



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

# SPIRITUALISM.

No. 29.]

LONDON, OCTOBER 21, 1870.

[PRICE ONE PENNY.]

## SPIRITUALISM IN SCOTLAND.

Time was when the peasantry of the West of Scotland were ministered to by prophet-preachers, who wandered about in fear of the emissaries of the respectable religion of the time. The names of Pedan, Cargill, and others are handed down to the present generation, and their prophetic utterances and stern devotion to the truth are recorded in musty tractates, copies of which may be found amongst the archives of every old-established household. Psychological experiences were also extremely rife in our grandfathers' days. Every mouth was full of stories of super-physical appearances that had been many times witnessed either by the narrators or their friends. The most frequent of these phenomena was the *wraith*, or double, which indicated that the person whom it represented was about to terminate his earthly existence. The spirits of the departed were also frequently seen, causing no fear or apprehension in the beholder, the greater number of such manifestations being considered indicative of affection on the part of the spirit. The more superstitious fancied they saw "ghosts," coffins, white sheets, and other unearthly appearances, and would rehearse their experiences around the fireside, to the terror and amazement of their auditors.

Scarcely a generation has passed away, and great revolutions have occurred in public opinion on these matters. Every year increases the distance between the troublous times of persecution and those of present prosperity and security. The tendency has been to dim the spiritual, and overshadow it with that which is purely physical and sensuous in the lives of the inhabitants. Modern education has also had its share in the work of abrogating the faith in the spiritual. The enlightenment of the last generation has been altogether of a utilitarian kind, for the farm, the workshop, or the place of business. Hence the hard-headed, educated Scot of to-day is a sceptic, and his less intellectual and uncultivated brother is a bigot. Scotland has earned her greatness, independence, and world-wide endurance from the probity, self-denial, and moral riches of her inhabitants, to which may be added their faith and trust, which is another term for spiritual consciousness and influx. In some respects the Scotchman is on the decline, and with a materialistic education, a flippant, sceptical philosophy, and a worldly aspiration, he would soon degenerate into abject sensuality and moral sordidness.

There is a genuine progressive agency at work in Scotland. The Temperance movement has been a truly divine gift—a modern saviour to Caledonia. The Scottish Temperance League has for many years fostered hundreds of local societies in all parts of the country. It has sustained a good staff of original and terse speakers, and issued tons upon tons of readable and instructive works. These saving influences have been warmly appreciated by the modern Scot. To be sneered at for his total abstinence revived the old devotion of Covenanting times. His analytical intellect sought out the physiological and chemical truths upon which the principles of temperance are based, and the moral considerations took powerful hold on the better part of his nature. Many of the most useful public men in Scotland, like John Bright in England, received their first education in public life from the temperance society. This glorious movement has introduced a new form of social education, which has substituted *soirées* and other agreeable pastimes for the Bacchanalian orgies of the last century, when the poet's aphorism was—

Whisky and freedom gang thegither,  
Tak' aff your glasses.

It is now reversed, and the popular sense of the country is—

Whisky and bondage gang thegither,  
Leave aff your glasses.

The visitor in Scottish hamlets is not now pestered with the ever-present whisky bottle, but more sensible forms of social salutation have taken its place to a great extent. Spiritualists and progressives of all kinds little realise how much they are indebted to the Temperance movement, which was a beginning of the great work of human redemption which Spiritualism is now carrying on to greater and higher consummations. The leading Spiritualists almost everywhere are staunch teetotallers, and in many instances the temperance society is the door through which Spiritualism reaches the people. A few months ago, J. Burns gave a lecture on Spiritualism to a temperance society in Peckham; and on his last visit to Glasgow, two years ago, he lectured to a large meeting of the Working Men's Society, Candleriggs, Glasgow—one of the best in Scotland—his topic being a combination of Teetotalism and Spiritualism. These truly progressive agencies go hand in hand, or rather Temperance, like a John the Baptist, has prepared and is preparing the way for the other reforms. If there had been no Temperance movement in Ayrshire, there would have been no PROGRESSIVE LIBRARY in London; and it is refreshing to the progressive pilgrim to find these noble movements still walking on to victory with their arms linked together in brotherly sympathy. Round the humble hearth where we received our first lessons in human progress, the spirits of the departed now come and greet us with their undying love, and bless us with noble aspirations for goodness and truth.

On Tuesday evening, J. Burns delivered a lecture on "Spiritualism" in his native parish town, Beith. It was announced as "A Night with Burns;" and though the weather was inclement in the extreme, yet a good audience met in the Assembly Rooms. The lecturer had addressed a gathering in the same place two years ago, and the results of that appearance, coupled with the family name and influence in the district, defied the weather. The lecture gave great satisfaction. The speaker plainly reviewed the phenomena, and then proceeded to show that it was identical with the miracles and modes of action of the Apostolic age, and that all true believers were either Spiritualists or mediums.

Ayrshire is ripe for a campaign, if lecturers of equal tact and intelligence could be found to fill the many demands made for this speaker.

## MESMERISM AND PHRENOLOGY.

The brothers George and Andrew Combe have done more for Scotland than all her kirks and presbyteries: indeed, these have done, and are doing, all they can to anathematise and frustrate every good progressive work. These miserable harpies (the preachers) seek to ruin every man who will dare to think for himself or better his intellectual position. We well remember the early persecutions of these black-coated vampires. Take an instance: There is an independent, industrious, honest man—"the salt of the earth." He has read "The Constitution of Man" or "The Vestiges of Creation." He has given expression to his belief in Phrenology, or has practised Mesmerism. His minister has heard of these dreadful doings, and on his first pastoral visit he abruptly and unkindly encounters his self-reliant hearer. The latter stands upon his dignity, and a rather unpleasant exchange of charges and retorts ensues. The "man of God" finds his authority set at naught and his positions upset by the well-marked individuality and keen intellect of his parishioner. He leaves the house, angry, baffled, and full of vindictive feelings,—for even parsons are intensely human in these respects. The tracks of his pastoral visit are marked by wilful and wily defamation of his antagonist. Bigots—pillars of the Church—are instigated to inflame the popular mind against the marked person, who henceforth becomes an object of scorn and detraction all over the parish. Such are the tactics of the modern Inquisition, and all who dared to have a mind of their own have had to stand this unpleasant ordeal; but, in spite of it all, the car of Progress has marched on. Our first experiences were amidst the conflict of these opposing influences. We saw Phrenology practised around the domestic hearth, and the facts of Mesmerism were as familiar as those of



everyday existence. Thirty years have made a wondrous change. Now the progressionist is allowed to have his own way without much molestation. The fulminations of the Kirk and the opinion of a leading elder are received with the same meed of contempt as would a mandate from the deposed Pope of Rome. Happily priestcraft is at a great discount everywhere, and the declamations from the pulpit are now turned to account to advertise approaching meetings on Spiritualism.

J. W. JACKSON, F.A.S.L.

Of recent years no one has done more for psychological science in this country than Prof. J. W. Jackson, of Glasgow. This gentleman was born in the West of England, and received a classical and scientific education. For many years he devoted his splendid natural talents and great learning to the popular advocacy of mesmeric science in various parts of the country. He was accompanied by an operator, and the names of Jackson and Davy are familiar to thousands who witnessed with delight their experiments and expositions of mental science, and the "Illustrated Practical Mesmerist" is their joint work. Their public labours were not a display of vulgar antics, but sound teachings illustrated by decorous experiment. Mr. Jackson has for many years been a high-class lecturer on popular topics. As an historical and scientific ethnologist of eminence, he has been enabled to enrich his expositions with much matter which is usually to be found only within the narrow circles of learned and scientific societies. His status in these respects may be learned from the fact that he was the leading contributor to the *Anthropological Review* when it was in existence, and he fills the same capacity to its successor. Mr. Jackson has written for the *Review* the greater number of articles of a special and editorial kind, which amply testifies to the position which he occupies as a writer and man of science. His historical and literary style is exhibited in the series of papers on "Burns" which appeared recently in *Human Nature*, and his lectures of that class cover the various poets, leaders, and philosophers best known and most highly appreciated. As a lecturer, Mr. Jackson has received flattering testimonials from the late Dr. Elliotson, of London, Professor Gregory, of Edinburgh, &c., &c.

Mr. Jackson has published several works—"Ethnology and Phrenology as a Guide to the Historian," "The Ecstasies of Genius," "Mesmerism in Connection with Popular Superstitions," &c., and several volumes of poems. His works now appearing in *Human Nature*, "The Myths of Antiquity" and "The Symbolism of Nature," are productions of a very extraordinary kind, and have extended his fame as an original thinker and pleasing writer to all parts of the world. Of late years Mr. Jackson has superintended a mesmeric society in Glasgow, and taught the art of curative mesmerism to many efficient operators, who have successfully treated thousands of cases. As a curative Mesmerist, Mr. Jackson has few equals. A selection might be made of his cases which would equal the "miracles" of any age.

Mr. Jackson's last work was to institute a psychological society in Glasgow, the members of which were Mesmerists and Spiritualists. At the inauguration, Mr. Jackson, as president, delivered a comprehensive address, which was afterwards published in *Human Nature*. In this paper he reviewed the whole field of psychology, and narrowly questioned the views of Spiritualists. This was misinterpreted by some as opposition to Spiritualism; but there could be no greater mistake. Mr. Jackson, in his eager desire to arrive at truth, demanded a reconsideration of many obscure points. Some of these he has since investigated, finding a result favourable to Spiritualism. He is yet at work, and we look forward to his labours as likely to enrich and extend our knowledge of Spiritualism considerably.

For two years Mr. Jackson has had an invitation to visit London and spend a few days in the company of those who are of similar mental predilections with himself, but his pressing professional duties have prevented him from availing himself of this arrangement. We have had the pleasure of meeting him, and understand that he will make an endeavour to reach London as early in November as possible, when we hope suitable arrangements will be made to render him a fitting reception. Few men are more worthy of the kindest consideration of the Spiritualists of London, and to make his acquaintance will well repay any trouble that may attend it. We should also be glad if his voice could be heard on the public platform. Those committees who may desire to avail themselves of his visit may address their requisitions to the Editor of the MEDIUM.

#### A NEW WORK BY ANDREW JACKSON DAVIS.

"THE FOUNTAIN, WITH JETS OF NEW MEANINGS." By Andrew Jackson Davis. 12mo., 250 pp., price one dollar.

A new work having the above title, by this noted author, is in the press, and will be issued in a few days. The introduction, which is appended, will convey to the reader an idea of the object of the work, and we are assured that it will find interested readers among all ages, sexes, and denominations.

"One bright morning last May, as I was idly sleeping at the foot of a grand mountain, the voice of a reverend instructor said: 'Arise! Go

up to the very top; survey the ways of wisdom; observe the needs of the world; be healthful and hopeful, and perform thy work.'

"After journeying through a mass of chilly clouds, which hung to the steep sides of the mountain, I gained the glorious summit. With serene joy and grateful admiration I gazed upon the magnificence of the heavens and upon the loveliness of the earth, which were unfolded and displayed in every direction. And observing no human being near me, and feeling myself alone in the lofty solitudes of the mountain, I turned toward mankind and said: 'O world! Here am I, after a slow and toilsome progress, far away from you, yet ready to work for you. What will you accept of me?'

"And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessantly. And the waters of that Fountain seemed to be compounded of the needs and wants and wishes of multitudes, yes, hundreds of thousands, of warm, living human hearts!

"And in the beautiful light above the fount, a friendly voice said: 'Write a book, with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit.' After a silence, the voice added: 'Truth, Love, Peace, Mercy, Wisdom, Labour, Education, Religion, Admonition, Hope—these streams, with occasional jets and clear intimations of new meanings, must flow from the FOUNTAIN. To this end employ little things. With pure affection and familiar illustrations you must appeal to the understanding and the heart. To improve the human mind, and to aid and enliven the world's mothers and fathers and educators, you must amuse while you instruct.'

"Accordingly, in obedience to the voice of wisdom, I proceeded to 'write,' and the present volume is the result.

"Employing every aid at my command, I have attempted, with the utmost sincerity of motive, to relieve the grave profundities and the dazzling magnitude of the Harmonial Ideas, by the introduction of pleasing simplicities which may attract and instruct persons of every age and in all states of feeling. And all deficiencies, as well as the omission of many deeply important subjects, must be attributed to the fact that this volume is designed to be simply the first of a short series of like import. In this book there is no effort to sound the very deep in the treatment of any question. The wish to attract and enlighten young persons—in short, to reach the entire family group—is paramount to the desire to impart original ideas to established thinkers.

"I have often thought," remarks a scholarly writer, 'if the minds of men were laid open, we should see but little difference between that of a wise man and that of a fool. There are infinite reveries, numberless extravagances, and a succession of vanities, which pass through each.' Of grown-up men and women, and of little children and our young folks, the same reflection seems not to be less applicable. Whatever is truly attractive, pleasing, and instructive to one is likely to be equally entertaining and profitable to the other. It has thus far been observed that, among the hundreds of thousands of elderly persons who drink deeply and constantly at the Harmonial Fountains, not more than a few score of young people read and enjoy our publications and principles.

"If the flowing of this Fountain shall have the effect to attract and instruct young persons, while slaking the honest thirst of the grave and thoughtful, and if the teachings of this initial volume shall in some degree assist parents and tutors in the rearing and just education of children, the author will deem his industry amply rewarded. And he will interpret the general acceptance of this work to mean that additional books in this series are called for.

"A. J. DAVIS."

#### SPIRITUALISM IN LITERATURE.

Much Spiritualism comes before the world in the present day by indirect means. Two of the most popular books of the time are Mrs. Oliphant's "Characters in the Time of George II.," and "The Diary, Reminiscences, and Correspondence of Henry Crabb Robinson." (Macmillan, 1869.) In her history of Wesley, Mrs. Oliphant confesses herself a believer in modern Spiritualism by regretting that in the days of J. Wesley's father there was no known system of interpreting the rappings once so manifestly demonstrated in his parsonage; and she ascribes the great energy and zeal of J. Wesley in spiritual things—his two highest qualities, as she plainly proves—to the Spiritualism displayed in his father's house when he was but a child.

With regard to Mr. H. C. Robinson—the friend of Goethe, Jung Stilling, Bettina Von Arnim, Coleridge, O'Connell, Wordsworth, Rogers, Lamb, Flaxman and Blake—he practised many years as a barrister. Mr. Robinson was a man of very shrewd intelligence, and a deep thinker from an early age upon the deepest subject and the most important, i.e., our future life; and from his natural powers, his inductive tendency, and close observation, was, through a good use of these advantages, far in advance of his times.

One apothegm of Mr. Robinson, written in his journal in the year 1824, and afterwards reasserted on several occasions, will give an example of his apt scrutiny into a momentous question, now at least set at rest by modern Spiritualism. He says: "Evil here and the evil of punishment, like all other, may be means to an end, which end may be the good of all. But eternal punishment supposes evil to be an end."

Mr. Robinson tells, from an authentic source, of sweet music being heard in the house of Goethe, but having no earthly origin, on the day of Goethe's death.

He says of Hofrath Jung (for "Stilling" was the *nom de plume*

\* "The Fountain" contains one hundred and forty-two engravings.

CONTENTS: Chapter 1. The Everlasting O.—2. Beauty and Destiny of Mother Nature's Darlings.—3. The Solitudes of Animal Life.—4. Indication of Reason in Animals.—5. Formation of Nationoids in America.—6. The Wisdom of Getting Knowledge.—7. The Children's Progressive Lyceum.—8. Lyceum Teachings for Children.—9. Imagination as an Educational Force.—10. Prophetic Dreams and Visions during Sleep.—11. True and False Worship.—12. Origin and Influence of Prayer.—13. Realms of Sorrow and Superstition.—14. Effect of a Mistake in Religion.—15. Omens and Signs among Religionists.

\* We use what is termed the "Banner Chest of the Children's Progressive Lyceum." It is large enough to take in all the Flags, Banners, and Targets, so that on gala days, all our apparatus can be carried in this chest in the same waggon with the baskets of eatables, to the Picnic grove or playground. Also in the Hall we use it to arrange our Flags on; the lid, when open, serving better than a table for the purpose.



of Jung), writing in 1829: "I wished to see an interesting man at Mainz, Hofrath Jung. I found him a very old man, nearly blind, and with declining faculties. He is seventy-six; but to me he is a most interesting man. With him I took a walk for nearly two hours. He is one of the cheerful and hopeful contemplators of human life. He believes practically that every thing is for the best, that the Governments are *all* improving, and that truth is everywhere making progress. This progress he likens to the travelling in penance of certain pilgrims, who go two steps forward and one back. They get on."

"December 3, 1823.—Took tea at Flaxman's. A serious conversation on Jung's 'Theorie der Geistenkunde' (Theory of the Science of Spirits). Flaxman is prepared to go a very great way with Jung, for though he does not believe in animal magnetism, and has a strong and very unfavourable opinion of the *art*, and though he does not believe in witchcraft, yet he does believe in ghosts; and he related the following anecdotes as confirming his belief:—Mr. E— ordered of Flaxman a monument for his wife, and directed that a dove should be introduced. Flaxman supposed it was an armorial crest, but, on making an inquiry, was informed that it was not, and was told this anecdote as explanatory of the required ornament. When Mrs. E— was on her death-bed, her husband, being in the room with her, perceived that she was apparently conversing with some one. On asking her what she was saying, Mrs. E— replied, "Do not you see Miss — at the window?" "Miss — is not here," said her husband. "But she is," said Mrs. E—; "she is at the window, standing with a dove in her hand, and she says she will come again to me on Wednesday." Now this Miss —, who was a particular friend of Mrs. E—, had resided at a distance, and had then been dead three months. Whether her death was then known to Mrs. E— I cannot say. On the Wednesday Mrs. E— died."

Here we may aptly quote from Rogers, the poet, another of Mr. Robinson's friends:—

They who watch by him see not, but he sees—  
Sees and exults. Were ever dreams like these?  
Those who watch by him hear not, but he hears,  
And earth recedes, and heaven itself appears.

Rogers's "Human Life."

Again, Mr. Robinson gives an account of certain knockings and their result. "Flaxman also related that he had a cousin, a Dr. Flaxman, a Dissenting minister, who died many years ago. Flaxman, when a young man, was a believer in ghosts—the Doctor an unbeliever. A warm dispute on the subject having taken place, Mr. Flaxman said to the Doctor, 'I know you are a very candid as well as honest man, and I now put it to you whether, though you are thus incredulous, you have never experienced anything which tends to prove that appearances of departed spirits are permitted by Providence?' Being thus pressed, the Doctor confessed that the following circumstance had taken place:—There came to him once a very ignorant and low fellow, who lived in his neighbourhood, to ask him what he thought of an occurrence that had taken place the preceding night. As he lay in bed, on a sudden a very heavy and alarming noise had taken place in a room above him where no one was, and which he could not account for. He thought it must come from a cousin of his at sea, who had promised to come to him whenever he died. The Doctor scolded the man and sent him off. Some weeks afterwards, the man came again to tell him that his cousin, he had learned, was drowned that very night."

"Charles Becher told me a story the very counterpart of this,—that one night he was awakened by a sound of his brother's voice crying out that he was drowning, and it afterwards appeared that his brother was drowned that very night."

It would be easy to multiply examples of Spiritualism from this very interesting and popular work. Mr. H. Crabb Robinson devotes many pages to Blake, the seer and artist, with whom he was on intimate terms; and he gives an example of the prevision of Bettina Von Arnim, exemplified in a conversation between himself and that extraordinary and highly talented Spiritualist, concerning whom Mr. Howitt has given us so many invaluable anecdotes. This conversation occurred in England, when Madame Von Arnim was staying here with her sister, the wife of the Prussian Ambassador to this country. But I will not trespass further upon your pages, or upon a book which should be read.

W. R. T.

#### DIRECT SPIRIT-WRITING.

To the Editor of the Medium and Daybreak.

SIR,—In *Human Nature* for August there is an account of a seance held at Mr. and Mrs. Everitt's, when the following explanations of Revelations chapter vi., verses 1 to 6, and chapters xi. to xvi. were given in the direct writing:—

"You will see by the parts of the Word given you to read that the course takes a prominent part. It represents the intellectual principle or *understanding* of man. The colour is the quality; the rider or director, the guiding power of the mind. First you have a white horse, symbol of purity of faith with love, while he that sits on him—the Word, or Wisdom—is crowned, and goes forth conquering and to conquer. In this state the Church is pure in faith, and the Word of God grows mightily and prevails. The second is a red horse. The *understanding* of truth had deteriorated; faith was no longer pure; still charity was not wholly gone; *sects and parties*, all drawing their weapons from the letter of the Word, war with each other, and that which in the first state went forth to conquer, now takes peace from the earth, and enables men spiritually to destroy each other. Now, again, the horse is black; the *understanding* is completely darkened through the influence

of evil, charity has waxed cold, and the love of God and the neighbour is little regarded."

After a short interval the following was given:—

"The fourth seal is a pale or colourless horse, and the Word, which was at first a savour of life unto life, has now become the *savour of death unto death*. That which was intended for the food of souls becomes, under the *perversions of those who receive it*, deadly poison. As the sword of the Spirit is truth, so the sword of evil is error. By this sword thousands and tens of thousands were spiritually slain. Then comes the white horse, and he that sat on him was faithful and true. He is clothed in a vesture dipped in blood, and is called the Word of God. Here the horse, as I told you before, is the purified *understanding* or intellect of man, and the rider is the Word of Wisdom guiding or governing the understanding. Without that being guided—without mounting the white horse—the Word makes no conquest, but the Word or Truth of God is clothed in a vesture dipped in blood. Now, as blood is the life of the body, so love or affection is the life of the soul; and a garment dipped in blood denotes the *quality* of the truth that is clothed by and encircled with love. Thus the whole represents the destruction of evil and falsehood through truth united to love, appreciated by means of the understanding, and guiding and working by the intellect of man through the Lord Jesus Christ."

Now, having studied the theological writings of Emanuel Swedenborg for many years, I feel quite satisfied in coming to this conclusion—that Swedenborg was the spirit who wrote the above. By referring to the "Apocalypse Explained," Vol. I., you will find that Swedenborg tells us that by a horse is meant the understanding, also that the word "white" is predicative of truth:

A red horse signifies the understanding of the Word destroyed as to good, and thence as to life (verse 5). By a black horse is signified the understanding of the Word destroyed as to truth, and thus as to doctrine (verse 6). A pale horse signifies the understanding of the Word destroyed both as to good and as to truth.—(See the "Apocalypse Explained," Vol. I., No. 167, and elsewhere.)

A little careful reading of these extracts is only necessary for us to perceive the wonderful similarity and harmony of the two explanations. Both are in agreement with the Divine law of correspondence; and as many, even among the admirers of Swedenborg, do not quite understand what is meant by a correspondence, let me explain that it is the *connection* between a spiritual cause and its natural effect. Thus the earth, divided into the three kingdoms of Nature—the animal, the vegetable, and the mineral—corresponds to the celestial heavens, the spiritual heavens, and the natural heavens; not as to locality or as a place, but as to a celestial, a spiritual, or a natural state of the mind.

By inserting the above in your next you will oblige yours sincerely,

JOHN WATSON.

91, Islington, Birmingham, October 9, 1870.

#### NAPOLEON.

A COMMUNICATION FROM HIM.

(From the "Religio-Philosophical Journal.")

This communication was given August 7th. After giving his nativity, &c., he spoke as follows:

"When I was in earth-life, I believed there was a destiny, a mission for all of earth's children, individually, as well as for nations. Passing into spirit-life does not change the man. When on earth, it is said that I was an ambitious, aspiring man, striving for power, to become a ruler, &c. Little did the world know what my motives were. It was my mission to demonstrate to man that he possessed an inherent right, given him through the law of his being, and that was freedom—free to think and free to act; and it is none the less my mission now. I laboured for that then; I labour for it now, and ever shall."

"What care I for what you call human sacrifice? What care I for the shedding of blood? It must flow to the bits of the horse's bridle. I am on the throne of France now as much as ever—the power behind the screen, with millions of spirits with me. I have no regard for the laws of consanguinity. I must work out my destiny, let the sacrifice be what it may."

"I have told the present Emperor (in earth) of France the time had come to declare war, and he would succeed. I did not mean he would succeed personally—that he will not do, but he will succeed as an instrument to bring about man's freedom. The war has commenced, and I glory in it. It will be a fierce one. You need not think it will stop. There will be a little calm, but only to renew with more vigour. All Europe must engage in it finally, and you in America need not expect to escape. A mighty principle is involved—the rights of universal man. We of the spirit-world have drawn the sword of the spirit, never to be sheathed until freedom's bright flag floats wide over the world, and a republican form of government is established on the Eastern and Western hemispheres—one government over the whole planet!"

"This is what I labour for—this work, with hosts of other spirits, is my destiny. This is the war of Armageddon. I rejoice. I am glad. I am glad my earth-experiences were what they were. And I glory in whatever I have passed through. Do you ask when all this will be accomplished? I answer, within twelve years—*twelve years will do more than could be done in twelve hundred years in any time previous.*"

Much more was said, but this is the substance.

Z. HOUGHTON.

Jamestown, Wis., Aug. 28th, 1870.

#### A PRAYER TO THE SPIRITS.

Spirits of the blest! our guardians be;  
Save us from every latent ill,  
Prompt us the paths of sin to flee,  
Teach us to do th' Almighty's will.

Then, when the silver cord is snapt,  
The dream of life with us is o'er,  
And our joyed soul in bliss enwrapt,  
Then shall we meet to part no more.—M. RICHMOND.



### 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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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."

What is Spiritualism?—Children's Progressive Lyceum—Is the House Haunted?—Dalston Association of Inquirers into Spiritualism—A Journey North—Spiritualism in Edinburgh—The Flight of the Soul—Cures by Dr. Newton—The Challenge to Discuss Spiritualism—Grand Soirée Musicale at 94, Queen's Road, Bayswater—The Spirit Messenger—The Sunday Services—Seances at Mrs. Berry's—Mr. Herne at 15, Southampton Row—The "Christian Worshippers"—Funeral Carriages, &c., &c.

#### MEETINGS DURING THE WEEK.

FRIDAY, OCTOBER 21, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, OCTOBER 23, 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. ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m., and 2 p.m. Public Meetings, 2.30 and 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

MONDAY, OCTOBER 24, 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.

TUESDAY, OCTOBER 25, Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

WEDNESDAY, OCTOBER 26, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.

THURSDAY, OCTOBER 27, 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 21, 1870.

### EXTRAORDINARY PHENOMENA.

#### SPIRIT PERFUMES AND SWEETMEATS.—AN EXCURSION INTO THE SPIRIT-WORLD.

A series of memorable seances was held during the early part of this month at the house of Mr. Mylne, Oakley Road, Islington, when a combination of mediumship produced results seldom to be met with at the spirit-circle. In giving an imperfect description of what took place, we are aware that it is quite impossible for the pen to do full justice to the subject. The appearances seen and the acts and expressions of spirits and mediums could only be realised by a spectator. The peculiarities of Mrs. Everitt's mediumship have been repeatedly recorded by us, even to the latest phenomenon—that of balls of fire seen floating about the circle. As a medium Mr. Cogman is not so generally known, as he has been more recently developed, and has not enjoyed favourable opportunities for making his powers public. About Christmas last he became a trance-medium, and in that state spoke in several languages. One of these is an "unknown tongue," understood to be caused by a spirit from some tribe in central Africa which is not now existent upon earth. This spirit lived on earth a very long time ago, and the nation to which he belonged enjoyed open communion with the spirit-world. They lived in a high degree of civilisation, and cultivated arts and means of attaining knowledge quite unknown to man on earth in the present day. As an experiment, Mrs. Everitt and Mr. Cogman had a sitting together, assisted by a seeing medium and a select company. The result was beyond expectation, and a second seance was convened, which we now report.

On the evening to which we refer, the circle was too large or the phenomena would have been more powerful, and it was some time before the influence was got up to that pitch so as to enable the manifestations to proceed. After reading a passage from Daniel, Mr. Cogman passed into the trance, in which state he remained nearly the whole evening. The table creaked, and raps were plentifully heard. It was very amusing to observe the shrugs and attitudes of Mr. Cogman, as, under the influence of the entrancing spirit, he listened expectantly for the first indication of intelligence to proceed from the table. After singing, the lights were lowered, and Mr. Cogman commenced to hold intercourse with some one in a low whisper, as if announcing the order of the proceedings. The spirits made an effort to lift Mrs. Burns in

her chair. Mr. Cogman was then influenced more strongly; he became excited, got up, and spoke rapidly in an unknown tongue, the spirit making responses by rapping on the table. In English he then gave an explanation of what had taken place, referring to the passage read, which was to illustrate the fact that mediumship in the olden time was identical with what it is now; and if the men of to-day had the same desire as Daniel had, and employed the same means as he did, they would be recompensed by similar success in spiritual matters. At another time he remarked, "You read of the 'yoke' of which Jesus spoke: it is the stiffness of neck which mediums sometimes experience in development." As the seance went on Mr. Cogman made an announcement in the "unknown tongue," and afterwards translated it as "Will you do aught to please the children to-night?" The table gave affirmative raps, and the medium tossed up his heels in a paroxysm of wild delight. In the same manner it was intimated that the light should be put out, the medium gesticulating and laughing at the fact. Mrs. Everitt and Mrs. Burns felt hands at their backs. Powerful and fragrant perfumes were felt by the whole company. This manifestation was repeated till all were amply satisfied. The spirits, through Mr. Cogman, intimated that it was essence of roses. It was remarked by some one that roses had not the same kind of fragrance as the perfume now given. The spirit replied, "They are such roses as you never smelled." The spirit, through Mr. Cogman, from the first acted as master of the ceremonies, and announced all the proceedings prior to their occurrence. This he did first in the "unknown tongue" and afterwards in English, in a jocular, waggish style. Here is a specimen:—"Open your mouths and lay your tongues out on your lower lips, and you will taste something; but you who have a large mouth don't open it to its full width." The sitters, as far as their mirth would allow, arranged their mouths accordingly, and some declared that they tasted some delicious sweetmeat, but this experience was not universal. We frankly confess that we opened our mouth to the fullest extent, and eagerly extended the tongue to catch the heavenly manna. We were not gratified, but we avail ourselves of the testimony of others, who we may suppose were good "children" from their being rewarded with sweets. This is the first time we have heard of such a manifestation, and we rejoice that it was successful with some persons in the circle.

The sitters were then told to lay their hands on their knees and they would be touched. After this the lights began to appear. Through Mr. Cogman it was announced that a small balloon was being made. "Vulcan" had arrived with his tools, and with his sleeves tucked up was busily at work. The spirit made humorous allusions to these events, and also to the function of some underling who was engaged "blowing the bellows." At last a large ball of light rose from the table and floated into the corner in which Mrs. Everitt and Mrs. Burns sat. Bright stars followed, floating about the circle and flashing repeatedly. The spirit said this was to "please the children," and he had another beautiful toy in store for them. "We will give you the word 'joy' written in letters of fire." Some impatience was manifested at a few moments' delay. "Wait a minute, little boys and girls. The tools have to be found and the material got to make the words with." The letters were described in the darkness as if a live coal or piece of stick had been moved rapidly in the form of the letters. The letter O was represented by a star, and the spirit wittily excused the mistake by stating that the tool for piercing a hole in the middle of it had been left behind. "Now we are knocking it out," and a tremulous noise was made on the floor like mechanics at work. The sitters desired that the writing should be done a little plainer, when the spirit retorted, "The little children don't know their letters yet." He always styled the sitters little children, and implied that their seniors were getting up these phenomena for their amusement. After this two short sentences were formed by the movement of a fiery spark in the air. Several hymns were sung, in which the spirit took a leading part through Mr. Cogman, who also sang in the "unknown tongue," and kept up an incessant flow of interpretations and witty remarks, some spirit in the table responding to him by raps. This was understood to be caused by a companion spirit who operated by raps and aided in announcing the proceedings. A great variety of lights were now seen, some of which had a luminous halo round them, and others a tail like a comet. Out of these fire-balls human forms emerged, very small at first, but they gradually attained the size of an adult human being. This phenomenon was not seen by any except those who were more or less clairvoyant. Several guardian spirits were seen by the seers, in all their beauty, standing behind the sitters. Some of these spirits could not be identified at the time, which should teach investigators not to arrive hastily at the conclusion that such phenomena are false because they cannot attest them immediately. Mrs. Burns saw standing behind J. Burns a beautiful lady, whose golden hair hung lower than her waist. She bent over him and kissed him with great affection, though he did not feel it in the slightest degree. Mrs. Burns said it was a relative who had been in the spirit-world for a long time. This was questioned, as the sitter said he never had a female relative answering to the description. When he arrived in Ayrshire last week, he had several sittings, and the same spirit was in attendance, standing between him and his mother. It was ultimately discovered to be the spirit of his mother's sister, who was deeply interested in literary subjects, and who left earth-life upwards of fifty years ago, and J. Burns never had known of her existence. Thus it appears that though we may never have known or may have forgotten our spirit-friends, yet they do not forget us. Some time was occupied with these interesting incidents and various displays of rockets



and fountains of spirit-lights. Mr. Cogman then announced the arrival of John Watt on horseback. The spirit-voice then held conversation with the sitters for some time, and Mrs. Everitt and Mrs. Burns passed into the trance, soon followed by Mr. Cogman passing under another influence, as he became quiet. The circle sang "There is a land of pure delight," which gave the entranced mediums time to make their spiritual excursion. The heads of the sitters were struck by the tube, and other phenomena occupied the seance till Mrs. Burns returned to external consciousness. She remembered where she had been and what she had seen. This is the most interesting part of the narrative, and we are the least able to do it justice as Mrs. Burns is not at hand to remind us of the details of her journey. She walked along through a beautiful garden, in company with Mrs. Everitt, who seemed quite as much at home there as in her own house at Islington. Students were seen reading in a temple. The trees were covered with beautiful leaves marked like peacocks' feathers. A river was seen, on which was a beautiful boat, in which Mrs. Burns embarked and sailed to the other side. At a certain point Mr. Cogman was seen rambling about in the woods and enjoying his release from the flesh like a schoolboy. They all joined in a walk in the beautiful garden, and observed the various objects in company with each other. After Mrs. Burns had given a description of her tour in spirit-land, Mr. Cogman came to his external senses and corroborated Mrs. Burns in every particular. John Watt urged them to describe what they had seen, especially the boat, but it was such a beautiful and extraordinary piece of workmanship that it baffled them, though Mr. Cogman had it clairvoyantly before his eyes while he was speaking. A long and interesting conversation now ensued between the spirits, the mediums, and the company as to the objects in the spirit-world, and the experiences of those who had been there that evening. Mrs. Burns was met by a little girl, the child of John Watt; and hosts of spirits were seen with a reality which cannot be attained in the ordinary clairvoyant state. It transpired that Mrs. Burns was brought back by John Watt, who wanted her influence in the circle, or she would have stayed much longer in the spirit-world. On a previous occasion John Watt brought her back in the same way, and Mrs. Everitt, missing her from her side, looked round and saw her walking hastily back in the direction from which they had come. They all deplored their fortune in having to return to the cold, dismal earth. Mrs. Everitt was in the trance for a long time after the others had returned, and Mrs. Burns could see the cord which connected Mrs. Everitt's spirit with her body. After she returned to consciousness she corroborated all that had been said by Mr. Cogman and Mrs. Burns as to their sojourn in the spirit-land.

These phenomena were very satisfactory, and seemed to indicate the existence of a spiritual nature in man, of a spirit-world of the same type as itself, and the natural harmony which exists between the spirit of man and the spirit-world. The seance concluded by manifestations of flowers being seen by the seers, and the motto, surrounded by a wreath, "God bless you all." A spirit was seen magnetising Mrs. Everitt's throat for a cold she had.

A conversation with the spirits ensued as to the spirit who used the "unknown tongue." We wrote down one sentence as "Palo se Re ne palo de siglo." It was said to be spoken by tribes in the centre of Africa, but Europeans had not yet come in contact with them. The ancient spirit who spoke in this tongue said, "Books have been the destruction of the moderns. Nature—Nature was our book." "Nippy" came and closed the seance with a few of his playful drolleries.

#### ARRIVAL OF DR. NEWTON.

*To the Editor of the Medium and Daybreak.*

DEAR FRIEND,—I have just arrived here safe, having had a fine passage—within eleven days. Although I am happy to be again in my native land, I had much regret on leaving England, where I received so much welcome, kindness, and love from all with whom I came in contact. My social intercourse, and the many personal friends I have made, is one of the brightest epochs of my life, and so long as memory is in my soul, so long will I love and remember with a joyful heart England and the English; and during my stay there I can truly say that I never had an unkind thought or ever gave anyone an unkind word, and I trust that much good will result from the effort I have made to bless humanity.

As my time is limited, I must write you more at a future time, and close with kindness, love, and goodwill to all.—Yours sincerely,  
J. R. NEWTON.

New York, October 3, 1870.

#### THE SUNDAY SERVICES.

On Sunday evening last, Mr. J. J. Morse, trance-speaker, again occupied the platform at the Cavendish Rooms. The introductory services were conducted by N. F. Daw, Esq., at the conclusion of which the medium was entranced by his guardian, the Chinese Philosopher, who in his opening remarks announced it was not his intention to introduce the subject which he had spoken of on the preceding Sunday evening, but he would bring before their notice a text that perhaps would be more applicable to their present condition, viz., "Marching Onward." His preliminary remarks went to show that in Science, Religion, and Medicine there was an appreciable advance manifested in the present era over that of the past—that Science was marching onward with the avowed purpose of redeeming and regenerating mankind; but as science chiefly deals with facts which are of themselves the effects of prior

causes, the desired redemption could not be effected in this direction. Religion was marching on with the same end in view, and the same or similar results would accrue to its efforts, because it attaches too much importance to creeds and formulas based upon idealistic flights of imagination, which bring in their train sentiments and speculative theories; but he did not deprecate speculative theorising—what he desired was, that the flights of imagination should be more under the control of reason. He also acknowledged the use of speculation, for without speculation upon parts we should not obtain much of the light that assists us to comprehend the whole. In referring to Medicine, it was his belief that more good would come from it than would arise from either Science or Religion, for it aimed at the same objects, and succeeded in mastering half the difficulty in giving to man a healthy body; and as Religion, as at present understood, does not direct man's energies into the necessary channels, and as Science deals chiefly with effects, a new teacher is necessary. But that teacher is already in existence, and bears on his massive forehead the name Philosophy, which he defined to be the generalisation of existence, the arts and sciences being the minor parts of the whole. It is Philosophy which teaches mankind how to embody brotherly love in the actions of daily life, points out the difficulties in so doing, and thereby shows the remedy. He particularly impressed the necessity of love guided by justice, and that both should be controlled by wisdom, and the great army that was marching onward should use every exertion to procure the knowledge which giveth wisdom. His remarks concluded with words of exhortation and comfort to those that are at work in the field of Progressive Reform—pointing upward and onward to that time when the bleeding feet, the aching shoulder, and throbbing brain would be forgotten in the happy home across the silent river, where, surrounded by better conditions, the reformer applies himself with renewed zest to his pleasant duty.

At the conclusion of his address he apologised for the extreme simplicity of his discourse, which was due to the medium suffering from the effects of a cold, and also to the unfavourable condition of the atmosphere. The address was listened to with attention and pleasure by an audience in excess of our expectation, considering the extreme unfavourableness of the weather. The apology of the spirit was almost uncalled for, as the address was eloquent by reason of its simplicity.

A beautiful incident of spiritual care was seen by a clairvoyant present. Behind Mr. Morse, during the delivery of his address, the noble figure of our esteemed spirit-friend, the "Strolling Player," was observed, holding a wreath of laurel in a perpendicular position, in the centre of which was a scroll having the appearance of white satin, and upon its surface, in letters of blue, the following sentence:—"List to the Spirit who teaches Wisdom, Justice, and Love."

On Sunday next, October 23, Mr. J. J. Morse, trance-speaker, will again deliver a discourse under spirit-influence.

**J. BURNS'S APPOINTMENTS.**—Edinburgh Phrenological Association, Friday, October 21; Allendale, October 22; Spennymoor, October 24; Bishop Auckland, October 25 (fourth visit); Darlington, October 26 and 27 (fourth visit); Selby, October 28 (fourth visit); Bradford, October 29, 30, and November 1 and 2 (second visit).

**THE BRIXTON SOCIETY OF SPIRITUALISTS**, 10, Branksome Terrace, Acre Lane, Brixton, have much pleasure in announcing that Mr. J. J. Morse, trance-speaker, has been engaged to deliver a lecture under spirit-influence, at the above address, on Thursday next, October 27. Chair to be taken by E. Bird, Esq. Doors open at 7.30, proceedings to commence at 8 o'clock precisely. Admission free. All friends are invited to attend.

#### A NEW LYCEUM GUIDE.

We hope soon to receive a supply of a new work for the use of Lyceums. It contains hymns, music, marches, and many other useful matters for these children's schools. It is the joint work of J. M. Peebles, Hudson Tuttle, Emma Tuttle, and J. G. Clark. A. J. Davis, the inspired founder of the Lyceum movement, thus speaks of the new work:—"Lyceums are gradually perishing in many localities, while in other places they are rapidly coming into existence. Let new Lyceums start with the Guide, adopt its rules, sing the beautiful music by friend Clark (which I am at this moment longing to hear), and do all things decently and in harmony with its teachings, and thus by experience of two or three years test the advantages and suggestions of the welcome book. The Lyceum has from the first had no more sincere friends and thorough advocates than those whose names appear on the title-page of the Guide, and it is the warmest wish of my heart that the work in which these co-labourers have been united shall be crowned with an abundant and lasting success. It is my hope and recommendation that the perishing Lyceums, and all of them everywhere, whether successful or not, will provide themselves with this new work, which may infuse new life into them, and be the medium of inviting fuller inspirations from all Lyceum organisations which flourish like flowers of truth in the glorious gardens of the Summer-Land."

—ANDREW JACKSON DAVIS.

**THE LAST SHEET OF THE SPIRITUAL LYRE**, a new hymn book for the use of Spiritualists, is passing through the press. It will contain nearly one hundred pages of matter, is printed on good paper with good type, and is altogether such a selection as Spiritualists will be able to use freely. We hope it will be ready next week.



## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

October 14.

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

Q. How does the room and company appear to you from a spirit point of view?—A. Unless so inclined, we only see you and your surroundings spiritually. [The spirit here gave a description of the spiritual causes at work in the production of the phenomena of the seance.]

Q. Have any spirits had a previous existence?—A. So far as our investigation leads us, spiritual beings have always been in existence—originally as part of the creative cause, ultimately as conscious entities. I have never met with any who could positively say that they had existed in a human body previous to their birth upon the planet from which they came. The cause of the vague notions relative to reincarnation was ignorance of the dual action of the function of the mind called Memory.

Q. Some thought we were here on account of our having committed some sin in a former life: was that so?—A. No. Such an idea was absurd.

Q. Would not the arrival in the spirit-world of so many thousands slain during the present war be productive of confusion and embarrassment?—A. Certainly not, as the existing state of affairs was foreknown in the spirit-world, and every soul is guided to its lodgment by the action of the immutable principles of the spirit-world.

Q. Do our ill actions pain our spirit-friends?—A. Yes. At first they grieve much over you as individuals; but as they gain knowledge and understand the conditions that surround you, and the action of those conditions, they make more allowances and judge more leniently, and gradually see things from a more general and collective, rather than individual point of view.

Q. Does not this idea of conditions, &c., take away our moral responsibility?—A. No. Unfavourable effects are the result of unfavourable causes; hence the necessity on the part of individuals to labour for the removal of those inharmonious causes.

A spirit then came who had trouble to control the medium: it was his first control. He passed away twelve months yesterday, and described his passing away and experiences. The spirit-world was as real and natural as the most exquisite tropical scenery would be. Could not believe he was dead, and bright angel-forms came to him and gradually acquainted him with the truths of spirit-life, and disabused his mind of the current popular notions, all of which were extremely hazy, and were but poor guides to that other side; but light and truth gradually dawned on his mind, and produced such a happy feeling of love and sympathy for others that he would have plunged into a burning hell to rescue his greatest enemy; his peace and happiness were indeed great. But there was another side to the picture, and he was permitted to witness the condition of those unhappy spirits who were dark and undeveloped, and filled with demon-like feelings, ready to tear everybody in pieces; and when they could not work their wish there, they often came down to earth to influence those who were susceptible, and to work as much evil as they could. His object in coming there was that he might be useful to those who were left in earth-life, and throw some light on the future they were hastening to. His name was William Selkirk Kinsey, of Eastern Villas, Lower Edmonton; 57 years old.

### THE "STROLLING PLAYER"

then controlled, and delivered some very striking remarks on the subject of business. He also referred to the execution of Margaret Waters, and closed a speech containing much practical knowledge and sound logic with this remark: "The business of everyone should be to gain the knowledge necessary to his own elevation and the improvement of the world at large."

### SPIRIT-VOICES.

(Mr. HERNE, Medium.)

A very successful spirit-seance was held on Monday evening, October 17, at 15, Southampton Row, and was attended by a select party of ladies and gentlemen, numbering about twenty. The spirit-voices—which were exceedingly well defined—formed, as a matter of course, the chief feature of interest; but the circle is intended also for the purposes of development; and—besides Mr. Herne, through whose mediumship the voices are given—a lady of high mediumistic power usually attends, and acts as conductress. We were permitted to see her present on this occasion. As we have previously described Mr. Herne's seances, we give place to the following communication, just received, from "Enquirer," who attended the seance on the evening in question, and, as he tells us, heard the spirit-voices for the first time. It will be seen that his remarks are fair and candid:—

"Sir,—May I trouble you with a short account of what I saw and heard at Mr. Herne's seance on Monday evening? Possibly you may be pleased to know 'how it strikes a stranger.' Eight o'clock was the hour of meeting; and, having heard that the 'spirits' dislike to be interrupted by tardy mortals, I was punctual to the minute. Besides, I felt considerable curiosity on the subject of 'audible spirit-utterances.' Various published statements had come under my notice; but 'ear had not heard,' and a host of difficulties, self-suggested, coming to the rescue, my sceptical position remained intact. True, I had often admired the 'Being Beateous' of the poet, and had revelled, in fancy, amid the fairy scenery of 'Summer-Land,' depicted by seers and sages of the 'Spiritual School;' but then came the question,—Is not this mere poetry, speculation, imagination, vaguery, moonshine? Is there a 'Summer-Land' in which departed spirits dwell, and was the Bard of Avon in error when he spoke of

The undiscovered country, from whose bourn  
No traveller returns?

"These are difficult matters to deal with, and I will not now attempt their solution. My task is simply descriptive."

"About twenty ladies and gentlemen assembled, on this occasion, in one of the drawing-rooms connected with the Progressive Library; and a circle having been formed round a large central table, the doors were closed and the lights extinguished. It was to be a dark seance. The first indication of spirit-presence—so it is called, and I use the language for the sake of convenience—was a series of raps on the table, in answer to questions having reference to the position of the sitters, which appears to be of importance, seeing that the circle resembles a magnetic battery, which will not work unless properly—that is, scientifically—arranged. A short prayer was then offered; and the company, or rather the strangers present, awaited the coming of the 'spirits' with bated breath. I could not see their countenances, excepting occasionally when the doors were opened for the purpose of admitting fresh air. Only a few minutes elapsed, when a paper tube, or roll, which lay on the table, was elevated, by unseen power, a little above the heads of the sitters, and from it there issued a well-defined voice, and articulate sounds of a quaint description. The 'unseen visitant,' who had made his debut on a former occasion, was greeted by the frequenters of the circle as 'Henry VIII,' and the voice from the tube replied, 'Yes, Bluff Harry!' A lively conversation, extending over an hour, with only slight breaks, then took place between the company and the 'spirit,' whose ready wit and pointed replies—sarcastic and pungent when the occasion required—were greatly applauded. A gentleman present remarked upon the condescension of the royal guest, but the 'spirit' told him that there were no kings in the other state. We were also reminded, in a peculiar way, that there is no death; and were informed that many spirits were present from the Continental battle-fields—spirits of soldiers who had fallen, and who were much surprised at their new condition and surroundings. A few short questions followed:—Q. Is not this contest very awful?—A. Delightful. Q. Why so?—A. Because there is not one pain but there is a reward for it. Q. Is there any special reward for being killed in battle?—A. Yes, it is an aid towards rising in the spheres. Q. Then I should like to go.—A. You had better sit still; you would have to balloon it. (Laughter.) Q. You can balloon it?—A. Yes, I belong to the free corps, and can go anywhere; I have a free pass. (Renewed laughter.) The 'spirit' concluded the dialogue by assuring the gentleman, who had just returned from France, that the Prussians would not burn Paris. The 'spirit,' who was familiarly addressed as 'Harry,' answered questions all round, but seemed to dislike the many references made to his earth-life, his injured wives, &c., some of whom were mentioned by name. This showed contrition. His father, of whom he spoke with admiration, seemed to have a high place in the spheres; but Cardinal Wolsey, although progressing, might still take up the strain—

Farewell, a long farewell to all my greatness.

"Time compels me to omit many details, otherwise I might have noticed the varying position of the 'voice,' which generally came pretty close to the head of the person addressed at the moment, a feat which a ventriloquist would find very difficult of accomplishment in the dark. Several of the sitters were also struck with the tube, at their own request; and the 'spirit' showed his *penchant* by 'kissing' when the ladies were mentioned, a circumstance which provoked some merriment. Another voice was heard in the tube, but only twice; and we had what resembled the flapping of wings and the chirruping of a bird, while 'lights' were seen by one or two persons present. The seance was concluded about half-past nine, when two 'spirit-paintings,' executed through the mediumship of a lady present, were handed round and admired. The company then separated.

"These, sir, were the chief features of the seance. Dispose of my account as you please—print it, or commit it to the waste-paper basket.—Yours, &c.,

"ENQUIRER."

### CONTRASTS.

To the Editor of the Medium and Daybreak.

SIR,—I forward you some further extracts—a record of manifestations within the last few days, some of them affording material for reflection upon the nature and responsibilities of the present and future life.

Tuesday, October 4.—Communications of much interest, as from Tien-Sien-Tie and Sir Walter Scott, on various subjects.

Wednesday, October 5.—Musical selections, transpositions of songs, &c. Addresses on Italy and Rome, and their future—the influence stated to be Dante and "the previous occupant of the Papal chair." Captain Burgoyne, Commander of H.M.S. "Captain," next controlled—a striking contrast to the previous. The spirit appeared to be suffering great anguish on account of his father, General Burgoyne, urgently entreating some message to be forwarded to him. "Francis Drake" (Admiral Sir F. Drake) then addressed us, in calm though sorrowful tones, with reference to the former, and said the spirits desired the "Dead March" to be played, as a tribute to those drowned in the "Captain." This was done (by Mr. Robson), and Mrs. Fielder observed several spirits round the piano, and also a spirit-form above the instrument, the wall appearing to open to allow the form to pass through. We were informed that this was Handel, the celebrated March being an inspiration given him when in earth-life from the spirit-world. A remarkable change took place at this point. Liston (the actor) next controlled, causing much merriment, and sustained a lengthy conversation with several present. An impressive address on the value of time (Charles II.), a similar one from George IV., and some excellent remarks on the general character of the phenomena, by the medium's guide, ended the sitting.

Saturday, October 8.—Private seance. A friend (a clergyman) received messages from several friends. Short communication from Napoleon as to Garibaldi, and addresses from other spirit-friends. [The reverend visitor was desired to repeat his visit.]

Sunday, October 9.—This morning, at a sitting of an interesting character, Dean Milman (late Dean of St. Paul's) spoke on subjects connected with the cathedral, but seemed anxious about relatives and friends left behind. Sir Christopher Wren followed with allusions to the proposed completion of St. Paul's. A spirit named Strong (or Long), stated to have been master mason during the building of the



cathedral, and Grinling Gibbons, the celebrated carver in wood, succeeded. [The last two stated their intention of using the medium at some future time for the production of carvings in stone and wood, of which arts he is totally ignorant.] John Knox and Queen Elizabeth afterwards gave historical reminiscences connected with their times, relative to St. Paul's. Music after, and addresses from Ludwig Spohr (the great German composer), who stated his wish, and that of other musical spirits, for the medium to commence the study of the organ.

Wednesday, October 12.—Commenced with satirical remarks by Liston. Captain Cowper Coles soon followed, in an expressive but painful manner, from the realisation of his death through the medium. Cries of pain introduced Margaret Waters, who could say but little, her departure being a relief. Arthur Pelham Clinton next protested strongly (in an affected manner) against the spirits having allowed the medium to be used by such a spirit as the last. Madame Vestris followed in a pleasing style, stating herself as very happy and making progress, but that spirit-life was very different from what she had supposed. The "Marsellaise" and other music preceded Joan of Arc, with an impassioned and earnest address on the humiliation of France—its future, and alluded to coming events in England. Oliver Cromwell next discoursed on his life, and the estimate of his character by the English people—this was given in a calm and dignified manner. The guide again made concluding remarks.

Saturday, October 15.—Sitting again with the clergyman spoken of on the 8th inst. His late wife communicated in a way very convincing; afterwards, advice given him at great length, from a band of spirits—Julius Cæsar among the number—our friend being strongly urged (having a knowledge of Spiritualism) to enrol himself as a soldier under the banner of Progress, and forsake his present preaching and teaching. The influence powerful—the language bold and inspiring.

Sunday, October 16.—This morning, Mr Robson played, among other music, "Rest for the weary," after which a spirit purporting to be Lord Derby spoke for some time, the tone of his remarks being gloomy. He had not yet found the rest and peace he desired. "Henry Brougham" next addressed us in a more cheerful manner, and, among other things, spoke of the "little cloud" which had grown since he left earth, and would continue to spread. He also declared his co-operation in the work of spiritual progress. Lord Eldon spoke last, upon the "law's delays," and the necessity for speedy settlement of legal questions, in which the spirit-world were endeavouring to bring about desirable reforms; adverting with much earnestness to his own want of celerity in disposing of cases left to his decision, and the trouble he had experienced through not faithfully discharging his duties on earth in reference to such decisions.

Submitting these remarks to the consideration of your readers, both doubters and believers—I remain yours faithfully, THOMAS WEEKS.  
24, Lower Stamford Street, Blackfriars,  
October 17, 1870.

### TRUE SPIRIT-LIGHT.

(From the "American Spiritualist," September 24.)

One of the most satisfactory cases of spirit-clairvoyance in mediumistic manifestations that we have heard of for a long time, was brought about recently in this city, by the agency of Mrs. S. M. Thompson, the well-known medium of this place. A child of a family by the name of Egelon, residents in town, and well known, was very sick. Several of the most celebrated physicians had been called, and the case, after every effort, was considered hopeless. Under these circumstances, Mrs. Thompson diagnosed the case in the presence of these physicians, and was not only able to discover, merely by her mediumship, all that the doctors had found out, but, in addition, the controlling intelligence declared there was an abscess gathering near one of the child's ears; if this broke and discharged inwardly, the child would die—if outwardly, it would recover. The doctors expressed their astonishment, as they had no reason to suspect the existence of any such condition. The statement was affirmed, and the nurse remembered that the child had for some time been in the habit of lifting its hand to its head as if in pain. On examination a slight swelling was detected; in a few days the abscess broke, fortunately discharging outwardly, and recovery began immediately. Mrs. Thompson was informed of the fact by one of the physicians, upon whom it had made a profound impression. Mrs. Thompson will take pleasure in relating the whole matter to those who wish to satisfy themselves, and yet we have those who cry "Humbbug!"

EMMA HARDINGE AS A WOMAN.—Independent of her spirit-masters, of whom she speaks with due humility, which falls like a graceful mantle over the minds of the truly great, she is an honour to her sex, while she excels them. Who of us that have crossed paths with this inestimable woman does not feel

"A perfect woman, nobly planned,  
To warn, to comfort, and command"—

who now, as in the past, extends to the friendless a helping hand, that mantle of charity with which she so lovingly enfolds poor erring humanity, answering them in responsive, dignified sentiments of her own, from out a halo of glory with which the angels environ her? And while I pay this tribute to a noble woman, I will say "God bless Emma Hardinge!" We thank the divine sources from which all blessings flow, for that responsive channel provided in Emma Hardinge.—A SISTER, ERNEST.—*American Spiritualist*, September 24, 1870.

A NEW PHYSICAL MEDIUM.—A correspondent informs us (September 24) that there is in Boston a remarkable physical medium by the name of Frank Cumings, who is at present working as a mechanic, but whose powers as shown are beyond suspicion, though his seances are held in the dark. The manifestations occurring in his presence are similar to those witnessed at the seances of the Davenport Brothers, and others. Our correspondent is of the opinion that Mr. Cumings is capable of doing a great work among sepiotics, in the direction of establishing the fact that an invisible intelligent power works in and through him, and he hopes Mr. Cumings will take the field as a public medium.—*Banner of Light*, October 8, 1870.

### ANOTHER LYCEUM STARTED.

To the Editor of the Medium and Daybreak.

SIR,—The Spiritualists of this place opened a Children's Lyceum on the 2nd of October, also their new meeting-place at Rosemount, where the public meetings will be conducted in future. On Saturday, the 15th of October, they had a tea meeting to celebrate the opening of the new place. Eighty persons took tea, after which a meeting was held. Addresses were given by embodied and disembodied friends, interspersed with vocal music. The meeting, which was altogether of a pleasing and encouraging nature, closed about ten o'clock.  
Sowerby Bridge, October 17, 1870.

SPIRITUALISM IN LONDON.—We are much gratified to learn that there are signs of activity in London this winter. Mr. John Jones is endeavouring to form a combination of lecturers, who will address meetings in various parts of London. The first of the series is announced to take place in the rooms, 145, Gower Street, on the evening of November 14, at 7.30. Mr. Benjamin Coleman also contemplates a series of soirées in Harley Street.

TWO BOOKS BY PROFESSOR DENTON.—Professor Denton has just brought out two new pamphlets—1. "The Irreconcilable Records; or, Genesis and Geology;" 80 pages; in paper 25 cents, in cloth 40. 2. "Orthodoxy False, since Spiritualism is True;" price 10 cents. The former is a thorough analysis of the subject, and treats the absurdities of the record fairly and with common sense, and the other is not less faithfully dealt with.—*Banner of Light*.

A NEW MAGAZINE, the *Spiritual Monthly and Lyceum Record*, is announced, under the editorship of J. H. Powell. It would be quite interesting to see every Spiritualist have a paper of his own, and no one to read it.

DEATH.—Spiritualism not only exhibits to us what death is, but shows exactly what we are after death; and, in giving us an accurate knowledge of the life beyond the grave, it most surely robs death of its terrors as well as the grave of its victory.—*American Spiritualist*.

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