

THE MEDIUM

AND DAYBREAK:

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

No. 24.]

LONDON, SEPTEMBER 16, 1870.

[PRICE ONE PENNY.]

THE "ZOUAVE JACOB."

The Zouave Jacob, now known as "Jacob the Healer," has just arrived in London, from Paris, and intends, as soon as arrangements can be made, to hold seances for healing. For many years, whilst he was serving in the army, he daily received hundreds of invalids, and healed diseases of every description, but always determinedly refused remuneration in any form. On leaving the army about three years ago, he was compelled by circumstances to receive a trifle from those who attended his seances, but this was confined to the purchase of his *carte* for one franc, or of his little book, "L'Hygiène Naturelle," for three francs, which contains instruction regarding health and diet, and was given to him, he says, by the spirit-writing. From personal observation, I know that numbers flocked to his rooms to be healed, and never paid one centime. It was entirely optional.

At one time his father used to receive this money for him, and, unknown to his son, accepted large gifts. As soon as M. Jacob learned this, he separated from him. He is now enjoying the benefit of these gifts; but M. Jacob, having only accepted barely sufficient to pay current expenses, is now driven by this fearful war from his native France, without any money, and must of necessity take a fee from all who go to him to receive the great benefit he can bestow. We hope English Spiritualists will give him the hospitable welcome he so well deserves.

I can bear testimony to the great power for healing that is granted to him. Not quite two years ago, I went to him as a last resource, utterly prostrate. Five years I had been in that state, and all medical skill had been exerted in vain. There was no cure for me by any ordinary means. The illness was of a lingering, consumptive nature, and I had but little hope of recovery, even by the healing power; therefore (although I had the fullest belief in such power, as all true Spiritualists should have) it was not with strong faith that I went to Paris to see M. Jacob. I attended two of his seances. I went to him on Friday and Saturday, the 13th and 14th of November, 1868, scarcely able to walk a dozen yards or sit up ten minutes together. On the following Monday I returned to England, and found myself *possessed of a fresh power* that I had not felt for years. In my journey to Paris, of course I had to lie down the whole distance: on my return, in less than a week, I felt quite able to sit up nearly the whole time, and on arriving at Folkestone walked easily to the Pavilion Hotel to stay the night, and on the next day continued my journey to St. Leonards-on-Sea, to stay *one more* winter, making the sixth that I had been compelled to be there, away from my home circle, on account of illness. From that day the healing power went on—gradually, but decidedly; and now health is restored. This is all as M. Jacob told me. He saw at once my illness, and said it must take some time for the spirit-power to effect the cure, as the entire system required to be changed! It is somewhat singular that M. Jacob should arrive in London as Doctor Newton is leaving us, who has done a great work among us, and naturally has been abused and insulted by many. This happens to all who dare to walk in any way out of the beaten path of conventionalities. It is a startling thing to witness a man standing in the midst of a dense crowd declaring that he has received the gift of healing, a gift promised by Christ; but among a vast number of *orthodox* Christians there is evidently not the smallest belief in Christ's promises. It is a happy thing that their want of faith and belief does not hinder truth, which must rise above all, and triumph in the end. Many cures, actual and lasting, have been effected, sufficient to arouse the dormant belief of many, to place the "million" on the *qui vive*, to lead them to think for and seek into the matter for themselves, and not trust entirely to the one-sided, illiberal, and uncourteous articles in the papers. It is probable that the calm, quiet seances for healing held by M. Jacob may suit the undemonstrative English folks rather better than the good Dr. Newton's more excited manner. M. Jacob so arranges his seances that after the room is well filled with patients there is absolute stillness and repose for a quarter of an hour at least, during which time he stands passively in the middle of the room, and (as he declares to such as can sympathise with this view of the case) sees the healing spirits over each one present. He is a true Spiritualist, seeking into the higher developments of mediumship, rather than the lower manifestations. Whilst sitting *en séance* with him and two friends the other evening, I received a spirit-message for him, and will give an extract from it referring to the manner in which the healing power is given to him, the truth of which he corroborated from his own observation as a seer:—"You have a strong force of healing power, but each patient who comes to you brings a spirit, or spirits, who

require your power to place them *en rapport*. This is why all cannot be healed by one healer. If the spirits of the several patients cannot become *en rapport* with your spirit-sphere, the healing fluid cannot be poured forth to heal. You do well to hold seances in the great London city. You will be opposed, but truth rises above all, and a strong body of spirits will aid you, as well as many earnest spirits still in the flesh."

I dare not intrude further upon your space, but hope that the insertion of this hurried paper may help to arouse the interest of all English Spiritualists in one who has laboured so long and so disinterestedly as JACOB THE HEALER. F. J. T.

RECLAMATION OF ORIENTAL POWER.

The thoughtful Spiritualist will be heartily glad to receive the new feature of Oriental Spiritualism in the person of Mr. W. J. Keen, of Ohio, United States of America. On a visit to New York for the purpose of ascertaining the nation and the times of the spirits which speak through him in unknown tongues, and also write, Mr. Keen attended a seance at the rooms of the *American Journal of Spiritual Sciences*. He had previously spent days in the search of all the libraries from which he might glean something to aid him in the interpretation of the languages, but he found nothing throwing light upon the subject. Seated as one of the circle in the place above stated—among whom were Madame Marquand (the medium), Elder E. Swackhamer (the chairman), a Mormon editor, three elders seeking knowledge in Spiritualism, a noted inspirational poet, a physician at his first seance, the editor of the *Journal of Spiritual Sciences*, and some ladies—the controlling intelligence, while speaking through the medium, seemed to make Mr. Keen the special object of remark. It stated that the spirits which controlled him were anterior to the time of Moses, powerful physically and spiritually, who could at random (through the influence of herbs burned, taking the fumes thereof,) exhibit the most extraordinary power. While he was listening, as were the rest, as sudden as a thunderbolt he was ousted from his chair, made two leaps into an adjoining room, and was thrown prostrate upon the floor. The combined force of six men could not have moved his body with such dexterity, and let him fall upon the floor without hurting a hair of his head. He is a large man, weighing two hundred pounds. This feat was supposed to have been done in corroboration of the statement of the controlling spirit. Mr. Keen had never before, he said, been used so harshly.

These physical and intellectual powers being brought before us, of spirits whose bodies, like our own, perished in the dust, show that we are destined to live for ever—that we grow in spirit and in power as ages advance. They show the imperishableness of the immortal soul. From whence can we get such knowledge? and does it not open a door shut, barred, and bolted by all the processes of the world, which but for Spiritualism would so remain? Can it not bring us, sooner or later, into close communion with the spirits before the Deluge, and impart to us new truths upon old things? Shall we not soon be able to see them as well as be made to feel their power? And what will be the end of these things in their manifold benefits to mortal man? It was with feelings of great incredulity we had read the story of the "Medicine Man" in a former number of the *Atlantic Monthly*, where, to prove his superiority over his rival brother, both were subjected to the incantation power, the one dying almost instantly, leaving his surviving brother master of the field. It could not for a moment be doubted that the force distributed over the person of our friend to oust his body, if directed to any one vital part, could have produced instant death, and we have brought to our very doors, and displayed before our very eyes, that Oriental mystery of the past. We are very much pleased to learn from Mr. Keen that the controlling spirits which write and speak through him are preparing his organism for the curing of diseases, having already restored to health the dying (as it was supposed) brother-in-law of the wife of Vice-President Schuyler Colfax. May God raise up this brother as a Newton, to show forth that healing power of the days of Christ and His Apostles!

J. H. HALL.

MAIDSTONE.—J. Burns, of the Progressive Library, London, will lecture on Spiritualism, in the Corn Exchange, on the evening of Wednesday, the 21st instant. Thomas Grant in the chair.

EDINBURGH.—We hear of arrangements being made for J. Burns to lecture in this city during the second week in October. Other places in the North desiring a visit should apply at once, as his time will be limited.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

No. 1.—THE SONG OF WELCOME.

TUNE, "Marching Along."

The children are gathering from far and from near,
The angels of Eden are journeying here,
The arches resound with their welcoming song;
We'll join in the anthem and be marching along.

Chorus: Marching along,
Marching along,

We'll join in the anthem and be marching along.
The arches resound with their welcoming song,
Then join in the anthem and be marching along.

The loved are before us in gentle array,
In wisdom they guide us from day unto day;
To battle with error by precept and song,
We'll gird on our armour and be marching along.

Chorus: Marching along, &c.

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

Chorus: Marching along, &c.

We know that the joy of the bright Summer-Land
Will crown all the toil of our truth-loving band;
The beauty and bliss of the angelic throng
We'll hail with rejoicing and be marching along.

Chorus: Marching along, &c.

No. 2.—TRIUMPH OF TRUTH.

TUNE, "Onward, Onward, Band Victorious."

Onward, onward! band victorious,

Rear the Lyceum banner high;

Thus far has your course been glorious,

Now your day of triumph's nigh.

Vice and error flee before you,

As the darkness flies the sun;

Onward, vict'ry hovers o'er you—

Soon the battle will be won!

Yes, yes! Onward, vict'ry hovers o'er you—

Soon the battle will be won!

Onward, onward! songs and praises

Ring to heaven's topmost arch,

Wheresoe'er your standard rises,

And your conquering legions march!

Gird the Lyceum armour on you:

Look for Guidance from above;

God and angels smile upon you—

Hasten to your work of love!

Yes, yes! God and angels smile upon you—

Hasten to your work of love!

To the erring and the sufferer

Speak the truth with kindly tone;

Make them better, make them nobler—

Live not for yourself alone!

Onward, onward! never falter:

Cease not till the earth is free;

And let no one call God Father

Who will not man's brother be.

Yes, yes! And let no one call God Father

Who will not man's brother be!

No. 3.—MORN AMID THE MOUNTAINS.

Morn amid the mountains—

Lovely solitude!

Gushing streams and fountains

Murmur "God is good."

Murmur, murmur, murmur "God is good."

Now the glad sun, breaking,

Pours a golden flood;

Deepest vales, awaking,

Echo "God is good."

Echo, echo, echo "God is good."

Hymns of praise are ringing

Through the leafy wood;

Songsters, sweetly singing,

Warble "God is good."

Warble, warble, warble "God is good."

Wake, and join the chorus,

Child with soul endued;

God, whose smile is o'er us,

Evermore is good.

Ever, ever, evermore is good.

(To be continued.)

A CHILDREN'S PROGRESSIVE LYCEUM PICNIC was recently held at Painsville, Ohio, attended by 1000 children. None of these Lyceums had been in operation more than two years, yet the children performed their exercises in a most creditable manner. Mrs. Emma Hardinge, Mr. A. A. Wheelock, and others delivered addresses.

SPIRIT-PROPHECIES, &c.

To the Editor of the Medium and Daybreak.

SIR,—A friend of mine has a crystal ball, the medium for which is a youthful member of the family, of good morals, and, as he believes, good and reliable as a medium. There has lately appeared in the crystal a statement that Dr. Livingstone is dead, and was killed by savages. Also, in respect to the present war, that France will conquer the Prussians, but will have many difficulties, and Napoleon will remain Emperor. By this it will again be seen our Spiritual prophets do not agree. This may arise, not from intentional deception, but that the statements made are according to the full belief of the communicating spirit. Or it may be that results are perceived and known to some spirits, and not to others. My friend says his crystal medium can obtain the description of the appearance of any living person, and of any having lived at any period of the world's history. There is nothing, he says, in the sphere of mediumship that he has ever heard of that he believes can approach it in brevity, lucidity, and, he thinks, truth. In the letter of Mr. H. N. Livermore, in last week's MEDIUM, it is said, as from the spirits, "This war is under the supervision, direction, and control of great companies of progressive spirits." This supervision of spirits in the world's affairs will be found mentioned in the *Banner of Light* for July 10th, 1869, by a communicating spirit purporting to be that of Thaddeus Stevens, who in earth-life was a distinguished member of the American Congress. It must be of some importance to humanity to be able to recognise spirit-aid and control in the affairs of nations.—I remain, sir, yours, &c., C. W.

August 31, 1870.

[We have seen no prophecy against the French as a people, but simply against the Imperial rule—or misrule—of France; and the various spirit-communications that have come under our notice have been most unanimous on that point. We would recommend the use of the crystal to our readers.]

IS IT NECROMANCY?

To the Editor of the Medium and Daybreak.

SIR,—Is not the conducting of "Spiritual seances," as reported from time to time in the MEDIUM and other Progressive journals, actually "necromancy?" and if so, how can the practice be recommended when it is plainly and strongly prohibited in Scripture, I believe both in the Old and New Testaments? As to the possibility of necromancy, or "talking with the dead," I am not prepared to deny it, as I cannot think any prohibition would have been recorded if the practice were impossible. At all events, believers in the Bible could not attempt to deny that Saul both expected and realised it when he applied to the Witch of Endor, who, I presume, had she existed in the present day, would have been classed by modern Spiritualists as a medium.

Any information you or your correspondents may accord to my inquiry will be respectfully and gratefully received by yours obediently,

H. V.

41, Denbigh Street, Belgrave Road, Piccadilly, S.W.

[Well, what matters it though some people should call it necromancy? The body dies, but not the spirit, and it is only the latter which is spoken to. If spirits can talk with us and we to them, then it is one of the institutions of nature, and consequently the work of God the Creator. This surely sanctions the practice as much as any prohibition in the Bible can condemn it. Does our correspondent really believe that God ever wrote a book?]

THE SOUL AND THE SPIRIT.

To the Editor of the Medium and Daybreak.

SIR,—Kindly allow me to draw the attention of your readers to the important question of "Soul and Spirit." With the exception of a few advanced Spiritualists, the terms Soul and Spirit are considered synonymous. Mr. A. J. Davis, in his truly magnificent work, "The Thinker," says—"The soul is not a vessel like a tumbler, into which fluids may be poured, but it is a super-corporeal organism, out of which inwrought essences and integral forces may bloom into beautiful uses the most admirable and harmonious. No man or woman, therefore, should consider his or her soul a superficial and temporary phenomenon, but the recipient of an inexhaustible fountain, springing up into everlasting life; the outer garment and permanent form surrounding the eternal spirit." Again, this great seer remarks in the same volume—"The soul is an organised silver lining to the outer form; and which at death serves as a beautiful body for the clothing of the golden spirit, which is still more interior, and incapable of organisation." Mr. A. Gardner, of Newcastle-on-Tyne, who has recently issued a little work entitled "Clairvoyant Travels in Hades," states that the spirit is qualified for organisation; that as soon as it is developed, it is released from the soul, and ascends to a higher sphere. This clairvoyant mind observes—"The spirit carries with it the 'soul-body,' or 'spiritual body,' and it is frequently dominant for a long period; and that is the state of punishment that awaits the world of undeveloped men." There is room for great investigation on Soul and Spirit, in order that we may come to something definite on the subject. Mr. J. M. Peebles is a high authority on Spiritualism and its philosophy. Here is a line from his grand book, "Seers of the Ages":—"At the inner basis he (man) is essentially spirit, clothed secondarily with a spiritual body, and rimmed with a grosser physical organism." Spiritualism and Mesmerism are progressing in Lincoln. SAMBO.

Lincoln, September 3, 1870.

I do not know a single instance, in either the Old or New World, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the Spiritual hypothesis. The abuse and ridicule we have to encounter come only from those who never had the courage or the decency to make an investigation before denouncing that about which they are entirely ignorant. In this latter respect, the world seems to have made absolutely no progress during the last 1870 years.—C. F. Varley.

PERSECUTION OVERCOME.

To the Editor of the Medium and Daybreak.

SIR,—About eighteen years ago I was a preacher of the gospel in connection with the Calvinistic Methodists in Wales, and was a probationer for the full ministry. About that time I became acquainted with the subject of "animal magnetism," as it was then designated. I purchased several books on the subject and read them, and after having tested their truthfulness I believed, for I quickly found I had the healing power. Yet I never followed the ordinary routine of the profession, but adopted a system of my own. I felt much delighted with this new acquisition, and thought myself better fitted for my ministerial duties. In my visits among my neighbours I frequently came in contact with a person afflicted with some complaint or other, so I went to work, and with but few exceptions I cured or gave relief. The result of all this was that, my sphere of usefulness being enlarged, I became a greater favourite among my poor neighbours, and whenever I preached these flocked to hear me. But my sorrow was now about commencing; persecution from the Sanhedrim of the Calvinistic body was beginning to develop itself. Some of my friends began to tell me that there was very curious talk about me amongst my fellow-preachers, and that the leading men thought I was preaching something not lawful. So I was repeatedly advised to give up my "charming," as they called it, but the more scientific called it Mesmerism. My answer to them invariably was, that what I did was true, and the effects were good, which they could not deny, and that the power I exercised was the power of God, therefore I should go on regardless of consequences. About this time it was my lot to go one Sunday to preach at a place called Cairswa, beyond Newtown, in Montgomeryshire, and after the sermon in the morning, I was asked to go to see a poor woman who had been severely scalded and was in great agony. I went, and one old minister, who was a man of some authority, accompanied me. I held my hand over the scalded arm, lifting up my spirit to Heaven, and after a short time the poor woman was relieved and expressed her gratitude in thankful terms; she shortly after recovered. But the old preacher and deacon who followed me, looked at me as if I had been that being of ill report just come from the dark place, and after this he exchanged but few words in my company. I now could see my doom was sealed. The following week he took my case to a connexional meeting which was held at Llanidlos; here, in the midst of strangers, in my absence, and without the advantage of a friendly interposition, I was judged, and sentence was passed to the following effect:—"That they, the ministers and deacons then and there assembled, considered that John Thomas was practising what was unlawful and unscriptural, and that a letter be sent to the said John Thomas from that meeting to the effect that unless he gave up the practice of mesmerising the people he could not be allowed to preach for the said connexion." When this message came I was much grieved, and I was greatly troubled, for I did not know what to take to in order to get my daily bread. I was so much troubled on this point that I wept, for I knew that I was about being cut off from all my former friends, and jeopardise my reputation in the face of an unbelieving world. So that night, before going to sleep, I went before the God of heaven, and in the presence of His holy angels I asked for counsel, and immediately, as if some one uttered a soft whisper in my ears, I was told to read the forty-fifth chapter of Isaiah. I did so, and from that time I was enabled to bear the brunt of persecution, and I sacrificed my connexional prospects and all my old friends, and that for the sake of a truth; and I can assure you, sir, that my persecution was hard to bear, for the preachers and leaders after this did all they could to blacken me, and even told the poor people that I had connection with the Devil. But I went on doing good by way of healing, and God opened one door after another, so that I did not want my daily bread, and I have been provided for, the greater part of my time, not in the ordinary way of this world, but in answer to prayer, and I don't know of one instance where I have been in a strait, and have prayed for deliverance, in which deliverance has not come. This is now with me something more than a cold creed; it is, sir, a living reality. I know when I ask that I shall receive, and to live in constant communion with God and His holy angels is my religion, and to do all the good I can to my fellow-men is my practice. I write this, thinking it may be some encouragement to some poor brother or sister passing through similar trials. Hold to the truth, and the truth shall make you free.—I remain, sir, yours obediently,
Frodsham, near Prestonbrook.

J. THOMAS.

THE SPIRITUALIST'S MITE TOWARDS THE RELIEF OF THE WOUNDED IN THE WAR.

To the Editor of the Medium and Daybreak.

SIR,—The enclosed guinea is a Spiritualist's contribution towards the fund in aid of the wounded in the desolating war which is now reddening the fair earth. May the scourge soon cease!
Clifton, Sept. 14, 1870.

G. D.

At Mr. MORSE'S SEANCE on Friday evening, a spirit who often controls recommended that Spiritualists should devote their unnecessary and oftentimes injurious superfluities to the fund for the wounded men on the Continent. If every one of our readers would send us sixpence, or even a penny, a good sum would be realised. We shall be glad to receive the contributions of our friends during the next few days.

There was lately published, in several German papers, a curious prophecy of Nostradamus, according to which Louis Napoleon was to reign as Emperor exactly seventeen years and nine months. It is worth noticing how this prophecy has been fulfilled. On the 2nd of December, 1852, Napoleon was made Emperor, and on the 2nd of September, 1870, he became prisoner to the King of Prussia. Another seer appeared in 1868. "An Italian publisher has"—so said the *International* in one of its issues of that year—"brought out an almanack, representing the dial of a clock. In the centre was the Emperor's likeness, and the hours were marked as follows:—One o'clock, Repubblica; two o'clock, Presidenza; three o'clock, 2 Dicembre; four o'clock, Sebastopol; five o'clock, Proclama di Milano; six o'clock, Magenta e Solferino; seven o'clock, Villafranca; eight o'clock, Nizza e Savoia; nine o'clock, Messico; ten o'clock, Occupazione di Roma; eleven o'clock, Guerra alla Prussia (war against Prussia); twelve o'clock, Caduta dal trono (fall from the throne)."—*Daily Telegraph*.

THE WINE OF CANA.

To the Editor of the Medium and Daybreak.

MY DEAR FRIEND,—You remember Dr. Newton's speculations about "Teetotalers, Jesus, and the Gallilean Wine," at Andover. I see Andrew Jackson Davis has the same idea—Vol. III. "Harmonia," page 32, as follows:—

"So when Jesus changed water into wine, he simply exercised a magnetic power which was practised centuries before, and what is now the commonest manifestation of human magnetism. I have seen a class composed of twenty sane and healthy men and women solemnly declare that they were drinking wine, while, in fact, the magnetic autoerast (so to speak) himself alone indulged in the process of drinking, and nothing but a few spoonfuls of water."—Yours very truly,

Bishop Auckland, August 24, 1870. NICHOLAS KILBURN, Jun.

[Dr. Newton's opinion, as expressed in conversation at Andover, was that Jesus psychologised the company by his strong will-power, and made them experience the sensations of drinking good wine. This removes the allegation that Jesus promoted drunkenness or countenanced the use of alcohol.]

MR. SHEPARD'S VISITS.

To the Editor of the Medium and Daybreak.

SIR,—Could you inform a number of your subscribers whether there is any chance of Mr. Shepard, the musical medium, coming down to Glasgow, and under what conditions?—I am, sir, yours respectfully,

JOHN DONALD.

Glasgow, September 8, 1870.

[Mr. Shepard has many pressing engagements in London, but he desires to devote a portion of his time to flying visits to the provinces. We earnestly recommend our readers, in every district, to secure a visit from him. His terms may be known by inquiring of him at his address, 24, Green Street, Grosvenor Square, London, W.]

SEANCES IN LONDON.

To the Editor of the Medium and Daybreak.

SIR,—Can you tell me of any medium who gives private seances in the daytime? From circumstances over which I have no control, I cannot be away from home after a certain hour in the evening, and as the generality of mediums do not hold seances until the evening, I have no opportunities, as others have, of inquiring into Spiritualism, or hearing and seeing the many extraordinary things that take place.—I am, sir, your obedient servant,

A SEEKER.

September 10, 1870.

[A seance can always be arranged by applying at the Progressive Library in advance. Mr. Cogman, 22, New Road, Commercial Road East, may be corresponded with. Also Mr. Herne might appoint to meet seekers at our office, but we cannot give his address. Mr. Shepard, 24, Green Street, Grosvenor Square, holds seances at all hours, when his numerous engagements will permit; and we understand that Mr. Wallace, 105, Islop Street, Kentish Town, may also be seen at any time. Mr. Home's address is 20, North Audley Street, W.]

MELBOURNE, AUSTRALIA.

To the Editor of the Medium and Daybreak.

SIR,—We have had two lectures on Spiritualism this last week; the first by the Rev. A. Gosman, a Congregationalist minister, who, I am firmly convinced, is a Spiritualist, but afraid to avow it—just feeling his way to see how his friends and the public take it. The other, by the Dean of Melbourne, was a most ridiculous affair. Driven from their old position of unbelief in the reality of Spiritual intercourse, he, like others of the old school, brings up the Devil to support him, and throws all the onus of the movement upon that almost obsolete individual. Such nonsense may go down with the bigoted and weak-minded, but reasonable men and women are not to be deceived by it. I have nothing striking to record during the last month. Two or three private circles have been successfully started since I last wrote you. The last number of the *MEDIUM* gave us an account of Dr. Newton's reception in London. We are anxious to hear of the commencement of his labours there, and the comments of the Press thereon.—Yours, &c.,

W. H. TERRY.

July 15, 1870.

A VOTE OF THANKS.—I owe the working bootmakers of Rushden a hearty acknowledgment for their kind thoughtfulness. I went there and lectured twice on my nett expenses being paid. This was cheerfully done, with a regret on the part of my Rushden friends that they were not in a position to acknowledge my services in any substantial way. A few days brought in a railway package containing a splendid pair of boots of the finest material and most exquisite workmanship. Thank you, kind friends! If all our brethren were like you, Spiritualism would not stand still. A few thousand miles' travel and sundry dozen public meetings have a very depreciating effect on mortal habiliments, and lecturers on Spiritualism are by no means a rich class of men, especially when they work for nothing. How can they be rich when working men are their most munificent supporters?—J. BURNS.

SPIRIT PHOTOGRAPHY.—The *Boston Herald* has the following:—"A very singular story comes from Whit Haven, which, if true, will give Spiritualism a fresh impetus in that neighbourhood. It seems that within the space of twelve months a mother and her two sons were called to the 'spirit-land,' the last one having been drowned at a sawmill while in the act of collecting wood for fuel. The body when brought home threw the sister into such a state of terror that she called loudly for her mother. It is recorded that the spirit of the mother instantly appeared in company with her son, and left her shadow so perfectly traced upon a globe that it is visible to the naked eye, and has since been an object of curiosity and amazement."—From the *Montreal Herald*.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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Spiritual Sight—Spirit-Prophecies on the War—Children's Progressive Lyceum—The "Christian" Graces of Unitarianism—A Last Word on Spiritualism—Relief for the Wounded Soldiers—The War—Dr. Newton at Northampton—Dr. Newton's Visit to Maidstone—Anti-Spiritualism at Kingston-on-Thames—Influences for Good and for Evil—The Spirit Messenger—Seances at Mrs. Berry's—Musical and Historical Seances—A Remarkable Manifestation: Spirits Drink Ale—Mr. Shepard in Liverpool, &c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, SEPTEMBER 16, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, SEPTEMBER 18, 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 19, Seance at 15, Southampton Row, Mr. Herne, Medium, at 8 o'clock. Admission 2s.

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

TUESDAY, SEPTEMBER 20, Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

WEDNESDAY, SEPTEMBER 21, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, SEPTEMBER 22, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 16, 1870.

DR. NEWTON.

The interest in Spiritualism which Dr. Newton has excited in this country has in no place been deeper or more productive of serious inquiry than at Maidstone. Mr. Grant, a gentleman well known and highly respected in the town, invited the Doctor, arranged the meeting at which the patients were treated, and has since investigated the cures in a more searching manner than has been attained in any other place. We gave the results in our last number, but we now extract a few remarks from a communication by Mr. Grant in the *Maidstone Telegraph*:—

As I hear statements have been circulated to the contrary, I wish to state that Dr. Newton's visit to Maidstone was gratuitous on his part, and he would scarcely accept the railway fare, which I insisted upon paying. I believe his visit to England is entirely disinterested, and even a very heavy expense to him; and no one who is long in his company can doubt that he is perfectly sincere in all he says and does. Men who spend all their time and money as he does in doing good to others, must expect, it seems, to encounter all kinds of malice and uncharitable opposition—that appears to be not less a phase of modern Christianity than it was of ancient Judaism. I have watched Dr. Newton's career in America for several years, and have frequently conversed with both Americans and Englishmen who have known him. I believe he has been consistent and honest throughout, and has benefited many thousands, for the most part without pecuniary reward. His simple, unwavering faith in the promises and influence of Christ none who know him can doubt. He believes he has for years been so circumspect in all his doings as to be kept from sin; and although he offends when he makes these statements, he speaks with simple honesty.

We observed in a recent number that a newspaper war had raged in Maidstone with regard to Dr. Newton, in which Mr. Rimbault, the town missionary, was deeply involved. We make the following extract from Mr. Grant's reply to Mr. Rimbault:—

As he was not present, it is natural he should misunderstand Dr. Newton and his professions, which are not of the extravagant character he seems to think. The Doctor lays claim to no such extraordinary powers as Mr. R. supposes; on the contrary, he does not believe in miracles as commonly understood, but he has a simple and absolute faith in the promises of Christ, who said that his true followers should be known by their works, through his means. Only a few of the most striking cures done by Jesus are recorded, which the Doctor believes are equalled, if not exceeded, by many that he considers the Saviour has performed through him in England and America. Jesus failed in many places through the unbelief of those he visited, and Dr. Newton fails also from the same cause. At Maidstone a feeling of opposition or scepticism was excited by some of the Doctor's remarks, which seemed to destroy his power, for I cannot find that any cures were effected after that.

Dr. Newton's healing power, although unusually great, is not singular. Many in this and other countries exercise the power on the same principle.

There is nothing but his own want of faith in his own or his Master's teaching to prevent Mr. Rimbault himself doing what Dr. Newton does.

I confess it does seem an anomaly that persons should go about teaching Christianity who do not themselves believe in the efficiency of Christ's plainest and most definite promises. Where in the ranks of Christian teachers are the healers? Where are the inspirational speakers—the speakers with new tongues, and the interpreters of tongues? Where are those who cast out devils—those that prophesy—the discerners of spirits? Where? I ask again. And yet the works of Dr. Newton, and many others who have spiritual gifts in great variety, go to prove that these promises really have life. Amongst those who profess to teach Christianity, these and other promises of Christ are at present apparently as the dry bones in the Valley of Jehoshaphat; but, depend upon it, they are nevertheless susceptible of life, and even now it seems they are being violently shaken by the facts indisputably established by Spiritualists.

I advise Mr. Rimbault, and all who profess to teach others, to study the signs of the times—to endeavour themselves to acquire some of the spiritual gifts which others are obtaining.

I understand it is probable that Mr. Burns will shortly come down to Maidstone to give one of his lectures on Spiritualism. It is a subject we all ought to become acquainted with, and I hope the opportunity will not be lost by any who possess the intelligence to comprehend it.

Referring to Mr. Grant's report of cases given in our last number, we have to observe that Dr. Newton is more successful in private than in public healings. He only accedes to the latter in order to demonstrate the existence of the healing power; but if he consulted his own reputation in preference to the public enlightenment, he would treat cases only in private. Then there is the adverse magnetism coming from antagonistic minds and outraged prejudices. This was abundantly demonstrated at Andover, where, on account of the ill-behaviour of the audience, the power seemed entirely gone; but it was restored by a few minutes' address from Mr. Burns, which brought the people in sympathy with the Doctor. The healing power is a spiritual manifestation, and it exacts the same scrupulous conditions as are indispensable for the other phenomena. Two other matters require to be taken into consideration: some attend these healings who have absolutely nothing the matter with them, and who therefore cannot be benefited; others are quite incurable, and have no business to be numbered amongst the patients. With these deductions and considerations, the proportion of cures might be doubled at least.

DR. NEWTON AT HOME.

Till the 20th instant, Dr. Newton may be consulted at 34, Upper Park Road, Haverstock Hill; and in Liverpool, at the Washington Hotel, on the morning of the 22nd.

The following cure is communicated by Mr. Champernowne:—

To the Editor of the *Medium and Daybreak*.

SIR,—I feel it my duty to inform you that up to the 7th August of the present year I had been for nearly a year and a half afflicted with a spinal disease, for which I had been attended by both local and London practitioners, but from whom I had received no benefit—one, in fact, having told me that mine was a hopeless case! After being for less than three minutes with Dr. Newton, who kindly called upon me on the 7th of August, I not then being able to walk, even across the room, without assistance, after he placed his healing hands on me I was able to walk out, *unaided*, for more than a mile, and since that time I have enjoyed most excellent health, and have been nearly as active as I ever was in my life. I most solemnly assert the truth of this statement for the benefit of others, and hereunto sign my name.

ELIZA PENFOLD.

London Road, Kingston-on-Thames,
September 7, 1870.

A very nice report of the farewell soirée to Dr. Newton appeared in the *Marylebone Mercury*. One way and another, our contemporary keeps the West-End folks in mind of Spiritualism.

THE CREDIBILITY OF SPIRIT-COMMUNICATIONS.

To the Editor of the *Medium and Daybreak*.

SIR,—I have been for some time investigating the Spiritual phenomena, and endeavouring to form some idea as to what might be its ultimate results. In writing to Spiritualists, I trust I need not speak of the almost feverish enthusiasm I felt when my first hopes became conviction, and I vainly imagined myself possessed of a master-key to unlock the secrets of God's great universe. In the strength of my new faith I prosecuted my inquiries with ever-new diligence, clearing my mind of all its old prejudices, and leaving a clear surface on which the new truths might be written in characters of living flame. It was about this time that a friend (a medium) placed in my hands several of the numbers of your journal, and then I first became acquainted with the vast claims of Spiritualism upon the credulity of its believers. Until then I had not been aware of the vast differences of opinion among Spiritualists, and did not believe it possible that *all* spirits—whatsoever their communications, or however contrary to right reason might be their revelations—could be believed, and their utterances implicitly relied on. Yet I find such men as Dr. Newton and Mr. Peables—not to mention many others of lesser note—propagating opinions directly contrary to the spirit of Christianity, because, forsooth, the spirits have told them that this and this is *right*, and that and the other is *wrong*. Now, sir, I, as one who love truth even better than the questionable notoriety that is to be gained through propagating a new doctrine, must withhold my belief from those things declared to be true by what I believe to be the spirits of evil men coming in the semblance of the good. I confess that the result of my inquiries has been only to establish the belief that Spiritualism as a means of ascertaining truth is, in its present state, impracticable, and therefore to be taught with the greatest caution. How, for instance, are we to ascertain the truth of an opinion declared by some spirits to be true, and by others to be

equally false? By what standard shall we "try the spirits, whether they be of God," so long as each inquirer brings his own pet notions, and measures the declarations of the spirits by these? I know at present of no standard, save the Bible, which we have had from of old, and that has been declared by Dr. Watts, at one of our seances, as the only true standard by which we can judge. I may tell you further that both Dr. Watts and Emanuel Swedenborg have given us the most unqualified testimony to the truth of Christianity, and to the vicarious sacrifice of Christ. In the face of facts like these, is it not premature and dangerous to declare the truth of any doctrine received through communion with spirits? In my opinion, it is wholly so; and he who goes about, on such flimsy evidence as this, to disseminate opinions contrary to that Christianity which has made so many thousands happy, is worthy the reprobation of all good men. Perhaps you will accuse me of being one of those who, hoping for the correctness of their own opinions, are afraid to push inquiry to its limits, lest it should overturn their notions or undermine the foundations of their cherished beliefs. To disarm your censure, I will assure you of my entire willingness to accept any well-proven truth, however contrary it may be to my feelings; but, at the same time, I will never surrender my reason and be guided by merely negative assertions, though they were the assertions of "one risen from the dead." Apologising for taking up so much of your space, I am yours respectfully,

AARON WATSON.

80, Dury Street, Salford, Manchester.

Our correspondent is in the position of thousands of babes in Spiritual knowledge who have been left on the sandbanks of darkness and doubt by a dead faith and a traditional creed. His mind is clear from prejudice, he has no cherished belief, and yet there is a fear of the dangerous consequences of free investigation. He is, however, making progress, for he writes respectfully and candidly, and we have no thought towards him except that of good wishes and fraternal encouragement. If we cannot hold intercourse with spirits because of their fallibility, how shall we dare to commune with our friends and neighbours who are spirits in the flesh, and whose opinions on almost all subjects are notoriously contradictory? We hope Mr. Watson is wholly consistent in this matter, and has long ago given up reading the newspapers or attending church. He has no doubt discovered that a "leader" in the *Examiner* emits a very different sound from a composition of the same status in the *Courier*, and that the reverend gentleman in the cathedral gives a very different rendering to the same text from his reverend brother in the meeting-house. This is as it should be. We are not created for belief, but for knowledge. The opinions and teachings of men or spirits are not to supersede private conviction founded on the individual's experience, but rather to aid and cherish it. Mr. Watson will allow that he is not omniscient himself; all are in the same progressive condition, and hence man is an investigating, thinking being, when in a state of sanity. What does Mr. Watson mean by the "spirit of Christianity?"—for we desire to call his attention to two very different things: the gospel recognised by the apostolic societies, and the doctrines of self-assertive Christianity. The former was composed of a religion and a philosophy. The religion was embodied in universal love, and the philosophy was founded on the fact that man while in the flesh was the agent and recipient of Spiritual influences, and at physical dissolution was "saved" from annihilation by the law of immortality, of which Jesus was to them the first demonstration. This is a succinct and comprehensive view of the apostolic tenets derived from the records handed down to us, which we are ready to prove fully to all. Now for Christianity. What is it? It is a priestly vehicle which has contained the religious thoughts of a long succession of civilisations, peoples, and periods of time. The cardinal doctrines are the groundwork of all the mythical theologies and Pagan philosophies of ancient civilisations. It is the inheritance of our forefathers gathered in from many widely divergent sources. It was the religion of the mighty ones of this earth, who from policy added on to it the flimsy shadow of the apostolic teachings, and coerced men without reason or liberty of investigation or dissent; and lately it has been the name given to an attempt on the part of the priestly class to take liberty of thought from the people, and in exchange impose the Pagan notions derived from posterity. We are quite sure, with Mr. Watson, that Newton, Peebles, and Co. are at dead variance with the "spirit of Christianity," and therefore in strict accord with Jesus, the apostles, and the teachings of the Scriptures. We are strongly inclined to believe, with our correspondent, that spirits do sometimes come and falsely impersonate others, giving communications that are the reverse of truth; and we are further of opinion that Mr. Watson is the victim of this species of Spiritual imposture. This is not to be wondered at, for his mind, instead of being a positive influence, a shining light to keep out the darkness, is a nonentity—an empty lantern which may become the tenant of any Spiritual Will-o'-the-wisp that may cross his path. It is the duty of every man to have a mind of his own—to have positive convictions founded upon real facts. We do not censure our correspondent, but merely point out his state that we may explain his experiences. He is making good progress. As far as he can, he has cleared out the weeds of prejudice; but the only effectual mode of dealing with them is at once to plant the seeds of positive knowledge, which shall grow up and overpower the natural tenants of unoccupied soil.

Mr. Watson declares, "I will never surrender my reason," and we applaud him for it. No doubt he means what he says, but inadvertently he may deceive himself in the matter. May we be permitted to ask him what his "reason" did when the spirits told him that the vicarious atonement was a truth? We fear poor Reason was never called into the councils at all, or the assertion

of the spirits was accepted in the face of reason. If this atonement can be sustained by reason founded on facts, then it is true; if not, then it is false. Next time the spirits give their views, let Mr. Watson engage in keen, logical, truth-loving argument with them, and he will be astonished at the result. We have repeatedly taken specious-talking spirits to task in this way, and not only forced them, by pure reason, to recant their false assertions, but to own that they were impostors. There is nothing "tries" spirits like a truthful, enlightened mind. Such a mind must always receive truthful communications. Many spirits unwittingly communicate falsely because of the elements existing in the minds of the medium and circle! You cannot conduct clean water through a foul channel. It is also notorious that freethinkers—or, as they are in "Christian" love called, "infidel" Spiritualists—receive far truer communications than their orthodox friends. We conclude by recommending our correspondent to persevere in the line he has entered upon, and report his experiences from time to time.

THE "ZOUAVE JACOB."

When we went to press last week, we had time for nothing further than to announce that the great healing medium from Paris had arrived in London, and made his residence temporarily at 20, Sussex Place, Cornwall Gardens, South Kensington, near the Gloucester Road Station of the Metropolitan Railway. We have had the pleasure of meeting him and his friend Mr. Robby several times since, and now know something more of his intentions. As soon as a place can be found, M. Jacob intends healing the sick poor every morning, gratis, so that he will make no permanent engagements for the morning at present. He will receive visitors professionally, daily except on Sundays, from 2 till 6 o'clock p.m. A general seance will be convened at 2 o'clock, and during the later part of the afternoon M. Jacob will heal privately. His fees will be regulated by the position of the patient, but, as a guide to those who intend to consult him, we may state that M. Jacob intends holding three grades of seances:—First, the general seance, which will be most public, and to which those who can afford the smallest fee are invited. This seance will take place at 2 o'clock. When that is disposed of, the select seance will take place, which will be adapted for a better class of patients, and to participate in which the fee will be slightly in advance of the admission into the general seance. From 4 till 6 o'clock will be devoted to private seances with those who prefer to see the French healer unaccompanied by strangers. For these seances the highest fee will be expected.

We place at the disposal of our readers such information as we possess at the present moment, and shall add to it as occasion demands. The reception of last evening will be reported next week. One thing is settled—M. Jacob is already well known to our readers, and no doubt exists as to his great power as a healer. That many may test that power to their full satisfaction and personal advantage is our hearty wish.

MR. JOHN BEATTIE, 2, Westbourne Place, Clifton, Bristol— from some cause, we know not what—is deeply prejudiced against Mr. Morse's mediumship. He has sent us a series of affirmations and denials respecting the "Atheism nonsense and a little random truth" which Mr. Morse's spirit-guide gives utterance to, and asks, "What idea has he of a God that 'commends itself to every rational mind?'" This question seems to indicate the Atheism as coming from Clifton instead of from the spirit. Some parts of Mr. Beattie's paper were read to the controlling spirit on Friday last, and the general response was that if Mr. Beattie gave charitable and intelligent attention to what has been reported by us he might remove his own difficulties in respect thereto. We offer him this further opportunity, that if he will write a few questions unmixed with assumed metaphysics and capricious invective, the spirits shall give them their best attention. We are no apologists or extenuators of whatever spirits or men may say, and as we are thoroughly impartial we cannot consistently entertain letters of declamatory prejudice. If this does not suit our correspondent's wishes, we offer him this alternative:—He shall have a well-lighted and comfortable room in which he may hold a seance weekly, himself being both spirit and medium, and if he can sustain himself for twelve months as Mr. Morse has done, then we will admit that his criticisms come with some grace.

WE understand that Mrs. GUPPY gave a grand seance a few nights ago, to which prominent Spiritualists had the privilege of admittance. The phenomena were of the most remarkable description. At one time the sitters were covered with *hops wet from the field*. Another lady was present who evinced remarkable mediumistic power. We earnestly hope that Mrs. Guppy will place her great talent, or whatever else it can be called, at the service of the cause of which she is such a distinguished demonstrator.

SOUTH LONDON.

I beg to intimate that I am now prepared to co-operate with any of our staunch progressionists to form a Progressive Institution in this part of the town, having a large room that will hold sixty to eighty persons, where seances and conferences may be held at all times to suit arrangements and convenience.

24, Stamford Street, S.E.

T. WEEKS.

FUND FOR THE GRATUITOUS CIRCULATION OF SPIRITUAL LITERATURE.— Contributions received: William Overton, 5s.; Ambrose Fegan, 5s. Packages of publications are being sent out daily.

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 9.

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

Q. How should men and women live so as to be most fit for all duties here, and take a higher position in the next sphere—and should this be their highest ambition?—A. Yes, such should be their highest ambition; and to attain it they must possess knowledge which will make them masters of themselves. It is necessary that man should have a scientific knowledge of physiology, phrenology, and the laws of forbearance and love, and get to understand how to follow them. Such a course of life would gradually improve the individual, which would be perpetuated in offspring, and thus lead to greater and greater perfection of the race.

Q. What is the best kind of diet for developing physical and mental mediumship, and the best kind of diet for those who may not be likely to become mediums?—A. That which is best for the health of the human mind; but we must make some allowance for acquired tastes, and the necessities imposed on man by his various duties. The physical labourer needs animal food; for with many labour is pushed to excess. If men were not made slaves, but worked moderately, fruits and the products of the vegetable kingdom would be sufficient for their sustenance. In a normal state man would require no drinks, but would find sufficient in the juices of the vegetables he lived on. Such a healthy state of the organism would give free expression to intelligence, synonymous with mediumship—which is the normal exercise of faculties given to man for increasing his knowledge.

Q. How did they live in the "golden age" to meet the Supreme approval, and would the same mode answer the same purpose now?—A. We have no knowledge of a "golden age" in the absolute sense, but only comparatively. It was an age of physical harmony, when men lived in accordance with the laws of their physical nature. Such an age will come upon earth again, when the faculties of mind which are now under development come to the surface.

Q. I understand that human beings, on entering the spirit-world, do not attain to perfection at once, but gradually progress from the point where they leave off at death. If so, would not a bad man, after death, continue to act wrongly, and so disturb the harmony of the spirit-world?—A. No creature goes back or progresses in the inverse ratio. Error belongs to the flesh. A spirit may be an infant in knowledge, and, encumbered with the memory of his earth-life, remain for a time the subject of those memories. But the cause has ceased, and the man ultimately becomes free.

Q. Are the domestic relations of the spirit-world similar to those on earth?—A. With those near earth the same order exists. Thus death takes away a family, and they meet each other in the spirit-world. The remembrance of their earthly relationships governs them for a time, but they gain knowledge and meet with acquaintances, and in course of time separate and form new associations. When free from earthly ideas, exalted spirits are governed by affinity and the laws that regulate human existence.

Q. What is the nature of the employment of spirits? At last week's seance a spirit-visitor said he had to *work* for all he enjoyed.—A. We have to work in the flesh, and why not out of it? Exertion, action, or work, are the means whereby the faculties of the soul are rounded out, and without which man would know nothing of the course of existence.

The spirit remarked that he gave the knowledge he possessed on these subjects in a condensed form, as there was matter in each of them to occupy a whole evening.

Q. What is the psychological operation of mediumship? Is it necessary that the medium's spirit leave his body?—A. At other times we have pointed out the absurdity of the popular notion that the spirit of the medium is drawn out and another introduced. If the medium has no participation in the acts, then he is robbed of experience. In controlling him, I first bring his body in harmony with the electric sphere of the physical world; I then bring his spirit in harmony with myself, and it receives my knowledge, and uses its own organs and accomplishments in accordance with my own will and wishes. The spirit of the medium may be withdrawn, and then it maintains a magnetic relation to his body, but we never go inside a medium.

In reply to other questions, the spirit stated that Force is blind, but there is mathematical precision in nature, which is the result of intelligence, or the ruling principle of nature, which directs these forces in accordance with invariable laws. The intelligence that becomes man is a "monad," and is pure intelligence. It never progresses, though it may manifest itself through various forms of life, and ultimately develop itself in human form. It is not the monad or intelligent principle which progresses, but the means which it uses become more and more assimilated to its nature, and thus afford more scope for the expression of its inherent qualities. Thus, God does not progress, but is the intelligent principle in its perfection. The monad leaves this divine source on a career of embodiments, and attains perfection by developing around itself a body which will enable it to express its inherent qualities truly. Thus the spirit of man is never imperfect, nor can it be more highly perfected, but the surroundings of the spirit are subject to endless improvement.

THE "STROLLING PLAYER"

spoke for a long time, and answered many questions in a superior manner. He was intensely interested in the fund which the Spiritualists are contributing for the wounded soldiers in the present war, and had some conversation with his audience on Republicanism, to which he seems to be devoted. Next week he will resume his description of life and scenery in the spirit-world.

THE SPIRIT OF A MURDERER.

Before the medium could return to consciousness from the control of the "Strolling Player," another influence was perceived. The medium's

face was somewhat contorted, and he held his jaws, as if in pain. He spoke with difficulty, as follows:—"I have come in accordance with a desire. I am afraid I can't do much; I am uncomfortable, and I use my power. I am sorry I can't come with a good character, and I leave earth amidst the curses of hundreds, and died defiant. I left upon my experiences at this time, but will come again. It is wonderful how kindly I have been received by the person I injured, and it has degraded me in my own eyes, and humbled me." The president spoke to him in a kindly and encouraging manner, and much sympathy was manifested by the visitors, which caused the spirit to burst into tears, and he showed much emotion.

The "Strolling Player" then controlled without Mr. Morse coming out of the trance, and said he had assisted the last spirit, or he could not have used such good language. It was Miller, the murderer of Mr. Huelin, and he promised to give the circle fuller particulars at another time. When Mr. Morse came out of the trance he was surprised to find himself in tears.

It has been announced that the conferences with the spirits will take place in a few weeks.

A SEANCE ON THE TOP OF A MOUNTAIN.

Mr. and Mrs. Everitt have just returned from their annual tour, which this year extended to the Highlands of Scotland. We have received the particulars of a very noteworthy seance which took place on the top of Ben-Ledi, a Scottish mountain, about 3000 feet in height. Mr. and Mrs. Everitt started from the town of Calendar for the ascent, and after walking about eight miles with much difficulty reached the summit, where they were amply rewarded for all the fatigue they had undergone. There a most magnificent view awaited them. On three sides, mountains upon mountains towered into the horizon; while the opening in front carried the eye as far as Edinburgh and the Frith of Forth, and it is said that Belfast can be seen from the same spot. Nine lochs lay smiling amongst the adjacent mountains, and the whole scene was one of indescribable magnificence and beauty. An incident in the ascent must not be overlooked. The top of the mountain is approached by a succession of summits, each of which the traveller imagines to be the last. When the fourth one from the top was reached, Mrs. Everitt's strength gave way, but her husband determined to complete the journey himself, and meet Mrs. Everitt on his return. He left, and after he had walked some distance, on looking round, he found that Mrs. Everitt was attempting to follow. He prayed that her spirit-friends might be permitted to aid her to ascend. At last she reached the extreme summit, and expressed her surprise at being able to accomplish it, for she was much fresher and in better condition than when she gave up at the fourth hill from the top, she not knowing anything of the invocation to the spirits made by Mr. Everitt. Our travellers mounted the cairn of stones, and while they gazed with admiration and awe at the scene, they heard rappings on the stones, and at once thought of their spirit-friends. "Are you here?" it was asked, and a perfect shower of raps answered in the affirmative. Then the names of the spirits who usually attend were called over, and raps came in response, with indications that many spirits were present unknown to Mr. and Mrs. Everitt. This was followed by a feeling of deep devotion and holy bliss, which constrained Mr. Everitt to express his emotions in prayer and praise to the Creator. Objects seemed larger than at the foot of the mountain, and the very small type in a book appeared much larger and more legible. The spirits conveyed the idea that they enjoyed the prospect from their side, through the mediumship of Mr. Everitt. In the Guide-books it is mentioned that Ben-Ledi signifies "Hill of God," and in ancient times it is understood that mysterious religious rites and observances were performed on the top of the mountain. This may perhaps account for the intense religious feeling experienced, and the great freedom with which the spirits manifested.

TEST MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

SIR,—On Sept. 7th, I was one of a company of six at Mrs. Berry's. The action of the spirits seemed chiefly in developing three of the circle who were new to the subject. They were affected in various modes—in sight, hearing, and movements. In the early part of the seance, there was great power and vivacity exhibited in the motions of the table round which the circle sat. In answer to an observation of Mr. Henry, who was next me, and who thought the movements did not denote intelligence, I said that the table was sometimes moved in definite ways, and I related to him what I once witnessed, when—for the satisfaction of a mathematical cousin of mine—I asked that the table might be moved in some way that was impossible to those sitting round it. On that occasion the table was raised, or, as a great scientific authority once said, *seemed* to be raised, all our hands being flat upon its surface, and was waved circularly, so that each of its three feet was brought in succession to the floor, and so it went on, alternately depressing and raising its feet with increasing rapidity, until my mathematical relative confessed that that was done with the table which could not be done by any or all at the table with any amount of practice. As I described the movement to Mr. Henry in words, the table under our hands began the movement, and as I moved my hand in illustration of the progressive horizontal undulating motion, the table before us adopted it, and kept time to my hand, and continued it until we were all satisfied. The table was then moved about and raised in any direction that our new inquiring friend asked for. Mr. Herne is having the musical faculty developed, and, in an apparently semi-trance condition, he went to the piano, and brought out melodies and harmonies the ideas in which were infinitely above the rendering through his fingers, which are at present deficient in flexibility. He also sang, or, rather, through him was sung, a very original melody, the words of which might be called an Invitation to the Spirits' Home. This gave so much pleasure that a repetition was asked for; the melody was accurately repeated, the words being varied, but to the same purport. He became more deeply entranced, and several spirits who speak through him successively addressed us, giving an unasked-for test to each. For instance, he described the persons of spirits about the circle, giving even the names of some, and notably of one attached to Mr. Henry, who had never been before at a seance, but each one recognised with astonish-

ment the spirit thus described as in association with her or him. As we understood it, the earthly name of the spirit seemed to be written above the spirit; but this signature appeared only in connection with two spirits who had not long left the body. It was a seance of uninterrupted interest to all. Others present might be struck by other points, but these latter appear to me most suitable for record, as illustrating test-mediumship.—Yours, &c., J. D.

A TESTIMONY TO THE HEALING POWER.

The lady who was cured of a terrible affliction by the healing power, as noticed in a paragraph in No. 21 of the MEDIUM, sends us a testimony in her own handwriting, and desires to make her name known for the truth's sake and the good of humanity. She had been a maniac for a month, had eaten no food, medical aid was of no avail, and she was in the most hopeless condition. The following is her letter, dated Llanelli, September 12, 1870:—

"Finding that you have the account of my cure in MEDIUM No. 21, headed 'The Advantages of the Healing Power,' as a proof of the genuineness of the paragraph allow me to say that I have not as yet had the slightest return of the old symptoms, and I feel that I am as sane as ever I was in any portion of my life. Words cannot express the thankfulness I feel at being restored, in mind and body, in so short a time, and to be able to enjoy the society of my dear friends again. They are no less thankful than myself, and often look upon me with wonder and astonishment at my very rapid recovery. May God's choicest blessings continually fall on Dr. Newton, you, and all those connected with this glorious cause, is the most earnest prayer of one who has received such great benefit through his mediumship.

"M. F. YOUNG."

It was through the agency of her brother, James F. Young, that Miss Young was cured. She then lived in Dorsetshire, and Mr. Young was sent for from Wales to treat his sister, and from the instant he operated on her after the manner of Dr. Newton, she was completely restored, and has had no relapse, but a rapid improvement in every respect. As she was nearly wasted away by her illness and abstinence, her brother observes in a letter, "We can scarcely believe our sight when we look at the change that has taken place in so short a time. Surely my visit to Southampton Row [where Dr. Newton imparted to Mr. Young the healing power] was not in vain. I told you I was impelled to go. I know a party that was cured, by thinking of Dr. Newton, of bronchitis, severe pain in the back, and neuralgia, before the publication of my case, and without his having any knowledge of it at all. This proves that my cure was no myth. [It must be remembered that it was Mr. Young and his wife who were cured of severe pains by thinking of Dr. Newton before his arrival in England; the cases were reported at the time in the current numbers of *Daybreak* and *Human Nature*.] I gave Dr. Newton's *carte* to a traveller, who immediately felt the shock up his arm. I have since proved him to be a capital mesmeric subject, and he is now an investigator. So the truth goes marching on."

Dear readers, be not slow to spread the great and holy truths of Spiritualism. The nature of man is a repository of glorious gifts to the race, and Spiritualism is the key that unlocks these, and puts us in the possession of God's goodness in its fullest measure.

CLIPPINGS FROM THE PAPERS.

The *Graphic*, one of the illustrateds, has a long article on American Spiritualism. It professes to be a "criticism" of Mrs. Hardinge's new work, but is shockingly biassed and one-sided. The author evidently is ignorant of the whole question of Spiritualism, but he writes with that profound assumption of knowledge which it is so easy for some people to put on.

Public Opinion deals more fairly with the subject in a brief notice of a new book entitled "Heaven Opened." The reviewer says:

Spiritualists will be glad to read this little book, which is announced by the compiler, "F. J. T.," as a collection of messages for the bereaved, which have been received through her mediumship from "our little ones in glory"—most of them children of her brother, who had recently died. The *modus operandi* appears to have been that the medium felt the presence of the spirits, and then permitted her hand, holding pen and pencil, to be moved by them, so that to the believers we have spirit-writing as well as message. The "messages" are sensible, and thus differ from the nonsense we have heard "knocked" out. One of the spirits informs us that birds and pet animals are with them in the spirit-world; and another spirit kindly obliges with an account of the doings of himself and friends.

Public Opinion, unlike the *Graphic*, does not set down all believers as either knaves or fools.

The *Exchange and Mart*, an offshoot from the *Field* (one of the best weekly class journals, "written by gentlemen for gentlemen"), informs us that we are to have some more "scientific investigations" into the phenomena of Spiritualism. Just as though it was necessary to be a mathematical student, or have a long string of initials at the end of one's name, in order to judge whether or not a table moves without human contact. The paper we have alluded to states:

We hear that the report of the Dialectical Society's Committee of Investigation into the phenomena of so-called Spiritualism, which expressly admits the fact of the existence of the physical operations of "motion and sounds" without contact, but denies the spiritual source of these singular phenomena, will lead, as it suggests, to the formation of a society purposely for the scientific examination of this hitherto unrecognised physical force. It is intended to invite the co-operation of physiologists, and to pursue the examination systematically, accompanied with an inquiry into the source of this force, which is believed by the men of science who have tested it to be in the nervous organisation of human beings, and possibly in that of animals also. The impression among the most thoughtful of the observers is that it is the same force which in inorganic substances is called magnetism, but modified in organic matter,

and that it is really the force that constitutes life, and by which all the vital actions are performed. The subject is as yet almost unexplored. It would be impossible to over-estimate its importance, for it is in fact "The Law of Life," and its results upon medical and mental sciences cannot fail to be of the utmost value. A prospectus of the contemplated society will, we are informed, be issued shortly. When it is prepared, we will give our readers a detailed account of it, and report to them some of its proceedings.

GAWTHORPE.—The mediums here are Mr. Kitson and Mrs. Swift, and great interest proceeds from the seances held. High spirits and relatives manifest, and a seeing medium describes the appearance of the spirits that attend. Sometimes strangers are present, and approve highly of the good teachings of the spirits, who point out the love that man ought to bear to God and to his brother. Spiritualism is cheerfully spoken of, and the day of false religions is said to be rapidly passing away.

HAGG'S LANE.—Our mediums are J. Crane, J. Wilde, and N. Wilde, and we hold seances on Sunday and Wednesday evenings. We have found more in Spiritualism than in any other ism. Good and glorious spirits, and those of our friends and relations, come from the spirit-world to hold communion with us poor mortals, and they give us good advice on our way to the spirit-world, where peace and love reign for ever.

ISABELLA BRIGGS, 8, South Parade, Huddersfield, sends us an account of her introduction to Spiritualism at Bradford four or five years ago. She regrets there are no such meetings in Huddersfield. There need be no difficulty in that respect if she only directs her enthusiasm towards the work of getting some friends together once a week. We wonder what has become of all our Huddersfield friends. They used to be the most lively in the whole country.

H. C., BACUP, asks if the voice of the spirit is heard by those around when a communication is given. If the medium is a speaking medium, all hear what is said as in ordinary conversation; but it is the voice of the medium, not that of the spirit, which is heard. Spirits sometimes speak with the audible voice without the intervention of the medium's voice, and then all hear it as if a man in the body spoke. At other times spirits speak in a voice heard only by those who have their spiritual ears open, but such cases are rare. Such a person would hear the voice, but those around might hear nothing. It is similar to the faculty of clairvoyance, by which certain persons can see spirits. The publication which we send our querist will inform him how to form a spirit-circle, and he may soon be able to answer for himself. There are some Spiritualists in Bacup.

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