



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

No. 34.]

LONDON, NOVEMBER 25, 1870.

[PRICE ONE PENNY.]

**MRS. EMMA HARDINGE'S PUBLIC RECEPTION BY THE SPIRITUALISTS OF LONDON, IN CAMBRIDGE HALL, NEWMAN STREET, OXFORD STREET, ON TUESDAY, NOVEMBER 22, 1870.**

It says something for the state of the movement called "Spiritualism" in London, when, in less than one week, such a respectable and numerous audience can be got together as that which assembled in Cambridge Hall on Tuesday evening. On that night week, Mrs. Emma Hardinge, accompanied by her husband, Mr. William Britten, arrived in London, after which date a committee had to be formed and all the necessary arrangements made for a public meeting. Fortunately the committee which managed the conferences so popular in London during Mrs. Hardinge's last visit came forward and rendered valuable assistance, so that the services of that committee commenced just where it left off on Mrs. Hardinge's departure upwards of a year ago. The holding of the reception on Tuesday was obligatory, as a hall could not be obtained on any other evening unless the meeting had been postponed for a considerable time. The lady in whose interest it was got up was far from being in a favourable condition for appearing in public, as she had not recovered from the long sea voyage, and fatigues which she had undergone previous to her departure from America. The evening was also intolerably wet, yet, in defiance of all opposing influences, the Cambridge Hall seemed comfortably filled with a hearty, enthusiastic audience. Such a meeting on such a night, and on such short notice, says more for the eagerness with which Emma Hardinge was welcomed back to England than any quantity of complimentary resolutions and eulogistic speeches. There was evidently an intense desire on the part of the Spiritualists of London to show their appreciation of their favourite's worth and services as an exponent of Spiritualism, and had it not been for the intensely disagreeable evening, the hall would have been crowded to the doors.

The event came upon London so suddenly that the accustomed speakers on such occasions could not be secured to perform platform duties. The elections for the London School Board being pending, and other public matters, had pre-engaged the attention and services of several leading Spiritualists, who were forced to the alternative of apologising for their absence. To simplify business, the resolutions were reduced in number by combination. Mr. Coleman opportunely presented himself, and the Reception Committee secured his services as chairman. He opened the meeting by stating that he had first introduced to the London public the lady whom they had met to welcome, as a lecturer on Spiritualism, upwards of five years ago. He referred to Mrs. Hardinge's recent career in America, and read the first resolution:—

"That this meeting of the Spiritualists of London extend its warmest welcome to Emma Hardinge on her return to England, congratulating her on the great success that has attended her labours for humanity in America, and earnestly hoping that she will again favour Spiritualism in this country with her distinguished advocacy, as on former occasions."

"And resolved, that this meeting, in the most cordial manner, include the name of Mr. William Britten, as the husband of Emma Hardinge, in its welcome, congratulations, and good wishes."

This resolution was proposed by Mr. J. Burns, of the Progressive Library, who, in the course of his remarks, referred to the great progress that Spiritualism had made in London during their distinguished guest's absence, which fact was mainly attributed to her labours when she was with them before. Mrs. Hardinge required no eulogy to enhance her powers or recommend her to the sympathies of Spiritualists, hence he would refrain from it. He thought that the greatest mark of appreciation which they could bestow on her was to co-operate with her in the most strenuous manner—to get up public meetings and enable her to speak to the people on this great question. At the present time the Press and public opinion were favourable to a discussion of Spiritualism, and that meeting was not wholly complimentary, but, he hoped, was the commencement of a great movement in London. They also that evening added to their wealth of friendship by receiving on equal

terms of fraternal regard Mr. Britten as the husband of Emma Hardinge.

The resolution was seconded by Mr. N. F. Daw, and carried with acclamation, the audience rising to their feet, and expressing their sentiments by prolonged cheering. It was noticeable that great interest was manifested in Mr. Britten—a tall, handsome man, of decidedly gentlemanly bearing and commanding appearance. It was pleasing to see with what keen relish the audience seconded any expression of sentiment which recognised the relations which existed between their honoured guests.

The second resolution was proposed by Mr. C. W. Pearce, and read thus:—

"That this meeting pledge itself to do all that lies in its power to promote the mission of Emma Hardinge in the metropolis; and that a subscription list be immediately opened to defray expenses incident on organising public meetings to be addressed by her. Also, that the committee which with such signal success arranged the conferences and lectures for Emma Hardinge on her last visit to London be again empowered by this meeting to receive subscriptions and expend them in accordance with these resolutions."

This resolution was also very cordially carried, after which Mrs. Hardinge addressed the meeting in the following terms:—

#### MRS. EMMA HARDINGE'S ADDRESS.

Dear and most kind Friends,—You almost paralyse me by the kindness of your reception. It is not unexpected, for I have already tested the kindness of the hearts of my own true countrymen—dearer to me because I have the privilege of standing before you as a missionary of one of the most glorious beliefs that has ever visited humanity. I come with a firm strength of purpose, and, I hope, inspiration, and with a knowledge enlarged by my late visit to America. Your Emma Hardinge, your faithful missionary, returns to you with the same determination to proclaim the blessed gospel of Spiritualism as when she left. Only a few nights ago, I was called upon to present myself once more to that public which I had just left on the other side of the Atlantic—that public to which for 300 times I had spoken, since I left you, in the course of the last twelve months. The same inspiration which has conducted me in many various directions brings me here to-night. To the second resolution you have been pleased to pass, I desire not only to say a few words, but I am prepared to do. I have frequently heard that the great difference between the movement we call Spiritualism in this country and America lies in this: In England, Spiritualism has been mainly confined to families—to individuals—to those who, in the seclusion of their own homes, have received spirit-communion, but consider that with the communications all the work is ended. It is different in America, where a most stringent and earnest spirit of inquiry is abroad. We first seek for the identity of the communicating spirit; this we determine by signs and tokens which we cannot mistake. We next push our inquiries into the mighty problem of the future life. We question the spirit invisible—the viewless presence—the being we deemed laid away in the grave, but who now returns to us a ministering angel;—we question the spirit under what conditions the solemn mystery of life is continued, and, in fact, of all the deeply momentous questions that are involved in Spiritualism. We push our way in every direction, making use of all the hosts of telegraphs which mediumship affords, till we arrive at some definite idea concerning the hereafter. This result involves another set of teachings, determining that the solemn problems of the future can be communicated by spirit-friends. We next inquire what are the best conditions of preparation for the world to which we are bound; and thus it is that Spiritualism becomes to the American all that we have called a religion. It unfolds to us not only ideas of a spiritual existence and the conditions of the hereafter, which compels an analysis of our own acts and deeds, but imposes upon us restraints and searching inquiry as to the best methods of learning how to prepare for the land to which our angel-teachers have preceded us. Under these circumstances, every American Spiritualist feels himself under a responsi-



bility to present to the world that which he knows. To this purpose they have associated themselves into societies for the establishment of great public meetings; holding that the greater the advantages we have reaped, the greater the light we can give, and the more power we have to breathe again the breath of life which has sustained us. To this end they have established regular Sunday services in all the large cities, towns, and hamlets of thirty-two States of the Union, together with schools, lyceums, hospitals, and such other methods of blessing and benefiting those whom they can. And thus Spiritualists have attained a position of respect. The public regard us no longer as dreamers and idealists, but as earnest workers for eternity. When I returned to America, one of my chief motives was to find out how my cause had got on—whether it had progressed or retrogressed; but I found that the gospel of Spiritualism, by a strange, silent influx that can never be accounted for on simply mundane knowledge, had been placed before those who had not hitherto heard its glad tidings. When I left the Eastern States to proceed to the far West, I was struck with the truth of the poetical expression, "Westward the course of empire wings her way." Westward the waves of progress have beaten on the shores of time; and I have crossed mountains, traversed valleys and plains, into the remotest districts of the far, far West, where scarcely footsteps have penetrated, in the cause of Spiritualism. The integrity of this great movement seems to me to be destined to stand, by the powers that be, as a truly spiritual movement, in which no human idea shall be suffered to prevail. It is, indeed, founded on demonstration. The creed of Spiritualism is not, "I believe;" it is, "I know," and to determine the points of this knowledge when dealing with an invisible world, we must proceed by definite methods. It is something more than mere phenomena; it takes a higher and nobler stand. What delight it has afforded me, when passing from point to point, to receive each time the gratulations of those to whom I have spoken! In 365 days I have been privileged to offer 300 lectures, and on each occasion I may fairly say I have scarcely spoken to less than 2,000 or 3,000 persons. But though we have not equal numbers here, we have that head and heart which will compensate for that deficiency. I ask you to bring your best purposes for the dissemination of this spiritual knowledge. Give me opportunities to bring these blessed tidings to my people, and I am certain the people of England will bring the same large heart—the same intellectual force that has for seven hundred years kept a girdle of power around the world, and which can still be sent forth to put a girdle of spiritual light round the moral world. There are many, many new phases of mediumship in describing which I could tax my powers to the utmost. But I must not to-night tax the powers I have dedicated to Spiritualism. I must thank you for the kindness you have shown to me and to my partner, whom I must ask you to excuse speaking the thanks he feels. It is enough for me to say, on his behalf, that he is the husband of Emma Hardinge, and, like her, is the servant of the spirits; it is enough for me to acknowledge most gratefully the terms of your reception. In moments when I have contemplated the trials to which every reformer is put by unthinking antagonism, in such moments I have received from him the highest lesson of spiritual life—to return good for evil. I have heard from the lips of my dear companion the highest and holiest aspirations. I owe him many lessons; I have learned from him exalted ideas of Spiritualism. It seems to me that the spiritual world greets us and approaches to us nearer and yet more near; and when the failing foot of humanity grows slow, and is sometimes ready to faint by the wayside, then it is that the kind angels vouchsafe us, as in my case, a strong human arm to help us on the way. Such a one has been granted to me, and, taking it as a boon from the spirit-world, you have my assurance that he will be as devoted to Spiritualism as she who addresses you. I thank you from my heart, and assure you that all the inspiration of my mind is devoted to the cause of Spiritualism.

It was then stated to the meeting that Mr. Thomas Slater, the secretary of the committee to promote Mrs. Emma Hardinge's labours, would be in attendance at the close to receive any subscriptions that might be offered to aid the cause. The treasurer, Mr. Everitt, had yet in hand a balance from former efforts, and, with the liberal aid of the Spiritualists assembled, a great and good work might be established in London.

Mrs. Emma Hardinge then rose again, and, in the most cordial manner, proposed a vote of thanks to Mr. Coleman as chairman. She complimented him on the assistance which he kindly gave her when she first visited London to advocate Spiritualism. Indeed, she was of opinion that a missionary like herself was more indebted to those who made arrangements for her than they were to her for speaking. It was her destiny and desire to address the public on this question, and she could not do so without the co-operation of those who had the faculty and will to convene assemblies. She urged the Spiritualists of London to show their kindly feelings by giving her opportunities to work in the great cause to which she had devoted her life's energies.

At the close of the meeting subscriptions were received, with the promise of many more, and we hope soon to hear of a commendable programme for the utilisation of Mrs. Emma Hardinge's talents in London.

**KILBURN.**—A Society of Spiritualists was inaugurated here last night. It is termed the "Kilburn Association of Inquirers into Spiritualism." Public meetings will be held weekly, and a library, private circles, and lectures will be put into operation as opportunity serves. The object of this Society is to speak the truth and live it.

## A LETTER FROM A DOUBTER.

To the Editor of the Medium and Daybreak.

SIR,—I see you hit the right nail on the head about doubting. It appears to me self-evident that a doubting mind is only one fearful of lies and the path of error; a believing mind is, as evidently, one of external impressibility. I am glad to see things go on as they do, notwithstanding I differ from much that is said. Yet I am sufficiently tolerant to believe in the earnestness of the co-workers. We want an explanation that shall suffice to establish all phenomena, and that is yet to be given. There may be a spirit-world, but I confess I cannot understand how; and those who offer explanations may expect them to be tried by the yardstick of solid truth. It is best to keep all the tributaries of truth navigable, and allow all facts to sail with a fair wind to the sea of understanding. It is every man's duty to do his own thinking; and if everyone did think, and was not the subject of others' thoughts merely, we should all get along without pulling each others' buttons off. I am quite willing, in fact delighted, to see others have a different opinion to myself, because a different view is presented to be tried by the postulates of the little truth I have within me; and for my part, I would rather say nothing than exalt myself by the words of error. Reason! yes, the age of reason is at hand; the last struggle is being fought, and the bonds of liberty almost broken for ever. I often wish that I could only understand *one fact* in the phenomena of things. It seems to me a sufficient key to the whole mystery of life. Well, I suppose we must keep on the path of progress, for the end of a circle is difficult to get hold of.

M. HESLOP.

## THE MEANINGS OF THE COLOURS.

By F. WILSON.

The interesting lecture that Mr. Burns delivered on Sunday evening at the Cavendish Rooms detailed the arrangements for conducting the Children's Lyceums in America; and the description of the colours to represent particular classes was the more interesting to me, as I had thought on the question, in the endeavour to make an harmonious union between colour, number, and form, so as to act as a medium to represent physical objects by metaphysical ideas, and metaphysical ideas by terrestrial objects. As some of the illustrations were different, both in meaning and position, to those which I have diagrammed, I propose to offer the rudiments of my scale for consideration, as we can only have confidence in the superstructure in proportion to our having proved the foundation.

Let me first state that which is universally acknowledged as scientifically true, namely, that a prism divides a ray of light into the three primary colours—namely, the red the bottom colour, the yellow the middle, and blue the top; and that these three colours, in the proportion of five red, three yellow, and eight blue, mutually obliterate each other, and therefore make a supposed white in art, an actual white in nature.

Taking this statement as a foundation, I have worked out a system of triadation, or the dividing every major proposition into three parts; and I have ascribed the three parts to the three colours respectively.

Referring to Mr. Burns's lecture, or rather to the book\* he referred to—it states there are three atmospheres: The red, the physical; the blue, the mental or intellectual; and the yellow, the spiritual. This statement grated on my understanding, and I now want to prove that the statement is a misconception. In the first place, as far as science is concerned, the prismatic triadation has been disarranged, and the disarrangement of the colours will not, if represented even by number, as 3, 5, 8, be harmonious.

The three atmospheres are correct; but the three colours are red, yellow, and blue—not red, blue, and yellow, as stated; and as I have in contradistinction made the red to represent the physical atmosphere, yellow the mental, and blue the spiritual, I propose to give a short explanation of the reason why I have done so.

I must commence by assuming that the three primary colours, the three primary numbers, and the three primary forms develop into sixteen colours, sixteen numbers, and sixteen forms; and that these are the roots of all colour, all number, and all form; also, that, placed side by side in succession, they mutually sympathise in their parallel elevation; and that all examples of force, matter, or mind will arrange themselves respectively with the parallels—or, in other words, that this scale of colour, number, and form arranges the whole field of nature in gradational affinity. I have, therefore, called this scale the Table of Mentalation.

This assumption can only be made something more than an assumption by proving that the meanings I have given to the table are in accordance with the decision of our susceptibilities as to the character which the colours, numbers, and forms instinctively represent.

In the endeavour to work out this universal agreement, the want of space in the MEDIUM will compel me to "think long and write short;" and, therefore, many statements will require further proof, which I should be desirous of explaining, either by class or lecture, from prepared designs and diagrams, as a complete system of pictorial teaching, and for which I have been twenty years in preparation.

### RED.

Red is the lowest colour of the spectrum, as least refracted; therefore, red is stiff-necked and asserts his personality. Paint red letters on a blue board, and they stand out from the blue. Red

\* The "Lyceum Guide." The "Manual" of A. J. Davis accords with Mr. Wilson's views.



attracts the eye first; all persons who wear red, do so to assert or represent their personality. The common idea of red is war and the warrior. Even the robin redbreast asserts his personality, as does the poppy in the corn-field. I assume, then, that the meaning of red is personality, enclosing all ideas of authority.

YELLOW.

The second number of the triad spectrum is yellow. Our notion of yellow is isolation—a straw, a shaving, a canary—unimpassioned and calculating. The Saxon race is yellow-haired, and isolated in their manners. Yellow represents the mind as separating the thinker from the red physicalities of life, drawing him away from his companions, and inducing him to ask himself questions. Therefore, yellow (with additional illustrations for proof) represents the mental atmosphere.

BLUE.

Blue is the most refracted or most obedient docile colour. Blue is the sky as amiability smiling on the earth. The blue eye is amiability. Blue does not frighten, but attracts itself towards you—it is a passive affiliation waiting your advance. Therefore it represents the spirit-life that awaits you to advance to the plains of elevation through your yellow mentalation in physical abnegation.

Having prefaced the idea, I would compare the meaning in numbers and form, in harmony with the red physical, the yellow mental, and the blue spiritual atmospheres, if desirable.

[As our space will admit, we shall be glad to see this matter discussed by our contributor.]

JACOB, THE ZOUAVE.

A fresh instance of M. Jacob's wonderful power of healing was given to me a week or so since. I was sitting with him, having called to arrange about a private seance, when he noticed that my hand was bandaged up in an unsightly fashion. I had a sort of whitlow, which had troubled me for a fortnight and was daily getting worse. It was an open wound, and, of course, very tender. I had not been able to bear it touched or to wear my ordinary glove for the fortnight previously. As soon as he saw the bandages he took hold of my hand, stripped all off, and holding it between his two fingers, healed it in less than a minute. Strong as my belief is in all these spiritual powers, I must say I watched with amazement the gradual but rapid drying up and glazing over of this wound. In an hour's time I left the house with my tightly-fitting kid glove on my hand.

A straw will show which way the wind blows, and the healing so rapidly of this finger shows the marvellous power of healing now lying almost dormant, because thousands who surely would gladly flock to receive such benefit know not of the presence in our midst of this great "Healer."

He may be seen daily at his rooms, 38, Somerset Street, Orchard Street, W., between the hours of half-past two and six.

It is from pecuniary considerations only that he does not take rooms, as Dr. Newton did, to receive the "sick poor." He is anxious that all who wish should go to him, and either pay him or not, as they may feel disposed; but, as his living now depends entirely upon the voluntary fees of his patients, let us hope that the proverbial generosity of the English may not be found wanting in his present time of real need.

I hope to form some seances for healing in my own rooms, for the benefit of the poor in this immediate neighbourhood, M. Jacob having begged me to assemble all I can get to come. If this plan can be carried out in the different parts of London and the country, much good might quietly be done, not only to sufferers, but also for M. Jacob, who might thus speedily become known, and surely a sufficient accumulation of small fees might be insured to relieve his mind from the pressure of pecuniary difficulties.

F. J. T.

A SOLILOQUY.

Eternal Father! sovereign Lord and King!  
My welling thoughts aspire to worship Thee,  
Whose living essence, all-pervading, fills  
The conclave of glories of created things.  
Thy attributes and power appal my soul,  
And shrink my manhood to atomic life.  
What mighty thoughts are needed to conceive  
Of Thee, whose purple robe expands and folds  
The soundless deep of vast affinities,  
Where infant suns are struggling into birth  
From out the ashes of dissolving worlds!  
My puny mind can never hope to reach  
A plane of wisdom where the glorious sun  
Of righteousness and truth with central beams  
Shall chase the clouds of ignorance away.  
And yet my yearning soul dissolves in dreams  
Of some fair promise, whispered from afar,  
That I, a kinsman of the simple worm,  
Shall in due season issue from the gloom  
Of embryonic darkness, and behold  
An endless universe of light and love.  
With holy adoration I bow down  
Before thy throne, Thou great uncrucified:  
Redeemer of a myriad worlds—redeemed  
By love, by light, by wisdom, not by blood:  
Nor crime, nor guilt, nor prejudice can mar  
The fiat of redemption Thou hast planned  
For Man's progression through eternal spheres.  
And thus my spirit shall repose on Thee

Amid the tumult of sectarian tongues,  
Waiting, with patience and immortal hope,  
Till light and truth shall chase the night away—  
The "light that lighteth" every freeborn soul  
Who seeks to learn the alphabet of heaven,  
And solve the starry problem of the skies—  
Whose searching mind shall dare to pierce the veil  
Of sacerdotal privilege, and find  
The hoary secret of a thousand years,  
By whose mysterious power the human race  
From Nature's holy light has sought the gloom  
Of cloistered temple or the pilgrim's shrine,  
And through the mist of priestcraft hoped to find  
A surer guide than God-implanted Reason.  
Calmly and peaceful as a lonely star,  
Unmarked by splendour, unadmired by men,  
I fain would seek some solitary verge  
Of hill or mountain, rivulet or stream,  
Where the stricken heart might breathe her prayer  
Unlet, unhindered by the creedal throng:  
My doubting soul would plume her pinions there,  
And live luxurious on the crumbs that fall,  
Despised, unheeded, by the Dives of earth,  
Till time and its affinities dissolve  
The bonds that bind my spirit to the dust;  
Re-born to purer life in realms beyond  
The star-crowned centres of eternity,  
Where fadeless memories shall weave me round,  
An armour of salvation, tempered pure  
By thine almighty hand with heavenly fire.  
But whilst a dweller in terrestrial scenes,  
Let Reason guide and Virtue guard my life.  
With studious care I'll watch the guiding hand  
That marks the living pages Thou hast wrought,  
And from their varied teachings gather in  
Sweet lessons of humility, which point  
The unpretending syllable of truth  
To him who seeks for wisdom in the folds  
Of thy emblazoned robe, Eternal One—  
Concentred not within a lonely world,  
But all-pervading, all-diffusive Thou,  
Through suns, and moons, and stars, and spheric zones—  
An ever-flowing tide of light and love,  
Uniting, as with streams of living fire,  
An island empire in eternal seas.

S. Goss.

MODERN SPIRITUALISM.

The following passage appears in *Notes and Queries*, October 22, 1870, page 345:—

"Reference is requested to the authorities for the following assertions in 'Planchette':—The phenomenon of the tipping (turning) tables was known twenty centuries ago (p. 2).

"Is Joan of Arc one of the Spiritualists? (p. 26). State the authority, evidence, or proof.

"Are Pythagoras, Socrates, Plato, Plutarch, Origen, Augustin, Luther, Baxter, Mather (p. 27) supposed to have been influenced by Spiritualism? If so, state the authority, with particular reference to book and chapter.

"Evidence wanted that A can communicate with B 3,000 miles across the ocean by Spiritualism (p. 27).

"Was Swedenborg's foreknowledge of the fire at Stockholm (p. 27) a result of Spiritualism?

"I do not ask for discussion, but solicit a categorical reply to each interrogatory. "T. J. BUCKTON."

[Can any of our readers supply the needed information?]

SPIRITUALISM AT HALIFAX.

To the Editor of the Medium and Daybreak.

SIR,—On the 13th instant we held our annual jubilee, and had several friends from a distance, also Mr. and Mrs. Ambler, president of the Halifax District Association, and a lady friend from Liverpool. There were a goodly number of mediums present, and our spirit-friends spoke both in English and foreign languages, which was highly appreciated, and several who were afflicted with diseases were much relieved.

On the 26th of last month Mrs. Bentley was confined to the house through quinsy in the throat. Our friend James Smith was desired to visit her, he having the gift of healing. He complied with the request, and in less than ten minutes she was totally relieved of her disease, and partook of bread and tea. For several days it had given her great pain to swallow the least particle: since her treatment she has not felt any symptoms of her complaint. Mrs. Bentley's address is Shaw Lane, Ovénden, near Halifax. With the respects of our circle, I remain truly yours,  
JOHN T. INGHAM.

Old Lane, Halifax, November 13, 1870.

KEIGHLEY.—The Secretary of the Children's Lyceum gives us full particulars of an entertainment given by the officers and members on Saturday evening. Though there was no printed announcement, yet there was a good meeting. The choir sang a great many pieces, the Conductor gave several readings, and members of the various groups sang, read, and recited. Daniel Pickles, an unlettered poet, repeated some of his compositions, and all went off to the full satisfaction of the assembly. The next entertainment will be at Christmas, when there will be a tea-party. The Keighley friends already begin to reap the fruits of the Lyceum system.

A SUBSCRIBER, "noticing that the spirits who speak through Mr. Morse give utterances hostile to Christianity," desires to know whether Mr. Morse's private views are of the same kind. We do not suppose that the spirits, Mr. Morse, or ourselves desire to conciliate any form of sectarian dogma whatever. To know the truth and speak it is the joint plan pursued. In the trance state Mr. Morse often gives utterance to matter beyond his capacity when in the normal state.



### 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,	-	-	-	-	1d.
Two Copies Weekly, "	-	-	-	-	2d.
Five Copies Weekly, "	-	-	-	-	5d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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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."

The Bradford Mediums—Mrs. Moliere's Mediumship; Moses out of the Bulrushes—At a Dark Seance—Spiritual Experiences—Seance at Mrs. Guppy's—An Expression of Gratitude—Scepticism and Truth—Mr. Herne's Seance—The Sunday Services—Emma Hardinge has Arrived—Last Sunday Evening—A Boy Carried in the Air by Spirits—Spirits use a Poker—The Spirit Messenger—Converse with Spirits—Stones Thrown by Spirits—The Growth of Scientific Knowledge, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, NOVEMBER 25, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

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.

SUNDAY, NOVEMBER 27, Service at Cavendish Rooms, Mortimer Street, at 7 p.m. J. Burns will speak.

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.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MONDAY, NOVEMBER 28, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.

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

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

WEDNESDAY, NOVEMBER 30, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

THURSDAY, DECEMBER 1, Lecture by J. Burns, at 7, Corporation Row, Clerkenwell, at 8 o'clock.

Reception at the Progressive Library, at 8 o'clock.

BOWLING, Hall Lane, 7.30 p.m.

Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

\*\* 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, NOVEMBER 25, 1870.

### SOMETHING ABOUT RELIGION.

That vexed question! So many people wrangle about it without taking the precaution to explain what they mean by the term. Perhaps they do not know!

Let us suppose that it divides itself into three departments—the practical, or effective; the intellectual, or conceptive; and the spiritual, or receptive. The first department resolves itself into what is called morality, or a good life—a man's duty to himself and to his fellows. In this connection all science becomes religion; notably physiology, hygiene, and what is vaguely called "social science." No one will dispute that personal and social duties are indispensable to any form of religion which is not a hollow mockery. The performance of these necessary duties depends upon knowledge—in fact, they are the proper application of knowledge. Hence science, or knowledge, becomes the "handmaid of religion," as even bigots must themselves confess. This stage embraces what some people (such as Secularists) understand by the term "religion." The second division is that of the intellect, or theology, which gives the mind a conception of the philosophy of existence, and of the ruling powers, laws, and principles of creation. When this department of religion is founded on science and reason, it is ennobling and expanding to the mind; but when compressed into the narrow limits of irrational sectarian dogmas, it utterly destroys the logical faculty or power of reasoning; and we hear men talk of the Catholic religion, the Protestant religion, and Unitarian religion, as if personal opinions could in any sense be called religion, or be confounded therewith. The spiritual department consists, first, of the relations of the human soul to the Deity or the Infinite, by which the influx of ennobling and sustaining attributes is ensured to human existence. "Divine worship," as it is called, is an arti-

ficial and automatic means of ministering to this great want of humanity; hence ceremonials are, with some, associated with the term "religion." The receptive section of our subject, secondly, refers to man's relations to the future as a spiritual or immortal being. This aspect of the question contains the philosophy of all religion, and gives an eternal value to all other religious acts or duties. Religion deprived of the light which comes from a knowledge of man's future state, and the relations of that to the present life, becomes shrouded in much mystery, and is subject to an untold amount of priestly abuse. The professed object of all religion is to prepare and protect man in his journey to futurity. Hence Spiritualism, when its demands are fully met in practising that morality, in enlarging the intellect, and aspiring to the divine, which the requirements of the future demand, becomes in the largest and strictest sense "religion." The spiritual schoolmaster is needed in society when we hear men who profess to have even a shred of intelligence, or pretend to lead society in any direction, stand up and say that Spiritualism is not a religion because it belongs to all religions. If it is the essentially religious element of all forms of sectarianism, then it is religion *par excellence*, and to strip it of the husks of priestcraft with which it is enveloped and confounded, is the grand work of Spiritualists and the final victory of Spiritualism.

### A LECTURE ON THE CHILDREN'S PROGRESSIVE LYCEUM.

On Sunday evening, the Cavendish Rooms had the honour to be the theatre of the first public lecture given in this country on the important subject of Children's Progressive Lyceums. From the great interest which attended that first lecture, we may safely prophesy that it will not be the last of the kind. The lecturer was J. Burns, of the Progressive Library, who has been in correspondence with Andrew Jackson Davis, the founder of the Lyceum movement from the very commencement. This lecturer has at all times done what lay in his power to promote that movement in this country, by attending the meetings of the only Lyceum in England, that of Nottingham, and latterly by publishing such information as led to the formation of Lyceums at Keighley and Sowerby Bridge, Yorkshire.

The lecture was illustrated by equipments which have recently been received from A. J. Davis. The targets were in different colours, as represented in the articles which we have published from time to time. Their use and meaning were very fully given; also of the badges worn by the members and officers of the institution. The subject of the spiritual meaning of colours was touched upon, and the views enunciated in the "Manual" of A. J. Davis, and in the "Guide" newly issued by our friend Peebles, Emma Tuttle, and others, were severally given. The philosophy of the exercises and marchings was alluded to. It was shown that such physical movements blended the individual spheres of the company more or less, and not only harmonised the organisms of the members, but also the whole school. The lecturer thought, if the Spiritualists of London engaged once a week in a stirring march, singing vigorously, it would be impossible for them to act so inharmoniously in their arrangements, and slander each other all over the country.

The details of the "group" arrangements were gone into, indicating the duties of

members, leaders, and officers. The object of the Lyceum was moral and religious culture, to which all the workings of the school were merely accessories. It was the duty of Spiritualists to promote rational and soul-expanding religious instruction, and



that could be best done through the instrumentality of the Children's Progressive Lyceum. It was a means of holding the movement together. It cost almost nothing, and produced more lasting results than any other form of action. The speaker eulogised the excellent temper and large views of those who had laid the foundations of this great movement. When the "Lyceum Guide," just published, was announced, A. J. Davis warmly recommended it, though it was intended, to a certain extent, to supersede the "Manual" written by himself, of which nearly 10,000 had been issued in the course of seven years. This showed the great extent of this grand movement. It was announced that the Cavendish Rooms were at the disposal of Spiritualists each Sunday afternoon, and that a Lyceum might be started there without any expense for rent. We also understand that the equipments are being manufactured in this country, and may be obtained by those who desire to establish these attractive schools.

At the close of the lecture, great interest was manifested in the subject, and many expressed a desire to have a Lyceum started at once in the Cavendish Rooms.

FUND for the Sick and Wounded Soldiers.—Davis, 2s.



MEDIUMSHIP IN AMERICA.

In a letter just received from Dr. J. R. Newton, that good man and eminent Spiritualist states—"Mediums are becoming more numerous all over our country, especially Boston. There seems to be something in the atmosphere, or, more properly, a spiritualisation of atmosphere; for certain it is that there are more and better mediums here than I have seen elsewhere. There are many here that perfect strangers may call upon and receive not only the names of their departed friends, but their own names also. Mrs. Hardy is one of these, and cannot be excelled. My power of healing seems better here than in any other place. All that come to me come with faith, for 'without faith I can do nothing.' So if I find one come to me without it, I am apt to lose faith myself. Faith, with a positive will, love, and sympathy are the great requisites to heal the sick by the laying on of hands. If the spiritualisation of this locality continues and increases as it has done, greater and greater manifestations will be seen from year to year." Our readers will perceive that Dr. Newton is as enthusiastic as ever, and is looking steadily at the scientific means whereby the great work of Spiritualism is being carried on. The *Banner of Light* warmly sustains Dr. Newton in his good work; and J. H. Powell, in a recent article, defends him most successfully against the attacks of some dissatisfied carpers.

MR. HERNE'S SEANCE.

The crowds who now endeavour to gain admission to the seance at 15, Southampton Row, on Monday evenings, has necessitated a precautionary arrangement whereby the number of strangers is limited to fourteen persons. The only way to secure admission is to obtain tickets in advance. The places for Monday night are nearly all occupied already. Should it be deemed necessary, Mr. Herne will sit on another evening—say Thursday—thus holding two seances in the week.

Last Monday evening several striking tests were given to the strangers who attended, and the spirit-voice was again heard with unmistakable effect. Although a number of strangers are present at each of these seances, they are forced to acknowledge the genuine nature of the phenomena; at least, they find themselves unable to invalidate it.

Mr. Herne desires it to be distinctly understood that the lady who aids in his development and sits with him at these seances, not only does so without fee or reward, but in all cases pays on entrance, the same as other people.

All letters for Mr. Herne to be sent to the care of J. Burns, 15, Southampton Row, W. C. Mr. Herne may be engaged for special seances.

EMMA HARDINGE'S WORK IN LONDON.—The large and influential audience which greeted Mrs. Hardinge so warmly on Tuesday evening, notwithstanding the heavy rain and prevailing storm of thunder and lightning, indicates the commencement of a season of great usefulness for her. The subscription taken at the close was highly encouraging. We hope the committee will lose no time in setting themselves to work and inaugurate a vigorous campaign for the season.

THE CAVENDISH ROOMS.—On Sunday evening next the platform will be occupied by J. Burns, who will speak on "Spiritualism and the Gospel of Jesus." On the following Sunday, Emma Hardinge may be expected to deliver an address.

RELIGION VERSUS THEOLOGY.

To the Editor of the Medium and Daybreak.

SIR,—Lest silence be construed into consent, I take this the earliest opportunity of recording my dissent from a statement made last evening by the chairman of the meeting held in honour of Mrs. Hardinge. He wished it to be understood, he said, that the Spiritualists of this country did not sympathise with those religious views held by "certain Americans;" and further, speaking for himself, that Spiritualism was not a religion, and had nothing to do with it.

Respecting this latter question each person is entitled to hold his own opinions. My opinion is that the religious phase of Spiritualism is its most valuable and delightful feature. Spiritualism teaches us how to live, how to die, and what becomes of us after the death of the body. It gives us solid comfort here, and glorious anticipations of the hereafter. It teaches us that by doing our duty well here, it will be well for us in the future.

But Spiritualism, while thus a "religion," is not a "theology." The two things are entirely different. Many persons make no distinction between religion, theology, and sectarianism; and on the occasion to which I have referred, the chairman appeared to fall into that mistake; at any rate, he made them interchangeable terms. This leads to confusion and misapprehension. It may be difficult to give a good definition of what religion is, but I don't think we can go far wrong if we accept that given by an apostolic writer, who designates religion to be "visiting the fatherless and widow in their affliction, and keeping ourselves unspotted from the world," and these are just what Spiritualism teaches and enforces.

But what I particularly wish to have placed on record is the fact that the so-called American teachings do find many ardent sympathisers among English Spiritualists, a fact which the chairman would not be long in discovering were he to mix freely with Spiritualists, if, indeed, he has not already discovered it by the significant, non-responsive, yet eloquent, silence that followed his

remarks. I speak not only for myself, but for at least a dozen intimate acquaintances—men whose names are well known in the world of art, science, literature, and commerce—when I say these "teachings" are well known, gladly accepted, and cordially endorsed; and I have some reason for believing that similar sentiments are entertained by hundreds of London Spiritualists.

Let us look the matter fairly and fully in the face. Theological opinions do not constitute religion. Men may be of one religion, and yet differ in their opinions concerning the headship of the Church, justification by faith—nay, the popularly-received "plan of salvation" itself. These trifling offshoots ought not to affect the solid trunk itself. Let us agree to differ in minor matters, and, while differing in them, let us each live and act so as to reflect no discredit upon Spiritualism as an invaluable religion.—I am yours, &c.,

IVAN.

London, November 23, 1870.

[We have received many letters on this subject, some of which are crowded out, and may probably be given next week.]

BRIXTON SOCIETY OF INQUIRERS INTO SPIRITUALISM, 10, Branksome Terrace, Acre Lane, Brixton.—Thursday evening, December 1, at 7.45, Mr. Morse will deliver a lecture under spirit-control. Members, free; non-subscribers, 6d. On December 8, a tea-meeting will be held, and J. Burns will afterwards deliver a lecture.

CLERKENWELL.—It is announced that J. Burns, of the Progressive Library, will lecture on Thursday next, at 8.30, at 7, Corporation Row, Clerkenwell, on "What does Spiritualism Teach us?"

SONNET.

"Life is already as earnest and awful, and beautiful and terrible, as death."—CARLYLE.

I hold it as a truth that this our life  
Is not so wholly ours. Bright ministers  
Are round us ever. The warm hope that stirs  
Our hearts to quicker impulse, and the strife  
That forceth us to good or evil deeds,  
Are not our own. For we, by day or night,  
Are guided by an angel pure as light,  
Or follow whither some lost spirit leads.

But yet are we the masters of our fate,  
If we fight strongly. All the inner fires  
Once kindled by the ministers of hate  
May be subdued, till their fell power expires.  
Then may we follow where the angel leads,  
Till Life become the guerdon of our deeds.

Salford.

AARON WATSON.

THOMAS PAINE.—The day will come when the churches will do justice to the character of Paine, who, with all his critical disbelief in the Bible, had an impassioned regard for natural religion. Miscalled an Atheist, and traduced as a scoffer at holiness, all his eloquence was poured out in inculcating a belief in the God of Nature, and in magnifying the humanity of his attributes and wonders of his works. Like Byron, the next great name in the muster-roll of Freethinkers, there was a strong element of positivism in Paine. In our day he would have been a Secularist. Witness the good sense, the imposing earnestness, and, considering the period at which he wrote, the courage with which he stemmed the wild iconoclasm of the French revolution.—G. J. Holyoake. [Would he not have been a Spiritualist?]

PALEY.—Paley clearly, as some of his modern commentators do avowedly, occupied the position of an advocate, not of a judge. They professedly stand upon one side, and challenge the counsel on the other to reply. Their object is not truth, but their client's case. The whole argument is one of special pleading. We may admire the ingenuity and confess the adroitness with which favourable points are seized, unfavourable ones dropped, evaded, or disguised; but we do not find ourselves the more impressed with those high and sacred convictions of truth which ought to result from the wary, careful, dispassionate summing-up on both sides, which is the function of the impartial and inflexible judge.—Rev. Baden Powell, M.A., "Essays and Reviews."

SOCRATES.—"It would be inexcusable to desire death, were I not persuaded that it would lead me into the presence of the gods, who are the most righteous governors, and into the society of just and good men; but I confide in the hope that something of men remains after death, and that the condition of good men will be better than that of bad." When Crito asked him how he wished to be buried, Socrates replied, with a smile: "According to your pleasure, provided I do not escape out of your hands." Then addressing the rest of the party, he said: "Is it not strange, after all I have said to convince you that I am going to the society of the happy, that Crito still thinks this body, which will now be a lifeless corpse, to be Socrates? Let him dispose of my body as he pleases; but let him not, at its interment, mourn over it as if it were Socrates."—Plato.

THE REV. VAN METER IN NEW COLOURS.—It will be remembered that this gentleman was cured by Dr. Newton of a desperate lameness which had baffled the best physicians of Europe and America. He afterwards tried to make it appear that he was not cured, and led the readers of certain newspapers to infer that he was at Dr. Barter's establishment, St. Ann's, Cork, for baths and hydropathic treatment. We have just had a letter from a gentleman resident at St. Ann's, who thus refers to Mr. Van Meter's visit: "Van Meter, or whatever his name was, never was here as an invalid or patient at all. He came here after having been 'Newtonised,' not before it, and gave a lecture on some American charity or other, and made a great sweep of his audience's pockets."

"MILLSWOOD." Thanks for your cordial message. The well-shaped blocks which your hand has fashioned will help to build the beautiful temple of the future.



## 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.]

November 18.

(The questions were answered by Thomas Paine.)

Q. What is your opinion of the use of alcohol, in any shape, as a daily beverage in health?—A. It is foreign to the human system, and must, therefore, be injurious in all forms and at all times, whether in health or disease.

Q. Does it in any case save life, as is asserted, in cases of great physical exhaustion?—A. It appears to do so; but it is at the expense of vital energy. Its presence in the system excites much action, as the forces do all that lies in their power to expel the intruder. Nature does all the healing.

Q. At the recent meeting of the British Medical Association at Newcastle, Dr. John Murray read a paper designed to show that snuff-taking and tobacco-smoking are useful "in preventing bronchitis and consumption," and citing instances to prove that the *employés* in tobacco factories enjoy exemption from typhus, dysentery, miliary fever, and cholera. What is your opinion of this pathology?—A. An *apparent* benefit may be gained, which is more than counterbalanced by the after-effects. These habits introduce a long train of evils worse than those they are designed to palliate. Assistance must be looked for in other directions.

[These questions were sent by a gentleman in the country, for the consideration of Tien-Sien-Tie, but they were proposed before it was observed that a different spirit controlled.]

In answer to questions from the audience, Thomas Paine made some remarks on the political aspect of Europe. He said there were intellectual influences at work, which the theological party did all they could to frustrate. There were also political changes in operation, which would break up the present state of society. Royalty was, at the present time, very little respected, and immediate troubles in the state were anticipated. The boasted supremacy of England was about at an end. The iron rule of brute force, a dead religion, and a useless court, were about to pass away.

When the medium came out of the trance, he was asked if he knew what he had been saying. He replied that he had been dreaming that he saw a rusty anchor break in pieces, and a beautiful blue anchor take its place. A sailor, who leaned on it, passed away, and a blood and mud-stained flag sank into the sea. When he was again entranced, the

### "STROLLING PLAYER"

controlled, and this spirit was asked what was meant by the dream. The old emblems, he said, represented the brute-force period, in which this country had trampled on every human right, for the gratification of a selfish ambition. The people of the earth were now too far advanced to allow such a state of things to continue, and they must therefore pass away, and usher in a day of better things. The blue anchor represented truth as the basis of action in the coming time. The conversation then turned on the nature of spirit-control, by which such symbols were converted into words and sentences in the brain of the medium.

WALTER EDWIN TURNBULL.

The spirit who next controlled spoke in an elevated style, yet with some difficulty, as the power had been nearly exhausted. He said, "In answer to a request by the 'Strolling Player' I assume control. The most improbable thing to occur is often most likely to take place; for if I had been told some months ago that such a scene as this should take place, I could not have received it as truth. Life is a great school, in which there is much to unlearn, but more to learn. I had the same notions of life as most people, but utterly disbelieved in signs, tokens, and spirit-influences. But I am now glad to find that I had been mistaken, and that Spiritualism is true. The popular religious teachings are not trustworthy. The same things are taught largely amongst spirits; and seeing the close relations between the two worlds, there is no wonder that the earth is the scene of so much dogmatism. My name was Walter Edwin Turnbull. I lived at 3, St. John Street, Smithfield. I died eighteen months ago, in June, 1869, and was between fifty-three and fifty-four years of age."

### THE OPINIONS OF SPIRITS.

One of our missions is to present Spiritualism, or the results of mediumship, as it manifests itself at circles. We have received two communications from valued correspondents which give very different views of religious matters as entertained by the communicating intelligences. Mr. Champernowne's article breathes the spirit of orthodox piety, evolving sentiments based with confidence upon the popular religious dogmas. Mr. Pitt, on the contrary, records a seance at which the "spirit" assumed a rationalistic position, and assailed the historical facts upon which fashionable religious opinions were based. We will not say which spirit is right, or whether it is "spirits" at all which thus communicate. The moral we would enforce is this: that all connected with Spiritualism demands rigid investigation. Spiritualists by such facts are admonished to know more and believe less. Further, that no communications should be accepted as truth any more than an opinion expressed in a newspaper, but that all should develop their power to perceive and identify truth for themselves. It is time, also, that Spiritualists ceased to regard spirits as "good" or "bad" because of their opinions; and the same advice is also necessary in respect to spirits in the flesh.

SPIRIT-COMMUNICATIONS.

Mr. H. E. RUSSELL, Medium.

Sunday, November 6.—On the spirit manifesting itself, Mr. Champernowne asked for directions as to what they wished us to do first.—A. Prayer should always be the commencement of your sittings.

Q. What shall we do now, please?—A. Twentieth chapter of St. John, Mr. H. E. Russell to read it.

After which was written—"Ears have often heard those words which have just been read, and many have often heard the words of Jesus in other parts of the New Testament, and have gladly profited by those blessed words. Many have not even heard His name, but shall we condemn them? Truly not; for gladly even would the poor ignorant savage listen to the teachings of Jesus, if he could be so taught, even by the privilege you yourselves have in constantly having access to the Bible. How much greater your condemnation when you believe not! Remember that every teaching, every one light you have given you, is given as a talent, for which God requires usury; and He will require it of everyone who possesses the privilege to have gifts. See yourselves, therefore, that you use your gifts so as to increase them—not only in yourselves, but in all whom you come into converse with. Spiritual communion is the last great gift which He has given to mankind. Thousands do know of it, and yet will not believe; thousands and tens of thousands never will hear of these truths, but must wait until they enter on their future life. Many who possess the advantages and opportunities to do good—persons who see and keep their talents wrapped in a napkin, and take no further heed of their possession—are blameable. Many who have never had the privilege you have, yet have faith and believe, each being made happy by the intuitive knowledge which all mankind ought to possess in faith! Spirit must for ever commune with spirit. Pure spirit must unite with spirit. Take heed that you are not like Thomas, for he doubted although he possessed evidence which many did not have. Doubting thus, he required conviction by the evidence of his human nature, his perishable senses. O my friends, read that chapter often, to remind you not only of the privilege you enjoy, but also of the many who are not so privileged and yet have faith and believe. I will not say more now, as there are many who will gladly avail themselves of this opportunity of obeying their holy mission, and doing what is permitted them this evening. God bless you all, and may He keep you in His holy keeping from this time forth and for ever, for Christ's sake!"

Not being signed, Mr. Champernowne gave his opinion that it was the medium's father, when it was instantly written, "I did not give you my name, but Mr. Champernowne was right.—Joseph."

THE SPIRITS ON THE BIBLE.

To the Editor of the Medium and Daybreak.

SIR,—I had the pleasure of meeting with a party of Spiritualists on Sunday last, at the house of Mr. John T. Ingham, Old Lane, Halifax, where we enjoyed ourselves finely. We had a mutual exchange of thought on technical points of Spiritualism; after which we had a sitting, and several spirits (who call themselves ancient spirits) communicated through Mrs. Ambler, which was highly interesting and instructive, more especially to parties that were present who had never heard those ancient spirits, as they name themselves, speak about their proceedings when in the earth-life. They related to us how both God and they had been spoken falsely of by the civil and ecclesiastical rulers of their time. They told us that nearly all the leading characters that are mentioned in the Bible were Spiritualists, and that they communicated with spirits exactly the same as we were doing, excepting that they carried on the science with greater secrecy; but at last it reached the ears of the king and the high priest that there were some of his subjects who treated with contempt the laws which they put in force and the doctrines which they taught, and that they pretended to hold communion with angels from heaven. So the king and his interested coadjutors used their utmost efforts to ferret the Spiritualists out. They accomplished their end to a great extent, and the result was that many of the offenders were cast into prison, and the manuscript which they had received from their spirit-friends was taken from them. The authorities also took the names of those whom they imprisoned, and inserted them in that book which they composed. This book they called the "Word of God." They also put in some of the Spiritual matter which they found in the manuscript they had taken from these ancient Spiritualists. But the spirits inform us that, with all their craft and power, the priests could not get hold of all those vagabonds, as they called the Spiritualists, who were spoken of falsely. The Bible-makers represented Moses, Aaron, Joshua, and others, as great generals leading the armies of Israel in their inhuman depredations, under the supreme command of the great king and warrior—the fighting God of the saints; while they forged epistles of a more sacerdotal order, about other leading characters in the Old and New Testament. They placed Jesus, or Jesse Pandra, the son of Joseph and Mary Pandra, at the pinnacle of their spurious fabrication. In fact, he was the chief hero in their sacred novel. The spirits also emphatically declare that they dwelt, when in the earth-life, chiefly in, and in the vicinity of, Rome and Babylon, though some of them moved about the country to avoid the persecution that they had to undergo where they were known. The spirits have also informed us how prophecies were dated back, in some cases, for thousands of years, and fulfilled at the same time with the same pen; and how they spoke of Adam, Moses, Aaron, Joshua, and other characters mentioned in the first five books, as having lived such a long time prior to Jesus, or Jesse Pandra, and others mentioned in the New Testament, when they nearly all lived at one and the same time. Many, no doubt, will say that no one would have attempted to publish such abominable forgeries about persons who lived in their own country and in their own time; but, I ask, who is able to fathom the treachery that is practised in the name of religion at this day—not to speak of those dark, far-off times when the mandates of kings and priests dared not be disobeyed? And, moreover, the spirits tell us that they were very little known to the public, because they lived as secluded as they could, so that the before-named persons could, and did, with ease, palm their forgeries on such a dark and unlettered people, and those who had the moral courage to refute the bewildered dogma were imprisoned or put to death, as their cruel laws directed. I have supplemented what we got from the invisibles with what we have received on former occasions, so that the reader might have a more definite conception of the communications we have received.

J. PITT.

Thackley, November 15.



EXTRACTS FROM A. C. SWINTON'S SEANCE JOURNAL.

July 11, 1870.—J. J. Morse present, through whose mediumship Napoleon I. communicated, apparently in confirmation of the views expressed by "Tien" and the author of "Alpha" just previously, to the effect that the nations of the "old world" must pass through terrible convulsions before being enlightened to live a higher life than that by which they now so callously trample on all that is worth living for. Napoleon stated that, as we knew, the affairs of Europe had, during his earth-life, been his chief thought; that since then he had not ceased to scan them closely; and that from the false base on which society is everywhere established (brute force), and its consequent internal rottenness, general wars, awful sufferings, and ruin to the God-denying system must, by the changeless operation of nature's laws, be the inevitable result; and therefore, till these desolating scenes shall have passed away, he urged us not to attempt to establish a humanitarian brotherhood as lived by Christ, either in Palestine (as we had thought of) or elsewhere within range of the wild doings of those rulers and peoples whose self-inflicted doom in this quarter of the world is so rapidly approaching. He advised us, in common with our kindred community, to seek some genial site in America freest from the brutalising influences so prevalent everywhere, and there cultivate the divine principle of life, which the soul-nature of each human creature ever yearns to do, till such time as the deep sufferings of Europe shall fit it to receive the higher light: "Man's extremity will be God's opportunity."

September 28.—Sat with Mrs. Pearce and Miss Shaw from 8.30 to 9, for development. Informed by our spirit-friend, Robert Shaw, that David Livingstone, the explorer, died by violence near Lake Nyanza, in Africa, on the 18th of last June. (Shaw had undertaken to ascertain his fate for us some time previously.) A. C. S.  
5, Cambridge Road, N.W.

[The report of Dr. Livingstone's death has been corroborated by many spirit-messages.—Ed. M.]

DEATH OF A LADY, AND SUDDEN APPEARANCE OF HER FACE IN A WINDOW-GLASS.—THE APPARITION PHOTOGRAPHED.—Since the fall of the Pemberton Mills the city of Lawrence has known no such excitement as that produced on Saturday, the 20th inst., by the unaccountable appearance of a female's features in a light of glass in the window of a house on Broadway. It appears that a few days previous to the discovery of the phenomenon, an elderly lady, after a long and wearing sickness, had died. The day succeeding that on which the funeral occurred, a lady who was visiting one of the tenants of the same house, in passing, saw a figure in the attic window, which she instantly recognised as that of the deceased lady, and with great consternation communicated the fact to the other occupants of the building, and in a short time the entire neighbourhood was made acquainted with the strange and exciting discovery. The window of the room in which the woman had died was immediately under that in the attic, and was the usual sitting-place of the deceased. Some suppose that by some means her face had become impressed upon the glass; but the fact that it was not in the room occupied by her, but in a room that was usually unoccupied, displaces all belief in this idea. During the day and evening the story of a ghost on Broadway was widely circulated throughout the city, and early the next morning, which was the Sabbath, people commenced to gather about the ill-fated and haunted house, much to the annoyance of its inmates and immediate neighbours. None professed to believe a word of the wild story, and were only convinced upon an actual view with their own eyes. A sister of the deceased, hearing of the matter, visited the place, and pronounced the likeness to be that of her relative. The only remaining members of the family are two small children. The excitement momentarily increased, as also did the crowd in the street, and by noon it was so great as to render the passage of the horse-cars quite difficult. The inmates tried various means to remove the figure from the glass, but were unsuccessful, and, with a view to sending the crowds away, removed the sash to the rear of the building; but as a means of scattering the people it was only successful in drawing them away from the front of the building to the rear, where the face was seen to a still better advantage, though it seemed to have a somewhat different appearance. It was only when the sash had been removed and secreted in the house that the crowd began to disperse and wander back to their homes, each having an idea as to the cause of the singular vision, and all agreeing that "there was something in it anyway." Early on Monday morning another crowd gathered around the house, and Dr. William D. Lamb, a prominent physician, obtained permission to remove the sash to his office, on Essex Street. Here it was placed in his window opening on the main business street in the city, and everyone could get a fine view from below. The window was examined by intelligent scientific men, and while some were of the opinion that it might be the result of the action of lightning when some person had been sitting near, others thought this theory one of impossibility. Of course, the many superstitious were satisfied that it was the "ghost of the dear woman, and nothing more." There is one thing about it, at least, that seems strange, and that is the fact of no face or figure to be seen in looking out from the inside. During the day a firm of photographers, after several attempts, succeeded in getting a very good likeness of the sash and the face it contained. No one can account for this strange phenomenon, but men who are practical and possessed of a good share of common sense conclude that it must be one of those singular defects that will sometimes appear in window-glass. The strangest thing in its connection is that it was not discovered until after the death of the inmate of the house. Those who believe in the "spiritual" are making the most of the circumstance, and doubtless there seldom occur such instances upon which they can surely reach the partially superstitious mind. Ghost or not, there has nothing occurred in the city of Lawrence of this nature that has produced so much wonderment since the well-remembered stories of various apparitions in connection with the fall of the Pemberton Mills. —New York Herald, Aug. 30.

SINGULAR COINCIDENCE.—A Melbourne correspondent writes:—"A somewhat singular coincidence, to call it by no other name, presented itself to me the other day. A gentleman in the beginning of May informed me that a young person named Morris, who has already distinguished herself by some spiritualistic manifestations, told him that her familiars had informed her of the death of her sister in England, giving the locality and circumstances of her death and burial with great

distinctness of detail. I took some of the heads of the affair down at the time, and on Tuesday last the same gentleman informed me that by a letter received during last week the statements of the medium have been verified almost to the letter—certainly as to where she died and was buried, and very generally as to the details of the statements furnished me so many months since."

THE "BIRMINGHAM GHOST" which has taken up its quarters in the house of Mr. Benjamin Allington, baker, of Watery Lane, survives in spite of the persistent stone-throwing of the roughs of the neighbourhood. William Haines, a blacksmith, and Charles, his son, were yesterday brought before the magistrates, charged with wilfully damaging Mr. Allington's door. The evidence was conflicting, but the defendants mainly relied on the plea that all the mischief was done by the ghost. The magistrates fined the defendants 1s. each, and ordered them to pay 2s. 6d. for the damage they had done.

MEETINGS AT HARLEY STREET.—We have been asked why we do not give information on the Monday evening meetings at Harley Street. Our reply is, that we have had no information to give, as the facts have not been communicated to us. It appears that these meetings are not for the public, but are got up by private subscription, which was obtained by personal application to certain parties. On the first evening, Mr. A. R. Wallace read a paper controverting the notions of the sceptics on "Miracles." On Monday last, Mr. Thos. Shorter read a paper on "Valentine Greatrakes, the celebrated healer." Mr. Dove will read a paper next Monday; and we hear that Mrs. Emma Hardinge is likely to speak on the following Monday. The regulations of the meeting require that those who attend it be "dressed," and the proceedings close with eating and drinking.

PUBLIC MEETINGS IN THE POSTAL DISTRICTS.—The second meeting for the West Central district was held at Gower Street, on Monday, the 21st of November. The meeting was very interesting. Three of the committee of speakers—Messrs. Humphreys, Jencken, and Jones—addressed the meeting, and several persons in the hall took a part in the proceedings. A number of facts demonstrating the truth of the phenomena of spirit-power were narrated. The theme taken by the leading speakers was "The Phenomena, and their Use." The next meetings will be in January, in the North and the East Central postal districts.

COVENTRY.—Spiritualism prospers here, though there is not much harmony of feeling amongst those who are Spiritualists. One circle has an excellent medium, through whom a spirit purporting to be the Bard of Avon communicates. From his poetic style, language, and general bearing, and also the dancing and acting he often performs, together with the noble teachings given, our correspondent has reason to believe that it is the veritable poet. Dr. Livingstone has also communicated; and the medium was affected with pains in the head, the result of the violent means by which the Doctor died. On the evening of the 18th of August the medium described the great battle of that day as it was afterwards given in the newspapers. A spirit came to the circle at one sitting, and told a member of it that a relative was dead in America, though they had just heard from him, and he was considered alive. The spirit stated that a letter was on the way, giving the particulars of the event. In a fortnight such a letter did arrive, giving information of the decease of the person indicated, which event took place at the time stated by the spirit.

EDINBURGH.—The Spiritualist movement is making progress in this city. Phenomena have been produced at a circle which has been established recently. There is a rumour that Mrs. Hardinge will receive an invitation to deliver a course of lectures there.

H. CADENNE DE LANNON.—We had the pleasure of receiving a call from H. Cadenne de Lannoy lately, when he showed some of his wonderful spirit-drawings. They resemble those done by Mrs. Berry, but are produced by crayons instead of paints. M. Cadenne was kind enough to leave some specimens of his work, which may be seen at any time.

BRIXTON SOCIETY OF INQUIRERS INTO SPIRITUALISM.—The above society meets every Thursday, when a seance is held, or a lecture delivered. Monthly subscription, One Shilling, payable in advance. Tickets or further information may be had of Mr. Bird, 10, Branksome Terrace, Acre Lane, Brixton.

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