

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 13.]

LONDON, JULY 1, 1870.

[PRICE ONE PENNY.]

THE CURE D'ARS.

SPIRITUALISTIC EXPERIENCES IN HIS LIFE.

Surely one of the most remarkable biographies published of late years must be that of the Curé D'Ars. It is especially interesting just now, when Dr. Newton's arrival in London, attended by such marvellous success as a healing medium, is astonishing so many, to draw attention to the fact that, within the last half century, similar scenes have been enacted in a remote part of France. Jean Baptiste Marie Vianney, now so well known as the Curé of Ars, was born near Lyons, at an obscure village, or rather hamlet, numbering only 1,300 inhabitants, named Dardilly. His parents were small farmers, and had for generations past been noted for their piety, and generosity to the poor.

Jean was born on May the 8th, 1786. From infancy he was remarkable for his prayerful spirit, and humble, loving disposition. As a child he used to tend his father's sheep, and, whilst thus employed, would continually preach to and pray with his little companions. He was very desirous of devoting his life to God's service as a priest, and endeavoured to study for the purpose, but was never able to attain to any proficiency; in fact, he seemed almost deficient in all power of learning, but his whole soul was full of love to God, and zeal to spread His glory. At the age of twenty-three he was drawn for the conscription. This was a terrible blow to him and to his family, especially as, believing that his name was on the list as a candidate for the priesthood, they had thought him exempt; but by some mistake his name had been omitted. He was therefore compelled to enlist. On his way to the head-quarters, at Bayonne, he fell ill, and was detained for some time in a hospital. The day he was discharged, whilst he was sadly walking towards his destination, a man suddenly walked up to him, and asked him what distressed him so much. On hearing his tale, he told him to follow him fearlessly. After leading him for some days through woods and over mountains, he brought him to a remote village where he remained concealed for fourteen months. He changed his name, and was known throughout the village to be a deserter; but, as his circumstances were known, all felt interested in him, and conspired to guard him from detection. His family, however, were so harassed by the threats of the officials, that at last one of his brothers determined to serve in his stead, in order that they might be free from these incessant annoyances, and that Jean might be at liberty to return to his home. This brave young fellow lost his life very shortly in Germany. Jean now devoted all his energies to preparing for his examinations. Theology he studied under M. Balley, at Ecully. After that he went to the grand seminary at Lyons. It was with great difficulty that he was passed, and probably would not have done so at all but for the interest of his friends, who valued him for his extraordinary piety. He never could master the Latin language more than enough to say Masses. He was made deacon in 1815, and six months afterwards attained his great desire and was made priest.

M. Balley gladly engaged him to assist him in his duties; and M. Vianney became so much beloved by the parishioners that on the death of M. Balley, which took place very shortly, all wished him to remain as his successor. M. Vianney, however, with his natural humility, shrank from accepting a position of such high trust; two months afterwards he became the Curé of Ars.

Ars is a small village in the ancient principality of Dombes. When M. Vianney first went there it was so buried in the heart of the country that there were no roads leading to it from any places of the least importance. The houses were all scattered about, each surrounded by thick foliage; and the silence and solitude of this small hamlet must then have presented a strange contrast to what it did a few years later, when the fame of the humble curé brought thousands of people flocking to his church to receive his healing power. He arrived there in the February of 1818, at the age of thirty-two. Zealous to promote the spirituality of his people, which he found at a very low ebb, he established, according to the usages of his Church, numerous religious services and Masses, devoting his whole time to them, regardless of the unceasing exertion which told upon him physically. He was equally earnest in relieving the many wants of the poor about him, and to effect this he would deprive himself of food, clothes, and furniture, and often leave himself destitute of all necessities of life.

The experience of M. Vianney's life is a proof that God is no jealous God, and no respecter of dogmas, but is always the hearer and the answerer of sincere and heartfelt prayer, in whatever form it may be offered. To Protestant notions the prominence given to all the forms of the Romish Church will read rather strangely, and we cannot help feeling it rather sad that M. Vianney should have

taken upon himself so much unnecessary suffering for conscience sake. His whole life was spent in mortifying the flesh, depriving himself of every form of luxury, until his physical weakness was so excessive that it was with difficulty that he could get about at all. With our present knowledge of one of the laws of mediumship, we know that this abstinence from proper nourishment would lay him open in an especial manner to communication with the spirits. Numberless instances of this are given. For many years he was exceedingly troubled by what he thought were "devils;" especially as these visitations were more troublesome when he had been doing some especial good! Many instances are given of these spirits talking to him in a loud voice. They would shake his bed curtains, knock loudly at his doors at night, so that his rest was continually disturbed. Several of his fellow priests laughed greatly at what they looked upon as his delusions, but, having on one occasion passed a night in his house, they were so disturbed themselves that one of them vowed he would never again jest at apparitions or anything of the kind.

Fifteen years before George Müller established his Orphan Schools at Bristol, the Curé of Ars had commenced what he called his "Providence for Destitute Children." The accounts of the remarkable way in which needful provisions were supplied, in answer to prayer, are deeply interesting. Several actual miracles (if we may use this term) were wrought for his especial need. At one time only two loaves were left in the house, and there were no means of replacing their stock of flour. The sisters asked M. Vianney what should be done (for there were eighty mouths to fill). "Never mind," said the curé, "make up the little flour you have left, as though you had the full quantity." They did so, and as the dough was kneaded, it swelled up so as to fill the trough; and thus the handful of flour was made into ten large loaves, weighing from twenty to twenty-two pounds each. At another time, having bought a large quantity of flour, he found himself greatly embarrassed for want of the money to pay for it; at last he went into the fields alone to pray. He recommended his dear little ones to the compassionate heart of the holy mother of God, who is also the mother of the poor. His prayer was speedily answered, for suddenly a female form appeared to him, and said, "Are you the Curé of Ars?" "Yes, my good lady." "Here is some money which I am desired to give to you." "Are they for Masses?" said the curé. "No; it is sent in answer to your prayers." Having emptied her purse into his hands, she left him without saying where she came from or whither she was going. In this way, says M. Monnin, did money come to the Providence of Ars, in some secret way, at the very time when it was most urgently needed.

It is useless to attempt to give anything like a full account of his miraculous cures, which the curé attributed to the power of prayer, and also to the intercession of the Saint Philomène. In spite of the silence of the press in France, the fame of his power spread far and wide. Strangers flocked to this remote hamlet from all parts of France, from Savoy, Belgium, Germany, and England. All classes, all ranks in society came, seeking cure "for soul and body." Those possessed of devils were exorcised; the blind, the lame, the epileptic, and, in fact, every form of malady came to him and were cured. They were admitted to the altar and confessional where the curé received them by turns; if any preference was ever shown it was toward the poorest, and to the most distressed. One grand lady was greatly indignant at being compelled to wait for days before her turn came, saying that neither king or pope had ever kept her waiting before. "Nevertheless madame," said the curé, "you must wait here."

M. Monnin remarks wisely, that had curiosity alone led all these people to Ars, the poorness of the accommodation in the village would have speedily put a stop to it. But, persons of the highest rank, and accustomed to all the luxury that wealth could afford, willingly took up their abode in crowds for weeks together in the small and poor houses at Ars in order that they might obtain an interview with the curé. At this time his clairvoyant powers were great; like the Zouave Jacob and Dr. Newton, he had the power of at once discerning the disease and the cause of it. In many cases also, he told the patients of circumstances in connection with their private lives and families. He was led, frequently, by this power, to select certain people out of the crowd around him, and, calling them to him, would advise and help them according to their especial requirements, there were many also who declared that they received benefit by addressing themselves to the good angel (or guiding spirit) who attended the curé. M. Monnin observes that "all the faculties of his (M. Vianney's) soul, all the light of his reason, and all his energies were devoted to the Lord Jesus Christ. He never

ceased thinking or speaking of Christ. It was the influence that pervaded his whole life; we may, then, well comprehend the secret of his marvellous power. M. Vianney says, "the only happiness we have upon earth is to love God and to know that God loves us."

On Thursday, August 4, 1859, at two o'clock in the morning, the gentle spirit of the Curé of Ars passed away, just as the priest who was reading the prayers by his side came to the words, "*Que les saintes anges de Dieu viennent à sa rencontre, et l'introduisent dans la cité vivante, la céleste Jérusalem!*"

In the *Spiritual Magazine* for March, 1863, is a most interesting paper, by Wm. Howitt, called "Modern Miracles in the Catholic Church. The Curé D'Ars."

But all who can obtain the book itself should do so. The title is "Le Curé D'Ars," par L'Abbé Atfred Monnin, and it can be had at any time, by applying to Mr. Burns, of 15, Southampton Row. F. J. T.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

[The scale of titles, colours, and their significance, in LYCEUM No. 2, as here represented, will convey an idea of the extent and the variety of which the plan of the Lyceum is capable. The fine distinctions and divisions in the colours are in correspondence with fine distinctions and fractions in the notes of music.]

The Scale of Groups and Colours in Lyceum No. 2.

NUMBERS OF THE GROUPS.	TITLES OF THE GROUPS.	AGES OF MEMBERS.	COLOURS OF THE BADGES.	LANGUAGES OF THE COLOURS.
1	Aurora GROUP.	4 Years.	Rose.	Dawning Emotions.
2	Valley GROUP.	5 Years.	Emerald Green.	Wants and Needs.
3	Carol GROUP.	6 Years.	Light Purple.	Health & Prosperity.
4	Floral GROUP.	7 Years.	Rich Buff.	Truth and Friendship.
5	Glen GROUP.	8 Years.	Slate.	Awakening Aspirations.
6	Garland GROUP.	9 Years.	Pink.	Generosity and Ambition.
7	Grotto GROUP.	10 Years.	Deep Azure.	Hidden Excellence.
8	Sylvan GROUP.	11 Years.	Deep Purple.	Interior Riches.
9	Vesper GROUP.	12 Years.	Light Bronze.	Purity & Fidelity.
10	Mountain GROUP.	13 Years.	Ruddy Maroon.	Outward Progress.
11	Evangel GROUP.	14 Years.	Bluish White.	Interior Life.
12	Temple GROUP.	15 Years.	Rosy White.	Spiritual Victory.

CONCERNING THE CONDUCT OF GROUPS.

Names of Groups in Lyceum No. 2.

Aurora Group.

No. I.—UNDER FOUR YEARS OF AGE.

[Colour of Badge, ROSE.]

The principle of the Lyceum Method, as defined on other pages, is the training and unfolding of the infant spirit, "as the gardener trains his plants or cultivates his flowers." Aurora Group, which corresponds to Fountain Group, is a starting-place for the Leader, under the warmth and sunlight of a watchful sympathy, to bring a child from within outwards. "Children," says a true teacher, "begin with loving others quite as intensely as they love themselves—forgetting themselves in their love for others—if they only have as fair a chance of being benevolent and self-sacrificing as of being selfish. Sympathy is as much a natural instinct as self-love,

and no more or less innocent, in a moral point of view. Either principle alone makes an ugly and depraved form of natural character. Balanced, they give the element of happiness, and the conditions of spiritual goodness and truth, making children fit temples for the Holy Ghost to dwell in."

Experience proves that in the Primary Groups, the tender spirit is responsive to gentle love and enveloping sympathy, first of all from the Leader. Under such warming influence the infant mind awakens with gladness to lessons in morals, music, marches, healthful motions, and, in fact, to all that is interesting to persons morally developed.

Valley Group.

No. II.—UNDER FIVE YEARS OF AGE.

[Colour of Badge, EMERALD GREEN.]

The Leader of this Group has frequently taught the members their "A, B, C's, from a prettily printed card-board, and then, by shewing them pictures of birds and animals, she has interested them deeply in "the works of God." The lessons given in Stream Group are always applicable; but the progress of the children, of this tender age, depends almost wholly upon the hovering love of the Leader. Tickets of merit, and little tokens of affection, should be bestowed. The members of this Group have given some of the most remarkable answers to lessons.

Carol Group.

No. III.—UNDER SIX YEARS.

[Colour of Badge, LIGHT PURPLE.]

This Group holds relation to the world of song. Gathered in a semi-circle around their Leader, they are taught to read the words of songs, or instructive lessons in verse, which they can sing, with pianoforte accompaniment, when at home, or in chorus with the Lyceum. Pictures and illustrations from the vegetable and animal kingdoms never fail to interest and instruct children of this age. You will find simple rhymes and pretty verses in the Repository of Brief Lessons.

Floral Group.

No. IV.—SEVEN YEARS OF AGE.

[Colour of Badge, RICH BUFF.]

Children in this Group will give their whole attention to stories—simple, brief, free from theological taint—imparting a moral lesson for control of the temper and the conduct of life. The pictures in "Pilgrim's Progress" have no more interest for a child, than the wood-cut illustrations in "Robinson Crusoe." Books impart good moral lessons, if the Leader can put them in a few pleasing sentences, adapted to the imagination and understanding of the youthful mind. Tickets of merit should be given to members when attentive to conversation, and kind in their treatment of each other.

Glen Group.

No. V.—EIGHT YEARS OF AGE.

[Colour of Badge, SLATE.]

Whispering during the conversational session, except to promote the interest of the subject under consideration, ought not to be permitted in any of the Groups above the third in the scale. The nature and tendency of habits and practices may be introduced to children of this age. This is the time to impress the youthful memory with rules of bodily life and health. The child's spiritual demands are thus fed, because true religion begins with justice to the personal existence—obedience to the laws of body, soul, and spirit.

Garland Group.

No. VI.—NINE YEARS OF AGE.

[Colour of Badge, PINK.]

Singing is natural to everything born with a tongue. A taste for pure and beautiful music cannot be too soon cultivated in the affections. The lasting roots of spiritual truth strike far down into the soul of the child gifted in music. At the age of children in this Group, little Henry Perry, in one of the churches in Paris, three years ago, composed a mass in music, whereby was manifested an extraordinary genius susceptible to the ministrations of invisible musical intelligences.

Grotto Group.

No. VII.—TEN YEARS OF AGE.

[Colour of Badge, DEEP AZURE.]

At this age children are usually quick in perception, and fond of variety and excitement. A child, at this stage, will say and sing what he feels. Therefore, the Leader should give attention to those lessons which shall exert a perpetual influence for good upon the future of the child's mind, morals, and social affections—cheerful, beautiful, buoyant! The child-mind is becoming individualised. At this point the Leader will breathe the divine spirit of charity; teach, by reference to "lives of good men," in biography, the beauty and victory of the nobler attributes.

Sylvan Group.

No. VIII.—ELEVEN YEARS OF AGE.

[Colour of Badge, DEEP PURPLE.]

Large-brained, quick-eyed, and precocious intellects, are likely to appear in this Group. The Leader will find the life of the child hidden beneath much that is common and premature. The children of educated parents, are, at this age, intelligent and full of nervous animation in their manners. They are interested in light literature—such as novels, romantic adventures, biographical tales, &c. The Leader feels much solicitude at first; but after a few weeks, the

members become attached socially, love prevades the Group, and all begin to take deep interest in the proceedings of the Lyceum, and in the meaning of the lessons.

Vesper Group.

No. IX.—TWELVE YEARS OF AGE.

[*Colour of Badge, LIGHT BRONZE.*]

This Group, like the one next above and below it, is a receptacle for minds in very different degrees of growth and education. Some of the members will indicate intelligence and education far beyond their years; while others, who classify as to age in this Group, will shew indifference and backwardness more consistent with much younger children. The Leader, in most cases, will make progress by proposing, through the Conductor or Guardian, to so classify the members as to procure more equality in disposition and mind. In these Groups, between eleven and fifteen years, children may be grouped with reference to their tastes and degree of culture. Years do not now very plainly indicate the proper position for the members.

Mountain Group.

No. X.—THIRTEEN YEARS OF AGE.

[*Colour of Badge, RUDDY MAROON.*]

All æsthetic philosophers teach that music is soothing, refining, and morally beneficial to mankind. It is said in story that Orpheus charmed the rivers so that they forgot to run, the birds so they could not sing, and the trees so that they ceased rustling their leaves: all that they might the better listen to his sweet singing! The moral of this is, that music, either vocal or instrumental, exerts the highest spiritualising influence on human nature. In this Group, belonging as the members do to the mountains of truth, music, sweet and sacred, ought to be particularly cultivated. A sublime rhythm can be detected in *colours* as well as in words and sounds. "Company," says Mr. Alcott, "conversation, exercise, amusements, are foremost studies in the lively university whence our children graduate, getting here the best part of their discipline; which is liable, of course, like all free things, to be perverted to uses the worst. Society—the power of persons and spells of company, the giving and taking of conversation, the fine commerce of personal qualities and gifts—in fine, an exhalation of life itself; this is to youth a surprise, an ecstasy of surprises, and charming from its novelty. Especially are these the more potent in swaying the roving fancy, just coming out of its childhood, and entering the intermediate state, half way between the child and the man or woman."

Evangel Group.

No. XI.—FOURTEEN YEARS OF AGE.

[*Colour of Badge, BLUISH WHITE.*]

This Group is full of boys, and about the same number of girls compose the corresponding Group in Lyceum No. 1. Considerable interest in many fine topics has been awakened by their Leaders. It was proposed and adopted that a kind of young people's "Literary Circle" should be organised, to meet once a fortnight, in the drawing-room of some friendly home; each member to be required (as a part of the terms of membership) to read before the Circle an original composition, or recite from memory some selection in prose or verse, or to do or say something promotive of literary taste and culture. The first part of the evening is given to these higher interests, after which charades, parlour tableaux, innocent sports, and recreative amusements, in which all can participate; and then, at a yet early hour, all return to their city homes socially refreshed and mentally benefitted. Artists, orators, poets, authors, singers, speakers, and superior gymnasts may be found in these higher Groups. From these classes we look for future Officers and Leaders, and expect noble men and women qualified to teach mankind the gospel of progress.

Temple Group.

No. XII.—FIFTEEN YEARS AND UPWARDS.

[*Colour of Badge, ROSY WHITE.*]

The last Group (already having one duplicate) is the highest in the scale, and is the class from which it is but reasonable to look for *graduates*. Liberty Group, which is the counterpart to this, has done something toward keeping our corps of Leaders recruited. The expression, "fifteen years and upwards," is construed to include all between the ages of fifteen and twenty-five; thus we obtain persons for Leaders who have become fully acquainted with the Lyceum proceedings in detail. These senior Groups have from the first added much interest and strength to the school: and yet the members are less likely than younger minds to respond freely to the questions and Silver-Chain Recitations. The topics suitable to the graduating Groups are contained in the whole list of lessons. Highest minds are, in their gentleness and humility, cultured in the least and most primary truths.

(To be continued.)

IS SPIRIT COMMUNICATION FACT OR FANCY?

The Open Column of *The Port-Glasgow Monitor* of June 25, 1870, contains the following able letter. The editor remarks,

"INVESTIGATOR" seems somewhat displeased with our remarks last week on spirit-rapping, and favours us with a lengthy letter in reply, which will be found in another column. It is written in an honest, earnest, and courteous spirit, and though he fails to convince us of what he calls our errors, yet we concede to him the right which we claim for ourselves—freedom of thought and speech. We have presented our

views on spirit-rapping; we have accorded the same privilege to "Investigator," and our readers can judge between us.

"Sir,—In your article of last week you indicate that I may again write to you regarding spiritualism; and you state that you do not wish to hurt my feelings—that you are willing, in fact, to accord me the ordinary courtesies of civilised society. That almost beats spirit-rapping. The idea of any one who believes in the reality of spirit-communion being considered otherwise than a knave, a dupe, or a fool, is deemed by many so preposterous that it is really refreshing to meet with an editor willing to be civil, and perhaps even just, to an apologist for the belief nick-named spirit-rapping. I take your statement in good faith. I fully appreciate your good feeling, and will draw nearer your editorial chair, ready and willing to learn whatever of truth you are prepared to teach.

"You think me credulous because I seemingly believe in the cardinal fact on which spiritualism is based, viz:—spirit communion and influx. Whether I am or not, is of no consequence to the public. That will neither affect the facts nor the philosophy. The name does not concern me. For credulity based on evidence which appeals to all the senses—and more than all—which can be seen, heard, felt, smelled, and tasted even; but still more and still better, appeals to the inner consciousness; which can be spiritually discerned, such credulity—if you choose to call it by that name—is not of a kind to be ashamed of. The opposite of credulity is not always wisdom.

"Newton, you think, has no special curative gift. The solution you offer to the question, whence comes his extraordinary power? is, that sudden shocks are given to the nervous systems of sensitive persons. The answer, to be satisfactory, must cover the whole difficulty, or be the most reasonable one in view of all the circumstances. Does the reason assigned fulfil either of these requirements? Will sudden shocks to the nervous system cure deafness, blindness, lameness, spinal curvatures, consumption, neuralgia, &c.? If so, would it not be advisable to keep infuriated bulls in every town to give sudden shocks to the afflicted? It is not with his failures we have to do, but with his successes—their number, their rapidity, their nature, and, in many cases, their thoroughness. Doubtless, animal magnetism will account for many of them. But when it is found that he has performed much more remarkable cures—and more of them in one morning than were affected by a good operator at the London Mesmeric Infirmary in six months—then the most simple explanation of his success is, that he is a powerful mediumistic mesmerist, assisted by disembodied spirits. Whether these are good or bad is not the question; nor is it what are Newton's opinions.

"To come to the root of the matter, you are thoroughly sceptical on spiritual manifestations—that is, you are sceptical as to spirits having anything to do with them. You admit the reality of the manifestations; you have considered the subject before condemning it, for to condemn first and then examine is an intellectual vice. Even great minds may fall into this error. A celebrated caricaturist, who wrote a little book against spiritualism, when asked by a friend if he had investigated the phenomena, replied he had not, and did not intend to do so until he had finished his book. That fashion is still prevalent. However, you have either examined spirit manifestations or carefully considered them, and believe that 'the so-called manifestations are simply the result of animal magnetism.' Your belief is, of course, not mere credulity, but founded on knowledge. If your opinion is to be accepted without proof, then it must be owing to the position you occupy as an authority on this particular subject. It will serve a wider range of usefulness if you give the proof. To economise space, it might be well to classify in some way the so-called spirit manifestations. It is not enough to shew that animal magnetism can cause some of them, but that it can and does cause them all. What is the power and what are the qualities of animal magnetism? Is it an attribute of man's corporeal being, or his spiritual being? or does it possess distinct individuality and intelligence? It cannot be the latter, for that would accord with our ideas of a spirit. That is just where the difficulty lies in explaining the cause of the spirit manifestations. It is the evidence of the existence of distinct individualities endowed with intelligence, power, moral and immoral qualities, and a superior knowledge of natural laws, which leads many to believe in spirit-communion. Perhaps animal magnetism can be viewed as possessing a distinct individuality and intelligence, while, at the same time, it is merely an attribute of man's corporeal being. As you politely inquired the size of my throat, I may say it is not wide enough to "swallow that." Is it possible that animal magnetism can personate a thinking being, generate rationality, and play the part of a sentimental moral agent? Can animal magnetism open and shut doors, lift heavy pieces of furniture while no person touched them, play tunes on pianos while the lids are closed and no one is near them, throw a man with violence towards the floor, then stop his fall and lay him down gently as if he were an infant, strip an article off a man instantaneously without human hands touching it, introduce solid articles into a closed room, make beautiful drawings almost instantaneously while the paper and colours are in a drawer and no one touching them, and cause stones and other substances to be thrown about in the open air? (In spiritualistic literature the instances where heavy articles, after being moved through the air with the utmost velocity, come to rest as if they had no more weight than a feather, are very numerous, and such things are often witnessed at those spirit-circles where powerful physical manifestations are obtained.) Can animal magnetism pat a person on the head or take them by the hand when requested to do so, give warning of coming dangers in time to avoid them, &c. &c.? Is not the idea that these things can be done by an imponderable element more difficult to conceive than that they are done by spirits who use the imponderable element to elaborate them? Shall I laugh at your credulity in believing the former? No; it is easier to sneer than to argue. But if a sneer is a proof of genius, it will not prove a proposition to be true, nor a supposition to be correct.

"If the facts of spiritualism are fairly met, and fairly investigated with an earnest desire to learn their true import, good-will result. In the good providence of God they must have a purpose to serve; but their tendencies toward good or evil depend greatly on the use made of them.—I am, yours truly,

"Port Glasgow, June 22, 1870.

INVESTIGATOR."

Mr. Epes Sargent is at present in London, much improved in health, but still delicate.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	2d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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

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MEETINGS DURING THE WEEK.

FRIDAY, JULY 1, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission Is.

SATURDAY, JULY 2, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8.

SUNDAY, JULY 3, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Lecture by A. C. Swinton. Service at 7 p.m., conducted by Rev. F. R. Young, of Swindon.

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, Healing by Dr. Newton, at 10 a.m. and 2 p.m. Sermon at 7.

MONDAY, JULY 4, KEIGHLEY, at 7.30. p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, JULY 6, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, JULY 7, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

* 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 1, 1870.

DR. NEWTON.

VISITS TO COUNTRY TOWNS.

Dr. Newton will visit Halifax on Sunday, and heal and speak in the Mechanics' Hall from ten till twelve, noon, and from two till four p.m. All are invited to come and be healed, free of cost. J. Burns will accompany the doctor, and deliver a sermon in the evening, on the "Healing Power." On Monday Dr. Newton will heal professionally at his hotel, particulars will be given on Sunday. This is to give such as do not like to attend in the public hall an opportunity of being treated privately, when those who can afford it will be expected to pay a fee. On Monday evening J. Burns will deliver one of his scientific lectures on Spiritualism, if arrangements can be made. Dr. Newton will return to town on Monday evening or Tuesday morning.

On Sunday, July 17th, Dr. Newton will visit Andover, Hants, and heal the sick, free, in the Temperance Hall, morning and afternoon. Arrangements will be made for Mr. Burns to give lectures and preach on Sunday evening. Dr. Newton will also lecture at the times of healing. The friends in these towns kindly pay travelling expenses and find lodgings; and Dr. Newton is willing to visit other towns within an easy ride of London on the same terms, provided he can heal publicly on the Sunday.

DR. NEWTON IN LONDON.

During the week Dr. Newton has healed publicly every morning in Dr. Burns' Chapel, New Church Street Edgware Road. Many striking cures have been performed, some of which will be reported in due course. Some annoyance and disturbance was created by the enemies of Christianity who brought obloquy on that time-honoured religion by opprobrious acts committed in its name. The conduct of such men is useful, as it makes the tenets and behaviour of Spiritualists appear to advantage when contrasted with it. As in the olden time, healing by spirit power would have but little virtue in it if it did not arouse the ire of the scribes and pharisees. Neither Dr. Newton nor any of his friends have ever professed that he could work "miracles." Dr. Newton declares continually that he performs his cures by the exercise of natural law; and a circular is distributed to that effect, a copy of which we printed last week. Notwithstanding these facts, the newspapers continue to apply the term "miracle-monger" to the doctor for the purpose of having an excuse to immerse their fingers in the congenial dirt with which they delight to bespatter the objects of their insane aversions. A most untruthful and irrational account of a case of blindness which Dr. Newton with characteristic honesty declared he could not cure because the organs of sight were destroyed, is given by the daily press. The father insisted that as Dr. Newton considered himself

"greater than our Lord," he ought to cure all cases as Jesus did, and as he persisted to abuse the doctor, he had to be removed from the chapel. The results of this affray are distorted in a ridiculous manner by the papers. It is a melancholy fact that writers for the press cannot tell the truth if, to do the contrary will please their masters the ignorant mob, or put a shilling into their own pockets. Even the gentlemanly writer of the article on "Mediums" which appeared in *The Daily Telegraph*, and which we transferred to our pages a few weeks ago, could not resist the servile luxury of kissing the foot of the alluring Misrepresentation. If his profession of piety had been ought else than the hollowest hypocrisy he would not have dared to coin a witticism and pass it for fact, respecting the "curly hair" of a sacred personage. So much for the "dust-he's" of literature, who will turn round, like the famous Kilkenny cats, and devour each other as soon as they find that "spicy articles" in defence of spiritualism, or its devotees will put money in their pockets.

After to-day Dr. Newton will not heal again in Dr. Burns' Chapel till further notice is given. To-morrow, and on and after Tuesday, he may be consulted at his residence, 34, Upper Park Road, Haverstock Hill, from two till six o'clock daily, except on Sundays.

THE PERMANENCY OF DR. NEWTON'S CURES.

Our correspondent met in Nottingham with a number who had been benefitted by Dr. Newton's treatment, but not all in the way they had expected. Sometimes a deafness may be inveterate, and yet the general health may be improved. Old age often stands as an impassable barrier to rejuvenescence; but the moral and spiritual nature may be much exhilarated. The benefits expected are often placed on the lowest plane imaginable, namely, that of physical enjoyment. The following letter from J. Wason, Esq., solicitor of Liverpool, gives a gratifying account of the case of Mr. Ashley, the details of which were noticed in No. 6 of THE MEDIUM. This gentleman had not been out of bed for five months previous to his being treated by Dr. Newton; but at once was enabled to come down stairs and take food. He had suffered much from the rupture of a blood vessel in the lungs, which bled repeatedly even to the day he was cured, and his life was constantly despaired of. It seems that a pain has now settled in Mr. Ashley's knee. Mr. Wason writes:

"MY DEAR FRIEND,—I saw Mr. Ashley to-day; his knee is no better, although he has worn the gloves magnetised by you continually. His lungs are quite well, and one of our leading homeopathic doctors, Mr. Moore, an unbeliever in spiritualism, a few days ago, examined him thoroughly with ear and stethoscope, and gave Mr. Ashley (to use his own phrase) 'a thorough overhauling,' and concluded with the exclamation, 'to give the devil (meaning you, dear doctor) his due, I can find no trace of disease in his lungs; he has not a tubercle—he has had a wound there, but it is healed.' Mr. Ashley's previous medical man, Dr. Simmons had said, 'that you only transferred the disease from the lungs to the knee,' which Mr. A. laughs at. Could Dr. Simmons and all his medical crew have done even this?"

JAMES WASON.

"26, Hamilton Street, Birkenhead, June 21, 1870."

It would appear that Mr. Ashley shewed symptoms of tuberculosis before Dr. Newton's treatment. This, amongst the first cases which Dr. Newton operated upon on his arrival in England, is a specimen of many others which could be adduced; but the obscurity of many of the persons benefitted, and the carelessness of themselves and friends, keep the results from the public. We hear that the cases of John Blackburn and John Pulman, of Halifax, remain permanent.

THE MAGNETISED CARTES.

Extract from a Letter.

Being only as yet quite new in spiritualism, I have not seen much of its phenomenal part; but I must say, that when I received the photograph of Dr. Newton, I was really surprised with the feeling that I had in my hands and arms; they seemed to swell considerably, a mild tingling of the muscles, as if the arms were about to fall asleep. I must say that the photograph had an influence over me, and a very strong one. I have also tried with other persons who have been subjected to the same feeling.

Woodhouses, Ashton-under-Lyne.

THOMAS WILSON.

This corroborates experiences which daily take place in our office.

[From "The Banner of Light," June 25.]

MESSAGE FROM CHARLES DICKENS.

The following message was given at the Banner of Light Public Circle, through the mediumship of Mrs. J. H. Connant, Tuesday afternoon, June 14th, 1870.

"I gave a communication at a friend's house in London, between the hours of eight and nine, English time, last evening. They being not, as a Yankee would say, 'well posted' in these spiritual matters, have doubted the authenticity of the communication, and they requested, if it were me, that I would come here and acknowledge it at as early an hour as possible. I have done so, hoping it may serve them for good,—Charles Dickens. I have been permitted to request that you publish my brief message in your next issue.

We shall be glad if the press will give publicity to this statement, and if such a communication has been received in London, we hope the fact will be given forth.—ED. MEDIUM.

THINGS IN GENERAL.

AN unknown individual has offered to the University of Oxford a prize of £100 for the best essay in confutation of the materialism of the present day. Would it not be wise if the competitors for this prize were to make themselves fully acquainted with the facts and manifestations of the spiritual philosophy? As a practical essay, in opposition to materialistic opinions, a compilation by an Oxford Student of the hard facts of spiritualism would prove invaluable.

A little girl, who had been told by her mother that she was always surrounded by guardian angels, grew very thoughtful, and after drawing a long breath, looked up and said, "Mamma, do you mean that *all the whole time* they are with me?" On being answered "Yes!" she exclaimed, with an impatient frown, "Well, really, I *should* like to be alone a little while *sometimes*." And was not the little one quite right? It would be far from pleasant to have angels or spirits *always* at one's elbow. Is it not, therefore, rather incorrect to talk about them being *ever present with us*? That they are near us, and round about us, and that they are quickly conscious of our desire for their *actual presence* appears to be beyond doubt, if we may judge by the phenomena with which we are favoured; but it does seem as if a state of "receptivity" was necessary even when we most wish for their company.

There is a French story to the effect that the Empress of the French has received an electric shock on going to a mantelpiece before which lay a bear-skin on the floor, and that when the Emperor did so, "a fine jet of bluish fire was seen to pass from the marble to his clothes." This story of electricity in the drawing-room may be apocryphal, but it is a fact that there are hundreds of persons in this country, despite its variable and moist climate, who are almost as fully charged with electricity as are the well known electric fishes, *Torpedo gymnotus* and *Silurus electricus*! In America, electricity occasionally manifests itself far more strongly than with us, and here arises the question whether this does not account for the fact that American mediums are more powerful and reliable than those developed under less favourable circumstances—electrically considered! The word "reliable" is here used in the sense of always being sure of manifestations, and not as casting any imputation on the veracity or integrity of our medium friends here. There are American mediums whose very touch communicates an electric shock, notably Dr. Newton, whose portrait even is sufficient to electrify "sensitives." This is a subject worthy of the attention of Spiritualists. After all, electricity is but a name we give to a series of phenomena; what electricity is, or whence it comes we know not!

On dit that Mrs. Collier, of Forest Gate, is fast developing as a clairvoyant and seeing medium. This lady has been constantly sitting in the circle for the last ten months and the table movements and ordinary physical phenomena are always obtained when she is sitting. Of late, however, she has given evidence of the "impressionable faculty" and the "clairvoyant power." She is also regularly used by a spirit (whose name is withheld for the present) for writing, automatically, messages of a high character.

Query.—Is there any reason why a Children's Lyceum for London, should not be started? BOHEMIAN.

THE SUNDAY SERVICES.

We are deeply thankful to observe that this useful institution is being pushed forward with great energy. We have further announcements to make. The Rev. F. R. Young will preach on Sunday evening at the Cavendish Rooms, at the usual hour. Our friends in the Eastern suburbs will be pleased to know that Mr. Young will preach in the Unitarian Chapel, West Ham Lane, Stratford, on Sunday morning. Our readers in the metropolis will do themselves honour if they secure Mr. Young overflowing meetings, and shew that they appreciate the fact that a minister of the gospel so fearlessly and acceptably proclaims the truths of spiritual communion. On Sunday, July 10, J. Burns will deliver an address on the Sonship of Man—"to them gave He power to become the sons of God." Dr. Newton will also be present on that occasion and speak to the audience, and dispense his influence. Volunteers are wanted for future Sundays.

THE SUNDAY CONFERENCE.

Next Sunday afternoon, at the Cavendish Rooms, Mortimer Street, W., A. C. Swinton will deliver a lecture on "CERVANTES," after which the committee formed to consider the proposal for a thorough social reform—based on the equal rights and duties of all—will proceed with their business.

It is said that Professor Huxley, who has frequently contemptuously denounced the absurdity of spiritualism, has had his attention strongly attracted by some very remarkable phenomena, and has determined upon undertaking a scientific investigation. It is not necessary to believe all that Spiritualists affirm, or, indeed, any great part of it, to be convinced that we are not yet acquainted with all the forces of nature.—*Figaro*, June 28, 1870.

MR. WILLIAM CROOKES has drawn up a report of his experience in quest of "spiritual manifestations," which will probably make its appearance in *The Quarterly Journal of Science*.—*Public Opinion*.

SPIRITUALISM IN NOTTINGHAM.

[FROM A CORRESPONDENT.]

The spirit of ambition and individual prowess lingers around this district. Many monuments remain indicative of the fact, and the famous legend of Robin Hood and his wonderful exploits give a psychological tinge to much that transpires even to this day. As might be expected, this Robin-Hoodism crops out in the spiritual movement which took root here nearly twenty years ago. At first the mediums were crystal seers, and soared only to a slight altitude beyond the function of the common fortune-teller. We do not know how long this state of things lasted, but in the year 1853 a reform was introduced by J. G. H. Brown, who subjected himself to the obloquy of his confreres by breaking away from their peculiar mediumistic pursuits. In that year he professed to become subject to spirits of a higher degree. His communications were more of a religious and literary stamp, and were styled, "revelations." He was an ignorant, uncultivated man, had been a soldier, had contracted low desultory habits, had received some wounds in battle, and was very lame and helpless during his latter years. Under spirit influence he improved much in moral status; but a spiritual dispensary was established in the town to cure the sick by vegetable medicines. The smell of the alcohol used to make the tincture was to much for the impressive medium. He could not resist the temptation to drink of it, and fell. We have seen his portrait, a photograph on glass. It represents him as a man with a bony, emaciated frame, and well developed brain, particularly in the perceptive, expressive and inspirational faculties, just such a brain as would have distinguished its possessor as an acute metaphysical observer, writer, and orator, if it had been cultivated and cared for. Brown used the crystal in giving his "revelations." He merely looked at it or directed his attention to it with his eyes closed, and apparently in a normal state dictated his addresses, many of which were printed. We hope to make a collection of these early documents connected with spiritualism and present them to the PROGRESSIVE LIBRARY for the use of the public at large. These tracts are composed in an easy, flowing style, in which the religious, hortatory and moralistic element predominates. The leading theme is the near approach of the millennium, when moral motives would sway the minds of men. The whole is couched in the peculiar theological phraseology of the Methodist preachers. The last effort was the publication of the first number of a new bible. The matter for number two was in a forward state of preparation, but was never put to press. Reams of paper were used in printing these tracts and many pounds were spent in diffusing them over the country, with an enthusiasm worthy of a more enlightened enterprise. A host of contributors freely gave of their means for the furtherance of a cause which was thought by its promoters to be the remedy for all human ills. As a specimen of the style of composition, objects, and modes of action entertained by this peculiar and short-lived sect, we transcribe as a curiosity a card containing the following document:

THE SOLEMN VOW as made by the twelve members of the circle before GOD, and the assemblage present as commanded by Divine Revelation, on the 12th day of February, 1861, and which every member of the circle must possess on a printed card, and publicly display to all persons with whom he may meet or converse.

VOW OR DECLARATION.

"We, the undersigned members of the Nottingham Spiritual Circle, established in October, 1853, for the purpose of bringing about a new era in the morals of man, and establishing the Universal Church of Christ, do solemnly pledge ourselves individually and avow before Almighty God and the persons here assembled, that we are fully prepared to lay aside all present worldly considerations, and to rely solely upon the Divine promises of protection as revealed to us from God; and to go forth and take up our residences in the places named, and use our exertions to proclaim the truths of Divine Revelation, and to establish the twelve tribes of the Great Organisation at any time when a merciful and just God shall think well to call us by Divine Revelation to these important duties. And thus our labours shall henceforth be for the glory of God and the welfare of our fellow-creatures, and to the above we solemnly and faithfully affix our signatures or names.

NAME.				
Mr. T. C. Stretton,	Ruler of 1	Nottingham District,	1st	Tribe.
" G. Edmands,	" 2	York	2nd	"
" J. Lole	" 3	Lincoln	3rd	"
" J. Hitchcock	" 4	Tattershall	4th	"
" J. Camm,	" 5	Norwich	5th	"
" J. Dean,	" 6	Cambridge	6th	"
" W. Brown,	" 7	London	7th	"
" C. Gregory,	" 8	Swindon	8th	"
" J. Hill,	" 9	Hereford	9th	"
" G. Norwell	" 10	Shrewsbury	10th	"
" W. Proctor	" 11	Chester	11th	"
" T. Taylor	" 12	Lancaster	12th	"

"We, the above named Rulers of the Twelve Tribes of the Great Organisation, the heads of which will be established in the places named, as revealed unto us by the Angel of the Lord, through our Medium, Mr. J. G. H. Brown, Great Alfred Street, Nottingham, having full reliance and faith in the promises of God, go forth to proclaim his Divine Will, knowing that He is ever with the faithful to help and to save. Praise be his holy name."

These missionaries entered upon their duties with various degrees of enthusiasm, some of them travelling far and wide. Men left their employments, and at their own expense subsisted for months in this peculiar work, journeying from Yorkshire to London, and north from Wilts to Lancashire, lecturing in the towns, distributing tracts, and subjecting themselves to the taunts, jeers, and rotten eggs of the mob. Notwithstanding the prophecies of the spirits, such a state of things was not destined to last long. Want stared some in the face, and the stern mandates of nature and reason influenced all to return to the ordinary affairs of life. The outside reader will exclaim, "Oh the vagaries of spiritualism!" Not so. This was not spiritualism at all. As well may you say of the earthquake and volcano, "Oh the vagaries of geology!" Geology is not the perturbations of the strata of earth's crust, but the science which explains

these; and so spiritualism is not the acts of any class of men, but the science which explains certain acts and phenomena. The true Spiritualist, then, is one who does not only understand the laws of spiritual phenomena and existence, but endeavours to think and act in accordance with these laws. Hence those who merely practise spiritual manifestations without guiding their acts by the inexorable laws of mind and spiritual development, are a long way from participating in the full blessings of spiritualism. The former are fanatics, the latter are philosophers. Thus the "Great Organisation" faded away, and in its stead, but of a more local nature, arose the "Universal Church of Christ," which was, nevertheless, quite as ambitious as its unfortunate predecessor. Mr. T. C. Stretton was by the "Angel Gabriel" declared "chief ruler of the Church," and in a periodical, entitled the *Sword of Truth*, the long and wordy communications received from this high source were published. The editor pointed out how the fall of the "Great Organisation" occurred through the disobedience of Brown to "Divine commands." But the "Universal Church" was declared to be everlasting and impregnable. The spirits prophesied that the law would interdict its services and many other matters, all of which proved false; and the mighty body dwindled down to a few individuals. Recently a revival, in accordance with some obscure prophecy, has taken place, and meetings are regularly held. We attended on Sunday evening. About forty persons were present, highly respectable and attentive. A hymn was sung with taste and good effect to a plaintive air, like "Flow gently, sweet Afton." The sentiment of the verses were expressed in one line, depicting Jesus as having "purchased my ransom on Calvary's tree." An elderly, bland, and cultivated gentleman offered a fluent prayer, embodying very old-fashioned theological notions, and asking God to keep them from vain conceits, and to trim their spiritual communications by the "Word of God." After this, Mr. T. C. Stretton, apparently entranced, delivered an address of the usual religious kind. We did not remain to the end of the service, as we had to be present at another meeting. The published principles of this Church are even ahead of their practice, as given in the public meeting. Mr. Stretton, in a published lecture, ridicules and controverts the idea of a devil, eternal punishment, &c. He teaches that spirits pass into a progressive state after death, and that mankind in earth-life are influenced by good and evil spirits. The other party in the town who are Spiritualists are those who conduct the Children's Lyceum, and some unhappy contentions have existed amongst the two parties. Mr. Peebles' remarks in a recent number of *THE MEDIUM* gave deep offence to Mr. Stretton, who addressed a reply to the Editor of *THE MEDIUM*, which was not inserted.* The author, therefore, had it printed, and circulated freely. The first paragraph states that the Ordinance is not now used; yet on Sunday evening the same sentiments quoted by Mr. Peebles were expressed in the service, so that his statements were substantially true.

THE LYCEUM ANNIVERSARY.

It was four years on Sunday since the Lyceum was instituted, and the anniversary services were commenced on Saturday evening, when Mr. J. Burns, of the Progressive Library, London, delivered a lecture on "The Realm of Mystery," in the Assembly Rooms. The audience was small, but attentive, and a good effect was produced. On Sunday the Lyceum met at two o'clock. Several strangers and friends were present. Mr. and Mrs. Simkiss, from Wolverhampton; Mr. Bewley, sen.; Mr. Bewley, jun.; and the Misses Bewley, from Uttoxeter; and friends from the immediate neighbourhood. The exercises commenced by the whole Lyceum singing and repeating a "Silver Chain Recitation," after which the Leaders of Groups attended to the order of the Conductor as to badges and books; and the portion of time usually devoted to an address was appropriated to the strangers. Mr. Simkiss, of Wolverhampton was first called upon. He said he had been waiting some years to have the opportunity of visiting that Lyceum. The object of that institution was to call out and develop in external life the divine germ which was within all human beings. He had studied the system from the Manual, for he had great respect for the author of the Lyceum, ANDREW JACKSON DAVIS, and he eagerly perused all the products of his pen. There was great diversity of character in society, and it would be well if we gave all liberty to act out their peculiar nature, and extol the good in them, rather than dwell upon that which was bad or crude in appearance. That was the method of the Lyceum, the object of which was to develop good men and women.

Mr. James Burns, of London, was next called upon, and he entertained and interested the children with some remarks suitable to their years. He congratulated the Lyceum on the fact of its continued existence and general efficiency. Its object was not to convert great numbers to any particular views, and build up a sect, but to educate and develop those who were members. The Lyceum existed for the sake of a few just as much as for the sake of many, as the few were as needful of benefit as were a larger number. This spirit of propagandism and enrolling many names under one designation or creed, was a display of the relics of old sectarianism, and was quite foreign to spiritualism or the Lyceum movement, which desired to benefit all by facts, phenomena, and culture of various kinds.

A selection of the children then engaged in the beautiful physical exercises called "wing movements," under the leadership of Mr. Herrod, director of that department. The accurate and graceful manner in which this part of the programme was executed was much superior to that of former years, and reflected great credit on the diligence of the children and the care of their teachers.

The next item was one of great interest—namely, the recitation of pieces by members of the various Groups. The youngest children were heard first; and Annie Barlow, of "River" Group, in a very beautiful and correct manner recited "The Little Pet," from *The Lyceum Banner*. It would be invidious to make laudatory remarks on any where all were so commendable, therefore we shall merely give a list:—Kate Barlow, "Lake" Group, recited "Little Silver Tongue." Johnnie Lennox, "Sea" Group, "Robin and Willie." Kate Hefford, "Sea" Group, "Invocation to Angels," from *The Banner of Light*. Willie Earl, "Ocean" Group, "Our Mother's Voice." Lucy Lennox, "Beacon" Group, "The Child's Vision." Betsy Moreton, "Shore" Group, "Judge Not." Miss Gamble, Betsy Moreton, and Christiana Hitchcock sang in two voices, "Invocation to Angels" in a very creditable manner. Willie Derbyshire, "Banner"

Group, recited "Casablanca." Florence Earl, "Beacon" Group, "Alone in the Dark." Christiana Hitchcock, "Shore" Group, "The Banner's Blessing." Kate Davis, "Banner" Group, "Over the River," from *The Phrenological Journal*. C. Hitchcock, and B. Moreton, a dialogue, "The beams." Ellen Davis, "Excelsior" Group, "Little Bessie." Jane Shepard, "Liberty" Group, "An Angel Unaware." Mrs. Radford, "Liberty" Group, "Reformers," by Lizzie Doten; and James Ashworth, "Liberty" Group, "Evermore." The greater number of these beautiful pieces were from *The Lyceum Banner*.

At the conclusion, Mr. Burns spoke in terms of praise of the efforts made by those who had just occupied the attention of the Lyceum. It was not a mere feat of memory, but there had been endeavours to render the spirit of the various compositions with elocutionary effect. The speaker urged this as a result to be attained in future years. He then offered prizes of books to be distributed at the next anniversary. He then reading at sight, one prize to each Group. For a specimen of writing, one prize for each Group. Competitors in Fountain Group to write ten words; Stream Group twenty words, and each succeeding Group ten words more than the one preceding it. The passage to be left to the selection of the competitor, and prepared previous to the day of examination. Mr. Burns also offered prizes for the best answers to questions in phrenology and physiology to be given by all the Groups. It was stated that the children had for some time been receiving lessons in these sciences, also in Geography.

The proceedings concluded with a Banner March accompanied by singing, in the method peculiar to the Lyceum plan.

In the evening a sermon was delivered in the Assembly Rooms, by J. Burns to a full audience, who paid great attention to the matter advanced. The subject chosen was "The Healing Powers of Dr. Newton," the treatment of which was similar in outline to a discourse by the same speaker, given in *THE MEDIUM* recently.

THE PICNIC

took place on Monday, at Taylor's Temperance Gardens, Wilford, which is within an easy walk of the Lyceum rooms. The children were conveyed in a van. The weather was rather unfavourable, as rain fell freely during the evening, yet it did not mar the enjoyment of the children or their guardians. Swinging, cricket, and sports were actively participated in, and when the rain fell other pastimes were prosecuted in the sheds. One hundred sat down to tea, nearly one half of whom were children. During the evening, a glee party, led by Miss Gamble, enlivened the company; after which, a succession of speakers and songs, under the presidency of Mr. Burns, occupied the time most agreeably and profitably. In his opening remarks the president referred with pleasure to the efficient state in which he found the Lyceum, being a great advance on past years. He admonished them to stand firm to their principles of liberty and progress, which he compared to life and health. Like a living body the Lyceum was continually taking on members and throwing them off when they were of no more use to the combining principle. Faces which had met him on former years were no longer to be seen. This he did not regret. The seceders had received a valuable experience in the Lyceum, the benefits of which might be more apparent in the future, and by leaving the institution when they could no longer acquiesce in its principles kept it in a healthy condition. The body of no one present was composed of the same elements it contained a year ago, but the continual change gave life and energy, and the Lyceum lived and progressed by the same law. Their institution was as yet only a baby. It had just completed its fourth year, and the diseases of childhood were incidental to it. Yet such ailments were the guarantees of health and future development, as they purged the system of deleterious influences, hereditary and acquired. At the present time the Lyceum had whooping-cough.* There was much barking and coughing, and a deal of phlegm was being disbursed, but no doubt the warm season would bring renewed vigour and thrifty development.

The next hour and a half was spent in genial speech and song, alternately. Mr. Simkiss and Mr. Camm spoke appropriately. Mrs. Hitchcock was entranced, and gave an eloquent and deeply interesting address. Mrs. Radford was also entranced by the spirit of a former member of the Lyceum, who warmly thanked Mr. Burns for his care of the Lyceum and great efforts to extend its principles. She (the spirit) wept because of the fact that her children were not present on that day. Mr. Moreton, conductor; Miss Gamble, musical director; Mr. Herrod, gymnastic director; Mr. Hitchcock, and Dr. Baldwin delivered interesting and appropriate addresses, after which the much gratified party returned to their homes.

Though the Lyceum has made great progress in educational proficiency during the year, yet there are fewer children in the Groups at present than there were a year ago; but with the adults, who delight to take part in the exercises, there are quite as many as the rooms can accommodate. Plans are to be put into operation to add to its attractions for the future. The "Universal Church" Spiritualists also contemplate a school, and a spirit of progress animates them, so as to cause them to reject as a slanderous imputation the statement that they are wedded to old ideas. In opposition to the command and prophecy of the "Angel Gabriel" that the "Ordinance" was to be the standard of worship for all time in all parts of the earth, they have laid it aside for freer methods of worship. They have grown beyond such aids, and the peculiar demand which occasioned such machinery is gradually vanishing. We do not deplore the fact that two parties exist in the town. They materially assist each other to higher planes of action, and though the process for the time may be painful, yet their mutual contentions can result in nothing else but good. We wish there were similar agencies at work in other cities and towns of our "island home."

The *Saturday Review* of the 11th inst, had a capital article on social "Lions" and their hunters. One of the latest "Lions" in society is a young American, who possesses a marvellous voice, considers himself a medium, and is a thorough disciple of mysticism. He is a great feature at private entertainments, and the first impression when he begins to sing is, that it is a woman in some other part of the room singing with a loud voice; his mouth and face do not move. What shall we be asked to see next?—*London Figaro*.

This paragraph refers to our friend, Mr. Shepard, the musical medium. * The speaker referred to the opposition which the Lyceum at present encountered from those who did not approve of its method.

* We received Mr. Stretton's letter, which was a tissue of censure and vindictive assertions, and no reply whatever to Mr. Peebles' letter which was composed of facts, and, therefore, needed no reply.

THE SUNDAY SERVICES.

MR. JENCKEN'S DISCOURSE.

On Sunday evening, at the Cavendish Rooms, the duties of the platform were sustained by H. D. Jencken, Esq., who discoursed upon the thoughts expressed in St. John's Gospel, chapter i., verses 1, 2, 3, and 14.

The gross materialism of the more orthodox preachers and lecturers in our churches necessarily brings us to consider the correctness of their views, to criticise the form into which they mould their ideas. When I hear of a man like Mr. Spurgeon telling his congregation that he hopes to be allowed fifty thousand years, the ecstasy of the constant physical contemplation of the wound in the side of our Lord Jesus Christ—twenty-five thousand years for each hand and foot, and that all the while the damned will be burning in living hell fire; or, when I listen to a minister of the Church of England expatiating on the probable length of the nails that held our Lord to the cross, I feel, I cannot disguise my sentiment,—a thorough revulsion steals upon my mind; I feel angry that the purer and nobler elements of the teachings of Christianity should be grossly distorted, and an idol worship substituted for the purer ideal of the first principles of Christianity. These first principles we can trace in the teachings of the early fathers of the Aryan races: the Brahmins speak of the primary father Brahm, the active, creative power Vishnu, and the incarnations of Vishnu in man, especially Krishna. As we travel Westward and follow the Aryan race, this Triad principle, expressed in ever-changing forms of religious belief, meets us in the creeds of Persia and Egypt. The Monotheism of the Semitic races now appears on the records of history, and we possess in the Old Testament a strange blending of the traditions of the East and the Monotheism as taught by Abraham and Moses and the great prophets of that singularly gifted race. In the midst of this people, Christ arose, and we need not be surprised to find in that which happened, an attempt to reconcile the Triad principle of the early fathers of the Aryan races and the Christian teaching. "In the beginning was the word, and the word was with God, and God was the word." I must pause now to consider what the import of these words is. God created the world—this creative act, the realities of his power we call God—the Creator. In the beginning was the creation, the becoming to be. God manifested in his glory of the created world is our Father.

The *logos* of the Greek philosopher, the *logos* of Plotin, and the school that followed the paths he had struck for himself, the *ψοχη λογος* or soul of the universe, and the *logos ποιων*, or the creative act of the mind of God; the *Word* was uppermost in the schools of philosophy of that age. You will thus comprehend that the expression *Word* was, and denoted a great principle, and in this sense, the Evangelist St. John speaks to us of God's first act. But he tells us more, "And the Word was with God," that is, the created world never severed from its source; it co-existed with the Cause, "and God was the Word," that is, God lived and lives for evermore in his created world. How profound are the teachings of these few lines,—what a fund of grand truth they contain! But, beyond this great created, visible, tangible, audible world is the motive cause, the striving power in nature, so also in the Soul-Being of man. This intro-spiritual, the unseen, yet ruling force, this is the Holy Ghost. The Holy Ghost is not apart from God, not a thing distinctive in its nature; on the contrary, it constitutes part of the attributes of the Deity. "And God was the word," that is, the might and power of the never-ceasing influx of the creative force, undulating in endless influx and efflux through the realms of the phenomenal, ponderable, visible world. Daniel, Jeremiah, and more especially Isaiah, speak this truth in the inspired language as recorded in the Old Testament. The same *intro-power* spoke in notes of thunder to Moses on Mount Sinai, not physically, outwardly, but in the diapason of the deep-toned voice of the inward, innermost Soul.

If we would but regard the language of the teachers and prophets of the Jews as expressive of the inward principle of that great intro-existence, we would not have gone astray, as many of the faiths of Christianity have done, and have converted a spiritual religion into a hollow mockery of the great principles of philosophic truth that underlie the symbolical language of the early teachers of Christianity.

Christianity, as taught by the ordinary priest of the Catholic and Greek churches, is essentially materialistic. Even our northern churches are materialistic, of which I gave an illustration in my opening remarks. The principles of the creative act, the philosophic conception of a Deity, the inward and outward, as both attributes of the creative act, have been symbolised, and the symbolical expressions converted into realities.

God, in his regeneration in the world, as the ever ruling, guiding teacher—*intellection* in the will-power of man, is the Son of God.

You will now understand how it has come to pass that I have accepted the philosophy of the teachings of St. John as my guide for this evening's discourse. The *Intro-co-existence* of a world bordering upon, to us, ponderable and visible materiality, has become a fact. The once-derided but now admitted presence of the, to us, unseen intelligent agencies, capable, though oftentimes but by the feeblest means (by means of a telegraphy of raps and movements), of communicating with us in the flesh: the presence of appearances of spirit forms, of which Lord Dunraven enumerates thirty-two or thirty-three instances in the highly-interesting book he published last year; the endless corroborative evidence of thousands of men and women who have investigated, proved, and satisfied themselves of the reality of the phenomena, place the fact of the spiritual world beyond a doubt. The *Intro-co-existence* of such a world, I now claim to call your attention to.

The gross materialism of most of our Christian teachers has betrayed them into the error of imposing upon the educated public of this land a form of worship adapted to an infantine mind. In lieu of principles, they preach of forms, and endow the idol image of their minds with the attributes of a Deity. Is it a matter of surprise that atheism, that gross materialism should be the natural reaction from these teachings, which, inasmuch as they preach of a material God, border very near upon the forms of worship we designate as idol worship?

With all its grotesqueness, its strange uncertainty, spiritualism possesses this advantage—it proves to us that a condition of things exists outside of the four or five primary elements of this, to us, known materiality. It proves to us, not as a theory, but as a fact, the continuance of existence after we have passed out of this materiality, into another state;

it does away with the materialism that denies all but the ephemeral forms of our present state.

I ventured to theorise on this subject now some few years past. I ventured to say that the *Intro-existences* are endless—that our soul being possesses equally the germ and the actual presence of the *Intro-co-existence* of finer elements, and that but for this intro-world that constantly flows into, supplies, sustains our forces, our vitality, the continuance of even the ephemeral life on earth would be utterly impossible. The great creative forces breathe through these intro-worlds and create the realities. We feel as we contemplate this that we are part and parcel of the world; and even though limited man's present action, that the infinity of our soul-being is an actuality. I here may be allowed to repeat the words of our great poet:—

"Even here I feel
Among these mighty things, that as I am
I am akin to God, that I am part
Of the use-universal, and can grasp
Some portion of that reason in the which
The whole is ruled and founded; that I have
A spirit, nobler in its cause and end
Lovelier in order, greater in its powers
Than all these bright and swift immensities."

That the intro-worlds within me, not as a mere subjective conception, but as actualities, breathe forth their presence in every systole and diastole of the endless vibrations of my body, which I call life, is proven by those wondrous appearances, the spiritual phenomena, that are attracting so much attention at the present day. "And God was the Word,"—that is the great intro-world, the God-created, God-co-existing, God-related intro-spiritual powers became flesh, became the created—"And the Word was made flesh."

In endless series of grades of development God has created His universe. The light indexed world of the pancosmic realms of our starry heavens being only but one expression of the endless varieties of forms of God's creation, held together by this wondrous law of connection. They all co-exist in their *Intro-existences*, constitute one entirely, one harmonious whole. And with these remarks I will close my lecture. You will understand why I have taken so profound an interest in spiritualism, have avowed, shall continue to avow wherever I am, the truth of the phenomena; and I earnestly appeal to my fellow-labourers not to forget that we must patiently collect facts, and await the reward of our labours, before we venture to formulate our convictions into fixed forms of belief. I must name that I have, in speaking to you this evening upon the Gospel of St. John, taken many of my ideas from a work published by my revered parent, Dr. Jencken, forty-five years ago. This work attracted some attention at the time, and foreshadowed in many of its thoughts the spiritualism that is now dawning upon mankind.

THE SUNDAY CONFERENCE.

A. C. Swinton delivered his second lecture, entitled, "The Workman's way out of his Difficulties," at the Cavendish Rooms, in the afternoon of June 12th. He shewed, in the course of a closely reasoned address, that "the only way for the labouring classes out of their difficulties must be by means of UNITED ACTION, having the utmost *universality of purpose*; a MORAL CODE in harmony with this purpose; and an INTELLECTUAL CULTURE in unison with this moral code! In other words, they must aim to inaugurate a new social system based on love and equity, and thus work out their own emancipation for themselves." (The notice of this interesting lecture has been unavoidably omitted till now.)

Last Sunday, at the usual hour of 3 p.m., at the same rooms, Dr. J. J. Botfield, of Illinois, U.S., addressed the meeting in a homely and eminently practical manner. His views seemed to thoroughly accord with those of A. C. Swinton. He urged, with his full heart and soul, that each one of us should live for all and strive our utmost to diffuse as much love as possible to all God's children, and that so only could we obtain real happiness and terminate the world-wide suffering of the masses. By this course the doctor stated, we should thus prove ourselves "the most selfish" beings (applying the term selfish, of course, in the higher or spiritual sense), because we could not *possibly* bless others, by our actions without blessing ourselves ten-fold—through nature's compensating laws—the main difficulty being, the getting people to practically test and prove this most precious and joyous of truths. Regarding 'redemption,' he stated that every one was a redeemer, and got nearer to God so far as they renounced false and injurious actions—such as enslaving our fellow-creatures, and poisoning our bodies with alcohol, tobacco, &c.

Dr. Botfield next stated that he and his wife had for years striven to live as Christ did, the religion he pleaded for, and that their estate in Illinois is devoted by them to humanity. In conclusion, he stated that he had come to this country solely in the hope of finding a few kindred spirits to unite in furthering this holy work.

The following verses were quoted by this highly exemplary brother in the course of his address:

"A wonderful thing is a seed,
The one thing deathless for ever;
The one thing changeless, utterly true—
For ever old, for ever new—
But fickle and faithless never,
Plant blessings, and blessings will bloom;
Plant hate, and hate will grow.
To-day you may sow, to-morrow will bring
The blossom, that proves what sort of a thing
Is the seed,—the seed that you've sown."

After the doctor's address, the provisional committee, formed (after A. C. Swinton's second lecture) to consider whether immediate action should be taken to initiate a higher social life, met in the same place, C. W. Pearce presiding, to whom A. C. Swinton read a letter, in which he advocated the founding a community based upon a recognition of the social equality of all—one in which there should be no property of any kind held by the individual, but in which all property should be common wealth. He argued that the present social system is one in which all strive to do the best they can for themselves—which means, they appropriate to their own aggrandisement all the material wealth their intelligence enables them to accumulate: this accumulation being the extreme of selfishness, and the cause of the wretchedness and misery everywhere present. Therefore the opposite life will cause the opposite effect.

Perceiving this to be an enunciation of truth, the committee unanimously resolved to take immediate action in the direction indicated.

A TRUE WORKER.

To the Editor of *The Medium and Daybreak*.

SIR,—You will no doubt be gratified that I have at length got some of the Spiritualists in our neighbourhood to read a little. There are several who take *THE MEDIUM* (which we obtain through a bookseller at Loughborough) and are very much gratified at its contents. There were five or six went from here to Nottingham to hear Mr. Peebles and Dr. Newton, and were very much delighted. The only regret was with us and the Nottingham friends generally that their stay was so short. The doctor's success on the Sunday was very great. There were some scores came to him to be healed of their several maladies; and I think scarcely one went away without either receiving relief or being healed altogether. Several of us were disappointed at not having a little of the doctor's private company, but we afterwards learned that he never went to people's private houses, but as much as possible kept aloof from all, thus preferring to take up his abode at an inn and paying his own expenses; but when he returned to London on the Sunday evening, we enjoyed dear Mr. Peebles' company at Mr. Hitchcock's during the remainder of his short stay.

"Jesus: Myth, Man, or God" is just such a thing as I like to read, and (as far as the Scriptures are concerned) exactly corroborates one out of nine lectures I delivered in Nottingham on spiritualism nearly twelve years since. This lecture on the corruptions of Scripture was printed and gratuitously circulated by post and otherwise by hundreds about the country.

J. CANN.

Quorndon, June 17, 1870.

JESUS:

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OR,

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