

# THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

## HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

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### SPIRITUALISM IN ENGLAND.

BY J. M. PEEBLES.

(From the "Banner of Light.")

There are three phases of Spiritualism in England, which, when classified, present themselves in the following order:—Independent Spiritualism, Scientific Spiritualism, and Christian Spiritualism. Those denominated Independent Spiritualists are the most numerous, constituting a large majority of the earnest workers. This class of Spiritualists rely upon no mouldy traditions, no Church or sectarian institution, as the infallible guide, but, trusting to the Divine Presence, the eternal word of God revealed in nature, and their own conscious souls, they think, investigate, reason, and decide all questions for themselves. They accept the teachings of spirits for what they are worth—nothing more, nothing less. They do not believe the canon of Scripture was closed with John's Patmos visions. They do not believe that God exhausted himself in raising up a few Judean prophets and apostles, nor that the Nazarenean Jesus, pure and holy in purpose, was the only divine teacher. Recognising the unity of the race and the brotherhood of humanity, they receive the testimony of mortals and spirits, seers past and seers present, as helps, but not as their masters. They ignore the infallibility of the Pope, the Bible, and the Church. Considering all divine principles sacred, they regard no good thought or truth profane though uttered by Indian or Chinaman, and no falsehood holy though piously mouthed by priest or bishop. Their God is changeless, their heaven is within, their prayers are good deeds, and their great souls' efforts are—to be right, do right, and disseminate the beautiful principles of the Spiritual philosophy. Among Scientific Spiritualists may be numbered Prof. De Morgan, the learned mathematician, and writer of the preface to that Spiritualist work entitled "From Matter to Spirit;" A. R. Wallace, the distinguished naturalist and author of the "Darwinian Theory;" W. Crookes, F.R.S., editor of the *Chemical News*, discoverer of the new metal Thallium, and one of the most accurate observers connected with the Royal Society, frankly acknowledges the physical phenomena of Spiritualism to be true. C. F. Varley, eminent in natural philosophy, science, and electricity, being the consulting electrician of the great Atlantic Telegraph Company, is an avowed Spiritualist. These are his brave words:—

"My authority for asserting that the spirits of kindred beings do visit us, is—1. I have on several occasions distinctly seen them. 2. On several occasions, things known only to myself and to the deceased person purporting to communicate with me have been correctly stated, while the medium was unaware of any of the circumstances. 3. On several occasions, things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirits; therefore, this could not be a case of mere thought-reading. 4. On some occasions, when these communications have been made to me, I have put my questions mentally, while the medium, a private lady in independent circumstances, has written out the answers, she being quite unconscious of the meaning of the communications. 5. The time and nature of coming events, unanticipated, have on more than one occasion been accurately made known to me several days in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them. Mrs. Varley very frequently sees and recognises spirits; especially is this the case when entranced. She is a good trance-medium." *Spiritual Magazine*.

The most perfect harmony exists between the Independent and Scientific Spiritualists of the kingdom. Christian Spiritualism is as difficult to define as Christian Spiritualists are to please. They generally adhere to the prominent features of orthodox theology, such as the Trinity, vicarious atonement, and total depravity. Some believe in endless hell torments. It was only by conversations and laboured arguments from John Watt, through the organism of Mrs. Everitt, that S. C. Hall accepted the doctrine of progress for all souls in the spirit-world. Saying grace at the table, they usually close with the stereotyped phrase, "for Christ's sake." Generally standing aloof from successful movements inaugurated by more enthusiastic workers, they often, though perhaps not designedly, throw obstacles in the way of those who seek truth and strive to put in practice the precepts of Jesus in the regeneration. To show the animus of Christian Spiritualism, there can be no impropriety in stating that upon sending to Mr. Hall a circular relating to the *Year Book of Spiritualism*, a reply was received of which the following is a portion:—"Rev. Sir, I am a Christian Spiritualist, and I am informed that you are propagating opinions hostile to Christianity. I am therefore bound to withhold from you aid or countenance in any way. The time is, I think, come when Christian Spiritualists must make a stand against Spiritualists who are anti-Christian, their teachings, their meetings, and their books." The circular was forwarded to Mr. Hall, hoping to receive an essay covering the best phase of Christian Spiritualism. A similar circular sent to Miss Blackwell, of Paris, brought in return an able paper upon the reincarnation system of Spiritualism in France. It was our desire to have all shades presented, knowing that truth could not suffer from such presentation and comparison.

Mr. John Jones, referring to American Spiritualists and their literature, wrote in the *London Spiritualist* this paragraph:—"It may be

said that American serial literature consists of only one weekly journal, which has a weakly existence because it has been and is a cesspool of theories." Comments are unnecessary. An English Spiritualist, writing from Bishopsgate, London, says:—"I have heard five lectures from you the last three months, and in not one of them did you mention Christ Jesus as the only means given under heaven whereby we must be saved. This was Mrs. Hardinge's fatal mistake. With her lecture against the Trinity, comparing the Triune Godhead to the Rule of Three, in connection with her remarks upon Christ's sacrifice for sin, went her influence for good." Mr. S. C. Hall, John Jones, &c., are most prominent among the Christian Spiritualists. Mr. Shorter, the Wilkinsons, the Howitts, and others accepting Christian Spiritualism in its better and broader definition, are too scholarly and courteous to indulge in intolerance and malice, or to give vent to misstatement or vituperation. The cultured are always noble and generous. Ignorance and Bigotry are soul-brothers. Believing as I do in the inspirational truth of the Bible, believing in Jesus, believing in the divinity of his precepts, in the ministry of spirits, in the moral accountability of man, and the progression of all souls, I have no condemnation to breathe. In my heart buds and blooms the olive, fruiting out into sympathy and fraternity. In fact, I most cordially fellowship the good and the true found in every phase of Spiritualism. The Spiritualists of England, as well as those of America, need more system and more unity of method. Honest difference of opinion upon theological or metaphysical subjects should never interpose barriers to the spread of Spiritualism.

"For modes of faith let graceless bigots fight;  
He can't be wrong whose life is in the right."

The active vital centre for the exhibition of the Spiritual phenomena and the diffusion of Spiritualistic teachings is the Progressive Library Rooms, 15, Southampton Row, Holborn, London, under the energetic supervision of Mr. James Burns. In fine, this is the *Banner of Light* establishment of the Old World, sending books, papers, and periodicals devoted to Spiritualism and reform all through the kingdom, on to the Continent, to India, China, Australia, New Zealand, and some of the islands of the ocean. Mr. Burns is a very interesting lecturer and devoted worker, as well as publisher and editor of *Human Nature* and the stirring weekly, the *MEDIUM AND DAYBREAK*. This latter is increasing in circulation, as well as gaining golden opinions. The *Spiritualist* is a handsomely got-up and ably-conducted monthly, under the editorial supervision of Mr. W. H. Harrison. The *Spiritual Magazine*, the oldest of these periodicals, is edited by Messrs. Wilkinson and Shorter, and published by Mr. Burns. Its circulation has somewhat diminished since its severe criticisms upon American books and American Spiritualists, denominating them anti-Christians, &c. Many Spiritualists in all countries have yet to fathom the full meaning of the terms Toleration and Charity. Oh, how beautiful is the spirit which seeks and then speaks of the angel-side surveyed from the Mount of Vision! Spiritualism was never making such rapid progress in Her Majesty's kingdom as at present. There are increasing calls for test media, who by well-ordered lives honour the principles they profess—calls for sound and logical speakers competent to present the phenomenal and the philosophical, the scientific and the religious phases of the movement—calls for constructors to gather polished stones, fitting them into the new temple—and calls for Progressive Lyceums to rightly educate the rising generation. At present media are but poorly remunerated. The opinion quite generally prevails that pay incites to deception. This may be true in isolated cases. It is ours, however, to cherish a better view of human nature. The self-sacrificing medium must live, and should have, in connection with right conditions, beautiful surroundings. All our memories of England and Englishmen are pleasant. Their commerce with ours whitening all seas, their tongues with ours speaking one language, their civilisation with ours reaching out in every direction like the rays of the rising sun, our purpose and aim, nationally and spiritually, should be one of progress and peace. Let us have peace.

J. M. PEEBLES.

*Hammonton, Atlantic Co., N.J.*

### THE SUNDAY SERVICES.

It is desired by many that the Services at the Cavendish Rooms should be resumed. No popular favourite is at the command of the committee to act as speaker. In the meantime Mr. Morse's spirit-guides have kindly offered their services, in which Mr. Morse joins, and we have no doubt that this announcement will meet with very general approval. In a few weeks Mrs. Hardinge will be amongst us, when she will receive a unanimous call to speak to the London Spiritualists, and, we hope, to those in the provinces also. The Sunday Services will be resumed on Sunday, October 2, and as Mr. Morse will be otherwise engaged on that day, it is probable that Mr. Burns will speak on the theme, "There is a Natural Body and there is a Spiritual Body."

J. BURNS'S TOUR IN THE NORTH will take place early in October. He will lecture at Bishop Auckland on his way, and if other towns desire a call they must apply at once. A few places on the West coast route might be visited on his return.



## CHILDREN'S PROGRESSIVE LYCEUM.

BY A. J. DAVIS.

## ANNIVERSARIES, HOLIDAYS, EXHIBITIONS, EXCURSIONS, AND PICNICS.

Under divine friendship for each other, and for the advancement of truth, the Officers and Leaders of any Children's Lyceum can easily drill and rehearse the girls and boys to take part on all public occasions.

Anniversary Days should in all cases be publicly celebrated. The first New York Lyceum's Anniversary occurs on the 25th of January, and the second Lyceum on the 20th of December following; but they combine and celebrate both birthdays in one, giving the original Association the full benefit. If our Anniversary occurred on some day in the warm spring or summer-time, we would all take an excursion down the Bay or up the Hudson, and have a festive Picnic—made up of plays, a grove dinner, music, dancing, singing, innocent rustic sports, addresses by Officers or guests, &c., &c. But as we were born in mid-winter, when outdoor amusement for a school is wholly inconsistent with this climate, we have what is termed "An Indoor Picnic Dinner," of which the children and their parents and relatives are cordially invited to freely partake.

We accomplish this in our hall by securing the presence and co-operation of Officers, Leaders, and an Executive Committee composed of several ladies and gentlemen. Friends of Progress in the city freely respond to the request for plenty of eatables and wholesome beverages for the festive table. It is a beautiful spectacle—one that will long occupy a green spot in memory—to see two or three hundred little folks, and beautiful youth of both sexes, with their Leaders, all take their places at the tables, at one and the same moment, on receiving a signal from the Conductor. Other tables in the same hall are spread for the friends of the children and for the invited guests. The Leaders take their positions behind their Groups, and thus aid in keeping order along the tables, and assist in furnishing the little folks with foods, drinks, &c.

When the tables (made of boards laid on temporary supports) are removed and the floor is clear, then music and dancing and other plays are in order. By beginning at nine o'clock in the morning, there is plenty of time for dancing before the tables are prepared for the festive feast. At four o'clock, the Guardian, or some young lady chosen for the part, appears, beautifully dressed, in an evergreen Bower—the children having been previously gathered in seats, fronting the stage, guarded by their Leaders. "The Queen of Gifts," as the embowered lady is styled, is attended by two youthful pages, appropriately dressed. They are full of playfulness and pantomime emotions of wonder and delight, but are very respectful to their Queen, who, without speaking, performs the pleasing office of handing a gift for each member, whose name is immediately called by the Conductor. These gifts redeem the "certificates" (bills) given to children during the year.

## HOW TO OBTAIN AND PREPARE GIFTS.

At the regular Leaders' meeting, at least two or three weeks prior to the Anniversary, each Leader is given money (a certain definite sum being allowed to each member) sufficient to purchase gifts for each Group. This plan is based on the understanding that each Leader best knows the wants and tastes of his or her members—some children being fond of books; others wanting wearing apparel; others, toys, pictures, &c. Each Leader is entrusted with discretionary power in making purchases, but is requested to put each child's gift in a separate package, write the member's name, the title of Group, and putting all the gifts in one bundle for each Group, deposit it with the Conductor before the Anniversary day.

Leaders, in making their selections of gifts, will be somewhat regulated in the cost or value of them by the number of "certificates" the member may possess. Children who have recently joined, or who live too remote to attend regularly, or who have been detained by reasonable causes, should be generously remembered, even though they may have obtained but few certificates during the year. Of these and other circumstances the Leaders should be guided by gentle wisdom.

When the Queen is seated behind a table in her Bower of Beauty, the pages bring in from some concealed place a tray holding the gifts for one of the Groups. (Distant or soft music enhances the scene.) The Queen hands one of the packages to the Conductor (who is seated near, at the right of the table), who reads the child's name and the title of the Group distinctly, whereupon the member will leave his or her seat and receive the present. [*Children should never open their gift-packages in the hall. It leads to confusion, disorder, and losses or injury of what they receive. Always take the packages home unopened.*] The pages, with their trays, will keep the Queen's beautiful Table supplied with packages until all the children receive what was prepared for them. The Conductor will always take the "certificates" (the Lyceum money) from the member's hand, in exchange for the gift. (These certificates may be used for the ensuing year, as they are printed on superior bank-note paper, and will last long.)

We have before us a number of thoughtful communications from the pen of Henry Lambe, Northampton, which want of space prevents us inserting. We would be glad to see all working men thus employ their leisure time. The work of composing such essays is a most instructive exercise to the mind, and amply repays the author, even if the articles should never be printed.

## SUGGESTIONS FOR INVESTIGATORS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Believing that a few plain suggestions might be acceptable to your readers who have formed, and also those who are about to form, experimental circles of investigation into the reality of Spiritual phenomena, I beg to introduce these remarks, founded on my own observations and impressions derived from my spirit-friends.

1. As order is Nature's great law, it is absolutely necessary that regularity be observed in the time of holding the circle; and as each person loses a certain amount of the vital forces at each session, I should advise that only two, or at most three, evenings in the week be set apart for the purpose in hand; and I do not think it advisable that one circle should sit two evenings in succession, as we should be cautious and not fatigue the members by excessive sitting.

2. The experiences of an experimental committee, to be useful, should be fully and accurately recorded; and the person upon whom such duty devolves should not be allowed to sit at the table, but be placed in such a position as to command a full view of the proceedings. The reason for this is that, as the phenomena are of a psychological description and require passivity on the part of the sitters, the presence of an individual (at the table) whose mind was occupied with the business of reporting, and consequently in a state of agitation, would be the means of greatly disturbing the elements of success. I most earnestly advise the appointment of a recorder, and for this reason—events are better noted as they transpire than after they have passed, and matters seemingly of trivial import, if preserved, may at some future time prove of great usefulness.

3. As I have briefly stated that the mental condition of the sitters exercises a certain amount of influence over the phenomena (during the incipient stages of development especially), it is requisite that all who come to the circle should not allow their prejudices, theological or materialistic, to bias their opinion or distort their judgment; and if, after having developed the phenomena and proved the existence of disembodied spirits, they should receive any communications contrary to their religious convictions, not to reject them as false, but to ask themselves if the spirits are not the best judges of the position they occupy and the conditions that surround them, and as you have met to investigate it is folly to dogmatise. Our place is to learn from our angel visitants, and not endeavour to teach them.

4. I am certain that more injury is done to mediums by each member of the circle desiring some particular manifestation than by any one thing. Let our unseen visitors work with the means at their disposal in their own way, and we shall never regret our faith in them. Here I am impressed to say, that after the phases of mediumship have become distinct in the different mediums, let them be classified and separated—the physical, the trance, the seeing, and the impressional, each by themselves, and by so doing perfect freedom is allowed for the useful development of each phase in comfort to all concerned. Let the non-medium part of the company distribute themselves with the mediums at their different tables in accordance with the request of the spirits.

In conclusion, let me advise that the members of the circle assemble at least half an hour previous to commencing, so that they may be able to thoroughly calm themselves, and also their presence will magnetise the room; and if it is practicable, let the room be set apart solely for this especial purpose. Trusting that these thoughts may prove of service to committees of investigation, I leave the subject in that pleasing hope.

I am impressed that at some future time I shall have to write a few thoughts for the assistance of mediums during development, and if I can give any additional information in respect to the subject now treated, a letter addressed to the office of this paper will always come to hand.

J. J. Monse, Medium.

September 17, 1870.

## A VISIT TO DR. NEWTON.

To the Editor of the Medium and Daybreak.

SIR,—Various circumstances prevented the realisation of my wish to visit Dr. Newton until Wednesday, the 14th inst., when my wife and I arrived at his house a little before two o'clock. He was out; and during the short time we were waiting, I remarked that we should be very thankful we had so little to complain of—I having only a slight but constant pain in the right knee and left elbow, which I paid but little heed to, considering them the natural concomitants of age. When Dr. Newton arrived, his genial and earnest manner made us friends at once, especially as I informed him I had made drawings under spirit-influence, and my wife was a writing-medium. After some conversation he placed his hands on my wife's head, and earnestly prayed for her good, spiritually and physically, and then did the same for me. Presently a young woman arrived, who for many years had been unable to speak above a whisper, and had been a patient in hospital, subject to a variety of treatment; in a few minutes she spoke distinctly. A gentleman who had suffered much and constant pain at the pit of the stomach for six or seven years, came in from Dr. Newton's room after four or five minutes, declaring, with delight, that he was entirely free from pain. A lady who had suffered acute pain in all her limbs for more than twenty years, commencing from the birth of a son, and who, when she arrived, ascended the steps to the front door with great difficulty, and sat down exhausted with the effort, went into the Doctor's room, and returned, her countenance beaming with joy at being able to walk again without pain, which she did vigorously, up and down the room and steps several times—the expression of her joy and gratitude was most touching. There were some other patients who also declared themselves relieved of their ailments, but as I was much engaged in conversation with a lady who was relieved, but from what pain I am unaware, I do not remember the details of other cases. The lady last mentioned is a writing-medium, and told me that many weeks since she had had the present was described to her, and was told that it would not end until the Crown Prince was killed. After a long and interesting conversation with Dr. Newton and friends, and deeply impressed with his earnestness and faithfulness, we reluctantly took our departure, with the greater regret on learning that he is so soon to leave England, and that we have been unable to induce others to seek the benefit to be derived from his wonderful power of healing. On our way home I suddenly remarked on the loss of the pains alluded to above, nor, I am very thankful to say, have I had them since; a slight ache is sometimes perceptible, but no pain.



In the evening, during a sitting, there was written, in answer to a question as to "Where have we been and what have we seen to-day?" "A great and mighty power has that good man—his soul is in his work, and myriads of good spirits direct his heavenly mission; but a grand, stern, good spirit is coming." And then the following was written:—"I entered this dear land eighteen years since to-day. I shall welcome him who is now in sorrow—his passing away will come soon—he will be helped in his hour of need. No more now.—Wellington."

It is unnecessary for me to make any remarks on this, or on what has been said in relation to the end of the war, but I wish to put it on record in your pages, as interesting to your readers. I may add that on reference I found—"September 14, Duke of Wellington died, 1852."—I am, sir, yours, &c.,

H. C.

### IS IT NECROMANCY?

To the Editor of the Medium and Daybreak.

SIR,—In reply to the inquiry of your correspondent "H. V.," I would admit that much that is included in the "spiritual manifestations" of the present day is called "necromancy," or intercourse with "familiar spirits," in the Bible.

Everything of this kind is plainly and strongly prohibited in the Old Testament by the Jewish law. The reason of this prohibition is, I think, equally plain. These practices were intimately associated with the "abominations of the nations" in the land which was given to the Children of Israel. (See Deut. xviii., 9, also Leviticus xx., 6 and 23.) It was therefore expedient to prohibit them entirely; not because they were necessarily infractions of the divine law, but because in that state of society their tendency was almost inevitably towards evil.

A parallel instance may be found in the first of the Ten Commandments. We frequently read the twentieth chapter of Exodus without noticing that not merely is idolatry forbidden, but the "making of any graven image, or any likeness of anything" in heaven or earth (see v. 4) is absolutely prohibited; the reason being, that in that age of the world graven images and idolatry were inseparably associated. Hence the entire absence of images and pictures all through the Jewish worship.

Turning to the New Testament, the words necromancy, familiar spirit, witch, or wizard do not occur at all. The phrase "spirit of divination" occurs in one passage, Acts xvi., 16; but it is difficult to understand why Paul should have been "grieved," and no general condemnation is expressed or implied. "Witchcraft" occurs once (Galatians v., 20), and is classed by Paul among "works of the flesh." But he also includes "heresies" in the same category. It would be a very unsafe method of criticism to bring forward this passage to prove the unlawfulness of everything that could possibly be included in the term. Reference is several times made to "sorcerers" and "sorceries" in the Books of Acts and Revelation, but there is no evidence that communication with departed spirits is the idea implied.

Rather would I endeavour to show that it is contrary to the whole tenour and spirit of the New Testament to lay down definite rules of conduct. It directs us to principles, to the spirit which should animate our lives and actions, and to that Holy Spirit of God which will guide us all if we seek for its aid. It contains neither a theological creed nor a legal code.

I would also solemnly maintain the right and duty of man to use and to cultivate every power which has been given him, and if communication with beings in other spheres of existence is possible, it must be designed for the good of the human race. And to any who cling to the letter of the Bible as authoritatively binding, I think it may fairly be asserted that it contains no prohibition to us Gentiles from pursuing or investigating these mysterious subjects.—I am, sir, yours truly,

Beckworth, September 18, 1870.

EDWARD T. BENNETT.

### SPIRIT LINES.

To the Editor of the Medium and Daybreak.

SIR,—On the afternoon of Thursday, the 15th instant, Mr. Young was entranced by a female relative of mine, who is also a very dear friend of his, and has been in the spirit-world three years. The medium was, as he always is when entranced, entirely unconscious of all that was spoken through him. The following is the first part of the message, which I send you in its present form for reasons which will be apparent.

At first the spirit was evidently speaking to some other spirit, who replied to her. The replies were in a male voice, while her own was soft, as it was in earth-life. I give you the message *verbatim* from the beginning. My relative began: "Thank you. Have you any objection to my communicating those lines to my friends on earth? If not, I should wish to do so. Possibly they might be induced to publish them, not only for their own merit, but because they will afford one more instance of the reality of the communion between ourselves and them."

The other replied: "Oh dear, no; if you think them at all worthy, by all means do it."

My relative then said: "Thank you. Sarah, please to write down what I am about to recite to you, and when you have done so, send the lines to the MEDIUM, with just those remarks that will make them intelligible—

Up and down the shining pathway  
Come and go the heavenly throng,  
Bearing with them light and blessing,  
Peace and strength, and joy and song.  
We are never, never weary,  
For we wait upon the Lord!  
Life for us is never dreary,  
For we do His lightest word.

The words are but few, but they express the innermost truth of our life here, and, as such, may be of service to those of you who still remain on the other side. You will please to send them to Mr. Burns, and ask him to ensure their insertion in an early number of the MEDIUM."

The rest of the message from this point referred to matters simply private. I have underlined only those words which were particularly emphasised in delivery.

It may interest your readers to know that Mr. Young was develop-

into a trance-medium on the 14th of June last; since which time we have received messages through him relative to our own family matters and other things more general, which carry upon their very faces the stamp of reality, and are, to say the very least about them, awful and wonderful. Most of them, however, contain so many references, direct and indirect, to matters of a strictly private nature that their publication could not be justified, or you should have had specimens long ere now. But I may add the perfect conviction of our entire family circle that time will manifest the truth of many of the details of the messages in such public ways as will give evidence that they are what we believe them to be—authentic utterances from the spirit-world.

Yours respectfully,

SARAH R. WREFOED.

Rose Cottage, Swindon, September 17, 1870.

### M. JACOB'S RECEPTION BY THE SPIRITS.

To the Editor of the Medium and Daybreak.

SIR,—In connection with the Congratulatory Meeting at the Progressive Library on Thursday last, the following messages from French spirits (written through Mr. Robson) during a visit from M. Jacob on Saturday, September 3, may not be uninteresting, as corroborating a statement in the last number of the MEDIUM as to M. Jacob being aided by a strong body of spirits. I give the substance of each communication:—

"Stay here as long as you can. You can do a great work here. I was before you. You are to carry on the work—now, here, and wherever you go. I was known as THE CURE D'ARS."

"I am for peace—for healing—for the good, the welfare of all. Work on, dear brother, and carry out your mission.—NAPOLEON."

"There are many here. I too am here. I perished by the flames, yet still I live and work.—JOAN D'ARC."

"O Spirits, come,

And let your power descend;

The power shall come, and bless the world

For ever, without end.—JEAN JACQUES ROUSSEAU."

"Brother, work on. You are one with us in spirit; let nothing daunt you. Think of the glorious life hereafter.—VOLTAIRE."

The next was, after a "Dirge for the brave fallen in battle" had been played, under the influence of "Herold"—"Chère frère Jacob, accept our greetings, and fraternal and eternal love. Go on your way! We are with you. Work in this city.—HEROLD."

"There is much work for you to do. We can tell you a good deal through the friend who is with you" (M. Robby). "Circumstances must guide your doings in this city. We have exhausted the body. The power is getting weak.—YOUR GUIDE."

I may add that the influence was very powerful, the messages being written with great rapidity; and (as stated before) their purport was confirmed the following day in French, through M. Jacob's hand, by his guide, he (Jacob) being also a writing-medium.—I remain, yours very faithfully,

T. WEEKS.

24, Lower Stamford Street, Blackfriars, September 19, 1870.

### MESMERISED WATER.

When I was being mesmerised constantly, I certainly had water mesmerised sufficient only for twenty-four hours, but when my mesmeriser was going abroad he mesmerised two two-gallon stone bottles. Circumstances prevented his mesmerising me for three months, and part of the time I was mesmerised by a young gentleman whose influence was somewhat similar to that of my mesmeriser's, though not so active to do me good. During the time this gentleman was seeing me I drank water mesmerised by him. He became ill, and then I returned to my stone bottles, and as my mesmeriser, when he returned, could only go on again for a short period, I had no longer the advantage of Mesmerism. During his short return, of course he mesmerised water as usual, but some little time after he left me I found I could not drink water again (which had been the case for years previous to my being mesmerised) without suffering. I was reminded that some water remained in one of the stone bottles, but I scarcely thought it worth while to have it got up from the cellar, expecting it to be bad, and the lady in whose house I was then living expressed herself strongly about it, for she said New River water never kept long. I said I had some slight idea that the mesmeric influence might have preserved it. I was laughed at, but the stone bottle was brought and opened before the lady, and some poured out, when it proved to be clear and sparkling as from a beautiful spring. The bottle was only half full. The lady tasted some to convince herself that it was sweet, and to me it was delicious, and I had it doled out to me daily like some choice wine, for it agreed with me. Since then I have not been able to drink cold water.—Extract from a Letter from a Lady.

### A PHYSICAL MEDIUM.

To the Editor of the Medium and Daybreak.

SIR,—Having been present at a seance at Mr. Cogman's last Sunday evening, and witnessing a most remarkably powerful physical medium, could you kindly ascertain his name for me, and put it in the answers to correspondents in next week's MEDIUM?—Yours respectfully,

A WELLWISHER TO THE CAUSE.

Whitechapel, September 15, 1870.

[The medium referred to was a stranger at the circle, and was introduced by Mr. Steele, of Clerkenwell, who may be seen at 9, Corporation Row, every Thursday evening. Mr. Cogman's circles are very interesting.]

THE QUALITY OF SPIRITUAL MANIFESTATIONS depends entirely upon the magnetic force evolved from the organism of the persons that form the circle. Harmony should be the chief study of Spiritualists. Until such is the case, failures and loss of valuable time at seances will inevitably ensue. Seances are always under the control of the spirits, who have the power to give or withhold manifestations. It is a fact that if the proper conditions are maintained, spirits are always waiting and watching for an opportunity to communicate, and will not fail to make every use of one when presented. Observe proper conditions, and in my opinion manifestations are sure to follow in accordance therewith.—ANDREW DICKENS, Medium, Rushden.



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

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

One Copy Weekly, post free,	-	-	-	2d.
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The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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## MEETINGS DURING THE WEEK.

FRIDAY, SEPTEMBER 23, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, SEPTEMBER 25, KENNELLEY, 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 26, Seance at 15, Southampton Row, Mr. Herne, Medium, at 8 o'clock. Admission 2s.

TUESDAY, SEPTEMBER 27, 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.

KENNELLEY, at 7.30 p.m. at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, SEPTEMBER 28, Seance at Mr. Wallace's, 165, Islop Street, Kentish Town.

THURSDAY, SEPTEMBER 29, Corporation Row, Clerkenwell, at 8 o'clock. Seance. Reception at the Progressive Library, at 8 o'clock.

\* \* 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 23, 1870.

## SPIRITUALISM EXPLAINS IT.

The Editor of the *American Journal of Spiritual Sciences* gave a curious and instructive case of violent spiritual manifestations in the August number of *Human Nature*. In a Catholic family, a girl resided who was a medium—for the pictures would be taken from the walls by spirit-agency, and the china and glasses broken in heaps. Mr. Hall, the editor referred to above, sent us a fragment of the broken china, which may be seen at our office. This family were not Spiritualists, and could not understand the nature of the unpleasant visitation till Mr. Hall and other Spiritualists called and investigated the matter. It was then discovered that the girl was beset by Catholic spirits who wanted to have her incarcerated in a convent, that her powers might not become the property of Spiritualism. Mr. Hall writes that the Catholic spirits have abandoned the girl, and she is now a good medium for physical manifestations. This is one good which comes out of Spiritualism. It teaches us the nature of such extraordinary phenomena, which in past times were vaguely set down to supernatural agencies, unknown physical forces, or the devil.

## DR. NEWTON'S DEPARTURE.

As a last social tribute to the good man who has won himself so much love and affection from thousands in this country, a select company was convened by Mr. Tebb, at his house, on Tuesday evening, to spend a few hours with Dr. Newton. Mr. Shepard was present, and delighted the assembly by his wonderful performances on the piano and singing. After much pleasant intercourse, Dr. Newton bid an affectionate adieu to his friends. On Wednesday morning we saw the last of the good Doctor, and regret that other duties prevented us having the privilege of seeing him off at the station in the afternoon. Some of those friends who have been most intimately connected with his operations in London saw him depart for Liverpool, from which port we understand Dr. Newton sailed yesterday for New York. His permanent address is—"Dr. J. R. Newton, Newport, Rhode Island, U. S. A." Our prayer is that his mission may be abundantly successful, and that we may before long see his face in London again.

## DR. NEWTON AT NORTHAMPTON.

The facts have been distasteful to the local papers. The *Mercury* (which we printed erroneously as the *Advertiser*) dismisses the day's proceedings with a small paragraph describing Dr. Newton's manner, and summing up the whole with the remark, "So far,

indeed, as we were able to discern, he effected nothing that any ordinary person might not equally accomplish." The *Herald* says a little more, but gives quite as little information—"The patients were sent out of the room so quickly that there was no time for proper examination." This is not true, for the reporter stood within three feet of Dr. Newton, saw the state of those who were treated, heard all that was said and done in the fullest manner, and made copious notes of cases and the depositions of those who were treated. The patients remained long enough for a Spiritualist to take down particulars, and the reporters were at perfect liberty to put such questions and make such examination as they deemed necessary to their full satisfaction. Dr. Newton even called their attention to certain cases as he proceeded, so that their statement is not candid. One patient which they had tested was not benefited, and with this superficial notice the truth is masked. If Dr. Newton had been an impostor or unsuccessful, we should have been favoured with full particulars.

## RECEPTIONS AT THE PROGRESSIVE LIBRARY.

One year ago this Institution was formally inaugurated by a very pleasant gathering of London Spiritualists, at which J. M. Peebles, a representative man from America, was welcomed to this country. On Thursday evening of last week, a similar occasion presented itself, when a representative French Spiritualist had the kindness to sympathise and well-wishes of his English brethren extended to him. The meeting of last week was one of great interest, and showed how deeply the Zouave had found his way into the memories and affections of the friends of Spiritualism in this country. It was a most pleasant and satisfactory assembly, and the expressions of appreciation which were to be heard on every hand implied that a series of such meetings would be welcomed. Last season the rooms were opened on Thursday evenings, but few attended unless there was some special occasion like the reception to Dr. Willis. In a few short months the times have wondrously altered. The movement has recently made rapid strides, especially in London, and the prophecies and sayings of J. M. Spear seem to be about near realisation. We need not refer to the fact of how much the MEDIUM has done in bringing about such a favourable result. Mr. Peebles' visit to us and the meetings in the Cavendish Rooms also contributed, while the influence of Dr. Newton must not be forgotten.

Spiritualism never existed under such favourable conditions in London as it does at the present time, and the sun of prosperity seems to be able at length to arouse the movement into active vitality. Rumours of organisation come in from all parts—Dalston, the East End, Rotherhithe, Southwark, Camberwell, Marylebone, Maida Hill, and other districts. We are so besieged with letters demanding advice and direction in this work, that we hail with pleasure the opportunity which shall bring us face to face with our co-operators in all parts of the metropolis. For that purpose the Thursday evening receptions afford favourable facilities. Last evening a preliminary meeting of delegates was held preparatory to a more general gathering on the evening of Thursday next. After these meetings have been disposed of, it is likely that our friend and helper, Tien-Sien-Tie, will open his court at these receptions through the mediumship of Mr. Morse. In the meantime we extend a cordial invitation to all friends of Spiritualism to attend these delegate meetings and take counsel as to what can be best done for Spiritualism in their various localities.

## MR. SHEPARD.

For the information of those who may desire a visit from Mr. Shepard, the "Musical Medium," we beg to state that it is probable his leisure time and stay in this country may be short, and committees should correspond with him at once. It has been suggested that Mr. Shepard should visit Scotland in connection with Mr. Burns's forthcoming tour.

## M. JACOB, "THE HEALER."

Seances for healing are held daily, from two till six, at 20, Sussex Place, Cornwall Gardens, near the Gloucester Road Station of the Metropolitan Railway. M. Jacob is attracting considerable attention. A long and facetious report appearing in the *Daily Telegraph* of Tuesday, part of which we have transferred to another column. Several well-marked cures have been made in London already, and visitors are beginning to flock in. We have had letters inquiring as to the charges for treatment. To the general seance, the fee is half a guinea; to the select seance, one guinea; and to the particular or private seance, one guinea and a half.

A hasty note from Mrs. C. H. Spear informs us that, with Mr. Spear, she is yet located in San Francisco, but that they will turn their faces eastward soon. Mrs. Spear seems to be engaged on the "Woman's Question," and dates from "Woman's Bureau."

Our West-End contemporary, the *Marylebone Mercury*, prints the communication from "Sensitive" on "Good and Evil Influences," also a continuation of burlesque contributions on "Spiritualism: its Dose and Antidote." From the flagrant falsehoods, misconceptions, and ridiculous blunders which these letters contain, we fear that the author intends devoting his peculiar talents (?) to Spiritualism, by way of bringing its opponents into ridicule. We pray heaven to avert such a result, as he would make a much more formidable friend than enemy.

On Wednesday evening, J. Burns, of the Progressive Library, lectured on Spiritualism in the Concert Room, Corn Exchange, Maidstone. Thos. Grant, Esq., presided; the audience was small, but the lecture gave general satisfaction.



## RECEPTION TO M. JACOB.

On Thursday evening, the 15th instant, a representative gathering, numbering upwards of seventy ladies and gentlemen, the most active in the cause of Spiritualism in London, met at the Progressive Library to welcome the Zouave Jacob, the celebrated French healing medium, to London. When the company had arrived, Mr. Thomas Slater was called to the chair, and made the following remarks:—

Ladies and Gentlemen,—Our friend Mr. Burns has nominated me chairman for the evening, and you have voted me such. Before coming I hardly knew what the proceedings of the meeting were to be, further than to welcome M. Jacob, who is known to possess the power or gift of healing. I hope he will be able to speak for himself, and that what he says may prove impressive; and not merely impressive, but may convince us that he possesses the gift of healing to a remarkable degree, similar to that of our worthy and esteemed friend, Dr. Newton. That we all possess this gift, more or less, I thoroughly believe; and I can speak personally to the fact, that whenever we feel we can do good to any person, that good can be done if we only make the effort. For the last eight or ten years I have had this gift, perhaps to a greater extent than I have had the opportunity to exercise it; but whenever I feel I can benefit a fellow-creature, no matter how affected, I have invariably given relief. For instance, I have never in my life left a case of gout without relief, whenever I have felt in such cases that I could afford it. Healing gout, especially rheumatic gout, has perhaps been my greatest mediumistic use. Mr. Slater instanced several cases in which he had successfully cured gout by his mediumship, and said this, his experience, proved that an impression that he could do good to a person was always a Spiritual impression, and, if carried out, would invariably produce the desired result. Mr. Slater desired to hear any observations that any person in the meeting might wish to make in the absence of M. Jacob, who had not yet arrived. Mr. Slater called on Mr. J. Burns to state the business of the evening.

Mr. Burns said that the object which had called them together was to extend a hearty welcome to their friend, M. Jacob, which he ventured to express in the form of a resolution as follows:—"That this meeting of the members and friends of the Progressive Library and Spiritual Institution, London, warmly welcome M. Jacob to this city as a healer by spirit-agency, and heartily wish him success in his mission." Mr. Burns said he was proud of the relations which existed between the two great healing mediums of the Western and Eastern hemispheres. No petty jealousy or envy estranged them from each other, in proof of which Dr. Newton was present on that occasion to extend the hand of fraternal welcome to his brother from Paris. No sooner had the Zouave arrived in London than he proceeded straightway to Dr. Newton's residence, and there received a warm reception and kind counsel. The speaker recommended healing mediums to the earnest consideration of Spiritualists. They not only relieved human suffering, but they gave off an influence which was potent on the mind of society in favour of Spiritualism. He had great pleasure in moving the resolution he had just read.

Mr. PEARCE: Mr. Chairman and Brethren,—There are those present more worthy to speak to the resolution than I; I am, however, glad you have given me an opportunity of speaking, because I have a few thoughts upon healing mediumship I wish to offer. Our dear brother, Dr. Newton, heals the sick—that is a fact we see; and he tells us that a something, a substance, passes from him to the patient, which produces the effect, and that substance passes from him when he makes the strong convulsive movement of the body; but how the healing substance is generated is not known; and as this is the cause whereby the effect of the cure is produced, it will be to our advantage if we find it. I think it is to be found in Motion. We know all the atoms of the earth are in motion, and wherever there is motion there is heat, and heat generates vapour—this vapour we call atmosphere. As there is an atmosphere around the earth, so there is around man, which has been demonstrated both by clairvoyants and scientists, and the cause is the same in each. When a patient is brought to a healer, the healer throws a portion of this sphere on to the patient, and as, like has affinity for like, that of the patient absorbs more or less of the healing substance, according to the degree of rapport between them. This general idea may furnish food for thought to you. I most cordially second the resolution Mr. Burns has proposed.

Dr. NEWTON: Dear Friends,—I do rejoice that there is another healer upon the earth with great power, such as I believe M. Jacob possesses. I do not care who heals the sick, so long as the sick are healed. I am myself only too pleased to be one who can in any way relieve a suffering mortal, and am most glad to meet M. Jacob, and greet him as a brother. I am highly gratified to hear of the judicious and benevolent mode of treatment which M. Jacob adopts. I believe that after selecting those whom he is impressed he can cure, he takes them into a private room and heals them. There is no gift so desirable as that of healing the sick, and the first principle of healing is the eternal principle of love; and it was Jesus himself who left in his teachings the best directions for healing the sick—and yet the people in this country laugh at me because I am a practical Christian. You must desire to know the great principles of this healing power—I claim that they are scientific as well as philosophic truths. "Jesus said unto the man whose arm was paralysed, 'Stretch forth thine hand,' and he did so, and was straightway healed;" now, had he not done so he would not have been healed. It is merely that the patient must do something—it matters not what, but it must be done. I would tell a patient to wash his face, or walk about—it matters not what is done, so that it be done; this obedience to the directions of the medium produces a rapport with the healer. When Jesus was in Galilee, a nobleman came and desired Jesus to heal his son, who lay at the point of death; Jesus merely said, "Go thy way; thy son is healed from this hour;" and it was so. The nobleman's mind was dwelling on his son; Jesus, in all probability, made him fix his mind upon his son; this thought-emanation from the nobleman passes to the son, and forms the medium for the transmission of the healing power, the same as a wire for electricity. A Dr. Swan, who had a patient who was so badly paralysed that she was drawn up together, came to me, without the knowledge of his patient, to see if could do anything for her. As soon as I heard the case I said, "From this hour she will be healed;" and at that very moment she commenced to stretch out her limbs. Although she had no idea that Dr. Swan had been to see me on her behalf, she said she felt my influence, and from that hour her convalescence

commenced. Some time after I received a letter from her father, detailing the case, and declaring that he would be prepared to confirm it at any time. A man came to Boston to be healed. He told me he had a daughter who had been unable to walk for three years. I said to him, "Your daughter is well from this hour." The time was noted, and shortly after I received a letter declaring that at that hour she began to recover. Such cases lead me to think that there is an emanation from the mind of the friend of the patient which, when *en rapport* with that of the sick person, forms a vehicle for the healing influence. Now with regard to our brother, M. Jacob—I rejoice most heartily that he has come, and hope you will be as good to him as you were to me, and bring all the sick to him. Dr. Newton said that he and M. Jacob were only individuals who had to an extent developed the powers which all men and women possess. For himself, it had been his aim merely to do the Father's will—to heal the sick, and bring a Spiritual religion to all the Churches. At present the Bible was worshipped as a book merely and not in spirit; but we, as Spiritualists, worship Him in spirit and in truth. Dr. Newton said he had no doubt that his honesty and candour as to his theology had made him many enemies amongst those who might otherwise have been his friends, and that there were many who would rather die than be cured by Dr. Newton; but he could not help it—he must under all circumstances speak the whole truth. The only difference, he said, between himself and any other exponent of theology was that he preached what he practised, whilst no one knew what the other preached or practised at all. There was a man named Packham, who had been seven years on crutches; his whole body was drawn up. A few moments after I saw him his legs began to straighten out. He burst into tears, his wife burst into tears, and I joined in the chorus, and never felt so happy in my life. He and his wife belonged to a Methodist congregation, and news of the miraculous cure soon got abroad. It was denounced as wrought by one possessed of the devil, but Mrs. Packham got up and said that if any woman present had to wait on and do for a crippled husband as she had done for the last seven years, she would not care whether he was cured by the devil or anyone else. Dr. Newton extended his hand to M. Jacob, and welcomed him as a brother healer of the sick and missionary of the true Christianity—that of love, and promised for M. Jacob the ability to do even greater things than he himself had done.

On calling for anyone present who had been cured by Dr. Newton to state the case, Mrs. Sears, Copenhagen Street, Islington, said she had many reasons to be thankful to Dr. Newton. She was in a consumption, and before Dr. Newton healed in England had kept her bed for eight weeks, and was always subject to very severe epileptic fits. On the first day of Dr. Newton's attendance at Newman Street, a blanket from her was taken to him, and from the moment the Doctor magnetised the blanket (though she was at the time at Redburn, Herts) she recovered. The fits had never once since recurred. Mrs. Gadbury said she was the person who took the blanket, and corroborated the testimony of her friend, stating also that she had received immense benefit from Dr. Newton. Some of her ribs had been torn from her spine by an accident some years ago, and she was thereby bent nearly double, and walked with great difficulty, but could now walk up and down stairs with anybody. She had since taken many friends to Dr. Newton, nearly all of whom had received great benefit.

Mr. PEARCE said: Last year, when Mr. Burns entered these premises, one of those who helped to put the house in order was a Mr. Shaw, who shortly after died, upon which his wife proved to be a very good medium. She was controlled and obsessed by a very strong power, and after some weeks she became a maniac, so that we feared she would have to go to an asylum; however, she went to Dr. Newton, and returned in her right mind, and has been so ever since. Mr. Pearce said this case might throw some light upon the casting out of devils.

M. Jacob then gave a short acknowledgment in French, which a gentleman in the meeting said was expressive of his pleasure at the kind reception extended to him, and begging that the English people would assist him by their prayers and sympathy; saying that it was but right that they should assist him, because they were themselves assisted.

Mr. THEOBALD announced himself as a Christian Spiritualist. He did not think that any theory as yet advanced could explain how the cures were effected. M. Jacob (he said) is a clairvoyant as well as a healer, and can see at once whom he can heal and whom he cannot heal. It is the spirits about the sick person who are the healers; who, however, are only able to work through the mediumship of M. Jacob; but when the case is by them incurable, they retire to a distance. M. Jacob comes from Paris as a refugee, and being without personal friends, naturally comes to one who has received so much benefit at his hands as Miss Theobald (known by her contributions to the Spiritual papers as F. J. T.\*), who, two years ago, was utterly unable to walk, and had to be carried to M. Jacob, but soon after regained the use of her limbs, and now walks as well as anyone—as she testified by her presence during the evening.

Mr. ROBBY (who acted as interpreter to M. Jacob) said that M. Jacob had a theory of his own. M. Jacob declares that there is a magnetic fluid evolved from the healing medium; in fact, different kinds of fluid, coloured respectively yellow, red, and grey, but the healing fluid is white, and passes from him to the sick person. Mr. Robby said that hitherto M. Jacob's labours had been perfectly disinterested, and that he had even refused large sums of money. He paid nothing for his power of healing, and he thought he ought to dispense it freely without price; but now he was a refugee on account of political troubles, and having no available means, the case was altered. M. Jacob's idea was to bring French Spiritualism into contact with English Spiritualism; all other considerations were but trifling.

Mr. BURNS thanked the audience for their attendance, and announced that there would be similar meetings on succeeding Thursday evenings; more particularly in the meantime to take into consideration the best modes of promoting Spiritualism in various parts of London.

Mr. EVERITT proposed a vote of thanks to the chairman, which was seconded by Mr. Daw, and carried by acclamation.

\* This lady described her case in last week's MEDIUM.

Sums received for the wounded soldiers will be acknowledged next week.



## 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 16.

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

Q. How is it that you, being a Chinese, can speak English? and are you also able, through native mediums, to speak any language?—A. Our control of the medium is not automatic, hence we have not power over the vocal organs to force through them any sounds we please. Our control is sympathetic, and we can only give ideas to be worked up by the mind-forces and materials of the medium. [At a previous seance the spirit explained that he had purposely learned English in order that he might carry out his objects through Mr. Morse as his medium.]

Q. Persons leading debauched lives, and sometimes those diseased, suffer from languor and want of vivacity during the earlier part of the day, but brighten up towards midnight and the small hours,—are these sufferings owing to a want of the proper distribution of the spiritual throughout the physical body; or, in other words, is the spirit unable fully to enter the body immediately after sleep?—A. Partly yes, and partly no. The languor is caused by the congenial efforts carried on at midnight, which rob the body of its vital elements. These become recuperated during the day, and vitality is again manifested in its highest degree by next midnight.

Miss Houghton, in the interests and on behalf of the spirit-world, took Tien to task for saying that flowers and fruits offered by the spirits at seances were stolen. Spirits had explained that these articles were bestowed on the spirits by the possessors while asleep and in the spiritual state, and therefore they were appropriated by the spirits with the permission of the owners. Tien replied that he granted the possibility of such an arrangement. In explaining an external circumstance he had to use conventional forms of speech; and as these articles were taken by the spirits without the owners, in their physical state, being conscious of having granted them, he could see no other word which so fully conveyed the idea he had to express. He did not mean theft in the absolute sense, but to convey a general idea.

Q. If Mr. Morse learned the Chinese language, could you then talk Chinese through him?—A. No; for Mr. Morse would not have the national characteristics which would bring him in sympathy with me in that aspect.

Q. But you had to adopt his national sympathy—how did you bring that about?—A. By much education and effort on my part; but he would not find the transition to the Chinese character so easy.

After the questions were ended, the medium turned towards Mr. Burns, and Tien said: "I am desired by my esteemed friend, Edward Nichol Denny, to convey to you his fraternal regards, and to intimate to you his continued sympathy in the work in which you are engaged."

The "Strolling Player" then controlled during the remainder of the evening. The seance was thin and dull; and though many good ideas were expressed, yet the effect was not exhilarating, or at all characteristic of the general tone of these meetings.

Around "this visible diurnal sphere"

There floats a world that girds us like the space:

On wandering clouds and gliding beams career

Its ever-moving, murmurous populace.

There, all the lovelier thoughts conceived below,

Ascending live, and in celestial shapes.

To that bright world, O mortal, wouldst thou go?

Bind but thy senses, and thy soul escapes:

To care, to sin, to passion close thy eyes;

Sleep in the flesh, and see the Dreamland rise.

Lord Lytton's "The Ideal World."

### SEANCE WITH MRS. EVERITT.

The first seance held by Mr. and Mrs. Everitt after their return to London took place on Wednesday evening, September 14th, when a small party of friends were present. The medium was not in the best possible condition, nor were there the proper elements in the circle to produce the best result; and hence, though there was a great variety of phenomena, yet they were not so powerful and well-marked as on some other occasions. The spirits requested the reading of a number of texts illustrative of man's intercourse with the spirit-world, as a preliminary exercise. The room vibrated, the table tilted and moved about, and the spirit-raps were heard. After the lights were extinguished, delicious perfumes were inhaled by the sitters, each waft of perfume being accompanied with a refreshing puff of air. After due time, a message was given in direct writing, of which the following is a copy:—

"THE VALLEY OF THE SHADOW OF DEATH.—Many suppose that the allusion is to the hour and pains of death in the body. That is wrong. It is the valley, not of death, but of the shadow of death. Death in the Word (or *Logos*) seldom means earthly dissolution; the living death of sin is usually meant by the term death. With its relative terms in the Word, the death of the body is but a change of a lower for a higher kind of life; it is but the stripping off the husk that the grain may come forth; the covering of man is thrown aside, but the man himself arises, unencumbered by his clay, to display powers before but feebly exerted, because in their swaddling clothes, but when thrown off, triumphant, for they live in their own element—the world of mind, or the spiritual world, in which, as to your spirit, you really live and move now. It is only your material or natural body that exists in your material world. Remove your atmosphere, you are then present with us; or give us the conditions, we are then present with you, so as to be seen and felt by you."

This was written in a very fine hand, with pencil, on a piece of paper which had been initialed by Mr. Nisbet in Glasgow when Mr. and Mrs. Everitt visited that city. There were four such pieces of paper before the lights were extinguished; one of them was written on, and the others

remained. A phenomenon was noticed which has not been observed before at Mrs. Everitt's circle in London, but which made its appearance while she was in Glasgow recently. It is a ball of light, apparently about the size of a child's marble, which hovers through the darkness, occasionally coming nearer and then receding, moving upwards and downwards, passing out of sight occasionally, and then returning to visibility. It emits no rays, but is of a silver or pearl colour. Sometimes it is invisible to one sitter when it is quite visible to the others. This light was seen for a considerable time. At last "John Watt" came and spoke through the audible spirit-voice, carrying on a conversation with Mr. Grant, of Edinburgh, Mr. Mylne, and other sitters. The most striking peculiarity of the seance was the manner in which the doubts and difficulties of the chief visitor were answered by the texts, phenomena, spirit-writing, and discussion with "John Watt."

### MEDIUMSHIP AT LOUGHBOROUGH.

As a phase of the diversified experiences enjoyed by mediums, we give the following, which has just been communicated to us. It would appear that the same scenes had been previously described by the spirit. The question may arise—Does the medium see these scenes as realities, or are they merely impressed on the brain psychologically, as the biologist exercises his subjects?

On the 22nd August, whilst sitting at breakfast, Mrs. Gutridge became entranced, and after a few "passes" which she made, she rose and addressed us, saying that it was unnecessary for us to try to search too far into the infinite, as our Father would reveal all necessary instruction for our guidance, and that it was not good for us to desire unreasonable manifestations. It must here be understood that at several circle meetings we had been trying to fathom far into the infinite, but had not been sufficiently gratified. The medium then said, "I must now go to heaven, and I will bring back a description of what I see." She then fell upon her knees, and said, "Oh! the scene is beautiful. Oh! how grand! Is this heaven? It is far more beautiful than our earth! Beautiful! and extends further than eyes can reach! All these beautiful flowers—these soft down mossy pathways! This heaven? Grand—grand!" In a moment she exclaimed, "O, my children! Thou beauty! thou hast grown bigger than when thou wast on earth. Come and embrace thy mother—thy mother, my darling child!" Here was a scene which we cannot adequately describe, but must leave our readers to fill in from their own imaginations; tears of joy trickling down the medium's cheeks during this picture. She then said, "Hast thou got nothing for me to take to earth to thy father?" She immediately exclaimed, "O, my mother! Mother, cannot thou embrace thy daughter? I will not grieve for thee, my dear mother, for thou art much happier than when thou wast on earth." The mother replied, "Yes, I can embrace thee, my daughter." The medium then said, "Mother, cannot I stay?" "No!" was the reply; "thou hast got work on earth to do yet." The medium then exclaimed, "O, all friends—lots of friends! O, my child! these flowers for thy father? I will take them to him." She was then apparently engaged in placing the flowers in her bosom, after which she said, "Now I must be going. Farewell, my darling child!" "Mother! I will come again to see you. Farewell, mother!" The scene then changed, and the medium said, "Well, we cannot part in this way; say a short prayer." This was done by us, and then she came to her normal state, on doing which she said, "I feel as though I had got something in my bosom," and began to feel what it was. We told her she had put a bunch of flowers there, which had been given to her by her child while entranced, but we did not think she could find them. She continued to search, stating she felt something in her bosom. This feeling, however, shortly wore away, and we left her to meditate upon what she had seen in the spirit-world. The child passed away on the 10th April, 1857, and was four years old. This was the first time the medium could remember what had transpired while in the trance-vision, which was a realisation of what had been told our circle through her.

TROS. GUTRIDGE.  
JOSEPH BENT.

### A DREAM FULFILLED.

The following incident, trivial though it may appear, would be very difficult to explain. It is narrated by the lady who dreamed the dream as follows:—

"I dreamed one night that I saw a robin in a most pitiable plight, without a tail, and having a piece of string tied round its head and between its beak, so that it could neither open nor shut it. In my dream I thought the bird came into our house, and allowed itself to be caught and relieved from its trouble by us; all of which came to pass in a remarkable manner the next morning, for when my husband came down to breakfast, he stood for some minutes by a door opening into the garden, when a robin came hopping along, and seemed so anxious to get into the house that he drew back to allow it to pass, when it immediately entered. He followed and picked it up, the bird offering no resistance. He then saw that the beak was tied with string in the manner described, and the bird also had no tail. The string was cut and the robin set free, in exact accordance with my dream."

"EMILY TYLER."

### THE "ZOUAVE JACOB" IN LONDON.

Though not conscious of any particular malady, we sought the spot some few days ago, and, on knocking at the door, were received by M. Jacob himself, who acted as his own janitor. He is a sharp-featured intelligent man, with such a physiognomy as we have often seen underneath the white turban of the Zouave in the Rue de Rivoli. We were ushered into a front parlour, the table of which was covered with Spiritualistic works, and enjoyed a long conversation with M. Jacob whilst awaiting the arrival of patients. The hour for their coming is two p.m., but it was after three before one put in an appearance, M. Jacob's presence being evidently unknown, or of course Sussex Place would be blocked, and the West London Hospital deserted. In the interim M. Jacob presented us with his portrait in Zouave costume, and also with a work on Hygiene which he has published. He does not speak a word of English—a fact which he will probably find inconvenient when he commences practice on a large scale. His theory is slightly different



that of his brother practitioner, Dr. Newton, though he is much more dogmatic than that gentleman, and proportionately more agreeable to converse with. He says that the healing influence or "fluid" does emanate from himself, but is dispensed by spirits surrounding the patient, whose ethereal attendance his own presence guarantees. He is, in fact, the medium, and they are the practitioners. About three o'clock, a gentleman of clerical appearance and most satisfactorily valedictorian aspect knocked at the door. It was his second visit. His maladies were relaxed throat and deafness. He was fortunately able to assure M. Jacob that both of these maladies had increased since his first visit. This, it seems, is the normal process under M. Jacob's treatment. The malady, whatever it is, first increases, then comes to a climax, and ultimately disappears. We then adjourned to an inner room for the seance. Myself, the invalid, and an agent or secretary of M. Jacob, occupied three chairs in line, and M. Jacob himself stood opposite us and remained in a state of seeming abstraction for several minutes after giving us the order, "Ne bougez pas." Of course we immediately felt the inevitable tickling at the top of one's nose, and apparent impossibility of keeping still. However, we did sit quiet, and, in a few minutes, M. Jacob made some passes over the invalid's throat and ear, seemed to be trying to crack his secretary's knuckles, like Newman Noggs, and finally came to me, telling me first that my left toe was cold—a statement I was compelled to contradict. Neither could I agree with M. Jacob that I experienced pricking sensations in my knees. I was then informed that I had a weakness in my back. I replied that I was not aware of this—a fact which was explained by saying the weakness was "undeveloped," which I sincerely trust it may continue to be. So the seance ended.—*Daily Telegraph*.

#### NEW ZEALAND.

Mr. Meers, in a letter from Dunedin, remarks:—"I was told last week by the editor of our daily paper that the *Melbourne Argus*, the great Australian paper, has lately published two articles in favour of Spiritualism, and that the friends of the cause are so numerous at Melbourne that they intend publishing a pamphlet, either weekly or monthly, advocating the phenomena. "We have a great many firm believers here, but we get very little phenomena. There are very few mediums, and but very little power. My wife is used as a tipping medium, and sometimes I am used for seeing, impressions, and for medical examinations and cure of disease. To give you an illustration—my wife and I, one evening last week, went to a friend's house; there we accidentally met with two gentlemen—one, an Austrian, had only landed three days before from England. I was at once made to examine and prescribe for him; he asserted that I most fully and correctly described all his ailments and infirmities. The other gentleman I had met at a friend's house five or six months ago, but had heard nothing of him since then, as he lived several miles out of Dunedin. His first wish was that I should tell him what he was thinking about, as it had troubled him much during the last week. I was made to say, 'You must not leave New Zealand; if you do, you will not live long to regret it, as your life would soon be lost.' That is what he was thinking about. He expressed his astonishment at what I told him, and then said he had intended to purchase a vessel, and act as captain himself, and trade between the colonies. I have since been told that he has altogether abandoned the idea, and intends to come and reside in Dunedin. I can sometimes see and hear the spirits as well as ever, but much depends on the state of the atmosphere; and I find when it is windy I cannot either see or hear, and this is a windy climate, but a very healthy and invigorating one."

**REMARKABLE SEANCE AT THE WEST HARTLEPOOL CIRCLE.**—On Sunday evening last a few friends sat for the purpose of spirit manifestations, when a gentleman immediately passed into the trance condition, and spoke at some length on the beauties of spirit-life. Subsequently, distinct raps were heard upon the table, chairs, and walls of the room. Questions were then asked, and the spirits requested us to sing the Doxology, after which all present were startled by something being strewn upon the table, in the faces and on the persons of those present. A light was now requested to be got, when, to the astonishment of all, a glass vase, filled with tapers, had been taken from the mantelshelf, a distance of from three to four feet from where they were sitting, and placed upon the table, the tapers having been strewn amongst the persons sitting. Among other articles in the vase was a piece of salve, which was thrown at two of the gentlemen. Strange to say, each had a different feeling of what was thrown at them; some thought it was coals, whilst another said it was water—when, to our astonishment, it was taper-lights and a piece of salve. W. NEWTON.

**PHRENOLOGY AND MESMERISM.**—Mr. Allwood, of London, the celebrated phrenologist, has on several evenings been delighting and amusing his audiences at the Town Hall by his eloquent discourses on phrenology, illustrated by his gallery of oil paintings, comprising the heads of eminent men and notorious criminals. Those of the audience who submitted their craniums to his manipulations were astonished at his truthful delineations of character, and compelled to acknowledge the truth of the science. But the marvellous and astounding feats accomplished by the lecturer in electro-biology far surpassed everything hitherto witnessed in Cowes. We can but advise the public to go and judge for themselves, and heartily wish Mr. Allwood that success which he so richly merits.—*Isle of Wight Herald*.

**PROFESSOR ANDERSON**, "the Great Wizard of the North," is a unique advocate of Spiritualism in his own way. A correspondent has sent us a dirty-looking thirty-page pamphlet, atrociously illustrated, entitled "The Magic of Spirit-rapping, Writing-mediums, and Table-turning; being an Exposé of the Frauds of Spirit-rappers and Description of the Mechanism of the Rapping-table." All by the "Great Wizard." Now, the distinguished Professor is an illusionist, a delusionist, and humbug as a matter of business. As a reality, he is a sham; and as a sham, he is a reality. His declarations and performances are always exactly the opposite of truth and fact. Such is the cardinal groundwork and special necessity of his profession. With such an interpretation we unconditionally accept

the "Great Wizard" as a most truthful and exhaustive exponent of Spiritualism, but you must read him exactly the opposite of what he appears to be on the book. Thus, when he gives the character of the Fox girls, the history of the Rochester rappings, the methods of consulting a medium, receiving communications, the nature of the raps, and the motives and morality of Spiritualists, you must accept it as a huge joke—a piece of clever (or clumsy) legerdemain, or rather as a convenient means of putting pence into the Professor's pocket. Spiritualism is a stupendous fact. It had an origin, a history, a motive, and *modus operandi*, and hence the Professor's travestie becomes a possibility. How the wily illusionist must laugh in his magic sleeve when he sees his dupes complacently absorb his wonder-working acts and statements as natural phenomena or truthful history!

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