



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

SPIRITUALISM.

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ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP.

A LECTURE DELIVERED BY MRS. EMMA HARDINGE, AT CLEVELAND HALL,
ON SATURDAY EVENING, JULY 2.

INVOCATION.

O thou great Spirit, thou eternal and omniscient Friend and Comforter! we come to thee this night with no vain pretence to change thy purpose; we offer not our blind imaginings, our feeble purposes, our insufficient will, as an exchange for thine almighty wisdom. We look back over the ages, and we see that thou dost all things well—dost give each creature its meat in season, dost deck these blossoms with beauty, feed them with dew and sunbeam, adorn them with loveliness, pencil them with the fairest, sweetest, tenderest care. Are not these a gospel of thy beneficence? Do they not speak with their ten thousand many-coloured tongues of light and beauty, and bid us lean on thee, thou All-Sufficient, All-Sustainer, All-Provider? Though we walk in mystery and darkness, thy light is enough for us. In the darkness of past ages thou hast brought us out of the Egypt of superstition and bondage to the god of fire—thou hast piloted us across the mysterious waters of life, and with a high hand and a stretched-out arm thou hast shown us the Canaan of eternity. We gaze on the Promised Land where the never-setting sunlight of thy love shall compensate us for all our struggles in the wilderness. It is enough for us that we ask thee to let our eyes be opened to the pillar of fire by night and the pillar of cloud by day that thou hast sent us, in the ministry of angels, to guide us to this promised land. Give us light—give us light, O thou Angel of our salvation, to see our way, and strength to do it! That, that is the only petition that we put up to thee this night, and in reverent thankfulness for all we are and all thou hast made us, and for the footprints of wisdom and goodness in which thou hast led us, do we dedicate to thee the service of this hour.

To-night it is our purpose to show—first, something of the spirit-teaching concerning the nature of mediumship; next, the necessity and value, the use and abuse, of the spirit-circle. When first that revelation was made of which we spoke two Sabbaths since—when first in a remote part of the State of New York the disturbances popularly called hauntings took their place in the regular order of a direct spiritual telegraphy, it was found that not to the place but to the persons inhered the force through which spirits communicated. At first we were so profoundly ignorant that we had to spell our way step by step. At first we deemed that children, who were the first subjects of the manifestation, must be essential to the production of the phenomena; then they were repeated in the aged. Then we began to attempt the classification of temperaments; but no sooner did we attempt to stake our opinions to a fixed point than they were immediately removed by a great variety of temperaments being included in the phenomena. Then we determined that there must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impiously attribute to the mediums of old; but at last we made the discovery that mediumship is a physical, and not a moral, intellectual, or mental endowment.

We now invite you to consider the teachings of the spirits themselves. Spirits inform us of that which Physiology has but glanced at—that we are triune beings; that our outer casement, or the mould in which the inner man is formed, grown, and developed, is matter; that we are a portion of that vast and illimitable realm of being that is formed into suns, and systems, and satellites, worlds and earths, all of which are composed of the element called Matter. But the second element in our being is Life, that same element which causes motion; which enables the gravitating arms of the Sun to draw towards him the satellites which have been shot off by repulsion from his heart—which, sustaining them in their paths and orbits by the power of the second or counter movement, repulsion, holds them perpetually in equilibrium. We see that this second element of life has two modes—attraction and repulsion. One always prevails over the other. When attraction is the strongest, objects are living, growing; when repulsion prevails over attraction, the object is dying, fading, decaying; when repulsion ultimately sets in and counteracts attraction, that is death—the atoms are disintegrated and scattered, and must be gathered up again in other forms. Thus you will perceive that life is not only the attribute of the human organism, but of these blossoms, of the ground beneath ye, the garments ye wear. Every atom of matter, every grain of dust, every particle of being is living or dying beneath the action of this universal element of life. And there is a third element, which we call Spirit—that which is not life—that which is not matter—that of which the Materialist only observes the effects, and

being unable to comprehend this element, he denies it or attempts to explain it away. We have nought to complain of in this position. Better a negation founded in fact than wild affirmatives that have no basis in truth. Nevertheless, we, who have advanced one step in demonstration beyond the mere observations of this earthly existence, know that as spirit does survive the dissolution of matter, as it does exist when the chemistry of the outer form is broken up, we have the right to assert that there is this third element of spirit. And this, friend, sceptic, materialist, freethinker—which is the true word after all—this we do not assert as a mere theory, but because we know it to be a real fact—because the spirit-friend has stood by our side, ay, within the last few hours has grasped our hand, has spoken words of consolation in our ear, has brought the messages and tokens of identity from the bright world beyond, and, though invisible to our outward eye, has proclaimed the sublime truth, “I still live, and thy spirit shall live for ever.” And, therefore, we follow out, upon the basis of these demonstrated facts, the assertion of the spirits that we are a triune organism. Now, the spirit furthermore undertakes to show that the second element of life is precisely the same which causes these blossoms to grow—which manifests itself in their perfume, and their colour, and their speciality. Ages and ages ago, when this planet of ours was but chaos and void—when it was a vast cauldron of central fires, in which, in the laboratory of matter, like an enormous crucible, every atom was being fused and prepared for finer forms—these beautiful gospels were not, they had no existence, nevertheless they were in germ; latent within the yet undeveloped possibilities of these burning, fusing, cooling, transforming atoms were all these many colours, and all this perfume, and all this variety, and through the various processes of life and death have they been born out of the simple elements that compose the crust of the old earth. Life was the agent—attraction and repulsion, in various deaths and various reformations, was the means by which yon rose was born out of the crustaceous mass of the primeval granite. And thus we shall find that it is this various and infinitely wise Spirit moving upon the face of the void, and calling up order from its chaos, that at last has produced the different forms of life, the culminating apex of which is the glorious creation of humanity. Now, in humanity our spirit-friends declare that all the varieties which we observe in the human family, like all the varieties in these blossoms, are produced by the energy of life working in different degrees through the same atoms of matter. Thus life is the tool that carves out these original atoms into all their varieties.

Our spirit-teachers further go on to show that this life exerts its energy in one organism—in the muscles, and this produces the strong man; in another, in the adipose tissue, and this produces the large, gross organism; that it clusters around certain organs of the brain; that when it is strongly developed in one direction or organ, there is the proclivity to music—in another, to art—in another, to language; and just as the atoms attract to themselves a larger or smaller quantity of this life-principle, so does the phrenologist observe on the cranium those prominences that speak of character, and behind these observations is the cause of character, and that cause is the energy with which the life-principle is attracted to certain atoms of the brain, the brain being the great steam-engine, the mighty motor that, distributing throughout the nervous system the power of life, creates and develops the special characteristics of the organism, and thus it is that we are indebted to this principle of life for all the varieties of character which we observe. Now to classify more closely these characters. We find that there are some organisms that generate a large amount of nerve-force or life-principle, and where this is of the positive or repulsive quality it passes out through the organism and produces the magnetiser. Such persons are good nurses, good physicians; they are strong psychologists; they influence all who surround them; they project their sphere, either in healthful force upon the sick, or in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again pointed to the speciality of those mighty masters of the human race—the great statesmen, the great generals, the leaders of public opinion, the mighty Napoleon Bonapartes of the world—those who by psychological power compel, influence, and control multitudes to the leadings of the invisible General that sits enthroned in the brain; and this is one quality of the magnetic force.

But there is yet another, which the spirits describe thus: Where this magnetic force exists in excess, but instead of being of the positive or repulsive quality is of the negative or attractive quality, where it passes out of the organism in great abundance, and perpetually draws unto itself the force from other organisms, these persons are spirit-mediums.

And whence? Because they are the subjects of others; because the negative quality of their magnetism attracts the force from others, and renders them the subjects of others control. This quality of life may exist with any quality of mind, any degree of morals, any status of intellect. It is thought but an indication of the physical combinations of matter, and though it is always associated, observe, with special qualities of mind and of morals, even as our organism is always associated with some special characteristics of mind, nevertheless it is not the cause of character, but it is the effect. They point to our medium frequently as inferior—so lacking that force of individuality which should give them consistency of purpose, courage of mind, resolution to resist evil influences, but they do not know that it is not the mediumship that produces these disabilities—it is the natural physical organism which is unable to form a strong and highly individualized temple for the spirit to express itself in, and the result is that such persons are inevitably the subjects of the will and the influence of others. We do not say this in any sense for the shortcomings or failings of our spirit-medium, but as a psychological and physical fact which those who even as, those who lay blame upon us as many mediums, would do well to investigate. We stand in precisely the same category as the saint, on the one hand, who is exalted for his virtues; and the sinner, on the other, who is restrained and punished by bolts and dungeon-bars for the organism which he has subverted through the false and pernicious influence of a bad state of society. Even as the spirit-medium is a result.

And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which may enhance all the varieties of gifts that we observe. The one is of a physical and the other of an intellectual character. Where the life-principle exists in the greatest amount of energy in the physical regions, in the back brain, in the department of the organism which tends mostly to the earthly or animal qualities, there we find the result is attained in physical mediumship. It is, in a word, a quality of mineral life, a quality of earthly life, which gives forth a corresponding degree of magnetism, and attracts spirits of a corresponding nature. Last Sabbath, in the reading to which you were indulgent enough to listen, it was stated that the superiority or grossness of certain spiritual bodies enabled them to produce these strong earthly manifestations. The rappings or movements, the spirit-lights, and all the variety of facts that are performed in what we call physical-force mediumship, are all produced through the emanations of the human body of that peculiar quality that clusters most around the back brain and the physical organs. Where the atoms of the life-principle cluster most around the intellectual organs, there is a different quality of control, and thus we have the speaking, the writing, the drawing, the musical, the impossible medium. The two forms of manifestations are effected thus: With the physical medium, the spirit, as we have frequently before stated, stands related to the medium as the copper to the zinc in the simple magnetic electric battery. Just as the galvanic action is produced by the copper, the zinc, and the solution, so do the spirit and the spirit-medium form a battery, whilst the atmosphere is the solution, and this being characterized by the magnetisms of those around us, gives occasion for all the variety of the unreliable manifestations that we observe. We bring into the atmosphere some quality of magnetism that neutralizes the whole battery, and then we murmur because we do not have the manifestations. I shall explain more fully what this neutralizing principle is, but I here state, for the benefit of any who dare challenge our position, that they will find, the more carefully and faithfully they investigate these phenomena, the more surely does this resolve itself into a spiritual electric battery, in which spirit and medium stand related precisely as the copper and zinc of the battery, and the failure to produce manifestations is only attributable to some failure in the imperforable integrity of the copper, the zinc, or the solution. On the other hand, the entire of the intellectual manifestations are produced on the same principle as electro-biology. By electro-biology the magnetizer compels the subject to see, hear, taste, feel, and act out his will; his will is for the time being present in the organism of his subject, and therefore that subject-spirit is for the time held in abeyance, and the will of the operator takes its place.

And now only one question remains for us to determine. If this spiritual body survives—and here we stand, capable of lifting certain bodies, of performing chemical experiments, of producing sounds of effecting transformations in bodies, and by the aid of our living spiritual bodies, engaged as they are into this mortal body, all the entities that we have held, the works that we have performed, are effected—does that power exist beyond death? We have hoped it, we have dreamed it, we have talked it, we have asserted it, we have never yet demonstrated it until the presence of one un bodied spirit has proved it; and let but one whom we call a pilgrim from the land from which no traveller returns—a beautiful pharisee in poetry, but as far removed from truth as spiritualism is from Materialism—let but one such traveller return to us, and wherever should be to utter rap on our tables, move our furniture, perform chemical feats, and all the various acts which he represented in life, repeat over again when the conditions are favorable for his contact with matter? It is through the battery that we have spoken of that such feats are performed, and being performed, they prove the fact that a spirit does survive the shock of death and carries his spiritual body with him. And the rest of the manifestations, which I have called the intellectual manifestations, being performed on the principle of electro-biology, only demand of us the proof that the magnetizer lives beyond the shock of death, that the electro-biologist survives the chemical dissolution we call death. Can we question this? How often have I asked your attention to that strange and stupendous mystery that is presented now by the living man—the man burning with energy, full of life and power, beneath the glance of whose eagle eye a whole army is arrayed forth to battle, beneath the control of whose single voice the whole nation goes and comes at his command? Behold him as he stands in all the potency of power, in all the majesty of mind, in all the glorious control and sovereign influence of life; and behold him the next moment less than these blossoms, less than the dancing butterfly, less than the crawling worm, less than the buzzing insect, a clod of clay that we may spurn and crush, a thing with neither life nor motion, and only waiting for the decomposing action of time to become nothing—not to even a single fragment of dust behind. No power can arrest the decay that has now set in; the crumbling action of the mysterious principle of repulsion is done; it is but a question of time, and that mighty power,

that strong man with ruling and controlling influence, shall not leave a fragment of that or ashes to prove of its whereabouts. Well, but it is that has passed out of the man, if not the power that made the man? If we find that that power still exists—if we find that the same intelligence, the same genius, the same energy, the same thought, memory, affection, and revelation, all are present to us at the spirit-circle, how can we question that magnetism, biologists, chemists, electricians, and all that have ever performed the phenomena of life, are with us still, and are able to repeat those phenomena? And therefore it is that I see that the two classes of which we have spoken cover the whole ground of the mystery that we have called spirit-mediumship.

And now I would ask, am I not justified in presenting to the physical world a fresh deal in this science? I do not merely state the doctrine that there is a new and undiscovered force, that there is a new element of physiology, but I do prove it. With every rap that sounds with every motion of matter indicating intelligence, though they may not be accounted for—with the emanation of the mind that opens the unpermeated word, that writes the message from the grave, that repeats the intelligence known only to the buried dead—we have a new page of physiology; we have an evidence that there is a force that is psychological but not discovered—that there is the unfolding of a new science, upon the threshold of whose temple we are now standing, the portals of which open our view into the vast and vast of eternity.

Again I will call your attention, very briefly it necessarily must be to the fact that there is another disclosure made by the study of spirit-mediumship. It not only proves that the world may become instruments or wires upon which the life-lightnings flash from another and a better world may play, but it opens up a world of force within our own organism. It proves that we are possessed of powers that we have not dreamed of. There are many powers which are not attributable to the spirits alone. The power of clairvoyance belongs to you—it is an attribute of your spirit. When the mask of clay is thrown off there will be no time, no space to your spiritual sight; and that spiritual sight is now within you, and under certain conditions this beautiful attribute of clairvoyance makes itself manifest in certain individuals of the human species. Then there is the power of psychometry—the power of reading character by touch. We know that it does not necessitate the action of a disembodied spirit to produce these phenomena. You all possess the power. When you are embodied spirits, the mask of clay will be thrown off; you will see, not as you now behold, in a glass darkly, but face to face; you will prophesy, not as you now do in part behind the veil of matter, but you will prophesy in the grand and glorious fulfillment of spiritual knowledge. Psychometry is a part of this; it is an attribute of your own soul. Behold, I lay this fragment down, and the next hand that touches it shall feel a thrill of my inner nature; my character is impressed there—I have written my secret thoughts and my whereabouts. Every atom of my body is charged with my magnetic life; that is the vehicle of my secret soul, which, as it passes out through my magnetism, affects the walls around me, the ground beneath me, the air I breathe, and the winds of heaven bear it sweeping through the entire realm of infinity. Every portion of the universe is made wise or better because I live—every moment of my life is fraught with influence—every breath that passes my lip is giving forth truth or falsehood—every moment of my existence becomes a revelation of the whole of my mind. Though words never part my lips, though my thoughts find no expression, the silent winds of heaven shall praise of them, and the entire of the stones on which I tread shall preach sermons of my secret guilt or virtue. And it is because this psychometry is an attribute of you all, that I ask you to assemble yourselves together bonded by a common purpose. Though tender words shall be breathed by the lips, the spirit wherever you have met together will discharge itself throughout your assembly, the purpose that brings you to one point shall become the winds of the day of Pentecost, and the tongues of as invisible fire shall sit on each one's head, and ye shall go forth strengthened, and the Comforter shall be in your midst whenever ye meet with one accord, because this psychometrical power of mind upon mind and magnetism upon magnetism is an attribute of you, living spirits as ye are. And the power of healing is another of your own gifts. Had one carries the reservoir of life within himself, and when that life is projected by benevolence, by strong will—when it is adapted to the subject who receives it, it becomes the power of health—it becomes the power of miracle, like the laying on of hands of old—it communicates yourself, your character, your life, and your physical and spiritual natures to him who receives your touch. And this is your power, embodied spirit as ye are, and therefore it is that these are some of the phases that the study of spirit-mediumship opens up before us. They call us impostors—they call us swindlers, fools, and idlers; but, friends, when we stand before the altar which is invisible hands of our spirit-guardians have reared up for us—when we number up the gifts that they have laid upon that altar, the revelations that they have shown to us, the dignity, the elevation, the grandeur of soul which they disclose, we may well endure to be the targets of public opinion—we may well stand firm in the faith of the nightingale, the phoenix knowledge that has been revealed to us, and, like Paul of old, we may afford to become "spectacles to men and angels" for the sake of the high and the holy gifts that have been vouchsafed to us.

In closing, I must speak but briefly of the spirit-medium. It has ever been found, in ancient as in modern days, that where two or three are gathered together, the spirit that they invoke is in the midst of them. That spirit in the large liberty of spiritual existence is like the sun of heaven—it shines upon many at the same time; its force leaps over vast radius of influence at the same moment. Moved not, therefore, that, though far removed from you in material space, as ye assemble yourselves together with one accord the spirit-circle becomes the day of Pentecost. That is the meaning and significance of the spirit-circle. It is because ye come together with one accord, and when ye come together with one accord ye do "take the kingdom of heaven by violence." But more than this. If ye come together with one accord to take the lower kingdom by violence it will answer you also. Whatever ye seek, whatever is the focal point of the attraction that brings ye together will surely respond to you. Your thoughts are magnetic forces, each one of which draws from the spheres of spiritual influence some response that corresponds in exact affinity to your thoughts.

Question not, therefore, why the character of your spirit-circles differs in different places and with different persons. You create that character. Whatever responds to you is the reflex of your own thoughts and your own natures. Time does not serve to elaborate more fully the abuses or the uses of the spirit-circle, but this one fundamental point is enough, that as we come together with our collected magnetism, whether in the public assembly or in the private gathering, we come as in the day of Pentecost. If we put our own selfish purposes beneath our feet—if we focalise our thoughts upon one point, and that point be good, be high, be holy, the old day of Pentecost may be ours again; and if this night there are no mighty rushing winds fraught with the spiritual vision of fire to set on each one's head—if the gifts of a common language that all can understand, though their speech may be various, is not yours, it is because your spirits have not ascended with sufficiently unselfish aspiration to the one great, high, and holy object of good to the entire race. Let that good be the coming of the Kingdom—let it be the presence of the Comforter—let it be the determination of light for your-people, light for humanity, light not only of immortality but of your own thickened path of life, and every one of your meetings, public and private, may be a day of Pentecost; and the spirit-circle is the means. There are many details of the spirit-circle known to some of you, the specialities and peculiarities of which are in themselves a perfect science. It is enough this night that we ask that none should enter the circle, none should appeal to the higher and better world without a holy purpose, without a high aspiration, without a lifting up of soul. If ye do, ye are treading in where angels fear to tread, and the result will be that the darker and the more presumptuous earth-bound spirits who crowd around ye, and merely respond to the light, frivolous, and idle crowd of beguiling the leisure moment, will be present, instead of the higher and more exalted beings who wait for your aspiration ere they can answer you by your inspiration.

We now feel that we must close, although the subject is so vast—although you and I as we have trodden these spiritual paths have perceived so many gleams of light—now coming out of the thick wood, now gleaming along our path like the fires of old that ran along the ground, now flashing from the heavens above, but always like a pillar of cloud and a pillar of fire guiding us through this wilderness that is to lead us on to the Promised Land. So many of us as have observed these signs and tokens can indeed afford to smile—ay, and afford to pity—when we hear the voice of the ribald jest and the scurrile words that follow us for our investigation in this high and holy communion. Hitherto we have deemed it only as a science; but when we remember that its scientific facts are to lead us to a knowledge of our hereafter, and the best means of attaining to it—that they are exploring the secret depths of our character—that they are bringing before us the causes of life's many failures—that they are showing us the secret foundations upon which character is built up, and giving us the strongest motives for improving, sanctifying, purifying, and strengthening all the good that is in us—can we come to any other conclusion than that this Pentecostal day is indeed to lead to the coming of a second Messiah? He is not yet in our midst: these voices have come to us in the outward form of a spiritual science; but I do know that the baptism of fire is yet awaiting us. When we shall be found worthy to partake of it—when we can advance a step beyond this wilderness of phenomena to wait for the higher light which shall reveal to us the solemn truths of religion—sure, and it will come. That kingdom for which we have been praying so earnestly, but so ignorantly, for 1800 years, seems, to our eyes, now to be dawning upon us. Our spirit-friend is already by our side; already the illumination of the torch he carries has lighted up my soul, and shown me a wonderful arcanum of things I have not dreamed of; already my chamber is full of the presence of these spirit-people; the stones have become preachers, uttering out words of wonderful meaning; the insensate objects that are dusting around me have become teachers, giving me an assurance of power powers in the universe I never dreamed of. The mysteries are revealing, and in their place I am beholding that I am in the midst of eternity; the measure of time is passing away, and instead of that, behold, the rolling ages are only measuring and gauging the mighty depths of eternity. And these are the revelations that are making me stand still and listen to the voice that cries in the midst of them all, "Be still, and know that I am God!"

O Spiritualists! shrink not from the banner ye carry. It has been put in your hands by angels, even though it becomes a target against which the mire and filth of superstition, ignorance, and folly is being levelled day by day. O Mediums! although ye have to bear the penalty of being subject to every influence that surrounds you, ye nevertheless have a strength the world knows not of. Your very weakness is your strength, for it is in that weakness that you may become the subjects of higher teachers than mortals; and though the earthly arm upon which you are striving to lean fails you, behold, you are girded about by the arms of angels. I do therefore appeal to you to look with the profoundest depths of gratitude on the boon that you have received. Take every available means for its culture; be sure as ye have received it, to you it is the ten talents, which, whilst it exists, calls for a higher zeal than any other of the gifts that God has bestowed. Ye cannot make too much or too full a use of these glorious gifts. More than this, ye are the pioneers of a coming day when the whole of the flood-gate of spiritual life shall be open; for whilst I perceive at present that the spirit-people are only experimenting where they do find an available battery, those experiments are now proceeding with a force and a power that is filling the earth with spiritual light, and will make of every human being not only a medium but a spirit who shall walk and talk with the spirit-people face to face. This is the object and aim of the Spiritual movement, and therefore to you, O Mediums, I do close with the earnest invocation that ye will not only use your gifts to the largest, wisest, and the best purposes in your power, but that ye will do more—live out the light that is granted unto you.

PICTORIAL PROGRESS OF THE PEOPLE.

On Wednesday evening, the 28th ult., Mr. F. Wilson exhibited his extraordinary and beautifully delineated designs to a not very numerous audience in our drawing-room. The designs consisted of one large pendant, which is a labyrinth of organised intricacy six feet in diameter, and one hundred and sixteen smaller designs two feet each in diameter. The idea appears to be the showing of the inevitable direction of man's progress as he improves in civilisation and mental reflection—starting with a dissatisfaction with everything, and in reflection establishing a village, which is the assumed model for the improvement of the world, and ending with the ascent of the mind to a terrestrial and celestial paradise, culminating in the worship of the Beyond as *gloria in excelsis*. That there is a marvel of patience in the workmanship will be understood when we say the original idea had to be worked out before the designs could be made to fit into their places, and in due relation to each other as designs. Mr. Wilson has been more than twenty years engaged in the proving and working out, and is now anxious to bring the system before the public for description and ratification, and we have much pleasure in giving publicity to the statement of his being willing to bring his exhibition to any evening party where he can be assured of a dozen listeners giving their undivided attention to the subject for two hours, commencing at eight o'clock, his object being not to make money, but to make the system public. We can only hope his offer will meet with many acceptances, as we can promise his listeners an exhibition that is unique, and a lecturer who is singularly clear in his articulation, without any of that painful hesitation that causes so much distress to the hearer. We may say that Mr. Wilson invites questions during the delivery, thus avoiding a stiffness that usually attends on formality.

MRS. HARDINGE'S BOOK FOR THE LIBRARIES.

We had hoped to have published a list of the names and a number of letters from those who are working for this useful object, but the demands upon our space prevent such information from being given this week. We may state in brief that the work is going on well, and that we will be glad if our readers will do all they can to induce the managers of Libraries to accept copies of the work. Subscriptions are being received quite freely, and there may be some difficulty in disposing of the volumes. It will be seen that to help in this effort it is not necessary to give money merely, but also to promote the circulation of the work.

THE CHARACTER OF SPIRIT-VOICES.

Some months ago we suggested the propriety of investigating the nature of the spirit-voice. A gentleman in the country has written a letter to a friend on the subject, from which we make the following extract:—

"Evidently the power is very great [at Messrs. Horne and Williams's seances] in the movement of furniture. Whilst we all joined hands, 'John King' and 'Katie's' voices were stronger and louder than I ever heard before; but I cannot understand how it is that these voices always are of the same Cockney twang. I have heard at three other places the identical voices, same method of replies, same guff retorts and nasal sounds, which causes me to ponder and ask, How can this be? for if two or three seances are held at the same time, can these voices be those of the same persons? or if different persons, why are the voices so alike and also all Cockney? I should like the MEDIUM to refer to this for my enlightenment."

We shall be glad of the thoughts and experiences of investigators on this important matter. We would be particularly gratified by the opinions of Mrs. Hardinge, who has heard the spirit-voice so frequently both in London and America.

A NEW MEDIUM.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Amid the many wonderful things that are just now occurring in connection with Spiritualism, the less imposing, though by no means less important, manifestations are apt to be lost sight of. You, however, I know will be glad to hear that at a seance held on Sunday evening last, at Lower Norwood, we heard for the first time, through a newly-developed medium, the spirit-voice, whose utterances, though only whispered, were remarkably distinct, and easily understood by all present. There are two or three new phases being developed through this medium, about which I will write you as soon as I can do so with definiteness and certainty. In the meantime, I trust we shall all make use of every help thrown out to us from the unseen world to promote that progress which is the birthright of humanity.

Norwood, July 4, 1871.

L. G. F.

"HOW DOTH THE LITTLE BUSY BEE."

(SOMEWHAT ALTERED.)

How doth the busy, meddling Bee

Employ the Sabbath day?

He goes from shop to shop to see

If open on his way.

And when a little child he meets,

With crosses in her hand,

He straightaway seizes her, and greets

Her as of Satan's band.

For "starve you may"—so says Bee Wright—

"Because you must not sell."

Oh, Wright, how wrong! 'Twere much more right

To keep Bee in his cell.

The *Athenaeum* has the following:—"The valuable library of the late Professor De Morgan has been purchased by Lord Overstone, and presented to the University of London."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One Copy Weekly, post free,	1d.
Two Copies Weekly,	2d.
Five Copies Weekly,	5d.

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

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

CONTENTS OF LAST NO. OF "THE MEDIUM."

What and Where is the Spirit-World?—The Children's Progressive Lyceum—Mrs. Hardinge's History of Spiritualism—Lines written after bearing Mrs. Emma Hardinge—Newspaper Slander—The Prosecuted Chairwoman—Mrs. Hardinge at Hackney—A Seance at Mrs. Makh Dougall Gregory's—Mrs. Hardinge's Farewell—Mrs. Hardinge's Concluding Orations—London Curative Mesmeric Association—The Spirit Messenger—Remarkable Phenomena—A Spiritual Ceremony—Review—Mrs. Hardinge's work to the Libraries—Dr. Burns and his Detractors, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JULY 7, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morris, 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, Islington, at 8 p.m. SUNDAY, JULY 9, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Mrs. Hardinge. Subject to be chosen by the audience.

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

KENSINGTON, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 3 p.m.

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

SWITZERLAND, at Mr. W. Robinson's, Conventry Road, Children's Lyceum, 10 a.m. and 3 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. Ellingworth.

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 Holdridge's, at 6 p.m.

HAGS' LANE RD. 9 a.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

GLASGOW, Whyte's Temperance Hotel, Cumberdige, at 4.30.

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

MARLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, Medium, at 7.30.

MONDAY, JULY 10, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

SOUTHERN BRIDGE, at Mr. W. Robinson's, Conventry Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

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

GAWWERTER, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

WIMBORNE, JULY 12, Seance at Mr. Wallace's, 105, Eldon Street, Kentish Town. Mr. Cogman's Seance, 22, New Road, E., at 8.

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

HAGS' LANE RD. 9 a.m. Trance-Medium, 7.30 p.m.

MARLEY, Mr. G. Butterfield's, New Scarborough, at 7.30.

THURSDAY, JULY 13, Seance at 15, Southampton Row, at 8; Messrs. Herne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.

BOWLING, Hall Lane, 2.30 p.m.

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

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

GAWWERTER, 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, JULY 7, 1871.

MRS. HARDINGE'S FAREWELL MEETING AND TESTIMONIAL.

The thought which has been for some weeks latent in the minds of many Spiritualists respecting Mrs. Hardinge's approaching departure from this country has in good time found expression in a public meeting of the Spiritualists of London, which was held at the Progressive Library, 15, Southampton Row, on Tuesday evening last. It is a matter for deep congratulation when any event occurs which has the power of awakening the sympathies of the friends of the movement, and bringing them together with one common purpose. However much, then, we may regret parting with Mrs. Hardinge, we already anticipate that no small share of the amount of good which may result from her present visit to England will accrue from events consequent upon her departure.

The meeting on Tuesday evening was of the most unanimous and hearty kind. It was apparent to all that a farewell gathering of a stiff and formal character, however excellent the speeches, would not meet the requirements of the case. Hence it was wisely resolved that the meeting in honour of Mrs. Hardinge should take

the form of a *conversazione*, in which the greatest opportunity would be allowed for strangers becoming acquainted with each other, and for that mutual interchange of information, views, and kindly good feeling, so necessary to cement many minds into one general course of action. The committee formed on Tuesday evening have, therefore, this programme before them—*On some suitable evening about the end of the month—the exact time cannot be fixed at present—it is contemplated to bring together as many as possible of the Spiritualists of London and the provinces at St. George's Hall, one of the most elegant and commodious rooms in London, is, we understand, at the disposal of the committee for this purpose.* It is proposed that the proceedings commence at eight o'clock, in the form of a public meeting, presided over by some distinguished Spiritualist, and at which the leading minds of the movement may deliver succinct and appropriate addresses. Arrangements are also being made for a suitable musical entertainment of a vocal and instrumental description, with which the speeches will be interspersed; but, of course, the crowning feature of the evening will be Mrs. Hardinge's valedictory address, upon which the expectations of those assembled will be concentrated. After two hours of this kind of entertainment, say about ten o'clock, the formal proceedings may be broken up, and, as there is room in St. George's Hall for the free movement of many hundreds of people, there will be ample opportunity for the next hour and a half for the ladies and gentlemen assembled to get thoroughly acquainted with each other, and also meet the honoured guest of the evening, receive a shake of her hand, and express their deep interest in the progress of her mission. A number of objects connected with phenomenal Spiritualism, such as spirit-drawings, paintings, direct writings, &c., will be exhibited, and much information on this point may be communicated to those persons who are only commencing the investigation. We may here interpose the remark that the committee will be glad to be favoured with the use of any such objects for the evening, and the secretary will take it kind if the fortunate possessors of such will be so good to communicate with him. A suitable testimonial and purse will also be presented during the evening, and to give a successful result to this part of the programme, the services of the ladies are being spontaneously proffered.

The following generous and unsolicited letter from the Comtesse Pomir gives no uncertain indication of the aid to be expected from the ladies:—

DEAR MR. BURNS,—I am not able to attend the meeting you announced would take place at your house to-morrow, but I hope I need not tell you I shall have great pleasure in contributing my share to anything you may decide in honour of Mrs. Hardinge, to whose wonderful and magnificent lectures I have so often listened with such deep interest. I regret very, very much that she is leaving us to go so far away. I shall ever remember her with sincere pleasure, admiration, and gratitude. Please let me know what I am to send you, and believe me truly yours,
M. de MONTANA POMIR.

13, Portland Place, W., July 3, 1871.

Similar expressions have been made by Mrs. Makh Dougall Gregory, Mrs. Berry; Mrs. Phillips, Bollen Hall, Wilmow; and no doubt other ladies will confer the favour of placing their names on the list of lady patronesses as soon as the circumstances are made known to them.

These ladies cordially help in promoting the testimonial by naming the subscription amongst their friends. In a few days other ladies will be communicated with in respect to this matter, but should any of our readers not be known to the committee, and thus not receive a communication, we hope they will be so good as to correspond with the secretary, and allow the presentation to have the benefit of their kind co-operation. It is to be distinctly understood that this testimonial is not to be confined to London, but Mrs. Hardinge's numerous friends in the country are earnestly solicited to take their part. We hope as many of our country friends as possible will make a point of being present at this farewell meeting. Next week we shall, no doubt, be able to give us date. We know that hundreds of country Spiritualists are in course of visiting the metropolis during the present season, and we hope they will, as far as possible, make their arrangements as to be present at this gathering, which will, no doubt, be the grandest held in connection with Spiritualism in this country.

The secretary to the committee of arrangements is F. N. Dow, Esq., who may for convenience be addressed at the Spiritual Institution, 15, Southampton Row. In conclusion, we hope the Spiritualists of England will come forward in a body to do honour to Mrs. Hardinge, by taking part in the subscription and being present personally at the farewell. All who intend doing so should at once communicate with the secretary, and thus simplify the arrangements.

AN ACT OF GENEROUS APPRECIATION.

The announcement made by Mrs. Hardinge on Sunday evening that she would devote her interest in the meeting on Sunday next towards some acknowledgment of Mrs. Hicks's services in leading the singing for the past year, reflects in a peculiar manner upon the nobleness and generosity of Mrs. Hardinge's disposition. Some months ago we took occasion to refer to the beautiful singing of the lady in question, and her disinterested attachment to the cause of Spiritualism, but we are ashamed to report that not one of our readers, not one of the attendants at the Cleveland Hall, either by tongue or pen, in the slightest manner recognised these untold labours. We have now to observe that largeness of heart and generous appreciation are true concomitants of genius and inspir-

tion, for from Mrs. Hardinge herself has the suggestion come that the result of next Sunday evening's contributions be handed to Mrs. Hicks, in recognition of her devotion and faithfulness. No doubt there will be a very full attendance, seeing that it is the concluding evening of the series, and we hope those who attend will contribute handsomely towards the object in question.

Mrs. Hicks occupies a high rank as a professional vocalist, and though quite a stranger to Spiritualism twelve months ago, she has since served the cause in a manner that must put to the blush many veteran as well as amateur Spiritualists. She attended at the Progressive Library one evening a week for many months, endeavouring to form a choir to improve the singing, but the apathy of the friends of Spiritualism frustrated all her efforts. She has been, however, a choir in herself, and through rain and cold has attended every service except when kept at home by the illness of her family, and must have spent a handsome sum in omnibus fares. That the attendants at the Sunday services may cordially follow up Mrs. Hardinge's generous example, and show grateful appreciation of a devotion which is not often manifested, is our hearty wish.

MRS. HARDINGE'S LAST SUNDAY.

On Sunday evening last, in Cleveland Hall, a very full audience listened with great attention to Mrs. Hardinge's oration on "Mediumship," a copious report of which we give on our first page. At the close she announced that next Sunday would conclude the series of services in that hall. She intimated that the subject or subjects spoken on would be selected by a committee appointed by the audience for that purpose. We, therefore, remind our readers that they should have their questions well considered beforehand, and legibly written upon scraps of paper. They should also make up their minds as to whom they will select to act on the committee. It would be well if such a committee were composed of persons who have nothing to do with Mrs. Hardinge's arrangements, so that all grounds may be removed for supposing that any collusion can take place. The selection of the subject or subjects must be made immediately after seven o'clock, so as not to encroach upon the time. Those, therefore, who desire to take part in the selection, or have subjects to submit, should be in their places in good time on Sunday evening.

EMMA HARDINGE'S HISTORY OF SPIRITUALISM. No. VIII.

This will be one of the most popular numbers of the whole series, and we have no doubt that when a wide circulation is achieved for any one number a rapid demand for all the others will most surely follow. Accompanying the contents of three chapters, this number presents a beautiful steel engraving of the author, which is itself, as *cartes-de-visite* go, commercially worth more than the price of the whole number. Indeed, the engravings which appear in almost every part of this work are of such exquisite finish, and are such striking likenesses, that the portraits themselves are worth more than the price of the whole book. We have here Mrs. Hardinge's "confession," for it should be known that she became acquainted with Spiritualism as an opponent, and entered upon the investigation of it for the purpose of exploding the views of its devotees, and relieving mankind from the thralldom of a superstitious belief. This is one of the peculiar features of Spiritualism. It has won its way in the estimation of nearly everyone who now embraces its teachings, not from any imposing authority or alluring promises which it presents, but from sheer force of conviction proceeding from personal investigation. All such experiences are of engrossing interest; but we venture the opinion that the means whereby Mrs. Hardinge became not only a Spiritualist, but one of the most remarkable mediums connected with the movement, will be found on perusal to be a narrative of no ordinary interest. We cordially invite all those who are in doubt as to whether Mrs. Hardinge speaks under spirit-influence or not, to get acquainted with her history as a medium, and learn something of the laws of spirit-control as manifested in her case, and then they will be able to give a more reliable judgment.

The chapter on "floating in the air by daylight" will interest many at the present time when levitation is such a common manifestation amongst us. We are also pleased to observe that Mrs. Hardinge cordially alludes to the Children's Progressive Lyceum movement.

A LETTER from J. M. Peebles intimates that he intended to sail for Liverpool on the 1st instant.

NOTICE.—Wanted, copies of the MEDIUM, Nos. 61 and 62. Those sending copies to the Office will have value in return. Any stray copies of Nos. 6 and 7 will also be welcome.

MR. JOHN ROUSE finds useful exercise in speaking on Spiritualism, on Sunday evenings, to the people who assemble near Chelsea Bridge. Mr. L. Hillyard, of Northampton, also engages in the open-air advocacy of Spiritualism on Sundays. We have supplied these gentlemen with literature for distribution, and can accommodate other advocates with parcels of printed matter.

SPIRITUAL BROTHERHOOD LYCEUM Sunday School Anniversary, East Parade, Keighley, on Sunday, July 16, 1871, when orations will be delivered through the local mediums, commencing at two o'clock in the afternoon, and in the evening at six o'clock. Voluntary offerings in aid of the Lyceum School funds will be thankfully received at the close of each service.—J. TILLOTSON, Secretary.

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 30.

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

Q. Had the spirits which animate our bodies a previous existence, and if so, in what form?—A. The principle—the *Ego*, the man himself—hath ever been, but before entering the human body it was not in an individualised form. The spirit of man is a "monad" or spiritual atom, if we can thus assign it any shape. There are two classes of existence, the controller and the controlled. We see that animals and man are capable of voluntary acts. These are the result of this spiritual element operating through matter, by the peculiar relations which exist between the spiritual monad and matter. In the lower forms of life the spirit is educated, or developed, or assimilated to the conditions of existence, and thus prepared to be incarnated in the human form.

Q. Is there a future state for inferior animals, so as to recompense them for the sufferings which they endure in earth-life?—A. The difference between men and animals is briefly this—each has an intelligent principle, and each a body, but the spiritual body or connecting link between the spiritual principal and the physical body is not perfected in the lower animals, so that at death they have not a continued existence, but this intelligent principle is set free and is inspired into higher forms till it becomes the spirit of a human being. When the spirit proper assumes the human form it is then repaid for all its former experiences, which are ultimated in its development as a conscious being.

ELEANOR BARTLETT.

This was an easy, gentle control. The medium sat erect, leaning gently forward, and slowly stroked his forehead with the fingers of the right hand. The medium spoke in gentle, measured tones. "Free from all trouble and anxiety, existence in the world of spirits is one of uninterrupted happiness and bliss. It is strange indeed that we do not understand more clearly and fully the nature of the world we are hastening onwards to. If I had realised it, many anxious doubts would have been saved—many idle speculations would have been spared; but I am thankful to say now that all doubts have cleared away, having passed through the valley of suffering to be at rest. My name was Eleanor Bartlett, Melbourne Terrace, Penge. I left the earth in September, 1869, 50 years of age."

THE POWER OF SPIRITS TO MOVE OBJECTS AND CARRY THEM TO A DISTANCE AND THROUGH SOLID BODIES.—ADDITIONAL FACTS.

The reports of phenomena which have appeared in our paper from week to week of late have been so unprecedented that they have aroused the strongest scepticism and opposition in the minds not only of the outside public, but of Spiritualists. We are fully prepared to excuse all this, as we think no person, whether a Spiritualist or not, has any right to *believe*, but should know everything. It is, therefore, the duty of those who have not satisfied themselves as to the power of spirits to carry human beings and other objects through closed doors to investigate further into the matter. Our duty, on the other hand, is simply to record our experiences, not for the purpose of enforcing them upon the credulity of our readers, but simply to afford them stimulus to search more fully into the material and spiritual laws of the universe. These phenomena have not taken place now for the first time, nor is the exhibition of them confined to London alone. Years ago, the spirits at Mr. Champenowne's circle, at Kingston-on-Thames, carried heavy bodies into a closed room repeatedly, and the spirit-voice was manifested so distinctly that it conducted a religious service for months on Sundays, doing the reading, singing, preaching, and praying, while the spirits at the same time accompanied their vocal efforts with instrumental music. At the present time levitations are taking place in Burslem in a comparatively new circle, and the wonderful experiences thought to be peculiar to Mr. Home some years ago are now becoming quite frequent in a great number of places. The following carefully prepared report from the pen of Mr. J. W. Jackson reiterates the incontestable evidence which Mr. Jackson and other writers have from time to time furnished in these pages:—

SEANCE AT MRS. MARDUGALL GREGORY'S.

On Friday last some rather striking manifestations were obtained at the usual weekly seance at 21, Green Street, Grosvenor Square. Almost immediately after the formation of the circle, and while the lights were burning with their usual brilliancy, very distinct raps were heard in reply to several inquiries by different persons in the company. After these responses had been obtained, we were directed by raps to extinguish the light, when four thick octavo volumes were thrown with considerable violence on the table, followed by a great quantity of music, the former having been brought from a bookcase at the far end of the drawing-room, and the latter from the piano, both out of the reach of everyone in the company. In addition to this, the hands of every person at the table, including those of the media, Messrs. Herne and Williams, who did not sit together, were interlinked, so that no hand was free during the occurrence of these phenomena, consisting in the motion of heavy bodies without the action of any known or sensibly appreciable agent. Almost immediately after this, Mr. Herne, while sitting between Mrs. Gregory and Mr. Jackson, was suddenly lifted on the table, and then raised to such a height, that although both stood up, they had to let go his hands, the feeling to Mrs. Gregory and Mr. Jackson being, that he was shot upwards as by some irresistible force. After a short time his

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regular breathing, as in deep sleep, was heard at a remote part of the drawing-room, and on striking a light, he was seen reclining on an easy chair, in a state of deep trance. On the extinction of the light, he once more resumed his place in the circle, and professed to be entirely unconscious of having ever left it. While we were still in the dark, a chair was placed on Mr. Peel's head, and after its removal put on the table, when Mr. Williams was lifted on it. In addition to this, chairs were moved during the course of the evening in various parts of the room, one more especially being thrust under the table against the legs of Major Mackenzie.

It may be noticed that on this, as on previous occasions, some very interesting phenomena occurred after what might be considered as the termination of the seance—that is, after several members of the circle, including Lieut.-Col. D., Major and Mrs. Mackenzie, and the Rev. Mr. S. had left, and while the lighted lamp was standing on the drawing-room table. Under these circumstances, a stuffed robin, with its perch, was brought from the extremity of the drawing-room, striking Mrs. Gregory with some force, as if it had been thrown at her, although the media were standing in the centre of the room, and close to Mrs. Gregory and the only gentleman of the company still remaining. After this two bouquets were thrown on the table, these having been brought from the opposite end of the drawing-room to that from which the robin had been taken.

This frequent occurrence of unexpected phenomena in the light, and after the breaking up and numerical reduction of the circle to the media and its *habitués*, is apparently indicative of the great importance of harmonic conditions for the production of effects of a visible and tangible character. And if so, then of how much more importance must it be to secure the presence of duly prepared and thoroughly interphased minds, when our object is to obtain high-class communications of a moral and intellectual order. In this, as in many other things, we have reason to believe that modern Spiritualism is far behind that of antiquity, when a more careful system of selection and initiation provided that only duly trained and suitable persons should assist at the religious and magical ritual where occult power of a high order was really evoked. We also see something of the same kind in the time-honoured institutions of the East, where a prophet, or mediumistic master-mind, surrounded by his believing and sympathising disciples, as among the Dervishes and Bektas, ensures the most favourable possible conditions for public manifestations, whether of a thaumaturgic or purely healing character.

In concluding this notice it may not perhaps be amiss to state that by some mistake the names of Messrs. Herne and Williams were omitted from the report of last week's seance, when it may be remembered, most of the phenomena occurred in the light, and, in part owing to the harmonic relations of the circle, the manifestations were of a very superior order.

We desire our readers particularly to observe that the spirits moved books, &c., in the freest manner. The importance of giving special attention to this feature of the seance will be apparent when we give the results of

A SEANCE AT MRS. BERRY'S,

which was held the following evening, namely, Saturday last, July 1. Respecting this event Mrs. Berry writes:—

"There were present Mr. and Mrs. Guppy, Rev. G. C. D., and myself. We entered the seance-room at half past eight. Presently a number of books, an album, a quantity of splendid roses, with several other things, were placed on the table, and a felt hat, decorated with roses, was placed on my head. The books I have had weighed, and find their weight to be nine pounds; they belonged to Mrs. Mackdougall Gregory. After this I had a bunch of grapes, two splendid mushrooms, two bunches of fiblets, some branches from the mulberry tree, and many other things, too numerous to mention, placed before me.

"The spirit-voices were talking all the time. We were then quite exhausted, and our spirit-friends desired us to leave the room for refreshments. In the light I had many things put into my hands, and flowers showered upon me."

We must give some particulars as to how these articles brought to Mrs. Berry's circle were identified as belonging to Mrs. Mackdougall Gregory. In the first place, the album was found to contain portraits of Mrs. Gregory, the late Professor Gregory, and other well-known friends, and the spirit-voice informed Mrs. Berry and her companions that the books belonged to Mr. Gregory. There were a series of volumes in French on animal magnetism, which went far to corroborate the testimony of the spirits, as it is well known that Mrs. Gregory as well as her late husband have long taken the deepest interest in these seances.

Mrs. Berry wrote to Mrs. G., and sent over the album. On Monday, Mrs. G. called on Mrs. Berry and identified the volumes, also a box containing postage-stamps and a pen-wiper. Some of these articles had been mislaid both by Mrs. G. and her servant, and there can be no doubt of their having been transported from the one house to the other between the seance held at Mrs. Gregory's on Friday evening and that held at Mrs. Berry's on Saturday evening. As to the hat, that was afterwards found to belong to Mr. J. W. Jackson. The spirits had taken it on the previous Friday evening, at least it could not be found when the seance broke up. We are told that the hat had made its appearance at several of Herne and Williams's seances during the week; at last it was brought to Mrs. Berry's, and from thence to the Progressive Library, where it was claimed on Tuesday by Mr. Jackson, decorated with the faded wreath of roses.

Mrs. Berry gives us further particulars of a seance she had with Mr. Herne and Mr. P. Ellis, on Monday evening. The spirit-voice was heard in the light, and chairs and tables moved about freely. The two gentlemen left, and Mrs. Berry walked out on the balcony in the moonlight, in company with a lady friend, and saw Mr. Herne and Mr. Ellis walking arm-in-arm. In a few minutes they were seen returning, carrying something white in their hands, which proved to be a tablecloth belonging to Mrs. Berry, though it had not been used on the table during that evening. This tablecloth was thrown over them while walking in the street. The cloth was in some places marked with the mud where it had touched the street.

These facts we are glad to furnish as indicating the immense power exercised by the spirits over objects, and from the instructions given by "John King" on Monday evening, to Mrs. Berry and Mr. Herne, as to private sitting, tests of an indisputable nature will soon be adopted, proving beyond all doubt the possibility of such phenomena as those recorded above.

THE PROGRESSIVE LIBRARY: ITS PORTION AND PROSPECTS.

(From "Human Nature.")

Nothing has been so discouraging to human effort as the evidence to establish in this country permanent institutions for the diffusion of Spiritualism. A number of attempts have been made, backed by capital, intelligence, and gentlemen of influence, and nothing remains of them but their history. These efforts are not to be despised, though they failed to perpetuate their existence. Their promoters have been faithful in proportion to the call they received, and are entitled to our undying gratitude. But for them, present and future efforts would have been impossible. Like pioneers they cleared the way, and in some degree prepared the ground for succeeding occupants. Of the various endeavours it may be unnecessary to speak; but the grand effort of Mr. Cooper, in establishing the Spiritual Lyceum in Newman Street and a weekly paper, is too important to be overlooked. A large sum of money was soon expended with but very little result to the consolidation of the Spiritual movement,—not that Mr. Cooper's labours were a worthless failure, but rather that the task is so Herculean as scarcely to be affected by any moderate amount of assiduity. Later, again, a noble effort was made to establish in London a Spiritual Institute connected with the labours of Mr. and Mrs. Spear. An influential committee subscribed freely sums of money, and a great amount of work was done, ample to repay the sum invested; but where is the lasting monument which it has left behind? Even this winter just past, two well-planned schemes have been promulgated in London by gentlemen of good position and great experience, backed in both instances by the cream of the Spiritualist community; but where are the results? A few meetings were held—very good in themselves—something, indeed, quite worthy of the labour and expense involved, but nothing permanent to sustain the movement remains.

If we look into the sphere of literature, we find that great devotion has been manifested. The steady way in which the *Spiritual Magazine* has been sustained is something to be proud of. It would astonish those unacquainted with the difficulties involved in prosecuting the cause of Spiritualism if they were made aware of the considerable amount of money which that useful organ of the cause has swallowed up. This a file of the *Magazine* for a few years previous to 1870, and witness the large donations acknowledged on the wrapper as having been generously subscribed to sustain it; this will give the reader some idea of the great burdens undertaken by those who dare to submit their shoulders to the upholding of a literature of the kind. And if the *Spiritual Magazine*, so long established and so favourably known, should prove such a "white elephant" to its proprietors, what must we think of the heavy burden which later claimants for public favour become, especially when we observe that the cost and scope of the newer works are even greater than those of the *Magazine*?

Having in a rough and cursory way shown that the founding and sustaining of Spiritualistic agencies is anything but a paying concern, we now turn to the Progressive Library and Spiritual Institution—an establishment which has now been eight years in existence, and which has done manifold more for Spiritualism than all other agencies put together. If these smaller and ephemeral attempts have been so fraught with heavy expenses, what must we think of a movement carried on for years on the most extensive scale compatible with the development of the cause? If we only took into account the cost of getting up the meetings and lectures all over the empire for the purpose of introducing Spiritualism which this Institution has effected, it would present a service to defray the expenses of which would take a large sum of money. Not that this has been a direct expense to the Institution—perhaps it has been in most instances of a contrary tendency—yet we look to it as an important item of good flowing from the existence of the Spiritual Institution. Looking at the expenses incurred by other efforts that have been made, it would be expected that, to sustain the Progressive Library, several thousands of pounds would have been necessary. The would be true if everything had been paid for. In the first place, the proprietor and his family have devoted the undivided labours of years to its sustenance. For the first few years of its existence Mr. Burns was in receipt of a handsome salary, all of which was expended in the concern, and since then his whole professional income from various sources, as well as his spare time, has been swallowed up in working the Institution.

It must also be borne in mind that almost everything which the Progressive Library and Spiritual Institution has undertaken has been eminently successful, so that the largest results have been attained at the least expense. No wild schemes or hazardous speculations have marred its history, while its growth has been a steady advance to Spiritualism and Spiritualists, not only locally in London, but in all parts of the country, as well as in our most distant colonies. So uniformly beneficent has the influence of this Institution been, that it has gained the confidence of Spiritualists of every station in life and shade of opinion. Its first friends are its last friends and its fast friends, while it is adding to the list daily.

As an instance of the favour with which its proposals have been received, it may be mentioned that, in moving to its present premises at 15, Southampton Row, a sum of £200 was required, nearly the whole of which was subscribed in one week. The greater part of this large sum has been refunded, except in the few rare instances in which the claim was waived. These large and costly premises, though absolutely necessary to the functions of the Institution, have been a grievous expense, while the income has been but nominally augmented. The labours involved have also increased immensely, so that now there are three or four individuals constantly at work in connection with the movement, while the profitable departments are not much in vogue of what they were several years ago.

The reader will be prepared to understand that heavy responsibilities have necessarily been incurred. All this is true. Friends have voluntarily proffered pecuniary aid in the form of advances, till the proprietor now feels that his responsibilities are already heavy enough, and he thinks it is time for those who are as good Spiritualists as himself, but who are far more able, to come forward and take on their share of the burden.

In establishing and sustaining the Progressive Library, the proprietor has undertaken a task which not many other Spiritualists would have hazarded. When Spiritualism had neither house nor home, he, unaided by a guarantee and single-handed, took the matter up, formed a depot for its literature, collected a library, and now carries on the various departments usually found in a large complex and even wealthy association. There are many corporations, with large yearly incomes, which do not perform the useful work for humanity so vigorously undertaken by the Spiritual Institution.

This opinion has become a pretty general one among Spiritualists, and it has at all times found some expression in kind acts and thoughtful helps. Within the last few days, a plan has spontaneously developed itself in various minds simultaneously, whereby the objects of this institution may be more certainly promoted, and with less risk and anxiety to its proprietor. The following letter very clearly expresses the manner in which this plan is intended to operate:—

“Shirley House, Maidstone, 15th May, 1871.

“To Mr. JAMES BURNS, 15, Southampton Row,
London, W.C.

“DEAR SIR,—Appreciating, as I do, the disinterested manner in which you have persistently exerted yourself, both directly and indirectly, for many years, to promote the cause of Spiritualism at a great personal sacrifice of time and money, and admiring the independent spirit and manifest integrity of purpose which hitherto you have displayed throughout, I desire to offer to you the enclosed cheque for £10, as a personal testimonial, without any restrictions as to its application.

“I wish others would come forward occasionally in the same way, so that you might be sustained in your useful course, which I fear may otherwise become too burdensome.—I remain, dear sir, yours faithfully,
“THOMAS GRANT.”

By the same post the following letter was received, addressed to the Editor of *Human Nature*:—

“SIR,—Knowing that your exertions in the cause of Spiritualism have not hitherto been seconded as they have deserved to be, I beg to be allowed to suggest, through the medium of *Human Nature*, that those who sympathise with your endeavour to promote free inquiry in connection with the investigation of psychologic phenomena should unite in the measure of their means—sacrificing some superfluity for that purpose, if necessary—in order to raise a fund for guaranteeing the expenses of your undertaking. ‘Many a little,’ says the canny Scotch proverb, ‘makes a meikle,’ and there must surely be, among the patrons and readers of *Human Nature*, a sufficient number of wellwishers to your work to allow of the formation of a fund to assist you in covering your expenses, for the next year or two, without calling for any very heavy outlay on the part of individuals. By way of commencing such a movement, I beg to say that I am ready to head the list with a donation of £5, and the promise to contribute a similar sum next year.

“A FRIEND TO FREE THOUGHT.

“London, May 15, 1871.”

These offers have been entirely spontaneous, and are the expression of a feeling that has for years shown itself occasionally on the surface, and for which the proprietor is truly grateful. An earnest appeal is now made for subscriptions from all hearty friends of the cause, each giving in accordance with his or her ability. The rich can, out of their superfluity, give freely, while the meagre of the less favourably situated will be an assistance. Any distribution of the burden will be preferable to its present onerous weight upon one individual. The Progressive Library belongs to the movement, and is the faithful and willing servant of all, and hence ought to meet with universal recognition and assistance. Whatever difference of opinion the various classes of Spiritualists may entertain, they must acknowledge that the Spiritual Institution is wholly unsectarian, giving all equal rights and privileges. Whenever a Spiritualist enters its doors his peculiarities are entirely forgotten in the effort to make him feel at home.

At present the deficiency incurred in carrying on the Institution must amount to several hundreds of pounds per annum, which is only a small matter to the thousands who regard Spiritualism as a beneficent truth. Surely it is not fair, nor in accordance with the genius of that heaven-born cause, to think the cost of its public administration should devolve on one individual, who already devotes every effort of his life to its promotion.

It should also be understood that every subscriber has free access to the large collection of works which now enrich the shelves of the Progressive Library. Parcels of those are at the disposal of all members, according to their subscriptions, which they are at liberty to use for the diffusion of Spiritualism in their respective districts. It was for this end that the Institution was established, and yet Spiritualists have failed to take full advantage of it. The adherents to Spiritualism have, in too many instances, looked to their individual wants, and ignored the claims of the movement, and the demands of the Institution upon their patronage, as well as the wants of other minds to which they might be useful.

Another view must be taken of the matter. The proprietor thinks more of Spiritualism than of money. His inspirations are not of the financial class, and hence the necessity of those who have means coming forward and sustaining a mind uninterruptedly on a plane of action which the world so much requires.

We conclude by earnestly soliciting subscriptions, large and small, for the Spiritual Institution. Why may not all Spiritualists throughout the length and breadth of the land be members of it, and form one grand undivided brotherhood, all partaking of the great advantages which freedom and association alone can afford? It is quite possible that the leading friends of the cause may be waited on in a more direct manner, to which we hope they will return a cordial response.

APPEAL.—We received your letter as we were about to prepare for press. The objections you urge against the manner in which the meetings of the Liverpool Psychological Society are conducted may be very forcible, but if the present régime is in accordance with the views of the bulk of the members it cannot be set aside. You, and those who see with you, should endeavour to win over others to your views, and at the next general election try to make the reforms deemed necessary. Of course, we take no side in this dispute, but cordially hope this notice may lead to an harmonious understanding amongst the members.

The *Daily Telegraph* of Wednesday gives Mr. Crookes' paper from the *Quarterly Journal of Science*, also a leading article on the views therein expressed, and the carrying of Mrs. Guppy by spirits. The writer would much rather entertain the idea of a “New Force” than the agency of spirits, but he is at a loss to imagine how such a theory could account for the transport of Mrs. Guppy two miles through the air and into a closed apartment. Would not these ardent minds appear to much greater advantage if they wisely restrained themselves to the statement of facts till such time as they could propound a more tenable philosophy than lame and contradictory speculations?

MRS. EMMA HARDINGE IN HACKNEY.—On Tuesday evening this lady delivered at the Manor Rooms a lecture on “Spiritualism: its Progress, Past, Present, and Future.” The celebrity of the fair American drew an audience at once large and intelligent, nor were they disappointed if earnestness and elocution constituted the chief charm of attraction. Seldom have we listened to an oration wherein rhetoric found so complete a master—we might say mistress—nor where word-painting produced such sensational pictures. For an hour and a half the audience were enchained within the thrall of the lady's language; and although very many present differed from her in idea and belief, there could be no dissentient voice raised against the advocate of a cause whose sincerity could not be doubted and whose eloquence is seldom equalled. At the conclusion of the lecture several questions were put to the lady, which she answered with a readiness and style peculiarly her own, and, doubtless, to the satisfaction of those who entertained similar views to those of the gifted advocate.—*The Hackney and Kingsland Gazette.*

THOMAS LAKE HARRIS IN EUROPE.—It may be of interest to some of our readers to be informed that early in last month, T. L. Harris and Laurence Oliphant left England for a tour in France. We are not yet aware whether Mr. Harris will publish anything, or preach in this country, before his return to the United States.—*The Recipient* for July.

SPIRITUALISM AT NORWOOD.—In the *Norwood News*, Mr. J. Jones has again written, elucidating the feasibility of spiritual manifestations, and appending a letter giving an account of a very remarkable seance with Mr. Home. By moonlight, manifestations of a very unique kind took place. The piano was shut, but the silk was removed from the front. Spirit-hands were seen moving in before the hammers, and the piano gave forth full chords. The spirit-hands and the action of the instrument were seen in motion simultaneously.

A GENERAL REMARK.—The following extract from a letter, echoes the opinion of many who are making the acquaintance of “Mrs. Hardinge's History”:—“I am in receipt of Part I. of ‘History of American Spiritualism,’ and am anxious to have the remainder. Please send me all that are out, and the remainder as they come out. You may also send me two more of No. 1 to lend out to friends. Perhaps a perusal of the first number may whet their appetites for more. I am of opinion that the ‘History,’ if widely distributed, will do immense good. I am too much surprised and gratified to wait for the numbers weekly.—T. THELWALL, Hull.” A few are imitating the eminent example of our correspondent, but it might be greatly increased without injury to anyone, but with much advantage to Spiritualism.

THE CREED OF THE SPIRITS, AND THE INFLUENCE OF THE RELIGION OF SPIRITUALISM. An Oration delivered at Cleveland Hall on 30th April. Price 1d.

CONTENTS:

Invocation.—All nature testifies of God.—The Advent of Spiritualism.—What Spiritualism has taught.—The character of Spiritualism.—Why Spiritualism is deserted by some of its followers.—Spiritualism is true, and why?—Spiritualism is not acceptable to the Sectarian.—A cause of untruthful communications.—Another reason why Spiritualism is obnoxious.—Spiritualism a new religion.—What Spiritualism brings to different seekers.—Spiritualism demands individual investigation.—Spiritualism supplements Science.—The errors of scientific men.—The guide to Spiritual truth.—The creed of the Spirits.—Inconsistency and failure of former creeds.—Ten commandments given by the Spirits.—Ten laws of right.—The address presented to Mrs. Hardinge by the ladies at Cleveland Hall.

This very complete publication is valuable for distribution, for which purpose it may be obtained at nominal prices.

London: J. BURNS, 15, Southampton Row, W.C.

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JULY 7, 1871.

Progressive Library and Spiritual Institution,

15, SOUTHAMPTON ROW, W.C., June 10, 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 an 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 its origin and spread over America, and minute descriptions of well-attested phenomena, covering the whole range of such facts from the most simple to the most extraordinary manifestations. It answers all objections by giving a history of the refutations which appear 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 purport 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 tendencies to a humanitarian reform. The reader is favourably and permanently impressed by the great array of facts and arguments generally 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 grateful 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 substantial library style, at Ten Shillings per copy, being one-third less than the published price, and with a much more expensive and durable binding. It may therefore be recorded that Mrs. HARDINGE makes a very substantial contribution to the object in view in thus granting 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 Grant, 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, with Collecting Cards will be forwarded, and the work pushed on with all the energy possible. Any suggestion which you can offer, or any 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 general 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? and 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 Zuriel been enabled to foretell the illnesses of the Sovereigns of Germany and Sweden; the late indisposition of Gladstone; the past severe winter; the exploded Lucifer Budget, &c., &c.? See Zuriel's Almanac, price 6d. J. Burns, 15, Southampton Row.

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

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

The subscription is 7s. per annum, or 6d. monthly.

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