



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

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**ON THE IMPERATIVE DUTY OF ACQUIRING AND
 DIFFUSING KNOWLEDGE.**

A LECTURE BY MR. JACKSON, AT CLEVELAND HALL, ON
 SUNDAY, MAY 14, 1871.

Before entering on the especial subject of our lecture—that is, our duty in relation to knowledge—let us glance at knowledge itself. This varies not only in amount but in character from age to age. Sometimes, as in the savage state, the sum total of collective information is so small that any one individual of average endowment, easily and almost unconsciously masters it by the daily performance of his own duties, and by listening with ordinary attention to the traditions of the elders. Mechanical skill is there confined to the formation of the bow, the spear, and the tomahawk, or, at the most, to the shaping and hollowing of a canoe, in which everyone of average competency can assist. Architecture consists in the erection of a wigwag. History is the oral narrative of a few generations as to the wars and migrations of the tribe. Poetry usually consists of a few religious hymns and war songs, with, at the most, something approaching the nature of a love ballad. Astronomy is simply a record and a warning of the seasons; and zoology is that of the hunter, who knows and can track his prey. With the advance into barbarism, the common stock of intellectual wealth increases. There is a division of duties, and with this of attainment. The king, noble, priest, merchant, citizen, and labourer, take different grades, not merely of rank, but of acquisition. Still, even at this stage, a man of ability commonly masters the entire outline of what we commonly call knowledge, that is, the collective scholarship and science of the rude community. This characteristic, indeed, attaches to a much later period in the progress of society, and the development of civilisation. Thus a Pythagoras, a Plato, or an Aristotle was enabled to study and even comment on nearly all the various departments of classic knowledge, and as a result attained to a relative completeness and perfection of intellectual culture that we later specialists sometimes lack. They might have proceeded to think with insufficient data, but of this they were happily unconscious, and taught and theorised with a confidence now impossible; since the revival of letters and the inauguration of inductive science, such approximative universality of attainment seems beyond the power even of the greatest mind. The scholar neglects science, in which he is commonly a mere sciolist. The man of science is not only as a rule imperfectly at home in the minutiae of scholarship, but seldom profound, save in a few departments even of nature. The truth is that the field of possible acquisition has been so enlarged in every direction, that no one man could possibly achieve its entire mastery; so we commonly devote ourselves to speciality, and depend on the report of our neighbours for the remainder. This tendency to partial acquisition is, however, rather unduly exaggerated by the analytical spirit of the age which carries specialism beyond what is demanded by that inevitable division of labour which has now penetrated even into the intellectual sphere, ensuring there, as elsewhere, particular and departmental excellence, at the cost of the general skill and capacity of the individual workman. We need not, however, be quite hopeless in this matter, for while knowledge is becoming greater in amount and more varied in character, it is also becoming better formulated, and so more easy in acquisition and more suitable for retention. It is only necessary, as instances of this synthetic arrangement of manifold and multifarious data into systematic order, that we should name zoology and philology, where, by due classification, multitudinous facts are so placed in relation to each other, the minor being subordinated to the more important, and all so disposed as to clearly manifest the presence and operation of law and principle, that the mind, which at first felt overwhelmed with the vast range and diversity of animal life or the immense multiplicity of languages, ends by grasping each department as a virtual unity, constituted of harmonic and intimately related parts, like the

structure of a vegetable or animal organism, whose various members produce no confusion, but rather a sense of beauty and fitness, from their obvious interdependence, in the mind of a thoughtful observer. What we really want in this direction is division of labour in discovery and in professional pursuits, united as far as possible with approximative universality of attainment in the way of education and self-culture. Of the latter we have an illustrious instance in Goethe, who approached more nearly to the ancient standard of the completed man, equipped at all points and more or less competent to all things, yet not without special excellences and aptitudes, than any other modern with whose biography, autobiography, and works we are equally familiar. Such men, however, as a rule, seldom make their appearance except in ages of synthesis, which usually synchronise with periods of spiritual and intellectual edification.

And not only does knowledge thus differ in amount; it also varies in character from age to age. Thus, for example, we have largely forgotten the falconry, as our more immediate predecessors of the eighteenth century had virtually lost the principles of Gothic architecture and the art of painting on glass, practised with such perfection during the middle ages. It is the same with the occult lore of antiquity, its astrology and magic, its exorcisms and invocations, its oracular responses, divination and diablerie. What has become of these once carefully cultured and profoundly studied departments of ancient knowledge? Only allude to such subjects in general society, or even in any ordinary scientific assembly, and you will soon find, by the reception of your remarks, that your auditors, as a rule, know no more of these things than their fathers did of the hieroglyphics of Egypt or the arrow-headed characters of Babylon and Nineveh.

Now, one of the characteristics of our time is that it is an age of resurrection. We are not only advancing by the slow but sure path of induction on hitherto untrodden provinces of scientific research, but we are also rapidly recovering much of that once-lost lore of remote antiquity to which we have been just alluding. Mesmerism and Spiritualism are the modern forms under which of old, its simpler magic, necromancy, sorcery, and exorcism were once practised among carefully selected and thoroughly initiated brotherhoods, not, as now, by the general and we might almost say promiscuous public—whether with the greatest possible advantage to its altogether unprepared neophytes is still an open question, to be solved by the practical experience of coming generations. Quite certain it is, that in this way the field of possible attainment is enlarged in its area and rendered yet more diversified in its features, so that the possibility of its effective mastery by any one mind has become yet more hopeless than even in the last generation.

But although we cannot any of us attain to universal knowledge, and few of us to more than a smattering in any one of its more profound departments, we may most of us become familiar with its grand outlines; and while perhaps excluded from the minutest detail of its several provinces, may, on this very account, be the better enabled to take a general survey of its domain, and estimate at their relative worth the constituent portions of which it is composed. Our progress and success in such an undertaking must of course depend, not merely on our zeal and ability, but also in part on our opportunities. These, as well as our respective talents, must necessarily vary, so that it is impossible to fix either a uniform standard, or to define the maximum or minimum of proper or possible attainment. This must be left to individual choice, proclivity, and sense of duty, and it is accordingly on the latter chiefly, if not exclusively, that we would now wish to especially emphasise our observations.

Man, as a being in possession of certain powers, is bound to use them. This is the tenure of their lease. All nature not only affords but abounds with illustrations of this principle. Not only do her fishes swim, her birds fly, and her quadrupeds run, as well and as fast as their individual strength and the structural character of their respective organisms will permit, but the flowers bloom and the minerals crystallise into the fairest forms of beauty com-

patible with their quality and uses. Everything does its best in this great school of typical form and special advancement, at the peril of extinction in the unceasing and never-ending struggle for existence if the duty be performed indifferently or insufficiently. Now man, as a rational and moral being, occupies a superior plane, and so of necessity must undertake weightier responsibilities than the inferior and predominantly sentient creatures beneath him. Where they exercise limbs, he must train faculties and discipline sentiments. He should work with the powers he has, not stooping to the brute beneath, but struggling upwards to the angelhood above him. He must do this on the peril of forfeiting more or less of his humanity by the waste of his powers and the neglect of his advantages. Now, it is impossible to cultivate either the moral or intellectual nature efficiently without some knowledge. We see this in the case of the poor savage, who is ever more or less a merely stunted specimen of true manhood in these respects. It is a primal duty, then, that we owe to ourselves, as a part of God's ever-advancing creation, to cultivate and discipline our mental powers to the uttermost extent compatible with our means and endowments. And we should do this solemnly, seriously, and earnestly, as one of the most important parts of our great life-work, appointed to us by the great Disposer of all things. And we should also do it from a conscientious regard to our relations with our fellow-men, as friends and neighbours, but more especially as parents, guardians, and advisers, whose ignorance is often fatal, morally or physically, to the objects of their fond superintendence. Oh, how often have the affectionate father and mother failed to influence their wayward children for good at some important crisis of their lives, because, perhaps, among the lower classes, the dear old well-meaning people spoke in an ungrammatical and provincial phraseology; or among the higher, because their ideas were contracted, and they stood on the platform of the past rather than the present! In a rapidly progressive age like the present, more or less of this confusion is inevitable in consequence of the younger generation outmarrying the elder; but in itself such a derangement in the normal relations of parent and child, age and youth, is not desirable, and should, in our own individual case, be, if possible, avoided, not by keeping back our youth, but advancing *pari passu* with them, so as to adorn our experience with such flowers of culture, and maintain in our ideas such a measure of liberality and expansion, that our wise saws may not be altogether eclipsed by their modern instances. But more especially in this matter would I address myself to the young. The world is all before them; the formation of their characters and the equipment of their minds is, in a measure, more within their own power than in the case of us seniors. And here let me warn them against one fatal error—I mean the reliance on native gifts alone. This is ever the excuse of the incompetent and the solatium of the foolish, that persons of talent and ability, of distinction in letters, celebrity in art, power in politics, or even success in business, have gifts, or, yet more absurdly, are said to be lucky. Now, no doubt such individuals have gifts, but they have also used and cultivated them. They have not buried their talent in a napkin, but put it forth to profitable uses in the world's great market, and thus their respective achievements are the result, and so perhaps the appropriate reward, not simply and solely of native endowment, but also of assiduous and well-directed industry in their several vocations. All true distinction has been worked for. All honour worth having has been laboriously won. Gifts must be cultured, and endowments must be developed, otherwise they will prove but the barren fig-trees of the mind, or rather its rank weeds running utterly to waste.

Now, if knowledge be thus advantageous to us, are we not under some measure of obligation to communicate it, as far as possible, to our fellow-men? And here the essentially spiritual and almost divine character of knowledge becomes gradually apparent. Like every truly spiritual possession, it can be freely communicated in all its fulness, not only without sensible diminution, but with obvious increment to the giver. We never know anything so thoroughly as that which we have taught to another. Our responsibilities in this matter, however, vary very greatly, according to our attainments and opportunities. Now on this occasion let me more especially impress on my present audience their paramount duty as Spiritualists—that is, persons in possession of a weighty truth, for want of which the surrounding world lies for the most part fettered in the bonds of doubt and unbelief, the gravelet of the soul. It may not be given to all of you to mount platforms, or write books on the subject. It is only an exceptional class who are called to this form of labour and self-sacrifice. But you can all of you at least bear your fearless and unwavering testimony to the truth, though it be but in the family circle and in private company; and woe unto you, if, fully believing, you, from cowardice or interested motives, fail in the performance of this simple and onerous duty. Remember that Spiritualism is either the grossest delusion or the sublimest veracity of modern times. If true, it is priceless. Now, as compared with the outside and unbelieving world, you are no doubt a little flock and a feeble folk, like all those appointed in the mysterious order of God's providence, to rock the cradle of a rising faith. It is your vocation to labour at the lowly foundations of this gradually rising temple, whose spires and pinnacles may be safely entrusted, if not to the more ardent devotion, then at least to the vaster means of after ages. Better be the lowly fisherman who founds, than the haughty Pope who fills an apostolic chair. Such has long been my conviction—I hope it is yours. I must now bid you farewell for a season, as, from some unexpected change in the arrangements of your committee, I shall not be immediately privileged to deliver those addresses to which I alluded at the close of my former lecture.

MRS. HARDINGE IN LIVERPOOL.

We copied in our last number an account of Mrs. Hardinge's first oration in Liverpool, under the auspices of the Psychological Society, taken from one of the local papers. We are now enabled to give an account of the two concluding ones.

On Wednesday, the 10th instant, Mrs. Hardinge delivered her second oration, and, as on the previous evening, our valued and respected friend, Mr. Wason, of Birkenhead, occupied the chair. A committee, appointed by the audience, selected the following subject for elucidation:—"An Explanation of the Phenomena of Spiritual Manifestations, and whether the evidence of the phenomena warrants a belief in the communion between the living and the dead." Mrs. Hardinge then proceeded with her lecture, and in the course of an address remarkable for its clearness and eloquence, fully explained the two kinds of manifestations with which modern Spiritualists are well acquainted, viz., the intellectual and the physical; the first being the result of spiritual magnetisation and psychology, and the second caused by a positive and negative medium communicating through the atmosphere on the principle of the galvano-magnetic battery. She explained that the Spiritualists admitted of no death; that what was commonly called and understood as death was nothing more than a casting off of the outer garments, throwing off the shell of the worm of matter, and the liberation of the earth-encumbered soul, the butterfly of psychology. Mrs. Hardinge proved, by allusion to known and incontrovertible facts that have been brought to light by the Spiritual movement, that there was sufficient evidence to warrant a belief that the spirits of the "gone before" returned to their mundane friends, and communicated their experience for the benefit of those who still walked on the earth's highway. Judging from the applause which greeted her statements, the audience seemed willing to endorse this expression of belief in a tangible reality. She alluded to the testimony of Paul as to the variety of spiritual gifts, and quoted Scriptural evidence in support of her arguments in favour of the lawfulness as also of the truthfulness of the communion of the so-called dead with the living. She spoke warmly upon the persecution of Spiritualists and mediums, and while disclaiming any intention to induce a belief in the minds of sceptics by mere argument unsupported by demonstrated proof, yet she claimed the right to protest, and did protest, against the unrelenting and wholly unwarrantable persecution to which those who lent their names to Spiritualism were liable, by over-zealous, and in many cases, wilfully blind unbelievers. At the close of the address, which was listened to throughout with profound attention, interrupted only by occasional bursts of applause which greeted some of the more eloquent passages in her discourse, several questions were asked from the body of the hall, and answered by Mrs. Hardinge with her usual clearness and adroitness; and a vote of thanks to the lectress closed the proceedings.

The last oration was announced for Friday evening last, and a much larger audience than had assembled on the two previous nights was no doubt attracted thither by the announcement that Mrs. Hardinge would speak on six different subjects, all to be selected by the audience. Mr. Wason was again called to the chair, and the business of choosing the subjects was gone through without difficulty and with little delay. When the audience had voted by show of hands upon what matters Mrs. Hardinge should speak, the lectress was introduced, and these topics having been read over to her, she proceeded to speak thereon. To enumerate the six subjects would occupy too much space, therefore we need only state, shortly, that generally they differed from each other considerably. Mrs. Hardinge handled each subject in succession adroitly, eloquently, and concisely; and at the close of each discourse was greeted with much applause. One of the subjects she spoke upon was: "Will there ever be a last great day of resurrection, when the bodies that have died will be reunited to the souls that once inhabited them?" Upon this subject Mrs. Hardinge spoke with great and singular power, the opening expression being very characteristic: "Did the eagle return to its shell? Did the oak return to the acorn?" After the addresses, several questions were propounded by gentlemen in the body of the hall, mostly bearing on the subjects lectured upon. One particularly inquisitive gentleman asked the lectress: "Could she tell what persons possessed the power of prophecy, and if so, how; and whether Dr. Cumming possessed that power?" Mrs. Hardinge answered the first part of the question by saying that certain persons possessed the power of prophecy, but she knew not by what law they were governed, and declined to answer the second portion of the question because of its personal character. This much, however, she would say, that if Dr. Cumming *did* possess the power, his prophecies would prove themselves; if otherwise, he should not be judged too harshly or hastily, and her hearers should give him at least the credit of sincerity. At the conclusion, a cordial vote of thanks was passed to the lectress, and thus closed a course of the most successful lectures that have ever been delivered in Liverpool in connection with Spiritualism.

It is only necessary to add that the lectures have made a deep impression; for not only the Spiritualists, but many unbelievers have derived much valuable information and benefit from them.

Our good friend Mr. Wason deserves the best thanks for his kindness in occupying the chair each evening, and it is to be hoped that the stimulus now given to the cause in Liverpool will not be allowed to die out.

F.

"MRS. HARDINGE'S CONCLUDING ORATION.—Last night Mrs. Hardinge delivered the last of the series of three orations that she

was announced to give in Hope Hall. The chair was again taken by Mr. Watson, and there was a good attendance. As on the previous nights, the audience were entrusted with the duty of selecting the subject on which the lady should speak, but instead of being satisfied with one, no fewer than six subjects, or rather six aspects of the Spiritual movement, were given to her upon which to treat. Mrs. Hardinge, in dealing with those subjects, made an oration in advocacy and defence of the Spiritual movement, which showed in an especial manner the lady's extraordinary power of extempore declamation, and called forth much applause.—*Courier*, May 13.

Mrs. EMMA HARDINGE'S SPIRITUALISTIC ORATIONS.—Mrs. Emma Hardinge, styled "the celebrated inspirational orator," delivered two of a series of four orations on Spiritualism, in Pullan's Music Hall, Bradford, yesterday afternoon and evening. In the afternoon there was a good attendance, including many of the followers of Spiritualism in Bradford and neighbourhood, a committee of whom supported Mrs. Hardinge on the stage. After a hymn had been sung, Mrs. Hardinge engaged in prayer, and subsequently proceeded with her lecture. The subject which she remarked, it had been elected by the committee for her to speak upon was "Guardian Angels and Evil Spirits." In every age of the world, and amongst all peoples, there had been a universal belief in guardian angels. During the last century, men called Christians, those who worshipped in different churches of Christian sects, Sabbath by Sabbath read texts that informed them that angels walked the earth, spirits had ministered to them, bright and beneficent beings watched over men, but unfortunately when the Sabbath-day closed this belief in guardian angels faded away for six days, and was put upon the shelf, to be taken up only on the seventh day again. There was a set of people in the world who conceived that during the last twenty years they had received a great revelation, a mighty light, that by the aid of that light and from that revelation they had discovered that the ministry of angels did not cease with the Sabbath-day, but continued throughout every day of the week; that guardian angels did not watch over them on the twelve hours which they called Sunday alone, but during every hour and every moment of life; that guardian angels did not only appear in Jerusalem, and manifest themselves to the headstrong and rebellious Jew, but came to every living creature, encamped about them, became a cloud of witnesses of their daily acts, knew their thoughts, read their purposes, and thus in the entire of their lives were ministering spirits sent forth to minister to them. The subject resolved itself into the following questions—first, concerning the reasonableness and universality of this belief; next, its testimony for religion; again, who were these guardian spirits; and lastly, who were the evil spirits. Speaking of the ministry of angels, they were led to ask, was it a reasonable doctrine? They all believed that they had come from the hands of a mighty spirit—a great and powerful being, wise, strong, and good, and that he sustained and upheld them. An infinite and almighty spirit, omniscient, eternal, filled the centre of this vast and immeasurable realm, and yet men presumed to talk of God being angry with one, and pleased with another, and manifested His special providence by turning aside the laws that He had made. No,—vast and immutable chains of laws governed the whole of these worlds, and guardian spirits were the ministers who applied and executed them. They also perceived the reasonableness of this belief when they realised the order that God had laid down in creation. In regard to the testimony of the belief for religion, the second point of discourse, there was not a religion upon the face of the earth but which taught the doctrine of guardian spirits. The lecturer next came to consider who were the angels. What evidence had they that those whom they had called angels were the spirits of men? It was now some twenty-three years since a movement originated which came upon men unsought, but so irresistibly that in nearly twenty short years millions, who twenty-four years ago had never heard the words "modern Spiritualism"—who twenty-four years ago knew not what a spirit was—who thought that the soul of man was a mere ideal, but who never knew aught of the power, the nature, or the attributes of a spirit—now believed that as an absolute fact the spirits of those whom the world called dead would live more, love more, communed with men around and about them, watched over them, and saw their actions, and in ten thousand different ways became ministering spirits and guardian angels. Such a belief was quite consistent with the revelations of Him whom they worshipped as their God and Creator. But who were the evil spirits? Jesus, in speaking to his disciples, had said, "I have chosen you twelve, and one of you is a devil." They need not seek more scriptural evidence, but common sense and reason would tell them what these devils were. Could there be worse devils than bad men, or a man who would strike a little child, a helpless woman, or the aged—a plunderer or an oppressor of the poor? Mrs. Hardinge concluded by stating that she was willing to answer any three questions on the subject of the lecture. Advantage was taken of the opportunity, and three questions were put, all of which were answered amid applause. The proceedings terminated with singing and prayer.—The discourse in the evening was delivered in the same place, the subject being "What is a Spirit?" Mrs. Hardinge, as an extempore orator, appears to have thoroughly mastered the art of elocution. Her delivery is easy and pleasant, and she has a marvellous power of appealing to the sympathies of her audience. The two final orations will be delivered this (Monday) and Tuesday evenings.—*Bradford Observer*.

UNBORN IMMORTALS.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS,—Tien-Sien-Tie, the spirit-guide of Mr. Morse, in the MEDIUM, No. 53, throws a doubt upon the existence of spirit-children who were never born into the earth-life. The following is my experience upon this subject. Several months ago a gentleman (a scientific man, by-the-by) called upon my husband as an inquirer into spiritual phenomena. He sat with us several times, and developed as a trance and seeing medium, almost at our first seance. He told us afterwards that he had seen and conversed with spirits all his life, but had always attributed it to the force

of his imagination, delusion, &c., &c. The third time we sat with him he passed into a half-trance state, and described several of the spirit-friends about us; then, turning to myself, he asked me why I did not take any notice of the exquisite little child who sat in my lap. I inquired which of my little nephews or nieces it was; when he replied, smiling, "It is strange you don't know your own child." "I never had one to remember," I said, and thought no more about the evident mistake. At our next sitting this beautiful little child was again the theme of dispute. He persisted that it was my child, and its name was Pearl, and when I implored our dear spirit-friend John to clear up the mystery, the explanation was far more startling to the medium than even to us who listened—"She was not born here, but has nevertheless a conscious individual existence. She is only six months old now." I asked, as a test, if any spirit-friend present knew the time when Pearl went back to them; the exact time was given, and I may add none present knew it. I was not sure myself, but verified it afterwards. The descriptions given of this little one were marvellously beautiful. Once, asking the colour of her eyes, I was told they were "like violet crystals," "sea pearls," "God's ocean eyes."

But I have said enough. One word more to set the seal of confirmation upon the sure existence of this wee daughter of mine—the sweetest of all the links that bind me to the spirit-world. At a seance at Mrs. Berry's one evening, Mr. Herne described a lovely female spirit who stood near me with a child in her arms. The spirit I knew by several tokens to be our darling friend Grace, but before I could ask concerning the child, Mr. Herne volunteered the statement that her frock was covered with "pearls," and that she had pretty rings of curly hair, and wonderful blue eyes. After that I doubted no longer of her existence; but I had never seen her myself, and I longed inexpressibly to do so. It was not enough for me that others saw her lying in her sea-shell cradle, or nestling in Grace's arms, or playing with John among the roses. I wanted to have the same unmistakable evidence, and my anxiety destroyed what little power I had. One night, not long ago, I spent the evening away from home, and, very weary on my return, I omitted to pray as usual before going to bed, so that not one thought of our loved spirit-friends ever crossed my mind. I was just falling asleep when I saw Grace standing by the side of the bed, with Pearl apparently asleep in her arms. Everything was quite light around her, and I was fully awake in an instant. She held the babe out to me, and I took it from her. For a moment only its little head rested upon my breast. My husband, who heard me talking to Grace, felt her touch upon his forehead, but saw nothing; and in another instant of time, without my knowing how or why, all was dark and quiet as before. Since that night I have frequently seen my little Pearl, and almost daily have news of her.

You may publish as much of this as you think proper, but, as it may raise some discussion, I would prefer my name not appearing at present; to you I am known as, yours faithfully,

[We thank this good lady for her candid and valuable testimony. We shall be glad to publish more such facts, and hope parents will communicate the same freely. It must be a joy to many a mother to think that her darling who never breathed on earth lives and grows in beauty in the world of spirits. It is our own experience that such is the case, and Andrew Jackson Davis testifies also to the truth that those premature babes that never live on earth have an immortality in common with the rest of mankind.—Ed. M.]

ALL have read with horror of the barbarous murder committed on a young and extremely well-favoured girl—a child, one might say—on seventeen years old, at Eltham, in Kent. The painful subject is referred to in consequence of a very extraordinary circumstance connected with the girl's death. The girl expired at Guy's Hospital at nine o'clock on Sunday night. A doctor, a nurse, and a detective policeman were in the room at the time, and they all concur in stating that at the very moment of her decease the face of a man appeared at the window close to the bed on which the murdered girl lay. This mysterious apparition disappeared as soon as the policeman approached the window, which, by the way, is about fifty feet from the ground. Of course there was no one there. There were no means by which the windows could be reached from the street save by a ladder, and ladder there was none. The story must be taken for what it is worth.

"There are more things in heaven and earth Than are dreamt of in your philosophy."

—*Court Journal*.

ASTWELL.—A correspondent thus writes:—"This eventful year should have led more men to meditation; but instead, on the Continent it seems the interest for spiritual things and Spiritualism has rather fallen back. Ere a revival comes, we will see yet, I fear, greater revolutions. The minds of men have not yet been sufficiently shaken, and pure Materialism is extending its hold. I meet people who seemed perfectly convinced of the truth of Spiritualism, but who are now wavering in their conviction, who become dissatisfied, and forget that the kingdom of heaven is in ourselves, and is composed of laws and principles, not of phenomena."

We cordially recommend our readers who contemplate an evening's entertainment to patronise Mr. G. R. Wilkinson's annual benefit, which will take place on Tuesday evening, June 6th, 1871, at St. George's Hall, Langham Place, Regent Street. The performance will commence with the farce of A Regular Fix; followed by the favourite comedy, in two acts, by H. T. Craven, Esq., entitled Meg's Diversion; concluding with the farce of The Steeple Chase. Doors open at half-past six. Commence at seven o'clock. Boxes, £1 11s. 6d. and £1 1s. Stalls, 5s. and 3s. Balcony, 2s. Amphitheatre, 1s.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The Gospel and Spiritualism—Mrs. Hardinge at Wolverhampton—The Centenary of Robert Owen, the Founder of the Co-operative System of Society—Mistaken Identity—The Religions of the World: Their State and Prospects—Mrs. Hardinge in the Province—Next Sunday—Faithful Fellow-Labourers—Bristol Society of Spiritualists—The Spirit Messenger—A Ghost Story by Lord Brougham—Glasgow Association of Spiritualists—News from Nottingham—The Vaccination Committee—A Scrap for Credits—A Successful Healing Medium, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, MAY 19, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.
SATURDAY, MAY 21, Seance at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Mr. Morse will speak in the trance, under spirit-influence.
Mr. Cogman's Seance, 22, New Road, E., at 7.

KNIGHTS, 10.30 a.m. and 6.30 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.
SOUTHERY BRIDGE, at Mr. W. Robinson's, Caneway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BRISTOL, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Billingworth.
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.
COWLEY, at George Holdroyd's, at 6 p.m.
HAGG'S LAKE END, 8 p.m., Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
GANTWISPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kinn, Mediums.

MONDAY, MAY 22, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
SOUTHERY BRIDGE, at Mr. W. Robinson's, Caneway Head, 8 p.m.

TUESDAY, MAY 23, 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.

KNIGHTS, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GANTWISPE, at Mr. J. Mercer's, at 1.30 p.m. Medium, Miss A. Mercer.

WEDNESDAY, MAY 24, Mr. Jackson's Memorial Class, at 15, Southampton Row, at 8 o'clock.

Seance at Mr. Wallace's, 105, Lillip Street, Kentish Town.
Mr. Cogman's Seance, 22, New Road, E., at 7.

BOWLING, Spiritualists' Meeting Room, 2 p.m.
HAGG'S LAKE END, J. Crane, Trance-Medium. 1.30 p.m.

THURSDAY, MAY 25, Seance at 15, Southampton Row, at 8; Messrs. Herne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.

BOWLING, Hall Lane, 1.30 p.m.
Dalston Association of Inquirers into Spiritualism. Seance at 14, Navarino Road, Dalston, at 1.45 p.m. (One week's notice requisite from intending visitors.)

Public Seance at 1, Corporation Road, Clerkenwell, at 8 o'clock. Free.
GANTWISPE, 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.

confidence, trust, respect, and devotion into the minds of leading Spiritualists—inpire them with resolution to take steps to promote this blessed movement, and utilise the heaven-sent agencies that exist in their midst. We therefore herald with real enthusiasm the grand success achieved by Mrs. Hardinge in the province, and we rejoice to find that the longer she labours in this field, the results accrue with accumulating force. The intense developed passes from town to town; and if our eloquent and inspired friend could devote a few seasons to us, Spiritualism might be the most powerful religious agency in Britain. We know the prize we hold so cautiously, nor do we estimate our traitorous culpability when we allow our opportunity to pass without taking full advantage of it in bringing Mrs. Hardinge face to face with the people.

We need not add a word of comment to the very lucid account of Mrs. Hardinge's visit to Liverpool which Mr. Fegan, with his usual devotion, has supplied on another page. In this and of success our readers everywhere have a fair degree of confidence. They know that Mrs. Hardinge is able for her work, and that her work is effectual in disarming all opposition to Spiritualism. From cardinal considerations do not trouble the minds of Spiritualists. Their engrossing thought is, Will it pay? Is it possible that we may lose a few shillings in such an important undertaking? If we could convince people that there was not much to lose, and possibly something to gain, then no doubt engagements would flow in like the current of a desirable speculation. We are happy to be able to assure our readers that this important matter need not be a source of trouble. Even in Liverpool, a town in which the expense attending public meetings runs exceedingly high, the accounts have been comfortably balanced by the proceeds of the class meetings.

Letters from Bradford give most favourable accounts of the meetings. On Sunday afternoon and evening, that large, unworldly barn of a place, Pullan's Music Hall, was well tenanted. The official reports we have not received at the moment of writing, but the scope of the thing may be gathered from the report from the Bradford Observer which we print elsewhere. Our contemporary is rather severe upon Spiritualism and its adherents, and it speaks well for the very favourable impression created by Mrs. Hardinge, when the kindly way in which the Observer writes is taken into account. Indeed, the papers everywhere have been forced to pursue a similar line of conduct, and the usual ill-mannered sneer and misstatement of fact has scarcely shown itself. On Monday evening a numerous and decidedly respectable audience met Mrs. Hardinge in the Mechanics' Hall, Bradford. Many of these good people, knowing no more of Spiritualism than the ribald misrepresentations of the newspapers afforded them, were agreeably surprised at its noble and lovable features as delineated by Mrs. Hardinge. There are thousands of Spiritualists in the West Riding—good, honest, nay, enlightened Spiritualists, but they belong for most part to the tolling, hard-handed section of society; and as they, in most instances, mould their sentences in homely Yorkshire, it has had the tendency to disparage Spiritualism somewhat in the estimation of those who have been taught from a different grammar. Now, we may expect another word element in the Spiritualism of the district, and sincerely hope the new adherents will interpret the principles of Spiritualism as truthfully and purely as its standard-bearers in that part of the county have hitherto done.

MRS. HARDINGE'S ENGAGEMENTS:—

Manchester, Assembly Rooms, Free Trade Hall—Saturday evening, May 20, at 7.30 (by desire): "A Warning Voice from Bleeding France to Monarchs, Priests, and Peoples." Sunday afternoon, May 21, at 2.30: Subject to be chosen by the audience. Tuesday evening, May 23, at 7.30: "Spiritualism and the Sciences." Thursday evening, May 25, at 7.30: "Guardian Angels and Evil Spirits." Saturday evening, May 27, at 7.30: "The Present and Future of Modern Spiritualism." Sunday afternoon, May 28, at 2.30: Subject to be chosen by the audience.

Ulverston, May 26: "The Amusements of the People."
Town Hall, Bishop Auckland, May 30: "Work and Worry; or, the Destiny of Man." May 31: "Guardian Angels and Evil Spirits."

Newcastle-on-Tyne, June 1 and 2.

Hull, June 4.

Cleveland Hall, London, June 11.

We regret to learn that Mrs. Hardinge's presence is so imperatively demanded in London, that it will be impossible for her to visit any other places in the country at this time.

ROBERT OWEN'S CENTENARY.

We earnestly wish that Spiritualists throughout the length and breadth of these islands could read the hearty sentiments of satisfaction received from the districts where Mrs. Hardinge has lectured. Our space forbids us saying more than we do, and to give all the private letters and gossip would look too much like over-doing the subject. At the same time, we feel it our duty to let all know exactly how things stand—or, rather, move forward—as this tour by Mrs. Hardinge is the one great event of the kind that has occurred in the history of Spiritualism in our country. And again, Spiritualists need encouragement. Though they have in their keeping the most glorious gospel which was ever entrusted to man, they are oftentimes miserably ashamed of it, and culpably distrustful of its value and merits. Like Peter of old, they scruple not to deny their Divine Master; and like others of the Twelve, they do not fully understand the nature and mission of the glorious light which has reached their awakening spiritual consciousness. Such being the case, it is our work to instil more

We attended the Owen Centenary on Tuesday evening, at Freemasons' Hall, and can bear testimony to the energy and efficiency with which a noble meeting was got up. It was a great opportunity for doing honour to a great man—one of the noblest of earth's children. But unfortunately the manner in which the intellectual portion of the proceedings was conducted rendered them utterly unworthy of the man of whose life-work they were a caricature. Not that the speeches were anything but highly enthusiastic, and amply elaborated after a certain pattern. But they reminded the auditor of a magnificently carved image without a soul—a display of anatomical models rather than pulsating, live organisms. After the audience were kept waiting for an hour, music and singing began, with an irritating interval between each performance, which Mr. Collins's superb performance on the violin

THE MEDIUM AND DAYBREAK.

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MRS. HARDINGE'S TOUR.

scarcely atoned for. Then came the chairman's protracted reading of the incidents of Mr. Owen's life from a series of documents which, however valuable they might be, were very impatiently received by the audience towards the close. An energetic speech from Mr. Lloyd Jones followed. Then an enthusiastic tribute from Mrs. Ernestine Rose. Mr. G. J. Holyoake followed by reading a speech, essay, or article, which very few heard. Dr. Travis read a page from a pamphlet which he had published the previous week. Mr. J. Watson said a few words very appropriately, and it was some relief to hear the Rev. D. M. Conway give utterance to a few well-chosen extemporaneous experiences, and a chaste tribute to the memory of the man whose centenary they had met to celebrate.

Altogether it was a dreary, wearisome affair. We would strongly advise the managers of similar demonstrations to furnish the audience with "a book of the words," and dispense with the wearisome reading of a mass of abstract matter of which scarcely anyone is even fortunate enough to hear portions. No mention whatever was made of Robert Owen's Spiritualism—the essential fact in "the science of man," which one of the sentiments on the programme attributed to his teaching.

Either the promoters of the meeting were grossly unfaithful in the discharge of their duty, or they were culpably defective in a knowledge of his great mission, when they so flagrantly overlooked the crowning effort of a long lifetime of investigation for truth. In fact, if Robert Owen had been personally amongst them, he would have been heartily ashamed of his company, and no doubt would have visited them with a well-merited rebuke.

No allusion whatever was made to the man as an ever-living reality in the universe. He was spoken of more as a machine which had done a good work, and whose merits would have to be heralded by other voices as the ages rolled on. Little did those short-sighted people imagine that the man himself was present in the midst of them, endeavouring as far as possible to come in contact with their obtuse sensibilities, and reveal himself to them personally. We speak of a fact; clairvoyant perception discovered on the platform the bright and gracious form, accompanied by Fourier, influencing Mrs. Rose during her speech, and often in the course of the evening manifesting his presence in the atmosphere of such individuals as he could approach.

There is a long story yet to be told respecting Robert Owen. The latest facts of his life, its culminating labours, and closing event have hitherto been withheld from the public. The whole tenor of his life is misunderstood by those who claim him to be their champion. They laud certain acts of his life, but fail to do justice to the man as he appeared behind those acts, adopting no finality, but going forward to all truth. The future will see the truth vindicated, and the efforts of materialistic intolerance blown to the winds.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM.

By EMMA HARDINGE.*

The announcement that Mrs. Hardinge's great work on modern Spiritualism is being published as a serial will afford hearty satisfaction to many of our readers.

No work of the same magnitude has yet appeared in connection with Spiritualism, and no book approaching it in size has had the same career of success, without even a local publisher or agencies of any kind to bring it before the public. A large edition for a book of the price has found purchasers in this country. The work, however, is far beyond the means of many intelligent Spiritualists who would gladly possess it, and hence, in obedience to demands repeatedly expressed, the author has liberally determined on cutting it up into sections to be published separately in a handsome cover, each number illustrated by a portrait on steel, or other embellishment.

Taking the work as a whole, it is a perfect cyclopædia of Spiritualism, more especially in its phenomenal and mediumistic aspects. In presenting the narrative of Spiritualism, however, Mrs. Hardinge has in no case lost sight of its principles, objects, and multitudinous bearings upon society, religion, politics, science, and individual man. Various phenomena which are now being developed amongst us, and which are held as new manifestations of spirit-power, will be found, on reading Mrs. Hardinge's work, to have occurred years ago in various circles in America. In fact, if this book were taken up and appropriately studied, all further narratives of spiritual phenomena would be a work of supererogation. The whole ground is covered in these well-written testimonies, and the authenticity of the great variety of incidents presented is of the most unimpeachable character.

This week we direct our readers' attention to the first number, containing a beautifully engraved likeness on steel of Andrew Jackson Davis, the pioneer of Spiritualism. It says more for the movement than words can express, when its greatest apostles can speak of each other in the cordial and appreciative manner in which Emma Hardinge reviews the career of A. J. Davis. They are two noble souls who have devoted their unrivalled gifts to the highest services which humanity can receive, and no better evidence of their sincerity and genius can be afforded than the unity of aim which they manifest, and kindly consideration of each other's merits.

The preface and introduction are documents of the most valuable character; and the initial chapters, portraying the advent of

Spiritualism and the first experiences of the Fox family, are of the most interesting description. Altogether the number is a very valuable historical document, and the friends of Spiritualism would do well to place it in the hands of all educated and thoughtful minds whom they desire to impress with the true origin and character of this great movement of modern times.

A TRANCE-SPEAKER AT CLEVELAND HALL.

On Sunday evening next the service will be conducted at Cleveland Hall by Mr. Morse, the well-known speaking medium in the trance state. After the preliminary exercises, Mr. Morse will pass into the somnambule condition, and under the inspiration of his spiritual guides deliver an address on Spiritualism.

We might announce the subject more distinctly, but it is desirable that the medium should be entirely ignorant of what he is to speak upon. As this service will partake of the nature of a seance, we need not suggest to Spiritualists that seance conditions as far as they can be obtained will be absolutely necessary. It is desirable that the audience be comfortably seated before the exercises begin, and we respectfully request of any of our friends who cannot be present in time to defer their visit till the succeeding Sunday. We hope to see a good full audience, as it is very uncomfortable speaking in the Cleveland Hall when the attendance is scanty.

As this is a very peculiar opportunity for bringing the claims of spiritual communion as well as Spiritualism before the public, we hope that our friends, for the sake of the movement, will do all they can to secure a full attendance.

ANOTHER SEANCE AT MRS. MAKDOUGALL GREGORY'S.

The usual number of nine persons assembled in Green Street, Grosvenor Square, on Friday last, the circle on this occasion consisting of Mrs. Gregory, Mrs. Wiseman, Mrs. Hughes, and Miss Katherine Poyntz, Sir Charles Isham, Dr. Aug. Le Plongeon, Mr. J. W. Jackson, and the two media. While the company were assembling in the drawing-room, a seance or consulting crystal, that had been missing for a few minutes, was thrown on the floor—of course in the light. It having been determined to obtain as many manifestations as possible under this condition, the lamp was placed in a corner of the drawing-room, with a large shade before it, so as to permit every thing and person to be seen, yet to throw no brilliant light on any object. Under these circumstances, a little inkstand, in the form of a gilt bear and staff, was dropped into the lap of one of the ladies. Then a taper stand was brought from the other side of the room; and then, while Miss Poyntz sang some Scotch and Irish melodies, the round pedestal mahogany table at which we were sitting was lifted from the floor, first on the one side, then on the other, until ultimately it floated several inches from the floor, our hands being on but not under it. We use the word *float* here advisedly, as its condition when in this state of aerial suspension was not one of absolute rest, but of graceful oscillation, like that of a boat on slightly waving water. Previous to this more graceful motion, however, the rocking was sufficient to cause a sliding movement of several articles on the table; and on perceiving this, Mrs. Gregory requested the spirits to be gentle, when it was noticed that, although the rocking continued for some little time with almost unabated force, the articles retained their position on the table unaltered. All the foregoing phenomena, it may be here repeated, occurred in the light, so that every movement of the media and of every person in the company could be distinctly observed.

It was now determined to hold a seance in the dark, and while Miss Poyntz sang "When ye gang awa', Jamie," an antimacassar from the sofa was thrown over her arm, the hands of everyone present, including those of the media, being interlinked. After this, Mr. Williams first and then Mr. Herne were lifted in succession on the table. Then spirit-lights were seen, and after this the drawing-room door was locked and the key thrown on the table.

After this, and while the majority of the company were in the refreshment room, a fan from the other end of the drawing-room struck the wall, and fell at the feet of Sir Charles Isham, while only Mr. Williams and himself were present. This, it need scarcely be said, occurred in the light. Some rather striking manifestations of the spirit-voice concluded the sitting, whose especial feature was, as will have been observed, the large proportion of phenomena occurring in the light.

"THE NEW REVELATIONS of the Paraclete, as received from the Comforter, even the Spirit of Truth, who shall lead mankind to all truth. Book first. Second English edition, and to be translated into all languages." This is a tract of 32 pages, and an old contribution to an early Spiritual periodical. It contains a great deal of excellent matter, but it would be more useful if the style of composition were of a more modern kind. It affects the Jeremiah or Ezekiel form of expression, with a strong infusion of the philosophy of Andrew Jackson Davis. It bears no publisher's name, so we cannot direct our readers where to find it. In the same packet came "The Second Message of the Superintendent-General of the Band of Faith," signed by Goodwyn Barnby, Band of Faith office, Wakefield. This report gives particulars of an iron church recently erected at Ossett. Mr. Barnby is a poet, hence the style of the "Paraclete."

We have to thank the donors of £1 2s. contributed to the relief of Mr. Davies, the aged medium. We were misinformed as to his address, which has occasioned the return of several letters. He lives at 29, Kingland Road.

* London: J. Burns, and all agents for Spiritual works.

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.]

May 12.

THE FIRST CONTROL WAS BY THOMAS FAINE.

After answering several questions of little interest, the controlling spirit gave utterance to the following address on the position and prospects of Christianity:—

"The old proverb, 'By their fruits shall ye know them,' is philosophically true. The results of Christianity have been evil, which is exactly in keeping with the seed from which it sprang. We speak of the Christianity of this age and of previous ages as manifested in political and ecclesiastical institutions. The Christianity of Jesus was of the same kind as that of all reformers. It was the spiritual, intuitional, psychological experiences and convictions peculiar to all gifted minds which have been enabled to stand forth as beacon lights at all periods of man's history. Indeed, such living faith has no more right to be called 'Christianity' than it has to be called Mohammedanism, Buddhism, or by any other name. It is pure humanity in its spiritual development; and while it is a part of no creed, it is the solid basis upon which all such flimsy superstructures have been erected. Were it not for this spiritual element in man, creeds, which are simply perversions of it, would be impossible. Christianity, then, as it is understood at the present day does not proceed from this spiritual source in man, nor did it originate in the teachings or acts of Jesus. It came from Judaism. The people amongst whom this belief originated were once slaves, and after certain vindictive acts had to flee for their liberty. Moses, their leader, scrupled not to imbrue his hands in human blood, and having learned much of the politics and religion of Egypt, derived in turn from old Indian civilisations, he developed a system of Theocracy of which 'God' was the invisible head, and instituted tribes, priests, and sacrifices, all based upon the fear of a God made in the image of Moses. Might, gigantic strength, and petty selfishness were his characteristics.

"Such were the precursors of Jesus, and such are the theological principles which form the basis of our present Christianity, which has been augmented by the dogmas and sacred rites of various peoples and civilisations which have taken it up, till at the present time the original spirit of the reforming Jesus is nowhere to be seen in its constitution. It is a system incapable of benefiting man in any direction, and is a combination of all the effete and mythological systems of India, Egypt, Palestine, and classical Europe.

"It is a gross error to suppose that this Christianity has promoted modern civilisation, and it shows of how little use scientific knowledge is to minds warped in priestly directions, when a speaker who desires to be recognised as possessed of modern enlightenment stands up to attribute life, vigour, and progress to such a worn-out system of dogmas. It is well known that the progress of a nation depends—1st, upon the ethnic elements of which its people are composed; 2nd, upon their organic condition; 3rd, upon the degree of progress they have attained. Put these elements together, and you have the causes that have developed European civilisation in the teeth of overruling, retrogressive Christianity. This religion has at all times been the enemy of progress. It has lighted the fire, sharpened the sword, spun the hemp, and in the present day inspires the slanderous pen which is 'mightier than the sword.' Every instance of spiritual freedom or scientific knowledge has been warmly opposed by the Church, and now Spiritualism receives at its hands the grossest treatment which it is possible to manifest without going contrary to the spirit of the secular laws of the age. As Spiritualists, then, you have not to look to Christianity for your protection, but to the secular powers, who give you freedom to investigate and express your convictions; whereas Christianity, if left to itself, would persecute you with fire and sword, as it has done in days past when it had a monopoly of power. The true spiritual faith, exercised by Jesus and other spiritual reformers, opens the mind to truth, to progress, and to new ideas; but Christianity closes the mind of its devotee against all light, and if it had been possible for this faith to have ruled the minds of men, civilisation would have been an impossibility. It is the weakness, then, of the Christian religion which has been the great gain of Christian countries, for where lack of faith occurred, reason and experience discovered new truths and led the way to progress. Every dogma of the Church is false, every assumption of the Church is contrary to human reason and good feeling. It must be judged by its fruits—by its influence upon mankind. These show that our starting position is correct, namely, that the seed of Christianity is evil, and contrary to the life and teachings of Christ and the golden thread of spiritual light and truth which has flowed through human history since time began."

JOHN SUTHERLAND, THE GLASGOW HANGMAN.

After the control of the "Strolling Player," the succeeding spirit commenced to take possession without the medium being awakened out of the trance. The medium betrayed signs of nervousness and uneasiness as if he were in an apprehensive state; he leaned forward and placed his hands on his knees, then rubbed his legs down as if to feel whether he had got legs or not. In a short time he spoke as follows:—"A friend of mine informs me that he has told you who I am.* Sixty years ago—ay, quite sixty—I was alive here, away down in the North—though I

don't talk Scotch—in Glasgow. I was well known in Glasgow at the time. There was a piece of poetry that I used to know a verse of—

Hark to the sounding of hammers,
List to the driving of nails;
It's the workmen building a scaffold
In front of His Majesty's jails.

I went to the spirit-world, and met those whom I had duly and legally strangled—hung. Oh, they soon knew 'Hanging Jockie' again. They didn't forget hanging—oh no! I was very unhappy for a dozen years or so. I was a miserable, weazen-faced, spindle-shanked old fellow, and was not much better when I got to the other side. Everybody hated me. No one loved me, and I knew no peace. Things went on like that for a long while, when one day, after running away from a man, and having sat down by the wayside, as heart-broken and God-forsaken, a creature as ever you saw, a missionary came along—as good-hearted a fellow as ever I saw. He took me away with him; conscientious as me as we went along. When I came to myself again, my old rage was gone, and I was clothed in a robe of grey. Flowers, handsome, splendid beautiful flowers, kind faces, kindly words—and 'Hanging Jock' that what he had never done before, cried. I wanted to hide away from their kindness, it was worse than cruelty. Their love worked its way through my very heart, and 'Hanging Jock' began to alter, and he came as quiet as a little child. I began to know what it was to have some one to care for me. I saw no more of the hung creatures for a long while. Having gained strength, I was taken out for a ramble with those who are the teachers of this place, and I met several of those creatures, altered like myself, but in place of the revenge that once existed between us, there was a different feeling—one of forgiveness for we felt we were the victims of circumstances. So in the case of this community, who call themselves the 'Association of Reclaiming 'Hanging Jock' continues to improve himself. I am John Sutherland, the Glasgow hangman. Some other time I will give you more particulars as to my after-life."

[This is a very extraordinary communication, and it will be difficult to authenticate, as few of our readers will remember the events of many years ago. Certain it is, no one at the circle ever heard of such a man, and we shall feel greatly obliged if our Glasgow friends will kindly furnish us with whatever corroboration they can become acquainted with.—Ed. M.]

REMARKABLE SPIRIT-MANIFESTATIONS.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—On the evening of Sunday, April 30th, 1871, company with two gentlemen friends, was present at the usual weekly seance at the residence of Mr. Joiner Stokes, Kingsbarn Road, Upper Holloway. The manifestations, to my mind, were remarkable and convincing, and as we thought it might serve the cause of truth and progress to have them made public, one of the friends who accompanied me (a gentleman who occupies a high social position—editor of one of our most important provincial newspapers) has written the subjoined statement, which I declare to be true in every particular, and for which I hope you will find room in the pages of the MEDIUM.—I am, sincerely yours,

Shadwell, near Leeds, May 8th, 1871.

JOHN WHITE.

I have read and thought much on the subject of Spiritualism, but it was not until Sunday last that I had an opportunity of witnessing any of its phenomena. Introduced by a friend, I was privileged to join the family circle of Mr. Stokes, Kingsbarn Road, Upper Holloway, and with your permission I will relate, as briefly as possible, what I there saw, heard, and felt of the manifestations of Spiritualism. I shall confine myself to a simple narration of facts as they came within the range of my own personal experience, leaving their cause and tendency to be dealt with by your readers according to their individual predilections.

It was about seven o'clock in the evening when the sitting commenced. There were present, besides Mr. Stokes and his family connections numbering six, myself, the friend who introduced me, and another gentleman who accompanied us, making nine in all. Taking our seats round the table, the position of each being assigned by the spirit-guide (the deceased wife of Mr. Stokes), a portion of Scripture was read by Miss Stokes from the fifth chapter of Luke's Gospel. The chapter was selected by the spirit, at whose request the party also sang a number of hymns, the table moving in excellent time to the tunes, occasionally rising from the floor, and with graceful motion accompanying the singing, usually through the last line of the verse.

My next experience was in spirit-writing. A slip of paper and two pencils—one of which belonged to my friend—were placed on the table, the lights were put out, and a hymn was sung. Presently there was a signal to re-light, and there was found on the paper a written message, signed "C. M. S."—the initials of the late Mrs. Stokes. Being anxious for a specimen of the writing to take away as a souvenir, I made my wish known, and in a short time I received a slip of paper, the writing on which I transcribe as follows:—"Take this away with you and show it to your friends, and if they won't believe, ask them to come here, and we shall be happy to do our best to convince them, by giving us timely notice, C. M. S." My friend then requested a message for himself, and the response was as follows:—"We are very glad to have you with us again, friend —, and to see you so earnest in the cause. Go on as you have begun, and you will be a credit. C. M. S. Go to the door now." The last sentence needs explaining. While the message was being written, a loud knocking was heard at the front door, but it was not thought desirable to break the circle to see who was there. The writing finished, however, permission was given to attend the door in the words I have quoted. By this time I began to feel deeply interested in the manifestations, and I asked if it were possible to obtain a communication from a dear friend recently deceased. The reply was in the affirmative, and the following is a copy of the writing which shortly afterwards

* We are minute in describing the attitude of the medium while under the influence, as it sometimes furnishes the best tests of identity. In respect to the first observation of the spirit, we may state that the "Strolling Player" was asked what kind of company he kept in the spirit-world, when he replied, "I have just been in the company of a very decent sort of a hangman." We took no notice of this remark, as we considered it a practical reproof of the swellish airs of his questioner; but it appears to have been a literal truth. The hangman seems to have laboured under some degree of sensitiveness in introducing himself, and took refuge under the rather ambiguous announcement of the "Strolling Player."

appeared on a sheet of paper placed on the table for the purpose:—"I am very glad to see his brother-in-law to-night, and urges him to persevere in his search after truth, and will, if he sit with his family, meet him in company with a host of other dear ones. C. M. S. pro." My friend then asked if he could have a message from his mother. He received a written reply as follows:—"You must be content for to-night. You shall have a message next time you come." Sometimes the communications were written during the singing of a hymn, and sometimes when all was silent; then you could hear the pencil moving along the paper under circumstances which precluded the possibility of its being moved by any human hand. Whence, then, came the motive power, and the intelligence which directed it? But I must not stay to theorise. My object, as I have said, is merely to state facts.

After writing, we were favoured with another kind of manifestation, viz., the spirit-touch, and here I will only record what I felt myself. First a hand, said to be that of Mrs. Stokes, the spirit-guide, gently stroked and patted me on the back of my hand. Then I expressed a desire to experience the touch of my friend from whom I had received the communication in writing. Presently my right hand was grasped, and shaken so vigorously as to perceptibly move the table. Afterwards I wished for and experienced the touch of my father and mother, the former shaking my hand heartily, and the latter stroking and patting with all the gentleness that characterised her during her lifetime. Lastly, at my request, I was touched by two of my children who died in infancy, the little baby-hands sending a thrill of delight through the whole system. It is impossible to describe the nature of the touch. In form the hands seemed to correspond with those of the departed, but their peculiar warmth and softness were such as must be felt to be understood.

A paper tube was next placed on the table. There was no spirit-voice heard, however, and it was explained that when the manifestations include writing and the touch, the voice is not heard. But a wonderful use was made of the tube nevertheless. At first there was a movement on the table as if some one was handling the tube; then there was a sound—or rather a sensation—of the tube moving through the air, and presently a noise as if some one had been struck sharply on the head with it. This proved to have been the case, and by-and-by we were struck on the head all round. Then there was a sound as if the tube were beating a tune on the heads of two of the company, and then the same was repeated on my head alone. Lastly, we were all struck, almost simultaneously; there was a sound as of the tube being straightened after its violent usage, and the tube was thrown beyond the circle.

The sitting concluded with the doxology—"Praise God from whom all blessings flow"—the table keeping time to the tune, rising about a foot and vigorously striking the ground at each note. The singing ended, the table rose gradually to a level with our heads, then turned legs uppermost, and was removed in that position beyond the circle.

I have told a plain, unvarnished story. My opinion I reserve, as becomes one who at present can only subscribe himself,

May 7, 1871.

AN INQUIRER.

P.S.—On Monday evening my friend and I called at Mr. Burns's Library, fortunately just as Messrs. Williams and Herne were going to commence their seance. We joined the party, and after sitting a short time, a voice, said to be that of "John King," was heard speaking through one of the tubes that had been placed on the table. There were present, however, one or two persons who were disposed to carp and make fun, and in consequence the manifestations, we were assured, were not nearly so good as they otherwise would have been. But my object in penning this postscript is to mention an incident confirmatory of the phenomena described above. In the course of the sitting at Mr. Burns's, my friend whispered in my ear that the manifestations were not so satisfactory as those we had experienced on the previous evening, whereupon the voice through the tube exclaimed, "That's a good little medium at Stokes's," or words to that effect. How is this to be explained? My friend whispered gently enough, as he thought, not to be heard by a third party, and I am not aware that either of the mediums knew we had been at Mr. Stokes's. To account for the imperfect manifestations on Monday evening, I would here remark that towards the close of the sitting the voice complained that the "bond of harmony" was wanting.

[Mr. Stokes's seances require no authority to establish their reliability; nevertheless, we have great pleasure in testifying to the position and high character of our correspondents.—Ed. M.]

ROSE MOUNT LYCEUM, SOWERBY BRIDGE.

DEAR SIR,—The anniversary of the Rose Mount Lyceum was held on Sunday, the 7th instant, at the school at the top of Tuel Lane, Sowerby Bridge. Friends arrived early in the morning from Wakefield, Lindley, Halifax, and other adjacent places. The day was one of the brightest we have had this year, which added to our enjoyment. Morning service commenced at half-past ten o'clock, when a spirit-friend spoke through E. Wood, the subject being "The Seed;" showing how men who had suffered persecution and imprisonment, reformers of past ages had cast in the seed, the results of which we now enjoy. Afternoon service commenced at half-past two o'clock, subject, "The Bud," when another of our friends spoke for about one hour, proving with facts that the seed sown by these great reformers was now beginning to bud, and if these men were in earth-life at the present time they would be received with open arms and pleasant countenances. The room was crowded to excess, and many could not get within the building. The evening service commenced at half-past six o'clock, when a medium friend from Wakefield was entranced, and gave a short address, earnestly

inviting those present to go on with the progress of Spiritualism, and never mind what the obstructions were, fight on with the sword of truth, and if Spiritualism was not acknowledged at the present day, time would bring it afterwards. A spirit-friend spoke through E. Wood, when the spirit began by saying we had the seed, then the bud, and now he would give the bloom, pointing out that the Lyceum movement was the bloom, and that children would be wiser and brighter in their generation than what they had been before, on account of the teachings of these great schools. They would stand in the first rank for generations to come, because the laws of health are taught; the construction of man, good moral laws, and physical exercise are made familiar to the young, so that they can stand erect, prevent disease, and learn to obey natural laws; no creed, no dogmas are taught. The speaker ended by stating that a site for a new building was in course of transfer. Collections were made after each service, and a handsome sum was realised, everyone being pleased with the singing, which was from the *Spiritual Harp*. A party of instrumentalists gave their services, which very much added to the musical effect.

May 10th, 1871.

E. B., Secretary.

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