

# THE MEDIUM

AND DAYBREAK:

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

No. 21.]

LONDON, AUGUST 26, 1870.

[PRICE ONE PENNY.]

## WORDS OF ADMONITION.

BY HENRY E. RUSSELL.

We have abundant evidence in our every-day experience of that truthful summing-up of human character given by St. Paul, that "the spirit is indeed willing, but the flesh is weak." Those among whom we naturally expect to find the most perfect realisation of the Christian character, are found, after all, in too many instances, but weak advocates of the true teachings of Spiritualism, and imperfect illustrators of the letter and spirit of those teachings in the daily routine, the absorbing whirl, of mundane affairs. It is painful to meet with men who have been privileged with the gift of the sublime truths which the principles of Spiritualism afford, show an evident reluctance to proclaim those truths and to practically use their knowledge before the world. Their spirits truly may be willing, but they show by their timidity that they take far more thought for the morrow than is consistent with their professed faith in the ever-loving care of an Almighty Father. This weakness, we grant, has ever been common to humanity. Even Jesus found it necessary to appeal to the works of nature as fit illustrations of the care and providence of God their Creator, without whose notice not even a sparrow falls. Of course we do not mean that worldly things should be in any way neglected; far from it. But this we would maintain, that whatever our hands find to do, whatever duties present themselves before us on which we can ask God's approval, let us do them honestly—do them with all our might. Let us so endeavour to blend our spiritual knowledge with our daily business, that whatsoever we do we may "do all to the glory of God."

Many persons, when asked why they do not more practically use before the world the teachings they receive, reply, "We really cannot do so without seriously affecting our business;" or, "We cannot do so without making ourselves obnoxious to our neighbours;" or, "We do not wish to be constantly involved in useless discussion with persons who will not investigate Spiritualism."

But, friends, is this the way in which great truths are spread abroad? Is this the way you fulfil your trust as co-workers with spiritual powers? Is this the way in which spiritual truths have been disseminated during the past twenty and more years, during which its revelation, commencing with a solitary light in an obscure locality of a distant continent, has become a prominent institution of that land, and is, thank God, rapidly and surely breaking up the thick darkness of ignorance, prejudice, and unbelief which has so long enshrouded men's minds, not alone in other countries, but with us who have proclaimed ourselves a "free and enlightened" people? But who have been the human workers here as in other places where Spiritualism is known? A few stout, firm hearts who have stood their ground and used their acquirements daily and hourly, in spite of sneers and persecution; looking not at the temporal things which the world sees, but at the things which the grosser vision of the world cannot see, which things are eternal. For the great and glorious revelations of Spiritualism are not given to us to wrap in a napkin; this divine light is not revealed to us to put under a bushel. It is given to us that we may be ourselves personally benefited by practically carrying out its teachings, and thereby set an example of good to others by our consistency. Oh for a more perfect realisation of the greatness of the work before us! We must ever remember that "to whom much is given, much shall also be required." Let us be assured of this, that we may not unworthily, unprofitably, be receiving the glorious instructions of God's direct spiritual teachers. Let us all walk more humbly, live more truly to divine things,—setting our affections more on things above; believing with assured confidence Him who cannot deceive, that if we truly seek the things that belong to our peace by seeking His kingdom, He will never leave us nor forsake us, but will also add unto us all other things that are necessary for us in the present world. And all that He has promised He will surely bring to pass. We ought to know that by striving of ourselves to gain the world we jeopardise the peace of our immortal souls. Be earnest, be faithful, be honest. Let us never have occasion to say of any professing brother or sister, "they would not believe, though one rose from the dead."

There are some persons who say, "We cannot always be thinking about such things, and with many it does no good to talk about them." True, I grant that we cannot always be thinking of the ever-present Almighty and His holy spirits, unless we make up our minds to do as we are taught,—to perform every act with prayer—that is, with a sense of God's presence and approval; and if we do this we must exercise the commandment of Jesus—love to God and love towards all men. So that not only our own present

and future happiness, but that of the whole family of mankind will be so constantly within our view as to induce us to exercise what we profess, and by our example lead many from darkness to light—from the power of the world and Satan unto God. If all endeavoured to act as fearlessly in proclaiming the truth as the pure, bright spirits who instruct us, none of us would ever have occasion, like Peter, to weep bitterly over the failing of good resolutions.

But God forbid that I should imply that the majority of Spiritualists evince this lukewarmness in the cause. We have abundant reason to know that there are very many conscientious men and women who are true and firm supporters of the cause through "good report and evil report." We would but raise a loving voice of warning to a few who evince a lack of that child-like, implicit confidence and trust in our Spiritual Father, who shows His care and love for us by permitting the veil of earth to be drawn aside, and allowing us in part to view the glorious light of bright immortality beyond. This implicit trust in Him, we are assured, is "the one thing needful," and if we choose this part amid all the temptations and attractions of the world, we may rest assured that it will never be taken from us. We each have a race to run, we each have a great work to perform, we each have a task to learn, before we can, as obedient pupils of a wise and loving Master, be permitted to rest from our labours. If we do not complete our education here, we must finish it in a future life. Oh, may none of us be found wanting when summoned to pass the great examination, and to give account of the talents and opportunities now entrusted to our charge! Every one of us has some talent, some opportunity, some divine privilege, some gift from above—gifts, "yet by the same Spirit;" then let all of us use daily and hourly whatsoever we possess, that it may at last be said to each one of us, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

## THE BURIAL OF SPIRITUALISTS.

The aspirations of the spirit-man are towards the infinite spirit-God, who, through his attributes of wisdom, power, and love, proves his infinite MIND; and those aspirations take the form of the knowledge each person has of that infinite. It is desirable, in a common sorrow arising from the passing away of our loved relatives and friends, that we should avoid wounding each other's feelings by the public use of expressions not in chord, and give, instead, such utterances only as are a copy of the breath of God's plan—Universal toleration within law.

When Spiritualists, whether in or out of the Churches, meet at the grave to deposit the corruptible body of the friend they respect or love, but whose incorruptible body they cannot see because of the inferior power of the eye, it is desirable that all should in love prefer one another, and illustrate it by using only those phrases which all can use heartily as representing their oneness.

To secure order at the burial of Spiritualists, the arrangements as follow are suggested, and a copy of which is to be handed to the undertaker, so that he may see that they are carried out:—

1. From the cemetery gate to the grave, the friends to walk in pairs, man and woman, if women are present.
2. The clergyman or reader of the service to stand at the head of the grave.

3. The relatives at the foot of the grave.

4. The friends to be ranged on both sides from the clergyman to the relatives, so as to form a circle.

5. When all are arranged quietly, without any apparent bustle, and there is stillness, let the service be conducted by readings from the Bible as follows:—Psalms xxiii., xxiv., and xxv.; Mark ix., 1 to 29; 1 Corinthians xii., 28 to 31; xiii., xv., 35 to 50; and close with the Lord's Prayer. As the rule, no speech should be made at the grave. Hats should be taken off as a mark of reverence to the unseen, who is approached and addressed as "Our Father."

The Spiritualists, in and out of the Churches, are rapidly increasing. The passing away of many will, in the course of nature, be soon, especially of those who were the first avowed Spiritualists. It is likely that many Spiritualists would desire to be present at the burial of those who in past time were evil spoken of, because they affirmed that not only did the spirit continue to live, but that in the order of divine law he was a "ministering spirit" to those still in the body of flesh. It is a feeling with many that mourning should not be worn, and that plan is frequently adopted. No hatbands—no weepers:

Rejoice for a brother deceased;  
Our loss is his infinite gain.

## CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

*What Lyceum Girls and Boys Can Do.*

## ANTI-TOBACCO ARMY.

A glorious work is going forward among the young people in New York. It is a reform in which old and young, male and female, take an equal interest. This reform is nothing less than a war against the use of tobacco in all its forms. The work began about eighteen months ago, in the Children's Progressive Lyceum of this city. An Anti-Tobacco Pledge was printed in large letters, put in a beautiful frame, with a thin opening at the bottom, through which dropped the roll bearing the titles of the different Groups, under which the members would themselves sign, and induce as many others to join as possible. Each Group was credited with the exact number of names which its Leader and members had obtained to the following

## PLEDGE.

## BELIEVING THAT

## SMOKING, SNUFFING, AND CHEWING

ARE UNCLEANLY, UNHEALTHY, DEMORALISING, UNNECESSARY,  
AND EXPENSIVE,

## I HEREBY PLEDGE

TO ABSTAIN FROM THE USE OF

## TOBACCO,

IN ALL ITS FORMS,

## TOTALLY AND FOR EVER.

All who sign the foregoing Pledge are entitled to a Certificate, properly made out and endorsed by the Secretary. This Certificate is beautiful and appropriate in every particular. It is printed in the best style, in three colours; is beautified with a central picture—representing two boys entering a library to enroll themselves in the Anti-Tobacco Army—a handsome border, with appropriate poetical gems, rendering the Pledge worthy of being framed and hung among the parlour pictures.

"In New York city alone," says a journalist, "there are 200,000 smokers, and if each one uses two cigars a day, there are 400,000 used every day. In New York alone there are annually made, it is said, 900,000,000 cigars.

"In England there were 33,000,000 pounds consumed in one year, at an expense of £800,000 sterling. The entire world of smokers, snuffers, and chewers consume annually at least two million tons.

"It is a vile and filthy habit. The chewer and the snuff-taker become very filthy. It is debasing and degrading to human nature.

"It is a dangerous habit. Tobacco, in every form, deranges the stomach; it injures the muscle and the bone; its smoke mystifies and hardens the brain—makes men stupid and forgetful of their duties.

"It is an expensive habit, without any benefit. One cigar a day, at 1d. each, from 15 to 18 years of age, is £4 11s. 3d.; three a day, from 20 to 25, is £34 4s. 4½d. A common smoker, by the time he is 50, will have wasted enough to buy a pretty farm.

"It stupefies and makes a man like a Turk. It thins the blood, and makes a robust young man lean and lank, like Pharaoh's lean kine.

"It is a great waste of time. A young smoker spends much of his time looking at the curling smoke and dreaming idle dreams, when he should be reading, or doing something useful.

"It leads to intemperance. The tastes of a tobacco-user are vitiated and destroyed. He likes strong coffee, fiery condiments and drinks, cayenne pepper, and the like. Pleasant fruits and pure water are tasteless. Young men, with their cigars, must have their bottle too."

If parents and the friends of youth would encourage the girls and boys, they would institute "Anti-Profanity and Anti-Vulgarity Pledges," and a Temperance Pledge also, all in one, somewhat as follows:

I HEREBY SOLEMNLY PROMISE TO ABSTAIN FROM THE USE OF

## INTOXICATING LIQUORS,

AS A BEVERAGE;

AND I ALSO HEREBY PROMISE TO ABSTAIN FROM THE USE OF ALL

## VULGAR AND PROFANE LANGUAGE.

Let such a pledge be attractively painted on canvas, then call upon the Lyceum children to sign themselves and obtain signers, and the good work of purification will flourish on every side.

In New York, the Leaders and members of the Groups have entered into this war against the "weed" with much earnestness and even enthusiasm. This work has been carried among news-boys and into families of the highest respectability. The high-salaried clerk and the street-boy, the rich man's son and the city orphan, the genteel cigar-smoker and the vagabond pipe-puffer, the fancy chewer and the nasty chewer, the old-lady snuff-taker and the young girl who "couldn't see no harm in it," the old man long in slavery to the filthy evil, and his sons, who were "following dad's example"—all have been reached, and many cured, and therefore saved, by the Anti-Tobacco reformers.

Soon after the ball was opened in New York, the Conductor said: "CHILDREN, steps have been taken to have painted an appropriate emblematic banner for the Anti-Tobacco Army. This beautiful banner will be carried on all public processions by the Group credited with the highest number of names to the Pledge." The effect of this announcement was immediately seen in the energy and persistency of the boys and girls among their city play-mates and school acquaintances.

For several successive weeks the Lyceum children worked for the advancement of this glorious reform. Meanwhile the beautiful banner, costing one hundred and twenty dollars, was painted and mounted in time for the Picnic procession. Just previous to the Picnic, the Conductor announced the credits to the several Groups as follows:

Star Group	.. .. .	95
Banner Group	.. .. .	191
Liberty Group	.. .. .	222
Sea Group	.. .. .	359
Ocean Group	.. .. .	387
Shore Group	.. .. .	443
Other Groups (in all)	.. .. .	200

Showing a total of .. .. . 1,897

Eighteen hundred and ninety-seven persons, young and old, who have enrolled themselves as enemies of tobacco, in all its forms, "totally and for ever." Three cheers for the brave boys and beautiful girls of the Children's Lyceum! They have embarked in a great and much-needed reformation. May their example be followed by their brothers and sisters throughout Christendom!

When the Conductor announced "Shore Group" as entitled to the honour of carrying the Victor's Banner, the remaining Groups, quickly overcoming all momentary feelings of disappointment, freely shared in the pleasure expressed by the victorious members.

But it is already asked, "Who will carry the Victor's Banner next time?" A delightful feeling of enterprise and ambition has again taken possession of the several Groups. There will be a great deal of work done to gain the prize for the next public occasion. From what is now going on—so many of the girls and boys are trying to obtain signers to the Anti-Tobacco Pledge—we infer that Shore Group will soon be obliged to yield the beautiful emblem of success which it now bears so triumphantly. The question is, "Which one of the twenty-four Groups will next carry the Anti-Tobacco Banner?"

(To be continued.)

## CONCILIATORY REMARKS.

To the Editor of the Medium and Daybreak.

SIR,—Permit me to say, in answer to Mr. Henderson, that I did not seek to know what he had done two years ago. The point of my letter and his complaints turned upon the table he has had constructed within the past few months; and his last letter appears to carry with it the idea that Spiritualism is but a matter of £ s. d. I beg to say that I imputed no lack of scientific knowledge to Mr. Henderson, and I am quite sure that if Mr. H. would bestow as much attention and thought on Spiritualism as he does upon the branches of science in which he is so creditably proficient, he would soon see and acknowledge its truth. And here let me say that I am not infallible, and would not be if I could, for I want to learn, and that desire constitutes my happiness. The experiences I have had with the mediums referred to in this controversy have always been satisfactory as to the genuineness of the phenomena. Apologising for intruding on your valuable space, I am yours faithfully,

J. J. Mousse, Medium.

[Mr. Henderson's table has arrived at our office. It is not at all a handsome piece of furniture, but admirably adapted to test the operation of psychological power. We hope to have a sitting round it soon, and will report progress.—Ed. M.]

## DR. NEWTON.

To the Editor of the Medium and Daybreak.

SIR,—Doctor Newton is shortly about to leave London. He was greeted with a tempest of ill-will and misrepresentation by some of the religious and irreligious press. His activity being directed to it, his great sin, we suppose, has been in doing good to some hundreds, and his desire to do good to many more, out of the common way.

Certain sayings of his, also, have given offence to theological minds, who are ignorant of the true nature of the human soul and its powers, and must remain so while believing we are sent into the world in "total depravity," and are not raised or saved by the possession of principles of truth and goodness, but by the effect of holding certain religious opinions and dogmas of faith, which are their erroneous interpretations of Scripture, and which they call the Word of God, constituting a "plan of salvation" for souls.

That the divine blessing may ever accompany the Doctor, is the wish of one who has witnessed his power and desire to do good, and, as far as possible, without money and without price. May his opponents rise into a state giving to them the desire to do likewise!—I remain yours, &c.,

T. B.

22nd August, 1870.

The last number of the *Rock* has a copy of a communication from the spirit of a woman, describing the spiritual world to be a natural state similar to this world, and speaking of the superstition and mysticism of the Churches as useless there. Such a communication seems to the *Rock* to be beneath the belief of minds of the nineteenth century. It seems to have been extracted from the *Banner of Light*.

## THE ADVANTAGES OF THE HEALING POWER.

A gentleman who has had the healing power communicated to him by Dr. Newton has been instrumental in doing a great amount of good through its exercise. He communicates one instance of a very affecting kind. Through some adverse circumstances a young lady went out of her mind, and had to be confined with a strait-waistcoat, and had her nails cut quite short. When our friend saw her he was deeply moved, for he loved her dearly. There she stood, a maniac—hands dangling at her side, eyes fixed, foaming at the mouth, and at times so violent that it was as much as three persons could do to hold her. Much to the surprise and deep gratification of our friend, the young lady had *no return of madness from the moment he operated on her*. She slept fourteen hours out of the first twenty-four, though she had been without sleep for a month. She has had no relapse, only a slight fit of hysteria. Her former symptoms were of the most aggravated kind, being a combination of catalepsy, madness, hysteria, and epilepsy. She would neither eat nor drink, and had to be kept alive by clysters. Her hands were all drawn up, but they were opened and restored at once by the operation of the healing power, and her appetite and mental powers have returned. Such a feat as the one we now record, after a month's failure on the part of the medical men, is something to be thankful for. Many souls say, "God bless Dr. Newton!"

## THE NEXT CENSUS.

To the Editor of the Medium and Daybreak.

SIR,—I cordially agree with Miss Houghton's valuable suggestion in last week's MEDIUM respecting the above subject, and I believe it to be one well calculated to attain the object in view—namely, a reliable census of Spiritualists; but, for my own part, I shall describe myself simply as a Spiritualist, without reference to any of the existing creeds or denominations, as I find it impossible to reconcile or harmonise any of them with the cardinal teachings of Spiritualism; and I am sure the vast majority of believers in our deeply-cherished faith entertain a similar opinion. Let Spiritualism stand on its own merits, without any bolstering from the "respectable" creeds of the day.—I am, sir, yours truly,

F. PEARSE.

Andover, August 16, 1870.

## MESMERISED WATER.

To the Editor of the Medium and Daybreak.

SIR,—I have been informed, through a spirit, that water when mesmerised, if for curative purposes, ought to be used immediately, or within two or three hours, as after that time the mesmerism rapidly vanishes. When an amateur mesmerist, I was of opinion that the water would retain the magnetism for a considerable time, say for a day or two. Becoming a Spiritualist, I have been corrected on this point by one of whose curative powers I have had ample and practical experience. I should like to know whether any of your readers who have made experiments with magnetised water can corroborate this statement; also, whose magnetism water will retain the longest—a medium's or non-medium's.

If my informant is right, how is it Dr. Newton's cartes appear, by the accounts in your valuable paper, to retain his influence for such a lengthened period; as between paper and water, the nature of the latter, in my opinion, is far superior to the former to hold and retain magnetism?—Yours, &c.,

G. B.

12, Forest Road, Dalston, N. E., London, August 16, 1870.

In reference to J. Thomas's letter in the MEDIUM, No. 19, his experiments are nothing new. I and others have many times proved the truth of his words, not only with water, but with gold coins magnetised in the same way. The purer the metal, the better the test. He will also find similar cases in Baron von Reichenbach's work.—*Extract from a Letter.*

## SPIRIT-WRITING INTERPRETED BY THE SPIRITS.

Mr. Kilburn, of Bishop Auckland, sends us the following note, in explanation of which it may be stated that Mr. and Mrs. Everitt are at present on a visit to that town:

"Referring to the interpretation of spirit-writing by a clergyman in the MEDIUM of August 5, 'John Watt' explained, at a recent seance, that the first three words mean 'yes' in three languages, and that the whole sentence should read, 'Yes, yes, yes, with very great pleasure.' When in Japan, 'John' asked a native gentleman to allow him to view the interior of his residence, and the mysterious words used in reply to Mr. Howitt's question are *phonetically* those used by the Japanese in reply to 'John's' request. It will be remembered that Mr. Howitt's query was, 'Would John Watt visit him in Switzerland?'"

By abbreviating the last two words of the message, "*Romavoo Tiliibo*," our former interpreters rendered them "*Roma Ibo*." It would appear, however, that these two words are a Japanese phrase written phonetically. We shall now be glad if any of our readers will inform us if such words exist in the language of Japan, and if their meaning is as given above.

## MORE TEXTS.

DEAR SIR,—I send you the following equally remarkable texts given to me in the same way as the former ones:—

August 12.—"Then he shall turn his face toward the fort of his own land, but he shall stumble and fall, and not be found."—*Samuel xi.*, 19.

August 14.—"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—*Isaiah lxi.*, 10.

August 22.—"They have taken crafty counsel against thy people, and consulted against thy hidden ones.

"For they have consulted together with one consent: they are confederate against thee."—*Psalms lxxxiii.*, 3 and 5.

August 23.

C. BERRY.

A medium writes to J. Burns:—"Mesmer came two nights, also Sylvester Graham. He said that you were his 'aide-de-camp,' and that he impressed you to carry out his views. You did not know it, but we were to tell you of it." Sylvester Graham was an American physiologist and the great advocate of temperance, vegetarianism, and health reform.

## SEANCE AT MR. CHAMPERNOWNE'S.

August 11, 1870.—It was arranged that this evening we should form a circle at eight o'clock for the purpose of giving Mr. Lovegrove, a relative of Mr. Champernowne's, an opportunity of seeing some table movements and writing previous to his departure from Kingston. Mr. Lovegrove has only recently arrived in England from Denmark, where he and his family have been residing many years, and as Spiritualism seems to be but little encouraged amongst the Danish people, he has had no opportunity of witnessing any of the phenomena. This was the second time of his attendance at any circle, the first being a few days since at the house of a neighbour, where he received some very convincing information and interesting replies by the table movements to his questions in the Danish language, the spirit then communicating being that of a Danish child whom he had known in earth-life. On that occasion, when the light was turned down, the spirit-form of a child was seen floating above where he sat, and another spirit was distinctly observed standing behind Mrs. Lovegrove, and apparently making magnetic passes over her. At this evening's sitting there were present Mr. Champernowne, Mr. Pilborough, Mrs. Clarke, Mrs. Russell, Mr. Lovegrove and his son, W. Turketine, and H. E. Russell. After sitting a few minutes, Mrs. Clarke was influenced to write, a communication being given from Mr. Lovegrove's mother, and from Willie, previous to which, however, we were requested to join with Mr. Champernowne in prayer; Mr. Russell was also told to read the first portion of the 5th chapter of St. Matthew. We were then told by the spirits that if we wished to form an effective circle it should not consist of an even number of persons, but that 3, 5, 7, or 9 were the best numbers to sit for manifestations, and one of us was accordingly requested to go to another room. On being asked which of us was to leave, Mr. Lovegrove's son was selected. The gaslight was then turned down, and some exceedingly loud raps were instantly given on the table, as if to signify their approval, several spirits being seen in different parts of the room, one being immediately recognised as Willie. Mrs. Clarke was now impressed to leave the room, and Mr. Russell was told to seat himself at the piano, on which he played, under spirit-control, several spirit-compositions in a very expressive manner. It should here be remarked that in his normal state Mr. Russell has no knowledge of music, and cannot touch the keys of the instrument without producing discord. On Mrs. Clarke coming in, accompanied by W. Turketine, we were requested through the alphabet to seat ourselves on one side of the room, Mr. Champernowne's nephew to take his usual place in the arm-chair. We received these instructions by very beautiful bell-like raps on the glass of the framed spirit-drawings on the walls, and by which Mr. Lovegrove was also informed that his spirit-child was present and was approaching him. This was further proved to him by the spirit pressing his foot and touching his forehead. On arranging ourselves as requested, the ornaments on the mantelshelf were moved about by the spirits, and some paper lying on the table was taken up, and a pencil heard to be used in writing on it. The piano was also played upon by our spirit-friends, an imitation of a chime of church bells being very beautifully executed, the sound seeming at times to die gradually away as if wafted to a distance by a passing wind, and then almost imperceptibly increasing in volume until it swelled into such delightful melody as seemed impossible for mortal hands to imitate. A spirit-voice then sang in clear rich tones, the words of which referred to the many memories which the sweet sounds of bells recall. Mr. Lovegrove was now requested to leave the room for a short time, and Willie spoke to us of the necessity of our being more passive, and told us not again to thank them for these manifestations of spirit-life and presence, but rather to thank God who permits them to come to us. We were then told to light the gas, and on doing so we found that a valuable and very beautiful statuette of Christ, which was brought from Denmark by Mr. Lovegrove, and which had stood on the mantelshelf, had been taken down and placed carefully on the table, the words "Our Saviour, E.P." being written by the spirits on some paper which was placed in the form of a scroll at its feet. The initials are those of Mr. Pilborough's spirit-son, who was present. Mr. Lovegrove was now called in, and the piano having been locked in his presence, he was requested to hold the key. On the light being again extinguished, some more music was given us, "Abide with me" being played with much expression. Several more pieces were sung, a spirit-voice rendering with great feeling some especially beautiful words, which seemingly conveyed a last earthly farewell of a son to his parents, who tell them that though his heart now is breaking at the thought of leaving them, yet in a short time they will all meet together in their Father's land—"Mother, dear mother! no heart-breakings shall be there, but my mother will be there, and my Saviour will be there, in that land of rest and bliss. Father, dear father, the time has now come!" It was past eleven o'clock before our spirit-entertainers bade us all good night, and closed one of the most remarkably interesting seances we have had the privilege of attending, comprising as it thus did nearly every phase of spirit-phenomena. The piano, of which Mr. Lovegrove still held the key, was found unlocked and the bolt of the lock down. But perhaps the most remarkable circumstances were the distinctly-heard movements of the spirits about the room during the evening, their dresses or robes rustling against the furniture and across the carpet, and the displacement of the table cover where they had touched it in passing, or leant on the table in writing. A spirit-form was once so close to Mr. Russell that the soft muslin-like garments brushed across his face. HENRY E. RUSSELL.

LLANELLY.—A local spirit-circle has been denounced from the pulpit, and the little pope who did so is said to be about to give a course of six sermons against that naughty heretic, Spiritualism. If the house of modern theology is founded on the rock of Truth, why need those who live therein fear the feeble action of a handful of working men round a table?

A correspondent states that one of the spirits who attends his circle carries messages between his family and two other families, one of which is a considerable distance off. "Sometimes," he adds, "the spirits write their messages in separate and distinct hands, and such as have been compared with the handwriting of the same persons when on earth have been found exact facsimiles with the exception of two or three letters."

## 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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### MEETINGS DURING THE WEEK.

FRIDAY, AUGUST 26, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.  
SUNDAY, AUGUST 28, Cavendish Rooms, Mortimer Street. Service at 7 p.m. J. J. Morse, Trance-Medium, will speak in the trance state.  
NORTHAMPTON, Dr. Newton will heal the sick at the Mechanics' Hall at 10 a.m. J. Burns will Lecture at 6.30 p.m.  
KEIGHLEY, 10.30 a.m., and 5.30 p.m.; Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.  
MONDAY, AUGUST 29, 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.  
TUESDAY, AUGUST 30, Farewell Soirée to Dr. Newton at Cambridge Hall, at 7 p.m.  
WEDNESDAY, AUGUST 31, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.  
THURSDAY, SEPTEMBER 1, 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 26, 1870.

### DR. NEWTON.

Our respected friend's stay with us draws to a close. He will leave for Liverpool on Friday, September 2, and his good work in London will then terminate for the present. That it is a good work there are abundant evidences to all who desire to see them, but for the use of those who have not the opportunity to investigate, the following case will be useful:—

2, James's Cottages, Nursery Road, Brixton Road, S.W.,  
August 24, 1870.

DEAR SIR,—I have felt better ever since I came to you, and quite free from the tumour that has afflicted me over fourteen years. I am very thankful to you. I cried for joy at getting rid of the tumour. My husband also feels better in his chest and side, and he wishes me to thank you for himself and me. Make any use you please of this letter; we wish it to be printed for the good of others.—I remain yours gratefully,  
MARGARET BROWNING.

To Dr. Newton.

### DR. NEWTON'S FAREWELL.

The friends of Dr. Newton have had so little notice of his intention of leaving London in a week hence, that they have been stirred into a state of activity to convene a meeting at which as many as possible may have a general interview with one who is so much beloved and respected by the numerous Spiritualists in London and elsewhere. It has been arranged, however, that Dr. Newton be invited to participate in a meeting of such of his many friends as can gain admittance to the Cavendish Hall, Newman Street, Oxford Street, on the evening of Tuesday, August 30, at seven o'clock. A number of speakers will in suitable terms express the general feeling in respect to the guest of the evening; but the chief object will be to see the good Doctor once more, receive his loving influence and bid him God-speed in his labour of goodness and love to other peoples in other climes.

Though we have to part for a time from one whom all have found it an easy task to love, yet we do not call it a farewell, as we hope the circle of high intelligences who control Dr. Newton's steps will direct them to our shores again. As the Cambridge Hall is necessarily limited, some precautions must be taken to prevent overcrowding, so that admittance will only be by ticket, which may be obtained at the Progressive Library, and we need not observe that an early application will be necessary to secure places.

### VISIT TO NORTHAMPTON.

Dr. Newton will heal the sick publicly in the Lecture Hall, Mechanics' Institution, Northampton, on Sunday, commencing at

10 o'clock in the morning. J. Burns will lecture in the same place on Saturday evening at 8, and on Sunday evening at 6.30. There are urgent requests for the Doctor to visit Glasgow, Newcastle, and other influential towns and cities, but we can give no promises from the Doctor at present.

### DR. NEWTON'S VISIT TO MAIDSTONE.

The disinterested intentions and good acts of Dr. Newton and Mr. Grant were so apparent as to stir up the spleen of the local town missionary, who wrote a letter which appeared in the *Maidstone Telegraph* of August 13, condemning in the most impudent and harsh manner the act of "healing by the laying on of hands." He was ably replied to by three writers in the following issue of that paper, from which it appears that public sympathy is much more with Dr. Newton than the unfortunate town missionary, who is the butt of much opprobrium, which is given in such a form as to indicate that it is well merited. Mr. N. Large declares that "many of the patients have been benefited and are still progressing." "A Truthseeker" is earnest in his exhortation to those "Christians" who resist the promises of Christ as "pernicious teachings." Mr. G. Baldwin demands the *cui bono* of town missionaryism by putting the following direct query to its visible embodiment at Maidstone:—

Mr. Rimbault has resided in Maidstone many years, he has drawn many hundreds of pounds from the religious public—would he be good enough to furnish statistics—not of figures, but of unvarnished facts, how many he has been the means of reclaiming from vice?—the number, if any, of those who have been steeped in crime and wretchedness, who had no conception of their duties as men or citizens, that he has been the instrument of educating and elevating in the social scale? What right, I would inquire, has Mr. Rimbault to stigmatise any man's creed as "bosh," because it does not accord with his standard of theology?

Mr. Large has also forwarded us the following letter from James Armstrong, about whose case there was some controversy in past numbers of the MEDIUM. We are glad to hear that he received substantial benefit, but much more to know that he has courage enough to tell the truth. In reply to an inquiry he writes:

SIR,—In reply to your letter of the 21st, I have been suffering from chronic rheumatism of the joints and loss of power. I went to Dr. Newton on the 15th or 16th of May; I was on crutches at the time. I saw the Doctor, and I certainly walked away for some distance the first day, and I gradually left off the crutches, and in three weeks I left them off altogether. It is now seven weeks since I made any use of them whatever. It is now two years in the month of August since I have done one day's work. I must say that I received a great benefit from Dr. Newton; I cannot call it a permanent cure. My doctor calls it a miracle and a great cure. I was nearly three hours off my crutches the first day that I saw the Doctor. I am stopping at this institution to gain some strength. I came here for a month for the sea air and change.—I remain yours respectfully,  
JAMES ARMSTRONG.

All Saints Convalescent Institution, Eastbourne,  
July 25, 1870.

### DR. NEWTON AT THE CAVENDISH ROOMS.

At the conclusion of Mr. Morse's address on Sunday evening, Dr. Newton was called upon for a few words, to which request he kindly acceded, and remarked as follows:—"I have been three and a half months in London, and I have done all the good I could in bringing before the world the facts connected with my labours. I have come to this country in the name of Jesus, and because of this the newspapers and others have opposed me and denounced me. But all have done as well as they knew, and as they were developed in Christ. If these newspaper writers knew that the angels were constantly beside them, they would surely refrain from publishing untruths. Though there are but few comparatively in this hall, yet their power can go to the ends of the earth. Christ said, 'I will be with you to the end of the world;' and by Christ I mean a principle of love. Jesus was the embodiment of love, and He is my saviour as far as I follow his teachings, but not by his atoning blood. All men can be saviours. I believe much good seed has been sown in this country. I believe my mission is good. It is not a selfish one, as I have come to this country at great sacrifice. I close in London on September 1st, and I shall be glad to see any friends who may call upon me during that time. I am quite satisfied with the reception which I have had in this country. I was told through mediums before I left America of the opposition I have encountered; but I have received it all in love, and I ask you to bear the love-principle that I have used to all human beings. It will be acknowledged that I have used no harsh words to any creature. I want it to be understood that I am a Spiritualist, and that the angels are around me constantly to direct me; that I heal by the power of God. For this I am censured; but no man can lift his arm without the power of God. Let us press on with these truths till the world is converted to them. The Churches will have to take in the spiritual religion or fall, for in this age of intelligence men will not be terrified with an angry God and a burning hell. If I had said nothing about Spiritualism, but shrouded my practice in some form of mystery, I might have made a fortune in London; but I have tried to be a consistent Spiritualist since 1852, and I delight in letting these facts be known to all. The scientific principles involved in this practice are most important, and would give credit to any physician. They are exceedingly simple, but the effects are often wonderful. For many cases of curvature of the spine, if the person is young, there is nothing so good as pouring water, as hot as can be borne, down the back. In ten, fifteen, or twenty times, many cases can be cured by this simple process alone. For all diseases of the brain, hot water is of the greatest use. Even delirium tremens can be

successfully treated with hot water, likewise many forms of insanity. Nothing is so objectionable as the practice of putting ice on the brain for inflammation or congestion. It is sure to kill the patient if persevered in, even if the person were well when it was commenced. I also warn you against the habit of sleeping or sitting with the hands over the head. It is a fruitful source of heart-disease and consumption; it prevents the proper circulation of the blood, and brings on congestion of the lungs and diseased action of the heart. Cancer in the breast I cannot cure if it has gone beyond a certain stage; but, in cancers generally, I find great benefit from pouring on the part hot water and cold water alternately four or five times every day. Ulcers in legs I cure quite readily with my own magnetism; but where I cannot treat such patients I recommend their friends to elevate the limb and rub it with the hands towards the body. Weak eyes should always be treated with warm water; cold water should never be applied to the eye. In all such matters consult nature, and it will be seen that cold irritates the nervous system, while warm water soothes. A good physician must be a good man. The love-principle is the healing element, and those who are not in sympathy with me I cannot cure. In America my reputation is much better than in this country, and the healing power is more marked. Sometimes people say to me here, 'Take care do not hurt me!' and where such fear exists I can do no good. I love you all as if you were my children; and my spirit will be with you to bless you; and I pray the Father that legions of angels and glorified spirits be with you to bless you; and not only you, but all the people of this city, and all the people of this country and of the whole world, and also those who have passed away to spirit-life."

In answer to a question about the relative uses of hot and cold water, Dr. Newton said that the safest rule was to act exactly contrary to a fashionable doctor's orders, and then you would be about sure to be right. Though he was a graduate of a medical college, he declared that orthodox medicine was on a par with orthodox theology. It was the greatest absurdity on earth that because a man was sick he should be poisoned to make him well again. He advised all to be their own physicians, to study their own frames, and be especially careful in matters of diet and temperance. To reform the world we had to begin by reforming ourselves. He gave an instance in which he conquered yellow fever when he was in tropical America. He felt the fever on him and could scarcely rise to his feet, but he put on the will-power and forced himself to walk, then to run, and with all his force he went till he was in a perspiration, which relieved him. In the same afternoon he felt the symptoms returning, but he again used his energies, and that was the last yellow fever he had ever experienced.

### "THE MEDIUM."

SUGGESTIONS BY AMBROSE FEGAN, LIVERPOOL.

"The size of the MEDIUM is considered, by many, small compared with its contemporaries. Its value would be greatly enhanced by doubling its present size. A certain portion—say the last two pages—might be devoted to correspondence, and a friend of mine suggested free discussion in that space. The increasing importance of the subjects treated of in the MEDIUM is becoming more recognised every day, and the quantity as well as quality of its articles should not be below the present-day standard of weekly journals."

We could not possibly double the size of the MEDIUM without doubling the price, which would be entirely altering the plan of publication. Many of our readers may not know that the expenses of the MEDIUM are barely met any issue, and that all the labour connected with the literary department is entirely gratuitous. The MEDIUM has already absorbed a large sum of money in its establishment. We would be glad if some of our readers who have the means would consider our rights and liabilities, and help us to sustain the necessary burdens in carrying on such an important work. Our master, the Public, is very exacting, but a bad paymaster. His cry is "Give! give!" but he never asks in kindly accents, "How are you off for cash? can I help you to some of my superfluities?" It is this kind of thing we want, and then the good advice we so plentifully receive would be of much more practical use. With the cordial aid of our readers in the matter of more subscribers, funds for gratuitous circulation, and advertisements, we are willing to enlarge our paper to twelve pages, and use small type freely, so as to include as much matter as possible. The MEDIUM has commenced a new era in Spiritualism in this country. It is the cheapest morsel that has ever been placed before the Spiritualist public, and registers many times more facts than were ever recorded in the same space of time before in England. The quality of its contents is just what the day affords, and we are not in the least ashamed of the manner or matter of any of it. We have always allowed free discussion, and correspondence is a leading feature of our columns. We have access to abundance of matter—as much as would fill a MEDIUM daily instead of weekly. We think we have done our share in this great work, and if any of our friends desire to see things better done, let them "come over and help us," for we have a deal of work before us yet, and desire all the aid that can be vouchsafed to us. We do not work for a selfish purpose, but for the cause, with all its concomitant interests, and beg to thank in the most cordial terms the many friends who have hitherto supported our efforts, and whose kind words, good opinions, and sympathetic advice we deeply cherish.

### DO SPIRITS OF MEN RETURN TO EARTH?

To the Editor of the Medium and Daybreak.

SIR,—I suppose you seek truth and nothing else. In page 131, July 29, of the MEDIUM, Mr. Houghton affects to answer the assertion that spirits do not return, by reference to the cases of Zacharias, Peter, and Joseph. Now, if you will look to the first chapter of Luke, 11th verse, twelfth chapter of Acts, 7th to the 11th verse, and second chapter of Matthew, 13th verse, you will find that no return is spoken of; but it is said "an angel," "an angel of the Lord," did so and so. It is undeniable that angels do visit this earth, being sent forth to minister to heirs of salvation. Dives did not return to this earth; it is not even implied, rather it is said he remained in torment, and requested Abraham to send to his (Dives') brethren, because he could not come (communicate) to them himself. Don't let us try to prove too much. I am not denying the possibility, but the coming of an angel is not the return of a man's spirit.—Yours obediently,

J. S. C.

6, Milman Street, Bedford Row, August 15.

### THE SPIRITS ON THE WAR.

To the Editor of the Medium and Daybreak.

SIR,—On the evening of the 11th inst. I received a gentleman visitor at my residence to take part with myself and wife in a seance on the political situation on the Continent relative to the present war. A communicant immediately presented himself, writing through my wife's mediumship, by request, the initials "P. L.," and after some following answers changing the initials to "L. P.," finally signing in full, "Louis Philippe." He communicated the following particulars, principally by trance-writing, partially by table-movement responses:—"It is the Pope that has brought this sorrow on France" (written). The Emperor will not survive the war as Emperor or as man (response). He will not come to England (response). "He will die broken-hearted" (written twice). "He has neglected his opportunity" (written). In reference to his great mission in power for good (response). In espousing the corrupt principle of Romanism instead of the principle of national progress (response). "The soldiers of God and of Gabriel are with them" (written relative to the guardianship over soldiers, and reception of the victims).

In answer to questions:—"The war will last more than two months, but not till the end of this year. The Prussians will be conquerors, partly from their superior moral stamina, and because they are the champions of progress. The Imperial rule will collapse, and the Orleans dynasty be restored in the person of the Count of Paris as constitutional King. Spain will become a monarchy—probably under Hohenzollern rule. The present Pope will be the last one. This war is under the supervision, direction, and control of great companies of progressive spirits, among whom the communicant and the first Napoleon are leading agents. All who endure the sufferings and losses of war have ample compensation provided in the spirit-life. Each soldier has for a guardian spirit one who has been a soldier (in active service) in earth-life, and is now, in a sense. The great battle will take place this week."

We were directed to meet the evening following for instructions what to communicate to those interested in the result.

L. P. expressed himself as being in intimate friendly communion with the first Napoleon, declined any title save "brother," and stated their mutual sympathy for—not with—Louis Napoleon. The whole was perfectly clear, calm, and straightforward. Thinking it might be of interest to your readers, I presumed to forward these rough notes.—I am, sir, yours very obediently,

H. N. LIVERMORE.

8, Palace Street, Buckingham Palace Road, August, 1870.

[Facsimiles of the signature of Louis Philippe are given.]

### MR. SHEPARD IN YORKSHIRE.

To the Editor of the Medium and Daybreak.

SIR,—We have had Mr. Jesse B. H. Shepard here this evening, at a public seance or musical entertainment. The company was rather small. The hall would have seated about 900 people, and I feel sure that Mr. Shepard's musical powers would not have disappointed an overflowing audience. I had a little conversation with several persons at the close of the entertainment, who appeared to be equally astonished with his wonderful execution as a pianist and his marvellous vocal powers. For my part, I may say I never listened to such a display of musical talent at any other time or place, and feel quite safe in saying that there never was his equal at Sowerby Bridge, not since first it was a Bridge. The music was chiefly of an operatic character, and, with brilliancy and taste combined, was rendered most magnificently.

Mr. Shepard will be at the Stannary Meeting Room, Halifax, on Wednesday, August 24.—I am, sir, yours, &c.,

JOHN LONGBOTTOM.

Another correspondent gives some facts respecting the developing circle at Halifax. Mr. Shepard's coat was taken off, and carried to another part of the room. Voices were heard, the trumpet was used, mediums were entranced, tests were given, and the seance seems to have been very successful. Mr. Shepard was entranced, and gave a speech on the "Occult Forces;" and he has been requested to speak at the Sunday meeting. We hope our country friends will make all possible use of Mr. Shepard while he has time to spend in the provinces. He has given up his rooms at York Place, and letters should be addressed to him at our office.

MR. HERNE'S SEANCE at the Spiritual Institution on Monday night was quite a gratifying success. The circle was small, but wonderfully harmonious; and the business was chiefly of a private nature, involving development, which was freely bestowed on all round. The table was moved very forcibly. Mr. Herne was entranced, and made some very remarkable facial impersonations.

THE SUNDAY SERVICES will be suspended during September, unless announcements are made to the contrary on Sunday evening.

## 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.]

August 19.

### QUESTIONS ANSWERED.

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

The controlling spirit was asked if he had any remarks to make on the discrepancies occurring between newspaper reports of Dr. Livingstone's fate and the communications received from spirits. He replied that he had none.

Q. How is it that in a beautiful body there does not always live a beautiful spirit, and why is it that man is so often deceived by the appearance of things leading him into error?—A. Man comes into the world ignorant and inexperienced, and it is only by the exercise and expansion of his powers that he has his errors corrected.

Q. Is there any consciousness in the brain after decapitation?—A. Yes, till the spiritual body has withdrawn itself there still remains some degree of consciousness.

Q. Can the spirit give us any opinion respecting the statements put forth in a work entitled "Clairvoyant Travels in Hades," recently published by A. Gardner, of Newcastle? The opening paragraph reads thus:—"Hades is on the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of things, which have had a physical existence on the earth, as well as men, continue to live; some for a very long time, and others for a shorter period; some in ships, some in houses, many in the woods, and myriads in the air. Many sleep, and others are hallucinated so as to misconceive their position entirely. And this state results, very often, either in intense pain or unbounded happiness. At other times, lucid intervals occur, and they find themselves comparatively much in the same position they were in here." The writer then goes on to describe a number of sittings he had with a young lady possessed of the clairvoyant faculty, who made excursions into Hades, and narrated what she saw. The spirit of this young lady seemed to leave the body and go in a balloon to distant parts of the globe, where she witnessed crews in phantom ships, who had sailed the ocean for years without knowing that they were dead. Some of these were spoken to by a spirit which accompanied the young lady, and long discussions were held. Some were released from the Hades state and sent to the second sphere, which seemed to be equivalent to leaving this earth at death. These spirits in Hades were exactly in the same position as before they died, only they had got rid of their physical bodies, and used "magnetic bodies." They did not believe they were dead, but in their ship went through all the daily routine of a nautical life; they traded with the natives of certain parts, and lived on the magnetic elements arising from fruits, or animals killed for food.\*—A. Part of these statements are founded in fact—much in error. The notions of spiritual life possessed by some at death are so crude that they remain in a dream-like stupor, and their experiences are purely imaginary, but to them real as the life of anyone else. The theory involved in this tract is drawn from the mind of the medium or clairvoyant, or some person in her immediate sphere. The voyages to foreign oceans on her part are purely imaginary, and so are the details and scenery described. It all results from a stage in clairvoyance, being too actively excited without sufficient development to reach the whole truth.

Q. How long is the war likely to last?—who will be the victors?—A. The side on which there is the greatest amount of skill and men will in this, as in all contests, assuredly win. As such questions do not promote any beneficial purpose they should be declined.

A discussion with the spirit on spirit and matter ensued, and numerous questions were put vocally. It was asked, What is the effect of 2,000 spirits going into the spirit-world at once from the field of battle?—A. They are expected, and arrangements are made for their reception. Their thoughts are necessarily in a crude state, and they continue to manifest a revengeful disposition, and desire to vent their spleen upon those who have excited it. Spirits can hurt each other, as all injuries are effected by the action of the will. "Curses, like chickens, come home to roost," and all the hate generated will come back on the promoters of these wars. The spirit indicated that even to fight for self-defence was, in the abstract, wrong.

A visitor instanced the case of a man who had a piece of skull press on his brain from an accident, the effect of which was to suspend all consciousness—where was the man's spirit all that time?—A. The pressure on the brain destroyed that fine adjustment necessary for the expression of consciousness in the external mind, and the spirit would be with its friends in spirit-life, as was the case in sleep. The reason why we did not remember these spiritual experiences was because our spiritual faculties of the brain were not developed enough to receive the impression from the spiritual part of our being.

A visitor remarked that two undergraduates at Oxford went into separate rooms and wrote the same matter without being aware of the fact till they compared notes. This was done by the one willing that the other should write as he did. These undergraduates attended a political meeting, and by will-power made a man give a speech in contradiction of his usual political opinions. They passed their examinations together. One was a good classical scholar, the other a good mathematician, but both were bracketed in these departments, showing that the knowledge and experience of the one had been available to the other. The spirit replied thus: "Thought travels from mind to mind, and it must therefore be something, and have shape, form, and power to penetrate objects. To bring about such a result as the one named, No. 1 mind must be superior to No. 2, and there must be that kind of organic harmony existing which would promote sympathy between the two. Science now measures gases the existence of which was quite unknown a short time ago. Thoughts also are undiscovered by science, yet they are about us, and can be inspired by suitable organisms."

\* Those desirous of seeing this curious tract may obtain it on application at our office, price 3d.

### KILLED ON THE RAILWAY.

The medium was considerably agitated as he was entranced, and grinned as if with pain, rubbed his thighs and stomach with his hands, and muttered "Disagreeable work." "Didn't think it would hurt so much," he said, "I wouldn't have come back." He spoke with difficulty and did not know what to say. It was all through his own carelessness that he met the accident, and stated that his name was Joseph Williams, and that his life about a fortnight ago by accident. His father has a grocery's shop in Clothfair, Smithfield. "I used to help him. I went and went between the platform and carriages and got much out of it. I took me to St. George's Hospital. It got cold and dark, and when I got to myself I was in a weak state and amongst strange people, who were kind to me and I went to sleep. When I awoke I was in the open air, and they gave me fruit to eat which refreshed me, and I walked a little. It was the most beautiful place I ever saw—great mansions, a large crowd going into one, and I asked where I was. They told me I was dead and was in heaven, as it is called. I was in doubt, as I did not know them praising the Lord. It was at Grosvenor Road station of the Chatham and Dover Railway where I was killed. I feel strange. I am a young fellow."

[We do not know whether these statements are true or false. We publish them that they may be fully investigated.]

### THE SPIRITS ON "EVIL."

On Sunday evening, at the Cavendish Rooms, there was a good attendance. The hymns and lesson were read by J. Burns, and a discourse was delivered by J. J. Morse, trance-medium. He passed the trance very easily and completely, and the control was good. The address was logical and connected, without repetition or contradiction of any kind. The following is an abstract of the remarks given by the spirits:—The idea of the existence of God commends itself to every rational mind. Change is seen in all nature, the result of force, inherent or applied; but this force must be directed by intelligence. We have in nature the material elements, then the force, the law which governs it, and the principles which overrule all. These originate in some source, which men call God, which rendered the existence of God a philosophical necessity. The first quality of the Deity is supremacy. It was illogical to suppose that He had creative power, for God is all in all; and as there is nothing outside of Him to make, the idea of creation by God is an absurdity. The theory of evolution showed that nature, and all we see around, are parts of the deific life. The second quality is self-consciousness. The deific centre is a condensation of all we see, including ourselves; but the external universe is the divine mind in a state of diffusion. The perfection of God is the third quality. The fitness of all things to serve the purposes for which they were intended is apparent to everyone. Thus God is supreme, intelligent, self-conscious; and there is a fitness and perfection in all his works. These qualities constitute the attribute of universal wisdom. The endless future has but one object in view—the benefit of intelligence, or man, so that God is Love, and in all his operations Justice. The world had a beginning and was evolved from a parent sun. It was in a state of fusion, and had to cool down. Vegetable life was succeeded by animal life, and new forms took the place of old ones. The early forms of life could not exist now, as the conditions necessary for them had passed away. All this was the slow work of ages. The large primæval vegetables and animals were chemical laboratories to produce refined elements for the higher forms of life. At length beings were produced capable of absorbing the finer elements to make a receptacle for intelligence. It is philosophically impossible that man could have been created pure, good, and noble. All history contradicted such a supposition. A seed may be good and sound in itself, but from want of proper conditions may not be able to grow into a good tree. No one would say that the seed was evil because it did not produce a healthy plant under such circumstances. Man had a germ—a seed within him, which governed his material organisation, and if that is not completely in harmony, how can the germ properly manifest its inherent qualities? The perfection of matter was yet in full operation, and till that was completed, man's spirit could not find congenial conditions for its manifestation. How, then, was the existence of "Sin" to be accounted for? The lower portions of the organism are always improved first, and then the higher come into action and harmonise with what has been previously developed. Man was composed of three parts—the physical, mental, and spiritual. The first part had already passed its stage of supremacy. In the olden time men paid great respect to physical strength and individual prowess. Might was right, and strength and endurance were the highest virtues. Now the intellect is receiving the greatest amount of attention, and the physical system is suffering from consequent deterioration. Thus there was gross inharmoniousness in man's nature at the present time, which accounted for all the incongruities of character which were being manifested in society. After the intellect had received sufficient development it would become harmonised with the physical, and the spiritual portion of man would come into action. The spiritual faculties were the highest departments of the man. They would light up with holy fire his whole nature, and men would walk and talk with angels. What, then, was the philosophy of Evil? He found no room for it in God's universe nor in his own heart, and he hoped his audience would find no room in theirs if they weighed his arguments thoroughly. The whole was the result of the state of man's organisation. Nothing useless existed in the works of the Creator. Evil, as defined by theologians, was utterly useless, but as he looked at it it ceased to be evil. As a remedy, husbands and fathers would have to ask themselves in what they had failed as ministers of God in the procreation of offspring, and apply their knowledge to prevent the recurrence of the birth of drunkards, thieves, and other forms of perverted humanity.

AMICUS.—A sentiment may be inspired into a medium by a high intelligence, and yet the expression of that sentiment as rendered by the medium may not be worthy of the inspiring spirit. There are many poems and essays ascribed to spirits which are inferior to what was done by these spirits while in earth-life. This fact causes the world to remark that spirits seem to fall off instead of progress intellectually after they gain the higher world. This is because the organisation of the

medium is not so well adapted to the spirit as the body which it wore when on earth. We cannot say that the verses which you send us were not prompted by Burns—in fact, there is every reason to think so, as the sentiments are truly beautiful, and are somewhat characteristic of the great bard. But the language in which they are couched and the literary finish of the verses are not equal to the workmanship of Burns, and on that account we withhold them from the public. If the brain and other organic structures of your medium had corresponded with those used by the poet when on earth, then the verses would have been more worthy of his fame and well-known powers. We are gratified to know that the reading of these verses has given you and your friends much pleasure, and that is perhaps all that the spirit intended. To place them before those of a higher literary culture might perhaps exceed the spirit's wishes.

### SPIRITS, ANCIENT AND MODERN.

#### TRANSFIGURATIONS AND PROPHETIC ENUNCIATIONS.

##### To the Editor of the Medium and Daybreak.

SIR,—I beg to direct your attention, and also that of your readers, to a few more extracts from our journal, the former ones having appeared to create an interest in various quarters, but disclaiming all responsibility in connection with anything here put forth.

*Sunday, August 7.*—A spirit of noble aspect seen by Mrs. Fielder standing near Mr. Robson while playing some music composed by Beethoven; a halo also encircling the medium's head. Mr. Shepard sang finely, under the influence of Rachel. Italian spirits also with us. Mr. Shepard experienced much relief from spirit magnetism through Mrs. Fielder, he being greatly exhausted by past labours. Later, Mr. S. went through a series of transfigurations, representing Mary Queen of Scots, Joan of Arc, and others; the changes of countenance very remarkable. Robespierre and Marat (assassinated by Charlotte Corday) also portrayed through Mr. Robson. A dark sitting followed, with powerful physical manifestations, Mr. Shepard being thrown on the table. The "battery" was strongly felt. Spirit-voices heard, also currents of air felt, and forms and stars seen. Mr. Shepard again played and sang; the singing very fine.

*Monday, August 8.*—Seance at Mr. Cowper's, 388, Edgware Road (reported by Mr. Cowper's permission). After French music, a soldier killed at Woerth last Saturday personated, and an attempt made to sing the "Marseillaise" in his last moments. Another followed, stating he brought the first, and had been in the army of the "Little Corporal" (first Napoleon), but did not speak in flattering terms of the present Emperor. Meyerbeer produced some music through the left hand of the medium (Mr. Robson), and an extempore piece for both hands, also a message in writing as to further development. A relative of a gentleman present sang two hymns through the medium, her voice and manner in earth-life being truthfully rendered. A spirit-friend of Mr. Cowper followed, causing much amusement. Giuglini also spoke and sang. An assumed Irish spirit came after the "Minstrel Boy" was played, but soon discovered to be "Sam Collins," the well-known comic singer, who wished to favour us with a song or a jig, a "shillelagh" being indispensable. A most voluble Welsh lady, "Mary Jones," next introduced herself, after "Jenny Jones," and let us into some of the secrets of her past life, her conversational powers appearing to have no limit. After supper some grave music preceded a prophetic communication on the war, to which the name "Voltaire" was appended. [These few lines, foretelling disastrous results to the French, seem to have been fulfilled to the letter by the events which have occurred up to the present time.] Rousseau's presence was also signified, soon succeeded by some remarkable personations of the death scenes of Robespierre and Marat (assassinated), the terror of the one and the struggles of the other being rendered very forcibly. Danton, Herbert, Louis XVI., Marie Antoinette, and the Dauphin were also personated; each being accompanied by the name and fitting sentences in French; the change and distortion of features during the more terrible personations very remarkable; the demeanour of each at time of execution being shown, and the music-stool used to represent the block. One of the company expressing fear as to the effect of such controls on the medium, a spirit, stated to be "one of his guardians," said there was no cause for fear, it being only done to show the variety that could be given, and how past scenes in the lives of some were reproduced on return into a body—that any unpleasant effects could soon be removed; in proof of which the medium was soon playing, under the influence of Rossini, from the "Stabat Mater," then an extempore piece, and "The Heavens are Telling" (Haydn), and "Gloria in Excelsis" (Mozart's 12th Mass), with writing similar to previous occasions. A short message from the father of a gentleman present ended the seance. [We have since ascertained that the "guardian" spoken of is Salvator Rosa, known as "poet, painter, and musician," and that under his influence the medium some years ago executed a large painting of a religious character, being at that time quite ignorant of Spiritualism (having been brought up in Church teachings), and only acquainted with the phenomena since Christmas last, and likewise having had no instruction in the art of painting. The picture is in my possession, and can be seen.]

*Saturday, August 13.*—The medium's guardian, according to promise (after some music through his influence), introduced some of the great painters of the past and more recent times. He wrote his initials "S. R.," as usual, and "There are others would write." Then, in various handwritings, "Raffaello d'Urbino, Italia;" "Titian;" "Guilio Romano;" "Claude Romaine" (the great landscape painter), with a sketch of a tree; "M. Angelo Buonarti, S. Petrus Roma" (he spoke upon his works, and promised to produce a drawing at a future time); "Peter Paul Rubens, Antwerp;" "P. Veronese;" "Murillo;" "A. Vandyke;" "Domenichino;" "Velasquez;" "Jan Stein" (peculiar writing). A pause. Then—"S. R., a few of your nation will follow." Then came—"J. Reynolds, Royal Academy;" "D. Maclise, passed away 1870—too soon, too soon, for all I wished to do—I am not happy—I would have worked longer;" followed by "B. West, see you again;" "Gainsborough;" "Flaxman, sculptor;" "Canova;" and "F. Chantrey." The medium's mother afterwards played through him, giving the initials, "F. M. R." and the date.

*Sunday, August 14.*—This morning, Mr. Robson was impressed to play,

among other music, a chant by Tallis. Soon after was written, "T. Tallis, organist, Reg. Elizabethæ, A.D. 1560; there are others." Next "Pelham Humphries, Chapel Royal, Carolus II.;" "H. Purcell, Westminster Abbey, organist and composer—I like to come back;" "Marcello, Italy, author of 'Marcello's Psalms';" "A. (G.?) Palestrina, of Italy, composer, anno 14—(15—?) can give no more—come again." Each preceded or accompanied by sacred music of various styles. Another chant was played (automatically), followed by "Thomas Attwood, my chant, organist of several churches, and composer." My sons wrote as previously, signed in the usual way with two pencils. We ended with the invocation, "Holy Spirit," &c., the words transposed to apply to those present. I next notice an occurrence of some interest to those attending the Cavendish Rooms. The same afternoon, the medium was directed to play the tune used for the hymn, "Spirit to whom in ancient times" (a fine German composition, the use of which in our services was suggested by him some months ago), and after playing it was written, "J. Cruger, Germany, 1550, writer of tune just played." [We should wish any musical friends possessing collections of hymns which show the composers' names, to investigate as to this, and report in the MEDIUM.] Another hymn (written and composed by Prince Albert) was played, and followed by "Albert—I have German friends here." On being asked as to the probable issue of the war, he replied, "My sympathies are with Germany. The result will first, I think, be for Germany, and then for good of all." A few unimportant communications closed the sitting.

*Thursday, August 18.*—Twelve persons present. The seance began by Mr. Robson playing part of the "War March," from "Athalie;" and then was written, "Influence by Mendelssohn" (writing precisely like what we have hitherto had). Next (written with great energy), "We are together—Racine, author of 'Athalie.'" The "Marseillaise," rendered under French influence, preceded "I passed away an old man, Rouget De Lisle" (the author). He afterwards spoke with difficulty. Music of a different character introduced Cardinal Wiseman, who discoursed on matters connected with himself and the Roman Church; succeeded by specimens of church music, and addresses from Pope Gregory (originator of the celebrated Gregorian chanting) and Pope Clement, on "Infallibility," and the certain downfall of the Roman and Protestant Churches. The Cardinal and others were visible to Mrs. Fielder, who described their appearance. Soon after, a hymn was played, applicable to martyrs, followed by "Cranmer, Archbishop, died by flames, A.D. 15—." His attitude in the flames was also represented. The medium next sat in a meditating attitude, and wrote "Jane Grey, the Tower Green—I loved to sit and meditate." Several spirit-friends who have before communicated to some of those present succeeded. The voluble Welsh lady also favoured us with her company again. Giuglini sang with power and expression through Mr. Robson; a gentleman present recognising the voice, having heard the singer when in earth-life. French influence again asserted itself in the presence of French soldiers, some of whom were seen by Mrs. Fielder as they appeared when passing away on the battle-field. Two controlled the medium, their sufferings being depicted, one endeavouring to sing the "Marseillaise" during the portrayal of his last moments. A spirit mentioned before (a soldier of the first Napoleon) followed, speaking in a humorous way. Many relatives and friends of those present and other spirit-forms were visible during the evening. Musical manifestations occurred near the close, Rossini's influence displaying itself as usual, and Beethoven's also, the style of the latter composer being identified by musical friends present. Mozart also controlled, and Mendelssohn (in an air from Elijah), who afterwards spoke, and reverted to the fact of Madame Dolby being the first who sang the air in question, in England. With this the seance ended.

Fearing to trespass further on your valuable space, I remain, yours very faithfully,

THOMAS WEEKS.

24, Lower Stamford Street, Blackfriars Road,  
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