

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 11.]

LONDON, JUNE 17, 1870.

[PRICE ONE PENNY.]

A LETTER FROM J. M. PEEBLES.

FRIEND BURNS.—Permit me through the columns of your weekly MEDIUM to very briefly sketch my pilgrimage thus far westward. The railway route to Nottingham seemed long, after parting with you, the Everitts, and other good friends in the station, for my soul was exceedingly sad and sorrowful. The distance would have been infinitely longer, however, had it not been for the genial companionship of Dr. Newton and Mr. Watson, who accompanied me. Beautiful are these friendships and fraternal sympathies. Is it not a grand thought that they bloom eternal in the heavens? My spirit at present seems vibrating between England and America, like a suspended pendulum.

A delegation of Spiritualists met us at the Station in Nottingham. The congregation assembled in the Mechanics' Hall was not large on Saturday evening, but decidedly attentive. A hidden, half-subdued scepticism became quite rampant, however, before the close of the evening's exercises. Dr. Newton's combined healing gifts and radical utterances both astonished and confounded them. On Sunday morning the doctor's powers were marvellous. All whom he touched in the Assembly Rooms were either healed or wonderfully improved. The conditions were excellent. All seemed elated. Oh, how poorly stupid worldly externalists comprehend the nicety of spirit forces, and the necessity of right conditions! The doctor's visit to Nottingham will never be forgotten.

Our meeting in the evening was large and harmonious. Questions were put and answered at the close of the lecture. The inquirers were mostly secularists—a people troubled with chronic chills of doubt and distinctions. Spiritually homeless and houseless—orphans in the great universe of the Father, they are clever only at demotion.

THE CHILDREN'S LYCEUM.

Wandering nearly a year now from my native land, it was a rich treat to attend on Sunday afternoon the Nottingham Progressive Lyceum. This is the only organisation of its kind in England. The hall is not sufficiently capacious. The officers seemed in earnest, and the children performed their parts admirably. Both Dr. Newton and self delivered brief addresses. They are looking forward with fond anticipation to your expected visit upon their approaching anniversary occasion. It pained me to learn that those calling themselves Christian Spiritualists neither attend the Lyceum themselves nor permit their children to do so. These "Christian Spiritualists" took form a number of years since in Nottingham, calling themselves the "Great Organisation." Their prophet fell. Upon those old ruins a few are now striving to construct a "Universal Church." In perusing their pamphlets and papers, even to their "Code of Divine Ordinance for Worship," it is clearly perceived that they are quite as orthodox in sentiment, and sectarian in purpose as Churchal Calvinists. In fact, they profess to be controlled and directed by the Angel Gabriel; and this Gabriel is so desirous of having only pure truth disseminated, that he insists upon having all communications flowing through the organisms of other mediums tested by a standard—a theologic standard of his own creation. The nature of this theological standard is represented in these religious rhymes, occurring in their "Divine Ordinance" (pages 6 and 7):

"Jesus Christ, our gracious Saviour,
Came on earth, mankind to save
From eternal death or torture,
In that world beyond the grave.

"So did He in manhood labour,
To fulfill the words of God,
Then proclaimed Himself the Saviour,
Who for sin must shed His blood."

This seeking and clinging to great names becomes only the childhood of spiritualism. Severe experiences can alone cure certain forms of "spiritual" fanaticism.

While in Rome last December, I met, and richly enjoyed the cultured society of, the Rev. J. B. Patton, Principal of the Congregational Institute in Nottingham. According to promise, I visited him, and shared his hospitalities. He is a rich intellectual treat. Broad and Catholic in his views, he is anxious to investigate Spiritualism. He conducted me through those wonderful Cathedral caves, and to other places of interest in the vicinity of Nottingham. Pleasant were our interviews, and sweet our mutual soul attractions. A study of the natural sciences and culture would not harm the Angel "Gabriel."

The trip by Holyhead to Dublin was delightful. The country was a very garden. The passage across the water, smooth and calming. Last evening I addressed a small but interesting gathering of Spiritualists. Accompanied by friend MacDonnell, I went out

to Clondalkin to see a genuine round tower. At present I incline to O'Brien's theory, that they are pre-Christian, and are emblems of Phallic worship. To-morrow, I am to visit Sir John Barrington, ex-Lord Mayor of Dublin. I first met him last season on board a steamer. He is a most genial gentleman, and well up in the phenomena of spiritualism. Though nominally a Quaker, he does not wear the costume. It is my purpose to visit more of the round towers and other ruins in this and the south of Ireland before sailing for America.

Another matter. Some of the letters you so kindly forwarded me contained invitations to lecture in different parts of England—such as Keighley, where a new hall is just finished; also Halifax and Bradford have written me for more lectures. Friend Burns, you must take these further labours upon yourself, and supply these people with spiritual food from your lips as well as pen. Can you not—will you not—visit them, and deliver series of lectures upon the subject of spiritualism. Biblically speaking, I submit these calls, and commit these "churches" to your care. Only God and angels know how deep is my interest in the mental and moral progress of Englishmen, and the dissemination of the divine principles of spiritualism in their midst. All my memories of friends and acquaintances are pleasant, and I breathe back to each and all the soul-felt expression—God bless you, and angels keep you in holy charge.

J. M. PEEBLES.

Dublin, Ireland, June 8, 1870.

Extract from a Letter.

In a few hours I step aboard the "City of London"—a fine steamer, they say—for the homeward voyage. A strange year this! Whither is each tending? Is all destiny? Surely Divine methods are inscrutable. A year this 10th of June, I was attending a large grove meeting of Spiritualists in one of the Western States of America. There could not have been less than 2,000 present. The heavens were opened, and our souls were fed with living manna from the fields of Paradise. Since that time I have travelled through England and Wales, Ireland and Scotland, through France, Italy, Sicily, Greece, Turkey, the Isles of the Archipelago, and various portions of Asia Minor. I have seen the remains of those Asian churches, Smyrna, Ephesus, and other Asiatic ruins. I have seen Samos, birth-place of Pythagoras—walked in streets of Athens, bathed my forehead in Nero's baths, sauntered along the resurrected streets of Pompeii and Herculaneum, stood upon the summit of Mount Vesuvius, and in that magnificent structure, St. Peter's, witnessing the 700 bishops kissing the brazen toe, and others bearing the Pope upon their shoulders—all this has just handsomely whetted my appetite for a tour through Syria, China, and India. Look for me on my way thither in something like a year. This gospel of spiritualism must be preached in all nations. All are commissioned to preach it who do the will of the Father, listen to the voices of His angels, and strive to live calm, pure, and holy lives. Blessings upon you, Burns—upon all true, unselfish workers—upon all humanity, for God is the loving Father of all mortal and immortal intelligences.

J. M. PEEBLES.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

LESSONS AND GENERAL QUESTIONS FOR THE GROUPS.

A Word to Leaders.

Leaders of Groups have the whole range of modern as well as ancient literature from which to cull the brief Lessons for the members. All poetical and prose works are filled with appropriate and complete verses, sentiments, proverbs, and pleasing embodiments of useful truths. All philosophers have written important short sentences conveying great principles in few words. An intelligent and affectionate Leader—one who loves children and takes interest in their unfoldings—will never lack for a topic of conversation. Order and system in a Leader are of the first importance to true progress. Perhaps it should be mentioned that, as a rule, verse is remembered when prose is forgotten.

* * * The Lessons of the Primary Groups may be incorporated into the teachings of the more advanced, as it is all understood that the greater includes the less.

Fountain Group.

No. I.—UNDER FOUR YEARS OF AGE.

[Colour of Badge, RED.]

Under this head it is suggested that the following subjects be presented:

Playthings and playmates.

Pets: dogs, cats, horses, birds, flowers, trees, &c.
 All life is love.
 Do you love life?
 Would you hurt anything that has life?
 Life is from God and Nature. Life is the source of thoughts and feelings. Pure, sweet life, produces loving and joyful feelings.
 Discordant feelings arise from impure and diseased life.
 Do you love flowers and birds? They are forms of love.
 Do you love all things beautiful? The most beautiful form of love is wisdom.

Stream Group.

NO. II.—UNDER FIVE YEARS OF AGE.

[*Colour of Badge, PEARL.*]

Under this head may be considered:
 Bathing: Cleansing the mouth and teeth.
 Best foods and drinks: The evils of tobacco, opium, drugs, and candies.
 Meaning and right use of words: The evils of vulgarity and profanity.
 Home Life: Friends and acquaintances.
 The significance and uses of music.
 The beauty and healthfulness of dancing.
 Evils of over-indulging the passions and appetites.
 First look for what is good, and then you will find what is true.
 If you are both good and true, you will be beautiful.
 A baby is called pure, innocent, beautiful, angelic.
 All good and true and beautiful persons are lovers of children.
 Do you know of any child of your acquaintance who does not love mother, father, home and kind friends?
 In the heavenly home—in the holy habitations of the Summer-Land—there are myriads of children. The good and true are always most happy and playful.
 Consequences of persisting in evil ways: Moral apostacies, loss of self-respect, loss of friends, failure in business, premature death, and prolonged unrest in the Summer-Land.

River Group.

NO. III.—UNDER SIX YEARS.

[*Colour of Badge, ORANGE.*]

Under this head the following subjects may be considered:
 Bodily chastity: self-control in all habits.
 Purification and repentance; Temperance in all things.
 The beautiful processes of decay and renovation.
 Effects of bodily virtues on the skin, eyes, gestures, breath, teeth, personal appearance, and upon the character through life.
 Do you ever eat or ask for food when not hungry?
 After you have eaten more than you need, do you not feel feverish, or sleepy, and like crying?
 How often do you have a headache, or a cold?
 Do you get angry and impatient with your playmates?
 After giving way to unkind feelings, do you not feel sad and regretful? Do you think the angels love to look upon you when you are angry or unkind?
 Do you ever say anything that is unkind?
 Do you want anybody to be untruthful and unkind to you?

Lake Group.

NO. IV.—SEVEN YEARS OF AGE.

[*Colour of Badge, LILAC.*]

In this class the following subjects are deemed appropriate:
 The external senses: their number and offices.
 Their relation to the world without: light, odours, flavours, sounds, substances.
 The internal senses: their number and relation to the world within. Each Love in the spirit is a distinct sense: it sees, hears, smells, tastes, and touches.
 Show how these internal senses, like the outer senses, are sometimes mistaken, as illustrated in sympathies, antipathies, likes, and prejudices.
 What odour do you most love to smell?
 What sound is most pleasant to your ear?
 What object is most agreeable to your sight?
 What flavour do you most love to taste?
 What substance do you love to touch?
 Would you love to be led by the hand of an angel?
 The beautiful works and ways of the Father and Mother are revealed to the eyes of the pure in heart. "The pure in heart shall see God." The pure soul is filled with faith in the triumph of truth.

Sea Group.

NO. V.—EIGHT YEARS OF AGE.

[*Colour of Badge, YELLOW.*]

Under this head the following subjects may be presented:
 Mission of childhood in the home.
 Culture of love and benevolence between brothers and sisters.
 Love of mother and father.
 Justice to Woman: her divinity and maternity.
 Mothers' intuition, duties, and responsibilities.
 Fathers' industry and external guardianship.
 Home is the sweetest and best spot on earth.
 Suppose some friend of yours should get angry with you, and throw a stone at you, should you yield to the temptation to be offended and throw stones in return?
 What is a real prayer?

Do the angels in the Summer-Land ever answer the prayers of true hearts?
 What is true obedience to your parents?
 Do you behold the love of God in the tenderness of those who love and cherish you?
 Do you love those who work to provide you with home and food and raiment?
 Will you not be truthful and faithful to what you believe to be Right?
 Good angels will attend you when you are good.

Ocean Group.

NO. VI.—NINE YEARS OF AGE.

[*Colour of Badge, PURPLE.*]

Under this head the following subjects are deemed appropriate:
 The Unity of God and Nature with Mankind: the paternity of God and the maternity of Nature.
 Brotherhood: sympathy with suffering and sorrow.
 Philanthropy: pity, faith in man, and practical charity.
 Incarnation of divine ideas and principles in men and angels.
 Do you like to behold the works of God?
 Is God the *father* of your spirit?
 Do you find in your heart much love for Nature as your *mother*?
 Would you transgress any known law of God and Nature?
 Do you sometimes dream of seeing heaven and beautiful angels?
 Did you ever think that beautiful *forms* are expressions of love and wisdom.
 Do anger and ignorance ever look beautiful?
 Are you not most happy when feeling kindly and lovingly toward those about you?
 Do not the highest angels love most wisely and steadfastly?

Shore Group.

NO. VII.—TEN YEARS OF AGE.

[*Colour of Badge, GREEN.*]

Under this heading the following subjects are suggested:
 The natural body and the spiritual body.
 What is Sensation?
 What is Sentiment?
 What is Principle?
 Physiological facts in the human body.
 Uses and abuses of the psychological laws.
 Effects of powerful preachers at revival meetings.
 Difference between true and false ideas of God on the characters and institutions of men.
 What is the brain, and how does it act?
 The brain is supplied with blood from the heart; where does the heart get it? The lungs supply the heart; where do the lungs get their blood? The stomach prepares the materials from which blood is made: what are those materials? (Here the Leader can introduce important lessons on the laws of life and health.)
 Do you not love to think beautiful thoughts?
 Are you not unhappy when afflicted with disease?
 Do you not love to think of God as a Father and Nature as a Mother?
 Are you not attracted by what is God-like and Natural?

Beacon Group.

NO. VIII.—ELEVEN YEARS OF AGE.

[*Colour of Badge, BLUE.*]

Under this head the following subjects may be proposed:
 The rights of conscience in matters of religion.
 Revelations of Nature through arts, sciences, philosophy, and spirituality.
 Compare natural truths with the teachings of the Testaments.
 Test all written revelations by the laws and developments of Nature and Reason.
 What meaning do you attach to the word, "Conscience?"
 Suppose you don't mind the still, small voice of Conscience, what feelings do you have?
 Suppose you violate your honour, or tell what you know is not true, what is your feeling?
 What is meant by the word "Revelation?" (That which is concealed is not *revealed*.)
 You know that Nature never falsifies or misleads. Her tides and sunshine and seasons are certain, like her laws. Will you not correctly inform your reason what is and what is not true in the doctrines and creeds of men?
 Did not Jesus and other good teachers point mankind to God through Nature?

Banner Group.

NO. IX.—TWELVE YEARS OF AGE.

[*Colour of Badge, CRIMSON.*]

Under this head the following subjects are suggested:
 The utility, dignity, and divinity of Labour.
 God and Nature incessantly work.
 Justice and love between employer and the employed.
 Duties and employments: secular and sacred labours.
 Prayers—spontaneous and formal.
 End of secular or evil days: holiness of all times and places.
 Duty of cheerfulness: devotion to honourable and healthful labour.
 What kind of labour do you like?
 Are you fond of idleness when not at play?
 What kind of play is most attractive to you?
 Do you not love to be usefully employed?

What is justice between man and man?
 What is the penalty of injustice?
 Do not all good men *act* as well as pray?
 Which is the best form of prayer: to *wish* to be good and true
 and beautiful, or to *live* every day as well as you can, always
 aspiring to be like the angels of love and wisdom.

Star Group.

No. X.—THIRTEEN YEARS OF AGE

[*Colour of Badge, AZURE.*]

Under this head the following subjects may be presented:
 Integral power to control habits, and to overcome hereditary
 evils and abounding discords.
 Physical subordination rewarded with perpetual health and
 cheerfulness.
 Moral rectitude as a cause of energy and fearlessness.
 Conscientiousness: a veneration for truth.
 Aspiration: a desire for spiritual goodness and greatness.
 Are you disposed to impatience and anger?
 Is the feeling of anger ever a source of happiness?
 Do you realize the power of spirit within your body?
 Have you *faith* in the power of love to conquer unkindness?
 When you do what you believe is right, do you not *feel* strong
 and noble?
 What is your definition of Wrong?
 Which is best—Truth, or Error?
 Which is most sensible—a body of Discord, or a soul of Harmony?

Excelsior Group.

No. XI.—FOURTEEN YEARS OF AGE.

[*Colour of Badge, VIOLET.*]

Under this head the following subjects are suggested:
 Genesis and organisation of the human spirit.
 The nature of distinct personal consciousness: what does it
 mean? What does it teach?
 Self-preservation by Wisdom and self-restoration by Will.
 Intuitions of and reasons for Immortality.
 Intercourse with the inhabitants of the Summer-Land.
 Different degrees of progress in the next life: Guardian angels.
 Facts, incidents, and illustrations of the uses and abuses of con-
 verse with the departed.
 Which is first, the body, or the soul?
 Do you realise that you have two degrees of life—one of the
 body, the other of the spirit?
 Do you not feel the love of heaven in your heart—that is, the
 love of Peace and Harmony?
 What is truth? Do you love Truth? Do you ever yield to the
 weakness of uttering what is not true?

Liberty Group.

No. XII.—FIFTEEN YEARS AND UPWARDS.

[*Colour of Badge, WHITE.*]

Under this head the following subjects may be presented:
 Freedom—universal and individual.
 Individual integrity and social virtue.
 The true marriage relation.
 Reverence for Childhood as a type of the Spirit's eternal youth-
 fulness.
 Youthful feelings and noble thoughts in adults: the reward of
 obedience to laws and conditions, corporeal and spiritual.
 Universality of Truth: the inspiration of Genius.
 Prophetic ideas and eloquent intuitions.
 Loving Justice: the world's true Saviour.
 Progress an Apotheosis of humanity.

(To be continued.)

DR. NEWTON'S FEES.

To the Editor of The Medium and Daybreak.

SIR,—Dr. Newton on his arrival in this country laid great stress
 on the entire disinterestedness of his efforts to alleviate suffering,
 affirming that he would accept no fees,—that such power as he
 had would be bestowed on all who sought it without money and
 without price. In your articles respecting the doctor, you quali-
 fied these statements so far that you informed the public that any
 "voluntary" offerings would be devoted to the cause of spiritualism
 or charity, I forget which, in this country. I now regret to observe
 in the last issue of your paper an intimation that implies (if it does
 not absolutely express the expectation), that a fee should be ten-
 dered prior to consultation, supplemented by "your hope that the
 doctor would return to America as well off as when he arrived in
 England," shewing clearly that the intention avowed by himself
 is to be deviated from, at any rate in the case of those who are not
 paupers. A change of this kind is calculated to make the opponents
 of spiritualism chuckle with the remark "Of course, just what we
 expected; it is only a dodge to make money," and is not reassuring
 to those, who, like myself, wish well to the cause I believe you to
 have at heart.

I trust you will give publication to this letter, and shall look
 forward with interest to the notice you may be pleased to take of it.
 E. C. B.

[We would have taken more cordial notice of this communica-
 tion if the writer had given his name and address, which omission
 is in very good keeping with his inaccuracy of hearing, observation,
 and deduction. Dr. Newton declared on his arrival that he did
 not desire to make money in England; that if he left it with as
 much in his pocket as when he came, he would be well satisfied.

This implies either that Dr. Newton would be put to no expenses,
 or that he would receive money to balance his expenditure, or how
 could he hope to leave the country with as much money as when
 he entered it? Now Dr. Newton is spending money say at the
 rate of £1000 a year; and if he practised amongst us for twenty
 years, then he would require £20,000 to pay his way, but if he has
 only four, three, or two thousand pounds, then, he must come to
 want sooner or later. Notwithstanding these considerations, Dr.
 Newton has healed "without money and without price." He has
 even refused money, and he has accepted money. As a public healer
 he has received not one farthing; but as a private practitioner he has
 not only received, but expects to receive, from those who are able
 and willing to pay him for his services. It is by this pay, that he
 is able to maintain his public labours, and hence the statement,
 that his means would be used for the diffusion of spiritualism in
 this country. Even under these conditions, those who cannot or
 will not pay are welcomed to Dr. Newton's private house for treat-
 ment; yet, as we understand it, those who consult him there, are
 invited to pay a fee as to other physicians. If from any expression
 of Dr. Newton's when under the excitement of doing good, and
 thinking of nothing else, our correspondent or others have been led to
 think in opposition to these remarks, we hope this statement will
 appear to them consistent with the spirit of all that has been said,
 and reasonable to all minds.]

INVESTIGATION DEMANDED.

To the Editor of The Medium and Daybreak.

SIR,—When attending a seance at the hall in Corporation Row, I
 asked the conductor (Mr. Steele) if he would allow me to take a table of
 my own preparing, to better test the manifestations (called spiritual)
 that take place there. He readily agreed; but to my surprise (after the
 table was made) I received a communication to the contrary. I therewith
 enclose you a copy of the said letter, with my reply to the same; by
 giving the matter a place in your next impression you will forward the
 cause of spiritualism, and oblige yours truly,
 A. L. HENDERSON.

49, King William Street, E.C., June 7, 1870.

P.S.—It got wind that I was having a table made, and many persons
 may think that I withdrew from the challenge.

DEAR SIR,—I am requested to acknowledge the receipt of your letter
 of the 3rd instant, addressed to Mr. Steele, and to inform you that we
 cannot consent to allow the table you mentioned to be taken to, or used
 at, our hall in Corporation Row. You will readily understand that if
 we did so in this instance, we might be called on to grant many similar
 requests to others. But, whilst our spirit friends desire me to write to
 you as above, they state that you can easily arrange for having a circle
 for trial of the table at your own house, when, I have no doubt, you
 will obtain the manifestations you wish.—I am, dear sir, yours faith-
 fully,
 R. PEARCE.

36, Great Sutton Street, E.C., June 6, 1870.

To A. L. Henderson, Esq.

[REPLY.]

DEAR SIR,—I am much surprised at the contents of yours just received.
 Mr. Steel knew three weeks ago that the table was being made, and gave
 his consent to its being tried at Corporation Row. The decision of the
 committee (whoever they may be) is an extra proof to me of the humbug
 of the whole concern. I have frequently given vent to my opinion that
 Mr. Steele was sincere, but was imposed upon by unscrupulous impostors.
 However, I will take means to induce Mr. Burns and Mr. Harrison to
 publish the correspondence.—I remain, sir, yours respectfully,
 A. L. HENDERSON.

49, King William Street, E.C., June 7, 1870.

To R. Pearce, Esq.

Mr. Henderson asks us to publish these letters. We do so, though
 we do not entirely approve of all the expressions used. They can
 do no one any harm, for if the mediums referred to are genuine,
 ample testimony will be easily called forth. We should be glad to
 see this table of Mr. Henderson's at our office, and a committee of
 Spiritualists and mediums to make experiments.

THE CASE OF MR. VAN METER.

The Weekly Mail of Cardiff publishes our account of this case, and
 the following letter in reply to an inquiry:

"60, Euston-square, June 2, 1870.—Dear Sir,—The principal parts
 in the article in the *MEDIUM* are correct. Dr. Newton did place his hand
 on my spine, and relieve me in a few moments, and though for nine
 days I have been actively moving about the city, the pain has not returned,
 and I have been growing stronger daily. Should it return, I would ask
 the doctor to magnetise, mesmerise (or by whatever name you may call it),
 my spine again. There are certain affections which I think he can cure
 or relieve; but let me frankly say I no more believe there is miracu-
 lous or spirit power in it than in a dose of pills that breaks up a fever.
 This hue-and-cry about spirits is ridiculous. Let the doctor alone, and
 let him impart all the animal magnetism to the nervous he can, and
 many will be relieved. With gratitude to God and Dr. Newton, I am, &c.,
 W. C. VAN METER."

"I think it is only fair to publish both sides of the question, let those
 believe who choose; but I would say, don't hiss at and cry down Dr.
 Newton unheard. There is unquestionably in some men, peculiarly con-
 stituted, a strong magnetic power, which may be capable of doing good
 to others if exercised properly.—I am, sir, yours obediently,
 June 8. W. P."

Mr. Van Meter has much to contend with from the sectarists
 amongst whom he mixes. These psychological influences or some-
 thing else brought on a relapse of the pain; and on Tuesday morn-
 ing Dr. Newton visited him again; and in a few moments Mr. Van
 Meter was able to sit down close on his haunches free from pain.

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.

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MEETINGS DURING THE WEEK.

FRIDAY, JUNE 17, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SATURDAY, JUNE 18, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8 p.m. Admission 1s.

SUNDAY, JUNE 19, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Lecture by A. C. Swinton. Service at 7 p.m., conducted by A. C. Swinton.

KEIGHLEY, 10.30. a.m., and 5.30. p.m. Messrs. Shackleton and Wright, Trance-Mediums.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30. HALIFAX, at 11 a.m. and 7 p.m.

MONDAY, JUNE 20, Developing Circle at 15, Southampton Row, conducted by Mr. Shepard. Admission 2s. 6d.

KEIGHLEY, at 7.30. p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, JUNE 22, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town. THURSDAY, JUNE 23, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

Seance, at 15, Southampton Row, conducted by Mr. Cogman, at 8 p.m. Admission 1s.

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 17, 1870.

THE SUNDAY SERVICES.

It is with great satisfaction that we present in our columns the report, furnished by Mr. Burns, of the transactions connected with the meetings in the Cavendish Rooms, Mortimer Street. These constitute matter for deep congratulation on the part of all true Spiritualists, not only in London, but in all parts of the country: and it is a notorious fact that the greater part of the donations came from the provinces, and even other countries, while the self-constituted pillars of spiritualism in the great metropolis did nothing whatever. These meetings have, indeed, called forth new men and women into the active ranks of the spiritual movement—men and women who are abreast of the times, and work in unison with its spirit. The signal success which has attended their labours and the deep and lasting good which has resulted therefrom, must teach some persons that spiritualism does not require any pillars whatever, but earnest, judicious, enlightened helpers, or in other words, people who will mind their own business and let spiritualism do its work in its own way and through its Heaven-appointed instrumentalities.

We believe this is the first instance, in London at least, where a committee have been able to fulfil their obligations to their lecturer under similar circumstances, notwithstanding the patronage, wealth, position, and "education" they may have had at their command. It therefore appears that spiritualism for its onward march has no use for such stilts, but introduces a higher form and a new degree of all of these blessings—blessings, when rightly used, and of the proper kind. The eye of the country has been steadily fixed on these meetings, and they have infused a spirit of emulation and of enterprise into our provincial friends which is daily augmenting in power. The ministrations of Mr. Peebles, supported by great natural talents, profound learning, deep earnestness, and high culture brought the question prominently before the metropolitan press, and gave spiritualism a place amongst the other great agencies that are to-day enlarging human experience amongst us. During the summer season we cannot look for such succinct arrangements as have obtained, during the last few months.

Mr. Jencken has kindly offered to lecture on the evening of Sunday, June 26. He is a great favourite, and will undoubtedly draw a large audience. On the following Sunday, July 3. the Rev. F. R. Young, of Swindon, will officiate, in accordance with a kind promise which he made to the committee some time ago. He needs no herald to announce his many claims upon our consideration. Apart from his great experience, earnestness, and abilities, he was the first Englishman who brought Dr. Newton prominently before the English public from having gone all the way to America to be cured by him. He was cured, and lost no time in telling his delightful experience on his return to his native land. Mr. Young also

had the merit of inducing Dr. Newton—if inducements were necessary—to visit England as a healer. At the time of his visit to America he had a conversation with the doctor on the matter, desiring him to proceed straight to Swindon as a starting point, With Mr. Swinton or Mr. Pearce for Sunday next, and the two gentlemen just named for the succeeding Sundays, the platform at the Cavendish Rooms is well occupied for the present, and we hope useful speakers will come forward and sustain these meetings till a regular speaker can be found for the winter months.

Some friends are anxious to have a few open air or grove meetings on Sunday afternoons, near the metropolis. Gentlemen who have suitable grounds or parks would oblige by making an offer of them for that purpose.

DR. NEWTON.

Until further notice Dr. Newton will treat all cases at his residence, 34, Upper Park Road, Haverstock Hill. He gave up the use of the Repository on Wednesday, as the influences there were not favourable to the exercise of the healing power.

VISITS TO THE COUNTRY.

Numerous letters are being received asking if the doctor will visit country towns. Dr. Newton desires it to be known that he will receive invitations to visit on Sundays such places as are within an easy ride of London, that he may go down on Saturday afternoon, and return again on Monday morning. He stipulates that his travelling and other expenses be met, and also those of his Secretary or other companion. Dr. Newton will desire to address a public meeting during these visits, in which his companion may also take part, after which the sick will be healed. Those desiring to make such arrangements should apply at once, as the circumstances demand that times should be fixed considerably in advance.

DR. NEWTON'S PORTRAITS.

A card has been issued giving directions in using the magnetised cartes for the cure of disease. They may be had on application at our office.

THE DISCIPLES OF DR. NEWTON

are using the healing power with great success. We hope to give facts next week. The doctor is anxious to impart the power to those who are suitable to exercise it.

A WELL MARKED CASE.

On Saturday last, James H. Webb, jun., of 3, Little George Street, Westminster Abbey, called on Dr. Newton for advice and treatment. When he was three yards from the doctor, and before Mr. Webb had got time to introduce his case, Dr. Newton exclaimed, "you have got gallstones, and you will pass them tomorrow." On Sunday afternoon Mr. Webb called again with two gallstones, which he had voided, of the size and shape of two small kidney-beans. They are now in the possession of Dr. Newton, and may be seen by all who desire.

MANY CURED, SOME NOT.

At the Repository a great number of excellent cures have been effected during the week. A great many, however, have not been benefitted. Much seems to depend on temperament and the state of mind of the patient. Those of a mediumistic tendency appear to be most susceptible to the healing influence. The fault does not seem to reside with Dr. Newton, for Mr. Bennett, of Betchworth, declares that he was cured of deafness of one ear, and the doctor never touched him at all. These are problems which are worthy of investigation, and will no doubt yet receive solution.

DR. BURNS

has had the great kindness to place his chapel in New Church Street, Edgware Road, at the disposal of Dr. Newton. The doctor will treat the sick there daily, from ten till twelve, on and after Monday, June 27.

A MEDIUM TIED AND UNLOOSED BY SPIRITS.

A very interesting and unusual seance took place at the Progressive Library on Thursday evening, the 9th inst.; Mr. John Blackburn of Halifax, medium. Last week we gave an account of how he had been relieved of blindness by Dr. Newton. Last time he was at the Progressive Library, he could see the telegraph pole on the top of a house at the foot of Southampton Row. John has often been tied with ropes by the spirits, and he has also been tied by mortals and unloosed by the spirits. On one occasion John was tied to a plank in which nine holes had been pierced, through which the ropes were passed and tied on the opposite side. The spirits unloosed each cord except the two which bound the medium's wrists, thus proving that it was not the medium who did the untying. The experiments at the Progressive Library were as follow: The tying took place in the back drawing-room, the window of which was closely curtained and the folding-doors shut, making it completely dark. Into this room the medium was placed with a long piece of new cord. He was accompanied by Mrs. Berry, Messrs. Daw, Reeves, and Burns, who formed a circle in one part of the room. John was now entranced, and the spirits commenced to speak through him, and to give one another orders how to proceed with the tying. After considerable time the spirits found that they had not divided the rope properly, and they had to do all their work over again. In about half an hour, the

spirits declared that the work was finished, and on the doors being opened, John was found standing up in a trance and tied in a painfully tight manner, and was conducted into the light where he came out of the trance. The rope passed round his neck, waist, arms, wrists, and over his shoulders, pinioning his arms down upon his breast in such a way that no motion could be given to them whatever. The two ends of the rope joined between his shoulders, and terminated in a series of knots so tightly drawn, that ordinary manual means could not have affected it, seeing that there was not length of rope to pull by. The medium was indeed in a painful condition, and begged to be in the trance again, that he might be insensible to pain. After due inspection, he was conveyed into the dark room again, accompanied by the same circle as before; when the spirits set to work and unloosed him in a few minutes. Mrs. Burns was introduced into the dark room during the untying; and saw the operation performed by the spirits. She saw eight spirits; some standing round giving influence, one directing, and others at active work. The spirits did not pick the knots and handle the rope like mortals, but performed all their manipulations by a magnetic current which proceeded from the points of their fingers. This experiment was of the most satisfactory and convincing kind. John Blackburn is a portly, slow man, not at all expert or active; and for him to perform the tying was simply impossible. The spiritual theory is also incontestably supported by the clairvoyant observations and testimony of Mrs. Burns.

The great success of the experiment only seemed to chafe Mr. Hart's scepticism, who was present from Birmingham, and he energetically demanded to tie the medium; the spirits said he might do so, and they would unloose him if sufficient power remained. Mr. Hart assisted by others, laboured for upwards of half an hour in performing their task, and amidst considerable fuss and excitement, urged that no person should be in the dark room with the medium, while the spirits endeavoured to unty him. John was therefore shut up alone, while Mr. Hart and others engaged in a high-keyed and defiant discussion in the other room; Mr. Hart declaring that he would not be convinced of the spiritual theory of the matter, even if the medium were untied. John waited for some time, suffering much from the tightness of the cords, but feeling no spiritual influence upon him, he called out, and the rope was cut from his person.

Several circumstances contributed to make this latter effort unsuccessful. First, the medium was exhausted from his former experiment, as the spirits have to obtain elements to do their work from the medium's body. Second, there was no circle in the room with him to sustain him with the necessary force, though he has been untied often alone. Third, the rope had been much handled by a person determinedly sceptical and opposed to the result, and the rope being saturated with his magnetism, the spirits might not be able to take hold of it with their magnetic influence. The spirits desired that the rope should be in the room a day and a night before the seance came off, that it might be ready magnetised. Fourth, the wrangle in the other room was highly detrimental to the spirit action. Even the fidgeting and impatience of some during the first tying retarded the process. Fifth, no object was to be gained by the second untying. The reasoning part of the assembly were amply convinced by the first experiment, even more than they could have been by the second, which was only an untying, whereas the first was both a tying and untying; and, further, the objector declared that he would be still unconvinced even if the medium had been untied the second time. So the spirits were not silly enough to undertake an unprofitable task.

THE EXTENSION OF SPIRITUALISM.

FRIENDS,—As good deeds can alone entitle us to the name of Spiritualists in its essential sense, and the present time is peculiarly propitious to extend the light of spiritualism, I would respectfully suggest that each one of us should do all we can among our acquaintance, and, more especially, with newsagents in our vicinity and line of travel, to impart this "bread of life."

Just now our dear brother, Dr. Newton, and his so-called "miraculous" cures are exciting general interest and, besides spreading a knowledge of the higher blessings of spiritualism, if only for the sake of the bodily afflicted, we might, by a little earnest effort, do much to promote the Christ-like work that one freed soul—one truly trustful believer in the divine spirit life—is now so lovingly doing in our midst.

Our much over-taxed and ill-supported friend Burns (of the Progressive Library, 15, Southampton Row, Holborn,) offers every aid to such "good works," without which, in some form or other, kindly let me add, there can be no real religion or belief in an All-Beneficent God.

A. C. SWINTON.

NEWS FROM DR. WILLIS.

DEAR BROTHER BURNS,—I am happy to be able to inform you that after a most turbulent passage in the "China" I arrived safely at New York on the 27th day of April. I suffered severely from sea-sickness, but have recovered from the effects of it in a great measure, and am happy to report myself daily improving in health.

Will you have the kindness to inform my numerous friends in London—those who gave me so cordial a welcome when I arrived there last fall—how deeply I regret the necessity that compelled me to hurry through London on my return from Italy without meeting any of them. I had looked forward with many pleasant anticipations to a visit to London this spring of at least six weeks' duration, instead of which, I had barely as many hours. But I

trust this pleasure is only deferred for a time—perchance for a few months only. I cannot but feel that I shall return to London; that there is some special work there for me. Be that as it may, I feel that I shall never again be a stranger to the many kind hearts that opened so cordially to receive me in October last.

When this reaches you I presume Dr. Newton will be with you, and, I doubt not, will have fully entered upon his beneficent mission. He is a true and noble brother, and a glorious enthusiast in his divine calling. Give my love to him and to Brother Peebles also. God bless them both! And to you and your good, faithful wife I send my loving remembrances. Your united, earnest, and indefatigable efforts to further the cause of human progress and human redemption from the sins of ignorance can but be crowned with success and bring to you a rich reward in more ways than one.

You will be sorry to learn that I arrived in New York too late to avert the ills I feared. My home there is broken up, and my prospects wrecked for the present. I am cast down, but not hopeless; discouraged, but not despairing. I am not strong enough to resume my professional labours this summer, so I am going to the country to spend it as quietly as my temperament will permit in communion with Nature, trusting that through the aid of her healing, healthful influences I may be fully restored to health and vigour.

Mrs. Willis desires her kind regards. When we get settled for the summer she will be happy to aid you with her pen occasionally. My address for the summer is Glenora, Seneca Lake, Yates County, New York.—Ever truly yours,

FRED L. H. WILLIS.

Boston, Massachusetts, May 4, 1870.

OUR FRIENDS AND THE NEWSPAPERS

Do not forget that the columns of the newspapers are open to the pens of Spiritualists of local influence, if they write courteously and intelligently. The following, abridged from the *Port-Glasgow Monitor* of Saturday, is an instance in illustration. If our friends were industrious in supplying the newspapers with suitable facts and arguments, the abuse and misconception which now occupies their columns would soon disappear. The papers must say something about a popular agitation: see that they offer matter to the point.

"SIR,—In your leading article of last Saturday, titled "A new Religion," you term belief in spirit communication a "new religious craze," and advise our clergy to look after it. Do you mean them to preach against it? That course is insufficient. It has been tried here and elsewhere, and has not stamped out the belief. In some cases the sermons have promoted inquiry and led to practical investigation, resulting in the development of mediums, and the conversion of a good many to belief in the reality of spirit communion. Or, do you mean that the clergy should combine to excommunicate those who investigate the phenomena of spiritualism? Or that they should expound and enforce the text, Exodus, xxii. 8, in accordance with your own rendering, 'Thou shalt not suffer a medium to live.' In that case there are clergymen, as well as a multitude of innocent children, to be led to the stake. However, there is in Port-Glasgow, as in all other towns, a large population over whom the newspaper press exercises a greater influence than do the clergy, in the interest of these should you not be a co-worker in preventing the evil which you think may possibly arise.

But suppose you leave the clergy to deal with the religious craze in their own way, there is another aspect of spiritualism—the scientific—which falls more within the province of the press than the pulpit. May we not look to you for some light on this department of the subject? If the simple credulity of the present day more than overtops the ignorance, superstition, and gullibility of the sixteenth century, and that, too, notwithstanding our characteristic determination to prove all things before believing in them; if the believers in spirit communion are numbered by millions in America, and by thousands in this country, then, surely it would be a public service of no ordinary moment were you to give such an exposition of the subject—apart from its religious aspect, or including that too—as would prevent any risk of your readers believing in this strange phantasy.

"Should you take the trouble on yourself to do so, do not mis-state facts as to mediums. Mis-statements are apt to rebound. If you wish to ridicule, there are plenty of good targets for your shafts. Every public movement has its imprudent advocates, its eccentric personages, its exerecences even. Spiritualism is no exception. The very nature of the subject, the very strangeness of its facts, will ensure for it more than a usual share of these. But it should also be borne in mind that, to a casual observer, many men appear to be dupes, fanatics, and fools, who, in reality, are the reverse of all or any of these.

"Do you wonder that hundreds of people in this country believe in Dr. Newton's gift of healing? Belief in such a case is not a matter of volition. Evidence compels conviction. Hundreds have already seen, in the persons of their friends, the benefits which have been conferred through Newton's instrumentality. It is, perhaps, quite within the mark to say that hundreds have been entirely cured or partially benefitted, and some of the cases of cure have been so instantaneous, so thorough, and so marvellous—seeing that medical science had already done its best for the patients—that any single one of these were enough to give the healer a life-long fame.

"Be assured, sir, that if men with well cultivated minds, and of liberal and enlightend views do not investigate the phenomena of spiritualism, and study its philosophy, so as to fit themselves to guide the movement, and become the teachers of its truths, others less fitted will assume the leadership, or be thrust into it by the force of circumstances. The tidal wave of progressive thought in education, philosophy, theology and religion is rapidly advancing. Some may despise spiritualism because it will not advance their views in the race of riches, others may fear to look at it because the spots of man's folly and fraud are so perceptible, many may dread it because a few with unbalanced minds run mad with it—as such do with any other hobby, or because a few pervert it to wrong uses. But truth will progress, the world will yet look back and be

amazed that a glorious light so well adapted to cheer the soul in the hour of darkest sorrow should be long and persistently excluded from men's minds.—I am, yours truly,

Port Glasgow, 8th, June 1870."

INVESTIGATOR.

In a long communication to *The Maidstone Telegraph*, Mr. Thomas Grant remarks:—

"I had next day an opportunity of seeing Dr. Newton make several cures in Mr. Burns' house. A lame woman was quickly made to walk, and left apparently sound. A stammering boy was made to speak plainly after the second treatment. His mother told me the boy had a lump in his throat, which immediately disappeared the first time when the cure was nearly completed. Some cases entirely failed, either for want of faith, or, as it seemed to me, on account of the mind of the patient being diverted at the critical moment, or not sufficiently passive.

"Talkative or argumentative persons are seldom benefitted, their activity of mind makes them unresponsive. The doctor knows intuitively, what ails his patients, and seldom needs to be told; as a rule it is best to say nothing, but earnestly desire to receive the restorative influence, extending towards the operator that love and sympathy which his holy and disinterested mission entitles him to. I observed that instantaneous cures are often produced by a sharp operation, followed by immediate action, thus: a paralysed person is told briskly, 'You are well! rise quickly! up! up! walk! run!' and the success depends greatly upon the force of the impression upon the mind, which is the test of faith. Many rise when thus called upon and find themselves really cured; others hesitate, and fail. In the latter cases lookers-on often say, 'See, he is an impostor; for he said the poor man was cured, and he as impotent as ever.' They cannot comprehend that his assertion was merely his *modus operandi*, to test the patients' faith or receptivity.

"The proportion of cures to failures, I believe varies exceedingly, as might be expected, according to the conditions of the moment. A cavilling and sceptical person in the room will at any time destroy the requisite conditions; while on the other hand, harmonious and sympathetic influences promote them. Probably in most cases the healing process is only started or initiated by the doctor, and the action progresses afterwards."

DR. NEWTON AND MR. PEEBLES AT NOTTINGHAM.

To the Editor of *The Medium and Daybreak*.

SIR,—We have just received a visit from our respected friends, Dr. Newton and Mr. Peebles, which will be remembered with great pleasure by many, the only regret being, I think, that they could not stay longer with us. Last Saturday evening, June 4, Mr. Peebles delivered a lecture in the Mechanics' Lecture Hall, on "The Bible poofs of spiritualism, the healing gifts of the present compared with the past, &c." The number present was not so large as we had expected, but considering the little time we had for advertising, and also the night—it being market day—we have no room to complain. I am happy to say the lecturer was listened to throughout his entire discourse with the greatest attention. Dr. Newton was introduced by Mr. Peebles, and received a very good reception. When speaking of Christ, or rather Jesus, as being only a Man; of seeing Him sometimes face to face, and of his healing power being increased by his presence some expressions of disgust, and in some, of horror were observable. His power was not so successful as on the following morning, but several said they felt some benefit. Mrs. Neal, of Birmingham, was treated for dimness of sight in one eye, and a pain in her knee, and declared she was "much better." Mrs. Gamble, Lower Parliament Street, Nottingham, deaf, was treated without receiving any relief, as the doctor said he could not cure all deaf persons; but she has felt better in health since. Several cases in which the doctor gave no instantaneous relief, he gave them instructions which, if followed, may produce beneficial results. James, Higgs, age 46, of 15, Sparrow Hill, Loughborough, who had been blind for six years, after receiving treatment, exclaimed, "Bless the Lord! Bless the Lord Jesus!" and declared he could see "a little better." He went to the hotel on Sunday morning, had another treatment, was then able to see signboards in the streets; received a third treatment in the afternoon, and was then able to count the panes of glass in the windows. I believe he is still improving. He has been told by his (spirit) mother that he is to receive his sight again. He was much ridiculed by his friends for coming. It was announced that the doctor would dispense his healing powers the following morning, in the Assembly Rooms, Low Pavement, where the most astounding results were produced. Joseph Cresswell, 50, of 7, Hedderly Street, Nottingham, who suffered from rheumatism in his legs, came forward with sticks, and, having been blessed and touched by the doctor, laid aside his sticks, and walked unaided round the room, to the astonishment of himself and all who knew him. G. Hackett, 65, of 46, Mansfield Road, Nottingham, came forward on crutches, and said he had been stiff in all his joints, the effects of a fall some years ago, when the doctor in his usual way stroked him with his magnetic hand, and in a minute he walked easily down the hall without support, a feat which he had not for years performed. One more case I must not forget to mention, that of Charles Ringrose, 11, of Castleditch, Carnarvon (came especially), suffering from a dislocated hip, through jumping, came forth with a crutch, but the doctor quickly caused him to run after him and round the room, much to the amazement and joy of the boy and the audience. In the afternoon a much larger number were present, and many sufferers relieved or cured. John Hurst, Cherry Orchard, Loughborough, deaf; was cured, much to the delight of himself and friends. G. Mitchell, Garden Place, Carrington, Nottingham, suffering from rheumatism and dullness of sight, was greatly benefitted. Mr. Smith, of Rawson Street, New Basford, Notts., spinal and kidney complaints, was cured, and to test the fact, picked up stones, &c., on the road with as much ease as I could have done myself. He could not stoop before, only with great difficulty. Many others, suffering from a variety of complaints, also received treatment, and declared they had received benefit. The doctor left us by the 6.30 train for London, to the sorrow of some who wished to have his hands laid upon them, and to the great surprise of many who came to the lecture in the evening for the purpose of seeing this extraordinary person. The lecture in the evening was listened to with wrapt attention, many of Mr. Peebles' sentiments being

enthusiastically applauded by the audience, which numbered some 400 or 500 persons. A collection was made, and realised a little over the expense of the rooms for the day. It is a great misfortune that so noble and eloquent a lecturer cannot stay amongst us, but we are looking anxiously forward to the time when we shall again feel the kindly grasp of our affectionate brother's hand.

JAS. ASHWORTH,

33, Mowbray Street, Nottingham, June 9, 1870.

A CURIOUS STORY.

(From the President of the Halifax Secularist Society.)

To the Editor of *The Medium and Daybreak*.

SIR,—On the evening of Wednesday, May 18, 1870, Mr. A. Bland, Mr. John Pulman, and he who writes you this, were seated in the house of the above John Pulman, I was reading to them Dr. Newton's reception in London—the cures that he had wrought, and other matter contained in *THE MEDIUM* for May 13, among which I read that persons might be relieved of their ailments by looking at Dr. Newton's cartes steadily, and loving him. Now, sir, had it not been that, in what is called spiritualism, I had seen phenomena so unusual and so much at variance with my knowledge of the possible to be attained in the science of electro-biology, I might have pitied the Spiritualists, and said that superstition's tainting front was not confined to Rome. That this was on a par with the pretensions of the Pope; and those who bought such articles to cure their ailments would be no less dupes than those whose demands are so numerous for the old stockings of his Holiness the Pope, believing that an antidote is in them secreted for rheumatics. But, as it was, I placed the paper down, and requested Mr. Bland and Mr. Pulman to compose themselves and think of the doctor, without the aid of portraits. So that Mr. Pulman might be relieved of his ailments, and thereby prove the genuineness of the pretensions set forth in your paper. They both complied with my request, and both of them (being mediums) were entranced immediately, and continued so for about half an hour. After they came to their normal state, I asked them if the influence had been different from what they had hitherto experienced, and both answered that they had not been so powerfully operated upon before. And now, sir, allow me to inform you and your readers that for twelve months previous to that operation, Mr. Pulman had been so troubled with moving pains that he could not sleep or rest very well. The night before the operation, he did not rest two hours, because of pains. He had also a settled complaint in the gullet, on account of which he could not swallow animal food, nor some kinds of vegetable food, nor, in some instances, fluids into his stomach. In brief, so pained was he with this that he dreaded the approach of meal times. I have seen him pause and drink water before he dared to eat the lightest food, and, even then, I have seen him suffer for half an hour with the first small piece, and then it has come back without entering the stomach. But since the operation, even the first night and the first meal, and each night and each meal since, he has enjoyed without pain; and he is looking better than he has done for a long time. Those who know little or nothing of phenomena of this kind may say that the time had come, and he would have recovered anyhow. But, for the edification of these (or it may be for their stupefaction, as there are but few honest and bold enough to fight in new discovered fields), I will add that Mr. George Smith, whose wife had not kneeled for three years, hearing of the above case, determined to do likewise. The consequence was, Mrs. Smith was operated upon the night following (she is a medium), and immediately on coming to her normal state she kneeled on both knees. She was not cured permanently.— Hoping that I have not trespassed too much, I will close with a request that those who doubt the above will apply to your humble servant,

SAM PULMAN.

Blake Hill, Shibden, near Halifax, Yorkshire.

THE SUNDAY SERVICES.

FIRST QUARTERLY REPORT.

Early in January I sallied forth with Mr. Peebles to find a suitable place in which to hold Sunday services for Spiritualists. Apparently without motive we passed along Mortimer Street, and noticed the Cavendish Rooms. On Thursday evening the project was brought before a social meeting at the Progressive Library, when a subscription was opened. Mr. Peebles gave his first address on January 23 to a good meeting, considering that only a few circulars had been sent out to notify the event. On the following Sunday the hall was comfortably filled, and similar assemblies congregated on the other occasions. I herewith subjoin an account of the receipts and expenditure for the six Sundays previous to the series under the direction of the committee.

RECEIPTS:—January 13th, Daw, £1; Berry, 10s.; Harper, 5s.; Alsop, 5s.; Stirling, £1; Blythe, 5s.; Mahony, 4s. 6d. 16th, Everitt, 5s. 22nd, Luxmoore, £2; Fusedale, 5s. 28th, Houghton, 10s. 6d. 29th, Hannah, £1 1s.; Slous, 10s.; Dickson, 10s.; Gregory, £1. February 1st, Weeks, 6d.; Pearson, 10s. 5th, Lander, 5s. 6th, Maurice 5s.; Towns, 5s. 18th, Wason, £1 1s.

Collections at the meetings. January 23rd, £1 1s.; 30th, £1 14s. 2d. February 6th, £2 1s.; 13th, 17s 0½d.; 20th, £2 0s. 7½d.; 26th, 1s. 6d.—Total, £19 11s. 11d.

EXPENDITURE:—Six weeks rent of Hall, £9 3s.; 200 Circulars, 7s. 6d. 100 Envelopes and addressing, 2s.; Postage, 8s. 4d.; January 28th, 250 Circulars, 6s. 6d.; Cash-book and Minute-book, 2s. February 5th, moving Harmonium, 4s.; 12th, hire of Harmonium three weeks, £1.—Total, £11 13s. 4d. This left a balance of £7 18s. 7d., which I handed over to Mr. Peebles, on account of his services.

Before these six weeks had elapsed the committee, which had been formed meanwhile, laid before Mr. Peebles the message of a resolution proposed by Mr. Daw, and seconded by Mr. Pearce, that Mr. Peebles be offered a salary at the rate of £200 per annum to be their speaker. Mr. Peebles' reply was, that he could not remain in England for a year; but that he would undertake the office meanwhile, upon the understanding that he might visit America during the summer months. At the following committee meeting it was declared that the money could not be got to pay Mr. Peebles, and that he should be asked to accept a compromise. I said that Mr. Peebles never asked the committee any favour whatever, and it was their business as men of honour to carry out the offer they had made him. This was the last committee meeting

that was held, and as the officer of that committee, the task devolved upon me of seeing that its resolutions were carried into effect. The following is a statement of accounts for the first quarter after the assumption of the committee.

RECEIPTS.—Collections at the meetings.—March 6th, £1 1s. 5d. 13th, 13s. 1d. 20th, 10s. 2d. 27th, 15s. 4½d. April 3rd, 16s. 7d. 10th, £1 8d. 17th, £1 6s. 8d. 24th, £1 4s. May 1st, 11s. 11d. 8th, 8s. 6d. 15th, £3 4s. 9d. 22nd, £3 14s. 10d. 29th, £1 3s. 4½d.

Seat-Rents.—Slous, 5, £5 5s. Berry, 3, £3 3s. Alsop, 2, £1 1s. Swinburne, 1, £1 1s. Scott, 2, £2 2s. Luxmoore, 1, £1 1s. Dawes, 1, 10s. 6d. Daw, 1, £1 1s. Pearson, 2, £1 1s. Stephens, 2, £1 1s. Henderson, 1, £1 1s. Hamilton, 1, £1 1s. Bertram, 1, £1 1s. Fusedale, 2, £1 1s. Baker, 1, £1 1s. Gregory, 2, £2 2s. Baines, 2, £2 2s. Tebb, 2, £2 2s. Dixon, 2, £2 2s. These seats are taken for six months from March 6th.

Donations.—Leighton, Liverpool, £2 2s.; Nisbet, Glasgow, 10s.; Mylne, £1; Baines, £3 3s.; Fountain, Wisbeach, 10s.; Grant, Maidstone, £1 1s.; Gregory, £1; Hocking, Cornwall, £1 1s.; Everitt, 10s.; Evans, £1; Wallace, £2 2s.; Young, Sturminster, 2s. 6d.; Wilson, £1. **Guarantee Fund.**—Mylne, India, £10; Daw, £5; Burns, £5; A Lancashire Merchant, £5; Maurice, £3 3s.; Swinburne, £1; Dr. Evans, £5; Kyd, Baden, £2.—Total, £98 5s. 4d.

EXPENDITURE.—Mr. Peebles, one quarter's salary, £50; labels for seats, 1s. 6d.; telegram and postage, 1s. 10d.; Mr. Shorter, £1 1s.; Mr. Rogers, £2; postage, 9s.; envelopes, 8d.; hire of extra seats, 2s.; rent, one quarter, £16 5s.; hire of organ, six months, £9 14s.; printing, £1 9s.—Total expenses, £81 4s., which leaves a balance in my hands of £17 1s. 4d., out of which the organist's salary will be paid soon. On one occasion the collection was omitted, and only 1s. 6d. was obtained from two friends. The success which has attended this effort financially is a matter of congratulation, but the higher benefits and results are worthy of deep thankfulness.

J. BURNS, Treasurer.

SUNDAY CONFERENCE.

On the deeply-important social subject, entitled, "Our rights and their sanctions; our wrongs and their remedies" (specially addressed to the operative class) of which the following is a brief abstract, was opened by A. C. Swinton, editor of *The Alpha*.

The notorious fact that men and women are divided into two classes was first noticed. Reasons were given to prove that this division is not a natural or God-ordained one, but man-made, and therefore artificial and alterable. The relative position of the two classes,—labourers and employers of labour,—having been carefully described, the rights of men and women in their character of labourers were shewn to be necessarily very limited. That when labourers were much in excess, or employment scarce, these rights of theirs have, practically, no existence, and that the labourer's work, under such circumstances, is not determined by the sanctions of justice, but by the unbending decrees of a semi-natural law. This law in supply and demand was shewn to be generally the labourer's enemy, and very rarely his friend. The courses at present resorted to by the working classes to relieve themselves from their oppressions were then shewn to be insufficient without other aid, and that so long as class distinctions were maintained among us, the workman must remain the victim of the law referred to.

The second and concluding lecture on this subject will be delivered at the Cavendish Rooms, Mortimer Street, W., next Sunday, at 3 p.m. All classes, and especially the working classes, are invited. Seats free.

The Service in the evening was conducted by C. W. Pearce, who delivered a logical and closely scriptural address from the text "Verily I say unto you that a rich man shall hardly enter into the kingdom of Heaven."

IS THE HOUSE HAUNTED?

To The Editor of the Medium.

SIR,—I beg to inform you that I came from the country to live in this town about thirteen months ago, and there is something come to trouble us in the night, between twelve and three o'clock. Sometimes it will press heavy on us in bed, and sometimes take the pillow away from under the head and pull the clothes, and throw the towel from the toilet stand, and knock three or four knocks on a cupboard in the room. At times it will give one strong knock on the door of the room, and we all hear the knock at the same time; but it does not come to the same room every night. We have not seen anything. There is no possibility of any person coming to the house to do it, nor any other creature. It must be something invisible. We have some belief in spiritualism. It is a new system here, and we do not know much about it yet. Will you or some of your brethren give me some explanation as to what disturbs us? and if it is possible to find out who it is, and for what it comes?

North Wales, June 13, 1870.

This seems to be a case of haunting, and there is no doubt a medium in the family to admit of these phenomena taking place. A spirit circle should be formed (see Mrs. Hardinge's Rules), and sittings held to develop a medium and elicit regular phenomena. The spirit may be questioned, asking it to make one rap for "No," and three raps for "Yes." Treat it in a kind and sympathetic, but firm spirit. No doubt the spirit has some communication to make and takes the above method of making its presence known, hoping it may tend to the proper conditions. We shall be glad to hear from any of our readers who have had similar experiences.

MR. J. M. PEEBLES IN DUBLIN.

On Wednesday, June 8th, Mr. Peebles met a number of friends and inquirers in spiritualism in Dublin at the house of Mr. J. MacDonnell, and delivered a most pleasing address on the subject. All, including a few unbelievers, were charmed at the manner in which he presented his views, giving a sketch of his difficult conversion, and particulars of a wonderful fire-resisting spiritual experiment he experienced. His argument, based on the want of fact about spirit existence, was cogent, and his picture of the bereaved mother, whose hope was weak, finding consolation in the teachings and practices of this science, when nothing but

probabilities are offered by the divines, was beautiful and conclusive. The universality of mediumship, in eastern countries, particularly among the Mahometan ecclesiastics was also highly interesting. In concluding, by some special power he possesses, Mr. Peebles gathered and concentrated the sympathy of the entire audience on himself and the subject he advocated.

A series of questions, chiefly about apparent discrepancies between the Scriptures and spiritualism, were answered by him readily. A gentleman medium was entranced, but no intelligent phenomenon was elicited; while a young lady, a writing medium, wrote fluently under the influence of a humorous yet sensible spirit. Altogether, Mr. Peebles gave much satisfaction to those assembled; and it is to be hoped that other advocates *en route* to America will "drop in in a friendly way" to see us in Dublin, small though we be at present. When inside an ancient Irish round tower during his visit to Dublin, Mr. Peebles called the attention of his spirit friends to it, that they might inform him of the purpose for which it was built, a question in which all the antiquarians are at war. We would be glad to learn the spirits' views on this subject, as their antiquity is so great as to puzzle the savans.

NOTTINGHAM.—The Lyceum pic-nic and anniversary will take place at Beeston Rylands on Monday, June 27. The party will leave Nottingham Station at two p.m., and proceed, per rail, to Beeston. A large party of Spiritualists is expected from London on Saturday, June 25, and Spiritualists from other places are also expected to be present. It will be a general gathering, and it is earnestly hoped that friends of the Lyceum will be present and resolve on establishing such schools in their several localities during the ensuing winter. J. Burns, of the Progressive Library will deliver a lecture on the Saturday evening previous in some convenient hall, also on Sunday, and at the anniversary on Monday.

THE REALM OF MYSTERY; OR, SCIENCE v. SUPERSTITION.—The philosophy of mesmerism. What is clairvoyance? The rationale of witchcraft. What is spiritualism? What is a "Medium"? The science of the soul, God, immortality, religion. A lecture, of which the above is the syllabus, was given by J. Burns, of the Progressive Library, in the British School, High Street, Peckham, on Monday evening. Gibson Jacob, Esq., in the chair. Neither the committee nor chairman were Spiritualists, the meeting having been got up by the temperance friends with whom the lecturer had an old acquaintance. The meeting was not large, but deeply interested, and seemed to go hand in hand with the genial and instructive remarks of the speaker. There were no objectors, and only two questions were asked. Thanks were accorded to the chairman and lecturer, who received a cordial invitation to pay Peckham another visit.

HAGG'S LANE, WAKEFIELD.—Mr. Jos. Wilde reports a very interesting seance through the mediumship of Mr. J. Craine. Several spirits gave interesting and instructive communications. The medium held forth his hand as if receiving something from an invisible source. The spirit said it was flowers, and in a short time a fine perfume was perceived by the circle. An Indian spirit from Dr. Newton's circle communicated, and "Ernest Jones" gave a long address. Those who were present were greatly satisfied with the whole proceedings.

MR. SHEPARD'S Rooms are at 17, York Place, Baker Street, W. And not at Baker Street, as was stated a few weeks ago.

Mr. Shepard gave his concluding musical seance at the Progressive Library on Wednesday evening. We will give a special notice of it next week.

SIGNOR DAMIANI has arrived in this country from Naples by way of Germany, and will remain with us for a few months.

MR. D. D. HOME now has rooms at 20, North Audley Street. We beg to make this statement for the benefit of numerous inquirers.

JOHN MOON.—Your favour is too late for insertion this week.

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