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SPIRITUALISM.

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MRS. HARDINGE'S CONCLUDING SUNDAY SERVICE IN
 CLEVELAND HALL, LONDON, SUNDAY EVENING,
 JULY 9, 1871.

N. F. Daw, Esq., presided, and a committee of three gentlemen, strangers and non-Spiritualists, was chosen by the audience to select a subject for Mrs. Hardinge to discourse upon. A number of subjects were handed in, and the one chosen was "What Individual has most Impressed Humanity?"

INVOCATION.

O thou that art humanity, thou who art the sum, the substance, the life and being of the fragments thou has taught us to call humanity; O thou everlasting One whom we know not, what no atom of thy existence can define! we know alone that thou art our Father—We know alone thou art the All-Provider, the All-Sustainer, who hast given us this night the falling rain and the gorgeous sunlight; who hast given us this night the open book of the ages, on which step by step we trace the march of thy humanity, led upwards and onwards by an invisible hand, moved towards a mighty presence that none have seen but all have felt even in the moment when they ungraciously deny thee. O Spirit that dwellest alone, O Angel of our being that art unknown! thou to whom all hearts are open, all needs made known, all weaknesses comprehended; to thee we dedicate the service of this hour; upon the altar of thy strength do we lay the sacrifice of our weakness. In our blindness feeling after thee, we trust thee, we lean on thee; consciously or unconsciously, all these are gathered together by thy hand, and in thy name the humblest and feeblest of them all become a tower of strength, a preacher of thy word, an instrument to proclaim thy wisdom. Not in presumption but in deep humility does this handmaid stand before thee this night, imploring that the tongue of fire may rest upon her head to speak to these thy children and herself the word which makes thy life and being plain and comprehensible. To thee, O great infinite, invisible, but eternal Spirit, we dedicate the service of this hour.

What portion of humanity must we answer for? Historical humanity only dates back its experiences and its records for a few thousand years; it needs must be, then, that we should speak of the experience of the few, not of the many. For age upon age, ere man had learnt to record his thoughts in those monumental remains which give us the data for history, man was, and beings either mighty in their physical strength, or intellectual culture, or spiritual guidance, have all and each impressed humanity as the great Individual that gave them being has given them utterance. Think not, therefore, when we answer to the egotism of that idea which narrows down the experience of humanity to that which is known to the present age—think not that we dare presumptuously to arrogate to ourselves the knowledge which extends into those far, far distant regions to which history has as yet assigned no name, no place, given no record. We speak, then, only for the age in which we live, and according to the very limited knowledge of the fleeting phantoms that we now proudly call humanity. Again, we should need question, In what direction has humanity been impressed? What special direction should our question tend to? Religion?—science?—intellect?—physical strength?—brute force, which has wrested from the hands of the many the power by which they are governed, and the lands, and countries, and authority by which the few maintain superiority over the many? Should we speak of the soldier—of the religious, scientific, or merely physical reformer? We are not called upon by any definitions presented here to determine in which direction humanity has been most impressed, for if we speak alone of the religious life of the people, how should we account for that vast impress, that mighty and wonderful revolution that God has made, outside the churches, in the factory, in the labour-saving machinery, in the great experiments by which man has first proven and finally succeeded in conquering all the elementary forces, and made them his servants? Could we but point to the man that first laid the foundations of scientific knowledge, for instance—could we but point to him who first disinterred that monumental remnant that speaks to us of the construction of the ancient rocks—could we call your attention to the masterful mind that first gauged the heavens, and, exploring the footprints of the Creator amidst the shining legions of the

skies, taught us to extend our view of the majesty of God, the infinity of his purpose, the grandeur of his design, by unrolling the scroll of power that is shown to us in the discoveries of astronomy—could we name the man that first pointed out the methods by which the realm of forces could be applied for the use and benefit of man; could we point to the individual, in either of these directions, who has conferred these immortal benefits on the race, we should say, "There is the man that has most impressed humanity." But, O friends, it is a lesson of deep and profound rebuke to our determined purpose of leaning on human authority, our custom of ever relying upon the breadth, the power, the depth, or the height of the frail creature we call Man, that those that have most impressed humanity in these directions are unknown. Seek out of the realm of historical record the eye that first gazed upon the shining heavens, and discovered amongst those wonderful orbs the motion by which it became an assured fact that not this little planet alone, but the entire realm of those fiery scriptures, were all moving forward to the completion of a destiny as mighty as the egotism of man has pronounced upon our earth. That eye has long since passed away from this earth, nor left a visible mark behind. We are told of the shepherds that watched their flocks by night on the plains of ancient Chaldaea; we are told of the ages that built the high towers, and devoted long lives of contemplation to those silent but most eloquent messengers of the majesty of God; we are told of the ancient dates and figures handed down by nameless men upon half-obliterated inscriptions that give us the assurance that ages and ages ago the inspiration of the Creator on all these glorious records had spoken to some individual, and that that individual had heard amidst the choral anthems of the skies the solemn words from every star, from every sunbeam, "Be still, and know that I am God." O friends, the individual that first heard this voice, and first perceived the motion of these wonderful orbs marching forward to the completion of their illimitable and eternal destiny—Who is he? Where is he? What is he? He who first disinterred the monumental remains of the old rocks, his name is scarcely known amongst us. In the ranks of scientists we are scarcely able to determine, amongst the cavilling voices of those who each claim the merit of some special discovery, who revealed to us the marvel of the old stone book, and taught us to read the hieroglyphics there inscribed, that for thousands and thousands of years have been a sealed book to humanity, and learn that the Almighty Chemist had been at work, not manipulating by the mere force of caprice, or the will of a manufacturing God, the crust of this old earth in six days, but waiting, working in the laboratory of millions and millions of years in the vast crucible of fire, and heat, and force in which the laws of the Infinite Mind were making themselves more and more visible with each revolving cycle of time, and teaching the same eternal lesson, "Be still, and know that I am God." And so I say in the midst of those discoveries, which just as conclusively display the handiwork of our God, and by their magnificent revelations of his purposes, enlarge our views and conceptions of him, from the church door to the temple of the grand cathedral that he has made in this ancient earth of ours—I say that it is impossible that we can point to the authority of any individual who has done thus and so. I must assume, therefore, that our questioner, with the special purpose of endorsing some masterful mind in some particular direction of benefit to humanity, has designed to call forth a eulogium upon man on that rostrum which has been devoted only to the exposition of the littleness of man in comparison to the works of the Grand Man.

If I speak of that form of human belief and human love and interest which concentrates around the element we call the religious, I name emphatically him who is the central figure of the ages, the founder of that system which we most vaguely call after him, bearing as it does but little relation to his sublime life and teaching, but still, as being named after him, I must call it Christianity, and so I declare that he who has made in these latter days in the religious world the deepest and the most powerful impress upon humanity is Jesus of Nazareth. And because I thus speak, and because I thus point to the central figure of the ages, I needs must show you why he occupies this place; not because to-night the tall steeples, and ornamented domes, and proudly erected edifices dedicated to his name, are thrown open throughout the lands of civilisation every prayer that goes up to the Great Spirit, save the prayer that has been uttered on this rostrum to-night, must first beseech for attention through the name of Jesus—no, not for that, not for any obedience to popular opinion, but because the life and the teaching, independent of the name of him, the individual Jesus, should have made an impress so deep upon humanity that had they followed out his

teachings, had they lived his life, observed his precepts, and founded but one church on the basis of the "Eleventh Commandment" which he gave, this night throughout the civilised lands of Europe and America there would not be a homeless head, a sorrowing heart, a weeping eye, or a half-dressed hungry form. Because, despite of all the perversions of churchianity and ecclesiasticism—despite all the pride, the luxury, the intolerance and persecution of those who have usurped his meek and gentle name, and beneath the banner of the old Jewish garment which was divided or for which they cast lots at the foot of the cross, they have reared up the gold and the purple, the scarlet and the fine linen of the proud, mightiest, and most intolerant system of ecclesiasticism that the world has ever witnessed. So in the midst of all the dear, loving, tender words of that Individual have come down the ages, all the sum and substance of which is to be found in that same precious "Eleventh Commandment," the sum and substance of which is to be found in those words of the passing spirit, "Feed my sheep, feed my lambs;" the sum and substance of which is to be found in the choice of the nameless, unguessed, unregenerated, unconformed little Jewish child that he presented as the type of the kingdom; the sum and substance of which is to be found in those precious words that greeted the infidel and the heretic when he stood before the tribunal of the hereafter, and when Jesus himself numbering up his good deeds of charity and love cried, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." I say, that down the ages these precious, merciful, consoling, pitiful words have come; they have sounded out to us amidst the crackling fires of the *auto da fe*, amidst the groans of the Inquisition, amidst the walls and shrieks of those destroyed in what they call holy wars, amidst the long and ghastly trains of fire and blood that have been lighted up for the honour and glory of God and in the name of the Prince of Peace; and because his dear, loving, merciful words have survived all this darkness, all this shameful panoply of wrong that they have put upon them, I say that he is the individual who has most impressed humanity in the department of religion, because he is the only individual whose beautiful and sublime teachings could for eighteen hundred years have survived the perversions and corruptions of his followers.

And now, when I admit thus far, I again return to my first position, and I do believe that those that have set up the individual name of the Christ, and have made it the shibboleth of worship—have made it the excuse for all the darkness and horrors of superstitions and religious bigotry—are reading us this day a profound and wonderful lesson, and it is this—worship God; let no creature, none that ever yet bore the impress of the fragments of being we call humanity, stand between the creature and the Creator; let no creature either by name or by direct teaching usurp the right of judgment over the human soul. The great failure of all religious systems in the past has been the curse of authority. Just so long as the religious reformers of past ages were in men's midst they were persecuted, they were outcasts, they were vagabonds not fit to live, and they most commonly paid the penalty of proclaiming unpopular truths by a martyr's death. Wherever the records of history point to great religious reformers, such is the inevitable sequence of daring to advance beyond the ordinary grooves in which humanity runs. What follows? The doom of martyrdom sets the fiery crown around the head of him who has suffered. The shining lustre which invariably attends the destiny of the martyr, appears in the dazzled eye of humanity to be the aura which surrounds the head of a god; and thus it is that the martyrs of antiquity have no sooner perished at the hands of ignorance and bigotry, than the immediate consequence of the revulsion of feeling is, that they are set up as idols for worship. Such, among the Hindoos, have been Krishna, Buddha, and all the supposed incarnations of Vishnu; such, among the Parsees, has been Zoroaster; such, among the Egyptians, has been Osiris; such, amongst the modern Christians, have been the men of antiquity who lived in the land of Judea. Beware of the vice of authority, the vice of bending before that individualism which is of humanity only; and the question of the night suggests to me the lesson which we are all called upon to learn, and which I now repeat—worship God; look to the great and infinite Source of all good and all power, and whenever we behold that goodness and that power narrowed down to the finalities of humanity, beware!—we are falling into the vice of image-worship—we are sinking into the small and petty systems of idolatry. It is one of the grandest discoveries of the age that modern Spiritualism comes to strip from humanity, and from the individuals that compose it, this vice of human authority. We here behold through the revelations of modern Spiritualism, how surely God finds an instrument in the smallest of his creatures, in the least of his works. The fallible instrumentality of human mediumship, fallible in every direction, simply proves to us that that which in ancient time consecrated those who received these gifts into God-men, into angels, prophets, subjects for worship, objects of idolatry—which made their "Thus saith the Lord" infallible authority—is now shown to be a mere system of instrumentality, which deprives us of all chance or opportunity for saying that there is any living creature large enough, grand enough, strong enough, to stand out alone as an individual, and so impress the race that the entire of the ages past, present, and to come shall remember him and name him as the individual that most impressed the race. There is none such. I have named the pure, the beautiful, the true and the good in religious life, but does this form of religion comprehend all that is necessary to the evolution of man and his destiny? Jesus of Nazareth taught the most sublime form of ethics that was ever given to man; taught that most salutary of all teachings that would enable the least of us, the humblest amongst us, the unlettered beggar on the door-step, to become a child of the kingdom. For the prince and the peasant alike, for the highest of any land as for the lowest, for the wisest as for the simplest, his doctrine of love is so pure, so perfect, so philosophical, that I again repeat, had it been followed out it would have annihilated all wrong and destroyed all sorrow. But let any man point to the single generation past where his doctrines have been followed out; let him point to any sect or denomination acknowledging him as their head or chief who have lived out his doctrines. The very fact that they become narrowed down to a sect, that they hedge themselves around by denominational bonds, is the best evidence that they do not follow out his broad and comprehensive doctrine which rebuked the egotism of his disciples and pointed to the fact that it was not the crying of "Lord! Lord!" but the doing the will of his Father in heaven that constituted discipleship,

fellowship with him, and acceptance with his Father. In this age physical force is no longer permitted to support religious opinions, although the age of barbarism has passed away, do we not know that there are moral racks and thumb-screws? How many of us there are who for protesting against some popular form of belief have passed through the fires of persecution, and felt our hearts burning within us at the unkind spirit of hatred and antagonism that has been raised upon us simply for differing on some point of belief as much as whether we should be dipped or sprinkled! Time is it that you I admit that that name so sacred, because representing so holy the most divine truth, should have most impressed humanity. Oh! ever remember that I cannot historically make that claim for it. The name has been there, but do you think that that claim of spirit of the Merciful, the spirit of Him who bade Peter put up the sword, and warned him that those that took the sword should perish by the sword, that animated Peter the Hermit when the sword should perish by the sword, that bravest of the chivalry of Europe to be called upon to be or be killed, for the sake of finding the stones where the correct form of death had been laid? Do you think that the name of the gentle Jesus? It was the name that impressed humanity, but not the spirit. Do you think it was the spirit of the Master that was instrumental in all those dark days of persecution, of horror, and rage that culminated at last in the formation of the dreadful Inquisition? Do you think it was the spirit of Him who wept at the grave of his friend Lazarus that presided at the *auto da fe*, where human beings by hundreds and thousands were burnt and shrivelled in the fiery flames, and all the name of Jesus? Do you think it was the spirit of Him that impressed humanity that on the dreadful night of St. Bartholomew answered a tocsin of midnight by the walls and shrieks, and dying groans of ten thousand human beings who preferred to worship Jesus in one fashion, whilst their murderers chose to worship Him in another? Was it the name that impressed the murderers of St. Bartholomew, or was it the spirit? Was it the name alone? Ay was it! Then how, my questioners, can we ask me to point to any individual when you remember what has been done in the name of even the purest, and mightiest, and strongest—the name that has been enshrined in the hearts of the common people—the name that has conjured up such visions of pity and compassion—the name that poor women have loved and followed—the name that has melted so many hearts, and trembled on so many ignorant, uneducated lips, that they knew not why they worshipped Him, only he was merciful, and wept for sorrow and pleaded with pity for humanity, and knelt with them in their Garden of Gethsemane, and wept, and prayed, and suffered, whilst others slept, and was a forerunner of all men, and stood alone at last on Calvary? Oh! such a picture of sorrowful, breaking hearts may be seen in many a garret and many a cellar this night, alone and forsaken in their Calvary. And it is for the dear love of this great-hearted, pitiful, merciful, gentle, and compassionate spirit of love—the love that I say is not in the churches—the love that is not the landmark that defines sects—the love that has never persecuted—the love that has never raised its hand against its fellow-men—the love that has not gone forth with the banners of pride to conquer one nation by slaughtering thousands—the love that has never yet sanctioned the pomps, and pride, and triumph of that system of destruction that we call war—the love that does not rebuke the man that gathers sticks or ears of corn to supply his hunger on the Sabbath day, while it opens the proud ecclesiastical temples of pride and grandeur where the rich and the powerful, the well-fed and happy, in their lawns can worship—the rich who enshrine the form of the Magdalen and place it on their walls and adorn it in gilded frames, the price of which would redeem thousands of Magdalens from the street.

I am unable to answer your question, for when I seek in the realm of forces, O my friends, as I pointed out to you at the commencement of this address, to find the man that pointed the way for the spiritual man's intellect to traverse the shining skies—when I seek to find the man who has discovered the grandeur of this system of moving worlds, the magnificence of this realm of forces in which all the harmonies of God's creation are moving forward in one grand and unbroken chain, I find not obscure individualities, to name whose would awaken the smile of scorn at your lips. What would you say if I should point to the ancient Götterberg, who discovered how to combine movable type so as to form the printing press? What would you say if I were to point to that man as one of the greatest benefactors of his race who tore the veil from the eyes of ignorance and loosed all the floodgates of thought, opened the realms of knowledge to the whole world, and bound man to man in one vast chain of intellectual knowledge by the marvellous application of the printing press? What would you say if I should mention this poor and obscure individual, whose name is scarcely known to more than one-third of you? What would you say if I should point to that Ben Franklin who discovered the mystery of the wild fire of the skies, and by a very simple but most beautiful practical application brought to bear that chain of evidence by which we now realise the sum of things to be the electrical principle? You would smile with scorn. What would you say were I to name the first geologist, the first chemist, the first of any of those that have explored the hitherto mysterious realms of forces—that have penetrated to the depths of the ocean and sounded the mystery of the pearl and coral kingdoms? To each and all you would assign some niche in the temple of Fame. But were I to claim for either of these the honour of being the individual that has most impressed the race, the religious bigot and every man would spring up in my path, and each would name his own peculiar God-man as the only individual worthy of the name. And therefore it is that, while I assign to the whole realm of God's universe, intellectual, moral, scientific, and religious life, all the values which individual life, principle, and inspiration can give, I still reserve to myself the belief that the lesson of this nineteenth century is to teach us to avoid the shoals and reefs of the worship of the individual, no longer to set up on high those fragments of God's work which he permits to be made known through individual instrumentalities. I perceive upon the brow of every living creature a destiny which carries the very lowest, as the very highest, through all the spheres of progress, until at last they gain the spot where that destiny is anchored around the heart of God their Father. It is only a question of time—only a question of different points on the high road of evolution.

progress that individuals are occupying. The same destiny is before all and each. We all and each love and honour the instruments that have revealed to us the marvels of God's creation. The scientist in his department—the intellectualist in his—the communist in his—each individual has some God-man whom he worships—some leader whom he has in spirit followed—some being who has impressed his especial thought more than all others. You and I could each at this moment point back to some model here, some great and inspired mind that has made a mark upon our lives, our thoughts, and our purposes, greater and grander than all the world besides. But does it follow thence that the divine humanity—that comprehensive word that includes all thoughts, all ideas, all wishes, purposes, and destinies—that this humanity shall bow down before that one individual? To the Alpha, Omega, the Great I Am, the invisible Grand Man, whom I now believe to be present with us to-night, and present with every creature he has made, and present in all the worlds that move in obedience to his law—to nothing less than this can I accord the glorious worship of a divine, sublime, concentrated, and perfect individuality. I do believe that the day has now come when by the records of past histories which we are disembodying, when by the stripping of those masks and fictions and mythologies which superstition has woven round each its own special religious leader, we are stepping into the broader and grander light which Jesus himself recommended and enforced to each one when he pronounced upon each the individual responsibility that would bring every man to the tribunal of his own works; when he censured those that called him good, or Lord, or Master; when he so sternly and emphatically rebuked the Scribes, and the Pharisees, and the hypocrites for their ceremonial forms, and threw open the broad synagogue of God's earth, with its fields and its flowers, with its hills and dales, with its rivers and its raindrops, with its sunlight and its storm, as the great living Gospel from which he drew his figures, through which he taught in parables, and by which he instructed all humanity to search those scriptures ere any others of him were ever written. I say, by this broad and unconsecrated spirit of religion alone, I could not, would not, in his dear and sacred name, assign to Him that proud pre-eminence of individuality which He himself disclaimed. No other individual except the Divine Being has ever impressed the totality of humanity. That Individual has spoken alike to the Mohammedan and the Jew, to the Armenian and the Greek, to the Buddhist and the Egyptian, to the Christian in all his variety of sects, to the infidel—as we term him—in the marvel of His works, to the freethinker in the grand and magnificent realm through which His thought expands, and speaks to every one of us this night in the grandeur and breadth of His capacity to meet all natures, all demands, feed all hungry mouths, and give the daily bread of life to every human soul. I can accord worship, impression, or influence to none but Him. With all thankfulness and reverence to the great ones of earth, with all memory and recollection of the great deeds they have wrought, of the good that they have accomplished, of the leadership they have exercised, I do know that, centuries hence, their names, like those of the past, shall fade out of human memory, and the great humanity of a thousand years to come shall be seeking for its leading minds from the realm of the inspired present and not of the dead past. I do know that in the phantasmagoric march of nations the individual names that have impressed the earth are destined by God's providence to fade out of sight and memory, that He alone may remain the Grand Man of creation, and the only individual that from time to eternity can meet the demands of the entire of humanity.

QUESTIONS ASKED BY THE AUDIENCE.

Q. What is the influence of Spiritualism on life and character?—A. As in the case of the question of the night, we must rather alter the words and say, What *should* be the influence of Spiritualism on life and character? Spiritualism comes by a set of telegraphic signs; but not to stop at telegraphy—not to narrow itself down to the signs, but to bring us the confident assurance that the soul of man survives the shock of death. It communicates that stupendous lesson which adds force to the question of the night, that no individual that has ever impressed humanity can save another individual; but that every individual soul that has passed from this earth is in the judgment of its own deeds—that for good or for evil, every act of our lives makes a mark upon eternity. That is what Spiritualism teaches, and, oh, what an influence should it bring to humanity!—a lamp to our feet, a watch and ward on all our actions, on all our words, even on our very thoughts. The invisible spirit-watchers who are around us repeat our thoughts and proclaim them, bring before us our secret purposes, and warn us that it is secret guilt that has stained our souls—that nothing is lost, not a grain, not a fragment of purpose or intention is ever lost. What should the influence be? To make us a pure and a holy people—to make us ashamed of our narrowness and bigotry—to make us put into practice the lesson which for eighteen hundred years sounded down the ages, but has never gone beyond the church-door—which has been put upon the shelf on the Sabbath, and only taken down for sacred use or for sacred repetition. That is what Spiritualism should teach us, and until it does, those who are narrowing down their observations and their occupations only to the enjoyment of the telegraphic signs will find that they have received a talent and put it in a napkin, and when the time for returning it with usury comes they will find that they have not had Spiritualism at all, and that whilst Spiritualism has been in the world, it has perished for want of Spiritualists.

Q. Does not the experience of the past teach us that Spiritualism, like Christianity, will stagnate in mere theoretical preachings, unless we supersede the present vile competitive system of society by the higher system of complete co-operation, or Communism?—A. Good questioner, you ought first to furnish us with a definition of what Christianity is. If by Christianity you mean churchianity or ecclesiasticism, then I, too, say that it is effete, and must be superseded. But if by Christianity you refer to its foundation, to the word of Him who declared that the fulfilment of all law and all commandment was love, I say it will never be superseded. It is the central doctrine of eternity, it is the secret of co-operation, it is the genius of the noblest and the grandest of all Communism—brotherly love. If we had that, there would be no need to ask for aught beyond. We might grow, we might expand in every direction of science or intellect; we can never transcend the central law

of the universe. If Spiritualism comes to bring that again, it will never be superseded; if it fails in that, it will pass away like an effete thing. But I do not thus believe it. I believe that the true mission and genius of Spiritualism is to restore to us this divine religion of humanity, to bring before us the wrecks and failures that humanity makes when it fails in any system of co-operation, or in any system of Communism—that recognises that the earth is the common property of all, and that the fulness thereof belongs to all. There should be but one description of competition—which can do the most good—which can confer the greatest benefits on others. If all were to obey this system of competition we might inaugurate it by business relations in an orderly, systematic manner. Just so long as that is the foundation of our life and practice, it is the fulfilling of all law, and we need nothing else. Therefore answer your question yourself, my questioner. Do you find in Spiritualism the genius of this broad-hearted human love? Do you find that the warnings of the dark spirits refer you to the failure which they have made for want of this love? Do you find that the joy and gladness of the bright spirits give you strength and encouragement to practise this system of divine love? If so, then all hail to Spiritualism!—it is the opening of the gates of true Christianity. If not, it is a theory—it is the toy of the hour, and, like all such shadows and all systems that are not founded on eternal laws of right, it will pass away, and be superseded.

Q. Will you give an explanation of the following passage from the Epistle to Timothy—"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils"?—A. Before we can define or apply this we ought to know what Timothy's faith was. You will observe that none of the present existing forms of faith were then known to him. The seducing spirits and doctrines of devils in the time of Jesus of Nazareth are very simply defined. Seducing spirits were those that led men away from the worship of the one God, and doctrines of devils were illustrated in the bad man Judas Iscariot, whom Jesus expressly called a devil. The doctrines of devils, then, were ingratitude, wickedness; seducing spirits were those who taught men to quench the spirit, to despise prophesying, and if they professed faith in Jesus of Nazareth, failed to give the signs. They were hypocrites, not followers of the Master. We find that in the time when Timothy wrote he and his disciples and his fellow-labourers all gave the signs, and, therefore, it was not the fact of giving the signs of spiritual gifts that signified seducing spirits—they were those who were led away from the simple faith of the Master, which was not written in creeds, in Thirty-nine Articles, or in text-books, but was a faith that was handed down orally—namely, the "Eleventh Commandment" of which I have said so much—love to God and love to man. The Council of Nice had not been called, the Apostles' Creed and the Creed of St. Athanasius had not yet been framed. Do not flatter yourselves, therefore, that he spoke of a departure from that kind of faith. Heaven grant that we may have the same faith as the simple-minded Timothy, and that we do not give heed to those doctrines of devils that would make us cry "Lord! Lord!" with our lips, and when we are asked for evidence of our belief in Jesus, fail to give the signs.

Q. What will be the coming race?—A. Judge of what is the present, which is the germ-seed of that which shall be. Look back over the ages, and behold how the testimony of continual unbroken progress has stamped itself alike upon the form and the intellect of man. We see no horizon to the possibilities of man's growth and progress, except his ignorance. As we conquer this, and fresh mountain-tops of knowledge are attained, fresh achievements of intellectual conquests will belong to man. It is ever the perfect race that absorbs the imperfect. We see the darkness of ignorance melting before the sunlight of civilisation; and though there is much pain, much wrong, much sorrow, in this crucible of transformation, man at last comes out, the thrice-refined gold. Therefore, even our sorrows and our sufferings are masterful efforts of God to discipline us into an advance for the coming race. No mind that lives can conceive of the grandeur and the glory of the future. As we compare the heights we have attained with the valleys of ignorance and superstition from which we have sprung, we may prophesy every possibility for those sons of God upon whom the Almighty has stamped his own recreative power, and against whose advance he has set no barrier but that of man's own ignorance and weakness—every day yielding to the fresh triumphs and intellectual conquests of the race that is, and preparing, therefore, for the race that shall be.

Q. Are these words to be understood of Jesus—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty"?—"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"?—A. When we consider the nature of the book from which these words are taken, we must realise that it was one of those forms of ancient mystery that we have the best reason to believe was the primitive freemasonry underlying the system of modern freemasonry. The vision was said to be shown to John in the Isle of Patmos, and the revelator is assumed to be the spirit of Jesus. He spoke sometimes throughout the Gospels of himself, disclaiming the Godhead which man attributed to him, rebuking those that did attribute it to him, and at other times speaking as if he were the very spirit of the Infinite himself. Now, we can only understand these dark and mystic utterances as differing on account of the difference of the inspiration that was in him. At times he spoke from the fulness of the spirit. At times he spoke from his own humanity. I do believe that the passage referred to signifies that he was the messenger of the Alpha and Omega, the infinite spirit, and that in that sense he spoke from the spirit. That the speaker did not attribute the infinite spirit to himself is proved in another passage in the same book, for when John would have fallen down and worshipped the speaker, he said, "See thou do it not, I am one of thy fellow-servants and prophets; worship God." When man tendered him worship he disclaimed it. When he spoke of the grand and masterful designs of the Almighty, he spoke in the name of the Almighty, in the fulness of the spirit that possessed him, even after the fashion of modern media, who speak not for themselves but for the inspiring power that uses their organism as an instrumentality. That is how alone the passages signifying in one place the fulness of the spirit controlling, and in another disclaiming the fulness of the spirit, can be reconciled.

(Concluded on page 225.)

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:—

| | | | | | |
|-----------------------------|---|---|---|---|------|
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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."

On the Spirit-Circle and the Laws of Mediumship—Pictorial Progress of the People—Mrs. Hardinge's Book for the Libraries—The Character of Spirit-Voices—A New Medium—"How Doth the Little Busy Bee"—Mrs. Hardinge's Farewell Meeting and Testimonial—An Act of Generous Appreciation—Mrs. Hardinge's Last Sunday—Emma Hardinge's History of Spiritualism—The Spirit Messenger—The Power of Spirits to Move Objects and Carry Them to a Distance and Through Solid Bodies; Additional Facts—The Progressive Library: its Position and Prospects, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JULY 14, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen's, 29, Shirlan Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.
SUNDAY, JULY 16, Mr. Cogman's Seance, 22, New Road, E., at 7.

KEIGHTLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

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

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

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.

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

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

MORLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, medium, at 7.30.

MONDAY, JULY 17, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

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

TUESDAY, JULY 18, Seance at Mrs. Marshall, Sen's, 29, Shirlan Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

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

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

WEDNESDAY, JULY 19, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town. Mr. Cogman's Seance, 22, New Road, E., at 8.

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

HAGG'S LANE END. J. Crane, Trance-Medium. 7.30 p.m.

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

THURSDAY, JULY 20, No Seance at 15, Southampton Row. Messrs. Herne and Williams in the country.

BOWLING, Hall Lane, 7.30 p.m.

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

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

GAWTHORPE, 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 14, 1871.

MRS. HARDINGE'S TESTIMONIAL.

During this month nothing will be accepted but information as to the progress of events connected with the departure of Mrs. Hardinge, which is exciting general interest, not only in London but amongst Spiritualists in all parts of the country. It is not those alone who have seen her, heard her wonderful eloquence, or enjoyed the charm of her acquaintance in social life, that are aglow with hearty enthusiasm at this time, but hundreds who have not been favoured with either of these privileges but have simply read after her in our pages, have resolved to do their parts in adding to the completeness of the farewell meeting and testimonial. No department of the arrangements has asserted itself with such resolute determination as the proposal to present Mrs. Hardinge with a purse on that occasion. The Spiritualists in that respect simply act in justice to the lady whom they honour in so doing. Her visit to this country has been a most opportune one—everything connected with it is singularly free from objection or regret. Her influence, as far as time would admit, has been diffused over the whole country. The cause has been invigorated not only in the metropolis and the large centres of population which she visited, but through the agency of the Press

Spiritualists in the most remote districts have been stimulated, enlightened, and encouraged by her teachings. The public have caught the same influence, and thousands of intelligent minds appreciate the principles of Spiritualism and respect the motives of Spiritualists, who were in a very different state of mind six months ago. The Spiritualists have, with all honour to themselves, resolved that their visitor should not at her own expense come amongst them and accomplish such a great amount of good to the cause of Spiritualism. The inhabitants of this country, in their insular position, seldom realise the heavy expenses incurred in an ocean voyage of several thousand miles, and as every voice is loud in its demands for Mrs. Hardinge's return at some convenient time in the future, it is but proper that she should not leave our shores with a claim upon the cause, and hence the propriety, on these grounds alone, of the effort which is being made to collect a sum worthy of the occasion, and as a fitting offset to the expenses and sacrifices made in visiting our land. The readiness with which this matter has been undertaken is shown in the letter of the Countess Pomar, accompanying which were six guineas towards the testimonial. The following letter is another instance of spontaneous action on the part of a gentleman well known for his discrimination and deep devotion to the cause:—

To the Editor of the Medium and Daybreak.

DEAR SIR,—I notice in your weekly newspaper a solicitation of subscriptions as a presentation to Mrs. Emma Hardinge for her valuable services and assistance in the advocacy before the public of "the Truths of Spiritualism;" for such purpose I cheerfully send you the enclosed £5 before she departs this country, hoping others who can appreciate her talents will do likewise.—Yours respectfully,

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester. July 10th, 1871.

The circular of the committee, given on our back page, presents a list of lady patronesses from all ranks of society, and from various parts of the country. This list must not be understood to be complete, nor must any lady take umbrage though her name may not be found therein. It is only preliminary and hurriedly got together as a commencement. Our lady readers are cordially solicited to send in their names in time for our issue of next week; as this testimonial is from the Spiritualists of England, and it is desirable that all should be represented in fraternal endeavours of the kind. We conclude by saying a few words in respect to the *conversations*—St. George's Hall is capable of accommodating nearly 1,000 persons, and it is highly desirable that it should be comfortably filled on the 28th inst. The tickets have been fixed at a nominal price, that all may have an opportunity of being present. It will be a grand union of Spiritualists, such as the movement has not yet seen. To be present and take part in the proceedings will be a privilege which we hope all will do their best to enjoy. Large parties from the country will be welcomed. It will be a pleasant opportunity for Spiritualists who live in various parts of the country, to meet each other, and become mutually acquainted. We can assure our country friends that they will receive every hospitality and attention from their brethren in London. By making their requests known to the various railway companies, special arrangements may be made, whereby they may visit the metropolis at a reduced fare. We conclude by recommending all who may not receive one of the committee's circulars, to send for one, and collect a small tribute towards (the purse, and also make what arrangements they can to visit London in the last week in July. The tickets are now ready, and should be applied for at once, as a limited number only will be issued, and the committee are desirous of knowing as early as possible the probable attendance.

THE SUNDAY SERVICES.

The aspect of the meeting in Cleveland Hall on Sunday evening must have made a deep impression on every Spiritualist present. First, as to the attendance.—The hall was invaded before the doors were formally opened, and a large group had assembled as the officers arrived, though they were at their duties in good time. "Mrs. Hardinge's last Sunday" had evidently excited the sympathies of London Spiritualists, and the hall filled rapidly, till every effort had to be made to find seats to place in the aisles and occupy every foot of space. Then as to the proceedings—these were of the most satisfactory description. It is true the subjects proposed for Mrs. Hardinge to discourse upon were extremely meagre and egotistical. The more credit is therefore due to Mrs. Hardinge for the masterly manner in which she handled them. The deep sagacity and insight, brilliant treatment, and eloquent expression which characterised her replies must have delighted every ear and startled the novice in inspirational mediumship. We have never heard of any theory that could account for such a feat as Mrs. Hardinge performed on Sunday evening, except that of spirit-mediumship. We should like to see the man or woman who would consent to undergo the same ordeal, and come out of it with the same credit. Spirit-mediumship is alone equal to the task; at least, we do not see it attempted by any other class of people. At the close, the collection, which was made in favour of the lady who has for nearly twelve months led the singing, was highly creditable to the generous appreciation of the audience.

Now that another series of these Sunday Evening Services has been completed, it is proper that the whole business connected therewith should be settled up, that all concerned may receive their dues, and that the field may be cleared for future operations. The treasurer has supplied us with an abstract of accounts. The section coming first is that which refers to the sums donated to

promote Mrs. Hardinge's mission in London. Through the apathy of our Spiritualistic friends this mission was never prosecuted, and but a few small sums were received, which have been carefully treasured up till now. Mr. Everitt also handed over the balance of the proceeds remaining from the Gower Street conferences, making altogether £12 5s. 9d. Out of this sum Mrs. Hardinge was enabled to speak at Hackney, free of charge to the local committee who made the arrangements, and the balance has been added to the receipts on account of the Sunday Services. Next comes the Harmonium Purchase Fund, on which there is due only £1 11s. 11d., and the cause is in possession of a first-class instrument that will be of great use for years to come. Next comes the account for the Sunday Services. The subscriptions for seats are exceedingly small, though the time has been fully four months, and, after carrying to the credit of the account every available item from all sources, it is found that there is a deficiency of £8 12s. 13d. In respect to the item for hire of organ it is necessary to explain that at the last statement the account for the hire of the instrument used previous to the present harmonium being bought had not been sent in, and four months' hire was put down as an approximation to the sum. When the dates were examined it was found that five months were due in all, so that another month has to be charged now. After paying all the arrears, it appears that £10 4s. is due to the treasurer, Mr. J. Burns, and the friends of Spiritualism are kindly solicited to see that he is reimbursed.

FUND TO PROMOTE MRS. HARDINGE'S MISSION IN LONDON.

| 1870. | £ | s. | d. |
|---|---|----|----|
| Subscriptions received:—Mrs. Walker, 20s.; Mrs. Tebb, 10s. 6d.; T. B., 4s.; T. Sherratt, 5s.; Mr. Crisp, 6s.; Thos. Grant, 21s.; Mrs. Gadbury, 2s.; J. Swinburn, 21s.; Mr. Swinburn, 1s.; J. Jas. Mylne, 20s. ... | 5 | 10 | 6 |
| Per Mr. Everitt:—Miss Job, 1s.; Mr. Swinburn, 5s. ... | 0 | 6 | 0 |
| Balance from Mrs. Hardinge's Reception ... | 0 | 0 | 3 |
| Cash from Mr. Everitt as balance of Gower Street Conferences ... | 6 | 9 | 0 |

| 1871. | £ | s. | d. |
|---|-----|----|----|
| June 29, To Mrs. Hardinge, for lecture at Hackney, and carriage ... | 2 | 14 | 0 |
| July 10, Balance carried to Sunday Services ... | 9 | 11 | 9 |
| | £12 | 5 | 9 |

HARMONIUM PURCHASE FUND.

| 1871. | £ | s. | d. |
|--------------------------------------|----|----|----|
| January 31, To cost of Harmonium ... | 47 | 5 | 0 |
| To Circulars and Postage ... | 0 | 13 | 5 |

| | | | |
|--|----|----|---|
| By amount of subscriptions received... | 47 | 18 | 5 |
| | 46 | 6 | 6 |

| | | | |
|-----------------------------|----|----|----|
| Balance due to J. Burns ... | £1 | 11 | 11 |
|-----------------------------|----|----|----|

SUNDAY SERVICES ACCOUNT.

| RECEIPTS. | EXPENDITURE. |
|---|-------------------------------------|
| £ s. d. | £ s. d. |
| Balance from last account ... | Hall rent ... |
| Subscriptions for seats ... | Lecture fees ... |
| Collections ... | Advertisements in newspapers ... |
| From Mrs. Hardinge's Mission Fund ... | Organist, 14 weeks ... |
| Balance from proceeds of Wednesday evening lectures ... | Hire of organ for January, 1871 ... |
| Balance due to J. Burns ... | Moving harmonium, and sundries ... |
| | |
| £63 15 3 | £63 15 3 |

Amount due to J. Burns:—

| | | | |
|---|-----|----|----|
| Balance on account of Sunday Services ... | 8 | 12 | 1½ |
| " " " Harmonium purchase ... | 1 | 11 | 11 |
| | £10 | 4 | 0½ |

The statement has gone abroad that the services have been conducted on the responsibility of one individual, and that no committee has controlled the proceedings. We are happy to say that such a statement is entirely without foundation, and reflects injustice upon those who have so devotedly given their care and attention to the success of these meetings. The greater number of the original committee fell away and utterly neglected the duties they assumed, but a remnant was left, and as they had "power to add to their number," a regularly constituted committee has continued in existence, which has never been superseded by any other nor displaced by the vote of the Spiritualistic community. This committee has been the most harmonious and unanimous one which it is possible to conceive, and the various departments of administration connected with the services have been carried out with a faithfulness and accuracy which is only possible for those who gravitate to their post from their love of the duty, instead of being appointed by external agencies. This committee has undertaken and successfully carried out the most important labours of the kind that have yet been performed in this country. Looking at the results of their stewardship, we find a small debt of £10, but to the credit of the account they have an harmonium worth nearly £50, and the good which has been done is absolutely incalculable. The Sunday Services are now suspended for the summer months, but will be resumed again when a fitting opportunity offers itself.

"The Religion of Spiritualism" is now an established fact in

London, and the light which has been dispersed into many minds is such a comfort and blessing, that we feel confident the Spiritualists of London will not allow the public advocacy of this great truth to go into desuetude.

THE COUNTESS POMAR AND MRS. HARDINGE.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS,—Had I supposed you would have printed my letter of July 3rd, which I thought you would only have read to your committee, I should, while expressing my admiration of Mrs. Hardinge for her splendid and devoted services to the cause of Spiritualism, have added an expression of the regret I have always felt that her wonderful powers should not be devoted to the support of the grand doctrines which I, in common with all the disciples of the Kardec school *all over the world*, hold to constitute the true basis of the great movement in which we are all so deeply interested.

Often, when listening to her eloquent utterances, I have marvelled that she could come so *very near to them* without coming to them entirely; and that she may yet be able to see the truth of what to me appears so glorious, so hopeful, so consoling as our continued and certain progress through a never-ending scale of higher and higher existences for ever, and that her wonderful gifts may thus be made *even more useful* than they have hitherto been, is the earnest desire and prayer of yours truly.

M. DE MEDINA POMAR.

13, Portland Place, July 7th.

A GRATEFUL ACKNOWLEDGMENT.

To the Editor of the Medium and Daybreak.

DEAR SIR,—If you can grant me a small space in your valuable paper, I shall feel much obliged, as I wish to return my sincere and heartfelt thanks for the generosity I experienced last Sunday evening from the Spiritualists who attended the Cleveland Rooms.

I assure you I cannot find words to express my feelings at the noble and unselfish conduct of that estimable lady, Mrs. Emma Hardinge, to whose kind thoughts, and kinder words, I am indebted for this special act of generosity. I feel all this, but cannot speak it. I am only thankful to have heard the acknowledgment from that lady that my vocal abilities have been a source of pleasure to her, and if they have been gratifying to others at the same time, then I am more than repaid for what has simply been to me a great pleasure. In conclusion I heartily thank all.

July 11, 1871.

MARIA HICKS.

OUR OLD FRIEND J. M. PEEBLES reached our sanctum on Wednesday evening, wearing quite a new and improved appearance. He was not expected for a few days, and his arrival was quite an agreeable surprise. How pleasantly familiar it is to see his cheerful face, hear his friendly voice, and talk over the weighty problems that underlie Spiritualism! Mr. Peebles is in excellent health and spirits, and must be put into the harness at once. He has some cheering messages to lay before those who attend Mrs. Hardinge's farewell. He is accompanied by Elder F. W. Evans, of the Shaker community, a venerable gentleman desirous of responding to invitations to explain the peculiarities of the Order of which he is such a prominent member. Mr. Peebles intends to remain in this country only a few weeks.

THERE will be no Seance at 15, Southampton Row, on Thursday evening next, as Messrs. Herne and Williams have accepted an invitation to visit the provinces.

J. H. POWELL and family have arrived in London.

MRS. HARDINGE'S SUNDAY SERVICE.

(Continued from page 223.)

Q. Speaking of humanity generally and not individually, is not complete co-operation and the communistic system of society necessary for the realisation of its higher life, or practical Christianity.—A. Dear friend, there is no practical and available system of Communism at present enunciated; the germ-seed is in the heart of humanity, and humanity, ever prophetic, perceives that the seed as yet undeveloped is destined to blossom into a grand and noble and healthful system of mutual co-operation; but do not think that the present imperfect and shadowy systems that we are striving to build up against the order of society are the full perfection of this as yet undeveloped blossom. We cannot see its shape, we do not know its form; its colour and its fragrance are not presented to us; but the fact that we are perpetually striving after it, that it was pronounced 1800 years ago, and that the pronunciation was but an echo of the wisdom and the love of older teachers, is the best evidence that these spasmodic efforts that are now breaking through the crusts of unkind societies separated by lines of caste and demarcation, have a legitimate foundation in divine principle. I do believe that the divine principle that can combine society together is the noble system of co-operation, which renders justice to every man—to the labourer, to the producer, to the capitalist, to the statesman, to the thinker, and to the worker. There is no such thing as equality of intellect. Variety exists everywhere. Every man, woman, and child is the complement to some other—each possesses some gift in which his brother is deficient, and the present system is false and unjust because it puts too many heavy burdens on one class and too few on another. The Communist and the pleader for co-operation perceive only the wrongs that they suffer, and not always the best methods of righting those wrongs. Yet, I give them God-speed, and stamp upon their brow the sacred mark of prophecy. They are the prophets of the race, and they dimly foreshadow the bright and beautiful system of universal justice.

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.]

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

July 7.

Q. Does the theory that man has come up progressively from the lower animals mean that the materials or atoms of which his body is composed have passed through the various orders of the lower animals till they, the atoms, were in a condition for a higher organisation, that of man when developed; or does the derivative theory assume the position that man was gradually developed out of the lower animals in mass, so to speak, his immediate progenitors being the highest order of apes? This question is asked with reference to the enunciations made last Friday bearing on the subject of the pre-existence of man's spirit.—A. The intelligent principle, or monad as we term it, has always existed as an abstract entity as well as the natural elements. Their conjunction at diverse times has given the various forms of animal life which we perceive upon the globe, the apex of which is humanity. The peculiar conjunction of this intelligent principle with the material elements through vast ages, developed and unfolded this principle in its power of manifestation, though its essential feature has been at all times the same.

Several other questions were answered which we have not space to report this week. The "Strolling Player" also gave a humorous delineation of five kinds of clergymen; after which was the following control, very quietly assumed:—

JOSEPH ADCOCK.

"I have been desirous for some time past of communicating at this circle. Not being able to establish a condition of sympathy between the medium and myself, I have failed in my endeavour. I feel it due to my kind friends with whom I was associated previous to my departure, to make them acquainted in this public manner of the faith I departed in, namely, the conviction of the truth of spirit-communion. I need not say that faith has met its realisation in the fact that those dear spirit-friends I held communion with on earth united to welcome me by my entrance into the spirit-land. I have a word of warning to those dear friends to the effect that they must not resume their sittings for some considerable time, for if they do, I can see disastrous consequences to health and mental well-being. To another of my friends I would advise caution and self-restraint, necessary at all times, but more than ever at the present. As my chest pains me, I must withdraw; but with love to all."

The concluding words were expressed with much difficulty. Sometimes the disease of which the person dies affects the medium when the spirit controls, but the effect passes away with the spirit.

A SEANCE AT MRS. MAKDOUGALL GREGORY'S.

At the usual weekly seance on Friday last, at 21, Green Street, Grosvenor Square, many interesting manifestations were obtained, the value of which, in a scientific point of view, was greatly increased by several of them having occurred in the light. Thus, while the lamp remained lighted on the table, distinct rappings were heard, which in response to the inquiries of Lieut.-Col. D— permitted of its removal and the substitution of a candle. Under these conditions, one chair advanced towards Mrs. Gregory, and four others were moved in different parts of the room, the media (Messrs. Herne and Williams), together with the remainder of the company, sitting during the whole time around the table. After this an ottoman approached Mrs. Gregory and Miss D—, and on the extinction of the light, was pushed towards Lady Gomm, although the hands of everyone in the room were at the moment interlinked in a closed circle round the table. The candle being now relighted, the lace shawl of Lady Gomm was removed from the piano, and thrown over the shoulders of Mr. Herne.

At intervals during the seance, a sound as of something being unscrewed was occasionally heard, and on the conclusion of the sitting one of the legs of a small circular table at the other end of the drawing-room was found beneath the table at which we had been sitting. The little table, it may be remarked, was thus left standing on two legs, being sustained in an upright position by leaning against the wall, whence it appeared to be hurled against Mr. Williams, who moving suddenly out of the way, it fell to the ground. A footstool was then placed on the head of Mr. Williams, and when taken off and put on the ground, was once more raised and thrown into his lap, these latter phenomena occurring in the light, and while the media, hostess, and a remaining guest were in the drawing-room. It may, perhaps, be interesting to those who are investigating the "spirit-voice" to notice that while Mrs. Gregory was conversing with Mr. Williams, and Mr. Jackson was also conversing with Mr. Herne, John King said in his usual gruff way, "Good night," having also previously made a remark about the little table and its fall. During the course of the evening the following very interesting communication was given through the writing mediumship of Lieut.-Col. D—:—

"Have but a little patience and all your desire for a knowledge of truth will be satisfied in good time. You know not, neither if you knew could you fully command the powers by which these manifestations are produced. Therefore, think not that they can ever be made your servants. They are your teachers, not your slaves, and when good, receive them as gifts, which are not to be questioned and doubted, or looked at with the eye of criticism. But be thankful that in your age you have proofs greater than were given to many during the past four centuries, and rivalling in

power and spirit those which happened when the great Man of expectation came, and which now form the basis of the Christian religion."

SPIRITUALISM AND THE NEWSPAPERS.

To the Editor of the Medium and Daybreak.

SIR,—What do you say to the dulcet tune in last Wednesday's (July 5) *Telegraph*? Is not the "minor key" indicated? Oh! how gentle the transition from "sharps" into "flats!" and how certain the speedy veering round of the whole fleet of Cockney literary cockles and other iron-clad knownothings. Observe the progress of events. We have furious abuse and denunciation to-day, humour and wit to-morrow. The third stage introduces the windy process of disavowal upon the impossibility of the phenomena, then comes the discussion of their merits—ultimately, a timid and nervous statement of actual facts, and, lo! we have the whole fleet of *Times*, *Telegraphs*, *Evenings*, *News*, *Globes*, and a swarm of minor craft, all with flags half-mast high, in tow of the great leviathan which their impotent and bungling shipwrights in vain tried to scuttle. They must surrender or sink; and when, in a time not far distant, they are questioned as to the cause of their captivity, these craft, like Dante's trees, will pipe out in doleful accents against the incapability of the helmsmen, whom they will abuse with the vehemence and scurrility of which they are such apt masters. It will be quite melancholy to hear the literary swordsmen of the same decade reviling those of the present day as blind, ignorant, incapable of guiding and enlightening public opinion—the receptacles of rich irony and champagne—the barriers of science and progress.

And do you know anything of the "new force" the *Telegraph* is so eloquent upon? From the eccentric description of its manifestations the most stupid and persecuted Spiritualist will recognise it as a force as old as creation, and described a few thousand times in many goodly volumes during the last twenty-three years. Wonderful indeed are the astute revelations of modern "science," and invaluable are the syzygial services of the raw youths who, by aid of the printing machine, impose their ignorance and vulgarity upon the world from day to day, in any form, and according to order, if it can be made to suit their business arrangements.

P.S.—A startling calumny has assailed my ears. Dare I mention it? Will your readers credit my wild report? It is to the effect that a large number of the proprietors and members of the editorial corps of the London daily papers are Spiritualists! My regard for their tender feelings and innocent unconsciousness of their duty as men forbids my using the information I possess, but if naughty acts obtrude on my observation, I may place one of these gentlemen on the stool, with a full description of the circumstances under which he acted as the devotee of Spiritualism.

[Our correspondent has just returned from a primitive Arcadia, and hence his disgust at the gangrenous condition of the human conscience in this highly enlightened city. If a few months' residence does not accustom him to the fetid moral atmosphere, then his mental olfactories are more faithful than obliging.—Ed. M.]

"THE END OF A MIRACLE WORKER."

The veracity of newspaper writers when reflecting upon Spiritualism, or Spiritualists, may be estimated from the following precious specimen of the truthful and gentlemanly bearing of the knights of the Fourth Estate. The Paris correspondent of the *Echo* writes:—"You may remember that some time ago a certain Zouave Jacob gained great notoriety in Paris by professing to cure all diseases with the simple touch of his finger, and that thousands of 'the most civilised people in the world' patronised him. *Figaro*, to-day, tells us what became of this arch-bugaboo. He joined the Army of the Loire, and was shot on November 28th by his own comrades for treachery and espionage. Truly, a worthy end to such a career."

It is well known that M. Jacob has not been engaged in the present war at all, but has been exercising his healing powers to the benefit of hundreds ever since his arrival in London in September last. Will the *Echo* have the honour to admit the correction? We shall see.

EXPERIMENTAL INVESTIGATION OF A NEW FORCE.

By WILLIAM CROOKES, F.R.S., &c.

(Extracted from the "Quarterly Journal of Science.")

Twelve months ago in this journal* I wrote an article, in which, after expressing in the most emphatic manner my belief in the occurrence under certain circumstances, of phenomena inexplicable by any known natural laws, I indicated several tests which men of science had a right to demand before giving credence to the genuineness of these phenomena. Among the tests pointed out were, that a "delicately poised balance should be moved under test conditions," and that some exhibition of power equivalent to so many "foot-pounds" should be manifested in his laboratory, where the experimentalist could weigh, measure, and submit it to proper tests." I said, too, that I could not promise to enter fully into this subject, owing to the difficulties of obtaining opportunities, and the numerous failures attending the inquiry; moreover, that "the persons in whose presence these phenomena take place are few in number, and opportunities for experimenting with previously arranged apparatus are rarer still."

Opportunities having since offered for pursuing the investigation, I have gladly availed myself of them for applying to these phenomena careful scientific testing experiments, and I have thus arrived at certain definite results which I think it right should be published. These experiments appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organisation, which for convenience may be called the Psychic Force.

Of all the persons endowed with a powerful development of this Psychic Force, and who have been termed "mediums" upon quite another theory of its origin, Mr. Daniel Dunglas Home is the most remarkable, and it is mainly owing to the many opportunities I have

had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force. The experiments I have tried have been very numerous, but owing to our imperfect knowledge of the conditions which favour or oppose the manifestations of this force, to the apparently capricious manner in which it is exerted, and to the fact that Mr. Home himself is subject to unaccountable ebbs and flows of the force, it has but seldom happened that a result obtained on one occasion could be subsequently confirmed and tested with apparatus specially contrived for the purpose.

Among the remarkable phenomena which occur under Mr. Home's influence, the most striking as well as the most easily tested with scientific accuracy are—(1) the alteration in the weight of bodies, and (2) the playing of tunes upon musical instruments (generally an accordion, for convenience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half-dozen times, and scrutinised them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiments.

The meetings took place in the evening, in a large room lighted by gas. The apparatus prepared for the purpose of testing the movements of the accordion consisted of a cage, formed of two wooden hoops, respectively 1 foot 10 inches and 2 feet diameter, connected together by 12 narrow laths, each 1 foot 10 inches long, so as to form a drum-shaped frame, open at the top and bottom; round this 50 yards of insulated copper wire were wound in 24 rounds, each being rather less than an inch from its neighbour. These horizontal strands of wire were then netted together firmly with string, so as to form meshes rather less than 2 inches long by 1 inch high. The height of this cage was such that it would just slip under my dining-table, but be too close to the top to allow of the hand being introduced into the interior, or to admit of a foot being pushed underneath it. In another room were two Grove's cells, wires being led from them into the dining-room for connection if desirable with the wire surrounding the cage.

The accordion was a new one, having been purchased for these experiments at Wheatstone's, in Conduit Street. Mr. Home had neither handled nor seen the instrument before the commencement of the test experiments.

(To be continued in our next.)

A PSYCHOLOGICAL EXPERIENCE.

Our excellent friends Mr. and Mrs. Tebb are at present on a visit to America. Mrs. Tebb went first, and before Mr. Tebb sailed he forwarded to us the subjoined letter which he received from Mrs. Tebb on her arrival in the States:—

"To the Editor of the Medium and Daybreak.

"MY DEAR SIR,—I think you will be interested in a little narrative which I have just received from a well-known Boston merchant. I give his own words:—

"A very curious incident happened in connection with the death of my mother, which took place in her eighty-fourth year. In the month of March, 1855, she was attacked with paralysis, and gradually approached her end. Four days after the commencement of her illness, I was with her during the evening, but returned home, a distance of half a mile, and retired at my usual hour. Suddenly I was aroused by hearing my mother's voice calling me. She said, "Andrew! Andrew!" and I started up, exclaiming, "Mother, what is it? Mother, did you call me?" At this moment a clock on the mantelpiece near my bed struck five. I was very much disturbed and called up my man-servant, but he had heard nothing. I lay musing upon the strangeness of what I had heard, and presently there came a ring at the door-bell. I threw up my window, and my brother James called to me and said, "Andrew, mother is gone, she died just a few minutes ago, as the clock struck five."

"I may add that Mr. H——, who gave me this narrative, has not investigated Spiritualism, and does not accept the recorded facts; but he related the above with deep feeling, and evidently felt that for once 'the shining gates had been left ajar.'—I remain, dear Sir, very truly yours,

"MARY E. TEBB.

"On board the 'Siberia,' June 12, 1871."

[Such cases are frequent. The readers of *Human Nature* will remember a very remarkable occurrence of the same kind which happened to Mr. Jackson's father, the particulars of which were given by that gentleman in the above-named magazine for April of this year.—Ed. M.]

SUICIDES FROM RELIGIOUS MONOMANIA.—Yesterday, inquests were held in Barnsbury Road on the bodies of two ladies who had committed suicide while labouring under religious delusions. The first case taken was that of Mrs. Harriet Anthony, aged 69 years, wife of a Scripture Reader. She had been very excited for some time on religious questions, and on Saturday she was found hanging by a rope at her residence.—The second inquest was on the body of Miss Eliza Walden, who for some time past had been subject to religious delusions, and had expressed great anxiety about her soul. On Saturday evening she was found strangled in her room by means of two handkerchiefs and some elastic stuff. She had also evidently tried to kill herself by opening a vein in her arm. The jury, in both cases, returned verdicts of "Suicide while in a state of unsound mind, produced by religious excitement." [We cut this paragraph from the *Standard* with no desire to exult over the melancholy events which it records. We simply call attention to the fact that if Spiritualism had been the cause of mental alienation, many columns of fall talk in the leading pages of the newspapers would have been the result. When Spiritualism is taught to the people, such distressing occurrences will have become an impossibility.—Ed. M.]

Mr. LAURENCE OLIPHANT is at present in Paris. He says there are only sixty people of his religion, yet notwithstanding the smallness of their number, they are nearer to the truth than anyone else. A most remarkable work has recently been published, entitled "The Coming Race." It contains progressive ideas of a startling description. Mr. Oliphant is said to be the author. It is an expensive work, but a perusal of it may be obtained at the Progressive Library.

ASTROLOGY AND MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

SIR,—Permit me to lay before your readers who are desirous of investigating astrology, the following particulars respecting a gentleman who was a good physical medium. Mr. Edwin Woolfitt was born at South Clifton, Newark, Notts, at Oh. 11m. 50.4s., on the 5th November, 1820. In the figure of birth I find the Sun has just passed the meridian, and is in the ninth house, in close trine to Jupiter, who is stationary in the second. The Moon is also in the ninth, applying to the semisquare of Uranus, quincunx of Saturn, the trine to Jupiter, and the conjunction of Sun. The first manifestation occurred on the night of December 16th, 1864, under the direction of the Sun to conjunction of Uranus. The force which produced the manifestations gave the name of "John King." Mr. Woolfitt predicted the date of passing away, which took place on the 20th September, 1866. The directions which caused death were the ascendant to conjunction of Mars, Sun to semisquare Sun, and Uranus parallel Sun. Besides being a good medium, he was a good astrologer and musician.—Believe me, very truly yours, A. W. G. WALSHAW.

7, Grove Road, Mile End, May 27th, 1871.

THE NEWSPAPERS report the trial at the Old Bailey of Claude Scott Woolley, for a murder committed last August. The perpetrator could not be found, but Woolley gave himself up and confessed his guilt. He was asked what made him give himself up, and he replied that he could not stand it any longer, as "poor old Jack (meaning the deceased) was at his bedside every night, staring at him with those large eyes of his, and he could not stand it any longer."

HANS CHRISTIAN ANDERSEN, the well-known Danish author, in a recently-written sketch (a translation from which appears in *Temple Bar*), says:—"One that is dead knows more than all we living know; the dead know the dread we should feel at anything so strange as that they should come to us; the dead are better than we all, and so they do not come!" Poor Hans! Evidently Spiritualism is a sealed book to him, or he would not crowd so many absurdities and untruths into so few words. Would it not be a charity if some friend posted him a MEDIUM?

Poetry of the Fourteenth Century, by Richard Rolle, the Hermit of Hampole.
HEAVEN.

There is life without any death,
And there is youth without any elde (age);
And there is all manner wealth to welde (wield);
And there is pees (peace) without any strife;
And there is all manner liking of life;
And there is bright somer ever to see,
And there is never winter in that countree;
And there is more worship and honour,
Than ever had king other (or) emperour.

And there is great melody of angels' song,
And there is praising them among.
And there is all manner friendship that may be,
And there is ever perfect love and charite;
And there is wisdom without folly,
And there is honesty without villany.
All these a man may joys of heaven call;
And yet the most sovereign joy of all,
Is the sight of God's bright face,
In whom resteth all manner grace.

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.

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Spiritual Institution,
15, SOUTHAMPTON ROW, LONDON, W.C., July 10, 1871.

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Mrs. FRANKLIN, Birmingham.
Mrs. TYNDALE, Edgaston, Birmingham.
Mrs. WEATHERHEAD, Keighley.
Mrs. KILBURN, Bishop Auckland.

Additional names will be announced in the public journals.

At a public meeting of the Spiritualists of London, held here on Tuesday evening, the 4th inst., a Committee was appointed to undertake the arrangements for giving Mrs. Hardinge a grand farewell meeting previous to her departure for America, and present her at the same time with a testimonial and purse.

It has been decided that the affair shall assume the form of a *CONVERSAZIONE*, and take place on Friday, July 28th, in St. George's Hall, Langham Place, Regent Street, London, the proceedings to commence at 7 o'clock in the evening. These will consist, in the first place, of short addresses from eminent Spiritualists, varied with the musical efforts of a party of vocalists. The principal feature of the evening will, doubtless, be the valedictory address of the lady in whose honour the meeting is held. The presentation of the purse and inscribed address from the Spiritualists of England will also be an incident of much interest. It will afford an additional pleasure to many to know that Mr. J. M. Peebles, now on his voyage to England, will be present and take part in the proceedings. The remainder of the evening can be pleasantly and profitably spent in introductions, the mutual exchange of ideas, experiences, and good feelings; also in inspecting the various objects of interest, such as spirit-drawings, writings, paintings, &c., which are being kindly lent for that purpose. (Spiritualists possessing such objects will confer a favour by kindly allowing the Committee the use of them for the evening.) This part of the arrangements will afford opportunity to Mrs. Hardinge's numerous friends and well-wishers to bid her an affectionate farewell, a courtesy which all will feel pleased to tender in person.

To make this demonstration worthy of the occasion and of the Committee's arrangements, the cordial aid of all Spiritualists, both of London and the provinces, is earnestly and kindly solicited. It is expected to be the grandest union of kindred and sympathetic minds which has yet occurred in the history of Spiritualism in this country. To become personally acquainted with eminent Spiritualists and mediums will be to hundreds the fruition of many an earnest wish, added to which, the opportunity of seeing and hearing our distinguished guest for the last time during her present visit will, no doubt, draw together a truly representative assemblage of English Spiritualists.

To promote the success of this great and desirable undertaking, the aid of several ladies has been obtained, who have kindly allowed their names to be used as lady patronesses.

You are cordially invited to bestow your aid and influence in bringing to a successful issue the object which the Committee has in view. You may do so in various ways:

First—By doing what lies in your power to get the printed form* appended herewith, filled with the names of subscribers to the purse, and thereby accord to Mrs. Hardinge a substantial expression of the high value entertained by yourself and friends of her eminent services in the cause of Spiritualism, and of the sacrifices made by her in undertaking the present visit to this country.

Secondly—By securing the attendance of as many of your friends as possible at the *conversazione*. This gathering will in a fitting manner conclude a most successful series of meetings, and the social intercourse afforded will tend to consolidate the movement and encourage those who take part therein.

The Secretary will consider it a great kindness if you will favour him with the names of any ladies or gentlemen to whom this announcement may be sent, for the purpose of collecting subscriptions, or otherwise.

You will oblige by remitting the amount collected by you not later than Tuesday, July 25. You are earnestly requested to obtain a supply of tickets and get them circulated amongst your friends. The price is 1s.; a few seats being reserved at 2s. 6d.

Communications should be addressed to the Secretary of the Committee of Management, Mr. N. F. DAW, 15, Southampton Row, London, W.C. Tickets may also be obtained at the Progressive Library, 15, Southampton Row.

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