, 1871.

THE RELIGIONS OF THE WORLD: THEIR STATE AND PROSPECTS.

MR. JACKSON'S ADDRESS AT CLEVELAND HALL, ON SATURDAY,
MAY 7, 1871.

Religion is an embodiment and expression of the moral sentiment of mankind. In its doctrines, by presumption, the highest and noblest inspirations of past ages are preserved and formulated for the use of other generations. It is the greatest legacy the past has bequeathed to us. From its very sanctity, and consequently the reverential feelings with which it is regarded, their religion is generally the most sacred and venerable of all the forms of thought which any people have derived from their predecessors. Hence it is that religious revolutions are longer in their cycle and more enduring in their consequences than those of the political sphere. They involve results of greater moment, and affect interests of deeper import to the heart of humanity, than anything bound up

with the policy of states. Now, while these remarks apply to religions generally, in all ages and in every country, they are emphatically true of the faiths of highly organized races and thoroughly civilized nations. Except in periods of crisis—like that of the Reformation or the founding of Mohammedanism, for example—religious belief seems to be an ordinary contemporary observer, unchangeable. But this is a misapprehension, arising from movement being mistaken for absolute immutability. The truth is, that nothing thus-born can be absolutely still, or come from that process of inevitable evolution which, commencing with birth, terminates in death—the death of the body; that is, the outward form, which dissolution, from a higher standpoint, is over a process of resurrection. To this law religious, empirical, and civilizational are no exception, these stupendous moral organisms, like every other earthly structure, ultimately obeying the behest of the self-destructor, who, however, is only the great liberator and creator in his temporal disguise.

The faith of the average is ever a religion of fear. He needs the loud-roled god of thunder, armed with the lightning. He seeks to pacify the terrible demon of the earthquake and the flood. The religions of nearly all the great nations of remote antiquity partook more or less of this character; though grand, they were gloomy; and while stern in their doctrines, were cruel when not licentious in their rites. It is not, perhaps, too much to say that human sacrifice was once universally prevalent. That of least prevailed far into the historic period. To this there were no partial exceptions. Under the system of the *Homeric* law, worshippers, sublimity dominated cruelty, while the worship of beauty was the ruling element in the *Olympian* faith of classic antiquity.

The only remnants of this cruel ritual now remaining extant in virtual practice are to be found in Africa, as among the Dahomians, or among outstanding tribes that we regard as at least semi-savage. From Britain to Japan, bloody sacrifices have ceased in all the great centres of civilization; the spirit of the three last historic faiths, Buddhism, Christianity, and Mohammedanism, being utterly opposed to any procedure involving the needless infliction of suffering, while Judaism has no temple with its altar for burnt offerings, and even Brahmanism is at last deprived of its *idols*.

We have now named the five great religions of the world, two of which, Brahmanism and Buddhism, are Aryan in origin and character; two, that is, Judaism and Mohammedanism, are Semitic, while the distinctive speciality of Christianity is that it presents us with a combination of the religious elements of both the great Caucasian races. Let us now succinctly glance at their extant state. Brahmanism is utterly and hopelessly effete. It belongs to the past, of which it has remained an outstanding remnant only in virtue of the geographical isolation of India. Its stringent system of caste is an anachronism. It is essentially local, and cannot hold its own peculiar territory, having been conquered, first by the Mohammedans and now by the Christians. Buddhism has immeasurably more life in it. In a sense, it is the Eastern religion of to-day. Of Indian origin, the rival of not the child of Brahmanism, it once dominated Hindostan from the Himalayas to Cape Comorin. Expelled from its birthplace, it has taken refuge in Tibet and Burma, China, Japan, and Tartary. Virtually, it is now the great faith of the Turanian race. Its Pope or Great Lama resides at Lassa, and is regarded as a perpetual, or shall we say, recurrent incarnation—Buddha manifest in the flesh. Its extraordinary resemblance in doctrine and ritual to Papal Christianity is a subject demanding the most profound and searching investigation. For my detailed views on this and many other subjects glanced at in the present lecture, I must refer you to my articles on "Iran and Turan," "The Aryan and the Semite," &c., which have appeared in the *Anthropological Review*. The defect of Buddhism is in the character of its converts. The Turanians are not the leading type of humanity. They cannot take the precedence of civilization; neither, therefore, can their religion, which, indeed, has long lost its entire hold on the Caucasian race.

We suppose it is needless to speak of Judaism as other than the venerable faith of a peculiar people. It was never intended for universal man; but as the religion of the highest of the Semitic types, though narrow and exclusive, it was created. It is especially glorified in its children, Mohammedanism and Christianity. The first is Monothestic Judaism, pure and simple, stripped of its cumbersome sacrificial ceremonial, the legend of Egyptian bondage, and so restricted to the sublimity and freedom of Abrahamic worship, or at least with only such accessories as might adapt it to the requirements of civilization in place of the simplicity of the desert. Its aim is one vast moral devotion. It was too, in the sequence of events, to Semitic reaction against the Aryan elements involved in orthodox, or shall we say, Greek Christianity. It is non-progressive and unexpansive, and, like Judaism and Brahmanism, may be regarded rather as a fossil from the past than a vital organism for the present.

And now we come to Christianity, the religion of Europe—the faith, and that of our ancestors, for nearly fifteen centuries. By their works shall ye know them." Christianity has led its followers to the humiliating point of prosperity and power, of progress and enlightenment. Contentment is the indelible mark of the world, morally and physically. The faith of such an era must have life in it, and its vitality will prove its salvation, while it remains adequate, as at present, to the evolution of more expansive forms of belief and more exalted standards of action. But it promises more than this. If it be the only living and growing religion in the world, it is the only one conceivable of that development which would make it virtually the parent of the future faith of

humanity. This we believe to be its sublime destiny. Let us remember there is no finality in anything earthly, not even in religion, which should indeed manifest a more than ordinary share of that divine life, one of whose functions is that evolution of fresh and improved forms we commonly term creation. Christianity, then, is the world's Phoenix. She is even now in the fire. Don't be afraid. She will emerge, Asbestos-like, purified of the errors of her old traditions, and endowed with the truths that have grown by her side these many centuries. The faith of the future will not be hostile to science or unfriendly to literature. Secure in its central truths, it will not be afraid of the greatest discoveries or the most searching criticism. It might have philosophers for its priests, and poets for its prophets. Christianity is rapidly advancing to this exalted standard. Our true life-work is to help the process, not so much by seeking at old errors as by the promotion of new truths, believing in the light, that it will overcome the darkness.

It is a significant fact that at this time of universal crisis, modern Spiritualism should have made its appearance. As a sign of the times, its importance cannot be over-estimated. The sleeping Latencies of ancient faith, bound these many centuries in the grave-clothes of dead traditions, has heard the mighty evocation, "Come forth!" and universal man stands once more, as in the days of the old prophets, in vital communication with the superhuman and eternal. It is doubtful if we any of us yet fully appreciate our privileges in this respect. We are the children of Egyptian bondage, and it may be that it will require another generation for the full enjoyment of that light and liberty into which we are now marching. Without some such development, indeed, the tendency of modern culture would have been to expansion without adequate elevation. We should have had breadth without altitude—a science of nature without vital belief in God and immortality. Why, indeed, have the great religions of which we have spoken become so generally stagnant and effete? We reply, because they have drawn their waters from old cisterns in place of living well-springs—that is, they have depended on the traditional inspirations of former ages in place of the spiritual communications of their own. Now, God is the same, yesterday, to-day, and for ever, and as his an-rises every morning with renewed splendour, and his stars scintillate every evening in unaltered beauty, we may be quite sure that the light vouchsafed to former ages will not be withheld from our own, if we have but due receptivity for its acceptance.

In conclusion, I may remark that all the great religions we have passed in review were founded by arch-ecstasies—that is, media of extraordinary power and wondrous gifts. Such beyond all question were Moses, Gautama, and Mohammed. Now, to some of these I purpose heretofore directing your notice, having been privileged to write on this subject, to which I have given considerable attention for many years. But as on the present occasion I have had to refer to many subjects with which some of you are, perhaps, but imperfectly acquainted, I intend addressing you next Sunday "On the Imperative Duty of Acquiring and Diffusing Knowledge," a duty to which Spiritualists are, if possible, more committed than any other branch of the community.

MRS. HARDINGE IN THE PROVINCES.

Thus far Mrs. Hardinge's progress has been marked with striking success. The result of her Northampton meetings has been to promote the cause of Spiritualism in a very eminent degree. We regret to notice that at Wolverhampton Spiritualism was kept rather in the background, as two of the evenings were devoted to purely secular subjects. The impression made upon the public has been, nevertheless, very distinct; as it was a greater test, for Mrs. Hardinge to speak on a variety of themes all unprepared and unpremeditated till she stepped on the platform, than it would have been to lecture all the time on Spiritualism. Her Sunday evening's discourse on the "Soul" did an immense amount of good. It came at a time when the minds of her largely increased auditory had been taught to appreciate her talents and respect her mission, and it therefore had more weight. Under the circumstances, then, it was perhaps prudent for Mr. Simkiss to introduce Mrs. Hardinge on secular subjects, chosen by a committee and read to her for the first time when she appeared on the platform; but in places where Mrs. Hardinge only gives one or two lectures, we strongly recommend our friends to concentrate themselves on Spiritualism, and announce the subjects in the advertisements.

We cannot bestow too much praise on the earnest devotedness and chivalrous courage of our provincial friends in undertaking Mrs. Hardinge's arrangements. As our readers are no doubt keenly aware, Spiritualism is far from being popular in any part of this country. Its followers are not numerous in any place, and oftentimes but few of them have much social influence; yet, notwithstanding paucity of numbers, privacy of position, and sometimes the opposite of opulence, our country friends have undertaken responsibility that would tax the energies of well-established institutions. So far as the result has yet gone, these valorous efforts have been attended with cheering success. All honour to our provincial friends, then, for their faith in the truth and in each other, not forgetting the distinguished capabilities of Mrs. Hardinge, whose powers and reputation are the hope and centre of the whole work. Nothing speaks more favourably of a movement than this faith in its inherent goodness, and consequently in the sterling value of its ministers and their services.

Mrs. Hardinge's appointments are as follows:—During the present week she lectures in the Hope Hall, Hope Street, Liverpool, on Tuesday, Wednesday, and Friday evenings, on subjects chosen

by a committee selected from the audience. In Pullan's Music Hall, Brunswick Place, Bradford, on Sunday, May 14, at 2 o'clock; subject—"Guardian Angels and Evil Spirits"; and on Sunday evening at 8 o'clock; subject—"What is a Spirit?" In the Mechanics' Hall, Bradford, on Monday evening, May 15, on "Modern Spiritualism—its Origin, Progress, and Significance;" and on Tuesday evening, on "The Present and Future of Modern Spiritualism." After this, Mrs. Hardinge proceeds to Manchester, and then to places further North.

We have only to ask our friends in these districts to work for the meetings as if it were for their own personal welfare. So far as Mrs. Hardinge has yet gone, such has been the case; but when she gets into the West Riding, we expect her to be greeted by friendly faces from a wide circle, bounded by Keighley, Leeds, Gawthorpe, Huddersfield, Halifax, &c., &c. Pullan's Music Hall is said to hold thousands; we leave it to our Yorkshire friends to see it well filled on Sunday afternoon and evening.

Mrs. Hardinge's London address is 6, Vassall Terrace, Campden Grove, Kensington, W.

NEXT SUNDAY.

Cleveland Hall, Cleveland Street: Mr. J. W. Jackson, at 7; subject—"The Duty of Acquiring and Diffusing Knowledge."

South Place Chapel, Finsbury: Mrs. Ernestine Ross, of America, at 11 a.m., on "Robert Owen."

St. James's, Westminster-lane, Marylebone: Rev. H. R. Haweis, M.A., Incumbent, at 11 a.m., on "The Idea of God."

FAITHFUL FELLOW-LABOURERS.

To the Editor of the *Medium and Daybreak*.

FRIEND BURNS.—When you were in Merthyr, an individual and sons promised to buy a shilling's worth of "DAYBREAK" monthly. We have done so. Since the birth of the MEDIUM, we buy and sell a shilling's worth of it weekly. Please let this appear in the MEDIUM.—Yours,

Merthyr, May 10th, 1871.

[Many thanks to you, good brothers. Let us know something more of Spiritualism in Merthyr. Your kind words are encouraging, and revive pleasant memories.—Ed. M.]

ROBERT OWEN'S CENTENARY takes place on Tuesday evening. See advertisement. Tickets may be obtained at our office. We hope to see the readers of the MEDIUM present in good force.

MR. JACKSON'S MESMERIC CLASS opened most auspiciously on Wednesday evening, at 15, Southampton Row. It will be continued for five Wednesday evenings to come. Fee for the course, 5s. Those who could not commence on the first evening should make every effort to join the class next week.

A LADY MEDIUM observes—"I have always found the power greater during Spring-time. There must be a cause." This accords entirely with our own experience as indicated in an article on page 112 of the MEDIUM, No. 53.

BRIXTON SOCIETY OF SPIRITUALISTS.

A seance will be held at the rooms of the above society, 98, Lothian Road, Brixton, on Wednesday evening, May 17, 1871. Commence at eight o'clock. Mr. J. J. Morse, Medium. Admission, One Shilling.

ROBERT OWEN CENTENARY.—Tea-party, concert, and soiree in the magnificent hall of the Freemasons, Great Queen Street, Lincoln's Inn, Tuesday, May 16th. W. Ware, Esq., will preside. The meeting will be addressed by Mrs. Ernestine Rose, Lloyd Jones, G. J. Holyoake, and others. Tickets, 2s. 6d. each, including tea; double, 3s. 6d., for lady and gentleman or two ladies; may be had of Mr. Burns, Progressive Library; Mr. Truelove, Reformers' Library, 256, High Holborn; and at the Freemasons' Hall. The following ladies and gentlemen will assist at the concert:—The Misses Langley, Miss Eleanor Moore, Mrs. A. Holyoake, Mr. and Mrs. Jennings, Mr. Stewart, Mr. Harry Thomas (the drawing-room comic), Miss Lucy Thomas, Miss Blanche Owen, and Mr. Viotti (the eminent violinist). Mr. Lovett King will preside at the piano. Doors open at six; commence at half-past six.—E. TRULOVE, Hon. Sec.

DREAMS.—The newspapers report that two young men were found one night in a house in Greenwich searching for treasure which one of them had dreamed lay secreted under the stairs. His father and grandfather had lived in the house, and the former on dying had told him of the money under the stairs, and for several nights he had dreamed that an apparition reminded him of it. The young men were brought before the magistrates charged with entering the premises for an unlawful purpose, and the report in the newspapers called out a letter stating that some years ago a young lady, a daughter of one of the officers of the Royal Hospital, had dreamed that there was a large amount of treasure buried under a slab with a ring in it, which lay concealed under the stones of the entrance hall. The place was dug to the depth of fifteen feet, the stone with the ring in it was found, but no treasure, only some skulls and human bones. What can be the cause of such dreams?

WHAT VOICE WAS IT?—A lady communicates the following:—"About four years since, on the sea coast of Sutherlandshire, Scotland, a young lad was picking up some kind of sea produce to make use of during his humble occupation. A voice said in his hearing, 'There is gold abune' ('abune' is Scotch for 'above'—cliffs were near). Seeing no one, after looking all around, he sped to his cottage and communicated the fact of having heard these words to his parents, who wisely despised them not, called the attention of the surrounding cottars to the welcome intelligence, and began to search forthwith. So commenced the Sutherlandshire gold-diggings, as reported in the papers at the time of occurrence.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morris, 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.]

May 5.

THE SPIRIT OF AN INKKEEPER.

After the speech of the "Strolling Player" the medium did not wake up, but was quietly controlled by a spirit who sat and appeared to listen some time before he spoke. He then caused the medium to ease his spirit collar and twist about on his chair, then to lean forward and make demonstrations as if he had something important to communicate. He spoke in a rollicking, blustering style, thus:—"I scarcely know what I have got to tell you. I suppose I am dead; to die is to come to life. I am a spirit, and with 'spirits' I have been long familiar—I mean the bottle imps, for I was an inkkeeper. I have seen a great deal of a good many kinds of life and heard many opinions, that of the Spiritualists also. Well, I went to sleep, and I suppose died. Don't know where I found myself, for I awoke before I woke up. I mean I came to myself before I woke up in a country, in a house, in a room, a pretty sort of place, and there I lay. I felt an inclination to go out into the air. I met many people who did not look very kindly at me. I met more, and they looked blacker still. Who doesn't know a drunkard when they see one? and who does not know a publican when they see him? The spirits of drunkards are not very comfortable, and they hate the publican as 'the devil hates holy water.' The fact is, one feels they haven't done all the good they could on earth; but I have not been long here, and scarcely know what I am about yet. I only left on April 22. My name, Thomas Perks. I have met my father, who was a glass manufacturer; he was Worsbrough Vale, near Barnsley. My house was the 'Three Legs,' situated in a place called Lowerhead Row, in Leeds. My father's name was Edward."

Tien-Sien-Tie answered a number of questions and gave a very good address.

There was a large attendance, and all were deeply interested.

A GHOST STORY BY LORD BROUGHAM.

The first of three volumes, entitled "The Life and Times of Henry Lord Brougham, written by Himself," was recently published by Messrs. Blackwood and Sons, Edinburgh. In the course of the work his lordship tells the following startling story relating to the year 1799, with a note appended sixty-three years afterwards:—

"Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our blood, to the effect, that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.' After we had finished our classes at the College, G— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get up out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G—, had disappeared. This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G—, or with India, or with anything relating to him or to any member of his family. I recollected quite enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as a proof of a future state; yet all the while I felt convinced that the whole was a dream; and so painfully vivid and so unending was the impression that I could not bring myself to talk of it, or to make the slightest allusion to it. I finished dressing, and as we had agreed to make an early start, I was ready by six o'clock, the hour of our early breakfast.

Brougham, October 16, 1862. I have just been copying out from my journal the account of this strange dream: *Certissima mortis imago!* And now to finish the story, begun above sixty years since. Soon after my return to Edinburgh, there arrived a letter from India announcing G—'s death! and stating that he had died on the 19th of December! Singular coincidences! Yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect.

Nor is it surprising, considering the variety of our thoughts in sleep, and that they all bear some analogy to the affairs of life, that a dream should sometimes coincide with a contemporaneous or even with a future event. This is not much more wonderful than that a person, whom we had no reason to expect, should appear to us at the very moment when we had been thinking or speaking of him. So common is this, that it has become grown into the proverb, 'Speak of the devil.'

"I believe every such seeming miracle is, like every ghost story, capable of explanation."

GLASGOW ASSOCIATION OF SPIRITUALISTS.

To the Editor of the Medium and Daybreak.

Sir,—It may interest your readers to learn that the above association, which at one time was so active in its efforts towards the investigation of the phenomena of Spiritualism, but which latterly assumed the title of the "Psychological Society of Glasgow," and as such had well-nigh become extinct, has now made a noble effort towards re-organization, and has adopted, with slight alterations, the former rules and constitution as the bases of its action.

It had been long considered a crying disgrace by the foremost Spiritualists here that this large city should not have a living and active organization to represent the movement, while there were so many of whom its vital principles were held sacred and cherished. The "Associated Spiritualists," it is true, had made an effort to sustain the cause, but they, too, had virtually failed, and had abandoned regular meetings. Such was the state of matters in February last, and such it was resolved at a preliminary meeting held on the 21st of that month should no longer exist. A committee was forthwith appointed, and at a subsequent meeting resolutions were adopted, and the amalgamation of the "Psychological Society" and the "Associated Spiritualists" was sealed under the amended constitution and name, as we have already said, of "The Glasgow Association of Spiritualists." Mr. James Brown being elected president, Mr. John Watson vice-president, and Mr. James Bowie secretary. It was resolved that meetings should be held every Sunday evening till the end of May, for the reading of papers, reports of circles, and occasional lectures to which the public could be admitted, and that a meeting be held on the first Wednesday of every month for the transaction of all the business.

Hitherto our Sunday meetings have been most successful, the average attendance being about thirty ladies and gentlemen. Several most interesting and instructive papers have been given, and with the opening and closing invocations, and the spirited rendering of appropriate hymns from the "Spiritual Lyre," the evenings are felt by all to be most agreeable and harmonious. The library is also expected to do a good work formerly, for there is no lack of opportunity of extending the literature amongst anxious inquirers. The great desideratum, however, is a good test physical medium, for still the cry is for more manifestations. We are hopeful that such may yet be developed, as the association purports the establishment of experimental private circles, as soon as opportunity will allow. As yet, however, we have no suitable accommodation for carrying out this project, but we are on the look-out for convenient premises that we could rent by the year, and in which all our meetings could be held. While the summer months are opening upon us we do not expect to be able to do much, but we shall at least be enabled to begin the winter campaign with great expectations, and hopeful of results. Should any of your readers feel interested in our movement, letters addressed to the corresponding secretaries—Messrs. Hay Noble, printer, Trongate; Neil Black and James Nicholson, "Glasgow Association of Spiritualists," Whyte's Temperance Hotel, Canongate—will have prompt attention and response.—Yours in the good work.

JAMES BROWN.

NEWS FROM NOTTINGHAM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Circumstances compelling me to be in Nottingham on Sunday, the 30th ult., I determined to pay a visit to the "Progressive Spiritualists," and enjoy the company of those persevering and unflinching friends of Progress. I think the audience would not have been so small (there being from thirty to forty persons present) had the public been aware of the logical, instructive, and eloquently-delivered discourses that are given weekly through the medium, Mrs. Hitchcock. I may here state that whilst under this control her elocutionary abilities greatly transcend those of her normal state. The chairman commenced by reading a few extracts from the *Banner of Light* for April, 1871, if I remember rightly. The "Spectre of Brinkley College," Memphis, Tenn., appears to be causing excitement no less extraordinary than that produced by the "Rochester Knockings." The spirit of the rightful owner has, so the account says, appeared to one of the young ladies—told her, and afterwards showed her, where a certain jar containing the title deeds and other valuables was buried, which has resulted in the discovery of the above after several days' excavations. I doubt not you will shortly give your readers the particulars of this romantic occurrence. After a hymn had been sung, "Sleep, dear ones, sleep," composed by our much-loved friend, J. M. Peebles (whom the friends here seem to admire very much), the medium was entranced, and offered up a most sublime and beautiful invocation, somewhat similar to those given through that highly-gifted lady, Emma Hardinge. The controlling spirit then gave us a short address on the "Love of God." In a very matterly and able manner, he compared the teachings of the "Man Jesus" with those promulgated by his "pretended followers." He then quoted many of those noble precepts of the "Good Nazarene," such as "God is love," "Love your enemies," "Return not evil for evil," and "Do unto others as ye would have them do unto you," and many similar injunctions. My memory will not allow me to give more in the form which our spirit-friend gave them. I think our Nottingham friends possess media of this class exceeded by few in this country. I may, perhaps, mention here the great disappointment felt by them and many of the public through our most gifted of mediums, Mrs. Hardinge, not being able to pay them a visit at present. I am informed they had £12 worth of tickets guaranteed, also several tickets sold, when they received a note stating that she could not come till the latter part of the

I find also that several of the friends, with their characteristic energy, had circulated three or four hundred MEDICUMS by post to gentlemen and clergymen of the neighbourhood, and had secured the services of a highly-respected gentleman of the town as chairman for the first evening, thus showing their determination of making it a great success. Having not trespassed too far on your valuable space, I remain, Sir, Yours for Progress,
AN OCCASIONAL VISITOR.

It may be interesting to some of your readers to hear that the "Freem" is progressing favourably. Mr. Ashworth questioned the members on "Phrenology," when answers were given on that science which did credit to the members. He urged them to persevere, in order to be able to take some of the prizes offered by you at their last picnic, and informed them the next would take place in June.

THE VACCINATION COMMITTEE.

To the Editor of the Medium and Daybreak.

The second witness called before the Parliamentary Vaccination Committee, now sitting, was W. J. Collins, M.D., M.R.C.S., &c., of Devon's Park, London, author of "Have you been Vaccinated?" Dr. Collins said:—"I have had more than twenty years' experience as a public vaccinator, during no less than six epidemics of small-pox in London. I ceased to vaccinate about twelve years ago, and gave up with the practice at least £500 a-year in fees. My experience has enabled me to put this so-called 'prophylactic' to the test, and I have established in saying that there is no certainty in the operation of vaccination. The constitutionally strong, who live in a pure atmosphere, acquire comparative immunity from small-pox; but those who have been vaccinated and re-vaccinated, and live in a poisonous atmosphere, succumb readily. I have known persons die of small-pox who have been vaccinated and re-vaccinated. I account for the greater mortality of the vaccinated in the small-pox hospitals by the fact that the vaccinated class are better cared for, and consequently are better able to resist disease. In many cases, also, the marks of vaccination are obliterated, and those cases would be returned as 'unvaccinated.' If the nurse in the small-pox hospital escape the contagion, it is partly because they have had the disease before their appointment. I am convinced that vaccination not only does not protect from small-pox, but that it is attended by innumerable evils; it weakens the powers of study and often proves fatal. In some constitutions it calls disease into activity which would otherwise have been dormant. In my opinion vaccination has been the means of swelling the bills of mortality to a most alarming extent. I have not vaccinated my own children. I have re-vaccinated thousands, but never found that it afforded any protection. I have often been called upon to prescribe for children who were suffering from syphilitic and other loathsome diseases after vaccination, though their parents were perfectly healthy. Scrofula, erysipelas, diarrhoea, convulsions, &c., are common complaints after vaccination. I account for the decrease of small-pox by the enforcement of sanitary laws and better treatment of the disease. I have petitioned Parliament to repeal the compulsory law, on the ground that vaccination provokes and does not prevent disease."

Dr. Collins was examined at two sittings of the committee. He was questioned closely by medical members of the committee, but his testimony was not shaken. He repeated that he had often known epidemics to be conveyed by vaccination, and he denied emphatically that vaccination destroys the susceptibility to small-pox.

I shall be happy to send freely to any applicant a fuller report of the Documentary evidence; also Professor Newman's celebrated Manchester address on "Medical Freedom," and other testimonies to the evils of vaccination.—Yours, &c.,

HENRY PITMAN.

41, John Dalton Street, Manchester.

A SCRAP FOR CREDITISTS.

It was six men of Indostan,
To learning much inclined,
Who went to see the elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The First approached the elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the elephant
Is very like a wall."

The Second, feeling of the tusk,
Cried, "Oh! what have we here,
So very round, and smooth, and sharp?
To me 'tis mighty clear,
This wonder of an elephant
Is very like a spear."

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the elephant
Is very like a snake."

The Fourth reached out his eager hand,
And felt about the knee:
"What this most wondrous beast is like
Is mighty plain," quoth he;
"Tis clear enough the elephant
Is very like a tree."

The Fifth, who chanced to touch the ear,
Said, "E'en the blindest man
Can tell what this resembles most—
Deny the fact who can,
This marvel of an elephant
Is very like a fan."

The Sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the elephant
Is very like a rope."

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong;
Though each was partly in the right,
And all were in the wrong.

MORAL.

So, oft in theologic wars
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen.

The foregoing has long been out of print, and, as it is a good illustration of what it points to, I thought it was a pity to let it pass into oblivion.

ANDREW CUTBERTSON.

16, Mount Street, New Road, E.

A SUCCESSFUL HEALING MEDIUM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Believing that it is your wish to receive information of phases of mediumship which may be developed in the provinces, the following may be acceptable. The case I wish to mention is that of a person, rather advanced in years, of the name of Mrs. Abbot, Queen's Road, who has for some time been silently doing a great amount of good to persons in her vicinity by her gift of healing.

On the 14th of April, a person named Dan Turner, Womersley Street, Hanson Lane, suffering from pains in the back and chest, was by the laying-on of the hands of the medium twice, five minutes each time, perfectly cured. He had been for some time under medical treatment without avail. He has had no relapse.

On the 11th of April, a person named Ann Turner, Cotton Street, Hanson Lane, afflicted with pains in the back and left side, was entirely cured by a manipulation of fifteen minutes. This person at the time the medium was called in was suffering very severe pain. She has had no relapse.—Yours truly,

H. GARFORTH.

Halifax, April 23, 1871.

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