



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

No. 28.]

LONDON, OCTOBER 14, 1870.

[PRICE ONE PENNY.]

WHAT IS SPIRITUALISM?

As the subject of Spiritualism is being discussed more and more freely every day, the ignorance of the people as to *what* Spiritualism is becomes more and more apparent. On every hand there is stupid blundering as to what we are. Here, we are rogues and knaves; there, fools and idiots; and the boasted enlightenment of the nineteenth century does but little to save us from moral martyrdom, for the burning tongues of biting sarcasm are seldom idle if they can find a moral stake at which to tie a Spiritualist. A few days ago I heard a clergyman declare that no man could be a Spiritualist and believe the Bible. Not long ago a member of the same order declared you could not believe the Bible without being a Spiritualist. How long will it be ere the people shall regard this great science in its true light, and know that the Jew, the Greek, the Christian, or the Mahometan may be a Spiritualist as he may be a Geologist? Even at the risk of repeating the "oft-told tale," I shall endeavour, as briefly as possible, to tell yet again what is Spiritualism.

Spiritualism I regard as a science, the study of which has been much neglected for ages past, until its phenomena have come now to be accounted miraculous by the superstitious, just as in days past the wondering people gazed with awe upon an eclipse, and never thought of assigning a natural cause; so even to this day the appearance of a ghost is regarded as an interference with the law of nature; but Spiritualism steps in to the rescue, and attempts the reduction even of such appearances to scientific law and order, with one touch of its magic wand turning the natural and the supernatural into one grand whole. I think it unnecessary at this time of day to take up space with the relation of any of the spiritual phenomena, as these are now admitted on all hands. My own experience covers nearly all the phenomena, including simple clairvoyance, table-tipping, rapping, &c., up to trance-writing, speaking, &c., whilst the experiences of those who are to be found in our front ranks are generally far more striking. Take, as an instance even, the much-maligned D. D. Home, whose mediumship has been tested and testified to by William and Mary Howitt, Mr. and Mrs. S. C. Hall, Gerald Massey, Robert Chambers, William Wilkinson, C. F. Varley, Dr. Ashburner, Dr. Simpson, Dr. Gully, &c.; take even him against whom so much has been said, and those manifestations which are *quite indisputable* are perfectly astounding. Then again we have the magnificent triumphs in the western world, where men are not despised for their faith. We have no need to blush in company of such names as Judge Edmonds, Governor Talmadge, Abraham Lincoln, Dr. Dexter, Professors Bush, Rodgers, and Hare, William Lloyd Garrison, &c., but rather to look upon their conversion as important presumptive evidence in our favour; and when we remember, for instance, that, in spite of the assertions of geologists and others to the contrary, a *spirit* insisted that water should be got at a certain depth near the great city of Chicago—that believers set to work, heedless of the sneers of scientific men, and that to-day we can point to the world-renowned artesian wells of Chicago as one of the early triumphs of Spiritualism. I say, when I remember such facts as these I am confounded at the stupid superstition of a people who on the one hand ignore them altogether, and on the other, with all the credulity of ignorance, blindly attribute them to chance. These represent our universally admitted facts. Let us glance at a few of the advanced theories.

I do not know if such facts as these were before the mind of Professor Faraday when he adopted the fallacious theory of "Unconscious muscular action;" but I can hardly suppose they were. This theory would account for many of the lower phenomena, such as the moving of a table when the hands are upon it; but I myself have seen a table lifted off the floor when there was neither muscular nor other contact of any kind. Now this one fact of itself is enough to my mind, and to all those who take my word for it, to upset Faraday's theory altogether. But you will also notice that Professor Faraday's system takes no hold on any of the other phases of mediumship, such as spirit-seeing, hearing, &c.;

nor does his theory at all account for the intelligent answers received even through the table, unless we link on to his theory the unallowable hypothesis that the muscles which act involuntarily in this case are themselves possessed of intelligence, and use that intelligence universally for purposes of deception, and that throughout the whole world the muscles of our bodies have combined, unconsciously to us, to maintain the existence of a spirit-world (for the communicating force universally declares itself spirit). How absurd! and yet with the facts before us this is quite a logical deduction from Faraday's theory of "Unconscious muscular action." We can only stand appalled at the credulity of the believers in such an explanation.

Sir David Brewster ventured in a quiet way to offer a theory quite as absurd, viz., that the whole was the result of trickery. That some of it is so we do not deny; for instance, Mr. Sothorn informs us that his reputed mediumship in America was only trickery, but, as honour dictates, we hold in contempt those ever found guilty of any such disreputable practices. Any of the phenomena, however, at all traceable to trickery we are willing to throw aside, and accept only those which are beyond dispute; but as Sir David himself had ample opportunity given him of discovering the trick, and failed, we refrain from further noticing his uncourteous, but, withal, absurd explanation.

But there is yet another theory accounting for such facts adopted by a large class of individuals, which we might call the Devil theory. The clergy usually adopt this explanation. Of course, it may be urged, that in admitting his Satanic Majesty to be the author of all these manifestations you admit the truth of Spiritualism; but I do not take this position, and could not think of attributing such harmless deeds to such diabolical agencies. I do not wish, however, to ignore the fact that many blasphemous communications are received, and many others, not positively bad, are at least frivolous. These in general may be attributed to spirits of a low order. I say in general, because there are other explanations can be given. Those who attribute them universally to Satanic influence seem to say, "We will believe that superior spirits would descend to make donkeys speak, turn sticks into serpents, open prison-doors, snap chains, ay, even roll big stones." Then, let me ask, how much lower do they sink when they play pianos, ring bells, or tilt tables? Those harmless manifestations appear to be allowed by God, because they appeal almost irresistibly to the senses, and tell of an existence, or at least suggest one other, superior to the material.

Then follows that class of persons who, admitting the phenomena, deny the spirit-theory, and fail to assign any other cause. Many of our scientists belong to this faction. Some of the phenomena they see and feel, but the spirits are beyond their comprehension; they only take so much as their senses perceive, and refuse anything extraordinary on the testimony of others. These were the men who held that the stars were only the clippings of old moons until long after the invention of the telescope, and that there were no animalcules until the microscope discovered them; because these aids to their senses revealed to them not only worlds unknown, but at that time beyond their comprehension. Had these men been born blind, they would have declared the whole world mad for acknowledging the existence of light or colour. The great difficulty in dealing with these people is, that while they refuse us our theory, they do not seek a cause for these effects whereby they could supply us with another; and although, generally speaking, they are an intelligent and intellectual class, yet the conviction is being forced upon us that they are incapable of forming a proper judgment on such a subject as this, we suppose because their whole course of study has been material; their studies have been bounded by what they call Nature's laws, and Nature's laws are bounded by their knowledge of them; therefore, whatever happens beyond their little circle of nature they deny, or, convinced of it, they are satisfied to call it a mystery, and leave it alone.

The next theory I notice is the one I accept, viz., the Spiritual theory. I hold it to be quite natural that, under certain conditions, I should see spiritual beings, and that, under the

influence of certain laws—as yet only partially definable—it is quite natural that the acts of these beings should be manifest to us. Spiritualism, however, should be investigated in an honest, scientific manner, and not be prejudged, as it too often is by its investigators. While I make this remark, let it not be thought that I have any sympathy with that class of Spiritualists who do so much to discourage free inquiry—those who think, on the one hand, that no tests of a scientific character should be allowed, and sneer at people who are justly sceptical until they have proof, and who think on the other hand that it is a subject fit only to be studied by a Swedenborg or a Harris, and good only in so far as it comes through their hands. I would say, let all investigate, and be not satisfied with the mere statement of a spirit, but test it. “Try the spirits” before you accept aught that they may say; for what are they but disembodied men and women? We found our theory, then, upon the facts. If there has been one instance since the world began of spirit-communication, our case is proved, and as it is admitted that intelligence has been displayed by some invisible agency, we know no better name than “spirit” to apply to an invisible intelligent being.

And now, having considered the several theories advanced, before closing let us glance at the communications themselves. I expect to be told that many of these are false, because contradictory. Now I admit that there are both seeming and real contradictory statements made, and in accounting for these (in so far as they have not already been accounted for), let me quote from Mrs. De Morgan’s “Matter to Spirit”:—“We have reason to believe that the communicating power is cognisant of all the different forms in which truth can be conveyed through a variety of mediums, but that each medium seems chosen for some special quality found in him in this world. Ideas conveyed from one to another must always fall into language comprehended both by speaker and hearer; but of course the same thought would be expressed in different terms to a child and a philosopher.” In continuation of this idea, you will also see that, being transmitted through a medium, the message is very apt to become mixed up in some way, or influenced by the medium’s peculiar ideas and phrases. To make this more plain:—Mrs. A. conveys to Mrs. B. a thought in the form of a message intended for me. Mrs. B. writes it down and sends it to me, but on reading it I discover the taint. It is not a pure message from Mrs. A. to me; it has passed through a medium, and immediately I discover the handwriting, style, and phraseology of Mrs. B. Thus you will at once see the danger there is of the communication being influenced by the medium. Notice even the danger there is of mistakes occurring in the transmission of thoughts through the simple medium of words. I pause in the middle of a sentence, and thus entirely alter its meaning. I put the emphasis on a wrong word, and thus convey a wrong idea. Now, the communications from spirits are subject to all this danger, and far more; whilst, on the other hand, there is a danger of our misunderstanding the message even if we receive it correctly, for much of the language of the spirits to us is necessarily symbolical, because if we were told its realities we could not understand them. How, for instance, would you describe a beautiful landscape to a man who had been born blind? Tell him of its green slopes and sunny skies, and he would ask what you meant by green or sunny. You must explain it symbolically to the senses he has got. Tell him it is beautiful to you like the touch of velvet, or sweet to you like the taste of honey, and, with explanations from you, he may partially understand you, but never entirely. We, then, are that blind and receiving the truth in symbols. These may fail in conveying the whole truth, and we may fail in grasping that which they do, convey, and because to us they appear confused, shall we say they are not spirit-messages at all? It says little for the reasoning faculties of him who would do so. So now having laid the matter shortly, but plainly, before you, I would appeal before I close, not so much to the intellectual aristocrats of the land as to the great and almighty people for a full, free, and honest investigation, and thus help us to systematise these phenomena, and to seek the scientific explanation of those things so long accounted lawless and supernatural.

CLARA SHERWOOD.

CHILDREN’S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

LYCEUMS IN SMALL VILLAGES.

Perhaps the reader may infer that the plan of this institution is applicable only in large cities, or to localities where the children of liberal and spiritual people are numerous enough to form the requisite number of Groups. This thought would be a mistake. The Lyceum method is as applicable to ten children as to any larger number. A limited number of Groups can be instituted in neighbourhoods, with targets adapted to the ages of such children as are known to be ready; and they can use this Manual, meet like a full Lyceum on every Sunday, sing the songs of truth and progress, receive Lessons, hold Group conferences, and do, though on a limited scale, each and every thing necessary to youthful growth in love and wisdom.

Remember, these movements are among the newest manifestations from the Summer-Land. The young are becoming susceptible to the light and love of higher spheres. Beautiful are the happy faces of the grouped children. They reflect the divine light of the Infinite Soul. Very little girls and boys, and young men and maidens, have caught the inspiration of progress, and now is the

time for Spiritualists of every place to bestir themselves in the direction of a true physical and moral education. Let no selfish thought deter adults from entering at once upon the high privilege of directing the minds of children into the right channels of life and development. Very respectfully we solicit the names of Officers and Leaders in the different Lyceums, so that we may know those who have embarked in the beautiful work. Let there be established between us the magnetic ties of wise and working love. An invisible Brotherhood will thus be unfolded in the life of each, and the angels of immortal affection and beauty will come and dwell with us like familiar friends.

[NOTE.—It is suggested that the Officers and Leaders of the several “Children’s Progressive Lyceums” exchange photographic likenesses with each other. Brothers and Sisters who are serving as Officers and Leaders in the same “Groups” in different localities may thus become personally interested in each other’s Sunday work. Besides, it is a private pleasure to look upon the pictured forms and features of persons who, though strangers, are yet highly esteemed as familiar friends in the great reformations now going forward among progressives.]

THE WING MOVEMENTS AND OTHER LYCEUM EXERCISES.

[The following clear and accurate description of the proceedings, wing movements and other exercises, peculiar to the Children’s Lyceums, is furnished by Mr. Joseph B. Loomis, who, with indefatigable devotion to the cause of human progress and education, has served in the double capacity of Librarian and Guard from our Lyceum’s natal day to the present time. The details of the wing movements and other exercises will be found highly serviceable in the different Lyceums.]

To make the exercises of the Lyceum clear to those who may not have witnessed them, I will here give, in their usual sequence, some details of the proceedings.

At the appointed hour the school is called to order by the Conductor, and the exercises are opened with singing. The Musical Director now takes charge, and one or more of the Lyceum songs is sung. Sometimes we have one or two of the small children upon the platform to sing the solo, while the Lyceum joins in the chorus. This cultivates a confidence in the little ones, which they might not otherwise acquire.

After this brief vocal exercise, the “Silver-Chain” recitations are often introduced. This devotional feature is accomplished by the Conductor or Guardian, or some clear and careful reader, leading with the first line, followed by the Lyceum reading in concert the succeeding line, alternating thus through the entire recitation. Prose selections are also silver-chained in the same way, also the songs before singing them; and it is most apparent that this exercise impresses upon both young and old, sentiments, truths, and principles that might otherwise remain unobserved.

At a signal from the Conductor, the members rise and form in rank, spacing themselves about three feet apart, and thus prepare for the Wing Movements.

1. *Fold arms.* The left arm is placed over the right. (Never execute the order until the last word is pronounced by the Conductor.)

2. *Reverse arms.* Carry the hands behind the back, one resting on the other.

3. *Rest arms.* Place the hands on the hips, thumbs turned to the front.

4. *Arms free.* Let the arms drop by the side, in readiness for the exercises to follow.

5. The Wing Movements. (*Music.*)

The “Wing Movements” consist of systematic motions of the arms and upper portions of the body. The Conductor, or the Guardian of the Groups, usually leads in these exercises from the platform, with pianoforte accompaniments. These movements all the Leaders and members perform in unison, and are accomplished as follows:

The hands are placed in front of the person, the palms together, with the right hand uppermost, the forearm being horizontal. The right hand is then thrown out with a graceful curve to the extent of the arm, at which point the palm is upward. The hand is then brought up with a graceful recurve to a point just above and at the left of the forehead, the open hand now pointing up, with the palm outward; then another short recurve at the same height with the last and to the right, leaving the hand pointing a little obliquely outward—the forearm perpendicular—palm as before, and about over the shoulder. This hand is then brought down directly to the left hand, when the same motions are repeated usually four times. They then change, placing the left hand uppermost, and making the reverse motions in the same manner with the left hand. After this the motions are made with both hands simultaneously; and in this case the hands are brought down palm to palm, the fingers pointing horizontally outward and thumbs uppermost.

Sometimes the following light gymnastic movements are made, calculated to give free circulation to the blood, deeper and healthier respirations, and impart a pleasing activity to the mind, removing from everyone a sense of dulness, and preparing all for the conversational session that soon is to follow. These movements are divided into three series, thus:

FIRST SERIES.—1. Fists doubled at the chest. *Left hand down twice; right same; alternately and simultaneously the same. Ditto “side, up, and front.”*

2. *Left hand down once; right once; simultaneously thrice. Ditto “side, up, and front.”*

3. *Left hand down once; right once; spat the hands remainder of the strain. Ditto “side, up, and front.”*

4. The radiating steps.

5. The triple charge. (Three steps in one, diagonally forward and backward.)

6. Hands on the hips, thumbs to the front. *Twist the body to*

the left, then to the right, twice. Bend it to the left, then to the right, twice. Bend forward, then backward, twice. Bend left, back, right, and front, and reverse.

7. Twist the head, first to the left, then to the right, twice. Bend the neck same, keeping face to the front. Bend forward and back the same; left, back, right, and front, and reverse. The head movements follow the same order as those of the body. Hands on the hips.

SECOND SERIES.—1. Fists double at the chest. Thrust the left hand down, then up, four times. Right hand the same, alternately the same, simultaneously the same.

2. Thrust the left hand out from the chest to the left side, then to the right (at the same time twisting the body to the right), four times. Right hand the same, thrusting first to the right, then to the left. Both hands same, commencing on the left. Both hands to the left four times, then to the right four times. Fists doubled.

3. The "kicking" exercise—(repeat).

4. Left hand up vertically in front, four times; right the same; alternately and simultaneously the same.

5. Ditto vertically sidewise.

6. Arms extended in front; carry them horizontally back, eight times, or through the strain. (Fists doubled in last three.)

7. Shrug the left shoulder four times; right four times; alternately four times; simultaneously four times; arms by the sides. Hands open.

8. Arms down, open and shut the hands four times; same "side, up, and front." Change from one direction to the other with the fourth, shutting in each case. In the first three directions the palms should be to the front; in the last, downwards.

9. The "mowing" movement, commencing on the left side. One strain.

10. Hands on the hips—draw the elbows back one strain.

11. The "sawing" movement, four times on the left side; then on the right. Fists doubled.

12. Stamp the right foot, then the left, step out diagonally forward with the left on the next beat, and sway backward and forward through the strain, bending and straightening the knees alternately. Same in the four diagonal directions. Hands on the hips.

THIRD SERIES.—1. Postures. Charge out with the left foot diagonally forward and backward, looking back in the opposite direction; one strain. Hands at the sides, fists doubled.

2. Charge out as in No. 1, hands on the sides. Fill the lungs with air during the strain. Spat the chest with the hands through the next strain. Same with the right foot. Repeat. (The music should now be rapid.) In "repeating," spat the stomach and sides.

3. Hands clasped behind the back, carrying them down and up eight times. The eighth time down, unclasp and carry them to the sides, fists doubled. Twist four times. Same "side, up, and front." Slide the hands on each other in front, one strain.

4. Arms by the sides. Twist the left shoulder four times forward; right same; alternately and simultaneously the same.

5. No. 4 reversed.

6. Left hand up under the arm four times; right same; alternately and simultaneously the same.

7. Left hand up from the top of the shoulder four times; right same; alternately and simultaneously the same.

8. Alternate and simultaneous of the preceding (6 and 7), charging each time from the armpit to the shoulder and vice versa.

All now resume their seats, and soon gather into social Groups around their Leaders—when they have conversation and interchange of thought upon the lesson given out for consideration at the session of the previous Sunday—and it is beautiful to behold so many glad young hearts in social session upon subjects so adapted to their understanding as to constantly lead them on, whatever their age may be, to higher and better views of truths and principles; and this method also is so reciprocal that considerate Leaders often become pupils under the questions and naive responses of the youthful members entrusted to their care. After these considerations, new lessons are proposed and given out, with the advice that each strive to give it some thought during the week, and come to next Sunday's session with evidences of some real study or analysis of the subject before them.

(To be continued.)

"IS THE HOUSE HAUNTED?"

To the Editor of The Medium and Daybreak.

SIR.—In turning over the numbers of the MEDIUM I found in No. 11 an article headed as above, in which an account is given of various disturbances taking place at night in a house in North Wales, and asking for information as to the means to be taken for ascertaining the cause. In a note you have given excellent directions for eliciting the reasons the spirit (for such it certainly appears from the account to be) may have for desiring to communicate, and you end by saying you shall be glad to hear from any of your readers who have had similar experiences. There can be no doubt that many of your readers have had experiences of the same kind; but as I do not find any response in the subsequent numbers, I am induced to give the following brief narration.

In June of last year, I went with my wife to Brighton, where, in the very comfortable apartments we occupied, all went on well and quiet until we changed our sleeping-rooms for larger on an upper floor. I should premise that my wife is a writing-medium, and by no means unaccustomed to slight disturbances both by night and day, these being, however, received by her as hints that there is a wish to communicate, and I need hardly say that a sitting is the result.

For two or three nights after taking possession of the upper rooms, my wife was much disturbed by a restless but peculiar feeling, and she came to the conviction that the cause arose from the desire of some spirit wishing to communicate. We therefore determined to sit and inquire of my mother, who most often comes to us, if this were the case. On asking the question as to her being with us, there was written "Jane Horwood." I asked, Who is Jane Horwood?—A. Ill and died here a long time ago.

Q. Have you anything to say to us particularly?—A. No—my body is dust—my spirit with my beloved ones and James Temple. Good night! I have been wishing to be asked for—if people did but know! No more now.

On the following evening we sat, but no writing was done, though apparently an attempt to write was made.

On the next night—Q. Is any good spirit present who will communicate with us?—A. Mind what I say. I went to spirit-land more than five years since, in the second-floor front room. No stone tells where my body lies; what matters now? it is turned to clay.

Q. Is there anyone you wish to send a message to?—A. No—I had no friend but God—he was in all my thoughts; but my progress here has been slow. I could not, when on earth, accept the words of our Lord, "Come unto me, all ye that are heavy laden, and I will give you rest." I have had all to raise and give peace to my troubled spirit here. I am so glad to come to you—it does me good, and will do you good too; you will often think of Brighton and Jane Horwood. If you are in trouble, think of me. You have added to my happiness, and so do all those who try to find out what the Great Creator intended, that those who left this earth under proper guidance so teach those who remain that they may be helped forward in the work of love and progress for all mankind. Good night, friends—no more.

There the communications ended, nor have we ever had any intimation since of the presence of Jane Horwood. We made some attempts to verify the name and date as given, but the residents had occupied the house only two years, and could therefore give no information.

There are several points in the above which give rise to considerations of great interest, but the main one for your correspondent in North Wales is that the "disturbance" took place in "the second-floor front room." Hoping they may be as successful as we were in obtaining quiet during the night from and after the first sitting, I remain, sir, yours, &c.,

H. C.

P.S.—I hope your correspondent will communicate to you any results of his further experience, as it is evident that at least one of the family must be a medium for communication.

[In a recent number we stated that a Spiritualist had got acquainted with the family, held a circle in the house, found a daughter a good medium, had conversed with the spirit, and put an end to the disturbances. We hope to give full particulars soon.]

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

President, Capt. J. Watts; Vice-President, Mr. Thomas Wilks; Secretary and Treasurer, Mr. Thomas Blyton; Recorder, Mr. George Blyton; Committee, Mr. James Baird, Miss Ellen Luckhurst, Miss Eliza Luckhurst, Mr. W. Pawley, Mr. Job Sparey.

A desire for investigation being felt by many on reading or hearing of the phenomena of Spiritualism, a few individuals residing in Dalston thought that if a district association was formed, and investigation instituted, the facts of Spiritualism might be demonstrated. Accordingly a preliminary meeting was called, and this Association formed on 15th September, 1870.

Its purposes are the collection of facts through its own circle, or circles, so as to form a basis for an honest opinion, and by various means to induce others to give the matter careful inquiry, before judging of the manifestations of modern Spiritualism.

All inquiries to be addressed to the Secretary, Line Cottage, 74, Navarino Road, Dalston, E.

RULES.

1. This Association is designated "THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM."

2. The objects of this Association are, to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and by various means to induce inquiry into Spiritualism.

3. The subscription to the Association to be 1s. per month, which must be paid in advance.

4. Any person wishing to become an Honorary Member to be admitted on paying not less than 3s. per quarter in advance.

5. The Officers of the Association shall consist of a President, a Vice-President, Secretary and Treasurer, a Recorder, and five members of Committee. The Officers to retire from office at each Quarterly Meeting, but shall be eligible for re-election. Vacancies during the quarter shall be filled up by the Committee.

6. A Quarterly Meeting shall be held on the first Monday in the months of March, June, September, and December; the financial condition and progress of the Association reported, and other business of a general character transacted.

7. Any member desirous of tendering his resignation must give one month's notice of such intention to the Secretary.

8. Members to have the privilege of introducing a friend as a visitor to a seance, on giving to the Secretary one week's notice. Not more than three visitors to be present at one seance.

9. Applications for membership and all inquiries to be addressed to the Secretary.

10. Any proposed revision of these Rules to be considered at a Quarterly Meeting. Notice of any proposed alteration to be sent to the Secretary one week prior to date of Meeting.

October 6, 1870.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	-	-	-	-	1½d.
Two Copies Weekly, "	-	-	-	-	2½d.
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Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C.; Heywood & Co., 335, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 90, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The "MEDIUM"—The Seat of the Soul—Clippings from the Papers—Prophecy—Appeal for the Victims of the War—Angel Friends—Martin Luther—Spirit-Messages Authenticated—Organisation—The Sunday Services—Photographs of Mediums—Another Fasting Case—Australia—Spirit-Voices—American Items—The Spirit Messenger—Phenomena at West Hartlepool—Test Mediumship—Spiritual Glances at the Past and the Future—A Characteristic of the Welsh, &c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, OCTOBER 14, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

Seance for healing, at 29, Shirland Road, Maida Hill, at 7 p.m. Mrs. M. Marshall and Mrs. Olive, Mediums. Admission 2s. 6d.

SUNDAY, OCTOBER 16, 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 17, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.

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

WEDNESDAY, OCTOBER 19, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, OCTOBER 20, 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, OCTOBER 14, 1870.

A JOURNEY NORTH.

It is particularly refreshing during a fourteen hours' ride to meet with kindly, sympathetic greetings at various points by the way, and thus have the tedium of the noise of travel broken by the musical accents of friendships. At Doncaster we were met by M. Heslop and his cheerful companion. The racing metropolis of Yorkshire is not a soil in which the germs of philosophy or spiritual thoughts can well take root, though church establishments seem to thrive quite luxuriantly. At York, Robert Brown conducted us to his quiet abode behind the walls. Our old friend J. B. Lister and himself are the only Spiritualists in the city since the decease of E. King. York, full of churches and enclosed by its ancient barriers of stone, is an exact picture of its spiritual condition—full of respectable religion, yet disposed to look on a recognition of Spiritual action in and through man as rank heresy or insanity. John Hodge still keeps the light burning at Darlington. Time does not efface the faithfulness of this devoted man. He has suffered much for human progress, yet, nothing daunted, he is contemplating some useful forms of activity for the future. David Richmond is also at work, and has a circular in the press addressed to Spiritualists and others. Mr. Home's visit to this town and the phenomena he exhibited made an indelible impression on all who witnessed them, and paved the way for a recognition of Spiritualism. For many years the party of progress has been in the bud at West Hartlepool. Temperance, phrenology, physiology, &c., have long been favourite studies with a few enlightened minds, some of whom have for a long time possessed good libraries of Spiritual and Progressive books. By some means J. M. Spear's psychometry got introduced, and many individuals were led to send written scraps of paper to obtain delineations of character from him. These were so strikingly correct that an impression favourable to Spiritualism was ineffaceably produced, which has deepened to this day. Several circles have been instituted, but the elements which comprised them were not favourable to the production of phenomena, and failure was the result. More recently another combination took place, which contributed phenomena of the most astonishing kind, as reported by T. Hull in our issue of last week. This gentleman has been well used as a trance-medium, and we hope to see him take the public platform soon under spirit-influence. W. Newton is also highly mediumistic; and W. Crisp has also been entranced, and is at present painting a series of portraits under spirit-inspiration. One of these likenesses is that of Dr. Newton. The spirits George Combe and Dr. Elliotson have frequently controlled T. Hull, and given very characteristic communications on phrenology and other human nature-studies. These friends got

up a meeting for J. Burns, of the PROGRESSIVE LIBRARY, on Sunday afternoon last, in the Druids' Hall. The subject was "Spiritualism and the New Testament," and the speaker unmistakably showed that the "Gospel" was the Spiritualism of that age, and that the independent and reformatory Spiritualists of to-day are the true disciples of Jesus of Nazareth. His remarks were listened to with great attention and seeming pleasure, and evidences of agreement rather than dissent were visible. The audience was small, as the friends are few, and many who are partly interested are afraid to be seen attending a meeting where the teachings of the New Testament are expounded in the spirit of the authors. We feel certain that Spiritualism is destined to make rapid progress in West Hartlepool. The faith of some is not very strong as yet, but is on the increase. W. Newton and W. Crisp contemplate a lecturing tour in the adjoining villages this winter. There are some intelligent Spiritualists in Middlesborough ready for action. The Sunday evening was pleasantly spent by a few friends at the hospitable villa of John Cowley.

SPIRITUALISM IN EDINBURGH.

After passing Newcastle, it would not profit the tourist to stop in search of Spiritualists till he reached Edinburgh. In the "Modern Athens" there are a number of intelligent and devoted investigators, and yet few of them till a short time since knew of the existence of each other. Some combination took the matter of Spiritualism up, and last week J. Burns, of the PROGRESSIVE LIBRARY, was announced to lecture in the Freemasons' Hall on the 10th and 11th instant. The city was placarded, the daily papers were served with advertisements, and much interest was excited on the subject, and also as to who were the unknown promoters of the lectures. The clergy kindly lent their assistance to make the matter public, as the occupants of three pulpits had the goodness to denounce Spiritualism on Sunday. The consequence was that there was a rush to the place of lecture on Monday evening, and the elegant and commodious Freemasons' Hall was comfortably tenanted by a respectable and attentive audience. The admission was free, with a large proportion of reserved seats at 1s. This enabled all to attend who chose, while the more particular members of the community did not object to pay for a superior position. The congregation which meets on Sundays in the Hall attended in considerable numbers, as they are all reformers, at present ministered to by D. Page, the celebrated geologist. The lecture was listened to with great attention, and called forth the following commendatory remarks in the *Scotsman* of Tuesday morning—perhaps the most favourable notice which Spiritualism has yet received from a daily paper in this country:—

SPIRITUALISM.—Last night, in the Freemasons' Hall, Mr. James Burns, of London, lecturer on popular anthropology, delivered the first of two lectures on "Spiritualism." In the course of a lively and interesting address, he described the phenomena of mesmerism, clairvoyance, and table-turning, with the development of the last-mentioned class of manifestations in connection with what is generally known as Spiritualism. With regard to the so-called spiritual manifestations—such as rapping and tilting of tables, writing by the hands or speaking through the organs of mediums, and spelling out messages by means of the alphabet—he professed to occupy the position of a scientific inquirer. He described phenomena which had come under his own observation, and of the genuineness of which he was satisfied; but he did not undertake to dogmatise on the subject. On the contrary, he urged those who took an interest in such matters to experiment for themselves, frankly admitting that the phenomena were such as no man could be expected to accept without ocular demonstration. At the close, the lecturer answered a number of questions propounded by gentlemen in the audience.

The lecture on Tuesday evening was on the correspondence between the New Testament Spiritualism and that of the present day, in which the lecturer showed that the cultivation of the "spiritual gifts" was one of the chief duties of religion. An important element in the audience consisted of the adherents to the form of religious teaching instituted a few years ago by the late James Cranbrook, author of "Credibilia," and other works examining the grounds of dogmatic faith. This body has no creed or spiritual belief; their theology is rather of a negative than positive character, and their religion is morality. It is instructive to observe that such a form of religion does not expand and liberalise the mind, for several of its adherents left the hall when the utterances of the lecturer indicated that he credited the records of spiritual phenomena contained in the New Testament. These good people know nothing of "inspiration" or "revelation," but regard them as fragments of a supernatural myth. How much they have yet to learn! But their conduct is more expressive of bigotry than wisdom when they march out of a lecture-room the moment they listen to ideas contrary to their opinionated convictions and limited experiences. The religious teaching supplied to such people should be regarded as blinding the intellect rather than enlightening it. The audience heard many important truths for the first time, the most of which they were not prepared to appreciate; they, however, listened with respectful attention, and no doubt the seed sown will bear fruit according to the nature of the soil in which it fell.

MR. J. J. MORSE, trance-speaker, occupied the platform at the Cavendish Rooms on Sunday evening last, and delivered a very excellent address under spirit-influence, which was listened to with marked attention by a fairly numerous audience. Mr. Morse will speak again next Sunday, and also for several Sunday evenings to come.

FUND for the wounded soldiers:—Rushden, 6d.; Davis, 1s.

PROCEEDINGS AT THE PROGRESSIVE LIBRARY.

On Thursday evening, the 6th inst., the visitors at the usual weekly meeting were privileged with a view of a water-colour painting just completed by Mr. George Childs, of Islington. The subject is "The Vision of Little Jenny Wren, the Dolls' Dress-maker," from "Our Mutual Friend," by Charles Dickens. Little Jenny, with a beautifully expressive countenance and flaxen ringlets, reclines on her poor bed in the scantily-furnished attic, her crutches, clothing, and the materials of her calling lying scattered about. The moon shines in through the cracked panes, and, towards the foot of the bed, files of little cherubs, dwindling away in the distance, look on the poor lame child with an expression of the deepest compassion and tenderness. Jenny is in the act of looking round, straining eye and ear to identify her spiritual visitors, the whole being strikingly illustrative of the scene described by the great novelist. The details are minutely carried out to the smallest particular, as every object, excepting the cherubs, was carefully painted from nature. It is a work worthy of the nation, and ought to be printed in colours and allotted a place in every home where Dickens's works are read. But Mr. Childs's pencil speaks in a universal language, and his picture is a beautiful present to the whole family of man. We understand that this artist has in hand a series of original pictures illustrative of spiritual subjects.

On the evening in question, before the picture was exhibited, Mr. Robson was forcibly entranced, and remained so till the painting had been viewed all round; he then called Mr. Childs to him, and, taking his hands, the controlling intelligence said, "I cannot use this medium so freely as I would like to do. I was with you when you painted that picture." The spirit, which purported to be Charles Dickens, seemed overcome with deep emotion and gratitude to Mr. Childs. The medium afterwards described the influence as overwhelming. The remainder of the evening was spent in conversation as to the future conduct of the Sunday services, when it was proposed that a committee should be formed on Sunday evening, as Mr. Burns stated that his absence from London during this winter would prevent him from giving those important services that attention which was necessary to their complete success.

THE FLIGHT OF THE SOUL.

As unconscious I slept on my pallet of straw,
My soul from her cottage took flight,
And, leaving her burden of sorrow below,
Flew away through the regions of night.

Through realms undescribed by pencil or pen,
She flew like a silver-winged dove,
Thinking and hoping and striving to win
Some beautiful temple of love.

Still upward and onwards the wanderer flew,
Hoping soon that her journey might end;
She rejoiced that her years upon earth had been few,
And she mourned not relation nor friend.

No pen can describe the thrill of delight
That glowed in her innocent breast
When first she beheld the rubicon bright
O'er which she must pass into rest.

Its brilliance she saw in the distance afar,
As she passed through the cloudless sky;
The beams of the fair and morning star
Shone vividly bright to her eye.

The dogmas of time to darkness she hurled,
When the daylight of heaven began,
To flood with its glory the page of the world,
Proclaiming salvation to man.

She thought not of earth as she drew near her home,
Nor the anguish to her it had given;
Her flight it was finished, her journey was done,
And she passed out of time into heaven.

23, Trafalgar Square, Stepney.

S. Goss.

CURES BY DR. NEWTON.

Reports of cases come in yet. We have had some of these on hand for a few days. We give them, as they are all valuable evidence in favour of the healing power. This first case, reported by Miss Wathen, is specially noteworthy:—

Henry Evans, New Street, near Kidd Street, Woolwich, had been unable to walk for twenty months without the help of two persons. Went into Guy's Hospital for eight weeks, then three months, and again six weeks. The doctors were Moxon and Habershorne. He received great kindness from them. They pronounced him incurable, but told him that he was welcome at any time to return, and they would do their best for him. He had heard of Dr. Newton's cures, but considered his case too bad to gain relief. His wife, hearing of a person who had been a cripple for five years, and whom the Doctor had cured, persuaded him to go. Two friends brought him into the house, and Dr. Newton said he could cure him. I entered the house just at the time, and heard the man rejoicing as he walked about the room and said how grateful he was to Dr. Newton for the cure, and he should call at the hospital that they might see for themselves. He walked away from the house without assistance.

A. E. WATHEN.

32, New Church Street, W.

I have seen him since, and his cure is a genuine one.

From Northampton, the following letter has been received:—

The friends at Northampton desire to express their sincere thanks to

Dr. Newton, who came to do good, not even accepting his travelling expenses. These are all the cases we have been able to collect at present; we will forward you more as they come to hand. Many are much better, but would not have it mentioned on any account.

Signed on behalf of the Committee, Wm. WHITE, Far Catton.
J. C. CHESHIRE.

44, Lawrence Street, Northampton, September 28, 1870.

William White, Far Catton; rheumatics; cured.

Harriet Clark, Henley Street, Far Catton; lost the use of two fingers 34 years; cured.

John Pinkhard, Far Catton; nervous debility and defective sight; cured.

John Draper, James's End; heart disease; better.

Elijah Webb, Cromwell Street; enlarged elbow; much better.

Mrs. Robinson, Arundel Street; walked with stick three years; has not required it since the Doctor's treatment; much better, thanks to Dr. Newton.

James Sutton, Old Wharf Yard, Bridge Street, had been obliged to use crutches for four years; carried his crutches away, and has not used them since. He desires to express his hearty thanks to the Doctor. He still uses a stick, because some time ago he had some bone taken out of the knee, which left one leg shorter than the other. This was the man that was cured in the yard—Dr. Newton's first case. He could scarcely stand without his crutches when Dr. Newton treated him.

Several cases went from this neighbourhood (Hendon). Some derived a slight benefit, but not permanent. One poor woman, named Elizabeth King, of 6, Borough Gardens, went, on his first arrival in England, whilst he was receiving poor patients at Newman Street. She had been seriously ill many months—had been to hospitals, tried two or three doctors, but without the slightest benefit. She was drawn nearly double from constant severe pain at the heart, through to the shoulder. As soon as Dr. Newton touched her over the chest, the pain left her entirely; she could stand perfectly upright, and has remained well ever since; no return of the pain whatever. She is most truly grateful, and said to me, when relating the particulars of her cure, "I hope the Lord will bless him, let him go where he will. It was so kind of him to do all this, and to charge nothing."

THE CHALLENGE TO DISCUSS SPIRITUALISM.

The week after the "challenge" by J. Burns appeared, a letter was insterted in the *Surrey Comet*, the tenour of which may be gathered from the following reply which was given in the same paper of last week:—

SPIRITUALISM.

TO THE EDITOR.

SIR,—From the polite letter of "A Freethinker" (which appeared in the *Surrey Comet* of September 17) I am led to infer that he does not believe in the existence of "The Spiritual Phenomena," and consequently he must be ignorant of the conditions under which they are produced. This being the case, may I presume to point out the unphilosophical nature of his demand that these phenomena should be manifested in a public audience? I may remark that certain of these phenomena have been produced under such circumstances. Your correspondent will no doubt at once grant that but few of the ordinary phenomena of nature could be exhibited in a public hall—even those connected with human existence from birth to death; but no sane person would deny the existence of these phenomena on that account. I will not "insult the Kingston people" by pretending to do anything that I am not prepared to accomplish. I am ready to do my part in a discussion of the subject, and hence my intimation of the fact is not "bombastic." When I have attended lectures on science, I have always found that a considerable amount of oral teaching preceded illustrative experiments, and so I propose to talk over the matter with the good people of Kingston, and then let them go home and realise the phenomena for themselves. The theory of Spiritualism is, that every man must be satisfied in his own mind from his own experience, and not by the possible tricks which might be exhibited by a lecturer. But before men will experiment their minds must be disposed to do so, and a dispassionate discussion of the facts might bring about that result.—I am, sir, yours, &c., JAMES BURNS.

GRAND SOIREE MUSICALE AT 94, QUEEN'S ROAD, BAYSWATER.

On Tuesday evening, October 18th, the distinguished American medium, Mrs. Harriet E. Walker, will give a grand complimentary *soirée musicale* on the occasion of Mr. Jesse Shepard's twenty-second birthday. Many noted American Spiritualists are expected to be present, together with a number of mediums developed by Mr. Shepard. Mr. Shepard's powers as a musical and inspirational medium are very marked. At present his higher spirit-guides are anxious to develop an independent force with the right and left hand, which will enable the medium to use one hand on the organ and the other on the piano at the same time. This new development will be brought forth, if possible, on the evening of the 18th, when it is expected the magnetic forces will be kept in a positive equilibrium by the aid of so powerful a medium as Mrs. Walker. Tickets of admission may be had at 94, Queen's Road, Bayswater, and of Mr. Burns, 15, Southampton Row. Single tickets, 10s.; double tickets, 15s.

COMMITTEES are making numerous applications for the services of J. Burns, as lecturer, on his way from the North. Communications may be addressed to him, to the care of Burns, Crawford, and Co., 17a, St. Enoch's Square, Glasgow, till the 21st, on which day he is appointed to speak at the *soirée* of the Phrenological Association, Edinburgh. After that date he will return South.

EVERY Friday evening, at 7 o'clock, a seance for healing is held at 29, Shirland Road, Maida Hill. Mediums—Mrs. M. Marshall and Mrs. Olive. Admission, 2s. 6d.

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.]

October 7.

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

A series of questions of a familiar nature were sent by a scientific gentleman who desired to know the exact relations of spirits to the physical elements.

Q. How do our voices sound to you?—A. By coming into the physical sphere of the medium we take material conditions on ourselves, and hear audibly what is said, the same as you do. If our relations to a medium are more distant, we gain a knowledge of what you say more by impression. When altogether out of the sphere of a medium, we receive your thoughts by impression, and behold them spiritually.

Q. What do our faces seem like to you?—A. The spiritual face is seen by us. It looks like the physical face, but is more expressive and beautiful. If the medium we use is clairvoyant, we behold you physically as you are.

Q. Can you see your own forms reflected in anything? If so, in what way?—A. Yes; we see ourselves reflected in ourselves, our actions, and surroundings. There are also numerous surfaces prepared by art on which our forms are reflected.

Q. Can you see the sun?—A. Yes.

Q. Does the sun's light seem to you different as compared with the way it used to affect you? If so, how?—A. We have not much to say on the subject, as we have not given it particular attention. It does seem different, seen spiritually.

Q. Can you see a rainbow?—A. Yes.

Q. Can you see lightning?—A. Yes.

Q. Can one spirit lift another?—A. Yes.

Q. Can you bathe in the sea?—A. Here is a difficulty and an absurdity. If our questioner means the sea of earth, it would repel our efforts to bathe in it; but if he means the sea of the spirit-world, then we say, Yes.

Q. When you cause a rap, what is it that you do?—[An explanation was given, but the spirits desire us not to publish it till they lecture on the Spiritual Phenomena.]

Q. When a person arrives in the spirit-world after death, does he remember being there before, from the visits he made during sleep?—A. Yes; after a while the memory of former visits comes back to him.

Q. Can we go into the spirit-world while we inhabit the body?—A. Certainly.

After some more questions, the "Strolling Player" controlled for a long time, and held a humorous, witty, and wise conversation with his visitors.

HENRY C. WRIGHT.

A spirit controlled the medium slowly, and evidently with considerable labour, as the power was by that time much exhausted. He spoke in quiet, measured, yet positive tones, and with a very decided American accent. He said: "Mr. President, Ladies and Gentlemen,—I cannot control this medium well, but I will endeavour to say a few words. I am a stranger generally, though the labours of my pen may be known to some. Please accept my warmest sympathies for you in your labours. Though in another sphere, I am, in spirit, with the great body of pilgrims who are journeying on to the temple of truth." He then gave a promise of victory, pronounced a benediction upon all true workers for human advancement, and announced himself as Henry C. Wright.

The power of the medium was so far exhausted that he could but with difficulty whisper out the last sentences in an imperfect manner. The control was most satisfactory as regards the characteristics of identity; and the presence of "Saint Henry" shed a gleam of welcome light into the household of the PROGRESSIVE LIBRARY.

THE SUNDAY SERVICES.

On Sunday evening last, at the Cavendish Rooms, Mr. Morse, under spirit-control, delivered an address on the applicability of Spiritualism to the affairs of social life. He said that life might be classified under three aspects—political, social, and religious. The social aspect of life was the one to which he would draw attention, because it is the one most neglected. Political discussions and religious assemblies are constant and increasing, but very little attention is given to the social questions. The existing conditions of society are the externalisation of individual thoughts which emanate from certain prominent minds—hence the conditions of society are very greatly modified by the action of eminent minds. But man's actions are discordant, because the thoughts which give them birth are inharmonious, and to obtain that harmony of mind which shall produce accordant actions is a great and eminently a social question, thought being to a great extent directed by the organism through which it flows, and hence the condition of that organism should be the object of our most anxious solicitude. Mr. Morse then pointed out some of those physical inharmonies which so perniciously affect thought and action; some of these were congenital—others the effect of bad physiological habits. Then, again, religion, in its effect on social life, is a great reformer. It may be bright, free, and redeeming, or gloomy, conservative, and retributive; and as it is, so will be the social life of the individual.

The periods of the life of man in which his social nature is definitely changed are three—infancy, youth, and paternity or maternity. At these periods the conditions of existence are radically changed; the weak and puling infant grows into the gay spontaneous youth, who is soon merged into the calm and dignified parent. At each of these periods the soul requires a special cultivation, and Spiritualism defines the education suited to each, and points out the tasks to be performed. One of the most difficult duties she assigns to the natural man is that of forgetting his prejudices and the erroneous impressions of youth. Antagonisms are all around us, because youth, with its bounding vitality,

is taught that self-preservation is the first law of Nature. This may be true, but Spiritualism denies any man's right to preserve himself at the expense of his neighbour. The conservation of life and property is secured by observing the rights of others, and by rigidly obeying laws which are wisely framed for the protection of all. Self-preservation followed out in this spirit, will produce a thorough reformation.

Mr. Morse said Spiritualism is destined to play a great part in social reformation. At present it is laughed at and mocked, and might be likened to a car laden with all the good things of earth, but the wheels are high and the top difficult to reach, and the people are too indolent to climb up, and take, and eat; but in a short time Spiritualism will take its place in the councils of men, and then its influence on social life will be felt and seen, and its apostles, who now labour in obscurity, will be known, and blessings take the place of derision.

SEANCES AT MRS. BERRY'S.

(Mr. HERNE, Medium.)

October 5.—Three of the usual visitors being out of town, their places were filled by Mr. Robby (who accompanied the "Zouave Jacob" to this country) and two ladies, one quite a stranger to the subject. Mr. Robby said that although he had been a student of the phenomena for five years, and had been in America, he had not heard the direct voice. He hoped the ladies who accompanied him would not allow themselves to be startled if the voice should come; for himself, he was prepared for any phenomenon. Two paper horns were laid upon the table in the darkened room, and all hands were joined. Presently we heard one of the horns move, and the voice of "Bluff Harry" greeted us, drawing a start and loud exclamation from Mr. Robby, who was to be so unmoved by any surprise. Mr. Robby was full of apologies for his nervousness, but said his equilibrium was disturbed by the sight of other light of greater or less intensity about each of the circle; he also saw, as did others, stars of the same light appearing and disappearing in the room. Mr. Robby said he was very sensitive to spiritual action—he often felt his hand moved to write; and here he shouted again, and said he had been palpably touched on the back, and felt distinctly the pressure of a "fluidic body" against him; then his eye was touched, all hands in the meantime continuing in contact. Mr. Robby was excited by every answer he received from "Bluff Harry," to our general discomfort, until his friends, who were tranquil, asked him to cease putting questions. But he was again excited in the same way when, while Harry was speaking to some one else, a loud shout was heard. Mrs. Berry asked who it was. Then we heard a whispering conversation in different tones, as between another spirit and Harry, who said it was one of those who went down in the "Captain." We all observed that each was touched by the spirit while answering his question. In answering a question by Miss Berry, his voice sounded gently near her face, and said "My dear, you ought to go to Germany again to finish your instructions; stay there six months—'tis a short time, but take double lessons." Mrs. Berry expressed astonishment; she told us that she had had a conversation with her niece alone in the afternoon with respect to her return to school at Hanover. "Then you were with us in the afternoon, Harry?" asked Mr. Berry. "I was." "And were you with us afterwards, when my friend and I were looking at that witty engraving of little Louis running with the ball in his arms to Napoleon at his 'baptism of fire'?" "I was present," said Harry, "but I did not laugh." "We thought it so witty!" "It may be witty; I could not laugh—felt too much pity." "Thank you, Harry, for the correction. Now I am not surprised that your wives take interest in your elevation." "They can't help it. They are saints, and indebted to me." "Indebted to you?" "Did I not give them titles and then make them queens, and then make saints of them by releasing their spirits?" Mr. Robby said, "Now that I am familiar with the voice, and tranquil, let me ask the spirit, is my mediumship capable of further development?" "If you sit in circles, you may become a trance-speaker," said Harry. "I would know, will it injure?" asked Mr. Robby. "Injure? It will make a man of you!" said Harry. Thereupon his hand was strongly and rapidly shaken upon the table, and some uncommon sounds were ejaculated from his throat and mouth, to his own amazement, and we agreed that development in that direction had better be put off. Perhaps "Bluff Harry" was making fun of our friend. F. G. H.

P.S.—The manifestations at a circle held on a subsequent evening were of a greater variety than usual, including the bringing of flowers and fruit, and the artistic decoration by the flowers arranged into chaplets and garlands, all hands being in contact. Mr. Herne was thrown into trance, raised from his chair, and carried over the circle. The particulars of the seance must be postponed till our next. The force and variety of the phenomena were not so surprising considering that Mrs. Guppy was a guest for the evening of Mrs. Berry; and as an additional force, Mrs. Guppy was accompanied by a young lady (Miss Neyland) who, as a medium, promises to become as remarkable as herself. The Editor of the *Spiritualist* was also one of the circle.

MR. HERNE AT 15, SOUTHAMPTON ROW.

A seance was held on Monday evening, October 10, at the Progressive Library; medium, Mr. Herne. The circle was opened with prayer and singing; immediately after which came the raps distinct and clear, the varied sound and force given to each showing how numerous were the spirit-friends wishing to communicate. Many questions were put, and answered satisfactorily to those addressed. A lady present had communicated to her the name of a dear friend who had been drowned at sea a few days before. Others also had the names of relatives spelt out to them by means of the alphabet. The light was then asked to be lowered—then presently the movements became so strong that the table was made to rock and heave like a ship tossed from side to side on a stormy sea. Twice it was tilted right up on end, and some difficulty arose on the part of the company as to how the table had got so twisted. A light was struck, and it was found that the bolts had been withdrawn. The pillar resting on Mrs. Berry's lap, while the top of the table was tilted on edge on the opposite side; then it was lifted entirely off the floor (certainly quite in opposition to our natural laws). Such manifestations we doubt not will tend to convince the scientific mind that there is a deeper science and a higher law at work than they can account

for. The voices so often an accompaniment to Mr. Herne's sittings were also heard very distinct and clear; sometimes in one corner of the room, sometimes in another—here and there as quick as thought, or appeared to be right in front of each, so near that the breath or air produced by the voice would fan the face in passing. Most of the company were touched with the tube as it floated about the room. The lights also were visible. To me they seemed to flow in a stream from Mrs. Berry's hands, and then disperse into so many little stars, unite, and dissolve in a vapour-like cloud. Such a phase is generally perceptible to all.

Mrs. Berry kindly brought with her one of those wonderful spirit-drawings or paintings which she has been the medium to execute, under guidance. The one shown was indeed marvellous, and, to our eyes, seemed to represent the petrified human form embedded in rock, such as we have read of, descriptive of supposed premature Man. The face and upper parts of the body were distinct in outline, but the limbs seemed to blend with the strata of rock, while only one foot was well formed. It is seldom we witness such a freak of spiritual development; nevertheless it is wonderful, and no doubt will have its own good end and aim.

M. NISBET.

THE SUNDAY SERVICES.

Mr. Morse spoke with great vigour and power on Sunday evening. It makes the heart of a true Spiritualist pulsate with genuine joy to see the triumph of Spiritualism as exhibited in such cases. How beautifully supply and demand come together in the need that is felt for such services, and the means which the spirits provide to sustain them! The friends of Spiritualism should not delay in sending in their subscriptions in a generous manner, that the devoted individuals who sustain the responsibility of these useful meetings may not be embarrassed by the fulfilment of their duties in this matter. Particulars will be found in our advertising page. The performances of Mr. Hicks on the American organ is a new and agreeable feature of the Sunday Services. This might be profitably supplemented by the reorganisation of the choir.

THE "CHRISTIAN WORSHIPPERS."

To the Editor of the Medium and Daybreak.

Sir,—Having had to do with Spiritualism for some ten years, I have been instructed something like the following:—In order to get the best communications, we must live good lives ourselves. Being a believer in Jesus, God manifest in the flesh, having a knowledge of sins forgiven, baptism in His name, &c., I thought if I could form a circle with a few members like myself, I would do so. The circle is formed. As Christian worshippers we break bread together on the first day of the week, and we have blessed results. The gospel is preached under spirit-power—all is done under spirit-power or spirit-direction. Our circle does not allow anybody, excepting baptised believers, to sit with us—all others are at the outside. Will you mention this gathering of Christian Spiritualists in the MEDIUM?—Yours truly,

CHRISTIAN WORSHIPPERS

Meeting at 36, Barlow Street, Rusholme Road,
Ardwick, Manchester.

Manchester, October 7, 1870.

FUNERAL CARRIAGES.

Are there any undertakers among Spiritualists? If so, perhaps they may be able shortly to devise some new form of carriage to supersede the present dismal-looking object in which the friends of the departed are conveyed to cemeteries or other places of interment of those "gone before." A similar improvement could also be made in the form and decoration of the hearse. I do not propose to enter into any details at present, but leave it for those more competent to decide; my reason for touching on this subject being that, as a form of Burial Service suitable for those of our belief is in preparation, an attempt might be made to improve the existing form of carriage, &c., used at funerals, if anyone could be found with sufficient energy and enterprise to endeavour to bring about a desirable improvement. I believe it has already been attempted on a small scale, and therefore I think there is now an opportunity presented for some amongst us to move in the matter.

J. G. R.

24, Lower Stamford Street, Blackfriars,
October 11th, 1870.

MR. HERNE held another most successful seance at the Progressive Library on Monday evening last. We do not think the public have at any time had access in this country to phenomena of such a striking nature. Investigators are beginning to find this out, and these seances are being increasingly patronised.

"We are glad that the English Spiritualists are getting a mind of their own. We learn from the MEDIUM that Newton and Peebles have shaken the old theologians. We belong to the independent class of Spiritualists. We don't believe in going a-courting with our grandfather's old love-letters in our hands."—*J. Sykes, Shelley, Huddersfield.*

To a CORRESPONDENT.—We believe the German concertina is generally used at Spiritual seances.

THE DAVENPORT BROTHERS and Mr. Fay are giving their exhibitions with great success in London and other parts of Canada.

ADVICE TO FAST YOUNG LADIES.—If you would only regard yourselves in the light of female missionaries to that benighted tribe of lavender-gloved young gentlemen who flutter about you like moths round a candle, you would send them away glowing and happy, instead of singing their wings. If, when these butterflies come to sip, you would give them honey instead of poison, they would not forsake you as they do now for the gaudy flowers which are too near you. I know what you have to contend against—the scheming mothers who bring you up

to the "Daughticultural Show," labelled and decorated, and put up to competition as likely prize-winners; who deliberately expose you to the first rush of your first seasons, and mercilessly watch you as you are swept along by the tearing stream; who see you without compunction cast away on sandbanks of worldliness, where you remain till you become as "hard" and as "fast" as those you find stranded there before you. Here your minds become properly, or rather improperly, opened. You hear, for the first time, to your astonishment, young men called by their Christian or nicknames, their domestic life canvassed, their eligibility discussed, and the varied personal experience through which your "hard and fast" friends have passed, related. Then, better prepared for the rest of the voyage, you start again, and venture a little on your own account. What bold swimmers you are becoming now! How you laugh, and defy the rocks and reefs upon which you are ultimately destined to split! Already you look back with surprise to the time when almost everything you heard shocked you. What an immense amount of unnecessary knowledge you have acquired since then, and how recklessly you display it! Do you think it has softened and elevated you? Do you think the moral contact which should be life-giving to those who know you, benefits them? It is not true, because young men behave heartlessly, that you must flirt "in self-defence," as you call it. When a warfare of this kind once begins, it is difficult to fix the responsibility; but if one side left off, the occupation of the other would be gone. If you want to revenge yourselves on these fickle youths—strike! as they do in the manufacturing districts. Conceive the wholesome panic you would cause, if you combined into "unions" like the working classes, and every girl in London bound herself not to flirt for the entire season! Unless you do something of this kind soon, you will reverse the whole system of nature. The men will be the candles, and you the moths; they will be the flowers, and you the butterflies. If all the brothers in London persist in trying to imitate their sisters, and all the sisters ape their brothers, what a nice confusion we shall arrive at! The reason I preach to you and not to them now, is, because I think I have a better chance with the mind of a masculine young woman, than with that of a feminine young man. If you only knew what a comfort it would be to talk sense instead of that incessant chaff, you would read a little more. I don't object to your riding in the Park—the abominable constitution of society makes it almost the only opportunity of seeing and talking to those you like, without being talked about; but you need not rush off for a drive in the carriage immediately after lunch, just because you are too restless to stay at home.—*From "Piccadilly," by Lawrence Oliphant, the friend of T. L. Harris.*

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