

# THE MEDIUM

AND DAYBREAK:

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

No. 17.]

LONDON, JULY 29, 1870.

[PRICE ONE PENNY.]

## MISFORTUNES.

How deplorably blind are we to the inestimably precious intent and result of our misnamed misfortunes! To the intelligent eye, they seem the most powerful influence the All-loving Father can use to teach us to relinquish selfish sensualism, and live for the soul alone. To the ignorant, who see not beyond the flesh, they are viewed as curses. Happiness inconceivable in its intenseness and sublimity is our destiny, and suffering must educate us to the true life, through which alone it is attainable, if we will not let our reason do so.

As another instance of the blessings of our so-called calamities, let us briefly glance at the benevolence exemplified in the physical deformity of our brother that has just left us, Dr. John Jones Botfield, of Illinois, United States of America. The Doctor is the son of a cabinet-maker, and was born at Little Stretton, Shropshire, in 1806. A few months before his birth his father and mother visited some mutual friends, among whom was a sister of his father's who had a little boy about twelve months old, then learning to walk. Some chairs had been so placed in the room—an old-fashioned family one, paved with tiles—as to aid him in his locomotion. In his efforts to walk he slipped, and his head coming sharply into contact with the tiled floor, he was taken up in a deathlike state, and thoughtlessly placed in Mrs. Botfield's lap, who was, as already stated, *enceinte* at the time. She was much frightened by the event, and so severe was the shock to her that she suffered much and ceaseless pain till the delivery of her child, the present Dr. Botfield. At the accouchement the physician did not notice any malformation of the infant, but afterwards it was discovered that one of the ankles was dislocated and the foot turned up by the side of the leg. A consultation respecting it was then held by six physicians, and, excepting one, they were unanimously of opinion that nothing could be done to restore the limb. The dissentient one wished to break the joint and reset it, but his proposal was rejected—the parents preferring to bow to God's decree, and hopefully await the issue.

Shortly afterwards the father had a vision, in which he saw a beautiful child, so bright and lively that he was filled with joy, and, after playing with and tossing the child about to its great delight, he observed, much to his surprise, an aperture in its head, just above the ears, as if made by some circular instrument. He proceeded to stop up the aperture with sawdust, and having done so in true joiner's fashion, he felt satisfied that all was right. Soon, however, the child began to droop and suffer pain, which aroused him from his dream. He reflected thereon, and, viewing it as advice by symbol from the spirit-world, was strengthened in his resolution to leave the child's foot alone.

When old enough to understand the nature of his deformity, it caused the lad much uneasiness, which was intensified by the ridicule it subjected him to. At length the jeers of his companions nearly drove him to distraction, and would have done had not the arms of one opened to him—one who, of all the world, in the hour of trial can best soothe us with the love-stream of the soul—a true-hearted mother. Being thus thrown so much into contact with his mother, the deep sympathies of this divine soul of ours, that would otherwise have lain dormant, were unfolded in him, and, although throughout life he has known his "misfortune" to be a blessing in disguise, that truth has been made more fully apparent to him through recent communications with the spirit-world. The sum of this further light seems to be that had not the Doctor been almost continually influenced by the mother's sweet affection (thereby evoking and developing the love element in him), such is his organization that he would not have risen above the unhappy selfishness of the world so far as to have devoted his life and fortune (as he has done) to suffering humanity. Such, at least, is the assurance of the Doctor's mother and his thoroughly-trusted friends of the spirit-sphere, and such is his own full conviction.

Here are we shown pearls beyond price hanging within the grasp of all, if we will but rise to reach them. Let this good man's example be our guide, and, soaring above the wretched earth-chains and their torments infinite, with the pinions of truth and love wing our way to heaven.

A. C. S.

Mr. HERNE'S SEANCE AT 15, SOUTHAMPTON ROW, W.C., will take place on Monday evening, August 1st, at eight o'clock. Admission, 2s. each person. As the state of the weather and size of the rooms will necessarily limit the attendance, an early application for places should be made to prevent disappointment.

Mr. MORSE'S SEANCE on Friday evening was very interesting, and was well attended.

## INTERESTING MANIFESTATIONS AT KINGSTON-ON-THAMES.

By HENRY E. RUSSELL.

ALTHOUGH the name of Mr. William Jenner Champernowne is so generally known as one who has long shown an unwearied zeal in the progress of spiritualism, comparatively few persons have had the privilege of attending the seances held at his residence at Kingston-on-Thames, or of seeing his invaluable collection of spirit-drawings and direct spirit-writings. The drawings, which are of large size and very numerous, have been executed through the mediumship of Mrs. Champernowne, and the many specimens of direct spirit-writing are both curious and highly instructive. Any genuine lover of the cause would, we are sure, meet with a most courteous and fraternal greeting from our friend Mr. Champernowne, who takes an enthusiastic interest in all connected with his favourite subject, and he would no doubt have much pleasure in displaying to them, on a convenient occasion, the wonders of his "spirit-room," which is the name the spirits have given the apartment he has appropriated exclusively for seances.

We have several times had occasion to remark the interesting phenomena produced through the mediumship of William Turketine, the youthful nephew of Mr. Champernowne. These manifestations, which are all of a high-class physical character, have been taking place for several years; but, unfortunately, the conditions necessary for a favourable development of mediumistic power preclude the admission of strangers to witness them, and, in consequence, the spirits are generally reluctant in giving assent to the introduction of a fresh influence, as such influence seems to impair their power for a considerable period. The presiding spirit at these manifestations is that of Mr. Champernowne's son, who entered the spirit-world when quite a child, on the 10th of December, 1852, and whose remains were interred in Abney Park Cemetery on the 19th of the same month. Mr. Champernowne relates that on the same night the child died, both himself and Mrs. Champernowne were awakened by the child's voice repeatedly calling to them. So life-like was it, that they went to look at the child's remains to convince themselves of his decease. Some few years after, through the instrumentality of Mr. J. G. Pilborough (the introducer of spiritualism to the same town), the present circle was formed, and has continued with increased development up to the present time. Mr. Champernowne's spirit-son, who is familiarly called "Willie," usually conducts the conversation. He plays very beautifully on the piano, as well as on the flute, flageolet, and concertina. Other instruments formerly were more frequently combined with these by the spirit-performers; but latterly the piano and a musical box are the chief instruments used.

The room is, of course, darkened for these manifestations, and immediately on the shutter being closed the child-like spirit-voice is usually heard, giving very brisk replies, and entering into lively conversation with great clearness and distinctness. Mr. Pilborough's spirit-son, who departed from earth-life when quite an infant, is sometimes present, and both he and Willie seem as fond of play and fun as most innocent children in the flesh can be. With Mr. Champernowne's permission we give a short extract from some of the notes he took after one of these sittings:—"They (some of the spirits) now went to a cupboard, and found a bottle containing preserved cherries, which had been there several years, as I could not get them out without great difficulty; but my spirit-boy got them out, and asked if I should like some. 'Yes, indeed, my dear, I should, if you please,' I replied. He now got a glass from the cupboard and filled it with the cherries, and gave the glass to me, shaking me by the hand, and rubbing my arm up and down; and then he put both his hands to my face, rubbing both the cheeks, as he used to do when in the body; he then gave me a hearty kiss, after which he shook hands with us all round, and kissed all except poor 'Carrie.' They then ate the cherries with us, after which they lifted the table up to us, and took off our shoes, laughing all the time, as little children would do in the body. My boy shook my foot after taking each of my shoes off, and rubbed my legs with his hands, which were as warm and solid as any human hands in the flesh could be."

On being given some fruit and nuts one evening, and the latter being heard to be cracked as if by teeth, Mr. Pilborough remarked that they seemed to possess teeth like ordinary persons. "Teeth! of course we have," said Willie. "Put your finger in my mouth, and I will let you see we have. Here, Pill, hold out your hand, and I will bite your finger for you."

"No, dear, thank you," Mr. Pilborough replied. "I am quite satisfied."

"Oh, never mind, Pill, hold out your finger—I won't bite you hard."

So Mr. Pilborough held up his hand, when his thumb was immediately caught in the mouth of the spirit, Mr. Pilborough calling out "Oh!" with the pain. But the spirits laughed most heartily at him, and told him to put up a light and see the marks of the teeth. On doing so, the marks of human teeth were plainly visible on both sides of it.

The greater portion of the time allotted to these seances is, however, usually devoted to music and singing. Sometimes all present have been requested to join in devotional service, in which prayers have been said and sermons preached by spirits from texts out of the New Testament.

The music usually consists of really splendid performances on the piano, which is occasionally locked during the time, and the key held by a member the circle. Most frequently, however, they prefer taking the front of the instrument out and laying it aside carefully on the table; they then wind up the musical box, and commence either some pathetic or simple air, elaborate oratorio passages, or chants. Sometimes three voices unite in singing to these accompaniments, and nearly always one fine, clear tenor voice is heard, the words used being often very distinct.

We cannot close our remarks on these very interesting manifestations without saying a word in favour of the cultivation of instructive phenomena.

It seems to be a prevailing idea with many, even among Spiritualists, that physical demonstrations of spiritual life are not needed now as formerly, in the early days of "modern" spiritualism; but surely it is a mistake to think so. We can scarcely have a more vivid impression of our own mortal insignificance and ignorance, and of the supreme power and wisdom of an eternally-present Almighty, than when we are brought face to face with immortal beings from the unseen world of spirit-life, whose real existence is then made palpable to our individual senses, and whose words of affection, of warning, and of comfort, lead our souls to respond with them with clearer and ever-increasing earnestness to their and our Spiritual Father, whose ministers and messengers they are. For although mortals are privileged to be thus taught the reality of an existence in another life, and the fact that our spirits still retain their individuality and mental characteristics developed in the flesh,—that as our moral relations to the Almighty Father are here, so they will be hereafter,—so should we accept, with thankfulness to Him, every evidence He offers us through his divinely-missioned instruments, considering not in what form these teachings may be,—whether "high" or "low" class demonstrations,—but at all times recollecting that what He sanctions our receiving, and what He sends to us, cannot be considered by us as being either "common or unclean."

Let us cultivate every opportunity offered us that brings us into communion with the immortal beings of the other life, that we may the more readily realise the great and important fact of what we now are and what we are to be.

A correspondent of the *Daily News* has disinterred the following verses, written by Charles Dickens in 1844, from the pages of an old annual, once edited by Lady Blessington. He suggests that they are not less appropriate in 1870:—

They have a superstition in the East,  
That Allah, written on a piece of paper,  
Is better unction than can come of priest,  
Of rolling incense, and of lighted taper:  
Holding that any scrap which bears that name,  
In any characters, its front impressed on,  
Shall help the sinner through the purging flame,  
And give his toasted feet a place to rest on.

Accordingly they make a mighty fuss,  
With every wretched tract and fierce oration,  
And hoard their leaves—for they are not, like us,  
A highly civilised and thinking nation;  
And, always stooping in the miry ways  
To look for matter of this earthly leaven,  
They seldom, in their dust-exploring days,  
Have any leisure to look up to Heaven.

So have I known a country on the earth,  
Where darkness sat upon the living waters,  
And brutal ignorance, and toil, and dearth  
Were the hard portion of its sons and daughters:  
And yet, where they who should have ope'd the door  
Of charity and light for all men's finding,  
Squabbled for words upon the altar-floor,  
And rent The Book in struggles for the binding.

The gentlest man among these pious Turks  
God's living image ruthlessly defaces;  
The best High Churchman, with no faith in works,  
Bowstrings the Virtues in the market-places:  
The Christian Pariah, whom both sects curse  
(They curse all other men and curse each other),  
Walks through the world, not very much the worse,  
Does all the good he can, and loves his brother.

A Conference of Christians is to be held in New York, from September 22 to October 1. One day is to be devoted to "Christianity and its Antagonists":—1. Rationalism and Pantheism. 2. Materialism and Positivism. 3. Mormonism and Spiritualism. 4. Best methods of counteracting modern Infidelity. 5. Harmony of Science and Revelation.

## A PHENOMENON EXHIBITED IN THE PERSON OF MR. F. HERNE.

To the Editor of *The Medium and Daybreak*.

SIR,—On the evening of July 15, Mr. Herne called upon us. There were then present my own family, and Mrs. Morris, of Hammersmith. We had composed ourselves for a seance, when Mr. Shepard came in to make a welcome addition to our mediumistic strength. After various phenomena which we were all familiar with had been exhibited, among which were some incontestable impersonations, one of a member of my own family long deceased, and spontaneous magnetisation of Mrs. Morris, evidently against a neuralgia she is occasionally afflicted with, Mr. Herne passed into deep trance, and then, breathing in his ordinary manner, his body expanded, as he sat before us, to beyond the usual dimensions, and so remained for more than a minute, then slowly diminished to less than the natural size, and so remarkably that Mr. Shepard, who sat opposite, said humorously, "See, he's going! Take hold of him, or he'll vanish altogether!" This enlarging and lessening was repeated, and then the enlargement was effected on the left side only, including the arm and hand; the right side, it seemed to me, correspondingly diminished.

This is the first occasion of my witnessing a phenomenon of this kind; but I am informed that a year ago, when Mr. Herne attended the meetings in Great Coram Street, it was witnessed by others on more than one occasion. Among those who witnessed it, Mr. Maurice, a member of the Investigating Committee of the Dialectical Society, has told me he was one, and I am informed that Mr. C. W. Pearce was another. Both these gentlemen are very competent to give their testimony. I shall be glad to know from them whether my observation in the present case corresponds with theirs. I should be satisfied, and perhaps your readers also, with the confirmation of the fact of such a phenomenon by either, if not both, of these gentlemen, who have eyes with which to see, and minds to apprehend. Or, before such phenomenon is put upon record, will it be thought necessary to request Mr. Herne to go to some chemical laboratory and receive the passport of science for the phenomenon? Some think, indeed, and I agree, that the province of science is to explain a phenomenon, if it can, after its existence has been agreed to by observation. So I, for one, should leave Mr. Herne to take his body to the chemical laboratory or not, at his own choice. But this merely in passing.

When Mr. Herne came out of the trance, he was simply unconscious of anything except of a strange feeling, and said, "Well, we don't seem to be having anything; I wonder if we could have some singing through Mr. Shepard?" "I feel that we might," said Mr. Shepard, "but there is no piano." I took a concertina and played an air out of *Lucrezia Borgia*; the soprano through his voice was soon heard, putting my play out of endurance. The singing of the air ended, his hand was waved, and he said, "*Change l'air et change la clef!*" I began playing, "*Com'è bello*," and that was executed, I soon putting down the instrument, with the usual power and brilliancy. Our attention was then attracted to another phenomenon through Mr. Shepard. After his hands had been placed passively upon the table for a short time, a thrill, distinct from muscular action, flashed through him, communicating itself to the table, chairs, and floor, and to some of the circle. Then, on his touching our hands and fingers, vibrations were felt, something similar to those caused by touching the poles of a galvanic battery. These vibrations were felt by me, and by all more or less strongly. This phenomenon, Mr. Shepard says, does not present itself at his will, and he calls it a "spiritual battery" for which he is the medium; and when he sits in what he calls a circle for development, these thrills increase in intensity, and are real shocks. On the present occasion there was to my observation only perceptible thrills and vibrations. I should be glad to know how far my observation corresponds with the observations of others who have sat with Mr. Shepard. The questions suggest themselves: Is there a current sent through him as a medium? Is the current originated by a spirit? Is the current one of the OD force? Is it of animal magnetism? Is it of spiritual magnetism? I have said I should be disposed to leave Mr. Herne to his own discretion in handing himself over to the laboratory table as an object of physical analysis. But what would be the most friendly advice to tender Mr. Shepard, if he wanted it in such a case? I should be inclined to recommend him not, until it were shown that the presiding genius of the laboratory understood, as Mr. Varley does, what Reichenbach meant by the term "OD force," and until he conceded that the term "animal magnetism" meant something real and was something more than a "play upon words." For until this were shown to Mr. Shepard, I should say the analyst's laboratory would find no proper place for him and his "spiritual battery."  
J. DIXON.

8, Great Ormond Street.

## TRUE RELIGION.

THEODORE PARKER.

True religion does not need sacrifices or creeds. It makes worship consist in being good and doing good. It is not a religion of temples, days, ceremonies; but of the street, the fireside, and the field. Its temple is all space; its worship, in spirit and in truth; its ceremony, a good life, blameless and beautiful; its priest, the Spirit of God in the soul; its altar, a heart undefiled. It places duty above cant. It offers no magic to wipe sin out of the soul; it knows nothing of vicarious sacrifices. Its heaven is doing God's will now and for ever; makes Jesus our friend, not master—a brother who works with us, not an attorney who pleads with God, still less a sacrifice for sins he never committed, and therefore could not expiate.

SPIRITUALISM SPREADS.

To the Editor of *The Medium and Daybreak*.

SIR.—It will be seen by referring to the writings of the Nottingham Spiritual Circle, or "Great Organisation," issued about twelve years ago (which writings you noticed in *THE MEDIUM* a few weeks back), that Loughborough and neighbourhood stood prominent as one of the localities belonging to that community; but, however extravagant and absurd some of the matter therein contained may be, yet there is one passage in a work of theirs, entitled "Charity, Rest, and Freedom," which, I believe, will in due time come to pass. It is this: speaking of the future, it says, "Men's minds will be enlightened and their understandings opened, and prejudice and bigotry will have disappeared, and the Lord will for their comfort permit his divine celestial angels to commune personally with men, while departed friends will be seen in the spirit, walking, talking, and administering comfort to the mortal generations of men," &c. If we look around us, East, West, North, or South, even to the most remote recesses of the earth, do we not see and hear that spirit communion is fast spreading?—that a medium springs up in one family and then another, exhibiting every variety of phenomena, in order to arouse men's minds, and convince them (notwithstanding their previously-imbibed dogmatic notions) that the "rest and be thankful" can no longer exist; that progression is and must be the order of the day in mortal life; that man still lives beyond the grave; and that our watchword should ever be "Onward! onward!" Loughborough Spiritualists are no exception to this rule, for although I have for years had seances in my family circle and experienced many consoling truths, yet they at Loughborough have for a long time been quite at low tide, still watching the progress of events, till a short time since a party of them assembled together with a determination to hold a seance. Not many minutes transpired before one of them was physically affected violently. The influence soon passed from him to Mrs. Guttridge, who became entranced and spoke several times. Since that time, they have regularly held circle and public meetings two or three times a week, and departed friends in the spirit, not a few, have ministered to the spiritual wants of those assembled ever since, much to the satisfaction and joy of some, and wonder and amazement of others.

On the 10th July, Mr. and Mrs. Hitchcock visited me at Quorndon, and in the afternoon a public meeting was held, when Mrs. Hitchcock, a beautiful trance medium, spoke at some length, to the great astonishment of all who had not previously heard her. Mrs. Guttridge was also entranced at the same meeting. At the close of the meeting, one of the party asked me to show Mr. Bent, who is a physical medium, one of Dr. Newton's magnetised cartes, and not to tell him whose portrait it was. I did so, and immediately he touched it, he could not hold it, but shook violently, throwing it up and about as though it had been red-hot coals touching his hands. It had a similar effect upon Mrs. Guttridge, though not so violent. Several cases of pains in the head and other parts of the body have also been relieved by looking at it, or laying it upon the parts affected.

In the evening of the same day, Mr. and Mrs. Hitchcock joined the spiritual friends at Loughborough. Mrs. Hitchcock became entranced and spoke beautifully for some time. Mrs. Guttridge was also entranced, but up to this time the spirits seemed to have some difficulty in taking possession of her, so as to speak freely through her, but at this meeting Mrs. Hitchcock (both mediums being entranced) made passes down and about Mrs. Guttridge, which had the effect of calming her, and the spirits could immediately speak with facility through her, and have continued to do so ever since. Many extraordinary phenomena have occurred since that day at some of their meetings, which astonish themselves and all who attend, insomuch that many are ready to exclaim, "What meaneth this? What hath God wrought?"—I am, Sir, yours very truly,  
Quorndon, July 19, 1870. J. CAMM.

A TOTAL ECLIPSE OF THE "MOON."

Our ingenious friends the Paddington "Lunarites" not only can prove to their own enlightened satisfaction that white is black, but they insist that their sapient decision shall affect other people in the remarkable manner exemplified in themselves. The quality of Christianity possessed by an "Operatives' Christian Association" must be very defective, for it not only takes upon itself to dictate to others how they shall act, think, and decide, but it dares to hold them up to public abuse and bitter recrimination, hesitating not at wilful misstatements of facts, that injury may be inflicted on the honoured objects of its malign virulence. We heartily exonerate the "Operatives" from any share in such an unmanly transaction. A man with soul and independence to work for a living is too generous to act the part of a petty pope and public detractor. It is the vociferous "cads"—the "satellites" of society who attach themselves to the skirts of religion and social progress, like life-destroying parasites, who bring disgrace on the profession of religion and philanthropy. We do not address ourselves to such, but to the public we offer one fact which will far outweigh the offensive egotism circulated at this time in tracts and newspaper letters. The following correspondence is too trenchant for comment, and defies contradiction. It is enough in itself to justify all that has been done on behalf of Dr. Newton at Paddington, and such testimonies could be multiplied:—

16, Park Street, Bristol,  
July 15, 1870.

SIR.—I have read an account in the *Spiritual Magazine* that you were cured by Dr. Newton of a very serious complaint; and being desirous of

applying to him, should I receive evidence sufficient to show that his powers are equal to report, I shall feel obliged if you will kindly say, by return, whether you consider the cure he has effected on you seems likely to be permanent.—I am, sir, yours obediently,  
D. MARSHALL.

To Mr. G. Richards.

58, Earl Street, Edgware Road.

SIR.—With reference to a report in the *Spiritual Magazine* respecting a cure effected on me by Dr. Newton, I beg to state (not having seen the report myself) I would not undertake to say a word; but I do most readily give you what I consider to be the best and most conclusive evidence in support of any benefit derived (that is, from the individuals themselves). I will, therefore, in as brief a manner as possible, inform you of the nature of my complaint, and also of the cure.

My case was one of paralysis in my left hand and arm, having been afflicted with the same for three years, during which time I could not close my hand. In fact, my hand and arm were entirely useless; and at times the pains were so great that to rest was quite impossible. I was recommended to see Dr. Newton, who was at that time seeing patients at Cambridge Hall, Newman Street, Oxford Street. I went there, and without questioning the source from whence his powers came. Suffice it to say, my hand and arm that were paralysed on entering the hall, were not so on leaving. I had free use in both, and still remain so up to the present time. I have experienced no pain whatever since.

There have been so many erroneous reports respecting Dr. Newton, that I am prepared to substantiate every word I have stated, and shall ever feel grateful to him for the benefit I have derived through his visit to this country.—I remain, yours truly,  
G. RICHARDS.

To Mr. D. Marshall.

A REPLY TO A MINISTER OF THE GOSPEL  
ON SPIRITUALISM.

BY R. HOUGHTON, HUDDERSFIELD.

This able tract was written in opposition to one by a minister which we noticed a few weeks ago. We give the following extracts:—

It is clear from the first passages that marvellous things were to follow the preaching and reception of the gospel; it is also clear these things were not to cease with the apostolic age, as in the few years they had to live they could not preach to every creature. If these signs were to follow them that believe, what about those professed believers where there are no such signs? Are there any such signs attending your preaching? if not, what evidence have we that you are a Christian in any sense, saying nothing about a Christian minister; are we to take this on faith without evidence too? Ah! Sir, this faith without evidence is dangerous work; the world has suffered a thousand times more by acting on this maxim than all others put together; credulity, not scepticism, has been the leading error of mankind.

You deny that "Spiritualism can convert an infidel." In the sense that you understand that term, I do not know that he would be any better if it did; I have yet to learn that your conversion is the conversion that Christ spoke of; you certainly have not the fruits that he spoke of as the result.

I may say further, that those spirits that come back and give their experience after trying your system of faith, say that it does not answer, that it leads to great disappointment, that they find the spirit-land a very different place from what you have represented, and that your system of faith is worse than useless—it is pernicious; that man's future depends on what he is, and not on what he believes.

You say, "Were it not the unalterable law of heaven that no spirit should come back to earth, Dives's prayer would have been answered." In another passage you say that "Moses and Elijah came on a special message to answer some good purpose;" thus it appears that, notwithstanding an unalterable law of heaven, spirits can and do come sometimes; but where did you get your information that this was a very special occasion? Now, if you will read your Bible you will find that these special occasions were often occurring; one appeared to John, another to Zacharias, another to Peter, another to the women at the sepulchre, another to the mother of Jesus, another to Joseph when they were about to depart into Egypt, numbers of others to those who were watching their flocks, and so I might go on in the New Testament, and the Old is full of such cases; rather numerous, considering it is an unalterable law of heaven that they should not come. There is no lack of spiritual visitation in the Bible, the lack is in the experience of professing Christians of the present day; spirits have left you till your prejudices get a little removed—they see no hope of doing any good with you in your present state of mind.

Now, Sir, this led me to examine the question at my own home, and in connection with the members of my own family only; and, although we held several sittings per week, yet we were three months before we had the slightest evidence that there was anything in it whatever; but we persevered, and the result was that we received evidence of its truth of the most convincing and satisfactory character: we had our tables tilted about (with the hands of the mediums softly placed upon them) with such power, that the strongest men in the neighbourhood—who have often been invited into the house to test it—could not hold them still for one moment; we have had tables thrown over while we have been looking at them, when no human being has been within some yards of them; we have had articles of clothing removed from one drawer to another when both have been locked and the keys in our possession. I have been wheeled to and fro in my own room when laid on the sofa; we have been freely handled by the spirits again and again when there was no individual in the room but the person so handled; we have heard them making various noises in the house many times when we were satisfied that it was them and nothing else; several members of my family have seen them again and again, in their normal condition; conversations have been held with them in the ordinary form—that is, without forming any circle or adopting any means to bring it about; we have been informed of circumstances occurring one hundred miles distant, that there was no possibility of our family knowing anything about; we have gone to the spot for the purpose of making inquiry, and found that, notwithstanding a great many particulars and details, it was strictly correct.

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

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#### MEETINGS DURING THE WEEK.

FRIDAY, JULY 29, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, JULY 31, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock. Service at 7 p.m. Address by Horace Field, B.A.

KEIGHLEY, 10.30. a.m., and 5.30. p.m.: Messrs. Shackleton and Wright, Trance-Mediums.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.

MONDAY, AUGUST 1, Seance at 15, Southampton Row, Mr. Herne, Medium, at 8 o'clock. Admission 2s.

KEIGHLEY, at 7.30. p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, AUGUST 3, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, AUGUST 4, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

\*\* 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, JULY 29, 1870.

### DR. NEWTON.

#### HIS COUNTRY APPOINTMENTS.

On Sunday next Dr. Newton will visit Birmingham, and heal in the Temperance Hall in the morning from ten o'clock. He is to be entertained at a public tea party at the Athenæum on Saturday afternoon, at 4.30. After which J. Burns will deliver a lecture; and on Sunday evening the same speaker will preach in the Temperance Hall, at six o'clock. On Sunday week Dr. Newton will heal in the Temperance Lyceum, Brick Lane, Kingston-on-Thames, at ten o'clock in the morning. J. Burns will address public meetings on Saturday evening and Sunday evening. Arrangements are being made in Manchester, and we hear that Liverpool is also likely to be visited. Those who desire to see Dr. Newton amongst them on Sundays should apply *at once*, as his time now is very limited.

#### DR. NEWTON AT MAIDSTONE.

##### To the Editor of the Medium and Daybreak.

SIR,—Allow me to inform your readers that the visit paid by Dr. Newton to this town on Sunday last has passed off in a manner very gratifying to all concerned.

I fitted up a large yard and coach-house, capable of accommodating more than 500 people. Having made known the Doctor's visit a fortnight in advance, through the local papers, and by printed bills in the shop windows of the town and villages, I secured the attendance of about 180 patients, who were admitted by ticket, each case being carefully recorded for future inquiry. From 100 to 200 of the townspeople also attended as observers, including several medical men, and many others of good standing in the town, about thirty of whom kindly assisted as stewards to keep order and regulate the proceedings. Two members of the local press were present, and the following notice in one of our best county papers, the *Maidstone Journal*, will be seen to be free from that blind antagonism which is so prevalent:—

VISIT OF DR. NEWTON.—On Sunday, Dr. Newton, a spiritualist, who professes to cure by simply laying on of hands, "assisted by angels or disembodied spirits," paid a visit to Maidstone, and manipulated about 160 patients who assembled at Shirley House, Mr. Grant having made the necessary arrangements. Some of the patients admitted that they were benefited, but the majority either had insufficient faith, or the state of the atmosphere was not favourable, for upon them little effect was produced. The whole of the cases will, it is said, undergo full investigation by Mr. Grant.

Although spiritualism is but little known in Maidstone, the deep attention bestowed by all present; the readiness to admit every evidence of success in the Doctor's treatment; the patient and courteous consideration with which Dr. Newton's remarks were listened to, although clashing harshly, as they must have done,

with the settled feelings and cherished opinions of many; and the final very hearty vote of thanks, were most gratifying evidences to me that harmony and good feeling were complete, and the good Doctor several times expressed his satisfaction, and also his conviction that his healing power was even greater than usual.

Before venturing to give you any account of the cures effected, I wish to take a week or two for careful inquiry, after which I hope to be able to send you a statement of results, such as can be thoroughly relied upon, and that will bear investigation.

For the information of others who may wish to invite Dr. Newton to their town, as I have done here, I would mention that I furnished to every applicant for a ticket, and distributed to other afflicted persons, a printed circular with useful information respecting the Doctor's career and his healing gift. I shall be happy to forward a copy to any who may apply to me. I have reason to think this circular did much good; and I also distributed many copies of the *Medium* sent to me by Mr. Burns for the purpose. I am now sharing with Dr. Newton a rich harvest of gratitude from numerous sufferers who have been relieved, and I can give good encouragement to any who may wish to renew the experiment in their respective districts.—I am, sir, yours obediently,  
*Shirley House, Maidstone, July 26, 1870.* THOMAS GRANT.

DR. NEWTON AND MR. VAN METER.

The following correspondence has been forwarded to us for publication, which we do with the appended remarks:—

##### To the Editor of the Medium and Daybreak.

SIR,—I went to one of the churches here on Sunday week to hear Mr. Van Meter give an account of his Home for Little Wanderers, but specially to hear what he might have to say about his "cure" by Dr. Newton. He told us how he came by his accident, and that up to the 24th of May he was in a helpless and hopeless condition, but on that day he laid aside his crutches, and he hoped in God's providence the relief might continue. As I thought it required a little explanation how he came to experience so much relief in the short space of one day, I dropped him a respectful note, enclosing a donation for the Home. The enclosed is what I received in reply.—I am yours respectfully,  
*Glasgow, July 25, 1870.* J. F. C.

*Dublin, July 21, 1870.*

Dr. Newton mesmerised my spine three different times and greatly relieved me. No one was ever authorised by me to say he cured me, for I am not cured, though gaining strength in part through the mesmeric aid rendered by Dr. Newton. I regret the wrong use made of his agency in the matter, and especially that anyone should be encouraged to sympathise with his spiritual notions by it. You are at liberty to use this as you like.  
W. C. VAN METER.

Mr. Van Meter is a good man engaged in a great work, but in the matter of his cure by Dr. Newton it would be easy to speak of him with some severity did we not grant charitable allowance for his adverse circumstances.

When Van Meter made Dr. Newton's acquaintance he was a hopeless cripple on crutches. He was urged to visit Dr. Newton by an unbelieving newspaper editor from Chicago, and they went together out of sheer curiosity to see what their countryman was like who was making such a stir in London. But in the presence of the good man Newton, the good man Van Meter was overcome. In sincerity they prayed together, and Van Meter was immediately relieved from pain and received strength. He left his crutches behind him, and to his own amazement took a long walk through London streets. In the first flush of his gratitude he bore public and unsolicited testimony to Dr. Newton's powers, saying, "What they are I do not pretend to know, but whereas I was racked with pain by day and night, now I am well and strong as ever I was." Van Meter's acquaintance lay among most orthodox and respectable Londoners, and they heard this testimony with horror and dismay. His wife, worthy woman, was especially scandalised. Her husband was cured, and she ought to be thankful, but plague take it! why should he be cured in such a disreputable way? "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" she would have asked with Naaman, and like Naaman "turned and went away in a rage." The shame, in her eyes, was almost as bad as the original affliction. Anyone acquainted with spiritual laws will see that an influence like this, inseparable from Van Meter, was peculiarly detrimental to the curative force of Dr. Newton. Moreover, in the joy of his new strength, Van Meter taxed it beyond what was right. He flew about London, visiting institutions, making speeches, and preaching sermons, and naturally grew fagged and feeble. In his distress he called on Dr. Newton, in company with his wife, and was straightway made well under the good Doctor's wonder-working hands. In conversation, the Doctor, as is usual, spoke his mind with frank and childlike unreserve, but in doing so he outraged Mrs. Van Meter's orthodox susceptibilities so cruelly that she flounced out of the house and sought refuge in the carriage waiting outside. Once more Van Meter plunged into the whirl of philanthropic London, and again his energies began to flag in the exertion and excitement of a very hot season. After preaching one Sunday evening at Hampstead, tired and feeble, he drove to Dr. Newton's house on Haverstock Hill, and roused the good physician from his bed to attend to him. They passed a pleasant hour together with two congenial friends, and Van Meter returned to town restored and refreshed, and next day was seen actively engaged packing and preparing for departure for Scotland, and reported himself perfectly well. Of course in Scotland the influences adverse to Dr. Newton acquired fresh force. The

Scots received him cordially, and subscribed liberally to his institutions in New York, but the very mention of his cure by Dr. Newton was as poison in their ears. Van Meter is strong, but highly sensitive; and relieved from pain and away from Dr. Newton, among people who were kind to him, but to whom Dr. Newton was detestable, it is easy to see how his courage and gratitude oozed away until at last it became possible for him to write the mean and thankless note from Dublin which we print. If he had a relapse, and his back got bad as ever, we should not be greatly surprised. The whole story is an instructive illustration of poor human nature, and recalls the story of the ten lepers cleansed by Jesus Christ, of whom only one, and he a Samaritan, returned to give thanks. "Were there not ten cleansed?" inquired the Man of Sorrows; "but where are the nine?" Dr. Newton—that brave heart!—is content to do good, hoping for nothing again; nay, more, is prepared to receive contempt and curses for benefits. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

DR. NEWTON AT ANDOVER.

This visit is amply reported after a fashion in the *Andover Chronicle*, which devotes over four columns to the subject. We say after a fashion, for the reporter has made some very curious blunders in his version of the utterances of Dr. Newton and his companion-in-arms, J. Burns. The spirit of the report is fair and impartial. The *Andover Advertiser*, after an introductory note, gives a list of the cases treated, exclusive of about thirty which were not taken down. The number of persons benefited or cured is very striking, and ought to place the power of Dr. Newton beyond dispute. We shall be glad to insert well-authenticated cases after a few weeks' test of their permanency.

TO THE BENEVOLENT.

To the Editor of *The Medium and Daybreak*.

DEAR SIR,—As I believe you are aware, there is at present amongst us a sister Spiritualist who, by dint of much hard love-inspired labour of many weary months' duration, collected a few pounds, and, undaunted by all difficulties, came alone from Boston, United States, to this country, to, if possible, effect the release and restoration of an insane sister. She was mainly induced to make this truly womanly effort through the advice and support of her spirit-friends, who told her that Dr. Newton would probably be the instrument through whom her relative would be restored. All, so far, has resulted happily; the asylum authorities have assented to the afflicted one's release for a month's probation. Dr. Newton has shown his usual loving interest in the case, and another friend has offered such aid as he can at present afford; but unless a few pounds can at once be subscribed to meet an unexpected outlay, failure must result. Surely our fellow Spiritualists will not allow such beautiful trustfulness to be defeated in the hour of its success for the sake of two or three pieces of money, which now could so fully bless the giver and receiver.

May I ask the favour of your receiving any contributions our friends may be disposed to make, and that you will give them any further information that may fairly be required?—Faithfully yours,  
A. C. SWINTON.

5, Cambridge Road, The Junction, Kilburn, N.W.,  
July 26, 1870.

[With much pleasure we insert this appeal, and hope it will be as heartily responded to. Any sums forwarded we shall hand over with promptitude.—ED. MEDIUM.]

"ATHANASIUS CONTRA MUNDUM."

O Athanasius! thy too subtle creed  
Makes my heart tremble when I hear it read,  
And my flesh quivers when the priest proclaims  
God's doom on every unbeliever's head.

Yet I do honour thee for those brave words  
Against the heretic so boldly hurled,  
"Though no one else believe, I'll hold my faith,  
I, Athanasius, against the world."

It was not well to judge thy fellow-men;  
Thou wert a sinful mortal like us all:  
Vengeance is God's; none but Himself doth know  
On whom the terrors of His wrath will fall.

But it was well, believing as thou didst,  
Like standard-bearer with thy flag unfurled,  
To blazon on thy banner those brave words,  
"I, Athanasius, against the world."

Thy faith is mine; but that is not my theme:  
'Tis thy example I would preach to all;  
Whatever each believes, and counts for true,  
Of things in heaven or earth, or great or small.—

If he believe it, let him stand and say,  
Although in scorn a thousand lips are curled,  
"Though no one else believe, I'll hold my faith,  
Like Athanasius, against the world."

—GEORGE WILSON, M.D., Edinburgh.

THE SUNDAY SERVICES.—On Sunday, Horace Field, B.A., will deliver an address in the Cavendish Rooms, at seven p.m. He is author of "Heroism," "A Home for the Homeless," &c.; and we bespeak for him a cordial reception.

SPIRITUALISM AT KEIGHLEY.

Those who ask, What is the use of spiritualism? do not know anything about it. If such querists paid a visit to the Yorkshire dales they would not require to ask such a question. There they would hear mediums in the trance state give utterance to truths and speak in a style which would conclusively answer the question. If schools and colleges, at vast expenditure of time, health, and money, are required to train public speakers, then spirit-communion is superior even to these lauded auxiliaries of progress, for mediums attain to greater usefulness than the vast majority of trained speakers. The popular preacher appeals to tradition and man's credulity; the medium appeals to reason and experience. The former gives utterance to the opinions and speculations of men; the latter gives the experiences and knowledge of spirits. No better test of the existence of spirit-control could be found than the operations of the Yorkshire mediums. There we have men who cannot even read or write, whose pronunciation is decidedly provincial, and their ordinary style of conversation ungrammatical and disjointed; yet these same men in the trance, and under spirit-influence, speak with taste and propriety—in pure English as to pronunciation, accent, and grammar. What is better than all is, that the matter given is progressive and enlightening, original and comprehensive. The Yorkshire Spiritualists are thus supplied with much better preaching than the most highly privileged orthodox churches; and with such facts before them, no person need ask, What is the use of spiritualism?

How were these good things brought about? Thirty-five years ago, David Richmond, now of Darlington, was warmly attached to the social movement of Robert Owen. Later he was a Concordist at Ham Common, and co-operated with our venerated friend William Oldham and others. When Concordium dispersed itself, David and some of his companions found themselves amongst the Shakers in 1846, and on the evening of their arrival a sister was entranced, and prophesied to the strangers the tenour of their lives and their personal motives. This was the first spiritual manifestation that these travellers had ever witnessed, for this was two years before the advent of "Modern Spiritualism" in the Fox family, in the State of New York. The Shakers had been Spiritualists from the beginning of their order, and amongst them David got thoroughly indoctrinated into the methods and principles of spirit-communion. He returned to England and Scotland on the mission of spiritualism in 1853. He lectured and exhibited the phenomena in various Yorkshire towns, from Middlesboro' on the north to many towns in the West Riding, including Bradford and Keighley. He found that the secularists, or socialists, were the most open to his teachings. At Keighley, David W. Weatherhead was a prominent secularist, a leading man, and part proprietor of the hall in which the meetings were held, which he is to this day. David Richmond said to him, "I want to show you something new. I can tell you how to communicate with the spirit-world." David Weatherhead replied, in the true spirit of freedom, "I believe you are very far astray in your notions, but go on, I shall not stand in your way." David Richmond then gave his lecture to the secularists, formed a circle of secularists on the platform, and had table movements before the eyes of the public meeting. Such was the beginning of spiritualism in Keighley and Yorkshire generally seventeen years ago, at which period of time, Mr. Forster, now of Education Bill notoriety, was much interested in table turning, and had the benefit of some lessons from David Richmond. Thus we see that the leading educationist amongst us deigned to look into the matter of spiritualism—a pretty sure test of his interest in human progress. Well, spiritualism took root in Keighley, and began to spread and enlarge the enthusiasm of those who embraced its teachings in practical good. In due course, the *Yorkshire Spiritual Telegraph* was started, which in 1857 became the *British Spiritual Telegraph*, and merged into the present *Spiritual Magazine* in 1860. During these *Telegraph* times, D. W. Weatherhead was printer, aided by B. Morrell, now in America. The former good brother was possessed of means, which he has always placed at the service of progress. So he purchased type and printing machinery, set up a steam engine, and periodicals, tracts, &c., spread over the country as freely as the limited number of adherents to spiritualism would permit.

THE SPIRITUAL BROTHERHOOD LYCEUM inaugurated last week occupies the former site of the *Spiritual Telegraph* printing office. It is a handsome freestone building of two storeys, with a stair outside. The rooms are well ventilated and lighted by windows and gas jets, and Constantine's heating apparatus gives a heating power of 200 degrees if such were required. The lower room is to be used as a school, and the upper room for meetings and lectures. The hall is well seated with polished wooden forms with backs, the work connected with which was done by the members of the society. Each hall will hold close upon 200 people. The inaugural proceedings commenced on Thursday evening, July 21, by a lecture from J. Burns, of the Progressive Library, London; subject—"The Scientific Teachings of Spiritualism;" and who should be present but the identical David Richmond who introduced spiritualism to Keighley seventeen years ago, and of course he had a few welcome words to say. On Friday evening J. Burns lectured on "The Moral Teachings of Spiritualism." The audiences were not large but deeply interested, as the lecturer's remarks were in close accordance with the fundamental ideas of spiritualism, without any admixture of priestly teachings—a form of thought with which the Yorkshire Spiritualists can warmly sympathise. The lecturer distinctly showed the great and important work which was before a Spiritual Lyceum—a form of Brotherhood which then took existence for the first time in this country.

On Saturday the friends and their visitors took an excursion to Morecambe Bay, and spent a most happy day at the seaside. On Sunday the concourse of people was great, as deputations came in from the surrounding towns—Bradford, Halifax, &c. The first service commenced at 10.30, when both halls were full; but the principal proceedings took place upstairs. Joseph Tillotson, honorary secretary, conducted the service, and an efficient vocal and instrumental choir, under the direction of John Pickles, rendered very impressively a fine selection of hymns and songs. J. Burns gave an opening discourse on "The Constitution and Function of a Church." D. Richmond reviewed human progress to spiritualism in the present on to equity in the future. John Wright in the trance spoke well. His central sentiment was, each one in the spirit-world had to stand on his own merits and not on Christ's. Through the same medium, Job Senior, who had formerly lived in the district, gave an address, and sang "There is a Land of Pure Delight." J. Burns

closed the service with a short speech. A plentiful supply of mediums kept up the interest in the room below.

The afternoon service commenced at two o'clock with an address from J. Burns, on "Spiritual Communion as an Element of Religious Culture, illustrated by the example of the Primitive Church." David Richmond followed with a few remarks on the position of woman in the church. — Wood, of Halifax, in the trance, spoke very well on the higher form of thought and action promoted by spiritualism. A. Shackleton, trance-medium, spoke on personal responsibility, deprecating the conduct of those who would take the robe of Christ to cover their dirty stains with. A. Bland, of Halifax, trance-medium, spoke humorously and intelligently in the Yorkshire dialect. Richard Naylor, who was operated on by Dr. Newton at Halifax, for lung disease, was in sufficient health to attend. He was entranced, and contrasted the doubts of the Christian respecting death with the knowledge of the Spiritualist. Another meeting was held downstairs simultaneously.

At 5.30 in the evening, a sermon on "The Healing Power of Dr. Newton" was delivered by J. Burns. As the audience was much beyond the in-door accommodation, the committee carried the seats out to the court-yard in front of the hall, where nearly all were comfortably seated. The choir occupied an appropriate corner, and the speaker found a convenient rostrum half-way up the stairs, where there is a broad landing. The address was vigorous and practical, and was listened to with rapt attention.

Thus the Lyceum was opened with a brilliant series of meetings, and without any ceremony whatever, except a few humorous allusions to "Bishop Burns" and his heavy labour of "consecration" including courtyard and stairs. The whole proceedings passed off with impressive decorum and order. Spiritualism is not placed under a bushel at Keighley, but holds up its head in broad daylight, and commands the respect of all who come in connection with it. Thanks to the good David W. Weatherhead, a beautiful Institution has been built, costing 600*l.*, and all the bills are paid. This good brother on account of his munificence takes no liberties with his poorer brethren. Some would-be benefactors are petty tyrants, and a town would be better without their gifts and be free of their meddlesome interference. Not so with David W. Weatherhead. He claims no office, puts on no airs, in honour prefers his younger brethren, and sets all the good example of minding his own business; and yet he has unlimited power over the affections of all who know him. All are anxious to know what will please "David," and thus he rules by love in the hearts of his neighbours, and not by that fear which is the fruitful parent of hypocrisy and dissimulation. Our earnest desire and prayer is, that the good example of Keighley and the men of Airedale may be abundantly followed.

CHARLES DICKENS, DR. LIVINGSTONE, &c.

To the Editor of *The Medium and Daybreak*.

SIR,—I send you from our daily journal, devoted to the record of seances, a short account of about a week's experience in spiritual manifestations, with the date of each transaction, hoping it may be an acceptable contribution to the columns of your interesting and instructive paper.

Thursday, July 14.—This evening we had the communication from Charles Dickens promised a short time back. Several well-known Spiritualists were present. The spirit had some difficulty in speaking through the medium, and adverted to the air, "What are the wild waves saying?" played by direction at the commencement of the sitting,—being the introductory music to the first scene from the drama of "Little Em'ly," now being performed,—and stated that his object in coming was not to say much about his works, as they were pretty well known, but to show that he, like others, had power to return. He replied to questions on matters connected with his life and writings, and said that, as other spirit-friends desired to use our medium, he would withdraw, but be with us again in a few days.

My two sons, who often control the medium, then made some remarks upon the previous communication. Several present received messages from departed friends through media. One gentleman, in particular, heard from an aunt who passed away six years ago, her manner and tone of voice being rendered in a way quite convincing, though the medium had never heard of the spirit in earth-life. This gentleman's father also came later, giving his name as a test. About ten p.m., Mr. Shepard arrived, and though much exhausted with labours during the day, sang and played in his usual astonishing manner, the lights being extinguished, and the effect of this was evident in the increased power in the performance—another medium joining with him in singing. A seer saw seven spirits playing harps in front of Mr. Shepard, while at the piano; and I also saw seven stars—one much brighter than the rest—near him, which we have been told by spirit-friends represent seven musical spirits, their names being Beethoven, Donizetti, Malibran, Lablache, Vincent Wallace, Grisi, and Bosio. Other phenomena of an agreeable character brought this interesting seance to a close.

Friday, July 15.—Interesting communications from the late Duke of Wellington and his former opponent, Napoleon. They both spoke upon the war, and that the present emperors and statesmen were influenced by spirits still entertaining warlike ideas. Napoleon gave his name, and on comparing it with a printed facsimile I have been able to see the resemblance is very great.

Saturday, July 16.—The spirits of a number of great actors, among them Charles Kean, Macready, Charles Kemble, G. V. Brooke (drowned in the "London"), Mrs. Siddons, Edmund Kean, Edmund Phelps, and others, gave us interesting messages in writing, the handwriting of each varying. Next came, in writing, after an introduction as to the discovery of America, a message signed "Christopher Columbus, now known as Willis, and a spirit-companion of Dr. Newton, of America. I salute you." He afterwards spoke of having been with Dr. Livingstone; and on inquiry whether the Doctor was still in earth-life, after a short pause the reply came in large letters, "No." I said it ought to be made known. The answer was, "The world would not believe"—followed by, "By the hands of savages I perished.—Livingstone." "Smashed to death with clubs." "I cannot do much." "Will come again." "Farewell." On my asking when (being anxious to know more), the reply was, "Tomorrow afternoon. I know there are many longing to hear of me." I may state that, during the control, the suffering depicted in the medium's

face was very great, and his left hand was several times brought into violent contact with his head, the blows, as he described, ringing through it; and the feeling of sickness and depression did not leave him for a considerable time.

Sunday afternoon, July 17.—We sat this afternoon to hear further from Dr. Livingstone, the "Dead March" being first played by direction, and the spirit then came, apparently with much suffering, and gave a communication in writing, the medium's eyes being closed during the time: "Near a lake in Central Africa" (as to the place of passing away). On inquiry if date could be given, "Some months back." On asking if name of the place could be supplied, the reply was, "Near Lake Nyaza," followed by "She is with me," meaning his wife; and on inquiry if anyone should be written to, he immediately wrote, "Murchison—Sir Roderick." Next (among other sentences), "I long to speak to some." "I am sick with longing." "I suffered much from sickness." "I have not long come to myself." "It was a hard death." The spirit then left. My sons afterwards gave us directions, and the same day a letter was sent to Sir R. Murchison, stating the facts, but up to this time no reply has been received. I may here state that the same unpleasant sensations were experienced by the medium on the second occasion as on the first. We expect very shortly to hear further on this important matter.

Monday, July 18.—Communications from members of our family.

Tuesday, July 19.—The same.

Wednesday, July 20.—The same.

Thursday, July 21.—Our first dark seance. Our friends failing to produce what they wished, we are to continue these sittings for further development. Many spirit-forms seen passing to and fro and over our heads. Messages from Bach (the great musician), Dr. Abernethy, and other friends during the sitting.

Friday, July 22.—Had the company of Mr. Shepard for several hours this evening. He played and sang under the influence of Beethoven, Malibran, and other musical spirits, the singing being particularly fine. Several relatives and friends communicated with us during the evening, singing some of their favourite songs in earth-life, through a medium, and transposing the words to apply to those present (this I may mention is frequently done here by our spirit-friends). Many Indian spirits present, some of whom spoke to us. After supper, Mr. Shepard played a variety of Indian music, during which a medium was influenced to go through the various movements of an Indian, the whole concluding with a war dance executed with amazing rapidity and precision to appropriate music.

Desiring to afford all the information I can on these matters, I forward these extracts, hoping they may help to awaken an interest in the minds of some who have not yet gone deeply into the subject of spirit manifestations—And remain, yours very faithfully,

T. WEEKS.

24, Lower Stamford Street, Blackfriars Road,  
July 26, 1870.

#### MORE FRUITS.

To the Editor of *The Medium and Daybreak*.

SIR,—Noticing an advertisement in the *Halifax Courier* that a lecture was to be delivered in Christ's Chapel, Elland, on July 24th, by the Rev. John Ellis—subject, "Spiritualism and Scepticism"—I walked over to hear what the lecturer had to say. Schooled in that phase of the theology which has had a Priestley, a Channing, a Theodore Parker, and still has a Channing, a Martineau, and a John Page Hopps amongst its foremost representatives, I wondered what note would be echoed from the little hamlet of Elland, cornered amongst the hills south of Halifax. Truthful echo! The notes were of no uncertain sound, but just such as you love to hear, sharp and clear, from a master's touch. I enclose you handbill of the course of which the one referred to above is the first. If Dr. Newton's visit to Halifax did no more than provoke such meetings as these, where the subject is treated in a logical and common-sense manner by such a fearless speaker as the Rev. J. Ellis, his coming was not in vain. I am sure you would be pleased to have the opportunity of giving it to your readers had you been present.—I am yours faithfully,

J. LOND.

Rastrick, July 25, 1870.

We append the handbill alluded to by our correspondent, with the admonition that all our readers "go and do likewise," in accordance with their means. We have known Mr. Ellis for years as a fearless truth-seeker and warm-hearted philanthropist, and expect to find him in the front ranks wherever truth is to be discovered or good done:

"SPIRITUALISM.—Sunday evening lectures in Christ's Chapel, Elland. On July 24th, by the Rev. John Ellis, subject:—'Spiritualism and Scepticism.' On July 31st, Mr. William Swaine, subject:—'Dr. Newton and the Healing Power.' On August 7th, Rev. John Ellis, subject:—'Are the means adopted by Spiritualists adapted to the ends they have in view?' On August 14th, Mr. Craven will preach. On August 21st, Mr. William Swaine, subject:—'Is Modern Spiritualism in Harmony with Christianity?' Service at 2.30 and 6 p.m. Offertory after each service. On Wednesday evening, July 20th, the Rev. John Ellis will address the people of West Vale, in the open air, on the Mission of Baboo-Keshub Chunder Sen, who is labouring to convert sectarian England to Christianity. To commence at half-past seven."

#### NOTES OF A SEANCE AT MRS. BERRY'S, TUESDAY, JULY 5TH.

To the Editor of *The Medium and Daybreak*.

SIR,—After sitting for a short time in darkness, we heard raps on the table and on our chairs, after which the whole room vibrated powerfully. The medium, Mr. Herne, was entranced, but was unable to speak. Mr. Kent then described a female spirit as standing behind Mrs. Berry, with arms extended over her head. Mr. Kent took a concertina from the table, and after playing a few airs, Mrs. Berry requested our invisible friends to whistle an accompaniment, which they immediately did through Mr. Kent in the most magnificent manner I ever heard. Every air which was asked for was at once played, and cadences and shakes were whistled in the most finished style. "Home, sweet home!" was the last air played, and a lovely accompaniment like the singing of birds was given by the invisibles. This terminated a most interesting seance.

M. PEARSON.

## A PROPOSED THEISTIC SOCIETY.

A MEETING to consider the propriety of establishing an association of this kind was held last Wednesday evening at the Freemasons' Tavern, W. Shaen, of 8, Bedford Row, in the chair.

E. H. BUSK, the Honorary Secretary *pro tem.*, was first called upon to acquaint the meeting with the proceedings of the Provisional Committee, after which the Chairman dilated on the objects and intentions of the proposed Society, the basis of which was stated to be a true recognition of "the Fatherhood of God and the Brotherhood of Man." The first resolution was moved by J. E. Odgers, of Bridgewater, and seconded by Dr. Elizabeth Blackwell.

F. KEMP next addressed the meeting, and remarked that not a word had been uttered to show him how this proposed Society actually meant to differ in daily work from any other so-called religious body, and that if their practice were not in accordance with their declaration of universalism, the denial of their profession was self-evident.

JAMES BURNS, of the Progressive Library, said he heard of "sentiment" and "belief," but he would rather hear of "facts" and "actions." All could not believe alike, but many would work together for a general good or purpose. The Theists began with a dogma about God, instead of a distinct and clear purpose for Man. In this respect they struck on the rock which wrecked all religious bodies. Religion was the most important matter that could affect man, and it ought to have a scientific basis, and not one of dogma, belief, or sentiment. The speaker said he was one of a body numbering perhaps 20,000 in this country, who had achieved what this Society was trying to accomplish. By direct experiment this body (the Spiritualists) had discovered the state of man hereafter, and could adjust religious duties in this life to the requirements of the future. (As this was letting the whole secret out, the Chairman very promptly stopped the speaker, but not before he had told the essentials of his views.)

A. C. SWINTON asked the Committee whether daily action in harmony with the true brotherhood of man, as manifested by the life of Jesus Christ, and, in the crude form, attempted by co-operative communities, were intended, or simply the mere profession and sentiment of the other misnamed Christian churches. He then showed that a brotherhood true to its name is impossible under the selfish system of accumulation at present existent in the world, and therefore that it could only be practised under a co-operative and distributive principle of society. He also stated that he is associated with a few freed souls determined to live this latter life, and, if possible, establish a community based on those principles.

C. W. PEARCE reminded the Chairman that if the proposed Society intended to recognise the brotherhood of man in daily life, and not by mere word of mouth only, then, one and all, they must abolish among themselves the distinction of class caused by the individual possession of material wealth. He further said that as the Committee was composed only of those who, in consequence of their moneyed possessions, were termed the respectable portion of society, they had it in their own hands to give immediate effect to their declaration of principles by withdrawing one of their number from the Committee and substituting a member of the working classes (whereupon three members of the Committee offered to withdraw, but the Chairman would not allow them), and unless they adopted such a course their actions would deny their declaration of brotherhood. (The challenge was not accepted.)

CHUNDER SEN'S speech, which followed, seemed to indicate that fervent devotion or prayer was the main thought he had on the subject.

It is, moreover, a very significant fact that, coupled with the persistent reticence and evasions of the Committee, when challenged repeatedly to state what they meant by "the Fatherhood of God and the Brotherhood of Man," only one among them, J. Cunningham, referred in any way to the deplorable condition of the toiling millions of our fellow-beings, and their great need of brotherly love, but he did not attempt to show how they were to be made the happier by this apparently hollow—very hollow—"Brotherhood."

## A SERVICE CONDUCTED BY SPIRITS.

J. J. MORSE, *Trance Medium.*

On Sunday evening, the 24th inst., an interesting phase of spiritualism was exhibited at the Cavendish Rooms, in which its claims to utility were fully maintained in the fact that it could provide an appreciative audience with a discourse which, though lacking force and energy of expression, was prolific in thoughts expressed in well-chosen words. If it were granted that the matter was the product of the medium's brain, it could not be denied that a marvellous educational influence had been exercised upon the mind of the speaker, who but a few months since laid claim to but very ordinary mental and no oratorical culture. The subject chosen by the spirit by whom Mr. Morse was controlled was based upon the words of Paul in the First Epistle to the Corinthians, *xx. chap.*, and which are evidently those of a spiritualist and a seer. Paul says, "There is a natural and a spiritual body," and the controlling spirit showed the necessity of reality in spirit-life. That consciousness is inseparable from organisation, and that intelligence must have form through which to manifest itself before its existence can be realised, were the predicates upon which the discourse was based. Spiritualism declares and proves that intelligences having an individual consciousness quite distinct and separate from ourselves are continually among us. These individualities not only evolved ideas as evidences of mere intelligence, but expressed those ideas by physical means, proving (if the hypothesis be true) that forms and organisations exist, though invisible to ordinary sight. Mr. Morse's guide avowed the materialism of spiritualism, taking the same ground as that held by Davis, Hare, Tuttle, Willis, and indeed by all mediums, *viz.*, the evolution of spiritual organisms and objects from material elements and physical substances. He pointed out that mundane life is merely the elaboration of spirit from matter, endowing it with intelligence, and educating it by experience in the process, and fitting it to maintain a separate existence. These are not mere visionary theories and speculations, but absolute facts sustained by the phenomena of spiritualism which have been accurately observed and thoroughly tested. Mr. Morse was next impressed to describe the process of death, and the transition of the spirit from its physical circumstances to its perfect conditions and state as observed by seers and mediums. He described the spirit as assuming the

human shape and form, only infinitely more beautiful in expression, and more or less perfect and proportionate according to its cultivation in the physical body; it is thus an absolute material, and as such must possess the qualities of form, size, weight, and locality, all of which it actually has, though not appreciable to the methods of modern physical science. Modern science, however, deals only with one half of nature, totally ignoring that more sublime half which, though its elements will not give a particular spectrum nor its objects turn the balance of a brazen scale, is yet quite as appreciable to the senses as many a chemical phenomenon, and can be readily seen and measured by the more susceptible apparatus of the human mind. But modern science has yet to be made acquainted with some facts in its own especial field which are even now being investigated, and which when published will supply the missing link in the chain of the evidence of the connection between the grossest material and sublimest spirit.

In the face of these facts, the spirit declared it absurd, as well as untrue, that the soul could lie in an unconscious state till called upon at some particular period, as is stated by the doctrine of the Resurrection; and that, on the other hand, it is equally false and illogical to suppose that it could be transferred at a moment's notice from a mere physical existence to one of exalted spiritual sublimity. These orthodox ideas were combated on their own ground. The idea of countless ages being lost in useless sleep, which might otherwise be devoted to the reward of the good or the punishment of the wicked, involved a very poor estimate of the wisdom and economy of God. On the other hand, to waste a whole lifetime in gaining an experience which could never be used, and which might possibly ruin a soul for ever, not only impugns the wisdom of God, but is a blasphemy to his mercy and justice.

Other popular orthodox and unorthodox ideas were handled in the same manner, and the whole formed a very instructive lecture, the force of which, unfortunately, was marred by its inordinate length and the somewhat imperfect control of the medium.

Seers present plainly discerned the controlling spirit "Tien," who is the guide of the medium. He is a Chinese spirit, and his long tail of hair was seen hanging from his head down his back.

## MEDIUMISTIC EXPERIENCE.

To the Editor of *The Medium and Daybreak.*

SIR,—I extract the following from the letter of a correspondent, in a delineation of whom by Mr. Spear, he is said to come into communication with exalted beings.—I remain yours, &c.,

T. B.

"Amongst others to whom of late I have administered homeopathic medicines, was a young woman who had lived a gay life, and was the mother of two children. Her husband, a man of low habits, had previously deserted her, leaving her without the necessary comforts and proper attention during her confinement, and she became reduced to a skeleton. The parish doctor became weary of attending her, and on her mother calling on me to see her, I administered medicine, but without any expectation of doing her good. The night preceding the 22nd of the past month, about 8.30 p.m., the death struggle began, and she begged her mother to send for me, but which was not done until eleven o'clock. I went to bed early that night without a knowledge of what was transpiring; but was so troubled I could not sleep, and was impressed that some one was wanting me. I then went to her and found her far gone, and suffering in an exasperating manner, chiefly from the dread of dying. I put my hand upon her breast and offered up a silent prayer to God for relief. She soon turned her eyes towards me, and exclaimed, 'God bless you!' I desired her to look to Jesus, and her prayer was that He would come and forgive her. Fighting hard, she called upon me to help her, and I prayed that Jesus would manifest his person to her. Not long after a most beautiful influence filled the room, and I could discern a most glorious person enter, whom I believed to be Jesus Christ. My heart was melted within me; and, oh, the happiness I felt! And now all went quite still, and she became easy. I asked her if she had found Jesus, and she exclaimed she had. I watched her with my spiritual eye in the river, and saw her go through. But, according to my spiritual perception, I found her the following night as if weeping. Contrary to my doctrine up to that time, I made a prayer for a departed spirit, and told her not to weep. She said the place was dark, and she appeared to be mourning about her body. I continued to pray for her, and some one by impression told me that she would be out of the darkness in seven days; accordingly, on the seventh day I felt the greatest happiness, and have to thank God for having received a spiritual blessing such as I never felt before."

London, August 6, 1869.

DARK SEANCES AMONGST THE EARLY CHRISTIANS.—I find in a foot note to "The Epicurean," by Thomas Moore, the following:—"It was among the accusations against the (early) Christians that they held their assemblies privately and contrary to law;" and one of the speakers in the curious work of Minucius Felix calls the Christians "latebrosa et incifugax natio," *i.e.*, a people who seek hidden places and who shun the light. May we not, then, well suppose that dark seances are not modern inventions?—W. R. T.

Can any of our clairvoyant friends oblige an Inquirer by giving information as to the fate of a vessel bound for Bombay, and which has not been heard of since December 24th last? There was a person on board whose initials were E. W., and any tidings of him would be welcomed.

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