

THE MEDIUM

AND DAYBREAK:

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

No. 20.]

LONDON, AUGUST 19, 1870.

[PRICE ONE PENNY.]

A LETTER FROM ANDREW JACKSON DAVIS.

To J. BURNS.

Esteemed Brother,—Your favour of 7th inst. came duly, bringing fraternal greetings, and good news relative to the development of the Children's Lyceum in England. From your London magazines, and from the published MEDIUM you so kindly mail me, I receive most cheering indications that, in the fulness of time, the progressive army of little people will be on the march in "Old Merry England." By next steamer you will probably receive a complete set of targets for groups—from the Fountain of all to the Liberty of all—twelve tribes of the new Israel—twelve signs in the zodiacal belt of a new heaven on earth; and with these targets (at which every member should aim his or her highest purposes, and from which each should take a new point of departure) I also send you a complete set of badges for your Officers, and a specimen Leader's badge showing all the colours, and one specimen for members of the groups, with a set of class-books; so that you can easily understand the plan and appearance of the Lyceum when fully organised, officered, and equipped for the great battle with popular errors and prejudices, and for the eternal march of peace and progress out of darkness into light, out of ignorance into wisdom, whose ways are pleasant, and whose paths lead through all the spheres of Life which throbs in the infinite heart.

You sent me a pamphlet entitled "Clairvoyant Travels in Hades," and ask my explanation of such experiences, &c. Allow me, in reply, to refer you to my only explanation in "Spirit Mysteries Explained," pp. 362—370. Possibly, however, those paragraphs may be deemed too abstruse and general. Will it help you any if I add just here that, according to my investigations, there is no organised human world beneath the one we inhabit? Hades is reported as an objective human world, invisible to these physical eyes of ours. Organisation goes higher, not lower; and becomes invisible from *fineness*, not in consequence of increased grossness. In other words, there is no possibility of seeing objectively by clairvoyance what does not and cannot exist; but I know that in the phases of clairvoyance, while developing, there are phantom objects, people, and scenery, which are to the subject as real as anything within the embodying power of the imagination. There is full information on all these points in "The Seer" (Gt. Har., vol. iii.), to which you will please allow me to refer without further comment.

Mrs. Davis unites with me in returning thanks to each and all who so fraternally and hospitably received and entertained our esteemed countrymen, Dr. F. L. H. Willis and Rev. J. M. Peebles, both of whom have returned to their labours in this ever-widening vineyard of free inspirations and unorganised manifestations of great ideas.

Spiritualism, for the most part, is a *shower* from the realm of intelligences and uncultured affections. It is rapidly irrigating and fertilising everything that has root and the seed-power to grow. It is starting up the half-dead trees of Sectarianism, causing the most miserable weeds to grow rapid and rank, and of course attracting very general attention to religious feelings and super-terrene existences. As an effect of this spiritualistic rain, you may look for an immense harvest of both wheat and tares—the grandest growths in great principles and ideas on the one hand, and a fearful crop of crudities and disorganising superstitions on the other. There will be seen floating on the flood many of our most sacred institutions. Old waggon-ruts, long-forgotten cow-tracks, every little hole and corner in the old highways, will be filled to the brim with the rain. You will hardly know the difference between the true springs and the flowing mud-pools visible on every side. Many noble minds will stumble as they undertake to ford the new streams which will come up to their very door-sills, if not into their sacred and established habitations. Perhaps lives may be lost; perhaps homes may be broken up; perhaps fortunes may be sacrificed; for who ever heard of a great flood, a storm of much power, or an earthquake, that did not do one, or two, or *all* of these deplorable things? Spiritualism is indeed all and everything which its worst enemies or best friends ever said of it;—a great rain from heaven, a storm of violence, a power unto salvation, a destroyer and a builder too—each, and all, and everything good, bad, and indifferent; for which everyone, nevertheless, should be thankful, as eventually all will be when the evil subsides, when the severe rain is over, and the clouds dispersed—when even the blind will see with new eyes, the lame walk, and the mourners of the world made to rejoice with joy unspeakable.

Of course, my kind brother, you know that I look upon *wisdom*, organised into our daily lives, and *love* inspiring every heart, as the only true heaven-appointed saviour of mankind. And all spiritual

growth and intellectual advancement in the goodnesses and graces of this redeemer I call an application of the Harmonial Philosophy. But I find, as most likely you do, that it is as hard to get the Spiritualists to become Harmonial Philosophers as to induce ardent Bible-believers to daily practise the grand essentials which dwell in the warm heart of Christianity.

But this letter is already too long. If our prayers for your prosperity in every good work will avail, then you will greatly prosper, for our warmest wishes well up every day in behalf of the busy, brave, and important labours in which you and others are unceasingly engaged. Can you privately apologise to everyone who feels that I owe him a letter? It is next to impossible for me to attend to my investigations and to correspondents at the same time. But I forget no one, and will respond if it seems necessary.

ANDREW JACKSON DAVIS.

Orange, New Jersey, July 30, 1870.

ELONGATION OF THE BODY BY SPIRIT-POWER.

On Friday, August 12, Mr. Morse was entranced in our office, and the controlling spirit elongated his body in various ways. The medium was made to kneel down with his chest against the end of the table and his arms placed on the top of it. In this position it was impossible for him to move his body forward. His left arm was first stretched till the bones in the shoulder were felt to be considerably apart, and till it was about three inches longer than the other arm. Then the right arm was stretched, and afterwards both were contracted. Measurements were being rudely taken, but the spirit requested that a measuring tape should be used. The natural length of the medium's hand was ascertained to be 7½ inches, which became elongated to 9 inches, and was afterwards reduced to 6¾ inches. The medium then sat upon a chair, when his chest was expanded, previous to which it measured 13 inches across, but after expansion it was 17½ inches. This was not accomplished by simply inflating the lungs, as the spirit spoke through the medium all the time, and gave directions as to how the measurement should be done. The medium then sat upright, and it was found that from the corner of the shoulder bone to the seat of the chair measured 24 inches. After the elongation of the body, which was not effected by the medium rising from the seat in any degree, the elevation of the shoulder bone from the chair was 27½ inches, and after contraction this measurement was reduced to 19¾ inches. These changes seemed to be effected without effort or straining. The spirit tried to make the medium lighter and heavier. His feet were placed on the bar of the chair, and a person present who is a medium was asked to lift the medium by grasping the back of the chair. This was done. The spirit then made Mr. Morse heavier, and the person referred to could only lift him with difficulty, but after being made lighter he could be lifted with great ease. A gentleman not a medium tried these lifting experiments, but they were not successful, as this unmediumistic individual disturbed the conditions whereby the spirits affected the relations which existed between the medium's body and the atmosphere, and thus made him heavier or lighter. Another experiment: The spirit made the medium lie down on the floor, and a person standing by was told to lift him by placing the hands behind the medium's head. The attempt was made, but unsuccessfully, as Mr. Morse was so heavy that *he could not be moved*: he was lightened by the spirit, when he could be lifted up easily. We asked the "Strolling Player," for he was the engineer of these experiments, if the medium could be operated on if placed in a spring-balance, so that the increase or diminution of weight might be indicated in pounds on the dial. The answer was No, as the metal might interfere with the spirit-influence, and the contact of the medium's body with the ground would be interrupted, which contact was a necessary condition. The "Strolling Player" further stated that these elongations were effected by the will-power of himself and another spirit. Each atom of the body and aggregation of atoms forming tissues and organs could be made the objects of this will-power and shaped accordingly. The spirits not only used their own will, but stimulated the latent will of the medium.

In these simple experiments we have some insight into the influence of mental emotions on the organism, and what may be expected from a thorough course of true education and direction, in beautifying and perfecting the "human face divine."

J. M. PEEBLES has engagements to lecture pour in upon him in America. He has gone to the West to hold a series of grove meetings, after having been occupied for some time with the "Year Book of Spiritualism," now in the press.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

SOME ACCOUNT OF LYCEUM SCENES IN THE SUMMER-LAND.
THE SPANDOGATTA.

[The following remarks by the Conductor of the New York Lyceum contain practical suggestions relative to marches and evolutions, by children, on public occasions. Phonographically reported.]

LEADERS AND CHILDREN: I wish to address you a few moments with reference to this beautiful occasion. This day [December 20th, 1863] was appointed for the reception of Lyceum No. 2 by Lyceum No. 1; the latter being the parent and senior Association, having been in existence and in full blossom several months before the duplicates were ready for the present graduation.

The object of this public reception is to imitate, though crudely, a glorious procession and a celestial example given frequently by the beautiful Lyceums that hold their sessions in the Summer-Land.

You have all heard, doubtless, of the "Zellabingen Association." [This Association is described in "Morning Lectures" by the compiler of this Manual.] It is one of the most classical, progressive, and musical brotherhoods in the home-land of the Good, the True, and the Beautiful. It is composed of hundreds of thousands,—yea, millions of Lyceums, of twelve Groups each, all full of beautiful and happy children who died out of earthly homes—gone from earthly parents to live with higher beings. Hundreds leave New York for the supernal life every month, and thus all the great cities of earth are annually giving off their thousands and tens of thousands of little ones.

There are harmonious Groups prepared in the heavens for all these young and tender minds. They enter the appropriate stations soon after stepping on the beautiful purple landscapes of the Summer-Land, even as you who congregate in this assemblage come up the flight of stairs out of the streets, and voluntarily enter your stations.

Children from earth have their true inner names recorded in the affections of their vigilant Guardians, as well as in the more external book of truth which each celestial Leader possesses and explains. They, too, wear badges; they also carry badges. They live in the beauty and meaning of their symbols—that is to say, they dwell perpetually in the life of the motions, badges, and banners with which they are associated. We, unhappily, are not so far advanced in truth and beauty. We are, as yet, only in the forms of the symbols, having little or no perception and enjoyment of their inner life.

The Zellabingen Brotherhood frequently receives newly graduated and grouped youthful associations which we call Lyceums. These new-born celestial companies are received as are gladly-welcomed strangers, who are for the first time visiting the Eternal Land of harmony, and beauty, and truth, and progress. They are appropriately received and welcomed by marching through what is there called the "Spandogatta."

Spandogatta signifies and illustrates the labyrinthine and flower-encircled archways of affection. It presents a multifoliated margin to a rosy path or arched avenue, which we can but crudely imitate and represent by making an arcade of our unfurled banners. We shall this day attempt to illustrate, by each Leader and each member of Lyceum No. 1, holding the national flag, arched in front, in two columns of equal length facing each other, the beautiful "Spandogatta," which, on similar occasions, may be seen extending leagues through purple landscapes and charming sylvan scenes in the Summer-Land. Through this celestial vista of inexpressible attractiveness and incomparable beauty—filled with healing fragrances and innumerable charms for the young—the newly-graduated Lyceum marches, holding up the left hand near the breast with outward palm, presenting it as the unveiled countenance—meaning, "I show the angels the face of my heart." Thus the left hand held up and open, and near or over the heart, with the white palm out, while passing through the banner-decorated archway, is a sign of fidelity to truth, a pledge of the invisible spirit to the hundreds of hearts of affection which throb along the avenues through which they march.

The Spandogatta, unfortunately for earth, can be represented by our Lyceums only in this very crude and unsatisfactory style; and yet, filled with the conviction that there is a glorious celestial significance in what you do, you may possibly hold the staff of your banners with tenfold more ennobling emotions than though it was a mere performance and empty parade, as in the discipline of a public school. In all these things, remember, we mean *much*, yea, *more* than anyone can yet conceive. High principles are embodied and set forth in many of the badges and symbols which we employ from week to week.

The Zellabingen Association, as I have said, is a beautiful congregation of fraternised and affiliated Lyceums. They embrace in number many times the population of this whole planet—spreading over millions upon millions of what we call "acres," in the Land of immortal purity and loveliness. They are visible to each other as constellations in the heavens are visible to our eyes. Far distant through the landscape you will see innumerable points of light and glittering bodies, shining like clustered stars beautifully grouped in the bending firmament. Drawing nearer, you would think they are gemmed cities of the sun; but approached very near, they are at once discovered to be "Progressive Lyceums," either in session or else marching and chanting some one or another of their many beautiful and musical processions.

The most charming and labyrinthine of the many vistas which open upon the effulgent centre of the Zellabingen Association, comes

winding through the rosy landscape from the far west; and the name of this most beautiful of all the vistas, which so leads and expandingly opens, is called "Heliolia," signifying the "Radiant Archway"—the buena vista of immortal light and purity.

From the gentle slopes of the purple mountains which adorn the landscape to the east of the beautiful Association, come down innumerable singers, known as the "Akrocelumni"—*akro* being the word for mountain, and *coeli* meaning celestial students, or singers of the heavenly mountains. These truly wise and harmonious singers form in line and march down from those many-hilled mountains of incomparable loveliness. They are not high, rough, rocky, and peaked, like our earthly mountains, but are like crystalised billows—fixed and fertile waves of a sea not troubled—being gracefully disposed eminences and musical undulations in the atomic formation of the Summer-Land. They always seem to be boundless and for ever rising in the air—hills of purple verdure upon hills of still finer loveliness, instead of "Alps upon Alps," as we find in the geography of our globe. They can be surmounted by those who long to explore their inexhaustible riches. Near the country of the Zellabingen there are many very beautiful eminences, crowned with multifarious flowering trees and fragrant shrubs, in variety too numerous to count, but opening always upon still more celestial scenes and far grander charms to those who have purity of heart. Those who have not heart-goodness—i.e., God-purity in spirit—are just as the same unhappy class are in this world, seeing no beauty in beautiful things, because they are out of spirit, and, therefore, "out of tune" with what is really harmonious, celestial, and heavenly.

To the south of the country of the Zellabingen Associationists is an attractive congregation of amber-coloured hills called "Celaya," meaning the transparent substance of Pure Affection.

Beautiful, fragrant trees are throbbing with the melodious notes of singing-birds. Moss-carpeted paths and purling streams of many voices are visible among those amber hills of the sun—the whole sweeping off into a vast distance toward the south—and each, as far as observation can reach, is crowned with grouped brotherhoods or classical associations not much unlike our Lyceums.

Great and memorable days or seasons are frequent among the different fraternities. When they visit each other, it is as though this Lyceum was to receive a visitation from a corresponding association located in Philadelphia, or Bridgeport, or Springfield, or Portland, or Boston, or in some yet more distant city—a brother Lyceum coming to visit us, and, perhaps, to remain henceforth in our association, to enjoy with us the long-lived joys which we are constantly developing by the ever-varying progression of our different groups.

There is also in the Summer-Land an association, which is almost as numerous in Leaders and members as the Zellabingen, called the "DOLTHOSTADT." It signifies the "Society of Truth-Probors," or Truth-Seekers, as we ordinarily express it. This is one of the most beautiful, philosophical, and contemplative Lyceums that has ever come under my observation. I saw it first in 1854, while delivering a course of lectures in the city of Auburn, N. Y. Subsequently I obtained a far more interesting, intimate, and satisfactory observation of it while in Chateau Avenue, in the city of St. Louis—in the second storey of the hospitable home of a friend—where I gladly gave one whole forenoon to delightful clairvoyant observations of that immortal Brotherhood of affection, and friendship, and truth. "Truth" is their motto, and it is the golden object of each mind. It corresponds to "TEMPLE GROUP" in our Lyceum No. 2. Suppose our Temple Group should be duplicated or multiplied many millions of times—expanding and locating itself throughout all the cities of the world—it would be like unto the "Dolthostadt," i.e., the *Truth-Seekers*; and its members would be known as the "mountaineers of Light," or the master-builders of Truth's immortal temple. In the marchings they would sing:

"From searching for Truth we will never turn back;
To the mountain's far height we will follow the track;
With hand joined in hand, and with step firm and strong,
We will strike for the Right, and be marching along."

This noble hymn is truly expressive of the most interior sentiment actuating that Brotherhood of Truth-Probors. These go out upon the northern field of hills for the enjoyment of all their festivities. They have picnics and musical excursions in the Summer-Land as we do here. Members of the Dolthostadt fraternity call their favourite northern hills "ARI"—that is to say, the multiplied mountains of Light. From those mountains, also, you can sometimes behold the procession of the beautiful of both sexes, members of the Akrocelumni, approaching like a vast army, carrying perfumed banners and wearing glittering badges of every imaginable colour, and giving each the left-hand sign of "Pure Affection." All members of Lyceums offer to each other, when they meet, the "left-hand of fraternal love," which is more sacred than the "right hand of good will," as they march harmoniously through the different labyrinthine vistas of the Spandogatta on their way to the Zellabingen heart, of youth, beauty, and harmony.

These celestial things have been seen by many seers over and over again. The esteemed Leader of our Liberty Group says he has received intelligence recently that a daughter of his, who long since became a dweller in the Summer-Land, is Leader of a class called "Mountain Group;" and although the badge of that group is not like that worn by the members of the corresponding class in this hall, still ours is in harmony with the scale of elementary beauty which, in full-blossomed ultimates, characterises the heavenly group.

Now, children and Leaders! here we are faithfully trying, on the low and cold earth, to represent and embody in our progress and

experiences what is easily and musically going on in the uppermost sky. Our intention is to bring at least a fragment of the kingdom of heaven to earth. This physical earth covers impersonal truths; fleeting symbols cover eternal ideas; perishable forms cover indestructible principles.

Even so do I believe this Children's Progressive Lyceum covers many great and glorious principles. It is baptised in an inspiration which is destined to multiply and propagate itself through all parts of civilisation. We could not stop this Children's Association if we would. Not all the authoritarians or sectarians in the wide world of dogmas could stop such a truth-born movement as this! The gates of hell (ignorance) shall not prevail against our Children's Zion. I know of nothing that could crush it save the destruction of the planet on which we live—so firmly is it rooted, as it seems to me, in the world's progress. Never before this could it have been adopted. In different degrees and phases it has been fore-shadowed in Germany; and also, indistinctly, in the educational methods recently adopted in Switzerland. In different ages of the old world there has been, from time to time, something in education partially resembling it, like the classes of Conversation about Socrates, or the Academic methods in the wisdom groves of Plato.

But here, in this later day of the world's history, we all come together and teach each other like the happy children of light. We mingle here with the sweet, gushing life of youth. Children gladly meet with children, here in the Groups, and form affectionate and life-long acquaintance and friendship in truth and progress.

To-day Lyceum No. 1, the parent and senior Association, is to receive Lyceum No. 2, the first-born of this Mother of Many Saviours. Lyceum No. 2, the child, will live with No. 1, with which it will become duly affiliated; yet it is an independent institution, having its own stations, colours, badges, and banners. It can, therefore, graduate and withdraw, and continue its sessions in any other part of the city, or of the world. It could appoint its own "Guardian of Groups," elect its Chief Officers, &c.; for, in fact, it became an independent regiment, a new Lyceum, when it received organisation from the duplicates. To-day it begins with its own organisation.

The Conductor, having concluded his remarks as above, ordered the formation of the Archway, in imitation of the Spandogatta. This was accomplished by forming all the Groups of No. 1 in continuous line, and marching them into the broadest aisle, in front of the Conductor's stand. Here the line was divided into two equal lengths, and so placed that each faced the other, leaving just enough space between for the passage of Lyceum No. 2, when it should march in with banners and new badges from the ante-room, where it was being formed and equipped for the procession. Each Leader and member of No. 1 held a flag inclined to the front, just above the heads of the children and their Leaders, who were immediately to march between the facing columns.

The passage thus formed, and decorated with the pendent stars and stripes, was very beautiful. "Marching Along" was now played on the piano and violin, and the "Song of Welcome" was sung by those who formed the Spandogatta. At this moment the new Lyceum marched in, led by the "Guardian of the Groups," who now leads the twenty-four classes when in continuous procession. They entered the Archway, each with his or her left hand laid against the left breast, palm out and open, and all joining in the grand chorus of the welcoming song.

After marching to and fro through this flag-decorated aisle, No. 2 formed a similar arch, and No. 1 in continuous line marched back and forth, both Lyceums still singing with full chorus.

Succeeding these came the Silver-Chain marches, capable of numerous varieties, which were greatly admired by the spectators. These movements are designed to represent the interlocking of friendship and true affection. They are accomplished by the Leaders and members of one Lyceum standing, facing the same way, spaced apart about three feet; through these spaces the other Lyceum, in continuous line, marches with banners; then this line is halted and spaced, and the other forms a line and marches in the opposite direction. The significance and fascinating beauty of these Silver-Chain marches become more and more apparent the better they are executed.

These exercises concluded, the Groups returned to their respective stations, and commenced the consideration of Lessons given out the Sunday previous. A holy influence now pervaded the classes, to which almost every member was impressible, and it continued through all the subsequent proceedings, which concluded by singing beautiful songs, and recitations on the Silver-Chain principle.

Thus, the holy work of culturing the spirits of children is progressing. May friends of progress everywhere awake to the glory of giving the right direction to the feelings and thoughts of youth!

(To be continued.)

MR. HENDERSON'S TABLE.

To the Editor of the Medium and Daybreak.

SIR,—I must apologise for not complying sooner with your kind request to try the table I had made for experiment at the Hall in Corporation Row. From press of business and the illness of two of my assistants devolving extra work on me, I was compelled to delay for a time my investigations of the subject. It was not until two or three days ago that I was made aware that Mr. Morse had written a letter on the subject. I have a copy of the MEDIUM before me containing the said letter, and I will endeavour to reply to all the points of interest contained therein. Mr. Morse says it would be an easy matter to have the mediums at my own house to try the table. Mr. Morse, doubtless, is unaware that the mediums in question gave two or three seances at my house about two years ago, with results in no particular different

to what takes place at Corporation Row. One thing I must give the mediums credit for—the only conditions under which they would come to my house were that I offered them no money, not even travelling expenses. That, in my opinion, was the removal of one element of suspicion. At the same time, my having failed to discover their object in making this a condition is no proof to me that a subsequent object did not exist. Mr. Morse must either be influenced by the infallibility dogma, or must have had some startling and conclusive proof of the genuine character of the said mediums the publication of which would interest your readers. As to my intelligence as an investigator—and as there are no Spiritualists to blow my trumpet I must do so myself—in some matters connected with science I think I am considered pretty clear-headed and quite capable of defining between right and wrong. As the Corporation Row mediums are the defaulters, I will leave them to brush off the mud they have "bespattered" themselves with. I will send you the table for experiment, and in two months (on my return from Balmoral) I will feel obliged by an invitation for myself and friend to witness any physical manifestations that may be produced on the said table. Thanking you for your kindness in giving publicity to the matter, I remain, sir, yours respectfully,

A. L. HENDERSON.

49, King William Street, E.C., August 12, 1870.

[When the table comes to hand, we hope some mediums will be in readiness to try their powers on it at convenient opportunities.]

DR. LIVINGSTONE.

To the Editor of the Medium and Daybreak.

SIR,—In a recent number of the MEDIUM and DAYBREAK, Mr. T. Weeks recorded, in his interesting week's experience in spiritual manifestations, that Dr. Livingstone was no longer in earth-life—that he was killed by the hands of savages, &c. The other evening a powerful medium in my family emphatically declared that Dr. Livingstone was not killed, as reported, but that he was alive, surrounded by savages and enduring great privations—that he would surmount his trials, and eventually return to his native land.

As Spiritualists, we should be cautious in not being too hasty in communicating with the Doctor's friends, who have no sympathy with us.

J. H. E.

New Cross.

ANOTHER SEEING-MEDIUM.

To the Editor of the Medium and Daybreak.

SIR,—Being desirous to contribute my mite of experience to aid the cause of Spiritualism, I have jotted down a few circumstances which you may, perhaps, think worthy of notice.

On the 10th of July, during the small hours of the night, my wife distinctly saw one of our children who has left this earth-life now four years, accompanied by its grandfather who has passed away many years. On the 13th of July she again saw them, and, as on the first occasion, they appeared exceedingly bright.

Last Tuesday we held a seance here, and we learnt through the table that what my wife had seen was correct; also that she would be developed as a seeing-medium and myself as a physical-medium. The spirit who held possession of the medium present was in earth-life a minister. We had several other questions answered, and all correctly. Having read in the MEDIUM of some inquiries having been made at a circle respecting Dr. Livingstone, I asked some questions relative to him, and received replies precisely similar to those already published in your valuable paper. His having passed away, the manner in which he was killed, the place (near Lake Nyanza), all perfectly agree. Surely if we can get answers upon points known only to ourselves, and they prove correct in every way, there is some prospect that things which distance hides from our view may be so also. I trust you will forgive me trespassing on your valuable time, and believe me to remain, very truly yours,

THOMAS WILSON.

74, Hatcham Park Road, New Cross, August 11, 1870.

[Here we give two contrary opinions respecting the fate of Dr. Livingstone, purporting to come from the spirit-world. Our purpose in doing so is to lay before the public the real facts as they occur at circles, and show that we must not give up our private judgment at the dictum of supposed spirits.]

SPIRITUALISM IN DALSTON.

To the Editor of the Medium and Daybreak.

DEAR SIR,—With reference to my communication of June 18th, which you kindly inserted in No. 12 of the MEDIUM, permit me once again to inquire of your subscribers living in the vicinity of Dalston, whether there are any who will organise themselves into a society for the further elucidation of the philosophy of Spiritualism. If a dozen ladies and gentlemen would kindly communicate with me for this purpose, I could then arrange with them for a preliminary meeting to discuss details, while I may observe that I have in view a room, in a central position, which would answer the purpose for any business transactions in connection with the society, as well as for the usual weekly seances. Any expenses incurred to be equally divided among the members.

Believing that there are many who, like myself, have a little knowledge of this interesting subject, and are desirous of increasing their store, I venture to hope that this suggestion may meet with approval and a response which will enable me to report favourably ere long.

Before closing this letter, I feel it my duty to express the general satisfaction at the greatly improved appearance of your journal, the subject matter of which is appreciated by all impartial readers, and to suggest that all who think likewise may extend its sphere of usefulness by distributing a few numbers weekly among their neighbours and friends in their respective localities—a practice which I, for one, have found of good service in diffusing a more extended knowledge of Spiritualism, or, in other words, a practical demonstration of immortality.—I am, dear sir, yours very respectfully,

THOMAS BLYTON.

Line Cottage, 74, Navarino Road, Dalston, E.,

August 12, 1870.

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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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, AUGUST 19, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, AUGUST 21, Cavendish Rooms, Mortimer Street. Service at 7 p.m. J. J. Morse, Trance-Medium, will speak in the trance state. Dr. Newton will attend.

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.

MONDAY, AUGUST 22, Seance at 15, Southampton Row, Mr. Herne, Medium, at 8 o'clock. Admission 2s.

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

WEDNESDAY, AUGUST 24, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, AUGUST 25, 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, AUGUST 19, 1870.

DR. NEWTON.

A number of sufferers still continue to visit the Doctor at his residence, 34, Upper Park Road, Haverstock Hill, London, N.W., and many remarkable cures are being quietly effected. A gentleman called with a friend who required treatment, but declined entering the room himself. He, however, met the Doctor, who at once said, "Why, you have a tumour on your side." The gentleman replied, "Yes, I have a lump." He at once received treatment, when his "lump" immediately vanished. It is truly remarkable the power which Dr. Newton has over tumours, but equally wonderful is his ability to tell people what is the matter with them without any external means of knowing.

DR. NEWTON ON SUNDAYS.

On Sunday, Dr. Newton will attend the service at the Cavendish Rooms and take part in the proceedings. Mr. Morse will deliver an address in the trance-state. We might announce the subject, but the spirits have requested that the medium be kept in ignorance of it till he is entranced on the platform. On succeeding Sundays Dr. Newton intends visiting Northampton, and it may be Manchester, as his stay in London is drawing to a close.

DR. NEWTON AT LIVERPOOL.

We understand that Dr. Newton will leave London by the 1st of September, and open in Liverpool on September 6, for a few weeks. His location will be at the Washington Hotel. He intends to heal free every morning in some public hall.

DR. NEWTON AT KINGSTON.

The *Surrey Comet* devotes more than a column to Dr. Newton's visit to Kingston, and also republishes from the *MEDIUM* the account of Mr. Champenowne's spirit-phenomena. The *Comet* gives many facts, but pads them ingeniously with mis-statements, unwarrantable inferences, and unkind remarks, that the readers may be misled as to Dr. Newton, his words, and his acts. Would it be possible for a popular newspaper to tell the truth, the whole truth, and nothing but the truth, about Spiritualism? We would suggest that a series of prizes be offered to encourage these unmannerly members of society to improve in their intellects and moral behaviour. Perhaps this would have a beneficial tendency, as they are evidently too deeply degraded to be affected by castigation or disinterested advice. Here are some of Dr. Newton's introductory remarks, as reported in the *Comet*. What pretence has the literary (?) staff of that journal for recording them in a spirit of contempt and scorn?—

Let them strive to follow the teachings of that great and beautiful Brother who bade them work as He worked and live as He lived. If

they had faith they could "say to this mountain, Be thou removed and cast into the sea," but they could not have faith without love. Because he said his power was from God, people found fault with him; and yet no one could lift up their hand without His power. He would leave the world and future generations to say whether he spoke truthfully or not.

And here are some of the cases treated by Dr. Newton, as reported in the paper to which we refer:—

The next patient was a girl named Humphrey, of Eden Street, of whom it was said that she had "not spoken for nine years,"—by which it is presumed she had not spoken *properly* during that period. She was made to say, or did say, "Oh," "ah," "fire," &c., and some persons present evidently thought that an improvement had been effected in her voice. A girl named Eliza Hands, servant to Mrs. Clarke, in the Market Place, declared, after treatment, that she could "see better." A gentleman, treated for what he called "muscular complaint," but which the Doctor pronounced to be "contraction of the right ventricle of the heart," said a great deal of the pain was gone. The Doctor told this patient that he had not only to cure him, but to "war against his positive mind," and assured him that he had "saved his life." An old lady suffering from deafness, and a young man with a pain in the side, having been operated upon for their respective ailments, Mr. James, a cooper, of Town's End, came forward for the Doctor to remove a pain from his leg. On getting up from the chair he said the pain was gone. A woman named Day, living somewhere in the Fairfield, was suffering from lameness, and from some complaint in her throat that affected her voice. After the Doctor had performed his usual manipulations the patient walked up and down, and said, "I haven't walked like this for two years—just look at me." This drew forth great applause, which was repeated on the woman taking the Doctor's hand and saying, "Good bye, sir! May God bless you, for I do." She also said her voice was improved. A Mrs. Harmar, suffering from rheumatism, palpitation of the heart, and impaired sight, also said she could "see much better," and did not feel any pain in her limbs. About fifteen other patients submitted themselves to the Doctor's hands, but their cases were somewhat similar to those already described. Some received their "cure" in silence, which showed great ingratitude on their part; others pronounced themselves "a little better," and a few said they were "a good deal better."

The great benefits apparent in the above cases are reported in the most meagre way in these sentences quoted, but some other cases are even more severely mutilated. Mr. T. Bartlett's left leg was so badly paralysed that he walked with difficulty with a crutch and umbrella or stick; he could not bend the knee at all. Dr. Newton soon enabled him to bend the knee to the ordinary posture assumed in sitting, and that without causing the gentleman such pain as to make him complain of the treatment he received. He afterwards walked with difficulty without his crutches, and if Dr. Newton's advice were followed up—that the limb be manipulated daily—no doubt it would be in time restored according to the Doctor's prognosis. If it does not receive this attention, surely the fault cannot be Dr. Newton's. The man Seager, almost totally blind, was considerably benefited by a second treatment. The reporter complained of weak eyes, for which the Doctor treated him, and this weakness is apparent from the shortsighted view taken of many cases. A little girl was brought, much paralysed, not only in the limbs, but in the organs of speech and mental faculties. Dr. Newton bestowed considerable pains on her, and gave it as his opinion, founded on a large experience, that she was possessed by the spirit of an old woman who might unconsciously manifest through the child without being aware of her condition as a spirit. The Doctor talked to this spirit, when a peculiar hysterical cry burst from the girl, which the reporter of the *Comet* has interpreted into a cry of fear from the desperate diagnosis of the Doctor!

The *Comet* censures Dr. Newton for wearing glasses when he looks minutely at patients' eyes, &c. No doubt our philosophic contemporary has come to the sage conclusion that the "healing power" should be a remedy for old age and serve as a magnifying glass as well. O erratic *Comet*, whither will be thy next flight? Our eccentric contemporary winds up as follows:

During the proceedings, the Doctor kept up a running fire of remarks, illustrations, &c. His hearers were informed that they all possessed the healing power—only they didn't exercise it; also that the reason why more cures were not effected was because people had not half the faith in this country that they had in his own country. He stated that in the latter place he once cured a lady who was totally blind. She was brought in a carriage to his hotel, and he went out and cured her. He was very particular in advising his patients to use the water treatment and to discard medicine, although, as he said, he was a doctor himself—a graduate of a university at Philadelphia. He also attacked several of the popular religious doctrines, and was especially severe upon the doctrine of eternal punishment. Mr. Smith bore testimony to the efficacy of the hydropathic treatment, accompanied by "the laying on of hands." Mr. Wenman, who was on the platform, confirmed what Mr. Smith had said, and gave an instance of the success of the treatment. A boy living in Forty Acres was given up by the doctors. He was one mass of sores from head to foot, when the parents went to Mr. Smith. Mr. Smith treated him with hydropathy, and he was soon perfectly restored to health. He had seen him only that morning looking quite well.

After his public healing, Mr. Wenman asked Dr. Newton if he would be so kind as to treat his daughter-in-law, who was so ill that *they would have to wheel her down in a Bath chair*. The Doctor at once said he would save all this trouble by going up and seeing the patient at her home. He did so, and after treatment she walked out, and Mr. Russell informs us that *she has since visited the Crystal Palace!*

The *Morning Post* contained the following notice of this visit:

DR. NEWTON AT KINGSTON-ON-THAMES.—Dr. Newton paid a visit to Kingston-on-Thames on Sunday morning, and at the Temperance

Lyceum publicly went through the performance of what he calls "healing the sick by the laying on of hands." Admission was by ticket. There was a very respectable audience, including several members of the corporation. Many afflicted persons, from all classes of society, were in attendance, and went through the operation of being "healed." The first was a young lady, said to be suffering from weak ankles. The Doctor pulled off her boots, rubbed her feet, made her walk briskly along the platform, and then pronounced her cured. An old gentleman with a crutch then hobbled up to the Doctor, and informed him that he was paralysed. The patient was commanded to do as the Doctor did—that is, to put himself into several curious postures, very difficult to a man in the patient's condition. He followed the instructions as well as he was able, and afterwards said he thought he was a little better. Having had his legs and joints well rubbed, he was told to get up and walk, which he did without the aid of his crutch. The next three patients were a boy, a lady, and a little girl, all of whom gave their names. They suffered from epileptic fits. After a variety of manipulations and grotesque expressions of countenance on the part of the Doctor, the diseases were ordered, in the name of the Deity, to "depart." Then followed in quick succession not fewer than fifty men, women, and children, all of whom said they were suffering from some complaint or other. One young lady, said to be suffering from disease of the heart, was declared to be cured. A boy who was nearly blind was among the patients. His eyeballs were rubbed, and he was then asked if he could see better, to which he replied, "I think I can." A member of the Kingston Town Council was among the persons treated. All the patients were quite willing to give their names and addresses. The majority said they felt better after the Doctor's treatment, but some were evidently very sceptical. Three gentlemen, well known in the town, went up to the Doctor, in compliance with his invitation, to have his supposed power of healing the sick imparted to them. The "gift" was bestowed by the laying on of hands.

It is more favourable in tone than the *Comet's* report. No doubt the same reporter wrote both articles, as the provincial reporters often do a little private business by corresponding with the London morning papers. The discrepancy between the two accounts results from the fact that the effusion for the *Comet* had to be done according to orders, or subjected to an editorial cloud which on certain subjects darkens the bright face of the *Comet*. Commenting on the *Morning Post* paragraph, the *Leeds Mercury* finds ample scope for expressions of great bitterness, utterly uncalled for, and which, formed on supposed facts, become simply ridiculous when placed side by side with the truth. We do not know which to pity most—newspaper readers, or the maniacs who write for them.

STRAY CASES.

B. Robinson and his daughter, John Street, Huddersfield, were treated at Halifax by Dr. Newton. Mr. Robinson had a very annoying pain in one of his feet, and his daughter had a pain in the side, indicating incipient consumption. He now writes:—"I am glad to inform both you and Dr. Newton that I am very much better, particularly in my feet. My daughter's pain has also quite left her."

Mary Burton, Plumstead, Woolwich, writes to us under date of August 9:—"I wish to add my testimony to the power of Dr. J. R. Newton, of 34, Upper Park Road, Haverstock Hill. With one treatment, he cured me of a large ovarian tumour which I had had fourteen years, and suffered pain nearly all the time. The cure is complete."

CASES TREATED BY DR. NEWTON AT MAIDSTONE.

1.—Mark Antony Twort, photographer, age 41; great sufferer from indigestion for six years, causing a dull heavy pain about the heart. Dr. Newton called it heart disease, and promised to cure him; but for seven days after he saw the Doctor he was much worse, when, as he stated, something seemed to drop or break away from the neighbourhood of the heart, and since that time he has been better than for years past. He thinks something has been forming internally for some years, and now seems to be gone entirely. He appears very grateful, and talks of writing a letter of thanks to Dr. Newton.

2.—Mrs. Martin, Wharf Lane, is grateful for benefit received; rheumatic pains in the hips, disturbing her rest. Has now lost all pain (except a slight pain in the knee), sleeps well, and is wonderfully better.

3.—Samuel Twiner Smither, 80, Union Street, age 22; deaf eight or nine years. Saw his mother, who states he can hear much better; as a proof, she mentioned that in the night he was much alarmed at a slight noise in his room, made by a cat playing with a piece of newspaper.

4.—John Dyer, Mill Lane, age 61; great sufferer and lame from rheumatics; very much better, walks without a stick, and can put his hand up to his head, which he has not been able to do for a long time.

5.—William Ayres, Hart Street, age 43; leg was broken about eight years ago, and until he saw Dr. Newton he had not been able to bend it; he can do so now, and put his foot to the ground.

6.—Thomas Simmonds, builder, age 59; had been seriously disabled and pained, four years and a half, by what his doctors described as a loose piece of cartilage under the cap of the knee, causing the joint to be frequently upset by anything striking the inner side of the foot, notwithstanding that he always wore an elastic bandage which he dared not leave off for an instant. He had consulted several doctors, who tried to move the joint in various ways, and a serious operation was proposed, but he was advised not to consent to it. Dr. Newton pressed the sides of the knee-cap and instantly removed the impediment; he ordered the bandage to be removed, and the knee has remained perfectly sound ever since. This important cure was both instantaneous and complete, and the patient is most grateful.

7.—Mrs. G——, age 67; had suffered from stiffness, pain, and weakness of one knee, which for several years had been gradually getting worse, and threatened to become quite a stiff joint. Dr. Newton's touch caused a snapping sound, and instantly restored freedom to the joint, which has continued, and it is daily gaining strength.

8.—Thomas Capon, St. Peter's Street, age 68; fell from a ladder

three years ago, and injured his left leg, which he could only move by help of his hands. When Dr. Newton touched him he felt something give way under the knee, which he has since been able to move without using any assistance, and he is decidedly better and stronger.

9.—W. R. Waters, 7, Charlton Street, New Brompton, Kent, age 29; injury to the spine, eighteen months since. Writes that he is very much better than he ever expected to be, and can now attend to his business all day without being obliged to go to bed; indeed, he says, "I have every reason to believe what the Doctor told me is true—'You are well; you are cured.'" (Communicated by Thomas Grant, Shirley House, Maidstone.)

THE LAST OF REV. VAN METER.

From the *Christian* of August 4 we make the following extract:—

"So much has been said about my 'wonderful cure' by Dr. Newton, that I have felt grieved and annoyed. The Doctor has been very kind to me, for which I am grateful. I had no acquaintance with him, and no faith in what was said of his 'miraculous power.' I called on him out of mere curiosity. He mesmerised my spine, and instantly relieved me from pain. Twice since then, when the pain returned, he mesmerised me, with similar results. The announcement of my 'wonderful cure' was without my authority or knowledge, neither do I know that the Doctor is responsible. I was not cured, but it did please God to relieve me from pain through Dr. Newton's mesmeric power, and I have been growing stronger. How he did it I cannot explain, any more than I can explain how a dose of medicine cures cholera; but I know he relieved me temporarily from pain, after more than a year's suffering. I am speaking of him professionally. Religiously I have no sympathy with him. My prayer is, that he may be led into the light, and become a true Christian, and thus honour God with his remarkable power to relieve suffering and remove certain diseases. I wish you would publish this statement, for the sake of my friends in England, who are constantly sending me letters of inquiry about it.—Yours truly,

"W. C. VAN METER."

Here is a quibble, a contradiction, and a falsehood. First—"I was not cured." What does any sane person mean by "cured"? If a lame man came in walking with great labour on crutches, and, after treatment, immediately left walking as straight and nimble as any heavy man of fifteen stone could do, and in two hours he returned and said he had been walking ever since, at the same time wiping the perspiration from his brow, and made the declaration which we first printed in the *MEDIUM*, would not the whole world unanimously declare that such a case was cured? And, further than this, Mr. Van Meter was at once able to enter the lecturing field, from which he had been debarred for a year, and labour with great power and success. But he overdid himself. He at once, from being a hopeless invalid, became a whole man, and the heavy work to which he subjected himself was too much for a frame out of tone from twelve months' severe suffering and absence of training. Mr. Van Meter was therefore cured, but he required a few weeks' rest and physical development before he taxed himself too much by work. Second, the contradiction—What was the disease? Lameness and pain. These were instantly taken away, as Mr. Van Meter admits. Now for the falsehood—"The announcement of my 'wonderful cure' was without my knowledge or authority." To give the full details of a case without reservation in an editor's room, before half a dozen gentlemen, is surely sufficient "announcement;" but Mr. Van Meter did more than that. In the drawing-room of Mr. John Ridley, 19, Belsize Park, before a large assembly, he unequivocally declared that he was thoroughly well; and he made a similar statement on other occasions. Mr. Ridley met Mr. Van Meter at our office, and gave him £100 towards the Home for Little Wanderers, so that the "wonderful cure" was not a loss financially. Another gentleman gave £10, and offered £90 more if Mr. Van Meter would make a handsome and public acknowledgment of that which he had reiterated to friends and assemblies; but he did not, and the £90 was lost to the "Little Wanderers." We have all along tried to protect Mr. Van Meter against himself by speaking of his case in the kindest spirit possible. We do so on the present occasion, though the truth is of far greater importance than the personal eccentricities of Mr. Van Meter. It is a pity that all such cases cannot be investigated before a public tribunal, which would deter people from imposing upon facts and the reputation of good men, and all forsooth in the name of "religion." We earnestly desire that Mr. Van Meter's "prayer" may take effect upon himself.

MR. HERNE'S SEANCE.

At 15, Southampton Row, on Monday evening, the seance (Mr. Herne, medium) was a comparative failure, though a good company assembled to witness the phenomena. To an observant Spiritualist some palpable indications of spirit-presence were manifested, but on the general result the following letter is quite explicit:—

To the Editor of the *Medium and Daybreak*.

SIR,—I was present last Monday evening as an interested and also a disinterested observer, and, therefore, not being at the table, I was free to take more notice of influences outside the circle. I believe that the absence of phenomena was due to certain elements which disturbed the harmony of the circle. Two or three persons present seemed to have no sympathy whatever with the proceedings, and (perhaps without intending it) their influence interfered with the production of the desired phenomena. Now, the public who attend these developing circles in a sceptical, captious spirit, and with no desire whatever to investigate the matter fairly, should know that they hinder by their adverse presence the demonstrations which they are there for the purpose of ridiculing, just as though they supplied themselves with bags of noxious or deleterious gas, which they allow to escape in a laboratory or lecture-room in order to mar the result of some chemical experiment, the success of which they deny to be possible, and which they therefore desire to frustrate.—Yours, &c.,

SENSITIVE.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

QUESTIONS ANSWERED.

(The answers were given by Tien-Sien-Tie, the guide of the medium.)

Q. "Influence behind backs." Will the spirit give an answer to the inquiry under this heading in No. 16 of the MEDIUM?—A. The writer is a sensitive. Influences proceed from the front of the body, and hence that side can resist more than the back. This influence on the back could be counteracted by will-power. She must be passive in herself, and feel that she belongs to herself. As far as she can exercise this state of mind will these influences have no power over her.

Q. Will the spirit answer the following question, propounded in *Human Nature* for August?—"It has fallen to my lot to meet with individuals who exhibit quite contradictory characteristics; in some cases may be seen one person showing the most tender solicitude for dumb animals, but morose and even cruel to some of their fellow-beings; others possessing the most fastidious taste and critical judgment in matters of art and literature, yet prone to indulge in the coarsest and most depraved habits of a sensual kind."—A. The questioner refers to the psychology of child-bearing. A fine artistic taste can only come from a brain so constituted that the vibrations coming from these objects will be received and assimilated by it. The same law refers to all other parts of the mind. The whole depends upon ante-natal influences.

Q. Edward Young, of Llanelly, asks:—"Have we in the next world to toil, economise, and carry on the competition in trade that now exists? Is there mechanical work to be done? If not, of what use are the arts, sciences, and learning of this life, if not to be extended and improved in the next?"—A. By labour in this life we supply our physical necessities; but it also serves another purpose, for it feeds and elevates the inner nature. The soul carries its desires and talents to the spirit-world, and there finds modes to exercise them for personal improvement, the neighbour's benefit, and individual enjoyment. The painter having the same relation to art, it would be hard to deprive him of the means of exercising it; and so he sets to work with renewed zest. In all pursuits men find their reward in the increased power which they gain for themselves and the pleasures they confer on their fellows.

A gentleman suggested that it would be better for the questions to be put from the audience direct to the spirit as hitherto, as it might be said that the questions were discussed by the medium before the circle commenced. The spirit replied that questions from the audience were not to be abandoned, but would be considered during another part of the evening. These written questions were introduced to give persons at a distance an opportunity of availing themselves of the answers given at that circle.

THOMAS WALLERS.

Who thought I would come here? Some one helped me. I am dead and comfortably buried. You would like to know how I get along. I don't find what I expected. My old ideas as to the spirit-world were very meagre, yet I stuck by them. I thought when I left I would meet some reward or punishment. I was neither in heaven nor hell, and could not believe I was dead. Immediately after death there is "much of a muchness," but I soon found something decidedly different—greater freedom of action, clearness of thought, and a desire to go somewhere; things seemed hazy, but the more I thought, the clearer my position became. I soon found myself outside the house where I died, and met some friends. In amazement I asked them what had happened. They looked upon it as a good joke, and told me to cheer up and come along, as they were glad I had got over so comfortably. They walked away, supporting me between them. Their feet did not touch the ground. Then we sailed through the air, and I got frightened. We seemed enveloped in a reddish mist, or were floating on it. I fancied we had wings, and looked, but I had none, neither had my companions, and I could not discover how we got along. After half an hour we came to land. It was a beautiful place—better than down here. I was first attracted by a church. I had little respect for churches when on earth, and felt rather doubtful about it. I was taken into the church. The minister stood up in his place and conducted service, as it was customary to return thanks for safe arrival in the spirit-world. I was taken kindly to by all who met me, and congratulated on my change to spirit-life. I now discovered the hidden cause of my desire to go somewhere soon after I died, for no sooner did I arrive at a neat little village in this country than the desire to go further entirely left me. It is difficult to tell what I do, but my work or occupation is real. The village is governed by a patriarch or father, who is assisted by a council, and all are taught like little children. As I found I was just at the beginning of things, no respect was paid to me for my position on earth. It was my acts and motives that affected my state, and not my beliefs or theories. I was considered only as a little child, and treated accordingly. On earth I was a flour dealer—Thomas Wallers, of Chorlton Road, Hulme, Manchester. I died in May of this year, and was over sixty years of age.

THE "STROLLING PLAYER."

This spirit gave a description of his spirit-home:—"I have a house, and a woman graces it. I could not exist without a female mind. We say we are in heaven, because we are happy, and to make us happy, certain things are necessary. He who made me gave me desires, and has produced the means of supplying them. What we desire and require we must have to be happy and make progress; and it is the union of the magnetism flowing from the male and female mind that makes perfect thought. My home is surrounded with trees, and a flight of steps leads up to the door. In front is a fountain, surrounded by objects of use and beauty. One is a plant or tree with spreading roots, and when these come in contact with the water of the fountain they impart a juice to it, and the water becomes a very delightful drink. In vases, plants grow which bear delightful fruits fit for food. A plant growing on the surface of the water produces cup-like flowers which serve to drink from, and thus our wants are supplied from what is connected with that fountain.

It will shock you to think we eat and drink; but we do, and we could not live without it. Within the front door of my house is a large and spacious hall extending to the back of the house. It is surmounted with a dome in which hangs the motto, "He that wills can accomplish all things." The thought-essence of all who live in this house agree with this motto, and the combined thought-spheres congregate under this dome, and by magnetic means these words are seen floating there. On the walls are shown pictorial representations of the power of the human will, and on either side are rooms for the guests and family. I have also a quiet closet for retirement, reading, and thinking. My home is useful and beautiful—economy with beauty is the motive. My home is the good he can while on earth, a man may have a beautiful home prepared by the spirits for him to rest in after he has quitted earth-life. This thought is Christianity stripped of creeds and dogmas.

The remainder of the evening was spent in an animated discussion arising out of the above statements.

THE SPIRITS ON THE "DEVIL."

The subject chosen by the spirit who controlled Mr. Morse on Sunday, August 14, was, "Is there a Devil?" No subject has oppressed the priest-ridden mind with such terror and fear as the idea of a living personal devil. The word "devil" has ever been used by priestcraft as a scarecrow to frighten timid Christians from those fertile fields of thought which, if explored, would yield rich harvests of liberalising and progressive ideas. If we wander through the mazes of theology, we find that the "devil" is an ever-present reality, and that he is ever prompting wickedness and sin in the world; and if we ask for his origin, we are referred to an account which, to a thinking mind, very soon becomes absurd. We are told that this spirit—Satan, Beelzebub, or Lucifer—after undergoing the change of death from some state of existence not explained, passed to the happy region. But in his heart he was ambitious and envious, and could not be happy without power. He desired to be supreme, and incited the angels in heaven to rebel; but the great Father, which is in heaven, being greater than his creatures, forced him to submission, and, as an eccentric species of punishment, cast him forth in order to pinch and ruin immortal souls. We are told that this devil causes God great anxiety and trouble, and has full liberty to ruin the very best efforts of the Almighty's handiwork; and we are also told that this God is omniscient, omnipotent, and ubiquitous. How this can be so, while at the same time he is unable to cope with a rival, theology saith not. Clearly, then, if God affected any policy, or had the salvation of his people at heart, He would not allow the existence of a power which, though within his own jurisdiction, is capable of subverting his best efforts and bringing ruin to his most cherished offspring; and the idea of such a power being allowed to prey upon man, but badly consorts with that of the universal love of God. We are thus driven to the conclusion that the devil is a creation of the imagination of man. We cannot conceive that two quite positive and opposite powers, both claiming and credited with supreme attributes, should exist together. Either one or the other must in time succumb.

These were the chief ideas thrown out by the spirit in opposition to the idea of a personal devil. Besides proving that the devil does not exist, he also showed many good reasons why he should not exist. It would be exceedingly interesting if this spirit would inform us how the devil came to exist at all, even though only in the abnormal imaginations of misguided Christians, for it does not appear that the devil reigns as an absolute monarch in any other religion. In all pagan religions the influence both of gods and demons is limited; and how this satanic power grew to such terrible dimensions under the Christian dispensation, whose special mission it was to limit evil, is an interesting question.

A SPIRIT-MESSAGE VERIFIED.

On Friday, June 10, of this year, Mr. Morse's usual seance was held at the Spiritual Institution, 15, Southampton Row, London. The medium was readily entranced, and a spirit gave the following address in polite and courteous terms:—"Good evening, ladies and gentlemen. Some of you may wonder what brought me here. It is our duty to point out our past errors for the benefit of others. When on earth my ideas of a future life were very erroneous, but not entirely so. I thought that after death I should have nothing to do with the cares, joys, and troubles of the world. I thought there was no communion between spirits and mortals. At death, instead of going to judgment and having my reward of peace and rest, I was surprised and delighted at being transported into a more heavenly place than I had conceived of. I felt much curiosity, and for the time being had no care, and so time passed rapidly. After my excitement passed off, I was told of spirit-communion, but I did not believe it. My religious opinions wavered, and I accepted new facts whereon to build them. You may ask me, What has become of our Saviour? have you seen Him or spoken with Him? I answer that I have not. Therefore people will say I am in hell; but there is no fire where I am. There are some who would say I am in a third place, as I could not be in heaven or I would see Jesus. I am quite happy, and would not be afraid to go to hell if I could do any good. I am in a world greater than earth. It has trees, grass, and a nature of its own; hills and dales. Beautiful scenery at a theatre faintly depicts its grandeur. A general feeling of calm, quiet joy prevails everywhere, which depressed me at first after leaving the bustling world. Religious convictions have but little to do with man's spiritual state. I find some of the various sects where I am, and others have renounced all sects. If men and women act true to themselves, at death the good spirits will take them by the hand and aid them over the river. It is five months since I died, and they have passed quickly. My name was John Smith, Uxbridge Villas, Slough; I was over sixty years of age. [President:—Judging from your manner and conversation, you must have been a good man when on earth.] I tried to do my best. The man inside is often better than the body. Sometimes there is war between the inside man and the body; and the spirit often gets but partial expression, as it was in my case. I am much more powerful now that I am not impeded by the body."

Respecting this communication we have received a letter from Mr. Champernowne, of Kingston-on-Thames, who from a friend had heard of it and the statements it contains. Mr. Champernowne styles the spirit "my old friend and schoolfellow, Mr. John Smith, of Slough."

To make matters sure, Mr. Russell, of Kingston Post Office, addressed the following note to the Postmaster at Slough:—

"Sir,—Will you kindly inquire of one of your letter carriers, and let me know if such a person still lives (or did live about six months ago) as John Smith, Uxbridge House, Slough? Your early attention will oblige yours obediently,
HENRY E. RUSSELL.

Kingston, July 11, 1870."

This was received in reply:—

"Sir,—I have inquired of the letter carrier, and he informs me that Mr. John Smith, of 3, Uxbridge Villas, Slough, died about six months since, and that his widow and some members of his family still reside at the same house.—Yours obediently,
GEORGE WHITFIELD.

Slough, July 12, 1870."

This spirit-message may therefore be considered as indisputably authenticated.

THE MUSICAL MEDIUM AT HALIFAX.

Mr. Henry Lord thus writes:—"Mr. Shepard, the musical medium, gave a seance on the pianoforte, at the Stannary Meeting Room, Halifax, on Sunday last, the 14th inst., to a crowded audience. The manner in which he passed over the keys was most remarkable, and his brilliant execution most beautiful. The piano and double-forte passages were splendid, and the taste in which he displays his musical talent is sublime. He began with a waltz—a charming composition from Beethoven, which had never been put on paper; then followed selections from the great masters. In one piece was introduced the "Green Hills of Tyrol," with other variations, which were given with very great effect, and caused the audience to ask, 'Can it be the man?' Others said it was impossible for him to do it without some aid from others. There were present competent judges of this lovely art, and they pronounced it to surpass anything they ever heard before. He concluded by singing in the falsetto voice a passage from an opera, and his powers of endurance were very great. Owing to the extreme heat of the room, he had to abandon a little of his musical powers; but that which was given was well received, and much good may result from his visit. We hope that during his stay in Yorkshire our Spiritualist friends will make it convenient to arrange for a visit. We wish our esteemed brother a hearty success. Letters addressed to him, care of Mr. Culpan, Union Street, Halifax, will be sure to reach him. To give Mr. Shepard a little rest, our beloved spirit-doctor, 'Josiah,' one that is very familiar with us, manifested through one of our mediums (E. Wood), and spoke on peace, harmony, and love. He alluded to the bloodshed which is going on across the sea, and showed that men were ignorant of the great law, or they would throw down their warlike materials and make of them ploughshares to cultivate the earth, that every man might have a cot of his own. One great thought that he gave was, that those who made the quarrels should be the only men to fight, and this alone would be the thing to make men brothers all. 'Hear, hear!' was the response by the whole audience in one accord, which produced a thrilling effect of love through every organisation present."

Mr. John Culpan adds:—"On Monday evening the manifestations were of the most extraordinary nature. Several mediums were entranced through the power of Mr. Shepard. Mr. Pearson was controlled to speak, and was afterwards elongated in a very extraordinary way. Mr. Shepard gave a number of wonderful tests in clairvoyance. The 'spirit battery' was felt, and the floor shook so that everyone in the room could feel the vibration. With this powerful developing influence, Halifax will soon have medium power strong enough to combat with the material elements of the place. A good circle is formed at my house for development of desired gifts. Mr. Shepard has brought a wonderful soul-stirring influence with him as regards the power of developing and giving divers manifestations of a physical and spiritual kind. The friends at Bradford and other places are making arrangements for him when his work at Halifax is finished."

SPIRIT-VOICES.

To the Editor of the Medium and Daybreak.

SIR,—I have been thinking of starting a Progressive Lyceum in this village. Will you favour me with your ideas on the subject, as I have had no experience in the matter? Of course it would require to be commenced with a very small number, and I should follow out Davis's scheme, as given in the MEDIUM. I have had a new experience since I came back from London—viz., that of hearing a spirit-voice as loud as a natural man's. It happened at dinner one day when we had some friends with us, and, of course, was quite unexpected. During a pause in the conversation, I heard several words spoken in a deeper voice than my father's, who was the only gentleman at table, and looked up in surprise, as I had not observed him address anyone at the moment. I felt nervous, and noticed that the voice was quite different from his. Then the impression came to me that it was a spirit-voice, and this was confirmed by a shaking of the hand, as much as to say, "All right, we are here." I was still doubtful till my guide wrote through my hand on Sunday, and assured me of the fact, and that was one of the most pleasant communications I have ever enjoyed. That day also was the first occasion on which G. S. Newton, the artist, communicated with me. He first came to me in Kensington Museum, London; and I had it doubly confirmed by table and writing. He has promised to reproduce one of his paintings when I have been entranced. Will you send me some of your periodicals or tracts for distribution, and I will give them away to some of the bigoted here? Hoping to hear from you soon, I remain, ever fraternally thine,
W. G. ANDERSON.

Langbank House, Newton Mearns, Glasgow,

July 17, 1870.

[We have sent a parcel per Mr. McGeachy, and shall treat the subject of Lyceums in an article soon.]

To the Editor of the Medium and Daybreak.

SIR,—I beg to enclose £1 ls. in aid of the fund for the benefit of two American ladies, in whose behalf Mr. A. C. Swinton has spoken. It is to be hoped such an appeal will not have been made in vain, and that all Spiritualists will look upon the two American sisters as on their own sisters.
G. D.

Clifton, August 16, 1870.

MODERN AND ANCIENT PROPHECY.

To the Editor of the Medium and Daybreak.

SIR,—I write to say that I was thinking about the war, when my hand was moved towards the Bible, and my fingers turned over the leaves and pointed to the 22nd chapter of Jeremiah, and the 16th, 17th, 18th, and 19th verses, which please put in your MEDIUM.—I remain yours, &c.,

Bramton Grove, Luddendenfoot,

Halifax, August 16, 1870.

JOHN HARWOOD.

The verses are as follows:—

16. He judged the cause of the poor and needy; then it was well with him; was not this to know Me? saith the Lord.

17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18. Therefore thus saith the Lord concerning Jehoiakim, the son of Josiah, King of Judah: They shall not lament for him, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah lord! or, Ah his glory!

19. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

The Editor of the MEDIUM presents his compliments to his brother prophets, and begs them to allow his experience to be known. When he took down his Bible to verify the above passage, he opened and pointed to the following verse:—"Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: They make you vain: They speak a vision of their own heart, and not out of the mouth of the Lord."—Jeremiah xxiii., 16. Whatever tendency these remarks of Jeremiah may have in the present day, the Editor is not prepared to decide; but it is evident to him that the earnest Jeremiah was somewhat annoyed by the humbugging of his brother mediums.

THE NEXT CENSUS.

To the Editor of the Medium and Daybreak.

SIR,—I venture to supplement the admirable suggestion from Miss Houghton in the MEDIUM of last week. It is most desirable to obtain as near an estimate as possible, not only of the actual number of Spiritualists at the time of taking the census, but also of the prospective or probable addition to the ranks; and I think this could be accomplished if a column in the tables were to be reserved for those who might describe themselves as "Inquirers" or "Investigators." There are now hundreds and thousands of such—and their numbers will be increasing—who might hesitate to acknowledge themselves as "Spiritualists," but who will almost certainly become believers; for it is my conviction that when once such an inquiry is commenced in an earnest, truth-loving spirit, the mind must be drawn forward and progress towards the light, for it is almost impossible to fall back again into the old paths of darkness, doubt, and difficulty. By means of the plan which I propose, a very near approximation to a correct estimate of the numbers of present and prospective Spiritualists might be arrived at.—I am, sir, yours, &c.,

AN EARNEST SEARCHER AFTER TRUTH.

[The suggestions are admirable, but there will be some difficulty in getting the authorities to embrace them.]

RUSHDEN.

This straggling but picturesque village of 2000 inhabitants is near the Midland Railway, a few miles on the London side of Wellingboro', Northamptonshire. It is inhabited chiefly by working bootmakers who manufacture for the wholesale trade. The temperance movement has long held considerable sway in the place, and much enlightenment, love of progress, and native independence exists amongst the people. Their homes, though humble, are clean as palaces, and an unsophisticated honesty beams from the faces of these hardy sons of toil. They may well look the world in the face, for they work hard enough for all they get from it. About Christmas, Spiritualism was introduced into the village. A young working man, John Barnes, of Wollaston, had a brother at Northampton who became acquainted with the phenomena. He visited his brother John, convinced him of the existence of the table movements, and John determined to test it for himself. He succeeded, and in turn communicated his experiences to Nathan Crick, of Rushden, who also became a medium and at once set to work to exhibit his newly-acquired power. A regular circle was formed a few months ago; eleven persons attend it now, and receive messages through Mr. Dickens, who is a good writing-medium and can also see spirits. Others are under development, and no doubt great power will be evolved after due time has elapsed. A visit was secured from J. Burns, of London, who lectured on Saturday night, on the topic, "There is a natural body, and there is a spiritual body." A good audience listened with great interest and respect to a long address. It was intimated that the lecturer would answer questions, but none were advanced. These meetings were held in an orchard, as no room could be obtained. The clergyman was solicited for the use of a hall, but would not grant his consent, and the dissenting minister preached against Spiritualism last winter, as reported in Daybreak.

On Sunday afternoon another meeting took place in the orchard. It was attended by perhaps 500 persons, who paid the deepest attention to the remarks of the lecturer, who endeavoured to show that Spiritualism was identical in its principles and methods with the apostolic Church. The two hours' service left an impression which will not be very soon effaced. The Spiritualists have organised a good choir, which did great service in singing appropriate songs. A large quantity of printed matter was distributed, which was eagerly accepted. A seance was held on Saturday evening, and another on Sunday evening. Tyson Hagen, of Amptill, was present and magnetised a medium who was being developed under the influence of George and Andrew Combe. The medium, Mr. Dickens, clearly distinguished and described Mr. Hagen's mother standing over him. The friends are much elated by their meetings; they now feel that they have vindicated their position in the eyes of their townsmen, and those who heard the lectures begin to think that Spiritualism is not such a bad thing after all, nor are Spiritualists the stupid, irreligious creatures they had supposed.

MAGNETISED WATER.

To the Editor of the Medium and Daybreak.

SIR,—I can endorse the remarks of your correspondent on the above subject, as I have experienced much benefit from the use of water magnetised by the healer. It supplements the other treatment, and keeps up the influence in the absence of the magnetiser. The water so acted upon is useful, not only to take internally, but as a lotion when required for that purpose.—I am, sir, &c.,

SENSITIVE.

SPIRITUALISM IN THE YORKSHIRE VILLAGES.—Mr. Joseph Wilde, of Hagg's Lane, near Wakefield, gives a cheering account of the seances held there. Many relatives and friends communicate, as well as exalted spirits, who give the circle many beautiful teachings. The medium, J. Crane, was overpowered with the spirit-music he heard. At Gawthorpe the mediums have great power, and a number of intelligent spirits communicate. The number of Spiritualists increases greatly.

JOSHUA CROSS.—We thank you for your kind letter, and as you look at co-operation it may be all you say of it. As our columns are already crowded we cannot open a discussion on the subject, but A. C. S. has sent you a copy of his principles.

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