

# THE MEDIUM

AND DAYBREAK:

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

No. 23.]

LONDON, SEPTEMBER 9, 1870.

[PRICE ONE PENNY.]

## SPIRITUAL SIGHT.

By MRS. LOVE M. WILLIS.

During the persecution of the witches in New England in the last century, this peculiarity was manifest—those infected, or declared bewitched, all testified to having seen the Evil One. On being questioned as to the form and appearance of this spiritual phenomenon, they all declared that he showed himself as an Indian. This was conclusive evidence, in the minds of the holy bigots of the times, of the existence of a league with his satanic majesty.

Only a century later, when religious bigotry was forced to confine itself to harsh sayings and contempt, and make those its weapons instead of the whipping-post and jail, similar phenomena appeared among a class of intelligent people, and now, as then, the "inevitable Indian" makes his appearance, and is to-day the butt of ridicule among sceptics. Why does he so easily show himself to mortals after he has gone to the happy hunting-ground? is a question for us Americans. For, as far as we know, he does not play upon the tambourine and drum across the water, or throw mediums into all sorts of attitudes, and carry them through all sorts of perils. This child of nature seems to delight in returning to familiar places to influence those who keep their hold upon what was once so dear to him. But are we to suppose that "Black Hawk," "Eagle Eye," "Red Jacket," and "Powhattan," with their wild, stern, strong natures, come at the beck and call of every trifling questioner? We could better understand the willingness of the myriad civilisers that haunt the other shore to return and nourish the credulity and ideality of the inhabitants of earth.

We think there is a law, which as yet is but little recognised, that governs the external expression of Spiritual truths. The form that such truths and expressions take is dependent upon the condition of the individual. Spiritual sight, even, is often the projection of forms from the brain, and although the thought and impulse may be genuine and spiritual, yet the expression and form are from the brain of the medium.

We know that ideality will form pictures so distinct and perfect that they can be accurately described, and even drawn by brush or pencil. Can we not, then, reasonably suppose that a spiritual impression shall excite the ideality so that it may project a form purely from itself, and yet the spiritual power be none the less certain?

We have listened to the sweet, broken utterances of mediums as they gave expression to charming thoughts, and wondered if indeed such spirits as "Twilight," "Sunbeam," and "White Cloud" were so much nearer to the heart of humanity than the many refined, intellectual, and dearly-loved ones that tread the silvery shores on the other side of death. Yet the doubt was not born of scepticism, but only of intellectual investigation. Are we to disbelieve truth because we doubt the form in which it expresses itself? As intelligent Spiritualists we should be willing to investigate the laws of intercourse. If it is necessary for the Spiritual power to act on the organ of ideality, it does not diminish the power or derogate from its beauty and use.

Spiritual force is often a general influx, as of light. It illuminates the faculties and produces a glow of Spiritual light that warms up the entire brain. To give expression to this light, or influx of light, it is necessary for those receiving it to give it in the form of words or pictures. We know that the brain works with the speed of electricity, and force received is an idea given. It is impossible for the recipient to tell whence it comes. The wind—or spirit—goeth where it listeth, and ye hear the sound thereof, but know not whence it cometh or whither it goeth. This descent of Spiritual power upon the earnest religious natures of the early Christians made of them preachers and teachers of religious truth. A little later, in the Catholic Church, it made martyrs and ascetics. Still later, through Wesley, it took the form of a wild enthusiasm that spread like the fire on the prairie. It should come later to this age as an intellectual and scientific stimulant that should make religion a culture of the diviner force of the nature, leading man to a condition of oneness with the divine life.

In this age of the world we should not seek so much the form of truth as truth itself. The nearness of the spirit-world, its power over human life to bless and injure, is the fact we want to impel forward, so that it shall modify religious belief and make ethics a science.

## SPIRIT-PROPHECIES ON THE WAR.

When we published in recent numbers of the MEDIUM texts of Scripture of a warlike character, we gave no opinion on the merits of the performance, but printed them simply as news and a phase of mediumistic phenomena. In fact, we ourselves pointed to a text quite inadvertently, which seemed to give warning against placing too much reliance on popular prophecy, but which was really the criticism of an ancient prophet on some of his spurious contemporaries. As we have said above, we expressed no such opinion of these texts, but now we see no difficulty in admitting the great force with which they bore on subsequent events. There does not seem to be a shadow of doubt as to the foresight of the intelligence which pointed out these remarkable passages. Mrs. Berry is either a medium or a prophetess; but she had her hand moved to these verses quite involuntarily, and hence she disclaims all credit in the matter, and, further, she had no desire or knowledge to cause her to decide against France. It therefore remains clear that some intelligence other than her own foresaw the course of events, and adopted that peculiar mode of making the result of that foresight known. By bringing the whole together into one narrative, it will be seen that these texts anticipated the course of events by days—nay, even weeks. The first text was pointed out on August 1, and the communication was published on August 12, as follows:—

A peculiar form of mediumship is exercised by Mrs. Berry. She is occasionally impressed to point out texts from the Bible illustrative of passing events, and has recently been made to indicate the following texts in this manner:—While sitting alone and passive, she was impressed to take down her Bible; the fingers were moved up and down the edges till it was opened at a certain place, then the finger was moved over the page till it rested on the verse to be read. We give the verses thus pointed out, with the dates:—

August 1.—"For I will lay the land most desolate, and the pomp of her strength shall cease."—*Ezekiel xxxiii.*, 28.

August 2.—"Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; he shall give his son's inheritance out of his own possession; that my people be not scattered every man from his possession."—*Ezekiel lvi.*, 18.

August 5.—"Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not."—*Isaiah lvi.*, 12.

August 8.—"I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their hearts, and then will I devour them like a lion."—*Hosea xiii.*, 8.

Two weeks later we published the second communication, dated August 23:—

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.

C. BERRY.

We have just received from the same lady another passage, which we now append:—

September 6.—"But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, fleeth, and the wolf catcheth them and scattereth the sheep."—*St. John x.*, 12.

It is worthy of remark in this connection that on August 19 we published some texts sent us by Mr. John Harwood, of Luddenfoot, which 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.

At several circles the spirits have plainly indicated the course which the war has taken, and a remarkable degree of corroboration exists amongst all such communications. We see in these passing events further ground for inferring that through certain organisms spirits can and do manifest their intelligence to the inhabitants of earth.

IT IS EXPECTED THAT J. BURNS, of the PROGRESSIVE LIBRARY, will visit Scotland in a few weeks, and lecture on Spiritualism in the chief cities. Those interested in the subject would do well to prepare to get all friends of the movement together whenever the lectures are announced.



## CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

## ARRANGEMENT OF TARGETS AND FLAGS FOR LYCEUMS.

The following arrangements we find most convenient and beautiful:

The staff of the Target is of pine, six feet long and about three-quarters of an inch in diameter. At the top it is split with a saw-kerrf, of the same thickness as the cardboard of which the target proper is made, and of a length equal to two-thirds of the shortest diameter of the Target. It is then slipped down into the saw-kerrf, and nailed or tacked through with tacks that will clench.

We fix the Targets thus made to the settees, after these seats are placed facing in order. To fasten them easily, tape is tied and tacked to the staff in two places—one at the bottom of the staff, and one at such height as matches the height of the seat's back, and tied thereto at top and bottom.

On one side of the Target-staff is tacked firmly a small silk National Flag, say ten by fifteen inches. This Flag should be placed as high on the staff as its top, which, of course, leaves one-third of the target-board extending above the Flag. That side of the Target *opposite* this little Flag should always face the Conductor's stand, that he may the more readily see it from the platform.

The seats for the Groups are arranged so that the classes may be sufficiently far apart to prevent confusion, or an overhearing of ordinary conversation—the maturer Groups most distant from, and juvenile Groups nearest to, the Conductor's stand.

Some four or five feet should be left between the lines of settees for the marches, and as it is necessary sometimes to double these columns, perhaps a wider space will be needed.

It will be found next to impossible to establish a "Children's Progressive Lyceum" in any apartment like a "church," where the only seats are "fixed pews," and where other structures (the pulpit, &c.) cannot be easily moved out of the way. The pews break up and dissipate the divine social sympathy, which is indispensable; and no very interesting proceedings—like the marches, the formation of Groups, &c.—can occur in a hall or church-room where seats are stationary. The Lyceum is a free-born, heavenly institution, and demands external circumstances and a place of meeting in accordance therewith. Friends of Progress in every village and city should provide themselves with a hall—clean, cheerful, elegantly decorated, attractive in proportion, comfortably seated, with first-class ventilation and heating arrangements, and *they should be the sole proprietors.*

## BADGES FOR OFFICERS AND LEADERS.

*How to Make Them.*

These badges are composed of ribbon, about three-quarters of an inch in width and three-eighths of a yard in length, doubled near the middle so as to form two streamers, and fastened just below the fold by a small tinselled ornament or bright button. The badge is worn throughout the exercises, and on all public festival occasions, pinned on the left breast. Leaders wear a gilt star, from which depend all the colours that have preceded their Group, on the principle the higher forms of Nature contain the elements of the lower or primary forms. For instance, the Leader of Sea Group wears five colours; of Liberty Group, twelve colours; while that of Fountain Group wears but one.

The distinctive colour of the Group of course predominates in making the Leaders' badges, while the preceding ones are lapped (single lengths of ribbon are used for these) underneath from the principal colour, becoming shorter as the distance increases, thus forming rays of colour, which, in the higher Groups, somewhat resemble in shape a bird's wing.

The Officers, also, wear appropriate badges.

The Conductor's badge is a gilt disc, variegated with royal purple, from which depend two velvet ribbons of the same colour. The Assistant-Conductor wears a similar badge, except that it has a silver disc instead of gilt. The Guardian of the Groups wears a silver disc with azure velvet ribbon. The badge of the Librarian is a gilt and white disc, with green velvet ribbon. That of the Assistant-Librarian is a gilt disc variegated with red, the ribbon red silk. The Musical Director's badge is a crimson silk ribbon falling from a disc of silver and green.\*

## EMBLEMATIC BANNERS.

[The banners are not deemed essential to the growth of the School, but are valuable as teaching and encouraging Art and a love of the Beautiful among young people.]

Besides the National Flag, varying in size according to the age of the children, each Group has a banner, which is emblematic, and used only for festive occasions, excursions, and conventions. These banners are oil landscapes, painted upon a white elliptical ground, which is set in silk of the colour distinguishing the Group. They are beautifully mounted, crimson silk cords and tassels at the four corners, and are carried on a handsomely painted staff, about eight feet long.

Thus the banner of the first Group represents a "Fountain" gushing from irregularly massed rocks—indicating the unformed character and impulsiveness of childhood.

2nd. An impetuous "Stream" from the fountain, forcing its way

\* The compiler of this Manual has recently developed a superior scale of "badges for Officers"—differing from the above, which, from the first, he considered quite imperfect, being adopted simply to identify Officers in the early stages of the institution.

through the wildwood—the assertion of will, impatience of restraining obstacles.

3rd. A "River" flowing between banks of flowers and bright verdure—the beguilements of childhood.

4th. A clear "Lake," reflecting surrounding objects, white lilies upon the surface, in the distance a mountain amid rose-tinted clouds—innocence and truthfulness of childhood: its first outreachings toward an attractive future.

5th. A troubled "Sea" and uncertain sky—the perplexity of awakened desires, producing discord.

6th. A shoreless "Ocean," dull grey sky, white doves hovering near the upheaving waves—mental activity takes the place of instinctive feeling, and the vagueness of life and its object inspires unrest. The white doves are guardian angels.

7th. A low "Shore," toward which the tide is gladly flowing—the first landmark which the young mind discovers in its effort to solve the problem of life.

8th. A bay, with islands: "Beacon" lights along the coast—intellectual apprehension becomes an incentive to unfold the faculties.

9th. A youth and maiden kneeling before the ruins of a temple: "Banners" strewn upon the ground behind them, bearing the mottoes, "Love," "Fame," &c.—awakening of spiritual life, which seeks to be satisfied in religious forms, the spirit of which has departed to vivify higher types.

10th. The morning "Star" standing over the summit of a mountain; the youth and maiden have left the ruined temple, and turn their faces eagerly toward the star, whose undimmed light (Truth) henceforth allures them.

11th. The youth and maiden ascend the mountain, the maiden in advance, pointing upward; the youth bears a banner, on which is inscribed "Excelsior."

12th. The youth and maiden have descended again to a dark plain; on their brows are coronets of "Liberty." Emancipated from Error, their attitudes express their desire to lead the unhappy inhabitants of the valley upward. The youth points them encouragingly towards the mountain.

(To be continued.)

## THE "CHRISTIAN" GRACES OF UNITARIANISM.

The calm and goodnatured rebuke which we felt it our duty to bestow on "Cyril" in the MEDIUM, No. 18, has called forth an expression of character from him which abundantly confirms our original estimate of him. We beg the pardon of our readers for introducing such a performance into our columns; but as "Cyril" is the most thorough confutation of himself, we do so without any analysis. This precious morsel shows the animus of modern priestcraft, when we remember that the sect which bears the disgrace of owning "Cyril" at the same time boasts of liberality and advancement. Spiritualism needs not his too familiar friendship, and it fears not his supercilious criticism; but even these would be excusable compared with his disgusting personalities. These indicate unmistakably his mental furniture, but can do no harm to the persons assailed. We have also to notice a wilful prevarication of plain English. We stated that Dr. Newton received no fee of any kind at Halifax, and after the travelling expenses were paid the balance was handed over by the Doctor to another person. Does he enumerate his conduct amongst the Christian virtues of which he and his clique pretend to hold a monopoly? We see even in the tiny chirp of this insignificant scribbler a full-blown type of the modern theological highwayman and persecutor. "He who steals my purse steals trash;" but a robbery of a far more desolating kind is wantonly perpetrated, at the instigation of sectarian tyranny and spleen, by this latter-day representative of priestly persecution from the liberal camp. Why do we hear so little from the more intolerant? Probably because such a small vengeance would not afford their pious natures sufficient gratification. Thank Heaven for the progress of civilisation, which has tamed down the once formidable monster "the Church" into the insipid drivellings of last week's Unitarianism.

## A LAST WORD ON SPIRITUALISM.

(From the "Unitarian Herald," Sept. 1, 1870.)

I have just come back from France with the *Marseillaise* ringing in my ears, to find upon my study table a yet more imperious "*Aux armes, citoyens*," in the shape of a challenge from an outraged Spiritualist. The editor of the *Medium and Daybreak* has found two little articles which I lately wrote in these pages, and in which I meant to speak kindly and appreciatively of Spiritualism, and he is wroth therewith. Nay, his angry passions rise rather against myself than my article; he is annoyed by my "unwarrantable insinuations and falsehoods," and displeased with my "impertinence" and "flippancy;" but he is quite indignant at my lack of (his own editorial) "broader philosophy and religion," and positively enraged at my "precocity." Why he used that word I cannot tell; we never saw, and probably never before heard of, each other; we certainly never compared our ages, or contrasted the baldness of our pates; and he knows as little of the date of my birth as I do that of his death—which may the gods defer! However, when a man has no particular meaning to express, I suppose it is hardly worth while for him to be nice about the way in which he expresses it. When your only object is to say something, it surely doesn't matter much what you say. And really if my critic had been thinking of what he was writing, he might have made a far worse choice than "precocity," for whilst it overwhelms me with the ineffable discredit of being wiser than it is decent for so young a man to be, it implies delicately that my censor is a prodigy of longevity and learning.

My guide, philosopher, and extinguisher kindly turns his editorial chair into a dissecting-table, that he may have an opportunity of lecturing on my moral and mental anatomy, and pointing out to his admiring disciples



how my "too much tongue and too little brains" make me "talk too much and know too little." He is most impressive on the subject, and evidently understands the phenomena of the human mind as well as a man can do who hasn't one. Happy the readers of the *Medium and Daybreak*! Happy its printers! Happy its correspondents! Happy, thrice happy, its purchaser! (to pluralise him would, I fear, be a grave statistical error)—happy in the possession of so great a Gamaliel of the Spiritualists.

He paternally "reminds Cyril that Spiritualism has a vastly broader basis than Unitarianism, and religion is something more than a frigid acceptance of certain theological notions." Surely it is; so say all Unitarians. But what say Spiritualists? The practice of the Christian life and the pursuit of free inquiry—this is Unitarianism. To seek doctrines from dinner-tables, religion from rappings, and philosophy from phantoms; to elevate this process into a method of inquiry and a system of belief; to snub and slander those who reject it or even stop to discuss it—this is Spiritualism. Is it we or they who have a narrow and inextensible basis for our faith, who pin down the future to certain "notions" of the present? Surely there is some difference between notions upon which all men of sense think alike and notions upon which no man of sense ever thinks at all.

He does not like my describing Dr. Newton as a thaumaturge and a miracle-worker. Yet if Dr. Newton produces effects to which no known earthly cause is adequate, suddenly heals the paralytic and gives sight to the blind, he does all that all the world's miracle-workers have done, all that is understood and conveyed by the word "miracle." It may at times be convenient for him to repudiate the word, but the fact he cannot deny. When a man claims superhuman power, it may be that the laws of nature are broken, it may be that his own head is cracked.

The real head and front of my offending is, that I declined to give an opinion as to the sincerity of Dr. Newton's claims, and said that the fact that he made money by them raised some presumption against him. (I might have added that to many men the notoriety and influence obtainable by such claims would be even a stronger temptation than money.) The only reply made to me is, that Dr. Newton's spec. is as yet not so profitable as might be expected. Perhaps not, but it is admitted to produce some fruit; it will probably go on producing steadily more and more; and when first started there was every likelihood of its turning out well. I instance three sources of profit to Dr. Newton, (1) the sale of his portraits, (2) fees for holding seances, (3) fees from patients. The editor says (1) that Dr. Newton has no share in the proceeds of his portraits. Be it so. I retract the statement, and am willing to believe that Dr. Newton receives from the sale of his portraits no benefit, except the opportunity of a gratuitous advertisement. (2) He begins by saying that these fees are "not one penny to the Doctor's advantage," and proves (?) it by saying that his travelling expenses (every lecturer knows what that means) are paid out of them, and that in one instance the Doctor gave the balance away! (3) He fully admits these fees, though he says they are only small, and is very cross with me for having heard of them. "Why should Cyril quote such a fact as a matter of reproach? Does he work all the time for nothing, or does he ever work without being paid?" (Perhaps "yes" in both cases; but never mind about that.) I never "reproached" the Doctor for taking fees; I simply said, and I adhere to it, that so long as he gets money by his gifts, I shall feel more doubtful as to his pretensions than I should do if he had no pecuniary interest in making them; and that if he does get money, he is not the apostle of absolute philanthropy that he professes to be. The *Medium* will not look at the matter in this common-sense way, but rushes chivalrously to the defence of its hero. It surrounds all his actions with the halo of sanctity, and bows in awe before the spectacle of an elderly Yankee spending his Monday morning in the exercise of miraculous powers and the receipt of pecuniary consideration. The tableau shall be perpetuated on the canvas of history; and by the side of Petrarch regarding the portrait of Laura, and Edith contemplating the body of Harold, shall stand Doctor Newton gazing upon—his travelling expenses.

CYRIL.

We have received the following letter on the above controversy:

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—If the *Unitarian Herald* is to be considered the exponent of Unitarianism, well may the Unitarian body make slow progress. The teachers of that school, for the most part, try to tickle the ear of thinking men by plausible argument, having nothing more than a code of morals and a faith based upon a system of negation, with so little of a positive element that its adherents are ever kept just about at starvation point spiritually. Casually, in my travels, I dropped across "Cyril's" two first papers. I was induced to read them by the interest I take in Spiritualism. On any other subject over the same signature I should never have thought of reading whatever "Cyril" had to say. I have once or twice, in time past, attempted such a task, but was so ill repaid that I was ever careful to look to the end first. "Cyril" condemned "Cyril." What he had to say as to Dr. Newton and his "miracles" was as good as could be expected, if not all that could be wished. Had "Cyril" been content with telling his readers what he saw, and what he thought about it, and refrained from casting uncharitable imputations, he would have pleased me better. I like him so little as "Cyril" that I shall be sorry to ever find out his proper name, fearing that I may have lived so long paying honour individually to whom honour is not due. It may be superfluous to tell "Cyril" of the tidal wave of free thought setting in over this country. He finds it worth his while to write about Spiritualism. This Spiritualism is moving the pulpit and the pew, not only in the Unitarian, but in all other bodies. It may empty the pulpit, but it will surely fill the pew. Unitarianism preaches an immortality in common with other sects. The Catholic and the Protestant have some answer to give to the question, "With what body shall we come?" If it is possible to adduce arguments to support the statement that we are immortal, it is equally provable and there are equally reasonable arguments to show "with what body we shall come." If I shall live after this earth-life and I possess a body, I shall exist in accordance with some law, and it may be possible, all "Cyril's" arguments and sneers notwithstanding, that I shall be able to come where my sympathies lead me, and perhaps at

some friend's table, as when in the earth-body, I may "rap" out my message of love. Surely "Cyril" has not all truth in his keeping; nor can I think he is gifted with all intelligence. I prefer Theodore Parker's opinion to his on this subject. Excuse this length, but I have been led to this work in the hope that if "Cyril" is blind, his superiors might see that there are differences of opinion amongst Unitarians as to Spiritualism.—Yours fraternally,

JOHN LORD.

Rastrick, September 1, 1870.

## RELIEF FOR THE WOUNDED SOLDIERS.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Although a Spiritualist but little known, allow me to address you and all my fellow-Spiritualists on a subject which at the present moment must deeply interest the sympathies of every sect and nation. I allude to the dreadful state of suffering now endured with such courage and resignation by those heroic men, French and Germans, in this most horrible and wicked war aroused by the demoniac passions of their chiefs. I read and hear with thankfulness that England is, as she has ever shown herself, the first to espouse the sacred cause of charity wherever her help may be needed, she having now many societies busily engaged in getting contributions for the sick and wounded of both nations, either with money, surgical appliances, drugs, &c. Let us then not be behindhand, but as Spiritualists, not in mere word or faith, but in very deed, testify to the light that is within us, and though, perhaps, we are yet an infant community, let us gladly add our mite for so holy a cause. It is, I conceive, the aim of the true Spiritualist to endeavour to follow the steps of his glorious Master, whose whole life was spent in works of mercy and of love, so that he may share hereafter with Him the joys of eternal union with the one great God and Father of us all, and to lay aside all dogmatism and creedal distinctions, which only warp the understanding and extinguish the true feelings of charity in the breast. Such we find Jesus ever did. It is, therefore, only by following his example that we can be honoured or allowed to take his name, and not by assenting to vague doctrines of incarnations, atonements, &c. Let us then aim, through God's gracious help, to live the Christian life in all things; then indeed we may call Him our Saviour, and carry on his holy work among the sick and afflicted. I beg to send you my humble mite (£2 from Mrs. Widow Morris, Hammersmith, W.) for the commencement of the contributions from Spiritualists in England or London for the poor sick and wounded soldiers (French and German) in this horrible massacre. I especially desire that all this be spent for the best chloroform, this drug, by the medical papers, being in the greatest demand, and I am informed on the highest medical authority that the English chloroform is far superior in power and strength to either that of the German or Paris pharmacopias. I myself received so much ease nearly daily in acute sufferings from this beneficent anæsthetic in various ways, that I am only anxious to assuage the anguish of even a few of these devoted and suffering men. Any other kind Spiritualists, no doubt, may contribute money, lint, bandages, &c., &c. All will be of the greatest service, however small. We know that the "widow's mite and the cup of cold water in his name" were not unregarded, but bore their reward. Apologising for engaging thus long your valuable time, believe me, dear sir, yours faithfully, a sister-Spiritualist.

CAROLINA HONORIA MORRIS.

8, Theresa Terrace, Hammersmith, W.,  
September 2, 1870.

P.S.—I enclose you a cheque on my bank, as I am too ill to leave my bed and call at your office.

[This is a good beginning in a good work. We shall be glad to receive such sums as our readers may forward, which we shall announce from week to week, and hand over to the proper quarters.—Ed. M.]

## THE WAR.

To the Editor of the *Medium and Daybreak*.

SIR,—By inserting the following in your largely-circulated paper you will confer a favour:—

Having seen some very extraordinary prophecies regarding the present unfortunate war, in your pages, I beg to trespass on you. Especially those of Mrs. Berry are exceedingly singular, if not wonderful, inasmuch as most of them have proved true; in fact, as event succeeds event I begin to fear their thorough realisation.

The following is a translation I have attempted of two verses from a short French poem written by a friend of mine, a believer in Spiritualism. As they are not irrelevant to the matter alluded to, I enclose them.—I am, Sir, yours truly,

HENRY STRATHALLAN BIRD.

6, Delamere Terrace, Harrow Road, September 3, 1870.

Patriot Spirits! now be nigh,

You, for your land who bled.

List to your bleeding country's cry.

Shielding the flag that ne'er shall lie

In dust while France has sons to die

And join her noble dead.

Hear you the foeman's hostile drum?

Fight by our side, for still they come!

O Jeanne of Orleans, noble maid!

Spirit we call, now hark!

Lead—thou whose name we venerate—

Lead us! for foes are now arrayed

Again on soil of France—then aid

Thy country, Jeanne of Arc;

Nor let our war-cry e'er become

Silent till death shall make us dumb!

TO DALSTON SPIRITUALISTS.—Notice of Meeting for Organisation of a Society for Research into Spiritualism.—A preliminary meeting will be held at Line Cottage, 74, Navarino Road, Dalston, E., on Thursday evening, 15th inst., at seven o'clock precisely. The attendance of Spiritualists residing in or near Dalston is particularly and earnestly requested.—THOMAS BLYTON.



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	-	-	-	-	2d.
Two Copies Weekly, "	-	-	-	-	3d.
Five Copies Weekly, "	-	-	-	-	5d.

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.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C.; Heywood & Co., 335, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 90, Union Street, Glasgow.

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

### CONTENTS OF LAST NO. OF "THE MEDIUM."

Farewell Soirée to Dr. Newton—Doings at Northampton—The Relative Power of Good and of Evil in the World, as Recognised by Sceptical Minds—Sunday Services and Progressive Libraries—Dr. Newton—A Letter from Dr. Willis—Mr. Herne's Seance—The Spirit Messenger—A Seance at Bishop Auckland—Mr. Shepard in Liverpool—Spiritualism in Syria—Spirit-Pictures in New York, &c., &c.

### MEETINGS DURING THE WEEK.

FRIDAY, SEPTEMBER 9, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, SEPTEMBER 11, 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, SEPTEMBER 12, 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, SEPTEMBER 14, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.

THURSDAY, SEPTEMBER 15, Corporation Row, Clerkenwell, at 8 o'clock. Seance. Reception to the "Zouave Jacob" at 15, Southampton Row.

\*.\* 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, SEPTEMBER 9, 1870.

### DR. NEWTON.

We understand that Dr. Newton intends to leave London positively on the 20th instant, and previous to that time he may be seen daily from two till six, at his residence, 34, Upper Park Road, Haverstock Hill, N.W. Now that he is about to leave, people are becoming very anxious to consult him, and no doubt he will be fully occupied while he is amongst us.

### DR. NEWTON AT NORTHAMPTON.

The Spiritualists of this town had full satisfaction in the events of last Sunday. By ten o'clock, patients and on-lookers began to arrive at the Temperance Hall, where the healing took place. As the Doctor went up the court he encountered an old man, very lame, and walking with difficulty on two crutches. The cripple received treatment there and then in the open air, and went away with his crutches on his shoulder. An old lady was next brought up in a Bath chair. One of her legs was much contracted, and she could not walk. Dr. Newton operated on her, and she was soon walking round the enclosure. Ultimately, she went up into the hall. A little lame girl from Higham Ferrers, who had made the pilgrimage of sixteen miles on the previous Sunday, again attended. She received considerable benefit, and, if the instructions given by the Doctor are followed up, no doubt she will be entirely cured.

The scene in the hall was one of respectful eagerness. All were anxious to see what went on, but there was no interruption or unseemly conduct. A strong body of sympathisers, including several mediums, surrounded the space where the Doctor operated. The patients were led forward as they were required, and many departed very much benefited. We have never seen the Doctor in greater power, or witnessed more positive effects proceeding from his treatment. There was a great number of deaf cases. One lady came forward and said, "You need not speak to me, I am deaf." In a minute she was listening to ordinary conversation with great ease. A few such cases were incurable, whilst others heard the lowest whisper. The editor of the *Advertiser* and the reporter of the *Herald* were within the enclosure, taking notes, and, if they are disposed to tell the truth, they can testify to a number of such cases. Several remarkable cases of lameness were most successfully dealt with. One young man went away with his crutch over his shoulder; another, from Rushden, was cured of stammering; a lady was successfully treated for loss of voice; and various tumours were dispersed from the throats of others. A little girl was so contorted that she had to walk on two feet and one hand. After a minute's painless treatment, she was enabled to walk on her feet alone, but considerably bent. The Doctor gave directions for her thorough restoration. We have no notes of the general course of the day's proceedings, but the friends there have taken full par-

ticulars of many cases, which we shall offer when they have been thoroughly investigated. The influence produced upon the spectators was profound;—some came greatly doubting, but went away with their opinions very much changed.

Dr. Newton gave an address at the close of his healing, which recommended him warmly to the affections and judgment of all present. We never heard him speak better. It was from the heart to the heart, and was accepted in the kindly and touching spirit in which it was uttered. The audience seemed startled by what they had seen and heard that morning, and dispersed in that state of wonderment and absentness of mind which characterises those who are thoroughly puzzled and driven away from their usual moorings. Dr. Newton left almost immediately by the afternoon train, as he had some appointment in London. This was a source of great sorrow to many, as numbers desired to see him privately, and would have cheerfully paid to avail themselves of his services. In other places Dr. Newton has treated very many in the afternoon at his rooms, but only gratuitously.

In the afternoon, J. J. Morse, medium, delivered an address in the trance-state, under the influence of his guide, Tien-Sien-Tien, on "Spiritualism a Necessity of Man's Nature." The hall was crowded to excess, no fewer than 500 persons being present, and though the room is 100 feet long, the medium was heard at the opposite end. In the evening, another and deeply-attentive audience gathered to hear J. Burns preach on "Salvation as Explained by Spiritual Revelation." The same speaker lectured on Saturday evening in the Mechanics' Hall, but, as due notice had not been given, the audience was small.

At the close of the Sunday evening service, Mr. Morse had a peculiar vision concerning the progress of Spiritualism in Northampton, referring to its past and its future. He narrated this to a few friends who remained behind at the close, and the great difference between his manner of speaking on this occasion and when in the trance-state must satisfy everyone of the genuineness of his spirit-control. We expect the friends in Northampton will shortly organise themselves into a body, and that great progress will be made in that town.

### DR. NEWTON'S VISIT TO MAIDSTONE, SUNDAY, JULY 24.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am now able to report the result of Dr. Newton's treatment of patients at Maidstone, so far as I have been able to ascertain. I and my friends have investigated 135 cases, and as we purposely allowed two or three weeks to elapse before commencing the inquiry, in order to test the permanency of the cures, the delay has been no more than was necessary. Of the 135 cases, 77 were not at all benefited, 33 but slightly or transiently, leaving a residuum of 25 cases in which cures were either fully or partially effected. Nine of these cases were given in your issue of the 19th August, and I now send you particulars of the remainder. In the three hours which the Doctor devoted to the subject, he treated about 180 patients, being at the rate of one to a minute, not taking account of the time occupied by his remarks. Many cases I have been unable to investigate, for want of correct addresses; amongst them are six which were supposed to be cures at the time. I have no doubt the cures would have been much more numerous if the Doctor had abstained from speaking until the patients had all been presented. Whether the speaking diverted and absorbed the Doctor's energy, or whether what he said disturbed the harmony or state of faith which before existed, and thus rendered the magnetic conditions unfavourable, I cannot say, but certain it is that few if any cures were made from that time, although probably one-third of the cases remained to be treated.—I remain yours faithfully,

THOMAS GRANT.

Shirley House, Maidstone, August 31st, 1870.

10.—Mrs. Jury, 8, Carey Street, age 28; weakness and swelling in left knee, of long standing, also great weakness of spine or lower part of back since her first confinement three and a half years ago. The spinal weakness was instantly and permanently cured, but the knee is no better.

11.—Mrs. Wm. Wakeford, Knightbridge Street, age 39; bronchitis and asthma, eight years. Considerably better.

12.—Arthur Fortes, 40, Bone's Alley, age 28; bad leg, two years. Very much better.

13.—Wm. Hone, 2, Hope Street, age 52; rheumatic pains and weak chest. Better for a fortnight, when the pain came on again. Thinks another interview with the Doctor would complete the cure.

14.—Amy Hone, age 10, daughter of the above; discharge from ear and bad chest. Decidedly better.

15.—Mrs. Rowe, 61, Week Street, age 39; weakness of ankles, knees, and side. Says she is much better.

16.—Esther King, Tonbridge Road; loss of voice, about four years—has been in the hospital without benefit. Very much better. Was made to speak aloud, though somewhat indistinctly. Lost part of the improvement next day, but still speaks considerably better than before. Feels that the Doctor has removed some impediment in her throat.

17.—Adam Russell, Bridge Tavern, age 39; bad leg, eighteen months, with discharges. Much better, and still improving. Can stand now; could not before.

18.—James Ayres, 1, Bower Nursery Road, age 30; rheumatic gout, five to ten years. Called to say his leg is much stronger, less pain, can walk better, and feels that the treatment has been of great benefit to him.

19.—Mrs. Brown, 3, Hart Street, brought a child three years old, with weakness in legs; the bones appeared soft and shrunken. The Doctor said recovery must be gradual, and the child is now decidedly stronger. Can use its legs more than before.

20.—Mr. Dutnall, 53, Upper Fant Road; his daughter, age about 12, is subject to fits. Has had none since seeing the Doctor—five weeks.

21.—Caroline Simmons, 23, Mote Road, age 47; skin disease on neck



and face. Much benefited, and continues to improve; ordered to wash with alum water.

22.—Mrs. Hodges, Queen Street, East Farleigh, age 45; very deaf from a girl, and nearly blind; also scrofula. Writes a most grateful letter. States she could see but very little, even with spectacles, for some years, but can now see to thread a small needle, and to sew without spectacles. Hears a little better, and her left arm is much better than for thirty-six years past.

(Cases communicated by C. T. Hook, Esq., Snodland.)

23.—Alice Kemp, Snodland, age 17; swelling of knee—scrofulous constitution. Has used a crutch the last eighteen months. Stronger and much improved. Can now walk about indoors without her crutch.

24.—Adams, Snodland; weak eyes. Sight greatly improved, but weakness of the lids remains.

25.—Mr. Hook's servant; sprained ankle of rather long standing. Had to wear elastic stocking and use lotion. Cure instantaneous and complete.

#### ANTI-SPIRITUALISM AT KINGSTON-ON-THAMES.

Bravo! Rev. A. Williams, M.A., Vicar. You must be a bold, courageous man, for, "supported by the Rev. R. Holberton, Vicar of Norbiton, Mr. Charles Walter, and other gentlemen," you occupied the chair at a lecture on Spiritualism by the Rev. Flavel Cook, and thus spoke:

"A minister of the Church of England was bound by his ordination vows to drive away all erroneous doctrine from the parish, and it was in discharge of that solemn obligation that he had drawn them together. He was firmly persuaded that there was something very contrary to Scripture going on in the parish; and he was quite sure it only required investigation, supposing persons to be candid and open to conviction, to be persuaded it was thoroughly wrong, unscriptural, and unprincipled; and therefore he had felt it his bounden duty to resist it in this open manner."

This must have been a desperate and dangerous encounter, and it would be interesting to know what became of the "erroneous doctrine" after it was "driven from the parish." Did it infest the adjoining parish, or erect itself in defiance of the reverend gentleman's puissant tongue? And now for the lecture: Mr. Cook really believes in Mesmerism, and is conversant with the terms magnetism, table-turning, clairvoyance, mediums, Spiritualism, &c., which he considered were very different things. Spiritualism was not a science, "for it refused to submit to those tests which science demanded"—as grave a piece of absurdity as any decently passable mind could be guilty of. What does it mean? Simply this, that because man's present knowledge is incapable of testing a subject of which he knows nothing, therefore the unknown subject is not a matter for scientific investigation. In this respect all subjects were "unscientific" before they became known; but that is no argument against the unknown subject, but rather against the presumptuous "science" which dares to ignore that which it cannot without some trouble and self-humiliation comprehend. Spiritualism is therefore "scientific," but men's minds are not scientific enough to understand it. With such a *lapsus* as this to start with, we may expect to find much nonsense in Mr. Cook's lecture. He explained that the term "familiar spirit" signified an empty bottle or vessel, implying the empty state of the medium to allow the entrance of the controlling spirit. We have to thank him for his view of the matter, and remind him that if the word "medium" might literally occupy the place of "familiar spirit," then spirit-communication is a fact of 4000 years' standing, and not to be "driven out of the parish" by an interested clique in a country schoolroom. We object to the reverend gentleman's definition of God as unscriptural and derogatory to the divine majesty. Jesus taught, "God is a spirit," but Mr. Cook invests the divine mind with all the caprice and after-thoughtfulness of frail finite humanity, in giving orders that mediums should be stoned to death, at the same time using prophets (which is just another name for mediums) in his own cause. We deny that God has ever "set round about us certain laws which fix us to our present state, and has shown us as much as it is needful for us to know." This is the old cry of priestly intolérance, who set themselves up as the mouthpiece of God, and dwarf the divine purposes down to the narrowness of their own bigoted notions. We wonder how men can dare to be so sacrilegious; we feel certain that no infidel, atheist, or materialist could exceed the temerity of a parson at direct insult to God the Father. God has set no limit to man's knowledge, which is constantly extending in accordance with the divine purpose of creation. The "limits" are not set by God, but by bigoted sects, who thrive on the general ignorance of the people, and do all they can to frighten their timid sheep from the light of knowledge. Spiritualism as a science, or form of knowledge, is specially obnoxious, as it exposes the mummeries of their craft and gives mankind the apostolic pastorship of "the Spirit."

Characteristic of the advice of selfishness and sensuality, the rev. lecturer remarked, "Man in the flesh had ample to occupy his thoughts in the daily business of life without seeking to pry into the spirit-world." Now, if Mr. Cook will find Scripture for such materialistic teaching, then we will concede the whole point to his supreme dictation. The lecturer feared that Spiritualists did not believe in the "devil." But there he is also mistaken, for to stultify and degrade men there is devil enough in the darkness and ignorance set forth in the lecture we criticise. While there is a race of men on the face of the earth so utterly ignorant of the Scriptures and Spiritual science, and so wedded to the "daily business of life" as modern preachers, there will be no use for a devil. God made nothing in vain. Like a confirmed Sadducee, Mr. Cook talks of "dead men" as if they were inferior to living men, and therefore not fit to be "agents of God." Will he deny that men in the flesh are deputed to do God's work? If not, then how much more must men be God's messengers who have passed to a higher life! To say that the wonders of Spiritualism are done in a corner is a falsehood, for every family may produce them to their own satisfaction; and Dr. Newton publicly performed acts of healing within a few yards of where the lecturer stood, which Mr. Cook dare not ignore, unless it be from motives of wilful injustice to the subject. "Spiritualism is, he believed, to some extent true; but the very truth of it is its falsehood and evil." So our would-be antagonist is already a Spiritualist, but a very crude one.

That there are evils connected with the practice of mediumship and sitting in circles no one will deny. How many thousands of young men have been destroyed by over study, preparing for the ministry! Spiritualism will yet discover the laws of temperamental relation, and teach men how to combine, not only harmlessly, but with mutual benefit to all, as is already shown by the many cases of healing that have been done through mediumship and sitting in the spirit-circle. We have great hopes in Mr. Cook's progress. From his remarks we perceive that he is a reader of the MEDIUM. He could not adopt a better course to improve his mind. Why was he not honest enough in the matter to recommend a similar practice to his hearers? He had to admit that Spiritualism had brought men to believe in God, immortality, and religion. Unfortunately, it does not inculcate the narrow dictatorship of reverend incapables, or it might have his full commendation. This is the great fault of Spiritualism; it relieves men from the dominance of class, creeds, and dogmas, and those who live thereby must fight for the bread which perisheth, though the truth and men's souls should suffer. Hence the great pluck of our chivalrous president, the Rev. A. Williams, M.A. But if these men are really courageous and brave, do not let them hide their prowess in an obscure schoolroom, amongst a handful of their nominees. Let them rather occupy a public hall, and challenge their antagonists to meet them in mental combat. If they do so, we can assure them they will find something to do upon which they may congratulate themselves in case of success.

#### INFLUENCES FOR GOOD AND FOR EVIL.

I am inclined to think that the case of infection instanced last week by "Sensitive" did not proceed at all from physical causes, but was entirely psychological. My opinion is that no germs of small-pox passed from the sick child to the organism of the saddler, but his disease proceeded entirely from a mental impression. He had lived for some time in fear of the disease, and hence his mind was extremely susceptible to its influence, and small-pox was developed in him from the mental impression which he received, which is apparent from his settled conviction that his illness would prove fatal. This shows that the mind has great power over the body—in fact, unlimited power, and I might say that the body *per se* has no power whatever, but is merely the instrument of influences—mental, psychological, siderial, or telluric. If such be the case, we have the very strongest incentives offered us to thoroughly individualise and centralise our natures, which can be best effected by independent free thought and unrestricted investigation. Every act or process of action which gives power and sphericity to the mind in so far protects the individual against all evils, moral or physical. Education, then, should consist in this mind-development, and not in a plethora of mental cramming, which weakens and dissipates the power of centralisation. Spiritualism has come to do this great work. It knocks off the shackles of authority, tradition, custom, conventionality, and hypocritical expediency from the minds of men, and throws them on their own responsibility. Dr. Newton's very pronounced individuality is a prime condition whereby he is a healer; and this mental influence is one of the means used by him in effecting his cures. Some misunderstand this law, and consider that Dr. Newton misleads when he affirms to his patients "You are well," when they are not well. This phrase is the audible expression of the feeling which must possess the Doctor's mind in order that he may affect his patients. He mentally impresses them that they are cured, and in proportion as they are enabled to receive the impression are they benefited. As a medium, Dr. Newton is not at all times under the same degree of spirit-power, hence the psychologic influence which he emits at one time may not be so powerful as at others, nor will the faculty of prognosis be equally clear at all times; hence Dr. Newton may often-times be correct when he says "You are cured," and at other times it may be merely the expression of the desire which is operating within his own mind. These are questions of the highest importance, and I hope other writers will give the public their views on them.

ANTHROPOLOGOS.

M. JACOB, known as the "Zouave Jacob," from Paris, begs to announce that he has arrived in London, and will hold receptions at his residence, 20, Sussex Place, Cornwall Gardens, South Kensington, as follows:—General seances at 10 and 11 a.m., and select seance from 2 till 3; private seances from 3 till 5 o'clock daily. M. Jacob's method is this: he commences a seance at 10 o'clock, and all who are then present will be formed into a circle, and the fluid will be poured out upon them *en masse*, after which they will be taken individually into the private room and receive special treatment according to the necessities of each case. At 11 o'clock this process will be repeated, and again at 2 o'clock. At the private seances individuals will be treated separately. Fee, according to station in society—the lowest fee being for the general seances, and the highest for the private seances. M. Jacob and his friend Mr. Robby have consented to attend a congratulatory meeting of the members and friends of the Spiritual Institution, 15, Southampton Row, on the evening of Thursday next, at eight o'clock.

HAVE YOU HAD A TURKISH BATH? If so, you will find the new improvements introduced by Mr. Tyndall much in advance of your previous experience. If you are not a bather, lose no time in making the acquaintance of the hot-air bath. Take the train to the Elephant and Castle, and you will find Mr. Tyndall's Improved Turkish Baths at 98, Newington Butts. Prices from 1s. Ladies' day, Tuesday.

THE Northampton Advertiser contained upwards of two columns of a report of Mr. Burns's lectures at Northampton.



## 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.]

September 2.

HENRY FAIRFIELD.

As soon as the medium was entranced, he hitched his chair round suddenly, and in a sharp, positive tone, said he desired to make a few remarks. The spirit then proceeded with the following narrative:—

"I have not much that is new to say, yet it may be new to those who have attended here for the first time. In the spirit-world there are many new things to be understood. When I came here I found myself very inferior in knowledge to many that were beneath my position in earth-life. At my death it was hoped I had gone to heaven; but I went neither to heaven nor hell, but to a country where I inhabited a 'mansion in the sky,' something similar to what we have on earth. I expected the Saviour would meet me, and that I would sing praises before the throne; but I found that, in this life, I had to work and strive for all I required. I found no Saviour, no throne, no judgment, and no singing. I did not like it at first, but I gradually got to like it, and find it is a reality, and, with joy to the Father of all, I come to make this declaration. You will wish to know my name. It was Henry Fairfield, and I left your life in October last, 1869. I lived at Mount's Terrace, Cox Street, Walsall. I had an affection of the chest, and was sixty years of age."

The sitting was occupied by a long conversation with the "Strolling Player," and an address from the guide of the medium.

A SEANCE IN A RAILWAY CARRIAGE.—On the way down to Northampton on Saturday evening, Mr. Morse was entranced by the "Strolling Player," who conversed for some time with Messrs. Mahony and Burns. Dr. Newton's success was truthfully predicted, and the subject for Sunday afternoon announced, with the injunction, "Do not tell the medium!" The spirits are anxious that Mr. Morse should not know beforehand the subject of his discourses.

## SEANCES AT MRS. BERRY'S.

August 16.—Being invited, with a few others who take an interest in Spiritualism, to attend a seance at Mrs. Berry's on Wednesday, the 16th August, I went there at eight o'clock, and, after a short time, Mr. Gray, a friend of Mrs. Berry's, joined us; soon after, Mr. Herne, the medium, and Mr. Ellis arrived. Mrs. Berry showed us several of her spirit-drawings, which are really most surprising, the details of the drawings being exceedingly minute and accurate. Having inspected several of these, Mrs. Berry took us into a small room, in which was a handsome cottage piano. The lights being extinguished, we sat in a circle, holding each other's hands, two paper tubes being placed on the ground. We waited a few minutes. Mrs. Berry requested us to sing some air; we did so, Mr. Gray accompanying us on the piano. Whilst we were singing, we heard a deep voice join us, which we knew could not come from anyone in the room. Mrs. Berry now asked the spirit if he would converse. The reply came like a long-drawn-out note, "Yes." Several answers were given to subsequent questions in a similar manner. Whilst this was going on, several of us were touched on various parts of the body, and a table, which stood at some distance, was suddenly pushed into our circle, startling us not a little. The piano at which Mr. Gray sat was moved from the wall about fifteen to eighteen inches. We felt one of the tubes about this time floating over our heads, some of which it touched very gently, then was thrown against the wall violently—this whilst we held each other's hands. Mr. Herne, the medium, was entranced. While in this state he seized one of Mrs. Berry's arms, and began to play some imaginary airs on it, while her other hand touched Mr. Gray's shoulder; we immediately perceived a difference in his style of play, and did not know the reason until, the lights being called for, Mr. Ellis, who held the matches, at once struck a light, disclosing the three in the positions just mentioned. During this time Mr. Gray was executing an extremely rapid piece of music, which he afterwards declared he never heard in his life before, and said that he could not play in that style in his ordinary state. The seance lasted for two hours and a half, and impressed us with the belief that Spiritualism is an absolute fact. Our sitting being over, it only remained to return our thanks to our kind hostess for the very agreeable and intensely interesting evening she had afforded us.

This communication was intended to have been sent for insertion a fortnight back, but owing to illness I was unable to do so. I have been authorised by the other gentlemen present to append their names.

H. C. MAYER.

W. GRAY.

E. ELLIS.

FRANK HERNE.

September 3, 1870.

August 27.—Strong evidence felt of spirit-power. The table, after a gentle vibration, became unmanageable, and was lifted two feet from the floor, the united strength of the company present being inadequate to force it into its proper place. The battery was strongly felt; spirit-forms and stars were visible; also a spirit-voice conversed with us some time, and answered a number of questions. A candlestick was removed from the table, and put under the chair of one of the gentlemen, and after being replaced on the table was thrown down and broken. Raps were heard on the table and piano, cold currents of air were felt, and sharp explosions like a succession of pistol-shots. Mr. Herne was repeatedly entranced, and went through several remarkable impersonations; and during the latter part of the evening Mr. Gray played, under spirit-control, several very charming compositions on the piano. A bird flew about the room with tender chirpings, and spirit-forms were seen and heard by several present. Before concluding the seance, a circle was formed round the table; the battery was very strong, and the table, without being touched, was turned top downwards, and, after futile endeavours to keep it down, was replaced in its upright position by the spirits.

E. ELLIS.

## MUSICAL AND HISTORICAL SEANCES.

SEANCES WITH M. JACOB AND MR. SHEPARD.

To the Editor of the Medium and Daybreak.

SIR,—Our contributions appearing to interest many who peruse them, judging from letters received and statements made, we beg to offer some further details, being desirous to do our part in disseminating the knowledge of the return of spirits to earth.

Tuesday, August 23.—The medium (Mr. Robson) entranced to-night by a strange spirit. The medium crawled about the floor, and went to a large box in the room, apparently trying to lift some heavy substance into the box, making a noise during the time like the barking of a large dog. He soon after lay on his back, his hands grasping his throat as though being strangled. After a time he rose, still entranced, and Elias Huelin wrote (as before), and spoke of the good done by Millar being allowed to come, and that the spirit, which came as an animal, had departed in human form. [The movement towards the box seemed to represent Millar's placing the body of one of his victims in a box, through which the murders were first discovered.]

Wednesday, August 24.—On my daughter singing a song known as "Maggie's Secret," a strong influence was observed, and the name, "Claribel, the composer. I passed away not long ago. I will come again," with other sentences, written. [The name of the composer was unknown to the medium, my daughter also not having the song in her possession. It appears that "Claribel" was the assumed name of a lady who wrote a number of well-known songs, and has not long passed away.] Some dancing was then rendered in a graceful manner (the medium having no knowledge of that accomplishment), from influence of two theatrical spirits, the first of whom was not very successful, the dress not being agreeable to her, the medium's boots being also very troublesome till taken off. The next (a male) appeared more at ease, and succeeded very well. The presence of the once well-known singer, Sam Cowell, was also made known. Later, the "Marseillaise" being played, changed into "Home, sweet Home." Some interesting lines on the destruction of French homes by the war followed, from "Rouget de Lisle." [We have had several messages through French spirits as to the war and its results.]

Thursday, August 25.—A few introductory bars introduced the air known as "Pestal." The medium afterwards went to the wall, pencil in hand, as if to write, then came to the table, when a message in writing followed. The spirit then narrated how he had been attracted to the medium (being too lengthy to enter into here). Next, the medium's handkerchief was taken from his pocket, folded, placed over his face, and kept there by the left hand during the control; he then wrote, "The Man with the Iron Mask, M——. I cannot give my full name. I was a prisoner for years in solitary confinement, and condemned to wear this hideous mask. You can find out my name. Alone, all alone, in my last hour." [Reference since made to a "History of France" in my possession corroborates these statements, giving the name as "Matthioli," an Italian Count, a political prisoner during the reign of Louis XIV. He was kept in solitary confinement in various prisons, and died in the Bastille in 1703, having been in captivity twenty-four years; but that the mask was not iron, but "black velvet stiffened with whalebone, and secured by a lock, of which his keeper alone had the key." No doubt the spirit described himself as "the Man with the Iron Mask" as a clue to identity, as history states him to have been known by that name.] A spirit followed, who appeared to have been "a Protestant, tortured for his faith by the Inquisition." As to the power of the Romish Church, he wrote, "It's going away; a brighter light is dawning;" and in allusion to his passing away, "The end was beautiful; bright angels, some of whom I knew on earth; they suffered too. Some of them are with me." Could not give name, but ended with the words, "Work; we will help you along." Salvator Rosa then explained some points connected with the previous controls. Some time after, the medium played a lively extempore piece, the question following in writing, "Did you ever hear of Tom Bowling? T. Dibdin" (composer of many nautical and other songs). He afterwards conversed in a pleasant, animated style.

Friday, August 26.—The medium was impressed to ask my daughter to sing "Maggie's Secret;" when she had done so, was written, "Accept Claribel's thanks." Giuglini then influenced Mr. Robson in singing, as also a female spirit. He then sang in a deeper voice, with the name "W. H. Weiss" after; followed by "W. Harrison will sing." He tried to do so, but could not, and wrote, "Next week." Dance music being played, a spirit danced, through the medium, in various styles, and spoke after. On being asked his name, he gave that of "Flexmore," a theatrical dancer and teacher of dancing, who passed away some years ago. [He resided in Hercules Buildings, Lambeth, near the Westminster Road, and his name can still, I believe, be seen on a brass plate on the door of the house.] Soon after was written, "I must write my name before I go—Matthioli, the Iron Mask." He then spoke in a faint voice, stating he had followed the medium home; that the voice was weak, as by coming again into a body the old prison feelings returned. He left with difficulty, the medium being somewhat prostrated for a time.

Saturday, August 27.—This morning the medium (unknown to me) sat for some verses, intended as a present on my birthday (Sunday), and some lines in blank verse were obtained, purporting to be from John Milton. They appear characteristic of that poet's style.

Sunday, August 28.—To-day, some music by Vincent Novello, and an air from the "Messiah," played by direction, were followed by a message signed "Clara Novello." "I will sing that next Thursday for you, if I can" (and other sentences). Afterwards a part of Heber's hymn, "From Greenland's icy mountains" (the words being adapted under influence), played to a German tune, was succeeded by (in writing) "W. Weeks, late Bishop of Sierra Leone. This young man went to my school and church some years since. My church was St. Thomas's, Waterloo Road, Lambeth. I came by his mother's wish" (the message was continued). Next, "J. Crüger, Germany; he played my music just now, but they have altered it a little since I wrote it." [In confirmation of this, on referring, some days after, to "Hymns, Ancient and Modern," I found that the tune is described in the Index as "Crüger" (Hymn No. 66), the medium being unaware of this at the time of playing it, having merely chosen it as suitable to the metre of the words.] Next was written, "R. Heber, Bishop. He was influenced



to alter some of my hymn yesterday. Will come again." [Bishop Weeks was not to my knowledge a relative of mine.] The same night, on returning from the Cavendish Rooms, after hearing the magnificent discourse through Mr. Morse, on "Heaven," Mr. Robson was influenced to play an extempore piece (Mendelssohn), a march (Beethoven), and an extempore piece (Weber), succeeded by messages, orally and in writing, as follows:—"Ludwig Von Beethoven: Funeral March, with the triumphal entry of the spirit to its home after—L. V. B." Next, "Carl Von Weber" (with descriptive message). The influence throughout was very powerful.

Monday, August 29.—Intimations given of the probable presence of George Bowley (late manager, Crystal Palace, who threw himself off a river steamer a few days back) at the seance on Thursday next.

Thursday, September 1.—Nine persons present. The first control was that of Clara Novello, who sang (as promised) "He shall feed His flock," from Handel's "Messiah," through Mr. Robson, in a clear, female voice (Mr. Child, organist at the Cavendish Rooms, accompanying), followed by W. Harrison, who spoke, and sang "Let me like a Soldier fall!" also a characteristic rendering of Longfellow's celebrated poem, "Excelsior!" [The spirit will give this through Mr. R. again, when desired.] Giuglini next sang three operatic airs with increased power, and also spoke. Mr. Child (whom the spirits have promised to develop into a great musical medium) played very finely under influence of Mozart and Weber, during the evening. "Pestal" being played, the composer addressed us for a short time; followed by the "Iron Mask," in same way as before, who appeared now to have better control, speaking with ease and calmness. The "Marseillaise" introduced De Lisle and Napoleon, both giving soul-stirring addresses on the war and its attendant evils (Napoleon's signature as before). "The Last Rose of Summer" was sung through Mr. Robson soon after, each verse in a different voice; Giuglini, Weiss, and Clara Novello being stated as the influences. The medium's boots were then removed, Mr. Child being desired to play some slow music, when dancing followed through Flexmore and Donato (the one-legged dancer), terminating with a nautical hornpipe. A very humorous spirit (a sailor) now came, expressing wonder at his position, and causing much amusement. We were directed to sit at the table, which, although a heavy one, moved in a very short time. A powerful "battery" came through Mr. Robson, and many replies were given through the table. Spirit-friends spoke through Mrs. Fielder; and excellent directions and advice came from an impressional medium. Towards the end, George Bowley came, his first words being "Crystal Palace," uttered with great difficulty. He told us that his spirit-friends did not blame him greatly for what he had done, his head having become affected by over anxiety and mental work. He soon complained of his head and a desire to sleep (the medium's head dropping down towards the table). A humorous address from Grimaldi (the celebrated clown) followed, and closed the seance. [We were told that this transition from grave to gay was arranged to prevent any unpleasant feelings to the circle or medium from the depressing nature of the preceding communication.]

Saturday, September 3.—We had a visit this evening from M. Jacob, the French healing medium, and a friend, when messages came through Mr. Robson from French spirits—the late Curé d'Ars, Napoleon, Joan of Arc, Rousseau (in verse), Voltaire, Herold, and others. Some of these related to the work in which M. Jacob is engaged, and were of a most inspiring character. Giuglini also sang some words suitable to the occasion. [The messages were confirmed the next day, in French, by M. Jacob's spirit-guide, through his own hands.]

Sunday, September 4.—M. Jacob, Mr. Shepard, and eight other friends present. Mr. Shepard played very finely under influence of Beethoven and Bach, and sang with extraordinary power and brilliancy. Giuglini also sang through Mr. Robson. Later, Mr. Shepard played a grand Marche Funèbre (Donizetti), during which appropriate lines in verse, on those fallen in the recent battles, were written by Rousseau. We next sat at the table, when numbers of questions were replied to, and many friends communicated—a most powerful "battery" being felt, also a variety of perfumes, and currents of air passing over the heads and hands of the sitters. Messages of a prophetic character came through Mr. Shepard, relative to the greater development of the healing power, and to M. Jacob's work. French spirits were afterwards personated through Mr. Robson—the first, a soldier killed at Sedan; the second, his guardian, a soldier of the first Napoleon. Music through Mr. Shepard closed the seance.

In conclusion, I would notice the fulfilment of the words quoted below (written at Mr. Cowper's in the presence of several persons, on the 8th of August last) as to the result of the war, relative to the Emperor Napoleon—the telegrams of Saturday last announcing the surrender of the Emperor and part of the army to the King of Prussia. These words, though brief, and perhaps imperfectly rendered, are as follows:—

"Mourn, mourn, ye heroes, mourn!  
The throne in danger stands;  
The enemy pursues us on,  
And soon he'll fall into their hands."—"Voltaire."

I am, yours very faithfully, T. WEEKS.

24, Lower Stamford Street, Blackfriars, September 6, 1870.

#### A REMARKABLE MANIFESTATION—SPIRITS DRINK ALE.

To the Editor of the Medium and Daybreak.

SIR,—Some of the facts of Spiritualism are so astounding that those who are favoured with them are somewhat loth to give them publicity. But, Sir, if that timid example had been followed from the first, no person would ever have heard of Spiritualism at all, for the simplest of the phenomena are equally wonderful, unaccountable, and improbable to the inexperienced mind, as are the most extraordinary. Besides, I consider it the duty of all observers to publish without abbreviation or addition everything that takes place, for only by such practices can the science of these wonders be constructed, and the full significance of their appearance amongst us determined. Well, then, in obedience to the spirit of truth, and that of a growing cause to which I feel deeply devoted, I beg to narrate to your readers facts, which some may discredit, but facts nevertheless, and, running the hazard of being laughed at or censured, I cannot escape the duty of making them public. The circumstances were as follows:—After the farewell soirée to Dr. Newton,

on the 30th ult., Mrs. Berry returned home, accompanied by Mrs. Mary Marshal, Mrs. Mary Oliver, and myself. We sat down to supper, the lamp burning brightly as usual. John King, the spirit who often manifests there, announced his presence by raps, and he was invited in a jocular way to partake of supper. He declined. Then he was offered some wine, chicken, tongue, beef, and jelly, all of which he refused; but when asked to have some ale, he assented. Mrs. Oliver said she would risk £1,000 that it would not be touched, but a glass of ale was placed under the table by the servant, in full sight of all present, and the party proceeded to supper, with the ale-glass under the table. No one moved. When the servant returned to the supper-room, Mrs. Berry asked the spirit, "John, have you drunk the ale?" "Yes," was the reply. Then she said, "Look under the table, and see if the ale has been taken." The servant was closely watched in this operation, and the ale was found to be all gone, except a sip in the bottom of the glass! The white druggot which covered the carpet was quite dry, and no evidences of the ale being scattered were observable. Such are the facts; and all who were present can vouch for their accuracy.—I am very truly yours, FRANCIS G. HERNE, Medium.

[The phenomenon described above with such truthful minuteness is very extraordinary, but it is not unprecedented. A few weeks ago we gave instances of a similar kind as having occurred at the circle of Mr. Champenowne, Kingston-on-Thames. We understand that at that circle the spirits have not only absorbed liquids, but also solids. The author of "Mary Jane," in a work of great interest, now in the press, gives many instances of spirits "annexing" various articles of food, and he reasons thereupon with great ingenuity, taking into collateral consideration the question of sacrifices as practised in ancient times. Do the spirits make any use of these comestibles, or do they only remove them to show their power over matter?—Ed. M.]

#### MR. SHEPARD IN LIVERPOOL.

MR. JESSE B. H. SHEPARD, who was staying in Liverpool last week, gave a public seance at his rooms, which, so far as regards the musical manifestations, was a complete success.

The medium was entranced, and in that state gave pianoforte selections from "Trovatore" and other operas in a style that would not have disgraced any of the great *maestri*. The audience was also favoured with a vocal selection from "Robert le Diable" in a remarkably pure soprano voice. The spirit did not give its name, but it was supposed, from the peculiar intonation, that Malibran was exercising her potent power over the medium, and certainly the characteristic selection justified the belief.

Owing to the short duration of Mr. Shepard's visit, the Spiritualists of Liverpool were deprived of the opportunity of holding a large meeting, and of giving Mr. Shepard so warm a reception as he has everywhere else received.

#### THE SPIRITUALISTS' BUSINESS DIRECTORY.

[Spiritualists should patronise their brethren. As a rule they will be better served, and help those who are devoting their means to the advancement of humanity. Businesses will be registered here on application to the Publisher.]

BOOKSELLER.—J. BURNS, 15, Southampton Row, London, W.C., supplies all Books, War Maps, &c., post free, if upwards of 1s. in price.

GOODS AT WHOLESALE PRICES.—UNION OF CAPITAL AND LABOUR. "Associations that do not Divide Profits with Labour are not considered Co-operative."—Per Resolution of London Congress, May, 1869.

Co-operative Warehouse of the International Co-operative Agency, 337, Strand, W.C. (First Floor, nearly opposite Somerset House), for the sale of Goods—at Manufacturers' Wholesale Prices—manufactured at Co-operative Mills and Workshops, such as Paisley and Woollen Shawls of all descriptions, Winseys, Tweeds, Flannel Shirts and Shirting, Woollen Cloths of all kinds, Flannels, Hosiery, Linens, Blankets, Boots and Shoes, &c. The Goods are guaranteed to be genuine both in Material and Workmanship, and are sold at the Manufacturers' Lowest Market Prices.

ROBERT STEPHENS, Manager.

PRINTERS.—H. NISBET, 164, Trongate, Glasgow. Estimates given.

J. BURNS, 15, Southampton Row, London, W.C. Jobs done. Estimates given. STATIONER.—J. BURNS, 15, Southampton Row, London, keeps a useful and economical assortment of Paper, Envelopes, Waverley Pens, Violet and other Inks, &c. Country consumers will find it to their advantage to send for wholesale parcels.

#### AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.

BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.

BRISTOL—GEORGE TOMMY, 7, Unity Street.

GLASGOW—J. McGEACHY, 89, Union Street.

HALIFAX—H. FOSSARD, Pellon Lane.

KEIGHLEY—J. TILLOTSON, Mary Street, Greengate.

KINGSTON-ON-THAMES—T. D. BECH, 12, Brook Street.

MANCHESTER—JOHN HEYWOOD, 143, Deansgate.

NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.

NORTHAMPTON—L. HILLYARD, 43, Grafton Street.

NOTTINGHAM—J. HITCHCOCK, 209, St. Ann's Well Road.

SOWERBY BRIDGE—JOHN LONGBOTTOM, Wharf Street.

#### "OF SUCH IS THE KINGDOM OF HEAVEN."

Just Published, Cloth, 1s.; Enamelled Wrapper, 6d.

#### HEAVEN OPENED;

OR, MESSAGES FOR THE BEREAVED FROM OUR LITTLE ONES IN GLORY.

Through the Mediumship of F. J. T. With Observations by Mrs. De Morgan.

This work consists of a series of communications from children in the spirit-world in answer to the questionings of their little brothers and sisters on earth. It gives descriptions of Spiritual life, suited to the capacity of the young, and is, moreover, full of consolation for bereaved parents. The subject, and treatment of it, is new and striking.

THE CHILDREN'S PROGRESSIVE LYCEUM: A Manual by A. J. DAVIS. A Reprint of what has appeared in the MEDIUM. No. 1, price 2d.

SPIRIT MANIFESTATIONS. By JOHN SNAITH RYMER. With an Engraving illustrating the manifestations of spirit-hands at the circle. Price 1s.

London: J. BURNS, Progressive Library, 15, Southampton Row, Holborn, W.C.



## PROGRESSIVE LIBRARY & ANTHROPOLOGICAL DEPOT, 15 SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

*Works on Physiology, Phrenology, Psychology, Mesmerism, Spiritualism, Clairvoyance, The Harmonical Philosophy, Theology, Gymnastics, Health, Vegetarianism, Hydropathy, Social and Sanitary Science.*

### Health, Wealth, and Happiness Series of Popular Handbooks for Town and Country:

- I. Illness, its Cause and Cure: a Complete System of Domestic Medicine, including the use of the Turkish Bath and Hydropathic Appliances. 6d.
- II. The Best, Cheapest, and Most Delicious Food and How to Cook it. How to prepare a full, nutritious, and palatable diet with the least possible quantity of animal food. 6d.
- III. Have You been Vaccinated, and what Protection is it against Small-Pox? By Dr. Collins. 6d.
- IV. Simple Questions and Sanitary Facts. For the use of Schools, Families, & the Working Classes. 2d. Ed. 1s.

### Educational.

- Physiology for Schools. By Mrs. Bray. 1s.  
Important Truths for Every Child. 6d.  
Oratory, Sacred and Secular; or the Extemporaneous Speaker, with Sketches of the most eminent speakers of all Ages. By Wm. Pettinger. 6s.  
Education and Self Improvement, complete. By O. S. Fowler. 12s. 6d.  
How to Behave; How to Write; How to Talk; How to do Business; Sewed 2s. 6d., cloth 3s. In one vol. 10s. 6d.  
Physical, Intellectual, and Moral Culture, or the True Art of Living. By Professor Welch, Superintendent of Physical Culture in Yale College, embracing heavy and light gymnastics, health, happiness, occupation, marriage, children, religion, home education, and moral culture. 10s.

### Social and Family Questions.

- Offspring, and their Hereditary Improvement. By O. S. Fowler. 5s.  
The Family; or Man's Social Faculties and Sexual Relations. By O. S. Fowler. 21s.  
Wedlock; or the Right Relation of the Sexes. 6s.  
Sexual Physiology: a Scientific and Popular Exposition of some of the fundamental principles in Sociology. By Dr. Trall. 80 Illustrations. 5s.  
Vital Force: how wasted and how saved. By Dr. E. P. Miller. 2s.  
Marriage and its Violations. By Dr. Ellis. 6d.  
Vital Law. 6d. Despotism. 6d.  
Woman and her Era. By Mrs. Farnham. 2 vols. 15s.; 1 vol., calf, 18s.

### Hydropathy and Hygiene.

- Hydropathic Encyclopedia. By Dr. Trall. Illustrated; thick 8vo, 15s.  
Handbook of Hygienic Practice, by Dr. Trall. 7s. 6d.  
How to Bathe: a family guide for the use of water in preserving health and treating disease. By Dr. E. P. Miller. 1s.  
Woman's Work in Water Cure and Sanitary Education. By Mrs. Mary S. G. Nichols. 1s.  
Health: its Value, Conditions, Preservation, and Restoration. By O. S. Fowler. 8s.  
A Winter in Florida: Hints to the Tourist, Invalid, and Sportsman. Illustrated 6s.  
Herald of Health and Journal of Physical Culture. Monthly, 1s.

### Phrenology and Physiognomy.

- American Phrenological Journal. Monthly, 1s.  
Fowler's Illus. Self-Instructor in Phrenology. 2s.  
Fowler's Phrenology proved, illus. and applied. 6s.  
How to Read Character. Many illus., sd. 4s., cl. 5s.  
Phrenology: its Principles and Proofs. By O. S. Fowler. 8s.  
Physiognomy, 1000 illustrations, toned paper, elegant binding, 21s.  
Ethnology and Phrenology as an Aid to the Historian. By J. W. Jackson. 4s.  
Lectures on Man. By L. N. Fowler. 2s. 6d.  
Annual of Phrenology and Physiognomy, 1870. 1s.  
Annual of Phrenology and Physiognomy for the last six years. Cloth, 6s.

**HUMAN NATURE**, a Monthly Journal of Zoistic Science, Intelligence, and Popular Anthropology: an Educational and Family Magazine, embodying Physiology, Phrenology, Psychology, Spiritualism, &c. 6d. Vols. I. II. III., 7s. 6d. each.

Depot for American and Continental Works on the above Subjects.

The Progressive Library contains all Works on the Subjects here named. Annual Subscriptions, 21s.

London: J. BURNS, 15 Southampton Row, Holborn, W.C.

### SUITABLE PUBLICATIONS TO PROMOTE SPIRITUALISM.

- DAYBREAK. Part I., stitched in neat wrapper. Price 1s.  
EMMA HARDINGE'S RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1d. each.  
THEODORE PARKER IN SPIRIT-LIFE: Given through Dr. Willis. Price 1d.  
MODERN SPIRITUALISM, by J. F. Morgan. Price 1d., 6s. per 100.  
THE DOCTRINE OF ETERNAL PUNISHMENT: UNSCRIPTURAL, ABSURD, UNTRUE. Price 1d.  
MODERN SPIRITUALISM: ITS CLAIMS TO INVESTIGATION. An account of remarkable Manifestations and Experiences, and directions for the Formation and Conducting of Spirit Circles, by J. Brown. Price 2d.  
SPIRITUALISM AND POSITIVISM, by G. Damiani. Price 2d.  
EXPERIENCES IN SPIRITUALISM, by G. Damiani. Price 1d.  
MRS. HARDINGE'S ADDRESSES AND ANSWERS TO QUESTIONS. Price 3d. each.  
A REPLY TO A MINISTER OF THE GOSPEL ON SPIRITUALISM, by R. Houghton, Huddersfield. Price 1d.  
ANSWERS TO QUESTIONS ON SPIRITUALISM, by H. E. Russell. Price 2d.  
CLAIRVOYANT TRAVELS IN HADES; or, The Phantom Ships, by A. Gardner. 3d.  
SPIRITUAL TRACTS AND LETTERS, by Judge Edmonds. Price 1s.  
TRACTS ON SPIRITUALISM, by Judge Edmonds. Price 6d.  
THE GATES AJAR; or, A Glimpse into Heaven, by Miss Phelps. Price 6d., cloth 1s.  
THROWING OF STONES AND OTHER SUBSTANCES BY SPIRITS, by W. Howitt. Price 1s. Also the following, price 6d. each:—  
1. An Essay upon the Ghost-Belief of Shakespeare, by Alfred Roffe.—2. The Prophets of the Cevennes, by W. Howitt.—3. Remarks on the Character of Swedenborg's Translation of Genesis, as given and explained in the "Arcana Coelestia."—4. What Spiritualism has Taught, by William Howitt.

J. BURNS, Progressive Library, 15, Southampton Row, London, W.C.

LONDON: Printed by GEORGE WILSON, 24, Great Ormond Street; and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.

### PHOTOGRAPHS

OF

### MEDIUMS AND SPIRITUALISTS.

Carte de Visite size.

1s. each, unless otherwise specified.

- Burns, James, *Progressive Library*  
Chase, Warren, *Lecturer*  
Colby, Luther, *Editor*  
Coleman, Benjamin  
Conant, Mrs., *Medium*  
Cooper, Robert, *Author*  
Damiani, Signor G.  
Davenport Brothers and Fay, in group, singly  
Davis, Andrew Jackson  
Davis, Mrs. Mary F.  
Dennys, E. N., *Author*  
Didier, A., *Clairvoyant*  
Dixon, Dr. Jacob  
Duguid, D., *Painting Medium*  
Edmonds, Judge  
Farnham, Mrs. E. W.  
Guppy, Mrs., *Medium*  
Hardinge, Emma  
Harris, Thomas L.  
Herne, Frank, *Medium*  
Home, Daniel D.  
Houghton, Miss G.  
Howitt, William and Mary  
James, Abraham, *Medium*  
Lacy, Mrs., *Medium*  
Newton, Dr. J. R., *Healer*  
Ditto magnetised, with instructions how to use it, 2s.  
Peebles, J. M.  
Pierpont, Rev. John  
Powell, J. H., *Poet*  
Shepard, J. B. H., *Musical Medium*  
Shorter, Thomas, *Author*  
Slater, Thomas  
Spear, J. M.  
Spear, Mrs. C. H.  
Swedenborg  
Wallace, W., *Medium*  
Wallace, Mrs., *Medium*  
White, William, *Boston*  
Wilkinson, Dr. J. J. Garth, 1s. 6d.

Photographs at reduced prices to the Readers of *Human Nature*.

- Peebles, J. M., 4d., with November, 1869  
Davis, A. J., 4d., or 3 attitudes 1s., with March, 1870

### EXTRA SIZES.

- Burns, James, Cabinet, 1s.; also on large mounts for framing, 2s. and 3s. 6d.  
Hardinge, Emma, on large mounts for framing, 3s. 6d.  
Peebles, J. M., Cabinet, 1s.; large mount for framing, 2s. and 3s. 6d.

### PHRENOLOGISTS, 1s. each.

- Fowler, L. N.  
Fowler, Mrs. L. F.  
Wells, S. R.

### SPIRIT PICTURES.

- Antonne, Photograph of a Spirit-Portrait drawn by W. P. Anderson, of New York. On large mount, 2s.; carte size, 1s. 6d.  
Photograph of a Spirit-Drawing by G. Childs, described in *Human Nature* for January, 1869. Large size, 5s.; medium, 2s. 6d.; carte, 1s.  
Photographs of Four Drawings under Spirit Influence. Beautiful Works of Art, after the Old Masters. On large mounts for framing, 2s. each.  
Photographs of Two direct Spirit-Drawings. 1s. each.

A Collection of Spirit-Paintings, Drawings, Photographs, &c., to be seen gratis. Mediums who draw are respectfully invited to present a specimen of their mediumistic art for exhibition.

London: J. BURNS, Progressive Library & Spiritual Institution, 15, Southampton Row.

### CHEAP PUBLICATIONS, PER 100, FOR DISTRIBUTION.

- DAYBREAK. First Series, One Halfpenny each, or 2s. 6d. per 100.  
DAYBREAK. Large Series, One Halfpenny each, or 3s. per 100.  
LIGHT IN THE VALLEY. An Account of Spiritual Phenomena attending the Dying. 1s. 6d. per 100.  
CHARACTERISTICS OF MIRACLES BY SPIRIT POWER, by J. Jones, and A. SEANCE WITH MR. HOME, by H. D. Jencken. 1s. 6d. per 100.  
RULES FOR CONDUCTING SPIRIT CIRCLES. 1s. per 100.  
FACTS ARE STUBBORN THINGS, by R. Cooper. 2s. 6d. per 100.  
THE HERALD OF PROGRESS, by A. J. Davis. 1s. 6d. per dozen.  
THE RELIGIO-PHILOSOPHICAL JOURNAL. 1s. 6d. per dozen.  
WHAT IS A MIRACLE? Reprinted from the MEDIUM. 1s. 8d. per 100.  
DR. NEWTON AND HIS MISSION OF HEALING, by Dr. Burns. 1s. 6d. per 100.  
Certain Numbers of HUMAN NATURE and THE SPIRITUAL MAGAZINE may be had at nominal prices for distribution.

London: J. BURNS, Progressive Library, 15, Southampton Row, W.C.

### DAYLIGHT IN DUSTY CORNERS.

A SERIES OF TRACTS BY T. R. M.

1. THE DOCTRINE OF ETERNAL PUNISHMENT. Price One Shilling per Hundred.
2. BOGIE (concerning the Devil). Price One Halfpenny.
3. QUESTIONS FOR THE THOUGHTFUL, RESPECTING THE DIVINITY OF CHRIST. Price One Shilling per Hundred.
4. OUR OPEN BIBLE. Price One Penny.
5. SALVATION. Price One Shilling per Hundred.
6. POPULAR NOTIONS ABOUT HEAVEN. Price One Halfpenny.

London: J. BURNS, 15, Southampton Row, W.C.