



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

No. 27.]

LONDON, OCTOBER 7, 1870.

[PRICE ONE PENNY.]

### THE "MEDIUM."

WITH this number we enter upon the second half-year of our existence as a weekly paper. The labour which has been absorbed by our undertaking constitutes a handsome contribution to the cause, but the good that has resulted from it has been ample compensation. We take the earliest opportunity of recording our gratitude to the many pens that have contributed to make our little sheet a universal exponent of the progress of Spiritualism during the last six months. These few months have taught us that the heartbeats of the ever-increasing legion of Spiritualists throb with one accord. It is indeed one heart in many bodies uniting their life in one common cause. We therefore find that our efforts have given general satisfaction to all who represent a pure and simple Spiritualism based upon reason and experience, without sectarian or dogmatic alloy. Our labours have been entirely for the cause, and for no ulterior, selfish, or side issue whatever. We came to supply a need, which we have done faithfully, and that our existence is appreciated we learn from the fact that everybody connected with Spiritualism reads the MEDIUM. At once it installed itself as the Spiritual newspaper, and it continues to ingratiate itself more thoroughly into the patronage of the promoters of this greatest movement of modern times. No publication devoted to Spiritualism has been so widely recognised by the Press. The spirited manner in which Spiritualism is defended, and the fulness with which facts and news are reported by us, have challenged the respect of our contemporaries, and excerpts from our columns, transferred to other organs, have been read by hundreds of thousands who otherwise would not have known of the existence of our movement. We cannot estimate the great good that has resulted from our function, though we are conscious of the fact that within the ranks of Spiritualism a new life and an organised form of action have followed close upon our heels. We do not name these truths in self-praise, but as matter for encouragement to our co-workers throughout the empire. The interchange of experience which our columns have afforded these faithful ones has cheered and strengthened them for continued warfare with ignorance and narrowmindedness, and our assurance of the value of their faithfulness will be an additional stimulus to them. We have to thank those who have helped our enterprise with various small sums of money. We are not at all ashamed to receive such donations, as they are not for a private purpose, but for the public good. Neither are we ashamed to own that we are poor, and in need of the aid and warmheartedness of all true Spiritualists to help us on with their aid and work. We do not feel called upon to suffer pecuniarily for a public purpose. If we possessed wealth, we would gladly place it at the disposal of Human Progress, as we already have done with all we possess: time, talents, health—everything. Every available hour of our existence we work and scramble for the means to enable us to keep our vows to the cause of truth and humanity. We know that all new movements entail sacrifices on those who take a prominent part in them, but we are unable to see that the whole burden should rest on shoulders so unworthy of the undivided honour, when there are hundreds who could sustain the entire work and never lose one of the comforts of life in consequence. To such—to all—we unbosom our position. Many may from delicacy have abstained from helping us in our work, but we have no false pride or affected airs to sustain, and as all in spirit-life is open and free, so do we now desire to live in the sight of the world as we would in the eyes of our Creator.

The MEDIUM is too small to contain the matter which pours in upon us from week to week. Its establishment has already absorbed much money, and we find that it would not be just to incur responsibilities further than is absolutely necessary. We hope the winter months will so far improve our circulation that an enlargement may be ventured upon, and meanwhile the co-operation of those who are quite as earnest as ourselves may promote such a result.

A friendly artist has carried out our design for a heading for the MEDIUM, which we use for the first time to-day. At the left-hand

corner is a pile of sacred chronicles, the record of the spiritual experiences of "Human Nature" in the past, indicating the external or mediumistic "history" of man as a spiritual being. In the opposite corner, the era of "Modern Spiritualism," as recorded in the goodly volumes of Mrs. Hardinge and other recent writers, is represented by the works of Swedenborg, Andrew Jackson Davis; "Psychology," including the investigations of mesmerists, biologists, &c.; and lastly the spirit of "Progress" in thought and "Liberty" of expression which characterise the reign of Spiritualism. The Sun in the centre indicates the "Daybreak" which is continually dawning upon all minds who are in search of truth. "The Medium" is portrayed on the left by a lady writing automatically under spirit-influence at a table, while the "spirit-drawings" hang framed on the wall, and the instrument for the "Musical-Medium" stands on the opposite side of the room. The Inspirational Speaker, under spirit-control, is depicted on the opposite corner in the act of addressing an assembly. Such is a pictorial outline of the higher forms of mediumship, and we hope the use of such a heading will give a special interest to the MEDIUM and some pleasure to its friends.

We have not bolstered up an ephemeral fame by pinning our faith to popular creeds, or by clinging to floating straws on the surface of public opinion. We have endeavoured to be true to Spiritualism and its exponents, the mediums, who devote their talents to the advancement of Spiritual knowledge. Adhering to Spiritualism like the enervating parasite to the sturdy forest king are a few who would make this new dispensation a means for propagandising their mediæval theology and personal opinions. Since the PROGRESSIVE LIBRARY was established, such persons have been the concealed or open enemies of the position which we have assumed. When it suited their convenience, they have hung round and availed themselves of our well-established machinery to carry out their arrangements, and we have been most happy to be useful even to our avowed detractors. Notwithstanding the laudations with which some have covered themselves as "early workers," "respectable," "educated," and "Christian" Spiritualists, the influences emanating from the PROGRESSIVE LIBRARY have extended to the "ends of the earth," while their combined efforts have resulted in failure or insignificance. God and his good angels have been with us abundantly, for which our grateful thanks continually ascend; and the more we are assailed by the worldly wise, the stronger is our support from the angel-world. Because of our faithfulness to truth, we have suffered somewhat personally—anonymous letters and epistles of calumny and slander written and sent even to our customers and those connected with us in business. When the secret actions of those who are the pretended friends of Spiritualism become known, the intrigues of the Jesuits and the cruelties of the Inquisition will be depicted on a scale limited only by the imbecility of the modern persecutors. No one dreams that such underhanded work is going on in London, and that the most despicably selfish ambition is often with some the mainspring of action ostensibly for pure and lofty motives. No doubt these men do as well as they know how, as is the case with us all, and we refer to their actions more in pity than in the spirit of retaliation or hate. Such conduct can only help us in the end, and at the same time work the certain destruction of the blind creatures who follow it. Another class of opposition comes in the form of a note from one of our readers: "There is so much in the MEDIUM that I can but wholly disapprove of—so much that is utterly at variance with truth, that would totally destroy the teachings of Christ and his Apostles—that I must request you to discontinue sending it to me." Here is a strong assertion without a shadow of proof, and harsh condemnation without one reason being advanced for the act. If such is not contrary to the "teachings of Christ and his Apostles," then we must give in that we know nothing. Such manners are those of a pope or cardinal, but, fortunately, all the annoyance that Mr. Carter can inflict is a saucy letter and the withdrawal of his penny per week. But we take the opportunity of stating that the "teachings of Christ" are fulfilled to the letter in our public ministrations. Our corresponden

evidently confounds the "teachings of Christ" with the dogmas and ceremonial of the Church of England and the private opinions of a country squire. Jesus was received by the self-important men of his day in the very same spirit as our correspondent dismisses us; and why? Because Jesus dared to think for himself; and so do we, and we enroll him as "one of us," and regard the claim of the other party as supremely ridiculous and arrogant. We challenge the Church to find in our issues *ought contrary to the life and spirit of Jesus of Nazareth*, and yet we do not swallow their shibboleth; if we did so we could not make this declaration. Spiritualism is operating against the principalities and powers of to-day, even as the movement instituted by Jesus did against those of his time, and we mean to be faithful to the new light rather than to the antiquated darkness.

Another strange *rencontre* is revealed by the following brief narrative. We quoted, two weeks ago, an article by J. M. Peebles on "Spiritualism in England," and Mr. Jones assigned us the task of hunting up all his acts of "intolerance," "vindictiveness," &c. Our reply was given in a note last week, upon which we received the following letter:—

SIR,—As you state you have not the time, taste, nor space to neutralise the libellous paragraph in your previous week's MEDIUM, I shall take my own method of making the wrong done to me felt by you.—I am yours, &c.,  
J. JONES.

Well may Mr. Jones exclaim, "Would that I were equal to my model, CHRIST!" for surely He would not have written a threatening letter!

#### THE SEAT OF THE SOUL.\*

A work with this title has been published by Mr. Gillingham, surgical instrument maker, Chard, of which we give an outline below. The author is not what the world calls an "educated man," but he must possess very superior natural ability. He is the inventor of artificial limbs, which afford the unfortunate much comfort and ease from their assistance. A young man who had both legs taken off by a railway accident was enabled by the employment of Mr. Gillingham's appliances to walk without crutches in a fortnight. These are feats which have never been before achieved, and we are prepared to listen to a man possessed of such originality of mind. His work has been widely reviewed by the press, and it is calculated to bring the matter of a Spiritual existence very prominently before the world, as the author does not ally himself with Spiritualism as a movement. There is nothing new to the Spiritualist in this book, but it answers many questions and objections chiefly of a Scriptural character, which will be of great value to the general reader. The author considers that—

The body and soul (or spirit) are of the same shape and identity. A person that has suffered the amputation of a limb feels the limb, and is fully conscious of its existence, though the material covering be removed, thus proving that the spirit, or true man, inhabits the whole of the body. It is the spiritual hand or leg that feels; there is no feeling in matter, or in the material limbs that are removed. The true man is the spiritual inhabitant—I, or you, the antetype—and dwells in every part of the natural body. The spiritual body, or being, is clothed with a natural body necessary to its existence in a natural world, where it exists under natural laws. The true man is developed in this body. At death he throws off the material clothes that fitted to his shape—the capsule splits, and the true man comes forth like a sword from its sheath. The body then gravitates to dust, but the spiritual being takes his flight to another scene of action, where he exists as a perfect being—not of necessity earthly, but a substantial being, under laws perfectly natural to the state into which he has passed. The body is but the outward manifestation of the spiritual being within. Matter has no form of itself, but the spiritual being in its development assimilates matter from our daily food to its own form, so that when the true form passes out at death, there is nothing to retain the form and identity of the body, which crumbles to dust. If a man is perfectly conscious of the existence of his spiritual leg, after losing his material leg fifty years, shall he not be conscious of the existence of the true spiritual man at a thousand years hence?

Blind men bear their testimony. Milton, when blind, saw beautiful scenes—not with his natural eye, but with the eye of his soul, the true man. The natural eyes lost were the medium only whereby he could see natural objects in a natural world, and death had only to rend the veil, which would cause the spirit-world to burst in all its splendour upon the eyes of the soul.

Deaf men can hear. Beethoven for the last twenty years of his life was deaf, yet with the spiritual or internal ear he composed some of the most beautiful pieces of music. Every part of the true spiritual man has perfect power of action, though prevented to all appearance by physical defects. Persons with paralysed limbs convey the same truth; if you pierce or brand the material limb there is no feeling, but there is the conscious existence of the spiritual limb. It matters not whether the limb be amputated or clothed with dead matter, there is the existence of the limb that belongs to the true man, which the surgeon's knife cannot touch, nor any physical disease or injury annihilate. Men who have lost their legs, in their dreams walk as perfect men; while the legless body is dead in sleep, the spiritual inhabitant walks the earth as a perfect being. These facts prove that the soul is not a spot or speck in the brain or

heart—something and nothing—but that its seat is all over the body. This is the teaching of natural science—not apart from the Scriptures, but as one witness. The Scriptures declare that Dives and Lazarus were perfect beings the moment they were out of the body; they had tongues, fingers, and every member of the body. They could identify each other. Then men's souls must be the same shape as their bodies. Dives remembered his father's house, without his natural brains; and talked to Abraham, who died some centuries before him, and asked him to send to his brethren. Dives could not go himself, as he had thrown off the natural clothing which was necessary to his existence in a natural world. This is revelation, the second witness. The two witnesses, science and revelation, are joined together, and prove a truth which it is not easy to explain away.

Again, angels have always appeared in the human form, not with flesh and blood, but as substantial realities; they have spiritual bodies, but they hunger and thirst not, and require no material food to repair waste, as we do in natural bodies. "Flesh and blood cannot enter the kingdom of heaven." What are men but angels (some good and some bad)—angels in embryo? Death is our birth—the gate to life. "Angels are men in lighter clothing clad." Men are angels clothed but for an hour. What were Dives and Lazarus out of the body but angels good and bad? If we are angels clothed but for an hour, our souls, or spirits, have the same shape and identity as our bodies.

Further, there are times when departing friends see angels. As the last links are melting away, the veil that divides the spirit-world from them becomes so thin and attenuated that they look through, get a glimpse of the spirit-world, come back, and tell us what they have seen. And as we are all as much denizens of the spirit-world as we are of the natural, with the camp of angels around us, it is not surprising that some departed friends make themselves visible to the living when there is a special purpose to serve. In such case the spiritual sight is opened, as was that of the servant of Elijah when he saw the mountain full of the host of the Lord.

The Prophets and Apostles were under a similar influence; they were "in the spirit" when they saw angels; the natural sight was suspended, and the spiritual sight and senses were opened. So it was with the believers and disciples of our Lord. After his resurrection He appeared, and opened their spiritual sight; He closed it, and vanished. Our Lord with his spiritual body went through the wall when the door was shut, or from one part of the world to another in an instant. A man with his leg off, if he places his stump against a wall, will feel his spiritual leg right through and out at the other side; so take away his whole body, and he goes right through the wall. Nothing can resist the spiritual body. Thus it was our Lord came into the room when the door was shut. Further, if by means of a wire we can communicate with a friend 10,000 miles away in one minute, are there not unknown mediums whereby the spirits of the dead come in contact with the living? The soul (or spirit), free from time, space, and a gravitating body, can with a thought no doubt go from one end of the universe to the other in an instant. Thus it is that friends dying in England can visit a friend living in Australia the instant after death. Where the thoughts are, the soul is. Then if our friends who are gone think of us, they are close at hand.

#### CLIPPINGS FROM THE PAPERS.

##### AN ENGLISH BISHOP ON "SPIRITUAL BEINGS."

On Thursday week the Lord Bishop of Manchester was engaged at a church consecration ceremony at Accrington, when he preached from two texts—one in the first chapter of the Epistle to the Hebrews and the last verse, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" The other was in the second chapter of the Epistle to the Colossians, the 18th and 19th verses, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Having referred to the second chapter of Titus, 11th to 14th verse, the Bishop said that we had certain glimpses of the world to come. They all remembered the parable of the rich man and the beggar, where we saw the difference in the future between those who had tried to live godly in Christ Jesus, and those who had lived selfishly and only to please themselves. They also remembered our Lord's words in His argument with the Sadducees, that in the future they were neither married nor given in marriage, that these earthly relationships which had been good and pure and innocent here would be transformed into something better, purer, and more spiritual hereafter, for he said that the children of the resurrection should be equal to the angels; and the glorious change the apostle spoke of in the fifteenth chapter of his Epistle to the Corinthians was a comfort and hope, and the Church had wisely appointed it as the lesson when they laid aside their departed ones. His Lordship then referred to passages in support of there being ministering spirits sent forth to minister, and their probable surrounding of us, observing that there were more things in heaven and earth than were dreamt of in our philosophy. Having cited texts in which they read of services performed to our Lord, the Apostles in prison, and so on, he alluded to the fallen angels, who were kept till the judgment of the great day, and who were under the dominion of the ruler of the darkness of this world. Much mystic and fanciful theology was gathered round those spiritual beings. It was not a realm, so far as it appeared to him, in which it was safe to allow the fancy to roam at will. Whatever powers there be, it was enough for us to know that they were ordained of God, and the powers that were ordained of God were certain to be

\* Price One Shilling, may be had at our office.

beneficent powers, although we could not always see them as such. We might not be able to see them beneficent when the cholera or the yellow fever stalked through the land carrying off their thousands, or when the sword was plucked from the scabbard; but when the visitation was past and the consequences were seen, then the love of God stood out as a prominent characteristic of the dispensation, so that they might be assured that whatever the powers were that were ordained of God, they were beneficent. If there were malignant powers, they were promised help to overcome them. Looking at the lessons to be learnt from the subject, his Lordship referred, first, to the angels being ministering spirits who render willing service. The highest of Christian graces, as well as the highest of Christian motives, was love. Those spirits might be ministering to them at that moment, to the fallen that they might become heirs of salvation. Could there be a more blessed thing than that he and they, and all clergymen and Sunday school teachers, and every Christian, should go forth, feeling as Paul did that the love of Christ constrained them, into the wicked, sinful world, trying to give a helping hand and to lighten the burden of toil from our fellow-labourers? Another thing they learned was, that the angels were interested in the salvation of sinners. We were told that the angels beheld the little ones who were brought to Christ; they watched with interest every effort that was made to pluck the brand from the burning. The Saviour told them there was more joy in heaven over one sinner that repented than over ninety and nine just persons that needed no repentance. There was a good deal of talk about Christian sympathy—rather more talk than a practical exhibition of it.

His Lordship on the previous day preached a sermon at St. Paul's Church, Oswaldthistle, when he chose for his text the 12th verse of the fourteenth chapter of St. Paul's Epistle to the Corinthians, "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church." For the full understanding of that beautiful chapter, he said, it was necessary to read those which precede and follow it. The Apostle's great argument was the constitution of the Church of Christ; not its outward constitution so much as its inward spiritual organism. He compared it to a body consisting of many members, each member having some office, and all animated and penetrated by the same pervading spirit. And he said it was the proper temper of a Christian church that if one member suffered all the members should suffer with it, and if one member should rejoice all the members should rejoice with it. On this church were bestowed manifold gifts and graces, all coming from the one great Supreme Source. To one was given by the Spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the gift of miracles, to another prophecy, to another discerning, to another different kinds of tongues, to another the interpretation of tongues, and all this working with the self-same spirit. After enlarging in general terms on the text, his Lordship gave some reasons for considering the gift of prophecy a most precious gift; and by prophecy he meant preaching with power to touch men's hearts, not of foretelling future events. Some of them might remember thirty or forty years ago, in London, a great sensation was produced in the congregation of a very remarkable man, who had this gift of prophecy in as large a measure, he thought, as any minister of God in these latter days—he meant Edward Irving—because there were some curious manifestations which he and others assumed to be a revival of the old primitive gift of tongues. And Edward Irving's prophecy was thought little of, compared to these Babel-like sounds which were regarded as signs of the Spirit of God in man. If they had only read that fourteenth chapter they would have learned what St. Paul thought of the gift of prophecy and the gift of tongues. He said the gift of tongues, even if real, might profit him who possessed it, but it was not profitable to the congregation. If he spoke ten thousand words in an unknown tongue, who would be profited? But if he could prophesy to the edification of the whole congregation he might receive advantage, and he said, in that noble spirit which characterised him, he would rather speak five words with his understanding to edify others, than 10,000 words in an unknown tongue. When he got his people together to hear him prophesy—when he got a congregation such as one saw assembled in English churches now—what was his idea of the spirit that ought to be pervading them like an electric spark, running through them all?

#### PROPHECY.

Some curious prophecies are being brought to light in France, having reference, it is supposed, to the present crisis. Maitre Pierre Turrel, an astrological philosopher, made several of these, in which he spoke of "the life of him who was to save France." More singular is the prophecy of Blois, as it is called, which was made in 1808 by an Ursuline nun, who foretold troubles in Blois in 1848 and 1870. What gives especial interest to these prognostications is the statement that the prophecy concerning 1848 was partially realised. The *Constitutionnel*, which publishes the document, remarks that this accounts for its great local celebrity. It is to be hoped, in the interests of France, that the latter part may prove equally authentic; for, after foretelling terrible troubles to France in 1870, the nun, like the astrologer, predicts "*le sauveur accordé à la France*;" adding that the country had not expected him. Some points in this prophecy are certainly curious when we remember how long it has been in existence. The "grands malheurs" are to begin after the middle of July (the declaration of war having been made about that time) and before the vintage. The troubles are to affect the capital more particularly, where there will be a terrible fight and a great massacre. Both good and bad will fall in battle, for all the men will be called out, and only the old men left. The sister in this foretells M. Gambetta's last circular. The time, she adds, will be short, for the women will prepare the vintages, but the men will return to finish them. Meanwhile no news will be obtainable except through private letters. Presently three couriers will come to Blois. The first will announce that all is lost, the second will be too hurried to stop, and the third, who will come by fire and water (evidently the railway), will bring the good news. A *Te Deum* will be sung, such as was never sung before, but "it will not be for him who reigned at first," but for the saviour granted to France. The Prince will not be there; they will go and seek him, and after he ascends the throne, France will be peaceful and prosperous for twenty years.

#### APPEAL FOR THE VICTIMS OF THE WAR.

To the Editor of the Medium and Daybreak.

SIR,—While one of the most terrible wars is devastating and laying waste a great part of Europe, it is our duty, who are the observers and not the actors in the fearful drama, to do all in our power to alleviate the great suffering and misery which proceed from it. It is true that the whole civilised world suffers more or less indirectly from the all-absorbing strife which is now engaging and straining the powers to the utmost of two of the greatest nations of Europe. But when we bring into view the maimed and wounded lying on the battle-field for hours and hours weltering in their blood, suffering the greatest tortures it is possible for the human body to endure, without any medical attendance, and in many cases no one to give them a drop of water even to allay their parching thirst, the inconveniences of those on this side of the Channel fall into utter insignificance. By the international efforts that have been made much has already been done in raising a fund to assist the poor victims of the war on both sides; but when we consider the hosts of men who are engaged, the number of scientific machines which are used in mowing down the contending foes, the magnitude of this inhuman butchery becomes appalling. The means which are at command for the assistance of the wounded are quite inadequate. They require medicine and medical appliances of every kind, wearing apparel, food and drink, and a large number of nurses. By all contributing according to their means, the sick and wounded may be properly cared for. It is a golden opportunity to do good. It would not be consistent with our civilisation to view the suffering caused by this terrible war with indifference. It is to be hoped that all petty animosities, all party feelings, will be sunk into oblivion, and that all will join in a brotherly effort to lessen and assuage the misery of the sufferers who are overtaken with this dire calamity. There are many others who require help, such as the widows and orphans of the brave men who have fallen. The innocent peasantry and townspeople at the seat of war, many of whom are deprived of their means of subsistence, are without food and have had their homes destroyed. Numbers of the French are seeking an asylum in this country, and they come flocking here to London, many with scarcely any means of living, without friends, and strangers in this great city, some in better circumstances, but all unfortunate, and as such they have claims on our consideration. Let us fully perform the noble work that humanity points out to us. We shall have an approving conscience; the voices of the wounded and necessitous will be raised to bless us. Mothers, wives, and children will be loud in their expressions of gratitude for our having succoured those whom they hold most dear on earth.—Yours respectfully,

J. HUMBY.

2, Holly Place, Cottage Grove, Stockwell.

Sums received: S., 2s. 6d.; G. 1s.; B., 6d.

#### ANGEL FRIENDS.

As silently comes the even,  
Angels look down from the skies,  
Watching, like guardian spirits,  
With heavenly eyes.

In bright visions celestial,  
Angels come down from above,  
Bending, and wafting o'er us  
Incense of love.

Along the breezes of night  
Angelic messages float;  
Beautiful truths we dream,  
Man never wrote.

Whispering tongues draw near us,  
Faces all beaming with light,  
Bringing past scenes of beauty  
Before our sight.

Have those visions no meaning?  
Yes! we're beginning to learn  
That heaven restores all love—  
The dead return.

In their affectionate presence  
We feel such calm delight:  
Yes, they are friends transform'd to  
Angels of light.

And our hearts grow resolute  
Under their sacred charge;  
Their tender sympathy makes  
The soul grow large.

And at the dawn of morning,  
Oft have we vainly striven  
To fly with the angel throng  
Away to heaven.

Belper.

AQUILA BALDWIN.

#### MARTIN LUTHER.

"It was a faith of Luther's that there were devils, spiritual denizens of the pit, continually besetting men. Many times, in his writings, this turns up; and a most small sneer has been grounded on it by some. In the room of the Wartburg where he sat translating the Bible, they still show you a black spot on the wall, the strange memorial of one of these conflicts. Luther sat translating one of the Psalms; he was worn down with long labour, with sickness, abstinence from food. There arose before him some hideous indefinable image, which he took for the Evil One, to forbid his work. Luther started up, with 'Fiend, defiance!' flung his inkstand at the spectre, and it disappeared! The spot still remains there—a curious monument of several things. An apothecary's apprentice can now tell us what we are to think of this apparition, in a scientific sense; but the man's heart that dare rise defiant, face to face, again at hell itself, can give no higher proof of fearlessness. The thing he will quail before exists not on this earth or under it."—Thomas Carlyle.

## 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, OCTOBER 7, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.  
SUNDAY, OCTOBER 9, Service at Cavendish Rooms, Mortimer Street, at 7 p.m. Mr. Morse, Trance-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 10, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.  
TUESDAY, OCTOBER 11, 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 12, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.  
THURSDAY, OCTOBER 13, 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 7, 1870.

### SPIRIT-MESSAGES AUTHENTICATED.

At Mr. Morse's seances on Friday evenings, at the Spiritual Institution, 15, Southampton Row, there is usually a communication from a spirit quite unknown to the medium and all present. It is generally the first time that such spirits have communicated, and they give the facts of their decease, &c. as a test for authentication. Many of these have been traced and found correct. If more trouble was taken in the matter, no doubt they might all be discovered truthful. We take no trouble to search these statements ourselves, neither does the medium, as such acts might be considered invidious; we shall be glad of any aid which our readers can render us, however. In the MEDIUM, No. 22, was reported a communication from the Rev. Arthur Lefroy Courtney, D.D., of Regency Square, Brighton. A clergyman has called our attention to the fact that he was familiar with the name, but that it should be Anthony instead of Arthur. When Mrs. Burns was at Brighton recently she determined to investigate the matter. On Monday, September 19, as she was passing along Regency Square, she met the postman, and she asked him if he knew such a person. He replied, "The old gentleman is dead." "Could you tell me what time of the year he died?" "About the beginning of the year; about March, I should think. But you can find the widow—at No. 27 she is living." Mrs. Burns went to the house indicated, and the door was answered by a servant. She asked "Does Dr. Courtney live here?" "No," the servant answered, "he is dead." Further conversation elicited the fact that the gentleman died in March last, as stated by the spirit in the communication above referred to.

Connected with this, a further instance of spirit-control may be stated. When Mrs. Burns returned to the house of her friend in the evening, she was recording her afternoon's adventure, and expressed a desire that she could send her spirit to the Progressive Library and inform us of the result of her inquiries. Mr. Morse felt a powerful influence, and when he sat down to tea he passed into the trance. The intelligence was scarcely able to speak through him; but after much effort the "Strolling Player" informed us that a number of spirits were present, naming himself, a relative of the medium, and Mrs. Burns. We expressed our surprise at Mrs. Burns controlling the medium, and she at Brighton. The "Player" said, "There is nothing wrong; she has been thinking of you here, which has caused her influence to take hold of the medium." On her return to London two days afterwards, we found that at the exact time Mr. Morse was under influence she was thinking of the

matter referred to above. Such facts throw some light on the laws of spirit-control.

Respecting another communication, Mr. Thomas Blinkhorn, 39, Stafford Street, Walsall, writes to Mr. Morse:—"In the MEDIUM of September 9, I read of Henry Fairfield, departed spirit from Walsall. I have made inquiries and find it correct. May I ask you if any person was present at the circle from Walsall? No one was present at the circle from Walsall, nor was anyone present who knew anything of the facts stated in any respect.

We have yet another case to authenticate.

To the Editor of the Medium and Daybreak,

SIR,—Finding in No. 19 of the MEDIUM a description of a seance in which Mr. Morse personated a man with whom I was acquainted many years ago, I wrote to you inquiring if any one was present at the seance who also was acquainted with him, and received your assurance that no person present had ever heard the name, which, however, is not quite correctly given; in the message, it is John Huckworth Nelson, but should have been Duckworth John Nelson. I can easily understand how, in speaking, the mistake as to the initial letter may have occurred. I recognise the "positive masculine voice" as characteristic of the man. The date, age, and address are, I believe, quite correctly given.—Yours, &c., L. N.

Such facts go far to substantiate the hypothesis that the spirits of the departed do communicate with those yet in the body; and the mistakes made in the names go to prove the general truthfulness of the experiences, as the spirits explain that it is always more difficult to get proper names than ideas through a medium. What apparatus would our scientific friends use to detect the difference between spirit-influence and a force from the medium or circle?

### ORGANISATION.

On Thursday evening of last week a meeting was held at the PROGRESSIVE LIBRARY to discuss the best means for the promotion of Spiritualism in London. The development of mediums and the production of high-class phenomena was necessary in the first place, to allow opportunities for investigation, by which inquirers might be taught the nature of the phenomena. Local societies were also urged the necessity of circulating books on the principle of the PROGRESSIVE LIBRARY, and the sale of small works and periodicals to inquirers.

Mr. Weeks said he was ready to form an association, but he could find no Spiritualists in his district. Mr. Bird said that some ladies were about to form a society in Brixton, and he took a parcel of books from the PROGRESSIVE LIBRARY on hire for the use of the local institution. Mrs. Richmond said that the committee formed at Dalston by Mr. Blyton was making fine progress.

The proceedings were of an encouraging nature, and in a few weeks there will be a similar meeting to report progress.

THE *Christian Press* is a decent-looking penny "Monthly Record of Christian and Philanthropic Work." A notice of a lecture by a Dr. Newton, at the Metropolitan Tabernacle, is introduced in the following characteristic manner:—"There are two Dr. Newtons. The present one must not be confounded with another Dr. Newton who arrogates the power of curing all manner of diseases. Of this latter Doctor we fancy we have seen the last, at least in London. In some out-of-the-way country districts he probably would be believed in." This is an immense improvement on the treatment of the Scribes and Pharisees of ancient times in regard to the Great Healer of their age, yet it is quite as objectionable. It is a mild way of discrediting Dr. Newton, who did not "arrogate," but "healed," and was believed in by all in accordance with the amount of knowledge they had of the matter. Is it a "Christian" prayer to be glad to have got rid of one who did so much good at his own expense? We have no desire to be harsh, as our contemporary is wonderfully mild, but we must do our duty, and point out that it does not look well for one who "arrogates" to himself to be of the household of Christ to scoff at the mission of such a genuine and disinterested exponent of practical Christianity as Dr. Newton.

The same paper gives a review of "Heaven Opened," and observes:—

"The title of this book is singular, but the matter it contains is still more so. Doubtless, we shall be charged with great inconsistency when, after perusing many of its pages, we throw it aside, pronouncing it all nonsense. Spiritualists will, doubtless, read it with pleasure. We extract the following as a specimen of the arrant nonsense it contains, believing that not one reader in a thousand but will not pronounce the same judgment upon the work as ourselves.

"The writer undertakes to give an account of heaven from visits he has received from those who have departed this life. The following is a specimen:—

"We asked—'What spirits are present?'

"Six of us—all your little brothers and sisters.'

"Cousin A.—'Have you any birds in heaven?'

"Yes, very lovely birds. When we pray to the Good God, the Father, the little birds take our prayers on their wings. As I told you, all our thoughts here are real things, and so our prayers are real things, and taken to God's throne, of which I cannot tell Teddy, because I don't know much. There is so very much for us all to learn. And when you say your prayers to God, if you mean what you say, then God's bird takes it up to Him; and if you are thoughtless, and only say words and have no thoughts, then it is not prayer at all and does not go.'

\* An interesting work recently published at the Progressive Library.

"Cousin B.—'Has my pet canary that died gone to heaven?'  
 "My darling little Cousin B., I do love you very much. I love you for loving your pretty bird. You would find it here if you came, because its little life is always near you—because, by your love, you made it a little part of your own life; and when you come to us, all these little loves, that are part of your atmosphere, will become embodied as a bird. This is how it is birds and pet animals can come; they come in your lives and are embodied."

"Cousin C.—'Will mamma be a medium?'"

"Don't know."

"Teddy.—'What lights have you there? Any candles?'"

"No night is here. No gloom. No shade. That is all belonging only to your earth. We have always the Light of the Dearly Beloved of the Father. God's Life is our Light, as it is the Life of heaven and of your world. We have always brightness in our heavens—but such lovely trees and flowers, in which we sit in the shade when we wish to do so. And we have lovely and sparkling rivers, and spring fountains of the waters of life. You on earth can never know how very beautiful it is here. Although your earth is very lovely too, and will be more so when the naughtiness is out of it. And for this purpose each of you little ones must be good, and not tease each other, or say things that are not true, because if you do, the bad spirits are around you, so that we are separated from you."

We thank our brother for his great tact. Under the flimsy mask of "arrant nonsense" he treats his readers to some sound morality, and common-sense philosophy respecting the spirit-world. Would it not suit him and his readers better to go into the matter unreservedly, and thus have the full benefit of such admirable teaching?

#### THE SUNDAY SERVICES.

The season was commenced in the Cavendish Rooms on Sunday evening, when Mr. J. Burns spoke on the "Natural body and the Spiritual body" to an attentive and fairly numerous audience. The address elicited much commendation. An incident was given to show that others besides recognised spiritual mediums are actuated by spirits. A lady who is a good clairvoyant medium had gone to see the drama of "Amy Robsart" at Drury Lane. She occupied the shady portion of a box, and during the moonlight scene, when the lights were turned down, she saw three spiritual beings over the stage, scattering a white fluid or psychological influence over the leading actress, and urging her into the true attitude to personate her assumed character. At the end of the service the speaker congratulated the congregation on the hearty manner in which they had turned out to the first service, seeing that no popular speaker had been announced. These meetings had solved the great religious problem of the age. They had a positive spiritual religion of a philosophical and devotional nature, satisfying all the wants of the mind, without a creed or dogma. Every shade of opinion had been on their platform, and left at full liberty to express itself, while the audience were not required to give credence to aught but what their reason and experience approved of. If all the speeches had not been alike effective, there was a satisfaction in knowing that the sum of human love and tolerance had been augmented by the course that had been pursued. Mrs. Hardinge would soon be with us, and then they might be able to secure her distinguished services occasionally. All through these months there had been no feud, dissension, or fault-finding, but perfect harmony; and he thought this was ample proof that the proper form of religious union had been discovered, and that Spiritualism was destined to pulverise creeds and sects, and unite all in the love of goodness and truth.

Mr. Morse will speak under the influence of his spirit-guides during the next few Sundays.

#### PHOTOGRAPHS OF MEDIUMS.

Mr. Dixon, of 112, Albany Street, has just sent us a fine copy from a photograph of Mrs. Guppy, taken somewhere abroad. It is a very pleasing picture, and will be welcomed to many albums. We have also seen a series of very characteristic cartes of Mr. and Mrs. Everitt, photographed by Mr. Henderson, London Bridge. These will be highly prized by the numerous friends of Mrs. Everitt, who have long been in expectation of her likeness. These may be obtained at the Progressive Library, one shilling each.

#### ANOTHER FASTING CASE.

A New Zealand paper states that the Welsh fasting girl has been repeated in the province of Otago, at a place called Maungatua. A table-spoonful of sustenance in the day is all the patient receives. The sufferer has been lying for months, still as a corpse, with mouth and eyes closed, and is not at all emaciated in appearance.

EDINBURGH.—J. Burns, of London, will lecture on "Spiritualism Popularly Examined," in the Masonic Hall, on the evenings of the 10th and 11th inst. Possibly another lecture may be given in the city. On the 21st, Mr. Burns will speak at the annual soirée of the Edinburgh Phrenological Association. On Sunday next, Mr. Burns will preach in West Hartlepool. He was engaged to lecture in various places in Yorkshire and County Durham, but the late fixing of the Edinburgh dates precluded the possibility of making arrangements. Such places must look out for him on his return South. Arrangements are being made for meetings in other parts of Scotland.

THE ZOUAVE JACOB still occupies his former residence, 20, Sussex Place, Cornwall Gardens, South Kensington. We understand that the tariff of fees which we published two weeks ago is by no means imperative. If a person well able to pay were to ask "What are the fees?" the answer given might correspond with the figures given to us; but M. Jacob allows all to come and avail themselves of his treatment, at whatever sum they can afford, or free if unable to pay. We understand that M. Jacob is a musician of long practice, and celebrated for his solos on the trombone. It is whispered that he will make his appearance at a concert to be got up by the Spiritualists some of these days. No doubt we shall be able to give the particulars in due course.

#### AUSTRALIA.

DECLARATION OF PRINCIPLES set forth as a general expression of the Teachings of the Universalist Body of Castlemaine.

First—That there is one God, the Infinite Father of all.

Second—That man, as the offspring of this Infinite Parent, is His highest representative on earth: that Jesus of Nazareth, having fully lived out the divine elements of our humanity, was the most complete embodiment of the Father's goodness which we can contemplate: that each man has, by virtue of God's parentage, within him, an element of divinity, which is ever prompting him to do right, and which will ultimately free him from all imperfections incident to the rudimental or earthly condition.

Third—That man, as a spirit, is immortal: that death is but the birth into another condition of life, where the soul retains its experiences of the past, and where development or progression is its endless destiny.

Fourth—That the spiritual world is not far off, but is near to, and encompasses us in our present existence.

Fifth—That he who loves the Infinite Father with all his heart, and his neighbour as himself, has begun to enjoy eternal happiness, whatever may be his race, or whatsoever kind may be his religious opinions.

Sixth—That what is called "evil" is but the corruption of that which was originally good, the latter becoming perverted by our material nature not being sufficiently under the control and guidance of the soul.

Seventh—That the excessive yielding to the material nature is, for the most part, punished in this life, though the soul, after the physical change called "death," also suffers therefrom, but these sufferings are not eternal.

Eighth—That Divine inspiration, or the promptings to the human soul from the Infinite Parent, is not a miracle of past ages, but a perpetual fact.

Ninth—That the Creator in the beginning made natural laws for the government of our world, and these laws have never since been varied, altered, or departed from.

#### SPIRIT-VOICES.

(MR. HERNE, Medium.)

At a spirit seance on Monday evening, October 3, at 15, Southampton Row, several spirit-voices were loudly heard by a dozen or more ladies and gentlemen seated round a large table in a dark room. One of the voices professed to be that of "Bluff Harry," sent on a mission of usefulness to earthly mortals, as a means of self-improvement in the Hadean sphere; and although several of the ladies and gentlemen present were inclined to quiz the spirit, he was not so much disposed to joke on the subject as to warn the "investigators" of the necessity of moral rectitude in this life as a means of happiness and progress in the next. This part of the experience was exceedingly interesting; but a second spirit-voice, much more loudly impressive, screamed a sort of vengeful howl, calculated at once to convince sceptics that disembodied spirits not only exist, and can speak audibly to mortals in the flesh in such a manner as to defy ventriloquism to imitate the voices, but also in a tone to convince mortals that hellish hate and passion animate some of the souls that rise from the grave or from the mortal body, in a state of animal ferocity and wilfulness. The first utterance of this screaming voice was too indistinct to be understood. The second, though not less violent in tone and feeling, was very distinct, and the words were, "How cold you are!" These words suggested to our mind that a French patriot killed in war, with deadly hatred in his soul against the enemy, wished to reproach us in England with coldness to his country and his cause; but other persons at the seance said they recognised the voice of a sailor who often speaks in these tones of appalling violence. H. D.

#### AMERICAN ITEMS.

A SPIRITUALIST trance-speaker was advertised to lecture in a town in Connecticut recently, and several young men having gathered around the hall door, one was heard to say, "Jim, you profess to be a Spiritualist; just tell us the difference between a Spiritualist meeting and any other." The prompt reply was, "A Spiritualist meeting is where the speaker goes to sleep and the audience keep awake; the other is where the audience goes to sleep and the speaker keeps awake."—*Banner of Light*.

EMMA HARDINGE speaks in Cleveland in September, in New York city during October, and returns to England in November.—*The American Spiritualist*, September 10, 1870.

J. M. PEEBLES speaks in Chicago during September, and in Cleveland in October. He will answer calls to lecture (evenings) in Ohio during October: address, care of this Office.—*American Spiritualist*, September 10, 1870.

J. M. PEEBLES, who is delivering a course of lectures at Chicago, truthfully says: "There was never so much freedom in the world as to-day; never so many brave women—so many noble men—so many earnest reformers—so many inquiring minds; and never did a new movement progress with the mental rapidity of modern Spiritualism."—*Banner of Light*.

TWO EMINENT REFORMERS have recently passed on to the higher life. The first was Henry C. Wright, to whom Mr. Peebles dedicated "Jesus: Myth, Man, or God." He was a devoted philanthropist and Spiritualist. One of his little books, "A Kiss for a Blow," is universally known. W. Lloyd Garrison, Wendell Phillips, and other eminent men spoke at his interment. The other is Dr. J. B. Ferguson, author of "Supramundane Facts," who visited this country with the Davenports. He has announced himself at the *Banner of Light* office, and declares his continued adherence to and interest in the Spiritual movement.

WE have received from the Rev. F. R. Young, Swindon, the prospectus of a new Spiritualist periodical to be entitled the "Christian Spiritualist," and to be published monthly, price twopence, by W. Freeman, 102, Fleet Street. No. 1 will appear on the 1st of January, 1871.

## 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 30.

NICHOLLS JERVIS BONNICK.

A spirit controlled the medium and said: "I come from curiosity and to let folks know that I am still alive. I cannot lay claim to make any extraordinary revelation, but my experience of the after-life may interest some. I never had much fear of death, for I saw that there was everything here which the body required, and thought that in the next world all my wants would be met. As death approached I experienced some awe, but no fear, and went gently off to sleep like a little child. When I awoke the light almost blinded me, and I said, 'Take that lamp away, it blinds me!' but when I opened my eyes fully I found it was broad sunlight, and, what was more extraordinary, I could not see the sun, nor where the light came from. I could not make out where I was, but found myself in a kind of city containing palaces like what are described in the 'Arabian Nights,' they were so beautiful. I was with some I had known on earth, and they did all they could to aid me; they were like servants to me. I thought I was some one else, and could not make out how I came there. I looked about and found the ground substantial; and I could think and act as well as ever I did in my life. My friends saw what I was thinking of, and told me I was dead to the world. I then thought of my religious convictions respecting the spirit-world, and was struck with their absurdity. This caused me to laugh immoderately, after which I felt sad, as I feared I had sinned by my merriment. My friends explained to me that it was right to laugh, as it was an expression of the sense of liberty which I felt in my inner nature from my old dogmatic opinions. We walked out into a garden with many-coloured flowers, the air laden with perfume, which made me young and strong again. We then went into a beautiful house, containing all conveniences for refinement and comfort. This will not startle you more than it did me. There were flowers in the windows bearing scented fruits, books for intellectual employment, and I wondered why I had not before thought of all of these necessary things being in the spirit-world. My friend observed, 'What would heaven be to you if it wanted aught which your mind required?' I had heard of Spiritualism when on earth, but did not believe it, as I had seen nothing of it. My friends explained the matter to me. I said I would like to put it to the test. I was afraid to leave that nice place, in case I could not find my way back again. They laughed at me, and said I might wander where I pleased, and so I am here to-night. I can't tell you the meaning of it all, as I am a learner. I caught a cold years ago, which, with the wear and tear of life, produced exhaustion, and I died at the age of from fifty-eight to fifty-nine. My name was Nicholls Jervis Bonnick, 157, Queen's Road, Peckham. I have no message for my friends on earth, but send them these particulars." He spoke in a powerful, measured voice.

Tien answered questions, and the "Strolling Player" held a long conversation with the company.

### PHENOMENA AT WEST HARTLEPOOL.

On Friday evening last, five of us met for the purpose of having a seance, when the following phenomena took place. After being arranged by the spirits as to our proper positions, the table near to which we were sitting was raised bodily from the floor about one foot, and was moved often without mortal contact. Afterwards we felt most distinctly something like the plumage of a bird pass across our foreheads and hands; of course, the knockings and answers to our questions were given rapidly and correctly. The medium was then possessed by the spirit of Dr. Elliotson, who gave us an instructive, pleasing, and edifying address for our well-being in this world and that which is to come. After we got a light we found in a vase a very fine and peculiar feather, which none of us or our friends can tell to what species of bird it belonged. On a recent occasion one of the mediums had a plant brought to him and placed in a somewhat secluded spot in his greenhouse. We have not been able to make out to what species it belongs either. We were informed of its being carried there some time previous to the finding of it.

We have often experienced great good from similar seances, but have not had such striking physical manifestations; generally, they have been lengthy addresses on different subjects, and have come through a person who could not, in general, speak for more than a few minutes on any subject; but strange to say, he has been influenced to deliver addresses which would occupy an hour and upwards. I am glad to say that we are making some progress, and believe that there are other circles in this town, but they (the investigators) desire at present not to let it be known to the public, as we have been ridiculed, scoffed at, and derided from the pulpits of some of the chapels; but this to me seems to be good, inasmuch as it is something worthy of notice. I have no doubt but in time we shall be able, if not to convince them, to give them some proofs as to the genuineness of our belief.—Yours truly,

October 4, 1870.

THOMAS HULL.

### TEST MEDIUMSHIP.

One day last week, Mrs. D. and I visited our friend Mrs. Morris, of Hammersmith. A lady friend, Mrs. Waine, was with her; Mr. Herne joined us, and soon after Mr. Hockley. In the course of the evening we had a seance, and hoping to hear the voice, we excluded the light and placed a paper tube upon the table—a heavy library one, six feet by four. To increase the battery power, we touched hands all round. We had continuous phenomena of rappings, and motions, horizontal and vertical, of the table, which, in fact, began during tea-time. We had other movements, such as the opening of the drawers of the table, accompanied by rumblings as of solid objects in them, although only containing papers. A waste-paper basket was moved about, and the table-cover, which had been folded and laid aside, was thrown over Mr. Hockley's head. The paper tube was used to rap on various parts of the table, and, in answer to questions, on the head, hand,

or shoulder of the questioner, sometimes more forcibly than agreeable. We also heard the notation, beaten delicately by the tube, of a piece of music by a favourite composer; and several pieces were thus played on Mrs. Morris asking for them by their Italian titles. On her thanking the spirit, her hands and face were repeatedly and playfully tapped by the tube. I have already said that during the seance our hands were in contact. We were all, without exception, touched more or less frequently, but more especially Mrs. Waine, who had been hitherto a stranger to the phenomena. Coincident with her feeling touches on her arm, Mr. Herne described the appearance of a spirit, whom he saw so touching her. The lady said the description was a correct one of her husband, departed some years. In the same way Mr. Herne described a sister of the lady, deceased many years. The spirit presence of the late Mr. Morris was similarly denoted to Mrs. Morris, and answers to questions given to her by movements of the tube about her, and by distinct and unmistakable touches of a spirit-hand. The medium, Mr. Herne, then described a spirit standing by Mr. Hockley, which was recognised by him, and, as further identification, the earthly age of the spirit was discriminatingly given by movements of the table. By my wife the medium saw standing our dear Robert, holding the hand of a young girl. No intimation was made as to who it was, but she might be, from the medium's description, his cousin, the daughter of "John's Wife"—who spoke, two months ago, in the same place through the same medium, and whose daughter departed this life a fortnight since.

Although the conjoined influence of the members of the circle, more particularly Mr. Hockley's, rather favoured the manifestations by vision, we nevertheless had some direct voice. "John Howard" was the name given by the invisible speaker on this occasion.

A transcript in words of the best remembered points in a seance of this description scarcely conveys to the mind the interest which is excited in those actually present, when the expressed surprise of one is so quickly followed by the surprise of another; now by a lifting of the veil upon a figure which may fill the mental field of vision, and again upon another astonishing by its delicacy and minuteness.

J. D.

### SPIRITUAL GLANCES AT THE PAST AND THE FUTURE.

To the Editor of the Medium and Daybreak.

SIR,—Having resumed our sittings, weekly, and as occasion may require for special purposes, I hope to furnish you from time to time with such reports as may interest the readers of your valuable paper. And here I pause to remark that I hope some of our well-to-do friends will come forward with the "needful" to enable you to enlarge the MEDIUM, and thereby increase its power to promulgate Spiritualism, and allow more space for discussion of matters connected both with the phenomena and teachings.

*Sunday, September 11.*—Mr. Child (organist at Cavendish Rooms), played some fine extempore pieces and sacred music. A spirit sang "Vital Spark" and "Nearer, my God, to Thee" (the last transposed in part) through Mr. Robson, followed by an address from John Wesley. [I will now pass by several unimportant seances.]

*Wednesday, September 21.*—Several friends present. The sitting began with appropriate music, succeeded by earnest addresses from Byron, Sheridan (the dramatist), Edmund Burke, and William Pitt. These varied in style, and were mainly on the importance of steadfastness of purpose in all calling themselves Spiritualists, with severe expressions towards those displaying a lukewarm or cold feeling on the subject. They were followed by others from Prince Albert and Frederick the Great; the latter spoke of the war, on political questions, and also hinted at future internal troubles for England. Musical manifestations occurred during the evening; and towards the close, Italian spirits expressed their joy at the capture of Rome (announced in the papers of this day), and its release from the temporal power of the Pope. The influence throughout was of a pleasant character, a gentleman present being used by the spirits to produce harmony among those assembled.

*Sunday, September 25.*—Communications this morning (through Mr. Robson), preceded by favourite hymns, from members of my family, followed by interesting messages purporting to be from Queen Elizabeth, Sir Walter Raleigh, "Determination" (Henry VIII.), and Edward VI. Advice also given after, from the medium's guardian and others. The same afternoon Mr. Shepard visited us; he played and sang in his usual extraordinary way, the singing being especially notable. A sitting at the table followed, at which some great tests were given by Mr. Shepard to a lady from Paris, whom he had never seen or heard of before. In the evening we had the company of Mr. Child, who played some splendid music in various styles, the influence being stated to be that of Mozart, Beethoven, and Handel. Grisi and Giuglini influenced Mr. Robson in singing. We had addresses of an intellectual character from Daniel O'Connell (on the "Shadows of Republicanism in England"), from George III., Queen Charlotte, and George IV. (the last in a most humble and remorseful tone throughout). Mrs. Fielder and a friend (a good impressional and table medium) arriving, the table was again brought into requisition and many questions answered. French spirits from Strasburg manifested, and expressed their thanks for the good derived through being allowed by others to approach and control the mediums. Singing and other phenomena concluded the seance.

*Monday, September 26.*—Sitting for development. [This is held every Monday evening, by direction.] Later came a short message, as from Tien-Sien-Tie, Mr. Morse's guide.

*Wednesday, September 28.*—Twelve persons present. Commenced with music, followed by a message from Queen Elizabeth, in the course of which she spoke of the interest she felt in the welfare of England. The principal features of the evening were the addresses (through Mr. Robson) from Edward VI. and Alleyne (founder of Dulwich College), referring particularly to the perversion of the intentions of those who founded Christ's Hospital and the college alluded to, and their pain and displeasure at such perversion. The spirits said that many who like themselves had founded charitable institutions had cause for complaint at their intentions not having been faithfully carried out. We were earnestly requested to report these communications in the MEDIUM, the spirits regretting they had not power to make their protests known more publicly, so that trustees of public schools and charities might be seen

vinced that their proceedings were overlooked by unseen eyes while dealing with property and funds entrusted to them, and that a reckoning would have to be made hereafter for breaches of trust committed here. A communication of a remorseful character, as before, from George IV. succeeded; Queen Caroline next, in an address expressive of affection and love towards the last spirit. Edmund Burke and Byron followed, the latter with allusions to his works, and held a long conversation with those present, on the war and other subjects. A spirit passed away in the "Captain" came after, but could not speak. A succeeding control disclosed the name and some particulars relative to the previous. French spirits made their presence known in a most demonstrative manner, as usual. Our musical friend, Giuglini, then influenced the medium in singing and playing; but an announcement through a pompous unknown, directing "the good people to go home," brought the sitting to an end. Some beautiful and interesting communications were afterwards made through Mrs. Fielder, from the medium's mother, both to himself and members of my family.

Monday, October 3.—Developing circle. After which addresses from Mary Queen of Scots, Earl Darnley, James I. (humorous but philosophical), Earl of Rochester, Charles II. (who appeared very unhappy, still suffering from the consequences of "a wasted life," as he termed it), and Charles I. (he alluded to his execution, and spoke of his son with great affection). Some time after, Mr. Robson was suddenly entranced, and a communication came from Rowland Hill (late of the Post Office, the originator of the penny postage). He expressed much surprise at returning through a medium, and stated that he had been instrumental in introducing the "halfpenny" stamp (brought into circulation on Saturday last), and hoped to introduce other improvements as opportunities occurred. He also desired to communicate with his relatives, but appeared to doubt the acceptance of any message from him.

Not wishing to encroach further on your (at present) limited space, which I hope soon to see much enlarged,—I remain, yours very faithfully,  
T. WEEKS.

24, Lower Stamford Street, Blackfriars, October 4, 1870.

P.S.—I beg to repeat the announcement recently made, that I am desirous for the co-operation of earnest Spiritualists (this side of the water preferred) in the formation of a Progressive Institution at the above address. If those desirous to give their attention to this will kindly meet here on the evening of Tuesday next, the 11th instant, at 8 o'clock, some necessary preliminaries can be gone into, and I shall be able to form an idea of the support likely to be received in carrying out the proposed object. Those unable to attend on the evening named, but taking an interest in the matter, will be kind enough to communicate with me in writing on or before Tuesday next, that their views may be laid before the meeting.—T. W.

THE FOLLOWING is an inscription upon a tombstone in the burying-ground in Paddington Street, which can be seen from the east path running through it:—

EMILY RHODES,

DAUGHTER OF RICHARD RHODES, ENGRAVER,

Born October 24, 1793. Died December 22, 1828.

Parents and friends, restrain fond nature's tear,  
Nor dream your Emily lies buried here.  
From earth's dark night escaped, I soar away,  
And seek the realms where wakes eternal day;  
That fragile form of dust, sad home of pain,  
Pleased I relinquish, nor will claim again;  
In fairer form, of substance pure, I live,  
No more to languish, never more to grieve.  
Scan ye my flight, or ask if gone to bliss?  
Did ye not hear me when I answered "Yes?"  
Look up and view me, far from this dull sod,  
There, where the pure in heart behold their God.

RICHARD RHODES,

Died November 1, 1838. Aged 74 years.

ALSO

MRS. LYDIA RHODES,

WIFE OF THE ABOVE,

Died November 10, 1846. Aged 80 years.

The prudent wife and most devoted of mothers,  
In reliance on the continued mercies of her only God,  
The Lord Jesus Christ,

Exchanged this transitory scene for life eternal,  
Into which the objects of her tenderest affection had entered long before.

It appears to me that even at that time there were some who held the doctrine of progression, and who really believed in the return of the spirit to visit us after its release from this material prison, as the above lines indicate, to me at least.

Q. X.

#### A CHARACTERISTIC OF THE WELSH.

\* There are among the Welsh certain persons whom they call "Awenyddion," a word expressive of poetical raptures. These persons, when consulted about anything doubtful, inflamed with a high degree of enthusiasm, were, to all appearance, carried out of themselves, and seemed as if they were possessed of an invisible spirit. Yet they did not immediately declare a solution of the difficulty required, but by the power of wild and inconsistent circumlocution, in which they abounded, any person who observed the answer would at length, by some turn or digression in the speech, receive, or fancy that he did, an explanation of what he sought. From this state of ecstasy they were at last roused as from a deep sleep, and were compelled, as it were by the violence of others, to return to their natural state. Another thing, it is said, was peculiar to these persons, that when they recovered their reason they did not recollect any of those things which in their ecstasy they had uttered; and if it happened that they were again consulted about the same or any other thing, they would be certain to express themselves in other and far different words. This property was bestowed upon them, as they fancied, in their sleep; at which time, according to Geraldus, it appeared to some of them as if new milk or honey was

poured into their mouths—to others, as if a written scroll had been put into their mouths; and on their awakening, they publicly professed that they had been endowed with these extraordinary gifts. This imaginary spirit of divination has been also in much usage in the Highlands of Scotland, and is there known under the expressive term of "Second Sight."—From Goldsmith's Geography.

MAIDSTONE.—There is considerable agitation in this town yet respecting Dr. Newton's visit. The town missionary has published a report trying to invalidate Mr. Grant's account of the cures, which report Mr. Large characterises as "utter falsehoods and the grossest perversions of the most palpable truth." Mr. Grant also states, "As a reason why the reported cases are not more numerous, I feel compelled to remark that in our many inquiries we found, in not a few instances, a reluctance to acknowledge benefit received, some apparently objecting to their cases being published, and some appeared to have been brought to that state of ungrateful denial by the influence of Mr. Rimbault, who we found had been indefatigable in his endeavours to persuade or frighten patients out of their conviction that they were better, so as to induce them to deny the fact when called upon." The same objection to a statement of the facts and the publicity of the same has been felt in other places, and yet in spite of all such obstacles Dr. Newton's healing power asserts itself as a fact not to be explained away. Favourable reports of Mr. Burns's recent lecture appear in the local papers. The *Maidstone Telegraph* observes:—"Mr. Burns, who is a very fluent and agreeable speaker, and, what is as much to be appreciated, free from dogma, was listened to with great interest." The sermon recently preached by the clergyman on "The Sin of Spiritualism," is reported to have been a very weak and narrow-minded affair.

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\* Ar-wen-e-athun-yon

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