



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

SPIRITUALISM.

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WHAT AND WHERE IS THE SPIRIT-WORLD?

A LECTURE DELIVERED BY MRS. EMMA HARDINGE, AT CLEVELAND HALL, ON SUNDAY, JUNE 25, 1871.

INVOCATION.

Great Spirit, we thank thee for the sunlight, for the glorious beams of the majestic revealer that teaches us to explore this earth, shows us its many beauties, unfolds to us its grandeur, lights up the faces of friends and kindred, and displays the wealth of thy love in the many-coloured blossoms that thou hast planted for our enjoyment, for our initiation—teaching us that in addition to all the goodness of use thou hast added the luxury of beauty. For all this the smiling faces of humanity are a prayer of thankfulness, though their lips may be silent. But above all, we thank thee for the sunlight of intellectual knowledge—for the beams that have dawned upon the beautiful, and taught us to read page after page of the magnificent gospel that thou hast prepared for our enlightenment—for our education—our tuition; leading us step by step from the infancy of ignorance up to the manhood of that knowledge where we comprehend God the Spirit. And now we are in the dawning of a new day; the long night of superstition and bigotry has passed beyond us; from time to time the pale stars of prophecy, manifestations from the world of the hereafter, have gleamed through this night, but now those stars are faded in the broader, grander light of the sunbeams of spiritual knowledge. We stand in the grey of the morning, but already in the Eastern sky of thy goodness do we see the arising beams that shall light us up to the mystery of spirit and to the mystery of God. Oh! the sunlight of this physical universe becomes darkness—darkness visible—compared to the glorious light of this promised day. Help us to read, to comprehend, and thoroughly to appreciate the illumination thou art showering upon us; and though we are still stumbling in the darkness that is passing away, teach us to rest content that it is thy hand that is guiding us, for thou art a Spirit. Thou, the Great I Am, dost teach us to comprehend the I Am within, and the many that have passed before us into the mystery of the evermore.

We parted last Sabbath at the point where we spoke of the dwellers on the threshold of the world of spirits, and now what follows? There is, they tell us, above this earth, another degree, wonderfully fine and sublimated, invisible as all the spheres of spiritual life are to our mortal eyes, save in rare glimpses when the spirit-eye is opened; and the next, the nearest and the most intimately related to earth, called the third sphere, is that which gathers up the spirits of our little children, the broken flowers, the buds untimely nipped, the young fresh pure souls who for the wise purpose of the Infinite are permitted for a brief season to pass through this plane of earth, but pass on again, too pure, too precious to stay here; their growth and development is already perfected, and hence they are called to the higher life before the soil and stain of earth can touch the lustre of their pure spirits. How do they there dwell? They are met by spiritual fathers and mothers—those who have not known the joys of maternity and paternity on earth—those who have missed this knowledge; and all knowledge must be man's—he must undergo all experiences; and so this sphere is provided, first, for these bright, broken buds, that they may learn of earth, that they may hover around the dwellings of home, and still perpetuate the sweet ties that bind them to the parent roof, and yet be received and cherished by loving spiritual parents, who supply to them the means of instruction and guidance, and to themselves the unfoldment of their parental natures. Many dark spirits are there learning humility, kindness, love, and gentleness of these little children. You will see these wise little scholars of the infinite realms leading by the hand old-aged men and women who, in their earthly pride and their earthly selfishness, have not learned the first of life's lessons, which is that our life is dual and must be divided between ourselves and our neighbour. This is life's first lesson. Remember it, for it is the fundamental principle of spirit-life that until this lesson is learnt no spirit can ascend into glory, none can depart from earth, none can break the chain that binds them to this rudimental existence. When the good Master, the meek, the holy Nazarene, proclaimed this one commandment as the fulfilment of all others, he spoke the grand central doctrine of eternity. Men have forgotten it. They have remembered His name, worshipped His church, built mighty altars, and endowed vast ecclesiastical systems in honour of His name. Had they remembered that one doctrine only, they would have been answered for ever and for evermore the prayer, "Lord, let Thy kingdom come." And so the first lesson of the kingdom is that which these precious little ones learn. We have all been told that which I repeat to-

night, that death is the great transfiguration, and that from the moment when we cast off our mortal bodies, landscape, atmosphere, scenery, and surroundings are outwrought from within; hence these bright bodies of earth having no sin to outwork, no darkness to project, no images of crime or memories of wrong to disfigure, their spiritual bodies give forth nothing but light, sunlight, and bloom. Utterly innocent, utterly ignorant, they must yet learn of earth, but they bring their own atmosphere with them, and though they are in our chambers, and in our dwellings, though they sport with our mortal children, and flash before the eyes of our seers and clairvoyants, they preserve that glorious aura of spiritual landscape projected from their own purity which never leaves them, and therefore their land is all bloom, and all sunlight, all flowers. Their means of instruction is what we vaguely call on earth object teaching; as far as their eyes can behold the vista of creation, it is unfolded to them. The first lessons are those of love, so these they learn in the parents' home. The next, those of ministering, and so they are taught to hover around the mortals on earth and whisper pure thoughts and holy monitions into their spirit-ears. The next, of wisdom, and so they are taught to behold as much of the unfolded glories of creation as their tender minds can comprehend. Happy are those that are permitted to teach in this bright world of beauty. Happy are those that in their loneliness, sorrow, and suffering—the childless mother, the lonely spinster, the forsaken old man whose children have passed away from him into the wide world, and left him a solitary waif on life's ocean—when, entering the bright portals of this third sphere, groups of tender creatures throng around them, calling forth from the locked-up wells of their hearts' love all the tender ministry that was crushed back upon a blighted nature on earth. These are the adults—these the little ones who inhabit the third sphere.

The fourth sphere is the sphere of wisdom. The mighty master-minds of all ages are gathered up there; the noble, the great, the inventors, the thinkers, the statesmen, the poets, painters, musicians, the myriads and myriads who, in all ages of the past, have disappeared through the misty gates of the unknown, and whom a world has mourned and lamented as another star quenched—a great light gone out. What are their employments now? The astronomer beholds the mighty plains of new firmaments unfolded to him, of inconceivable grandeur and vastness. The hemispheres that are now sketched before his eyes with all the gravitating lines that bind them together, become his field of study. The geologist beholds the mystery of life and all the wonders of its creation displayed to him, not in one earth, but in ten thousand millions. All the physical forces which constitute the realms of matter are open as books for study before the eyes of earth's naturalists, geologists, and those who have looked into the wondrous machinery of matter. The painter beholds the secret of light decomposed into the array of ten thousand million colours—beholds the great antetypes of spiritual thoughts carried out by the mind of the Infinite, and handed down through legions of ministering spirits until they are presented to the eyes of the painter and the sculptor. The poet embodies the various methods of language and communing between spirits and worlds of spirits in sweeter, holier, purer phrases than any known to man. All the unfinished problems of creation are repeated there; the links are gathered up, the broken threads are reunited and seen palpating, quivering, stretching away through all eternity. The mystery of gravitation, the centres of force, the correlation of all the forces that bear up swinging worlds in the gravitating arms of some mighty central system are here displayed, and though they stand on the edge of these vast realms where the mystery of the subtler fluid builds up a mighty wall in invisibility before their spirit-eyes, they do know that every fragment and atom of dust—no matter whether on this earth or throughout the realms of eternity—is quivering with life; life is agitated by spirit, and hence these illimitable realms are teeming, thronging with spiritual life of an order higher and grander than the mind of mundane souls released from flesh can conceive of. They only know that from these vast central realms of force rays of light do emanate and return; they only know that from thence all force comes quivering like an obedient messenger sent out from the heart of God to put a cable round existence, and chain it to the pulse-beats of his own Almighty love. That is all they know. But remember that this sphere of knowledge is not heaven; it is only intellectual light. Here are visitants from distant and higher spheres; but those that belong to these spheres cannot descend from them until they have learned another lesson—that lesson is, that the highest of all wisdom is love, and so the sphere of love is reckoned as the fifth sphere, or the one above the sphere of wisdom.

Intellectually speaking, there are many spirits who are wholly igno-

rant of the grandeur of creation—the wonders of space—the mysteries of being in the fifth, or love sphere. Think back, some of you—think back upon those that have loved you so well; remember how they have toiled for you, think of how their dear hearts have planned for you joys, and ministry that you have only known the value of when they came no more. Think how oftentimes your house has been empty, the streets have been lonely, because some silent minister of great good has passed from your sight; think how we miss these nameless martyrs of life that do toil so faithfully and so constantly, with very little wisdom, perhaps, with very little knowledge. You and I have seen them; we have seen many a poor weary girl, with pale cheek, and faded lip, and eye already glazing with the film of death, who has stitched away life, and wasted its oil faster even than the oil of her fading lamp, to support some aged mother or an orphan little child dependent on her. She is in the fifth sphere. She is in the world of love; she is there with no knowledge, no intellect, no wisdom, a ministering angel, a being shining like the Man of sorrows, who taught no philosophy, instructed us in no science, gave us no cunning of art and sophistry of the schools, but taught only of that great burning, tender love which wept for the sorrows of others, which bore the burdens of others, and cheerfully submitted himself to death to prove the truth of that divine teaching that God is love, heaven is love, and that the highest duty of man is love. These, friends, are inhabitants of the fifth sphere, and yet, in the wonderful providence of the Architect who has built up these realms of the hereafter, it would seem that we must learn life's lessons, we must all drink of the cup of knowledge to the full, we must all worship the God of love in his majesty as well as in his goodness; and so the spirits of this fifth sphere oftentimes descend to the fourth, to sit at the feet of the mighty masters of intellect and knowledge, and learn of them. Oh! the dear mothers—oh! the kind fathers—the loving companions, the tender friends that are gone! We may have lamented in life that they were not wise, not intellectual, not instructed—that they only knew how to love and how to labour. Fear not; in the arcades of eternity, all the glorious revelations of space are before the eyes of every spirit, and these tender and loving ones will be perfected by the grand schools, colleges, and lyceums of the fourth sphere.

And when the spheres of love have drunk deep of the cup of wisdom, and when the spheres of wisdom have learned that the highest of all wisdom is love, and have entered the fifth spheres to love, and to bless, and to minister in kindness to others, then do they pass on to the sixth sphere, the sphere of intellectual control, where once again the Demosthenes of earth do preach with the burning inspiration of a spiritual sunlight through thousands of inspired rhetorical lips—where once again the masters of knowledge, with their kind, loving, benevolent hearts that wish to bless the earth, return to fire the brain with new inventions—to point the way to the distant regions of unknown continents—to proclaim the wonderful mysteries that God has locked up in the earth—to give us those monitions which so suddenly strike us with the force of intellectual knowledge and light: these are brought by the loving and wise spirits of the sixth sphere, of that sphere to whom is entrusted the concession to repeat their experiences again on earth a thousandfold; and as they have sown the seed of love, and the seed of wisdom in the spheres below, so does it bring forth a hundred and a thousandfold by the inspirations that we receive from the spirit-world. We call them our inventions—we call them our thoughts—we call them our compositions. When we catch the echoes of some mighty strain—when we hear vibrating through the corridors of our brain some grand and noble psalm, we write it down, and call it our composition: it is but the vibrations of the land of music—it is but the chiming of the spheres world upon world, and as these vibrations reach us, we catch the faint echoes, and thus do we make our shadow music in imitation of the realm of real music above. And so is it with all our gems of genius. We are not original creators; we are capable of all thoughts and all being, but we are endowed with these thoughts—we are endowed with this being, with this intellect; we derive it all from the great Fountain of Light, and that Fountain of Light deigns to let down the cup of inspiration through the hands of his ministering angels. These ministering angels are the spirits of the sixth sphere.

And there are others who, having performed their labours on earth—having bestowed upon this earth all the ministration that is entrusted to them—pass on and again become dwellers on the threshold. But this time they are dwellers on the threshold of those vast regions, those glorious realms of which we have spoken; where those do ascend that have overcome the world, where all of earthly knowledge and earthly duties are completed. Spirits who come to earth do tell us, like those spirits of the old Ohio woods, that they do behold with the eye of their spirits, open from time to time, tall splendid angels, radiant and shining faces, glorious beings that seem to connect them with the realms of which they only dream, but of which they know no more than that shining rays of light come from these vast places and penetrate to their worlds. These are spirits of the seventh sphere, and here our revelations cease. It is enough for us to know that our planet is a small, a very small speck in those illimitable realms of space of which mighty suns are the inhabitants, and vast revolving satellites are the shadows. It is enough for us to know that all these are before us, that the mountains of progress are for our feet to tread, that the conditions are born here on this earth—born through just such love as makes you patient, toiling mother endure the waywardness and fretfulness of the unconscious infant, even as our Father bears with us, as our Almighty and unknown God holds us up, with our pride and our weakness, our folly and our ingratitude, and still leads us forward through trespass and disgrace, through penalties and suffering, from one glory to another, and permits us, in the midst of our earthly darkness, to read the shining pages of such revelations as these to cheer us on the way, and give us courage and consolation for life and its evils—to throw them all behind us, and to be assured that whilst our feet are pressing this earthly sward we are pressing on so long as we are in the path of that duty which consists of a duty to ourselves and our neighbours—passing on to inconceivable glories from which there is no retrogression—from which there is no turning back. And though we have to win every step of the way, is it not worth the trial, is it not worth the battle, is it not worth the conflict?

If I have been permitted, then, this night to open up before you but a few pages of this glorious gospel, let me close with a narration of a

very brief picture that was presented to me, to show you and me why it only comes to us to-day. It was given to me, some years ago, to remark why so much of penury, sorrow, poverty, hunger, and want crowded upon the unfortunate inhabitants of the cities—why such distress and sorrow was theirs, when the islands and continents in the far-off realms even of this earth, full of beauty, full of food, had room for all, harvest grounds for all, wealth for all? I murmured because the providence of the All-Father had not better, as I deemed it, disposed of his treasures, and given this vast store of wealth, and room, and food, and land to all his starving creatures. And then it was given me to behold the curtains of four centuries rolled back, and perceive the vast continent of the New World then unknown. I beheld the glorious forests, the primeval woods laden with fruit, and well stored with food for man, beast, and bird; I beheld the gigantic rivers, a thousand miles long, teeming with the grand fisheries—the magnificent hunting-grounds untroubled by the foot of man—the beautiful bowers, the blossoms, the gorgeous sky above—the silent stars, the only watchers of the lonely continent—and none to possess it but the wild beast of the forest or the wilder savage of the woods. And again I murmured, and again I compared the wealth and luxuriance of this wonderful New World with the suffering of the overworked cities of the Old, and yet another picture was open before me. I beheld the interior of this new world, the spiritual world which permeated it; and there I saw how busy were spiritual beings toiling to cultivate this land, how carefully they guarded and tended and disposed of the forces of nature to irrigate the ground. They were the ministers—the unseen, viewless, but constant ministers—who administered the machinery of creation, and were the engineers that were working the grand car of progress. They had been ministering in this fashion century after century thousands of years before angelic beings had stored, and cultured, and planted that land; and again I murmured, Why such waste of effort? And now the curtain rose, and the misty forms of the future dawned upon me, first of the solitary pioneer and the lonely woodsman, and next of the earnest crowds that were obeying the silent voice of the Infinite, who, in the order of progress, had mapped out the line of creation, and the march of progress Westward. I saw them pressing over the roads of destiny on to the wild New England shores, and stretching away in vast irrigating tides of population into the forests that the angels had guarded, on to the plains that the angels had cultured, into the *barns* and gardens, and gathering the blossoms that their kind hands had tended—to possess the mines that they had discovered and stored up with wealth and treasure—to possess the goods which were all and each marked and labelled in the laboratories of Creative Wisdom, and put aside until the fulness of time should come when man's hand was fit to receive them. I saw the guardian spirits of the ages whispering monitions into the ears of the pioneers, strengthening their hands, sustaining them in toil and hardship, leading them forward to possession of their great estate in the New World. And this lesson was given me to show me how the brighter and better continent of the spiritual world had been guarded, cultured, tended, and planted with the blossoms of human souls—had been prepared with all the love and wisdom of the great creative providential Father against the hour when the revelation was fit for man to receive. That hour is the nineteenth century. We stand in the dawning of this bright and glorious morning, and it is now given us to know what the All-Father and his ministering spirits have been doing. The land of our inheritance, the new world, has been revealed to us, and the spirits of those that men have called dead are the Columbuses that have sailed over the ocean of death, pressed the shores of this spiritual continent, and now return to pour the treasures of its knowledge and its beauty upon this starving, ignorant, darkened, and material age of ours. This is the scheme as it has been revealed to me, and thus do I close the revelations that have been permitted to us in a few brief glimpses of the land of the hereafter.

[An important element in this oration was copious readings from Mrs. Hailings' "History of Modern American Spiritualism," chapters 29, 30, and 31. Those of our readers who possess the work may turn up these chapters, and supplement our report by wonderful descriptions of the spiritual spheres then given. Those who have not the work may obtain the numbers containing these chapters from the publisher. Nothing so lucid and sublime appears in the whole category of Spiritual literature as these engrossing accounts of the vast spaces in which the eternal realms of the blessed are located. These gorgeous descriptions of the heaven of heavens in power and majesty of utterance are far in advance of anything that has been communicated to mortals before or since. The angelic orders of the earth's inhabitants are described, and much respecting the means whereby the most important branches of spiritual knowledge have been communicated to earth's children. We would have been induced to offer a double number to record these grand descriptions, were it not that they are already within reach of every one of our readers. When these marvellous narratives become known, they will have a more extensive reading than any work of imaginative. In Spiritualism, truth is indeed stranger than fiction.—Ed. M.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

All lovers of their species view with deep interest the experiments of those who endeavour by any means to improve the condition of their fellows. A true Spiritualist is the most earnest philanthropist which the race furnishes. We know there are many Spiritualists, so called, who have not yet enlarged their hearts to desire to benefit mankind. Their perceptive faculties have been wholly engaged in investigating the tipping of tables, or in contriving toys which will indicate how much pressure a spirit can exercise upon a piece of wood. To such as have larger views of the movement, but who, at the same time, do not disregard the teachings of facts, the progress of the Lyceum movement is particularly gratifying. It has been found impossible to organise Spiritualists either in this country or on the other side of the Atlantic. They steadily refuse to be associated or conjoin themselves together after the manner of the various religious sects. In this they indicate their true acceptance of the cardinal principles of the new light. The old organisations are based upon the subservency of the individual, with all his infinite powers for the elimination of truth, to the supremacy of institutions based upon an assumed finality. No liberated soul can for a moment submit to such an imposition; but every fibre of a sentient being rebels at fetters which would thus curb and cramp them down and render their normal functions for the investigation of truth impossible. Hence it is that the sects usher no truth into the world, but vigorously stamp out by obloquy and persecution any effort made to enlarge man's religious views. It has, therefore, been supposed that it

is impracticable to organise Spiritualists. This is true in one respect, for it is absolutely impossible to organise them on the old basis of creeds and confessions of faith. It has been amply demonstrated, however, by the Children's Progressive Lyceum that Spiritualists when they arrive at the true manhood of spiritual comprehension and consciousness may be more easily organised than any other people, and yet remain the absolutely free-thinkers and fearless investigators which all true Spiritualists are.

What then is the secret of this new and successful combination? It is simply this, a love to get good and give good, irrespective of foregone conclusions or personal opinions. Everything that is demonstrably true forms part of the creed of such an association, and everything that is good and necessary for human existence becomes the practical mission work of such a people. This is the form of combination adopted in the spirit-world, and had it not been for Spiritualism it would have been impossible for earth's children to have availed themselves of such a system. How grateful the world will yet be to A. J. Davis for his years of labour in the fields of clairvoyant investigation, whereby he has been able, without preliminary experiment, to lay before the world such a beautiful and complete system of education and spiritual culture! The Lyceum movement is now looked on in America as the hope of Spiritualism, and as far as continuity of action is concerned it is the hope of Spiritualism in this country. We are continually hearing the most gratifying accounts from the recently established Lyceums in Yorkshire, but the great success which has attended the first Lyceum in Nottingham confirms, by its permanency, the good opinion which every dispassionate observer must entertain of the merits of the Lyceum movement. For five years a handful of working men and women have maintained their position against the bitterest persecution and opposition which it is possible for religious reformers in this age to experience. Their downfall and extermination have been prophesied from time to time, adherents have joined them and left them, and notwithstanding the difficulties, dangers, and adversaries they have encountered, at the present moment they are in a more prosperous and firm position than at any period of their history. The fifth anniversary and picnic were celebrated on Sunday and Monday last. Mr. J. Burns, of the Progressive Library, attended, and examined the members on Sunday morning as to the proficiency they had made in their intellectual studies. Last year special prizes were offered for geography, physiology, and phenology. Only part of the time had been devoted to the study of these subjects, and the answers were far from being of uniform excellence, yet three children—Christina Hitchcock, Betsy Morton, and Willie Derbyshire—answered in a most creditable and intelligent manner. For good attendance a special prize was awarded to Ellen Davis, and it was observed that several members of "Liberty" group understood the subjects much better than their answers indicated, as a difficulty is experienced both in this country and America in getting the older members to answer with the promptness and openness of the young children. In the afternoon the Lyceum was reviewed, and the various exercises were performed with great precision and beauty. The state of culture is now much better than it was in any previous year. The marching exercises and singing were very creditable. A number of appropriate compositions were recited. On former occasions elocutionary effect had been overlooked in these exercises, but this having been pointed out by Mr. Burns, great improvement was manifested this year, and the poetical compositions recited were rendered in most cases with beautiful and expressive effect. Little Annie Barlow, in "Lake" group, was considered to have merited the highest distinction in recitation. Gertrude Gamble, in "Ocean" group, was next in excellence. She gave some beautiful verses on the Lyceum, composed by her mother, and which appeared in the MEDIUM some time ago. Anna Reeves, "Lake" group; May Reeves, "Sea" group; Kate Barlow, "Ocean" group; and Katie Helford, "Beacon" group, recited appropriate selections.

Nellie Radford, "Sea" group, gave the "singing lesson" from the *Lyceum Banner*; C. Hitchcock, "Beacon" group, gave "The Rag-picker," from the *Spiritual Harp*; William Mallowes, "Liberty" group, "Wishing," from the *Lyceum Banner*; Betsy Morton, "Star" group, "The Old Homestead," from the *Banner of Light*; Eliza Radford, "Liberty" group, "Joan of Arc," by Hudson Tuttle; Jane Shepherd, "Liberty" group, "The Lifeboat," Ellen Davis, "Liberty" group, "The Child's Dream."

In the evening a crowded public meeting was held, when a stirring address was delivered by Mr. J. Burns, after which Mrs. Hitchcock was controlled by several spirits. The speeches were exceedingly appropriate to the occasion and peculiar circumstances under which the Lyceum is placed. The proceedings evidently made a very decided impression upon those present. A great number of friends and sympathisers who do not usually identify themselves with the Lyceum movement were present, and it is to be hoped their sympathies and sense of duty will draw them into closer bonds with that useful institution.

On Monday afternoon the whole Lyceum walked in procession from their new rooms in the Market-place, to the Arboretum, where the afternoon was spent in recreation on the grassy sward. It was like a pleasant family party, augmented by the presence of a few old and beloved friends, and the harmony and social enjoyment which prevailed was a very marked indication of the beautiful principles of love, association, and mutual help which this noble institution affords. After partaking of an excellent tea, a public meeting was held in the corridor. Quite a large number of persons were present, some from Derby and distant places around. Mr. J. Burns and Mrs. Hitchcock, the latter under spirit influence, spoke alternately. The greatest interest was manifested in these proceedings. Many of the members of the higher groups voluntarily left their playmates and listened with much attention to what was said. The spirit of a deceased member sent her message of love through the mediumship of Mrs. Hitchcock, and earnestly desired that her children should be induced to become members of the Lyceum. The proceedings continued till darkness approached, when the party returned to town highly gratified with the afternoon's enjoyment.

We cannot leave the subject without paying a short tribute to the mediumship of Mrs. Hitchcock. For many years she has been entranced for the benefit of others several times a week, and her speaking in the trance has sustained the movement in a very useful way. Her communications are remarkable for the purity, love, and spiritual beauty

which characterise them. She is somewhat psychometric, and is enabled to describe the character, history, and diseases of individuals. We hope to hear more of her development in these directions. The warmest thanks of local Spiritualists, and of their brethren throughout the whole country, are due to the earnest and hard-working few who, as conductors, musical director, and leaders, or other officers, sustain this beacon movement in Nottingham. It is having the most valuable effect upon those engaged in it, and we do not doubt that the influence of this little organisation, so devotedly sustained, does not terminate in Nottingham, but extends to all parts of our country and even to America and our foreign possessions. We expect to see a goodly number of Lyceums instituted during the approaching winter.

MRS. HARDINGE'S HISTORY OF SPIRITUALISM.

No. VII.

A beautiful steel engraving of Miss Kate Fox, the original spirit medium, occupies the position of honour in this number. We need not enter into a detail of the matter with which it is crowded, but it contains many voices of warning and instruction to those engaged in Spiritualism. First, it details the numerous fanatical ideas which infested the minds of some of the early Spiritualists. It gives accounts of wonderful and instructive phenomena, viewing them from a scientific stand-point, and thus tending to throw more light upon our knowledge of physical causes. A number of noisy agitators are reviewed, who got up peculiar war-cries for the overthrow of Spiritualism, but history records that all these noisy antagonists were long ago silent, while Spiritualism is more prosperous than ever. No wonder that the enemies of Spiritualism should be so virulent and bitter, seeing that their cause is of such a hopeless nature.

MADAME SIEVERS will give a grand Matinée on July 1, at 13, Clifton Gardens, Maida Hill—tickets, half a guinea. Besides the high musical attractions of Madame Sievers, there will be present to assist other talented and well-known artists.

LINES WRITTEN AFTER HEARING MRS. EMMA HARDINGE.

By a language soul-inspiring,
By a fancy ripe and rare,
By a power of brain commanding
Rapt attention everywhere—

Demosthenic fire and fervour,
Burning words that strike and flash
O'er the swift imagination
With a lightning speed and dash—

Visions of a blest hereafter
Float before the raptured eye,
And our footsteps near the portals
Of the spirit's destiny;

And we seem to catch the whispers
Of the ransomed spirit-bands,
Who, "behind the veil," perfected,
Star-like fill the promised lands,

Where the crystal streams are flowing,
Where the golden realms of love
Shine with souls of men instructed
In the ways of God above.

Earth's dull life is left behind us,
And we mount, on wings of light,
O'er the grave, and death, and darkness—
O'er Oblivion's starless night.

And we seem to woo the seed-time,
When our earthly pilgrimage,
Closed on this world's wild disaster,
Dawns upon the spirit-stage—

When our undeveloped natures
Shall the glorious change begin,
First as "dwellers on the threshold,"
Onward to the cherubim—

Closer, till a holy essence
Our changed natures represent,
And we dwell with God and angels
O'er the highest firmament—

Drawn into the God-like nature,
Parts of his unbounded love,
Sent to guide an earthly brother
To the heritage above.

Thus a woman's words have shown me—
Words of burning eloquence—
That the sphere of spirit action
Verges on our world of sense.

She, by masterly enforcement,
Spreads conviction, and brings forth
From an intellect majestic
Startling proofs of weight and worth.

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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.

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What and Where is the Spirit-World?—Over There!—A Clairvoyante Prosecuted—Another Seance at Mrs. Makdougall Gregory's—The Spirits Explain how they Carry Human Beings Through Solid Bodies—Mrs. Hardings on the Spirit-World—Mrs. Hardings at Hackney—Modern Spiritualism, by Mrs. Hardings—Open-air Advocacy of Spiritualism—Mrs. Hardings's Work to the Libraries—A Holiday Trip for London Spiritualists—Formation of a London Mesmeric Association—The Approaching Nottingham Picnic—The Spirit Messenger—Messrs. Herne and Williams's Seance at 15, Southampton Row—Spirit-Voices in Nottingham—A Communication from the Spirit-World—A Remedy for Small-pox, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JUNE 10, Seances at 15, Southampton Row, Holborn, at 8 p.m. Mr. Herne, Trance-Medium. Admission 1s.

Seance at Mr. 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 45, Devon Street, Inlington, at 8 p.m.

TUESDAY, JULY 2, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Mrs. Hardings on "The Spirit-World and the Laws of Mediumship."

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

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

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 4.50.

SOWERBY 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. Illingworth.

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

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

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

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

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

GANTWORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kibson, Mediums.

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

SOWERBY BRIDGE, at Mr. W. Robinson's, Caneway Head, 8 p.m.

TUESDAY, JULY 4, Seance at Mr. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

KINGSLIST, at 10.30 a.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GANTWORPE, at Mr. J. Mercer's, at 1.30 p.m. Medium, Miss A. Mercer.

WEDNESDAY, JULY 5, Seance at Mr. Watson's, 105, Ilip Street, Kentish Town. Mr. Cogman's Seance, 22, New Road, E., at 7.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, J. Crane, Trance-Medium, 1.30 p.m.

THURSDAY, JULY 6, Seance at 15, Southampton Row, at 8 p.m. Messrs. Herne and Williams, Mediums for the Spirit-World, &c. Admission, 2s. 6d.

BOWLING, Hall Lane, 1.30 p.m.

DALTON, Association of Inquirers into Spiritualism. Seance at 14, Navarino Road, Dalton, at 7.45 p.m. (One week's notice requisite from intending visitors.)

Public Seance at 7, Corporation Road, Clerkenwell, at 8 o'clock. Free.

GANTWORPE, 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, JUNE 30, 1871.

NEWSPAPER SLANDER.

Spiritualism owes very little to daily journalism. From the *Times* to the *Echo*, the papers have one and all combined to stamp out the new revelation. No term they consider too harsh to use towards such as reject the ordinary pulpit "explanations" of a future state, and though martyrdom does not await the humble believer in "the knockings" of modern Spiritualism, yet it is only because the world has progressed a little in advance of the times when the stake and the thumb-screw were the ordinary arguments with which men met mankind. Still persecution is the lot of all who choose to step from the path pursued by the generality of people, and he who declares for Spiritualism at once proclaims himself fair game for slander and abuse. What, for instance, can be more impertinent than the following, which the paper with "the largest circulation in the world" served up last Saturday to amuse its readers?—"When shall we hear that the detectives have instructed fashionably dressed females to trap and bring to justice the spirit-rapping impostors? We do not refer to the cultivated and earnest men who are patiently investigating

certain phenomena which may or may not at some future time furnish the world with astounding revelations both in psychology and physical science, but to the mere quacks and charlatans who earn a handsome income by pretending to make tables dance, jigs and tambourines or guitars play in the air—who call up the ghost of Lord Brougham for five shillings, and decline to invoke the spirit of Lady Byron under half a guinea? When shall we see in the dock the dark-cabinet impostors and the knotted-rope rogues? Doubtless this "tail writing" tells with the class of persons who seek their literary pabulum in the pages of the *Telegraph*, but to the youngest novice who has lifted up the corner of the curtain to gaze upon the view which Spiritualism reveals it is but wind and blatant noise. Who are the spirit-rapping impostors? Who are the paid mediums who are earning handsome incomes by pretending to make tables dance jigs? Notice the word pretend. Of course the tables never move, although there is such contrary testimony. Is it not news, too, that Lord Brougham is "called up" for five shillings, or Lady Byron for double that amount? Really, some people, who thought themselves intimately acquainted with the ordinary facts of Spiritualism, are far behind the writer in the *Telegraph* as to the "dark-cabinet impostors" and the "knotted-rope rogues"—no doubt this has reference to the Brothers Davenport. Perhaps the *Telegraph* has forgotten that when these extraordinary mediums were in London its own correspondent attended their seance at the residence of Mr. S. C. Hall, and declared that he had "witnessed feats which laugh at the law of 'consistency of matter,' resembling that of turning the skin of an orange inside out without breaking it, or he had been duped." That he was not likely to have been duped he himself admits, for he says, "My name will weigh, however, with you, I think, for sincerity and ordinary intelligence; and with regard to an acquaintance with the resources oflegerdemain, a long knowledge of jugglery and their budget of tricks has at least blunted the edge of my wonder upon that score." Thus, then, the *Telegraph* writer was not a fool; he saw what he could not explain, and confessed as much, but a few years after the *Telegraph*, ignoring the evidence of its own correspondent's eyes, coolly declares the Davenports to be impostors and rogues.

Now comes the question. How long are Spiritualists to tamely sit down under these slanders? Surely there is a law for the punishment of those who (even if through ignorance) malign their neighbours. If a tradesman calls his neighbour a rogue, the probability is a lawyer's letter reaches him, and he has either to apologise or to stand his trial at the assizes. Why, then, we repeat, should Spiritualists any longer patiently submit to the contumely heaped upon them? Let us watch the very next newspaper attack made upon any recognised medium, and bring the journalist to justice, either by a criminal information, or by the more tardy process of action for damages. We are not so weak a body that there need be any difficulty in raising the necessary means for its prosecution. Every Spiritualist would willingly contribute his quota towards a general fund, and in this manner, by appealing to a jury of our countrymen, we could marshal such an array of witnesses as would extend a knowledge of Spiritualism throughout the length and breadth of the land. Perhaps some of our correspondents will send us a few words on this subject, to say whether they approve of the idea. There will be no difficulty in getting up a "case," as at least one of our public speakers or mediums is slandered by some journal every other week.

THE PROSECUTED CLAIRVOYANTE.

The case of Madame de Baddeley, noticed by us last week, is exciting much interest amongst Spiritualists. Not that our readers have any sympathy with the destruction of fetal life, which they abhor as much as any other form of murder. Spiritualists are naturally interested in clairvoyance, and much desire to see professional clairvoyance purged of all alloy of fraud or incompetency. Of all professions, it is, however, the one which most unmistakably speaks for itself. A clairvoyant cannot victimise his client by deceiving in any shape. If he cheats, he is himself the victim of such deception, as has been the case with Madame de Baddeley. But the most engaging question is, Did this clairvoyante cheat, or was her diagnosis of the fictitious patient the result of some mental perturbation under which she laboured, coupled with psychological influences from her querist? Respecting these matters "Justitia" thus writes:—"I quite agree with what you say about the clairvoyante who has fallen into a most disgraceful trap that was laid for her. Your remarks are very sensible and just. I have never heard anything prejudicial concerning this clairvoyante, but have had reason to think her very gifted in her way. I cannot but think that the witnesses have very much exaggerated what took place; perhaps a great deal is invented by them to give the case a bad aspect. I believe with you that genuine inquirers obtain truthful answers. Those who went with the intention of playing a shabby trick deserve to be in the place of their victim, for I cannot believe the evidence of such people; their own conduct is sufficient to throw suspicion upon everything they say. It might be questioned if anyone can be legally punished upon hypothetical evidence such as that referred to, which constitutes altogether a supposition case, and therefore a false accusation." Unfortunately there is not evidence whereby to test that of the police and their agents. The case has been committed for trial, and meantime students of psychological science will read with interest the following opinion of Andrew Jackson Davis, the most intelligent and experienced clairvoyant of this age:—

"The judicious employment of clairvoyance in the diagnosis

tion and treatment of disease is a legitimate use of the power. The best natural judgment, though crowned with the diplomatic glory of a scientific education, is often incapable of reaching with certainty below physical disturbances to their primal causes. In the detection of the hidden sources of human misery, and of the conditions that generate corporeal disorders, no sight less penetrative than that of the genuine clairvoyant can ever avail much.

And yet the careful instructions of the scientifically trained judgment are to be preferred as superior, and as being more in harmony with rational sense than the blunderings of undeveloped or non-medical clairvoyants. Only the few, however, of a certain kind can truly diagnose and divulge the causes of disease. The real sources and philosophy of human suffering are discoverable only by such of the seers as possess an appropriate faculty. The condition of seerish is one of the greatest impressibility. It is too apt to take on and reflect the fears, surmises, or established convictions of the patient. Every sufferer, whether blessed with intelligence or not, will entertain some definite conclusions regarding the nature and probable causes of his misfortunes and diseases, and the clairvoyant is very certain to become involved therewith, and will be misled by contact with the dominant feelings and judgment of such a patient, unless, as above mentioned, the seer or seersess be in the full self-possession of the faculty of sight while in the act of diagnosis."—From "*The Harbinger of Health*," by A. J. Davis.

MRS. HARDINGE AT HACKNEY.

The Manor Rooms at Hackney were comfortably filled on Tuesday evening by a highly respectable and attentive audience to hear Mrs. Hardinge deliver a lecture on "Spiritualism, Past, Present, and Future." The chair was occupied by Mr. J. Burns, of the Progressive Library, who briefly introduced the subject and the lady who had to discourse thereon. Mrs. Hardinge appeared in an excellent condition for the discharge of her duties, and we never heard more information on Spiritualism delivered in such an agreeable and impressive manner in so short a period of time. She commenced by briefly sketching the Spiritualism of the Apostolic and early Christian ages, then that of the middle ages, down to Swedenborg and the recent developments. She then gave a lucid view of the rise and progress of modern Spiritualism; spoke of the various classes of phenomena, and of their value as evidences of immortality and the identity of spirits communicating. She then referred to the future of the movement, showing that to understand the phenomena thoroughly would involve the elaboration of several new sciences, of which the scientific world were, at the present day, profoundly ignorant. She briefly touched on Spiritualism as a great social reform, but made most of the fact that it was a grand religious movement, re-establishing man's religious hopes upon the only one spiritual foundation from which all religions had primarily issued. From her extensive knowledge of Spiritualists in this country and America, she had come to the conclusion that English Spiritualists were only in the phenomenal stage of investigation, whereas America had ascended into the uses and teachings of these manifestations, and looked upon the movement as a great religious reform. At the close, several questions were very pertinently answered by the lecturer. It is quite amusing to observe the striking contrast existing between Mrs. Hardinge and the great bulk of her questioners. She stands in the unassuming exercise of invincible power which the possession of truth gives her; whereas the carping, conceit, and tricks of logic of her opponents are, in most cases, too plainly visible. It was extremely gratifying to observe that her forcible statements of the true spiritual religion, in contradistinction to the salvation schemes of ecclesiastics, were most vehemently applauded by her hearers. This encourages the hope that, when English Spiritualists see fit to put the movement upon its real basis—namely, that of a religious reform—it will take hold upon the hearts and intellects of the people with greater effect. Though the meeting was composed, in many instances, of those who had no faith in Spiritualism, yet the utmost attention and respect were paid to Mrs. Hardinge throughout.

The Dalston Association has displayed a creditable spirit in undertaking this meeting. Had the various nominal and active associations in London taken up this work at the New Year, and prosecuted it with intelligence and vigour during the winter months, their own position and that of Spiritualism would have been far different to-day.

A SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Friday last another seance was held at 21, Green Street, Grosvenor Square, at which the phenomena were more than usually satisfactory, in consequence of so many of them occurring in the light. It having been determined to remove the lamp to a remote corner of the drawing-room, where it was intended to remain lighted, it was no sooner put down than it was extinguished, although on examination the wick was found of sufficient length to permit of its burning for a considerable period, which it did without alteration at an after part of the evening. This extinction of the lamp occurred while a candle remained lighted on the central table round which we were assembled, and where we were informed by raps that the lamp had been extinguished because the spirits wished some portion of the seance to be in the dark. We were then directed by raps to read the twelfth chapter of Corinthians, which was done by the Rev. Mr. S—. After this we were told to repeat the Collect, "St. Michael and all Angels." The candle was now put out, when, with all hands inter-

linked, two chairs were placed on the table, and another brought from a distant part of the room, and then moved partly round the circle. The candle was now relighted, when a chair was moved from the side of the room to the table at which we were all sitting; another being shortly afterwards moved in a similar manner from the piano; and lastly, an easy-chair was also brought up to the circle, an ordinary chamber candle remaining lighted on the table during these apparently spontaneous movements of furniture, to which, during the process, most assuredly no human hand was or could be applied, as every member of the circle sat in the sight of each other around the central table commonly used for the purposes of the seance.

The candle was now again extinguished, when a heavy metallic vase that had been placed in a basket under the piano, far out of the reach of everyone in the circle, was lifted, together with the basket, over the heads of the assembled company, and placed very carefully on the table, apparently in concurrence with the oft-repeated request of Mrs. Gregory that the spirits would not injure this much-valued work of art. The candle was now again lighted, when the name of a deceased uncle of a lady who was present was rapped out through the alphabet, this name being unknown to anyone else in the company. After this the table was lifted wholly from the ground and balanced in the air, the candle remaining lighted upon it. During this last experiment the hands of the company were placed upon, but not in any instance under the table, the movement being, as on former occasions, that of a body lightly floating on a fluid. After this, while the candle still remained lighted, a chair was frequently moved towards Mrs. Gregory, another also coming up to Mr. J. W. Jackson. Then the key of the drawing-room was thrown on the table, the door, on examination, being found locked; and finally, three chairs were seen moving at once in different parts of the drawing-room.

MRS. HARDINGE'S FAREWELL.

We are being asked on all hands whether the Spiritualists of London will again have an opportunity of meeting Mrs. Hardinge in public before her departure for her home in America.

We can only reply that if those desirous of such an event appoint a time to meet together, no doubt Mrs. Hardinge will respond to an invitation to be present. We would further say that if the Spiritualists of London and of the provinces do not adopt such a suggestion, they will incur the censure of having behaved in a very ungrateful and unhandsome manner to their distinguished visitor, and at the same time deprive themselves of a real advantage and an unalloyed pleasure. It is but proper that the deep personal interest in Mrs. Hardinge entertained by thousands in London and the surrounding counties should find some expression at the present time. This should be the work, not of any person or party, but of all who sympathise with the progress of Spiritualism, and the services which Mrs. Hardinge has rendered it during her sojourn amongst us. So far as we are concerned, we shall gladly co-operate in this important matter, and the rooms at the Progressive Library are at the service of any committee who may be disposed to meet and discuss the best method of carrying into effect this purpose. We would warn them to lose no time in their preliminary movements, as Mrs. Hardinge will possibly leave the metropolis by the 1st of August.

MRS. HARDINGE'S CONCLUDING ORATIONS.

It is with feelings of deep regret we learn that Mrs. Hardinge will only give two more orations at Cleveland Hall. These services are at present more numerous attended than at any time since they commenced. Of course we cannot detain Mrs. Hardinge in this country. Her arrangements are definitively fixed for her return to America. We must therefore be grateful, deeply grateful, for the services she has rendered Spiritualism whilst amongst us, and for the two coming Sundays take all the advantage we can of her presence. On Sunday, July 2nd, by particular and repeated request from many friends, Mrs. Hardinge will speak on the "Spirit-Circle and the Laws of Mediumship." As regards practical Spiritualism, this will be one of the most instructive orations of the whole series, and no doubt our readers in London and adjacent districts will endeavour to be present, and receive a lesson which will be of great advantage to them in all their future experiments. On the succeeding and last Sunday of the series, Mrs. Hardinge will allow the audience to select a subject for her. During her recent tour in the provinces this plan was adopted repeatedly, but it has not been resorted to in London during her present visit.

LONDON CURATIVE MESMERIC ASSOCIATION.

A meeting of the committee took place on Tuesday, June 27, 1871, at the house of the (*ad interim*) president, Mr. J. W. Jackson, 166, Marylebone Road, when it was decided that, as the first class, recently held at the Progressive Library, had proved so satisfactory and successful, other lectures should be given, with a view to the formation of new classes for the diffusion of a practical knowledge of the healing power of Mesmerism. The next meeting of the committee will be on Tuesday, July 4, when the attendance of all the members of the former class is cordially invited.

J. M. PREEBLES and Elder F. W. EVANS (of the Shakers) are expected in London about the middle of July.

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.]

June 23.

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

Q. Can the spirit explain the wonderful, calm resignation, and sometimes supreme happiness, experienced at what are termed Christian deathbeds? The moribund declare that they see Christ and the glory awaiting them; they would not remain on earth, however dear the ties to be severed—in fact, they die with full hope and faith in Christ as their Saviour. Could the spirit also portray the feelings of such spirits on entering the spirit-world with such orthodox faith?—A. That system of theology has been the highest truth to the dying person. It has been the cornerstone of his life's hopes, and round it all his religious aspirations have revolved to the exclusion of every other idea. At death these impressions would assert themselves with double force; and as the spirit came in closer proximity to the realms beyond, glimpses of the realities of the approaching life would be obtained, but tintured and modified as to their appearance by the peculiar thoughts and theories of the seer. This is indeed a form of mediumship very extensive and general where mediumship is least to be expected. It is a fact that during the first development of mediums, till the educational tendencies of their minds have been corrected, they uniformly give untrue communications, and this is often the case with those who are mediums only the moment before death. Death comes, and the spirit enters the future life and stands face to face with the realities thereof. His first desire is to see Jesus personally, and to reap the rewards of his piety and devotion on earth. The true position of Jesus in the spirit-world is communicated to the stranger. He is told that Jesus was a man—that He is, like other men in the spirit-world, subject to conditions, and therefore cannot assume the sectarian form which the questioner desires. He does not believe it. He regards such informants as infidels and atheists; and the repulsion of mind arising from this dogmatic notion causes the bitter feelings of hatred and revenge to rise in the mind, and the spirit isolates himself or joins those who are like-minded, and there occupies his time with ceaseless prayers, religious duties, and pious pastimes, according to the impressions of duty which his earthly religious teachings have imposed upon him. Years may roll on and no relief come to this victim of theology. At last, getting weary of his worthless task, he may feel that perhaps he is mistaken, and doubt having crept into the mind, the search for real knowledge commences, and the spirit is in a fair way of progress and recovery. He begins to understand that his religious notions were mere fragments of theological belief gathered from various dark ages of the past, and tacked on to the life of men to render them subservient to the priestly order.

Q. In St. Luke, chap. xxiv., 37th verse, occurs the passage:—"They were terrified, and supposed they had seen a spirit." We have the proof of the Jews' belief in spirits, but in his apparition to them Jesus continues in the following (30th) verse to *dissuade* them that he is a *spirit* by saying, "Behold my hands and feet, that it is myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Are not these words meant to make us believe in the resurrection of the *earthly* body? What is the opinion of the spirit?—A. It has evidently been the intention of the writer quoted to teach the theory of the physical resurrection. Such is not to be wondered at when we take into account the intense ignorance of spiritual existence which prevailed at that time. Jesus appeared visible to them—he was tangible, and had all the functions of the real man, and as their theory has evidently been to teach that a spirit was invisible and intangible, they put these words into the mouth of Jesus to square with their notions. The facts of spiritual science now so abundant entirely disprove the statements of the writer.

Q. Is Mesmerism in any way identical with mediumship?—A. Mesmerism is the spirit of one man controlling the bodily organs and external mind of another. Remove the operator from his house of clay, and his spirit will still operate in the same way. The same force—namely, will-power—is used in both instances, and the same result follows.

Q. How can solid substances pass through solid substances?—A. The continuity of matter is wholly due to the close adherence of the atoms composing it, proceeding from what is called attraction. If we break a piece of wood into two pieces, we cannot join them as before, because we cannot bring the atoms into the same relations as previously and thus renew the continuity. The ceiling is an association of atoms, all separate and distinct from each other. They do not even come into immediate contact with each other, but are associated by the magnetic spheres which surround them. A knowledge of the chemical laws of matter gives the spirits power to separate these atoms if the proper conditions for doing so be supplied to them. The instrumentality to effect this must be of a kind similar to that which holds the material atoms together; hence it is invisible to the physical eye. The subtle essences evolved from the human organism, known by the name of magnetism and odyle, furnish the spirit with means for operating on the atoms of matter. The operating spirit passes this essence through the body he desires to influence, and by attracting this fluid towards him the atoms of the body operated upon follow it in solution therewith. The object to be passed through the ceiling is then enveloped in the same element, and is drawn by attraction through the shaft or tube of material thus formed from the solution of the ceiling. When the action is suspended, the atoms slowly return to their normal relations, and the perfect continuity of the ceiling is restored. The psychological emanations from various persons adhering to the walls are the greatest impediments to a successful operation.

The "Strolling Player" concluded the sitting by one of his characteristic conversations.

REMARKABLE PHENOMENA.

On Tuesday morning, June 20, between the hours of eleven and twelve o'clock in the forenoon, Mr. Morse brought some letters into Mr. Burns's office, which he had just received from the postman, when he was suddenly seized by a very powerful influence, producing violent muscular contortions over the whole surface of the body, threatening destruction to the packet of letters held in his hand. Mrs. Burns conducted the medium to a seat, chafing his hands, when with great difficulty the medium spoke, and said, "All right, Amy, it's Kate; I won't hurt him. I am come to tell you how we carry the boys and Lizzy, but I have a great trouble to get it through this medium." Mrs. Burns asked why. "Katie" replied, "Because I have only controlled him about three times before; I have been trying to bring him in here for the last quarter of an hour, but he resisted me; but I'll let him see my will-power is stronger than his. I heard what you said this morning, Amy, at breakfast, about asking me how I carried the mediums." She then gave, through the medium, the information as to how she carried Messrs. Herne and Williams and Mrs. Guppy, which was taken down by the shorthand writer who was present, and which was published in the *Memora* last week. She then said, "I want you and the mediums to go up this afternoon to the boys." Mrs. Burns asked, "What for?" "That's my business; you will see when you get there," Mrs. Burns then said, "Perhaps they may be having a seance—what will they think of us going round so unexpectedly?" "Katie" replied, "Tell them I have controlled Mr. Morse, and made the arrangement—mind you, Amy." She then said, "I must go, for this medium shakes like a doll on wires." Upon her giving up control, the medium did not return to his normal state, but passed under the influence of the "Strolling Player," who spoke a few words confirmatory of the previous spirit's explanation. After dinner, in obedience to the request made by "Katie" in the forenoon, Mrs. Burns, accompanied by Mr. J. J. Morse, visited the mediums at their residences, 71, Lamb's Conduit Street, W.C. They were met in the passage by Mr. Herne, who expressed great surprise, and desired to know the reason of their unexpected visit, when Mrs. Burns related the circumstances with which the reader is already acquainted. They then proceeded upstairs into the front room. Mrs. Burns was the first to enter, and she was astonished to observe money falling from the ceiling. There could be no doubt as to this fact, as it occurred in broad daylight. The mediums, who now entered the room, proceeded to gather it up, conjecture being rife as to whence the money came from. At last Mr. Morse suggested the probability of its belonging to the mediums. They said their money was locked up in a cash-box, which was locked in Mr. Herne's trunk. It was suggested that the cash-box should be brought downstairs, and Mr. Herne asked Mr. Williams for the key. Mr. Williams replied, "I have not got it, I expect it is in my other trousers' pocket upstairs." Mr. Herne went upstairs, and immediately returned with the cash-box, empty, but locked.

While the party were standing discussing how the money could have been taken out while both boxes were locked, their attention was suddenly attracted by a sharp metallic sound, and upon searching to discover the cause they found in a corner of the room farthest from where they were standing a bunch of keys, which turned out upon inspection to belong to Mr. Williams. The audible spirit-voice then startled them by saying, "What do you want to stand loitering there for; why don't you come in?" They then searched the seance-room thoroughly previous to darkening it, and after locking the doors, the party, consisting of Mrs. Burns, and Messrs. Morse, Herne, and Williams, took their seats at the table, holding hands all round. "Katie" at once said in the audible voice, "You have come round in good time, glad you have come." Speaking to Mr. Morse, she said, "I controlled you this morning, and gave James (Mr. Burns) some information of how I carry the mediums; it will cause controversy, and make people use their brains." After a few unimportant manifestations, the chairs of three of the sitters were forcibly drawn from under them and placed upon the table. Two of the chairs were then taken off the table and placed upon Mr. Williams's head and shoulders, when all at once Mrs. Burns felt her hand pulled forcibly from hers, and Mr. Williams's body seemed to pass upwards through the chairs, which came clattering down to the ground very noisily. Mrs. Burns exclaimed, "Williams has gone." Search was made for him, which terminated unsuccessfully. They then joined hands awaiting further results. After a short time spirit-lights were observed, and a musical box began to play, floating around the room, and at times being placed upon the hands of the sitters, when presently the noise of a heavy body falling resounded through the room, which was found to be Mr. Williams returned. He exclaimed, "Where am I? where have I been?" The voices of the spirits "Katie" and "John" talked to the sitters for a little, when all at once Mr. Herne was lifted with great violence; he was heard to say, "Oh! for God's sake take me up or put me down." The voice of "Katie" in derision replied, "John is a mull" at passing them through the ceiling; he thinks he is clever; why don't he let me do it? He is trying to find a soft place in the ceiling to put him through," finishing the sentence by laughing at "John's" awkwardness. Mrs. Burns then suggested that "Katie" should help him, when she replied, "I won't, I won't; he would not help me when I carried Lizzy (Mrs. Guppy), and said I could not do it, but I did, and now he may do his own work himself." Mr. Herne was then taken up, and a noise was heard overhead. In about a minute Mr. Herne was brought back again, when he said, "He passed me through that cupboard right up into the other room and back again." Mr. Herne's coat and waistcoat were then taken off by the spirit, and laid on a chair that was standing upon the table, while all hands were joined. Suddenly Mr. Herne was pulled up again. Mrs. Burns felt for the coat and waistcoat, but they could not be found. A search was made for Mr. Herne, but he was not to be found in the room. In less than a minute something dropped near to Mr. Morse, who felt Mr. Herne in his shirt-sleeves. Mr. Herne was asked what he had done with his coat and waistcoat. He replied, "I do not know." The four sat down again and joined hands, the doors being all the while locked. "John's" voice was heard imploringly saying, "Oh! Katie, what are you up to? you had better not do it." He continued to expostulate with her, but "Katie" told him to mind his own business, when "John" cried, "Look out, here is something coming," when down came a large soft body upon the heads of the company, nearly smothering them. A light was immediately struck, when it was found that a large

father bed had been brought out of the front room on the floor above. The seance was at once broken up, and Mr. Horne, assisted by Mr. Williams, proceeded to carry the bed upstairs, Mr. Williams declaring that "Katie" must be inside of it, as it was so heavy. Immediately upon their getting the bed into the bed-room, Mr. Horne was heard to exclaim, "Come upstairs, Mrs. Burns and Mr. Morse—they have taken Ted away." Mrs. Burns and Mr. Morse at once ran upstairs, when Mr. Horne said, "While putting the bed upon the bedstead I felt the power come and take hold of Ted, and I saw him whisked through the wardrobe. As they have taken him out of this room, we had better sit here, as perhaps they will bring him back again." The audible voice was heard to say, "Go down into the seance-room." The bed-room was thoroughly searched, and on going downstairs the front room and seance-room were also searched. They then darkened the seance-room, closed and locked the doors of both rooms, taking hold of hands, and standing up in the dark room with their backs to the folding door. After standing about a minute, Mr. Horne, Mrs. Burns, and Mr. Morse exclaimed simultaneously, "Oh, look there! do you see that long stream of light (as if it were a narrow sheet of water falling from the ceiling)? Oh! there is Williams," who was seen suspended in this stream of light for some time, his feet being about two feet from the floor. Mr. Williams was spoken to while thus suspended, but he did not reply till his feet touched the floor. He was again asked, "Williams, is that you?" He replied, "Yes." "Where have you been to?" He replied, "I think I saw some sky and trees." They asked "Katie" where she had taken him; she replied, "To Lizzie's (Mrs. Guppy's), but they did not see him." The seance was then broken up, and as they stood talking in the front room, in broad daylight, two hats, one belonging to Mr. Horne and one to Mr. Williams, which had been seen in the bed-room above when search was being made for Mr. Williams, were thrown at the party. Flowers were taken from the vases upon the mantel-shelf, and thrown at them as they stood in the light. The cashbox that was standing upon the sideboard was taken up and thrown in their midst as they stood in conversation. Books and other objects were taken from the table and strewn about the room by the same invisible agency, and the audible voice was heard speaking. These latter manifestations occurred in a well-lighted room in the afternoon.

[The utmost reliance may be placed in the foregoing account. The spirit, "John King," called it a "rehearsal." The phenomena consisted of four persons, all mediums. From this and many other incidents that occur to these mediums in private, it appears that these wonderful manifestations may and do occur in the light. The above particulars are given as fully as possible, that the reader may realise exactly the conditions under which the remarkable phenomena took place. The utmost scrutiny was exercised by all, Messrs. Horne and Williams being as curious to investigate the matter as strangers are.—Ed. M.]

A SPIRITUAL CEREMONY.

We have received some account of the inauguration of a spirit-room at Mrs. Guppy's. The event was in honour of Mrs. Berry, to whose use the room is dedicated. In darkness and silence, Mrs. Berry's hair was re-arranged, and a wreath of flowers placed upon her head, one on her right wrist, a bunch of flowers in the left hand, and a branch in the right. Spirit-lights were seen in different parts of the room, and the spirit-form was also visible to the whole party. This spirit-form was seen inspecting Mrs. Berry's spirit-drawings by a peculiar light produced by spirit-power, as all of these manifestations took place in the dark. Several times Mrs. Berry has exercised very wonderful magnetic power. On the occasion above referred to, whilst under spirit-influence, she waved the branch she held in her hand towards two of the company, when they fell on the ground in a state of trance, from which they were raised by Mrs. Berry putting out her hand and helping them up. Mrs. Berry often experiences this power leaving her when objects are being moved by spirits in her presence.

REVIEW.

THE VIOLIN. A Concise Exposition of the General Principles of Construction, Theoretically and Practically Treated, including the important Researches of SAVART; an Epitome of the Lives of the most Eminent Artists; and an Alphabetical List of Violin Makers. By PETER DAVIDSON. Illustrated with Lithographic Vignette and numerous Woodcuts. Glasgow: PORTOUS BROTHERS. London: F. PITMAN. 5s.

It may be asked, What has Spiritualism to do with fiddles? and the answer we give is simply this—Anything which develops the ingenuity and elevates the tastes of man is a positive benefit to him spiritually. Thousands of minds fall from their pristine grade of development for the want of exercise, and so the passions overwhelm the intellect and spiritual intuitions, because nothing else in their nature receives a regular share of exercise.

We had no idea this subject contained so much to interest, nay, even to engross the general reader. Our author is evidently well acquainted with his subject in all its departments, and his little book is certainly a readable one, being both instructive and amusing. He gives the history of stringed instruments, dating back thousands of years before the Christian era. The construction of the instrument is then described so minutely that any intelligent lad might make a creditable attempt; and, indeed, it seems to be quite a passion with some gentlemen of taste and leisure, not only to collect rare specimens of these instruments, but to try their hands at making them. Our author elevates the occupation to the highest grade of the fine arts, and speaks with such enthusiasm and discrimination on the object of his study that the most apathetic reader can scarcely fail to be attracted. The principles of music are elaborately applied in illustration of the power of the instrument. The violins of celebrated makers are described, and their merits compared. The biographies of these artists form a very interesting department of the work. The mysteries of catgut, which seems to have no reference to the hearthstone favourite at all, are

unveiled, and, indeed, everything connected with the history, use, or construction of this "king of musical instruments." The work concludes with a list of famous makers, and prices at which instruments have been sold, and of the subscribers, who may all be recognised as lovers of the instrument.

We are sure that all who are interested in music, especially in the violin, will be highly grateful to Mr. Davidson for his compact and useful volume, the fruits of much diligent research, which is highly creditable to the intelligence and industry of its author. The work is got up in Mr. Nisbet's usual neat and tasteful style.

MRS. HARDINGE'S WORK TO THE LIBRARIES.

The most gratifying responses are being received to the appeal on our back page. Gentlemen liberally subscribe for copies to present to libraries in their respective localities. The publisher has been asked whether the work may not be obtained at the reduced price for private use. Decidedly no. Such a course would be unjust to the author, as it would depreciate the work from its regular published price. At the reduced price there is no profit to anyone, and the labour of distributing the copies will be quite an honorary work. We desire to impress it upon our readers that it is a work for Spiritualism, not a matter of business to anyone, and hence we hope all will come forward and do their part in giving the book an extensive circulation in the way proposed.

DR. BURNS AND HIS DETRACTORS.

Dr. Jabez Burns, of Paddington, allowed Dr. Newton to operate on the sick in his chapel. Rev. Dawson Burns, London district agent of the United Kingdom Alliance, is son of Dr. Burns. In a paragraph in the *Family Herald*, the Rev. Dawson Burns was represented as having befriended Dr. Newton. This gentleman at once corrected the mistake, coupling the same with uncomplimentary allusions to Dr. Newton. It would appear that the Rev. Dr. Jabez Burns considers it to be his duty as a Christian minister and intelligent man to admit of facts corroborative of Scripture teachings, and hence he is visited with the vulgar odium directed against all those who desire to demonstrate spiritual existence. The Rev. Dawson Burns does not follow in the footsteps of his father, but takes pleasure in elevating his virtuous skirts above any contact with modern evidences of spiritual action. The respective attitudes of these gentlemen have, by some inexplicable process of logic, brought certain minds in the West of London to the sapient conclusion that the Rev. Dawson Burns has assumed "a very creditable position" in the eyes of the local Mrs. Grundy in having "denounced and exposed the charlatanism of Dr. Newton." Now, Dr. Newton, like his Lord and Master, has sustained a goodly share of "denunciation" from the gentle and meek disciples of the religion of brotherly love in the West-end of London and elsewhere; but his "charlatanism" has not yet been exposed except in the charitable motives of his very religious and respectable vilifiers. The whole truth is, Dr. Burns, in the fulfilment of his duty as a follower of the Great Healer, allowed Dr. Newton to operate in his chapel. The enemy were so exasperated that they resorted to every artifice to damage Dr. Burns. They have signally failed in their vile endeavours. Dr. Burns speaks weekly to as full an audience as he did before this feud, and this fact sustains the rage of his impotent persecutors. Dr. Burns and his son are both great advocates of temperance, and the latest device of Dr. Burns's defamers is to assert that Spiritualism is in opposition to total abstinence from intoxicating drinks, because it is reported that spirits drink of these beverages. Now, the doings of spirits are not "Spiritualism," which is the science of spirit-communication, and when thoroughly questioned it entirely supports the laws of health and morality in every respect, and abstinence from all that can deteriorate man in any of his relations. It is gratifying to know that all this malicious agitation has done no damage to its intended victims, but has consolidated the sympathies of true friends, and excited a wholesome interest in the truth.

THERE is some one on the staff of the *Exchange and Mart* who has quite a leaning towards Spiritualism—or, what is very much the same thing, Psychology. Scarcely a week goes by without an allusion to the subject in the literary columns of that curious paper. In the last number he speaks of Mrs. Hardinge's "wonderful lectures," which he recommends his friends to read. The *Medium*, he says, regularly publishes these "singularly thoughtful and eloquent discourses."

"PSYCHIC FORCE" AMONG THE ZULUS.—At a meeting of the Anthropological Institute last week a paper was read from a distinguished surgeon at Natal, reporting many most extraordinary developments of nerve or psychic force witnessed by him among the Zulus, and which even throws into the shade the phenomena witnessed by our own psychiatrists.

AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

BERMONDSEY—MRS. PAICE, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.
BRISTOL—GEORGE TOMMY, 7, Unity Street.
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STOKE-ON-TRENT—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.
WEST HARTLEPOOL—W. NEWTON, Printer, &c. Lynn Street.
WOLVERHAMPTON—B. NORZON, Bookseller, Darlington Street.

Progressive Library and Spiritual Institution.

15, SOUTHAMPTON ROW, W.C., June 16, 1871.

THIS LETTER EMBODIES A PROPOSITION THAT A COMMITTEE BE FORMED TO PURCHASE AND PRESENT FIVE HUNDRED COPIES OF MRS. HARDINGE'S "HISTORY OF SPIRITUALISM" TO PUBLIC LIBRARIES IN GREAT BRITAIN.

It is not necessary, in introducing the subject of this letter, to refer at large to the importance of Mrs. HARDINGE'S work as aid to the cause of Spiritualism. The large circulation which it has had, and the universal appreciation with which it has been received, are generally known. It may be stated here, however, that the work is eminently calculated to guide the opinions of the public to a right conclusion as to the merits of Spiritualism in every respect. It gives a lucid and circumstantial account of the origin and spread over America, and minute descriptions of well-attested phenomena, covering the whole range of such facts from the simple to the most extraordinary manifestations. It answers all objections by giving a history of the refutations which oppose them of all classes have experienced in the past.

The grand objects of Spiritualism are kept prominently in view, and the eminent persons who have taken it up are appropriately introduced to the reader.

Taken as a whole, then, this truly great work is a vivid and complete representation of the movement, answering all questions as to what is the use and purpose of Spiritualism, and showing the reader what new information the spirit-world has communicated to man; also the teachings of Spiritualism in a scientific connection, its value to the philosophy of religion, and its tendency to a humanitarian reform. The reader is favourably and permanently impressed by the great array of facts and arguments presented, which recommend themselves strongly to the intelligent mind, both from their intrinsic merit and the fascinating manner in which they are stated.

This work has been widely circulated amongst inquirers, and intelligent minds generally, with the most gratifying results. Private individuals have in several instances presented copies to public libraries, for which they have received the glowing acknowledgments of the managers; and many letters have also been written by readers who have been fortunate enough to come in contact with the work.

The suggestion has been made that this work should be used on a more extended scale for the diffusion of Spiritualism, to effect which the following means are being put into operation:—

A Committee is being formed of representative persons in all parts of the country. The duties of this Committee will be to collect Subscriptions in their immediate localities to purchase copies of Mrs. HARDINGE'S work, and use their influence to get libraries to accept copies of the work as a donation.

For this special object it is expected the work may be obtained, with all the plates and illustrations complete, bound in elegant library style, at Ten Shillings per copy, being one-third less than the published price, and with a much more expensive and useful binding. It may therefore be recorded that Mrs. HARDINGE makes a very substantial contribution to the object in view in thus donating the work at such a price.

As I have the acquaintance of eminent Spiritualists throughout this country, I have been requested to forward this letter to you, respectfully soliciting your kind co-operation in this important work. No definite responsibility will be attached to you either as to how much money you collect, or how many volumes you dispose of. Some will be able to do more and others less; success can only be attained by all doing what they can. As an indication of what may be done, Mr. Thomas Goult, of Maidstone, observes:—"I will do my best for this locality, and do not mind pledging myself for four copies at 10s. bound as you describe."

After your reply has been received, another edition of this letter will be issued with the names of the Committee attached, and Collecting Cards will be forwarded, and the work pushed on with all the energy possible. Any suggestion which you can offer, or names which you can communicate as desirable to be added to the Committee, will be gratefully received, along with such other aid as you may be disposed to afford to this important object.

A great number of suggestions have already been received. Some offer Donations in large sums; others recommend a joint Subscription of 5s. A uniform Subscription of 1s. and 6d. respectively have been advocated; while yet another party have suggested a universal Penny Subscription. Would it not be prudent to accept the aid of all in accordance with the means at their disposal? To surely with such varied assistance £250 will not be hard to raise, and it is to be hoped that libraries will eagerly accept the volumes.

I am, yours in the cause of Spiritualism,

J. BURNS.

IS ASTROLOGY UNTRUE? If so, how has Daniel been punished; is he not the illnesses of the Sovereigns of Germany and Sweden; is he not the indignation of Gibstone; the past severe winter; the expelled Lucifer Budget, &c. &c.? See *Daniel's Almanac*, price 6d. J. Burns, 15, Southampton Row.

M. J. W. JACKSON, 166, Marylebone Road, may be seen any day before 12 o'clock, and at any other time by appointment.

CHOCOLATINE

Is recommended as a beverage for Spiritualists, being free from that injurious action on the nervous system caused by tea and coffee, and which account Mediums are often forbidden to use them. It is pure and perfectly soluble, and there is said to be sufficient in a sixpenny packet to make twenty-five cups of cocoa. It has received most favourable notices from the Medical Press, and Scientific Opinion says:—"This Chocolatine is really more suitable for patients suffering from gastric irritation than either tea or coffee."

This agreeable preparation may be obtained at the Progressive Library, 15, Southampton Row, W.C. Agents wanted in all country towns.

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A CLASS FOR INSTRUCTION IN PHRENOLOGY will assemble at 166, Marylebone Road, on Wednesday Evening, July 5th, at 8 o'clock. Course of Six Lessons, 5s.—J. W. JACKSON.

WANTED A YOUTH, well educated, and having some knowledge of shorthand, for the office of the Manager. Apply to the Publisher, 15, Southampton Row, London, W.C.

BOOK-KEEPER, Confidential Clerk, or Collector.—WANTED, by a respectable elderly Man, a Situation as above.—Address D. 15, Great King Street, Doctors' Commons, E.C.

APARTMENTS WANTED within two miles of Regent Circus. A gentleman and his wife require Two Unfurnished Rooms in a respectable neighbourhood. No attendance. References required. Apply by letter, addressed "W," 15, Southampton Row, W.C.

SELLING OFF—FURNITURE, OIL PAINTINGS, &c.—As Mr. Alsop is about to leave for America, he is selling off his valuable stock of Drawing-Room and Dining-Room Furniture, also his collection of Oil Paintings, at reduced prices.—No. 2, Great Tursell, Edgware.

EXHIBITION OF SPIRIT-DRAWINGS IN WATER COLOURS, by Miss Houghton.—NEW BEAUTY GALLERY, 4 Old Bond Street, Piccadilly. Open daily from 10 am till 6 pm. Admission 1s. Catalogue 1s.

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London: J. Burns, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

TO SPIRITUALISTS.—LEWISHAM, KENT.—A FINE FLOOR to be let, unfurnished, at No. 3, The Terrace, Leys Road, Faversham, Kent, near the Leys Road Station. The use of a capital fire, built-in, nice garden, &c. Healthy locality. The advertiser, having been for many years a Spiritualist, sees in these apartments to some one whose habits are based upon the same plane of thought as his own.—Address, for particulars, W. CROFT, as above.