

THE MEDIUM

AND DAYBREAK:

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

No. 26.]

LONDON, SEPTEMBER 30, 1870.

[PRICE ONE PENNY.]

ABOUT SCIENTIFIC SPIRITUALISM.

The result of the discussion which originated from the paper on "Spiritualism," by Mr. Crookes, in the *Quarterly Journal of Science*, has settled itself down in some minds in a very unsatisfactory manner. The persons to whom we refer constitute themselves the satellites of great men, or the small fry of science, and make it their business to laud and cover with satiating panegyrics certain men and certain occupations. This would be harmless and amusing were it not that their affectional eccentricities take a negative direction. They are not satisfied with the exaltation of their pets, but they consider as enemies and personal detractors all who criticise or examine their writings in any other spirit than that of adulation. Sig. Damiani, *Human Nature*, the *Spiritualist*, and ourselves have been arraigned before the bar of public opinion as the traducers of Mr. Crookes in respect to his recent article; and we write on the present occasion for the purpose of entering our protest against introducing personal considerations at all into such a matter, and reducing it to the level of a family quarrel. Criticisms of a much severer kind are continually appearing in the public prints, and receiving even the commendation and applause of the general public. But when such a narrow domain as the limited circle of Spiritualists and would-be Spiritualists is treasured upon, the amenities, privileges, and duties of journalism are forgotten, and petty personalities assume their place.

We are indebted to Mr. C. W. Pearce for a commentary on Mr. Crookes's paper, which has just appeared in a contemporary. By Mr. Pearce we are informed that Mr. Crookes's article has been entirely misunderstood; and he epitomises Mr. Crookes's position to render it intelligible to the opaque understandings of Spiritualists and their journalists. We live in strange times indeed, when "the light of modern science" requires a paraphrase to convey its meaning to men capable of even writing a paragraph in cognisable English. According to Mr. Pearce's notion, Mr. Crookes's infallibility must be understood at any cost, if not from the text, at least from his interpretation thereof. Now, our relations to the subject are extremely simple. We freely and succinctly analysed Mr. Crookes's essay; and if we alluded to him it was as the writer of that essay, and not as an individual in any other sense whatever. We know nothing to detract from his character either as a citizen or man of science, but we have heard much in the opposite direction. It is, therefore, invidious for writers to defend Mr. Crookes personally while they sustain the character of his essay, as it implies that those who have taken an opposite view of that essay have ruthlessly assailed Mr. Crookes in his individual capacity.

We know nothing of what Mr. Crookes has done or intends doing in the matter of Spiritualism, nor would we allow such knowledge to bias us even if we possessed it. We are not aware how many seances he has attended, what phenomena he has witnessed, what experiments he has made, or what convictions he has arrived at. We have to deal with his paper on Spiritualism, and nothing else; and his position as an investigator we judge only from that production. We found in it inconsistencies of statement, style, and inference, which cannot be explained away by Mr. Crookes's apologists. The title is inconsistent with its contents. It purports to be "Spiritualism Viewed by the Light of Modern Science;" and, in the second sentence, the author states—"Views or opinions I cannot be said to possess on a subject which I do not pretend to understand." How, then, can science cast light on a subject of which it is ignorant?—and the confession embodied in the above sentence is amply sustained throughout the whole performance. The only act open for the Spiritualist critic is to animadvert upon the futility of such a production, which looks like the utterance of one who has been forced to speak under some unknown pressure, rather than a calm, dispassionate investigation. The bulk of the article is made up of laudations of the methods of scientific working, which are similar to correct working in any other sphere of human action, and the method of every sane and practical mind. This display of scientific accomplishment is very ungraciously contrasted with the haphazard ignorance and egotistical surmises and terminology of Spiritualists; but surely Spiritualists and scientific men must be equally capable of speaking about that which the latter does not pretend to understand. Mr. Crookes, in a vague generalisation, admits the existence of phenomena; but, after his long lesson in exactness of observation, he fails to inform his readers as to what he has seen, and makes his intangible statement do service for facts. To render the assumed existence of phenomena more vague if possible, Mr. Crookes cites the testimony of Spiritualists in such a peculiar style as to throw a veil of doubt over their credibility. He considers that he is "justified in doubt-

ing the accuracy of the former observations [reported by the Spiritualist, of heavy articles of furniture moving from one room to another without agency, &c., &c.], for the same force is powerless to move the index of his instrument one poor degree." Now, what would the uninitiated imply from such a mode of writing but that Mr. Crookes did not know that furniture was thus moved; hence, that he was a stranger to the phenomena, and therefore adjudicating upon that with which he was not conversant? And here, also, the charge arises, that he demands results from conditions with which he declares himself unacquainted. Mr. Crookes has, therefore, done himself far more injustice by this article than he has done Spiritualism; for if, in the fifth part of the space, he had given a synopsis of his experience in respect to Spiritualism, and sunk, for the time being, his achievements in other matters, he would have made himself unmistakably understood, and rendered it impossible for anyone to misconstrue his position. With all its defects, we thank Mr. Crookes for his paper. It has thrown no "light" whatever on Spiritualism, but it has brought the movement before the notice of a few people who enjoy the friendship of Mr. Crookes, and thus it has been a beacon to direct the minds of men to a great reality. It has also given occasion for some sharp discussion and historical parallels which are not only singularly instructive but highly amusing; and it is further shown that "scientific Spiritualism" is the only "delusion" connected with the subject. Scientific Spiritualism! What is meant by the term? We have conversed with and read after all the scientific men with whom we could come in contact, and we have derived not one ray of light or instruction from them. The fact is, scientific men have to apply for information and experience as regards Spiritualism at the very same source whence all other human beings are liberally supplied. There is, however, the rudiments of a "science of Spiritualism" dawning, but it is not on the "scientific" horizon; it is amongst those who, from aptitude or inclination, give their attention to the subject, acquainting themselves with its facts and their modes of working, and who, to a great extent, have been able to determine laws and conditions for the regulation of the phenomena. As to the Spiritual theory, that is another matter. To tell whether there is an intelligent individuality behind the phenomena will require a very different style of appliances from those furnished by a chemist's laboratory. Could all the paraphernalia of Mr. Crookes's workshop reveal to him the presence of a spirit?—nay, let us say, his maid-servant or his little dog? No. These facts alone come within the scope of human consciousness, and we are aware of the presence of spirits as connected with the phenomena in the same manner as we are made acquainted with the existence of human beings under the usual conditions. They can each be seen and felt, and, besides, declare universally what they are themselves. This is, I suppose, according to the analogy of chemical results! Does not every substance tell what it is by the manner in which it conducts itself under experiment? This leads us to a consideration of the means whereby scientific Spiritualism must be prosecuted. The cause is psychological; not "material" as the chemist understands matter—not material even as the electrician understands matter. The chemist and the electrician may be of great service in investigating the nature of the means used and the material phenomena developed by spirit-power, but they can never ascend to the cause, which is far above the sphere of their action. In biology these sciences have been of great use already, but nothing except the human mind can approach the intelligence which governs and directs all biological actions. So in tracing the cause of the Spiritual phenomena, we require mind-power and mind-appliances in the form of those highly-developed organisms wherein spiritual consciousness and psychological function bring the sentient being into relation with natural facts far above the apprehension of the senses, which take cognisance of ordinary physical objects or of any mechanical appliances which can be operated upon by the force of nature as usually understood. No appliance, be it mechanical, chemical, vital, or mental, can take cognisance of existences above and beyond its peculiar sphere. The various fields of nature are discreted off from each other by well-marked lines that cannot be ignored. Solids, fluids, gases, electricity, vital magnetism, spiritual magnetism, intelligence—how dissimilar these universal existences, and how different must be the appliances or tests that would manipulate them or discern them successfully! The scale which would weigh a fraction of a grain of matter could not weigh a scintillation of thought. The vessel which would measure a given quantity of fluid would not determine the capacity of an emotion or a desire. Nor would the means used to transmit a message by telegraph serve as a means for soul-communion. These conditions occupy places in a scale so

far apart that they never can be assimilated without reducing nature to chaos. In treating Spiritualism, Mr. Varley has evidently hit upon the true scientific plan. He does not employ material means to manipulate psychological creations. His common sense tells him better, and his peculiar sensibilities or his "uncommon sense" supply him with the appropriate means. With the faculties of clairvoyance and spirit-sight he sees and judges of spiritual things, and in conjunction with his own powers calls into requisition those of Mrs. Varley and other mediums. This is the true scientific method and the use of appropriate means, which enables Mr. Varley to talk intelligently and instructively on Spiritualism. He gains universal admiration and defies persecution by his mental perspicuity and manly bravery, while those who take an opposite course must be contented with their certain requital.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

HOW TO MAKE THE LYCEUM PAY ITS EXPENSES.

Of course, no new movement can be expected to be self-supporting in the first few months of its existence. *A Lyceum is like a child*, needing the presence and fostering care and support of its parents and gentle friends, for months, possibly for years, until it has attained internal growth sufficient to earn its own livelihood.

With enterprising management, however, a Children's Lyceum can be made, especially in large cities, to keep its treasury supplied with enough to meet all expenses. [The definite expenses of our Lyceum are about thirty dollars per month, paid for services, rent, music, new books, &c.; and to this must be added the expense of festivals, picnics, excursions, &c.: in the aggregate, not less than five hundred dollars a year.] We keep our accounts square, however, by devoting some "attractive industry" to the giving of two or more public benefit-exhibitions, consisting of sacred, patriotic, and humorous Songs, Recitations, Dialogues, and especially original and selected Tableaux, which, if well presented in rapid succession, never fail to fill every seat in the hall at a price of admission not less than is customary at established places of first-class entertainments.*

TABLEAUX VIVANTS BY THE CHILDREN'S LYCEUM.

On the eve of our second Anniversary we presented an attractive programme, and received from the sale of tickets enough to pay, not only all the expenses contingent to the Exhibition, but enough also to liquidate the entire amount advanced to purchase the gifts for the children. (The members were admitted free.) The presents alone cost, at wholesale, not less than one hundred and fifty dollars. Of the Tableaux presented, the following is the Guardian's brief description:

First Tableau.—"THE SEASONS:" Spring, Summer, Autumn, Winter. Four characters (girls) in costume, and Father Time. (Two scenes.)

"Spring"—dressed in pure white, with a profusion of flowers, and sprigs of green here and there on her dress. "Summer"—reclining on a sheaf of wheat, a sickle in one hand, and warm-tinted flowers around her. "Autumn"—kneeling on one knee; rich, gorgeous flowers, and wreath of autumn leaves on her head; a cornucopia with fruit, corn, &c., overflowing it. "Winter"—standing enveloped in a snowy or frosted robe—her head wreathed in icicles or enveloped in swan's-down—a frosty staff in the right hand, and a string of sleigh-bells on the shoulder. "Father Time"—in a long white beard and dark robe, with the usual symbols, &c.

Second Scene: Same group of girls standing together, their hands clasped, and eight dancing girls waltzing in—representing the Hours dancing around the Seasons. Music appropriate to the waltzing Hours.

Second Tableau.—"THE AWAKENING IN THE SUMMER-LAND." (Two Scenes.) This was very beautiful, consisting of, first, a youth sleeping in a celestial bower, two or three angels watching, with two or three children. (Distant music on the melodeon, by which the youth is to be awakened.)

Second Scene: Youth awakened—in the attitude of rising—joy and gratitude on his face, and same group of angels looking down upon him with delight and love.

Third Tableau.—"MORAL POLICE SEWING GROUP." (One Scene.) Ladies in a room making garments, and Angels in the air looking lovingly upon them, and stretching forth their hands to bless the friends of the poor.

Fourth Tableau.—"THE DYING SOLDIER." (One Scene.) Soldier sleeping in an evergreen thicket or bower—head bound up—face bloody—musket and knapsack beside him; in his hand an ambrotype of the loved ones at home. Angels looking upon him from above the tops of the trees, and waiting for him. (Music.)

Fifth Tableau.—"ABOU BEN-ADHEM." (Two Scenes.) A Persian on a couch, just roused from slumber, seeing an angel "writing in a book of gold." (A young lady appropriately dressed, and writing.)

Second Scene: The angel "with a great wakening light," showing the name "Abo Ben-Adhem" written in large letters on the top of a beautiful scroll. (Soft melodeon music behind the curtain.)

* Officers will bear in mind that, in front of the curtain, while the Tableau is being arranged, a dialogue, a song, or a speech by a little girl or boy, or something else interesting, should be going on (and so fixed on the programme), so that your audience will not become impatient by waiting too long between the Tableaux.

Sixth Tableau.—"AMERICA, PAST, PRESENT, AND FUTURE." (Three Scenes.)

First Scene: "Past"—Liberty in the background, in the attitude of rising from the earth; an Indian girl near Liberty; America in the foreground, with sword in her right hand, in the attitude of striking at crowned heads, assisted by her two sons—"North" and "South"—her left hand beckoning Liberty upward. (Music, "Yankee Doodle.")

Second Scene: "Present"—Liberty siding with America, her left hand manacled—a downcast look, but holding up the national standard with right hand. A negro boy, with left hand manacled, kneeling to Liberty and grasping her dress, and looking at America. The South siding with the crowned heads, and America defying them, assisted by her loyal son, the North. The Indian girl dejected. (Music, "Rally Round the Flag, Boys.")

Third Scene: "Future"—Liberty and America in the ascendant, with their arms lovingly intertwined. The crowned foes partially kneeling at the left—the two soldiers shaking hands at the right—the negro boy holding the manacles with his left hand, his left foot upon them, and in his right hand the American flag. The Indian girl is protected by Liberty. (Music, "The Star-Spangled Banner.")

Seventh Tableau.—"PROFESSION v. PRACTICE." (Two Scenes.)

First Scene: A wretched family. Husband sick on a rug on the floor—wife despairing and in tatters—two or three children clinging to her—priest kneeling by the only chair in the room, praying, and a bundle of tracts in his hand. (Music, "Hark, from the Tombs.")

Second Scene: Priest behind the chair, looking chapfallen—wife, seated in the chair, looking grateful—husband, sitting up on his pallet, with a piece of bread in his hand—children crowding round a Moral Policeman and receiving eatables from his market-basket; he looking rough, honest, benevolent, earnest—indicating that "practice speaks louder than words." (Music, "Home, Sweet Home.")

Eighth Tableau.—"THE APOTHEOSIS." (One Scene.) A child lying deathlike upon a couch. The family—two adults and two or three children—around him in the attitude of grief. The spirit (a little child dressed in white gauze) now ascends in the air toward the Summer-Land. (Music, "Nearer, my God, to Thee.")

The foregoing Tableaux were interspersed with singing, recitations, short dialogues, &c., in front of the drop-curtain, where space enough was left for the purpose. The Conductor, or some person duly appointed, should announce the title and briefly tell the audience the meaning of the tableau before the curtain rises, otherwise the children and many aged persons present would fail to be sufficiently interested.

It will require time and some patience, and considerable talent and industry, to prepare children to perform *fine* parts in these Exhibitions; but the braver you work in this cause, the deeper will be your satisfaction and the richer your imperishable reward.

[NOTE.—On public and festive occasions, processions, &c., the Groups should assemble and turn out with military precision—the highest Group, containing the oldest members, always leading as the honoured vanguard, and followed by the next lower figure, and so on, in regular descending order, to the primary Groups. Also, each Leader should arrange the Group for marching, so that the tallest member will lead.]

(To be continued.)

AUTHORITY IN SPIRITUAL MATTERS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The perusal of Mr. A. Watson's letter in your issue of the 16th inst. suggested some reflections to me on the subject of authority in Spiritual matters. I send them to you on the chance of there being a spare corner in the MEDIUM; if so, Mr. Watson and myself may benefit by the interchange of ideas. Probably no two persons approach a question from the same point, or are influenced by it in the same way. Some minds generalise first, and at leisure take up such particulars as occasion may require or suggest. Others deal with details, treating each peculiarity as a whole, and subsequently find great difficulty in conjoining them into useful and handy forms. Others again make little or no effort at combination—observation seldom resulting in reconstruction. I dare say Mr. Watson will have no difficulty in admitting that Dr. Newton, Mr. Peebles, or Spiritualism cannot be held responsible for these and ten thousand shades of mental variety, and that Messrs. Newton and Peebles, with Spiritualism, and all other isms and ologies, are merely subjects, more or less complicated, suggesting and exciting mental activity. If Dr. Newton or Mr. Peebles asserts that such and such is truth, the conviction and assertion are theirs—a part of their individuality.

If any mind is such that it requires an external authority to sanction its truths, probably the above-named gentlemen may be as good as any other; but it may also require the weight of affirmation which is conceded to age, and the support of numbers. If so, the Pope and his Church will be the most satisfactory, though Spiritualism, not as a recognised creed, but as a domestic and individual experience of the race, is older than the Roman Church.

But this is not the best way; external authority or sanction of any kind can only act as the tutor of infancy, as a trained dog to the blind, as a crutch to the halt and lame.

The mind that would worship in spirit and in truth must be able to stand alone before God; must be able to walk—nay, fly with Him on the wings of the wind.

Why did Peter sink in the surging waters of infinite truth that leaped around him? Because he did not yet breathe the spirit of truth. His external authority or support removed, he would have sunk, had not another been provided. The nature and office of this support deserves consideration. It was the living arm of a friend, and it carried him safely to his boat again.

"Try the spirits!" What does this advice really mean? Not, I conceive, to conjure them by this, that, or the other sacred name to speak the truth, or to test their quality by any series of theological questions, but to meet them as we would any stranger in bodily form—as honest, well-meaning men and women, and allow them to try or prove themselves.

The condition and capacity of the mind itself is surely the only real standard or measure of the truth it may be able to appropriate and assimilate. The Bible may contain a vast supply of spiritual sustenance of a very valuable kind, but as an oracle in a verbal shrine, consecrated to an authoritative worship, the true Spirit of God cannot act through it. The Word, the divine wisdom, does not tyrannise—does not dictate. It creates from within—does not build up, as man does, from without.

Dr. Watts and Swedenborg may declare in our hearing that Christianity is true, and the dogma of a vicarious sacrifice a law of nature, but these worthy and good men do not wish or expect their statement to be taken as the truth. They laboured as strong and earnest minds for the standard they now find in their inner selves, and from the result, as they find it, speak to us; but their word cannot be our life. If we wish for or expect a respectable position in the kingdom of God, we must conquer it for ourselves. There a parasitical life is an impossibility.

At certain stages in the development of our faculties, the perception of a new creation is possible—a creation in the progress and perfection of which we are to take a voluntary part. The Creator becomes our father, friend, and fellow-worker. We are free to come and go before Him in all the sublime uses and functions of our manhood and womanhood, and we learn to read with confidence his word in the ever-varying phenomena of the external world, because the spirit thereof is already incarnated within us.

Where, then, the need of an external authority or standard of truth? "My sheep know my voice, and follow me;" no driving or hounding. Surely divine wisdom speaks in these words!—Yours, very sincerely,

J. MYLNE.

34, Oakley Road, Islington, September 22, 1870.

SPIRITUALISM v. UNITARIANISM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have been led to consider how the controversy on the above subject, started by "Cyril's" papers in the *Unitarian Herald*, can be turned to account. At the risk of wearying your numerous readers, I beg your permission to exhibit in your columns a contrast so favourable to the *ism* we prefer that I think it may appear to many an acceptable work in furtherance of our cause. My thoughts may be but very loosely and crudely put together. I have not had many lessons in the art of playing at word-stringing to the confounding of ideas. By the way, I would fondly hope that our "Children's Lyceums" may be so developed that the coming generations will be taught to express thoughts and ideas in more certain and untwistable language than the so-called learned men of our time. Perhaps at some future day the initial letter of every word expressive of an idea may be fashioned in such manner that its impress on paper will convey to the mind, in a great measure, the truth intended. This may be one step to a universal language, through which spirit-guides may obtain more certain means of conveying their ideas to spirits in the body.

In "Cyril's" "Last Words," I find that "to seek doctrines from dinner-tables, religion from rappings, and philosophy from phantoms; to elevate this process into a method of inquiry and a system of belief; to snub and slander those who reject it or even stop to discuss it—this is Spiritualism." He then concludes that upon such notions as these "no man of sense ever thinks at all." Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him."* Paul, in the 14th chapter of his first letter to the church at Corinth, says a good deal which "Cyril" might ponder over with advantage, and, after a thorough investigation of modern Spiritualism, he would then be likely to profit by Solomon's wisdom, and escape the charge of "folly" spoken of in the above proverb.

Was Theodore Parker a "man of sense?" He wrote: "In 1856 it seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or in 756 that Mohammedanism would be that of the Arabian populations."

"1. It has more evidence for its wonders than any historic form of religion hitherto.

"2. It is thoroughly democratic, with no hierarchy, but inspiration is open to all.

"3. It is no fixed fact, has no *punctum stans*, but is a *punctum fluens*; not a finality, but opens a vista for the future. Its present condition is no finality.

"4. It admits all the truths of religion and morality in all the world sects."

Was the Rev. J. J. Tayler a "man of sense?" He wrote, touching the resurrection of Christ, "My own views on this subject may be regarded as peculiar, but I do not hesitate to avow them."

* Proverbs xviii. 13.

† "Life and Correspondence of Theodore Parker."

Rather than "refer the holiest and most beneficent revolution in the world's history to a foundation in absolute falsehood, I must suppose that it rested ultimately on the recognition of some fact—an inward and spiritual, if not an outward, fact—which carried an implicit assurance of its own to the mind of the believer. On the whole, it seems to me the best solution of the mystery to suppose that the spiritual vision of soul had been so opened and enlarged by the quickening influence of that extraordinary time—and mainly through sympathy with the higher life of Christ himself—that it felt and saw, as present realities, some things which are hidden from us in our normal condition of religious sensibility—things of which even now we might catch a glimpse, were our faith equally pure, deep, unworldly, and strong. As it is, all through history and literature there break forth, here and there, strange announcements of mysterious visitations from the unseen world, which I cannot explain and do not undertake to prove; but for which, however we may dispose of it, testimony, distinct and positive, undoubtedly exists. And why, if there be a spiritual world, which I presume every Christian admits, should such things be pronounced, at once and without further inquiry, absolutely incredible?"†

The great Channing asks, "Does the principle of thought perish with the body, or does it survive? And if it survive, where? how? in what condition? under what law?"‡

The *Banner of Light* for June 19, 1869, gives some extracts from the *Monthly Religious Magazine*, a Boston publication, and the organ and exponent of advanced Unitarianism, a contributor to which magazine perhaps "Cyril" will not think a "man of sense," but whose writings the editor says have given the "widest satisfaction," and whose papers enable the editor of the *Banner* to tell his readers he is "glad to record the testimony which proceeds from another earnest, clear, and powerful mind in favour of Spiritualism." The italics are mine, in confutation of "Cyril's" impudent reference to inquirers into the phenomena of Spiritualism being men wanting in sense.

The writer in the *Monthly Religious Magazine* says: "Many Christians have been startled, provoked, and confounded by 'Spiritualism,' because of the extent to which they themselves were out of place, intellectually and religiously. . . . Even though the various conditions necessary to the phenomena of Spiritualism are not well known, yet it is conceivable, and it is highly probable, that, if the atmosphere of the Christian church had been what it ought to have been, instead of there being mediums and their attendant marvels in the world, there would to-day have been in the church the manifestation of the Spirit; and one good man would have been full of the Holy Ghost, and another man perhaps would have seen visions, and still another would have abounded in hope, through the power of the Holy Ghost; while, for the public benefit, one man would have shown the gift of healing, and another have been endowed with the word of wisdom as a gift. As it is, however, some of the more material of the Spiritualistic phenomena, such as noises, are as though the stones cried out, to assure men that really they are not so much at home in the universe as they fancied—that there may be qualities, and ways, and a soul in the universe, such as they have never thought of; and that they themselves, instead of being altogether self-sufficient, actually are but like bubbles, made of the will of God, and spared of his mercy."

"Spiritualism ought to be nothing novel or strange to a theologian, and would not be but for the anomalous state of theology itself. Men have been so intent, so long, on splitting hairs metaphysically, for theological use, that almost the breadth itself of theology has been forgotten." "Cyril" will have a task before him if he will try to disprove the position he himself states is taken up by the modern Spiritualist. Not to follow exactly the alliteration "Cyril" indulges in, will he deny the possibility of religion being receivable through rappings, or of doctrines being expounded as the learners sit round dinner tables—(what more fitting situation, if the learners are truly bent on realising Christ's promise that where two or three were met together, there He would be in their midst?)—or of philosophy obtainable from phantoms? if by philosophy he means the "investigation of the causes of all phenomena of mind and matter." As he may by implication be considered to have avowed himself a believer in phantoms—"Somethings that appear"—then who so likely to aid in our philosophical studies as our "phantom" friends who interest themselves in our welfare, and, untrammelled as they are by the grosser material body, and understanding the laws and conditions needful, are able to come and give us such light as they are permitted and we are able to receive?

Let "Cyril" set about his task of disproving these possibilities. Let him rise above the last part of his statement of the things peculiar to Spiritualism, and never noticing our "snubs" and so-called "slanders," let him set about putting us right by first gaining our respect, and then treating the subject in that earnest and truth-seeking spirit he ought, and perhaps he may find he has by stress of effort come by some side-wind to our position.—Yours truly,

Rastrick, September 11, 1870.

JOHN LORD.

J. JONES.—We have neither time, taste, nor space for the task you have assigned us. We have sent your letter on to J. M. Peebles.

EMMA HARDINGE is expected in this country about the middle of November.

J. M. PEEBLES is very busy lecturing in the Western States. His lectures on Italian Travel appear in the American papers. The *Present Age*, which has been enlarged, reprinted our portrait and sketch of him.

† "Christianity: What is it? and what has it done?" Rev. J. J. Tayler.

‡ Channing's Works, 3rd Edition, Vol. III., page 381, "Evidences of Christianity."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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MEETINGS DURING THE WEEK.

FRIDAY, SEPTEMBER 30, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, OCTOBER 2, Service at Cavendish Rooms, Mortimer Street, at 7 p.m. Mr. Burns, Speaker.

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, OCTOBER 3, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.

TUESDAY, OCTOBER 4, 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.

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

WEDNESDAY, OCTOBER 5, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, OCTOBER 6, 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 30, 1870.

DR. J. R. NEWTON.

By the time this article is read by the public, Dr. Newton will have nearly traversed the great breadth of ocean which separates his country from ours. We do not know anyone connected with Spiritualism who has left our shores bearing more kindly regrets from the many friends remaining behind than has Dr. Newton. His unbounded disinterestedness and the great value of his work are more apparent now that he has gone; and, as the facts given by Miss Wathen show, his works follow him. For many weeks the MEDIUM has been a steady record of Dr. Newton's doings and healings, presenting an array of facts establishing the existence of the healing power such as, in this country at least, has never before been witnessed. Such a long narration of similar cases may have excited the impatience of some, but to the real wellwisher of man and the true Spiritual philosopher these cures are of the deepest significance. Placing them all side by side, we have instances of this wonderful healing power being exercised successfully in a great variety of diseases, on patients of different ages, under diversified circumstances, and thus proving by actual experiment the real effects and scope of this healing agency. The advanced science of the future will yet thank the humble gatherers of apparently insignificant pebbles on the shore of Truth, and polish them and set them in their true relation to each other and to the great laws which rule human life.

It was Dr. Newton's intention to have visited Southern Europe and Syria this winter, but the serious state of affairs on the Continent precluded that idea from being carried out. Then it was eagerly desired by the inhabitants of some of the principal cities in this country that he should visit them for a season. This desire Dr. Newton met in a great degree by his Sunday excursions; but having remained in this country as long as he at first determined, he was guided by the influences which projected his visit and all its arrangements to retire for a season, just as he was beginning to be known and his merits appreciated.

Ordinary men cannot judge of the peculiar influences which affect the sensitive nature of the fully-developed medium. A time comes in their experience when the circumstances which at first stimulate at last become unbearable, and a change of scene and psychological bearings is necessary. The seed which Dr. Newton has sown amongst us has more or less affected every inhabitant of this country, psychologically or intellectually. This seed will germinate and ultimately bear fruit according to the condition of soil into which it has fallen. While this process is going forward it is well that Dr. Newton should seek other communities. It is no

easy task to buffet against the opposition from the public press which confronted the good Doctor. It not only militated against his success, but it had a wearing effect upon his health and spirits, and relaxation from its influence was necessary.

We cannot lay down our pen without referring to the kind and generous way in which Dr. Newton conducted himself amongst us. He literally healed "without money and without price," as no compulsory fee was imposed on anyone who chose to call on him. Dr. Newton's expressed regret was that his want of income compelled him to desist from the habitual acts of benevolence which were a constant feature of his life in the United States. Dr. Newton has bestowed thousands of pounds in acts of charity and philanthropy; and to be for a time denied such a pleasure is a great hardship to those who are capable of feeling the wants of the poor and needy. But Dr. Newton was liberal and open-handed to all. His practice was to pay whatever was demanded of him, to make all the better for coming in contact with him, and often to bestow gratuities in food and money upon his poorer patients. He never realised one farthing out of his public healings, nor did he endeavour to mend his fortune by accepting partial fees from the moderately circumstanced, or by taking the pittance of the poor. His visit to this country cost him several hundred pounds, for which he expressed his gratitude by saying, "Thank God, I can afford to do so." No one ever heard a hard word, a retaliative expression, from his lips. He forgave all, knowing that they "did as well as they knew how." What a sublime philosophy, and what a deep faith in the God within humanity! We saw much of Dr. Newton in all situations, and viewing him in every aspect, we unhesitatingly declare that the world has seen but few men possessed of such rare and loveable qualities. His unsophisticated openness, childlike trust, quenchless hope, cheerful spirit, deep affection and devotion to human welfare, exhaustless energy and activity; his manliness and self-respect, profound love of truth and religious feeling, clairvoyance and consciousness of spirit-presence, with his wonderful and beneficent power of healing,—make up a character which would do credit to the whole procession of gods and chieftains which have appropriated the devotion of mankind for thousands of years. In our age and country we see the religious millions worshipping a man of the past as very God, when the assumed qualities which distinguished that man's divinity are before their very eyes at the present day, and yet they perceive it not. And so it was with the Spiritual philanthropist of 1800 years ago. His countrymen were blind to good, and so could see no good in him, but shouted "Crucify him, crucify him!" The great want of mankind is to be able to discern the Father-God in their brothers and sisters of the day in which we live. We press this thought upon the attention of our readers as the great essential of practical theology, which would operate to make men respect themselves, love their neighbour, and put an end to all injustice, war, and individual degradation. We do not require that men be made gods, but that God may be revealed to our consciousness and be recognised in men. To bring about this desirable result, mankind must not rob the whole race of goodness and virtue at the dictum of a barbarous theology, and heap it upon an ideal personage whose assigned position places him above such compliments. How can men expect to appreciate the spiritual heroes of the past when they are blind to the same qualities as expressed to-day in the lives and acts of their neighbours? Is it not of great importance that the religious sentiments of society should be periodically subjected to rigid examination and necessary revision? Such sentiments are an act of the human mind, which is not infallible, and hence capable of unlimited improvement. The advocates of stereotyped ideas are the most implacable enemies of religion, for they prevent it from keeping pace with the other departments of mental action, and thus destroy its power by bringing it into ridiculous contrast with other subjects which are permitted to progress with human experience.

THE TESTIMONY OF TWO LADIES TO DR. NEWTON.

The ladies whose names are appended to this statement have taken a praiseworthy interest in Dr. Newton's labours, and were the means of bringing many sufferers under his healing hands. Miss Wathen has communicated the following statements in the name of herself and Mrs. Cowper:—

Matilda Hall had suffered from fistula for two years, and the best medical skill either of America or this country was unable to relieve her. She was recommended to visit Dr. Newton, soon after his arrival. She did so, and felt no pain afterwards. The fistula broke, and now the scar only remains. She called to thank Dr. Newton and inform him of her recovery. She has just gone to Nevada, and declares that she would gladly travel 1000 miles to see Dr. Newton if the state of her health demanded his services. A young lady had a running sore on the ankle bone. Miss Wathen took her stocking to Dr. Newton, who magnetised a piece of lint to bind on the sore, saying that in a few weeks it would be healed. At the end of the third week the lint was removed, and it was found that the ankle was quite restored. Dr. Newton never saw this patient, yet she felt the shock when he magnetised the lint, and from that time the pain left her.

Miss Wathen has taken over forty garments to Dr. Newton, all the owners of which have been benefited, and some cured. On September 16, Miss Wathen took some garments to Dr. Newton. The bag containing them lay closed on the table, and she said, "Doctor, I have brought you some more garments." "Yes," he replied, "you have a woollen one; bring it out, and I will describe the case." When he took it in his hand, he said, "This woman has tic, and suffers from her head a great deal. There is consumption in

the family, and there is some phlegm on her lungs which must be removed." This diagnosis was strictly true. When Miss Wathen returned to Paddington she was told that at 4.40 p.m. the patient to whom the woollen garment belonged felt her pain leave her, and it has not returned since. The hour named is the exact time when Dr. Newton handled the woollen garment, and sent the shock to relieve its owner. Miss Wathen also took a cap belonging to a hospital patient; as soon as Dr. Newton took it in his hand, he said, "Paralysis of the brain. I can't cure this person, but she may be benefited." This opinion was in accordance with that of the medical men who had charge of the case.

We could give many more cases of Dr. Newton's healing power and his ability to describe correctly absent persons, as well as those who had passed away from earth-life. We have even prevailed upon some of his bitterest enemies to visit him, and they have been surprised at meeting such a man, and have deeply regretted the harsh things they had said of him. We have been the subjects of many unkind remarks because we have availed ourselves of Dr. Newton's healing power, and led others to do the same, and we only regret that our labours in this direction have now ceased. We did not pursue such a course from any disaffection with our former views or opinions of religious truth, or because we had embraced foreign ideas of any kind, but simply because of the good which we saw Dr. Newton was capable of doing to those who suffered from pain and disease. Passing from the subject of Dr. Newton as a healer, we beg to say a few words about his personal character. That he was foully treated by many in this country all will admit, yet we never heard one harsh word from his lips against his persecutors, or against any human being. His disinterestedness was truly great. He was just as anxious to attend to a party of poor, who were unable to pay him a farthing, as he was to treat the rich and the finely-dressed. We have been led to admire Dr. Newton for his great power to do good, and his unfailing love to use that power. To do as we have done was a duty from which we could not escape, and we cannot realise the peculiar temper of any person who could do otherwise, knowing the facts respecting Dr. Newton, as we did. With thousands more, we record our desire to see him visit London again.

E. A. WATHEN, 32, New Church Street.
MRS. COWPER, 388, Edgware Road.

The success which attended the cases brought to Dr. Newton by Miss Wathen is worthy of special note. Every case was benefited, and the Doctor's power to describe these cases was even better than usual. Other persons have taken many cases to the Doctor with much less success. This shows that the parties connected with such cases have a powerful influence over the result.

THE SUNDAY SERVICES.

On Sunday evening, the services at the Cavendish Rooms, Mortimer Street, Oxford Street, will be resumed for the winter season. J. J. Morse and his spirit-guides have consented to give a series of discourses at these meetings. On Sunday next J. J. Morse will be otherwise engaged, on which occasion J. Burns will speak on the text, "There is a natural body and a spiritual body."

SPIRITUALISM: A CHALLENGE.

(From the "Surrey Comet.")

TO THE EDITOR.

SIR,—I am pleased to observe that the clergy of Kingston are labouring to impart to the people what they consider to be the truth respecting Spiritualism. I have the same object in view, but as my knowledge and convictions are somewhat different from theirs, it would be well if both sides could be heard *pari passu*. I therefore propose to meet them in public discussion in any convenient building in Kingston, and for one or more nights exchange thoughts and experiences on this important topic. If the local clergy are not prepared to take the matter up personally, then they may depute the labour of discussing with me to anyone they have confidence in. "Let us reason together," and not in the absence of the opposition party manipulate the truth and personal character as if they were toys for our amusement. Communications on this subject may be addressed to, yours respectfully, JAMES BURNS.

15, Southampton Row, London, W.C., 13th Sept., 1870.

THE ZOUAVE JACOB may be consulted daily, Sundays excepted, from two till six o'clock, at his residence, 20, Sussex Place, Cornwall Gardens, South Kensington, near the Gloucester Road Station of the Metropolitan Railway.

A BEAUTIFUL PAINTING has just been executed by Mr. G. Childs, which he has had the kindness to grant for exhibition on Thursday evening next, at the Progressive Library. It is illustrative of a Spiritual subject from Dickens.

We cannot yet fix the dates for Mr. Burns's meetings during his Northern tour.

A TEST TABLE.—Mr. Thomas Sherratt has forwarded us photographs of a table constructed in 1863, "for testing some of the phenomena termed Spiritual." The photographs may be seen at our office at all times. On the card is the following explanation:—"The top of this table is divided into three portions, of which the two outer rings move on gimbals, the centre being fixed to a stem, just under which the four legs terminate in an apex. Any undue pressure of the hands thereon, either for simulating the raps, tilting, moving, &c., &c., can therefore be at once detected."

MR. HERNE AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

At Mr. Herne's weekly seance, held on Monday evening, the 26th inst., there was a circle of inquirers, all having some acquaintance with the phenomena; and there being no want of harmony with each other and the medium, manifestations came freely. As some wished to hear the spirit-voice, Mr. Burns kindly arranged the exclusion of light from without. Following the manifestations of the ordinary character indicating spiritual presence, which were, at the medium's request, preceded by the circle uttering the Lord's Prayer, the direct voice was heard without the cardboard tube, for, while the voice was heard, the tube was moving about, touching the different sitters, all their hands being in contact. Now it touched one on the head while talking to him, then struck another on the shoulder. On a lady saying that she felt cold from abstraction of power, we heard the tube being used as a brush all over her dress, with the effect, she said, of restoring her warmth; she said the spirit was thus passing his magnetism to her.

The words of the spirit, who was addressed by the medium as "George Turner," showed knowledge of the names, family relations, social circumstances, pursuits, and names of departed spirit-relatives of several of the circle, and notably those who were the greatest strangers. One especially received some comments from the spirit upon a private family affair. The spirit said that her guardian was present, and it may be supposed that it was this guardian that furnished the spirit, "George Turner," with the comments. Others received equally convincing tests. The lady who had had her dress brushed asked him for information about a young absent friend. The spirit, throwing the trumpet down, said he would go and ascertain. After a little time, we heard the voice again giving the desired and also other information, which the lady said was likely to be true. The spirit also commented upon some of the contents of a letter from her friend. This also may be explained by "George Turner" being the mouthpiece for her own guardian.

It is to be remarked that those most familiar with the subject seemed the least noticed by the spirit, while he spontaneously gave test upon test to those whose belief in spirit existence and action appeared to want the most strengthening.

G. H. ANDREWS.

61, Lamb's Conduit Street.

SUGGESTIONS FOR INVESTIGATORS.

To the Editor of the Medium and Daybreak.

SIR,—I am very glad to see in the MEDIUM of the 23rd instant Mr. Morse's admirable remarks, which were much needed for the guidance of those who are anxious to form circles for the investigation of Spiritual phenomena. The want of unity of purpose at these meetings is a great hindrance to success. If each member wishes for some manifestation different from that which the others desire, is it possible to obtain harmony in the circle? I would suggest that besides the recorder, who sits apart to write down what takes place, a president should be named each evening, who would join the circle and lead the minds of the company into one channel; and all should concentrate their thoughts, for the time, upon whatever manifestation may have been fixed upon, when that plan is contemplated—but it may sometimes be preferable for all to wait, in a passive state, for what may take place. The president *pro tem*, should have decision of character and sufficient will-power to lead the other minds when desirable, but a too-dominant, self-assertive mind is injurious to the harmony of the circle. I think you will agree with me that when a decided negative has been rapped out in reply to whether such or such manifestations will take place, the medium should desist, and not importune the spirits to do that which they have declined to do. I have noticed these little mistakes from time to time, and think the foregoing hints may be of use; but as I am only an investigator myself, perhaps I ought to keep in the background, and not intrude myself as a teacher while I am simply a learner; but you will pardon me, I am sure, if my zeal has outstepped discretion.—Yours truly,

SENSITIVE.

P.S.—As far as my own "impressions" guide me (but I may be wrong), I should think candles or oil-lamps preferable to gas, when artificial light is required.

WAS IT OBSESSION?

JOHN BUNYAN.

"As yet, however, he was only entering the Valley of the Shadow of Death. Soon the darkness grew thicker. Hideous forms floated before him. Sounds of cursing and wailing were in his ears. His way ran through stench and fire, close to the mouth of the bottomless pit. He began to be haunted by a strange curiosity about the unpardonable sin, and a morbid longing to commit it. But the most frightful of all forms which his dream took was a propensity to utter blasphemy, and especially to renounce his share in the benefits of the redemption. Night and day, in bed, at table, at work, evil spirits, as he imagined, were repeating close to his ear the words, 'Sell him, sell him!' He struck at the hobgoblins; he pushed them from him; but still they were ever at his side. He cried out in answer to them, hour after hour, 'Never, never; not for thousands of worlds—not for thousands!' 'None,' he afterwards wrote, 'knows the terrors of those days but myself.' He envied the brutes; he envied the very stones in the street, and the tiles on the houses. Trembling whole days with fear of death and judgment."—Macaulay's "Bunyan."

Is the white tomb of our loved one, who died from our arms, and had to be left behind us there, which rises in the distance like a pale, mournfully receding milestone, to tell how many toilsome, uncheered miles we have journeyed on alone, but a pale, spectral illusion? Is the lost friend, still mysteriously here, even as we are mysteriously here, with God? Know of a truth that only the time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, is, even now, and for ever. This, should it unhappily seem new, thou mayst ponder at thy leisure, for the next twenty years, or the next twenty centuries; believe it thou must—understand it thou canst not.—Thomas Carlyle ("Sartor," p. 160).

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 23.

(The answers were given by Thomas Paine.)

Q. Was Moses a real personage?—A. So far as our investigations have been able to lead us, he was a real personage, but many acts and circumstances have been attributed to him which were borrowed from other sources; hence, as he appears in history, he may be, to a great extent, considered fabulous.

Q. What are the lights at Mrs. Everitt's circles?—A. They are produced by the combustion of elements derived from the atmosphere, and drawn together by the will of the spirit. More of the spiritual elements are used than the physical, hence there is not much light emitted. The writing seen in the tails of these spirit-lights was the thought of the attendant spirits, which was represented to the seer in the form of writing.

EDMUND PULLEIN.

The medium seemed uneasy, and conducted himself like a person placed in a strange position. He spoke at first with difficulty, exclaiming, in a faint voice, "I am astonished." At length he spoke plainly, and said, "I am astonished at being alive, and yet I am not. I had some floating ideas of immortality, but, with doubts and contradictions, was in a mist about it. Not long since I was a moving bit of flesh in this city—in fact, quite a near neighbour of yours, and I never thought I would come and speak in this way. I desire all present to investigate this matter thoroughly, as it will be of great use to them in the other life. I have been waiting to come for two evenings, but the conditions were not favourable. The effects of early teaching hang about me even now. This new world is a matter-of-fact one, and a place for education and progress, as much as the one you are in. Coming here is like going to a strange country and gradually getting used to the manners of it. It is of great importance to know something of it before you go there, and I believe Spiritualism to be one of the most useful forms of knowledge in the world. My name was Edmund Pullein, 11, Lonsdale Square, Islington. I died in May, 1870, and was turned sixty."

The president interposed several remarks and questions, which the spirit entered into briskly. He spoke in a cheerful, hearty voice, which caused the remark to be made that he must have been a social, lively man when on earth. He replied, "Yes, I was always cheerful, and looked on the bright side of things." [These characteristics may be useful whereby to identify the spirit.]

THE "STROLLING PLAYER"

controlled, and gave a beautiful address on the sympathetic and charitable motives which ought to regulate mankind in respect to criminals, &c.

SICKNESS AND HEALTH

was the topic of a discourse by Tien-Sien-Tie, the guide of the medium. "The laws of health are intimately connected with the laws of nature—in fact, they are synonymous. All human beings should have a knowledge of these laws. The body is composed of a number of elements, and disease is the absence of one or other of these elements. The states of disease are heat, cold, or pain. Food plays an important part in the health of man. The body is composed of the three kingdoms of nature, and a due proportion of each is required. We should strictly inquire, What are the wants of the body? The desires of the patient are oftentimes an infallible guide towards recovery. Nature should be allowed to operate rather than employ drugs, the effects of which are problematical, and often lead to disastrous results. If the patient is cold, heat should be employed; and the best method of doing so is to envelope the whole body in cotton wool, or, what is better, lamb's wool. The gentle characteristics of the lamb have a sympathetic influence upon the irritated nerves of the sufferer. A blanket should be used to cover all. When the system contains some element in excess, which it is necessary to get rid of, the best method of applying heat is the Turkish bath. The opening of the pores caused by the action of the bath is very useful. Doctors should be paid when the patient is well, and have his income stopped if the person under his surveillance falls into ill-health. When pregnant mothers long for certain foods, it is often to supply demands in the formation of the babe. In fever, heat should be introduced at first, and then the body should be toned up by cold. When there is great heat and inflammation, the heat of the Turkish bath and human magnetism are useful. Wounds resulting from suppuration should be encased in lamb's wool."

Other instructions were given which we have not space to transcribe, and the medium was too much exhausted to explain them fully. The seance terminated with a discussion with a reverend visitor on the value of the communications, and whether the spirits really told us anything new. No one could deny that it was very useful.

THE THREE BREATHS IN MAN.

(Extract from a Spirit-Message.)

"Your earthly imagination cannot fully conceive the truth of what I will now tell you. There are three breaths of life in the threefold man. The first is purely bodily, from the immediate atmosphere; the second, or soul-breath, is the breath of learning (or intellect), but is distinct from the third, the interior breath, which is the spirit-life, and this has nought to do with the immediate surrounding air, but is borne in upon the spirit and absorbed by it, from whichever sphere, higher or lower, is sought by the spirit-life of man.

"The time has yet to come for the full life-consciousness of the interior breathing to be fully developed, for when it is so the spirit may so come into intimate communion with the sphere-breath it is breathing as to live a conscious life in that sphere, even whilst the body is separate, and earthly life in the earth-sphere, and the wise scientific man his soul-breath life of learning. * * * The highest possible development of true life is when the three breaths, or lives, are all in unison and full play. It is not possible for such perfectness to be

attained whilst evil spirits are at work, but the time is at hand when evil shall be overcome, and the kingdom of God be established on your earth, as it is in heaven. * * * Of the three breaths and lives, it is the most difficult to teach of the soul in its separate existence, for it is intimately connected with the spirit-life, the soul being, as it were, the body of the spirit, which leaves the earthly body with the spirit at actual death, and so gradually unfolds and becomes the spiritual body; but whilst in the earth-body it has a separate existence, in the same way as that the body and the spirit are distinct and yet in one. The soul-life is not developed in its separateness, except where the intellect is widely expanded, and belongs to the learning—the sciences—as distinguished from the deeper philosophies which appertain to the spirit-life. The earthly man unversed in the intricacies of the Spiritual Life, which open so vast an arcanum of inner life, will say this is a distinction which does not exist; but whilst it is so difficult to teach to you, it is a great truth. This is why the learned and scientific man is so often utterly blind to the things belonging to spirit-life. His soul-life is developed largely, whilst his spirit-life is contracted, closed up in his intense materialism. Thus is it that in a little child the spirit-life may be expanded, and 'out of the mouths of babes and sucklings' words of spirit-wisdom may flow. Death cannot actually occur until the soul-life in the body is removed. This is what draws the body and spirit together as a connecting link. From it issues the silver cord visible to the seer, and which is only snapped asunder when the soul and spirit are finally freed from the earthly body; for whilst the soul-life may not be developed separately, it is there, even as the spirit is there whilst shut up, and undeveloped as it is so often."

F. J. T.

TEST MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

A party of seven met, at Mrs. Berry's invitation, September 22nd; among us Mr. Morgan and Mr. Ellis, artists. The latter gentleman told me that he had been attracted, a few weeks ago, to some "spirit-drawings" in the window of 15, Southampton Row, which led to his seeking an introduction to Mrs. Berry, the medium of their production, who, he said, had not only kindly explained the mode by which they were produced, but had facilitated his inquiries generally into the subject of Spiritualism and mediumship. With respect to the drawings, he said that, although they conveyed no definite ideas to his mind from an artist's point of view, they were inimitable for technical manipulation. Mr. Morgan, the other artist, agreed as to the inimitability of the work in the drawings, which Mrs. Berry placed numerous before us.

In the seance which followed, a concertina was played by Mr. Kent, in accompaniment to wonderful whistling, clear, brilliant, and loud, like the notes of a bird. Mr. Kent said afterwards that he could whistle in the ordinary way and play the concertina, but not as he could whilst sitting in a circle; he seemed there to have the whistling and playing come on him spontaneously, and appeared to be carried away by it beyond his ordinary self. His is an instance of mediumship with conscious participation in the spirit's action so common among mediums for music, writing, drawing, and speaking. There is every degree of actuation of spirit upon mediumistic individuals; in some, one finds spirit *plus* to medium, in others *minus*, the medium being correspondingly more or less a conscious participator in the spirit's actuation. If it is not impossible, it is difficult for observers of phenomena to determine the amount or degree of this participation. One must depend partly upon the character of the medium, in the absence of intrinsic evidence, or of tests spontaneously rendered.

We had, in addition to the ordinary manifestations through Mr. Herne in an harmonious circle, the direct spirit-voice through the paper tube. The spirit, who gave the name of George Turner, and whose voice and cleverness of repartee reminded one of "John King," gave a test in the form of a criticism upon a picture which Mr. Morgan is painting. The spirit not only stated the subject of the picture in Mr. Morgan's studio three miles off, but criticised it in an essential part. Another spirit addressed Mr. and Mrs. Ellis, giving evidence of identity satisfactory to them. The spirit said he would be with them at Nottingham. Mr. Ellis told me afterwards that he and his wife intend visiting that place, but had not spoken of it. I also received a test personal to myself.—Yours truly,

S, Great Ormond Street.

J. D.

P.S.—Since making the above notes, at a seance at my own house "George Turner" announced the presence of the spirit of a sister-in-law, who departed this life before Mr. Herne came into it, and gave her name. The medium then described a spirit which he saw, and his description was a correct personal one of her. This spirit finally uttered some words, in the direct voice, to my wife and her sister, which completed a most satisfactory series of tests of identity.

PHENOMENA AT THE SPIRIT-CIRCLE.

To the Editor of the Medium and Daybreak.

SIR,—Some of your readers may possibly be interested in a seance which took place at my house last Friday. It was a very select one, consisting only of the esteemed mother and sister of dear Mrs. Hardinge, Mr. Hockley (the learned apostle of the occult sciences), and the well-known and much-respected Mr. and Mrs. Everitt, with myself. In the early part of the evening, through the kindness of Mr. Hockley, who brought down with him some of his magnificent crystals, &c., I had an opportunity of looking through one, and clearly saw truly magical scenes now taking place in Paris and St. Denis. Little did I dream I had the gift, and in fact I always until now imputed the crystal-seeing to imagination only; this, however, is dispelled. Afterwards, on putting out the lights, we heard the well-known, hearty, loud knocks of Mrs. Floyd's beloved son, Tom, who made his presence clearly known to us all,—for, added to the knocks, he pulled his mother's dress and made very free with her cap, and when asked to pat his mother's hair we very distinctly heard him do so. This was indeed a delight to the dear lady. I then heard near me that unmistakable heavy footstep, indicative of my beloved husband's last years of protracted suffering, so different to his usual light, elastic step; this I asked for as a test, and it was immediately given me.

We had the most brilliant spirit-lights, of two colours, but chiefly of a bluish white. These hovered near Mrs. Floyd, and on her asking one to come on her hand, it did so; and also on my request alighted on my thumb like a butterfly. These bright spirit-lights moved up and down the room like fireflies, darted into Mrs. Everitt's eyes, and some went off with a luminous tail like a comet. Mr. Hockley and myself were both touched on our heads as if with a bird's wing. Mrs. Everitt was not entranced at any time. On my making the remark that I thought this room (a large library) was just the place for high manifestations, as we were surrounded with the soul-breathings of earth's mightiest spirits, most of whom now were translated to higher spheres, I said, "Let me ask if any of them are around us"—and with that I invoked the great Newton, whose "Principia" was at my back; then the king of mathematicians, La Place; then Hegel, Goethe, &c.—to these were given distinctly three raps; then Byron, only two; then my beloved husband's two favourites, though so dissimilar, Shelley and Wordsworth, three clear raps to each. Music is the sister art to Poetry, so I naturally invoked one of my greatest favourites, Mozart,—no response. Mrs. Floyd called for Beethoven, when my feet were thrown somewhat violently three times off the long fender-stool. I then asked for a very dear and loved friend of my youth, at whose early tomb I have spent many, many days of sorrow and weeping, before Spiritualism came to soothe the bereft. He came—Bellini! for there was clearly rapped out the latter portion of his overture to "Puritani." All heard it, and any musician could, like myself, have followed it out, though only struck on a library table. The second piece which he gave me was his famous Polacca, "Son Vergin Vezzosa," in the same opera, being well accentuated; this was somewhat singular, as I had composed an Answer to this many years ago, which, under its English title, was called "Woman's Triumph," and was dedicated by special permission to her late Majesty Queen Adelaide. Afterwards was rapped out "Ah, non giunge," a portion of it, from the "Sonnambula;" and Mr. Hockley having mentioned the favourite air, "Still so gently o'er me Stealing," I asked for it under its title "Tutto Sciolto," when it was also immediately rapped out, loudly and distinctly; the only difference appeared to be that these airs were played slower than we are wont to do. Another singular phenomenon took place at the tea-table before this, viz., one of the drawers, containing very important papers relating to the municipality of one of our Crown colonies, and also papers relative to a Royal scientific society abroad, with both of which I have intimate relationship, came nearly half out, and before doing so there seemed to be a great deal of rattling of balls, or such-like, inside; I may say that this drawer contained only papers and accounts. I have been much harassed to know how to transmit my next Overland to the colony as hitherto through France *via* Marseilles. This drawer containing these papers came out, *not anyone being near it*, and it was distinctly rapped out for me to send *nothing* now but by Southampton. When asked who gave this warning, the word "monk" was rapped out, which is by no means unlikely. Thus it shows how often spirit-guides may be near us to counsel us in our difficulties, to protect us in our dangers, and to console us in our sorrows and sufferings.

Hammersmith, W., September 27, 1870.

C. H. M.

SEANCE AT MRS. BERRY'S.

We entered the seance-room about nine o'clock. There were six persons present, comprising Mrs. Guppy, Mrs. Marshall, Mr. and Mrs. Ellis, Mr. Herne, and our hostess. We took seats at the table, which was raised from the floor before any hands were placed upon it. In a few moments loud raps and a voice announced the presence of spirit-friends. The table was rocked so violently that fears were entertained lest it should be broken, but it was lifted higher and higher until it touched the ceiling, then gently descended into the circle. A concertina floated about the room, played by spirit-hands, while everyone present felt the touch of spirit-fingers on hair, or face, or hands. Sometimes the touches were indescribably gentle and caressing; at others their mischievousness provoked much laughter. Mrs. Berry's rings were taken from her hands and put into her pocket; a bracelet was carried from her dressing-table and fastened on Mrs. Marshall's arm; and at last Mr. Herne was stripped of coat and waistcoat, his hands being held by those on his right and left. When a light was obtained, the coat was found fastened over Mrs. Berry's head by means of the sleeves being loosely tied under her chin; the waistcoat similarly adorned Mrs. Guppy. The room was again darkened, and three spirit-voices entered into conversation with us. Mr. Ellis recognised one of the voices as belonging to an old school-friend, long passed away, with whom he has communicated by means of the raps at Mrs. Berry's seances. At the same moment two other voices were answering questions or communicating intelligence in other parts of the room. A delicious warbling, in imitation of a bird, was next given, and, by request, was repeated above each person, separately at first, then simultaneously round the table, forming a circle of melody; after that, the flapping of wings was distinctly audible. A small work-table was brought from the adjoining room and carried over our heads on to the sofa. Mrs. Guppy's fan was taken from her and wafted about by the spirits; one of the gentlemen, putting out his hand to take it, received a blow on the face as it fluttered past him. The seance closed with violent physical manifestations, the room being shaken and the table lifted repeatedly from the floor.

ALICE ELLIS.

PHENOMENA AT HALIFAX.

To the Editor of the Medium and Daybreak.

DEAR SIR,—In accordance with previous arrangements with the spirits (Clark and Williams) and the musicians, our circle met in my little room at eight o'clock as usual, the company assembled being about fifteen in number. The medium, John Blackburn,* was placed in one corner, with a table before him, with ropes, concertina, and three bells. The company were arranged in the opposite corner in two semicircles, joining hands. The light being extinguished, a short, beautiful, and appropriate address was given by a spirit on the beauty and harmony and the necessity of an harmonious life, after which another spirit took

* It will be remembered that this same medium was tied at our office when he came to London to be treated for blindness by Dr. Newton.

possession of the medium, and the process of tying commenced. We could all hear distinctly the movement of the ropes, and the controlling spirit directing the process of tying. After they had completed their work, the light was ordered to be raised, when the company expressed themselves perfectly satisfied in respect to the completeness and security of the tying. After this the light was again extinguished, and we had about seven airs very beautifully played on the concertina, accompanied by the three bells, which were floated about the room. The medium was then untied by the spirits, when another rope, much longer than the first one, was used in tying him afresh. The light being put on, we were requested to examine him, when we found him more intricately tied than before, both arms and legs being secured, and, what was very surprising, we heard during the tying no shuffling of feet or the slightest noise of any kind, excepting the sound caused by the action of the ropes in tying him. The light being extinguished, similar manifestations with concertina and bells took place as before, concluding with a very strong manifestation of bell-ringing, when all was suddenly dashed to the ground, and when we put on the light we found the medium lying on the floor. The manner of the tying would have rendered it utterly impossible for him to have got up without assistance, but we were ordered to leave him, and the spirits raised him again to his chair. This being our first experience in this kind of manifestation, we were all perfectly satisfied with the great success, and we are anxiously looking forward to the time when more of these manifestations will be given to us. We were afterwards requested by one of the spirits, if we thought it worth while to have it published in the MEDIUM, to send it to you for that purpose.—I remain yours respectfully,

JONATHAN BRIER.

Siddal, near Halifax, September 15, 1870.

The *London Mirror* has an article on Dr. Newton, and states many facts. It would have looked better if the claptrap assumptions and low abuse of Spiritualists had been omitted. What can we expect of Billingsgate and Co., when a "religious, educational, benevolent, and prudential" organ ignores charity, speaks without knowledge, and perpetrates offensive vulgarity?

A NEW WORK by Andrew Jackson Davis is in the press. We shall give some account of it in an early number of the MEDIUM.

THE BRIXTON SOCIETY OF SPIRITUALISTS.—The Spiritualists of Brixton propose to open a Room at 10, Branksome Terrace, Acre Lane, West Brixton, on Monday, October 3, for the use of members and investigators, as a reading-room and place of meeting for friends and mediums; also as a depot for the sale or loan of all publications on Spiritualism and kindred subjects. Terms of subscription, 1s. per month, paid in advance.

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