

THE MEDIUM

AND DAYBREAK:

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

No. 18.]

LONDON, AUGUST 5, 1870.

[PRICE ONE PENNY.]

WILLIAM CROOKES, ESQ., F.R.S., v. SPIRITUALISM.

"Oh! dear Kepler, what shouts of laughter we should have together if you were here to hear the Professor of Philosophy at Pisa labouring before the Grand Duke with logical arguments, as if with magic incantations to charm the planets out of the sky."

To the Editor of *The Medium and Daybreak*.

SIR,—Your strictures on "Spiritualism Viewed by the Light of Modern Science," by W. Crookes, Esq., F.R.S., I have read with great interest. The author of this essay deserves all due consideration at the hands of Spiritualists, for, differing from other F.R.S.'s, he boldly admits the existence of the phenomena, and seems to have attended more than one seance; he furthermore gives some reasons for not falling in with the spirit theory. Widely different from this is the conduct of some of the members of the Royal Society, who are satisfied with assisting at one half seance, and then make grimaces at us poor deluded, persecuted believers. The essay of W. Crookes, Esq., F.R.S., forcibly reminds me, however, of a memorable letter written to the Grand Duke of Tuscany by Francesco Sizzi, Professor of Philosophy at the University of Pisa, three hundred years ago. In this document the worthy, and now proverbial, Professor gave also *his* reasons for refusing to believe in the discovery of an eighth planet by Galileo, and for declining the invitation from the great astronomer to come and see through his telescope. Let me give you the juice of that never-to-be-forgotten letter, regretting to be obliged to quote from memory, as I have not the original document by me, and thus depriving your readers of its most brilliant passages. Here is the letter:—

"To his Highness the Grand Duke of Tuscany.

"Illustrious Ruler of Etruria,

"I have learned with deep sorrow that my declining to accept Signor Galileo Galilei's invitation to observe the skies through a newly-invented instrument has caused displeasure and false interpretations in high quarters, and even the censure of your first Secretary of State. But, illustrious Prince, whereas no reasonable being ever committed an act without assigning his motive, and whereas it is not just that any man be condemned without obtaining a hearing, allow me to place at your feet my humble reasons for not acceding to Signor Galileo's desire to go and look at that which cannot have an existence—namely, an eighth planet, which Signor Galileo wishes the world to believe he has discovered. Sire, you, who are the fountain of all wisdom, are aware that, after centuries of fruitless theories, modern science has at last discovered the great fundamental truth of the perfect number—I mean the number seven—a truth which will render our times famous in the history of the world's knowledge, and which cannot be discarded without endangering the very foundations on which all true philosophy is based. Signor Galileo seems bent on revolutionising the whole philosophical system of our times by placing himself even above Aristotle and the Peripatetics, but it transcends all belief that he should attempt to trample underfoot the very axioms of modern science, based as they are on number seven, the perfect number, which alone can explain the relations of man to all created things in the universe. For seven are the metals, seven the colours, seven the notes of music, seven the days of the week, and seven the mortal sins. There are seven windows given to animals in the domicile of the head, through which the air is admitted to the rest of the tabernacle of the body, to enlighten, to warm, and nourish it: two nostrils, two eyes, two ears, and a mouth; and so in the heavens there are not, and there cannot be, more than seven planets—namely, two favourable stars, two unpropitious, two luminaries, and Mercury, alone, undecided and indifferent. Moreover, Signor Galileo speaks of satellites; forgetting that they, being invisible to the naked eye, can exercise no influence on the earth's inhabitants, and as there are no useless things in nature, such satellites cannot and do not exist. Besides, from the ancient Jews to modern nations, the week, as I have already observed, is divided into seven days, and these have been named after the seven planets. Now, if we increase the number of planets, we should in consistency increase also the days of the week. Far be it from me to try and detract from the great merit of the new instrument, by the aid of which distant objects and heavenly bodies can be seen nearer and better, but when the Signor presumes to engage the attention of serious scientists who respect themselves, whilst denying the very principles of modern philosophy, it is time that more competent men should step in and say, nay. This I consider to be my bounden duty, and these are my reasons for declining to look through Signor Galileo's new instrument."

It is said that when Galileo heard of these reasons, he calmly

observed that whatever the force of these arguments, they seemed to him of hardly sufficient weight to crush a new planet when actually seen in the sky.

Now, let the reader observe that Signor Sizzi was reputed as great a natural philosopher of his time as the F.R.S.'s are considered now, and that he believed, as they believe, that science had spoken its last word.

Professor Sizzi, it will also be observed, showed himself more consistent than our modern philosophasters—he would neither look through nor even approach the tube armed with glasses; whilst the latter will come to contemplate the *sky* either with their eyes shut, or by placing their orbs at the wrong end of the telescope. And future generations, nay, the next one, will be amused with their effusions, as we now laugh at Sizzi's, which reads like fun.—I am, Mr. Editor, yours truly,

Clifton, August 2, 1870.

G. DAMIANI.

MUSIC AND SINGING AT MR. CHAMPERNOWNE'S,
KINGSTON-ON-THAMES.

July 25, 1870.—Only three of the usual circle besides the medium were present. The manifestations were of unusual power and effect, especially in the music and singing. The seance, as usual, commenced by some remarks by Willie, who generally enters into lively conversation until the arrival of the singers.

On the shutter being closed, Willie's voice was immediately heard, "Well, father! where's Pill?" "I don't know, my dear; I suppose he is obliged to be absent on business." "Father, what are those cherries for?" alluding to five or six cherries which with a few biscuits had been placed upon the table. "They are for you, my dear." "But I am not going to have them; you take them yourself." "Oh, do take them, my dear, I brought them for you." "Well, I'll take one;" which he did, giving one of the others to each of us.

After a little more conversation, the front of the piano was taken out, the musical box wound up, and we were given some delightful music, played by the spirit-performers with most exquisite taste and expression. After a short time, the tenor voice was heard with great power in a sacred piece, the words of which were in many parts very distinct. In one of the last pieces thus performed a passage was sung as a solo by a clear female voice, which, however, seemed somewhat to lack power. The whole concluded with a most magnificent chant, consisting of three or four voices, one of which was apparently that of a child, thus producing one of the grandest and most powerful choruses of spirit-voices which mortals have been privileged to hear.

On Willie saying good night to us, Mr. Russell asked him if he had lately seen his (Mr. Russell's) father, who is in the spirit-land, The reply was Yes, and that he would give our love to him.

After a few observations to Mr. Champernowne, we were again wished good night, and not a vestige remained of our spiritual entertainers, but a few crumbs of biscuit they had left upon the table.

HENRY E. RUSSELL.

The *Civilian* talks too much to be a thinker, and his words are too numerous to be thoroughly saturated with truth. Like Spiritualists, he loves a wonderful story; but, unlike Spiritualists, he cannot vouch for the truth of his narratives. *Mirabile dictu!* in his issue of Saturday last he tells of a skull which when dug up emitted sounds as if raps were made inside it. It was carried into the drawing-room, but found its way into the arbour near which it was exhumed. Bolts and bars could not keep it out of that arbour. It was carried to London, but almost instantly found its way back to its rural retreat, as was reported by telegraph. The other wonder is respecting a young lady who was possessed to go into the garden and indicate where a murder was perpetrated. Our garrulous friend, the *Civilian*, is not a Spiritualist, or he would be able to give name, place, and date, as some security for the truthfulness of his astonishing platitudes.

The Rev. JOHN PAGE HOPPS, now of Glasgow, and Editor of the first series of *Daybreak*, is at present issuing a "School and Mission Series" of Tracts, or, "Plain Answers to Plain Questions." No. 1 is devoted to "the great question, What must I do to be saved?" He shows that "the rule of sin in the heart" and "the dread of God in the soul" have to be removed; after which all the pains which men suffer are to lead them to the truth by correcting their errors. These tracts are in a neat wrapper, one penny each. They may be obtained at our office, or from the author, Rev. John Page Hopps, Glasgow, at a cheap rate in quantities for distribution.

MR. HERNE'S MEDIUMSHIP.

To the Editor of *The Medium and Daybreak*.

SIR,—The accuracy with which Dr. Dixon reports his observations of phases of mediumship, and the care he bestows on details, render his accounts of seances valuable in the history of the development of spiritualism. This I say from personal knowledge, I having several times witnessed in his company manifestations which I afterwards found reported from his notes in so clear and graphic a manner, that I felt again in the presence of the same company and witnessing a repetition of the phenomena.

These remarks are called forth by reading a description of the bodily enlargement of Mr. Herne as witnessed by Dr. Dixon and others at his own house, and published in *THE MEDIUM* of last week in the form of a letter from Dr. Dixon himself.

In the body of his letter the Doctor mentions having heard that Mr. Maurice and myself were witnesses of a similar phenomenon through Mr. Herne—given about a year since at his (then) rooms in Coram Street—and desires from one or both of us a confirmation of the report, and a statement of facts. This request, made by one I highly esteem, is the cause of my writing you herewith an account of my first introduction and visit to Mr. Frank Herne.

It was about twelve months since that, conversing with the Editor of *Human Nature*, I was asked by him to visit Mr. Herne, and give him my observations thereon. Accordingly I went, and, as far as I am conscious, had never before seen Mr. Herne, nor any of the company at his house then assembled. This company consisted of two gentlemen and two ladies; these, myself, and Mr. Herne formed the circle (one gentleman, I afterwards learned, was Mr. Maurice, of Langham Place, one of the Investigating Committee on Spiritualism of the Dialectical Society).

Shortly after seating ourselves Mr. Herne was entranced, and addressed me by name (I had not announced my name, and was, as far as I know, unknown to all), saying, "Mr. Pearce, your aunt Sarah is here." I asked the controlling spirit (a female) how she knew my name. She replied, "Some persons' names are imprinted upon their brain; you are one of such, and I read it therefrom." I then asked, "How do you know I have an aunt? and how, admitting I have one, do you know her name to be Sarah?" She replied, "A lady stands behind you, whom I see by the sphere to be related to you; moreover, she tells me she is your aunt, and that her name is Sarah." Immediately after this she added, "Your aunt has brought your daughter Florence with her; she (Florence) is going to see her brother, who is very ill, and she has brought some white lilies to lay on his chest to relieve his breathing." After a few remarks to other friends, this control ceased. I was then asked by my right-hand companion whether I had an aunt Sarah, a daughter Florence, and whether I had a son who was unwell. I told him and all present that I had an aunt Sarah, a sister of my father's, who had been for twenty-seven years an inhabitant of the other state; that I had a daughter Florence, who had passed away two years previously; and that my son Edward was at that moment lying at home dangerously ill from whooping-cough. [So dangerous was his state that I learnt upon my return that the physician, when he last saw him, said, "If he have another fit of coughing such as his last was, I fear he cannot survive, as he must break a blood-vessel in his lungs, they are so much congested."]

The next control was by one who gave the name of Mesmer. He said he was the continental physician of that name, who first compelled the attention of the medical world to that phase of the science of man now termed Mesmerism. I asked him if he saw my daughter Florence, who, I had been given to understand, was present. After a few moments he held out his arms (the medium's), and called out to her to come to him; this he said she did. I then asked him, knowing his power to relieve pain, to accompany my daughter on her visit to her brother, and to relieve him if he could. He promised he would, and before the sitting was ended he controlled the medium again, and said he had seen him and given him relief, and his sister Florence had laid the lilies on his chest, and that he would sleep all night, and it was his intention to return and stay through the night with him. [I may here say that the boy had not slept the night through for a week previous to this, and this night he slept from ten o'clock until four the next morning. I consider the continued earthly existence of my boy due to Mesmer's presence and operation upon him.]

After this control was ended, the medium sat quietly for a few moments, and then rose from his chair, and, standing upright, began to increase in bulk to so great an extent that he reminded me of the fable of the frog and the bull; or, to give a clearer understanding of his appearance, he more resembled Hales, the Norfolk giant, who was exhibited in London some years since. His body was inflated and his chest expanded so much that his coat flew off his shoulders, and his trunk was so elongated that there was a space of between six and eight inches between the top of his trousers and the bottom of his waistcoat; he then spoke to us in an unknown tongue for the space of two or three minutes. He then sat down in his chair, and gradually returned to his normal size. When the control was released, he was unconscious of what had passed except from the disordered state of his dress.

Of course we spent a few minutes talking over this extraordinary phenomenon, much regretting we had not measured his height, breadth, and girth, when we were surprised to see the same phenomenon repeated, whereupon, not having a measure wherewith to measure him, one of our number, who stands about five feet ten inches, and proportionately broad, compared himself with him, and

we made the following observations, viz., that Mr. Herne stood about four inches higher and proportionately broader than he was—giving, as near as we could estimate, an elongation of eight inches and a distension of bulk of about six inches.

Upon questioning the reason for this manifestation, we were told it was for the especial benefit of Mr. Maurice, who, being an earnest seeker for truth, needed a manifestation of the kind to convince him of spiritual control over mortals.

In estimating the value of the foregoing, it should be remembered that I was a perfect stranger to all present (at least, I may say I had never seen one of the company, or the medium, before I entered the room and joined the circle); notwithstanding, I was immediately addressed by name. An aunt, a sister of my father's, who had been twenty-seven years in the Summer-land, was announced both by name and relationship. My daughter, who had been away from us for two years, made known her presence to us, and the object of her visit, viz., to relieve her brother of pain, thereby showing a knowledge of our bodily health by our pain, in the next state of existence; and further—the knowledge of the suitable manifestation to convince an honest doubter of the reality of spirit-control, as shown in the elongation and distension of Mr. Herne, in order to prove to Mr. Maurice an existence beyond this, capable of returning and influencing humanity. Thank God for it!

C. W. PEARCE.

6, Cambridge Road, The Junction, Kilburn, N.W.

A LETTER TO BABOO-KESHUB CHUNDER SEN.

FRIEND,—I am one of a few who are preparing to *live*, in all ways towards all our fellow-creatures as we would have them live towards us—which, of course, primarily means an *equal bearing and sharing of the world's work and fruits*, without which, I argue, no true brotherhood is possible.

Last evening I attended the public meeting of the proposed Theistic Society, said to have been projected by you, and based on the so-called "Fatherhood of God and Brotherhood of Man," in the hope of finding more unity between us than you and your fellow-committeemen evinced.

Principles, we should remember, are unalterable—and, in relation to the society of man, there is the true and the false one. We have to elect between them, and must represent the *one* or the *other*. That which Christ enunciated, and which each human soul must enunciate when sufficiently enlightened (as realised, if not in its fulness, by various co-operative communities), is the *distributive* principle. That which the world at large maintains—and to which all its social wrong-doings and resultant sufferings are due—is the selfishly *accumulative* principle. By the former, then, we have absolute justice, brotherhood, and love—each one for the other, because we are all God's children; and by the latter (the present system of society) the *opposite* of it—each one accumulative for self mainly, and want and wretchedness for the hindmost in the brutalising race.

How, therefore, is it in reason conceivable that with less than the *renunciation* of the selfish principle of accumulation, you practically mean other than retaining (under another name) nearly all the viciousness and world-wide misery that *necessarily* results from this system?—and of what use can protesting against "nominal Christianity" and all other godless inhumanities be, if we strike not at the *root* of the evil—at the gradual *extinction* of the *principle* of society whence they flow?

You are blessed with the ability to do much towards the regeneration of the world, but success therein cannot of course attend your efforts unless you pursue the *true* course to do it. Think deeply of this, good brother, for humanity's sake, and in God's name I pray you to let your answer to this appeal be a clear, distinct, and full public declaration of the *principle* of life you trust in. The world would thus unmistakably see what you understand by the Fatherhood of God, and what you mean by the Brotherhood of Man.—Yours fraternally, for truth and a righteous life,

A. C. SWINTON.

5, Cambridge Road, N.W., July 21, 1870.
To Baboo-Keshub Chunder Sen.

OBITUARY.

Passed away, Mrs. Ritchie, of Twickenham, on Thursday, the 21st of July, 1870. Her life was one of active benevolence. A perception of others' needs, and a quiet flow of sympathetic help, made a beautiful body and a well-balanced mind a blessing to those within the sphere of her influence. It was Mrs. Ritchie's family who, when D. D. Home, in America, was turned out of his aunt's house, when a lad, because of his "spiritual gifts," and so made a homeless one—a stranger, gave him shelter. Subsequently Mrs. Ritchie came to England and resided at Twickenham, and of late years Mr. Home's little son has lived with her. Her passing away was calm.

NOTE.—The natural body was buried out of sight at Kensal Green Cemetery, in the presence of several well-known Spiritualists. Amongst others there were Messrs. Home, Harrison, Jencken, Jones, Pedicarus, and Varley. Several ladies were present. Only some two or three of the friends wore mourning. The coffin was in white cloth. The loose earth round the head of the grave was studded with lilies, fern leaves, &c., and very many of the friends strewed flowers on the coffin. Several private carriages followed the body from the railway station to the cemetery. As the service was conducted by the cemetery chaplain, many of the sentences grated harshly on the ears of the Spiritualists, and suggested the need that a short burial service be prepared and printed, and with it a few hints as to the arrangement of persons round the grave. We understand such are in the course of preparation.

A WORD FOR SPIRITUALISM.

(From the *Unitarian Herald*.)

Most men are in some degree superstitious, and believe in at least one favourite delusion, be it what it may—ghosts, or witchcraft, or Irish Church missions. My own turn of mind is naturally sceptical, and though I had a long fight with my lingering beliefs in Sunday, Satan, and Dr. Cumming, I flatter myself that even these last strongholds of credulity are now subdued. Yet there remains one subject on which I cannot attain the proper level of negation, though it is unfortunately one of the few where utter disbelief is not only orthodox but even absolutely incumbent. The Rev. Chrysostom Croquémallet, who has just boxed the ears of a little boy for daring to sell matches in his parish without having been baptised, speaks with contempt of my credulity in believing strange events that I have not seen. Miss Charity Chasuble (the presiding spirit of a Sisterhood of the most austere devotion and the most aristocratic exclusiveness) is shocked at my listening for a moment to the claims of men who pretend to work miracles and are not in Society. But, spite of all, I confess to a strong interest in the doings and progress of spiritualism, and a tendency to believe in many of its marvels, joined to an utter disbelief that any man ever interrupted the laws of nature, or that any spirit ever revisited the earth.

In a word, I look on spiritualism with deep interest because it presents before our eyes the novel phenomenon of a *new religion*. It is not like the other "new religions" that we have met with, merely a new sect or a new theory. It is a Religion, with affirmations of its own, negations of its own, miracles of its own, revelations of its own. To the student of the Science of Religions it affords the rare opportunity of seeing with his own eyes the phenomena which attend the birth of a religion, and testing their nature and their causes. Methodism and Mormonism cannot give him this; they are only sects, only the addition of new elements to an old faith, whose strength and weaknesses and nature they inherit. Positivism, Transcendentalism, Theism, cannot give him this; they are, indeed, more than sects, for they deny as well as affirm; they are altogether original, and therefore more interesting than sects, but they are only theories, and have not the supernatural machinery which is the body, and the popular character which is the blood, of a Religion. But spiritualism, whatever be its merits or its chances of duration, has all the essentials which characterise the great faiths of the world. It is a religion as truly as Christianity; and the parallel between the early history of the two is singularly close. Both arose amidst political and moral convulsions, amidst a general dissolution of social union and ecclesiastical organisation; both boldly and aggressively repudiated the theology that was implicitly accepted by the populace around them, and with the aid of signs and miracles forced a new and startling religion of their own as well upon men who had believed earnestly in the old faith as upon others who had long abandoned all idea of a supernatural. A similar analogy exists between the portents which accompanied them; in both cases they are generally beneficent or harmless in purpose, small in scale, and secluded in occasion; when they consist of works of healing, they are variations of function, and not reproductions of structure.

There is also one other point of view from which spiritualism is interesting. It is a most important opponent of the received theology. Its freshness gives it a vigour of purpose, and its supernatural claims give it an influence over the multitude, which render it far more efficient in the war against orthodoxy than any older and more rational society can be. And no doubt it gains strength from the cause that it assists, and wins many supporters from those who believe little in spirits, but jump at the first loud voice that offers them a path of escape from a theology that they have long detested. Attend the public lectures of Spiritualists, and you will find that the passages of oratory which are most applauded are the attacks upon orthodox theories of hell and the atonement, while revelations from the other world are passed by unheeded. "The appeal to pure reason must ever be a slow one;" and it may well be that this new irrationalism is the appointed path by which alone the masses to whom we have hitherto preached in vain can find an easy way into our fold.

In America this new faith has spread with a rapidity which is perhaps exaggerated by its adherents, but which certainly is much greater than we in England generally imagine. The influence of New England has rendered the intellectual classes of America more susceptible to new religious impressions than those of Europe; and spiritualism finds, if not adherents, at least interested and sympathetic observers in circles whose English counterparts mention it only with a smile or a sneer. In the humbler ranks it is readily received, and is nearly if not quite the chief element in the liberal religious life of the great Western States.

The last representative whom American spiritualism has sent amongst us is Dr. Newton, whose short career here has attracted so much attention. He announces himself as being "the only man since Jesus who lives like Jesus;" but the analogy between the two careers has not been generally apparent to his critics. Indeed, the Doctor's knowledge of religious history must be very scanty, and his religious insight very weak, if he imagines thaumaturgy to be any novelty in the world, or to be the principal feature in the Master's life. I do not purpose to enter into any discussion as to the reality of Dr. Newton's miraculous power, or the sincerity of his claim to it. It must be confessed that the sums of money which he derives, as well from the sale of his miracle-working portraits, as from the fees he receives from private patients, and the gratuities given to him for holding provincial seances, are large enough to excite some suspicion as to the motive for putting forth the astounding claims which bear such golden fruit. When I heard him address a meeting in Halifax some few weeks since, my faith in him was certainly not strengthened by the exaggerated tone in which he described to us the sufferings he had undergone "for the love of suffering humanity." He had "been persecuted—Father! forgive them," he cried as he said it, with touching originality and humility, "forgive them, for they know not what they do." The persecution, however, turned out to be—that he had been chaffed by the newspapers. He had "risked his life"—by a comfortable voyage in an ocean steamer. "Everyone who comes into my presence," he told us, "is benefited. I am good for nothing but to heal the sick; I am become again as a little child, and even my memory is gone away." Of this latter fact we had an interesting illustration, for he proceeded to inform us, "I come before you to ask your love, and

your love is all that I want," forgetting in his infantine obliviousness that, as one of his supporters told us soon after, he had paid us that very visit in consideration of "a small sum," and had announced that he would spend the next day in healing "those who are in a position to consult him privately—at which time he will take fees."

Even Dr. Newton, however, did not lose the apostle in the man of business, but told us—and I admired his outspoken courage in saying it—"I want to break up all these old dogmas of the Churches about an angry God, and an endless hell, and a vicarious atonement. We have got to atone for our sins ourselves, and not throw them off upon poor Jesus." And he said—though the remark was either a contradiction of his claims to heal or a mere juggle with the word "miracle"—"I make no pretensions to miracles. In my belief, a miracle is a thing that never was and never will be. When you can make two and two make five, there will be a miracle, and not till then." CYRIL.

["Cyril" is not a bad sort of fellow, but rather precocious. He has too much tongue and too little brains, talks too much and knows too little. Dr. Newton is all very well when his utterances corroborate "Cyril's" pet theological notions; but as a spiritual healer he is the subject of unwarrantable insinuations and falsehoods. We will point out a few:—The only benefit which Dr. Newton has had from his portraits is that he paid his cab fare when he went to sit for them, and has spent considerable time in magnetising them. Not one farthing of the proceeds goes into his pocket, and even if it did, "Cyril" would not perhaps consider it an equivalent for the penning of a few flippant newspaper articles. Dr. Newton's power has nought to do with thaumaturgy. It is simply a fact in the face of which our critic's speculations are an impertinence. The fees which Dr. Newton receives from private patients in this country are not sufficient to pay his rent, so that he is a few hundred pounds out of pocket, notwithstanding "the gratuities given to him for holding provincial seances," which have never been one penny to his advantage. Those who invite him to the country pay his expenses as a matter of course, and at Halifax there was a small balance over, which the Doctor would insist on Mr. Burns accepting as some acknowledgment for the fatigue and loss of time which that gentleman incurs in going about and addressing public meetings. The "sufferings" referred to have been endured in former years, and warrant all the importance which the Doctor cursorily attaches to them. It was announced that the Doctor would take fees on the Monday, but why should "Cyril" quote such a fact as a matter of reproach? Does he work all the time for nothing, or does he ever work without being paid? We can say, however, that on that "golden" Monday we are not aware that Dr. Newton received a single fee of any kind, though he treated upwards of fifty persons. If "Cyril" would say what he means by a "miracle," then Dr. Newton and he might come to terms. If a "miracle" is, as accepted in the vulgar sense, an impossibility, then neither Dr. Newton nor all the "powers that be" could ever effect one; but if a miracle is simply an act which Dr. Newton can perform, but which might nevertheless baffle all the doctors, ministers, and newspaper writers in Britain, then we may safely accept it as a necessary link in our terminology. We would, in conclusion, remind "Cyril" that Spiritualism has a vastly broader basis than Unitarianism, and religion is something more than a frigid acceptance of certain theological notions. If "Cyril" had that broader philosophy and that higher religion, he could not be the object of these remarks.—ED. MEDIUM.]

THE SPIRITS ON THE WAR.

(Abstract of Spirit-communication through Dr. Laurie.)

Napoleon, the Star of France, is only the agent of superior powers. There are missions and sub-missions for that purpose, and he has in view plans which will be a death-blow to the despotism existing in all modern institutions. Even now the despots of Europe shudder at his name: their presentiments indicate a cause which will create a trembling of all their thrones, and soon lay them in the dust, never again to rise.

The fame of England covers the earth, but great as it is, and extraordinary the power of her crown and popularity of her Queen, there are elements at work which in time will prostrate her crown in the dust. Neither there nor in the rest of Europe will the sabre and the bayonet wave over the head of humiliated man, nor shall dependence on the crown or capitalist crush his soul, but no civil war nor bloodshed need be apprehended; the masses will demand first one right and then another, until no power will remain to resist the demands of the freeborn man, who has now risen, in the strength of his arm and the might of a great principle, to demand that greatest of all principles, namely—justice.

Matamoros, June 8, 1865.

The London dailies still honour THE MEDIUM with their patronage. The *Globe* gives a leading "note" on Dr. Newton's success at Dr. Burns's chapel, and, without giving any reason whatever, hopes Dr. Newton will "remain there" when he visits the "Holy Land." We were aware that certain of the London ephemera were under the control of the "House of Jacob," but we do not know that the *Globe* is of Israelitish extraction, else it might account for this anxiety that Dr. Newton should remain in the "Land of Canaan." That little street Arab the *Echo* makes merry over Dr. Newton's power to tell one of his patients that he did not wear braces, and that too without "bringing the different muscles of the gentleman into activity." Small people get into very petty difficulties, and can escape by a very small hole.

Even Mr. *Punch* reads THE MEDIUM, and is disposed to admit that the "Hibernian" who was relieved by Dr. Newton at Gray's Inn Road might have doubled up his leg on purpose to deceive. This very funny (?) supposition is boldly resented by *New Ireland*, and the editor offers a reward of three farthings to anyone who will discover in what part of Mr. *Punch's* observations the wit lies.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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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."

Misfortunes—Interesting Manifestations at Kingston-on-Thames—A Phenomenon Exhibited in the Person of Mr. F. Herne—True Religion—Spiritualism Spreads—A Total Eclipse of the "Moon"—A Reply to a Minister of the Gospel on Spiritualism—Dr. Newton at Maidstone—Dr. Newton and Mr. Van Meter—"Athanasius Contra Mundum"—Spiritualism at Keighley—Charles Dickens, Dr. Livingstone, &c.—More Fruits—Notes of a Seance at Mrs. Berry's—A Proposed Theistic Society—A Service Conducted by Spirits—Mediumistic Experience—&c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, AUGUST 5, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.
 SUNDAY, AUGUST 7, 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 8, 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 10, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
 THURSDAY, AUGUST 11, 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, AUGUST 5, 1870.

DR. NEWTON.

HIS COUNTRY APPOINTMENTS.

Dr. Newton still continues his philanthropic and enlightening visits to the Provinces on Sundays. He is willing to visit any town not too far from London, on his expenses and those of his attendants being paid. He leaves London on Saturday evening and returns on Monday morning, and he objects to long distances, which occupy so much time in travel. On Sunday, Dr. Newton will heal the sick publicly in the Temperance Lyceum, Brick Lane, Kingston-on-Thames, at ten o'clock a.m. J. Burns will lecture in the same place on Saturday night at eight o'clock, and preach on Sunday evening on the "Healing Power," at six; admission free, and no collection. Admission to the healing on Sunday, by ticket. Dr. Newton's movements on succeeding Sundays have not been arranged as yet.

DR. NEWTON AT BIRMINGHAM.

For a number of years there has been an intelligent and influential phalanx of Spiritualists in this important centre of civilisation, and for some time a well-organised association existed, but for the last year or so it has fallen into disuse. Spiritual matters were very flat till the establishment of THE MEDIUM, which was eagerly supported by Mr. A. Franklin, of 58, Suffolk Street, and the circulation of a few dozen weekly in the town has added much to the slumbering enthusiasm which characterises our friends in Birmingham. Dr. Newton's success as a healer aroused their ardour, and they made very excellent arrangements to receive a visit from him. A correspondent reports that "on Saturday last, Dr. Newton, accompanied by Mr. Burns, fulfilled the promise he had made. A deputation of friends met them on their arrival at the station, and accompanied them to the Waverley Hotel, a quiet retreat from the bustle of the centre of the town, situate in the Crescent. No sooner had the Doctor divested himself of the dust of travel, than he was besieged by suppliants for his healing balm, which he administered freely without stint or grudge."

Mr. Morris, of West Bromwich, was driven over by Mr. Ward in his carriage. Neither of these gentlemen are Spiritualists, but Mr. Morris had been introduced by Mr. Lones to Dr. Newton in London some months ago. At that time he was a helpless and hopeless cripple; his legs were atrophied to mere spindles, much inflamed, and very painful. Dr. Newton enabled him to walk without his crutches, removed the inflammation, and set him on the road to recovery. After he returned home, Mr. Morris again resumed his crutches to save his legs, but in doing so, the former symptoms gradually returned, so that he walked on Saturday with much difficulty, aided by a pair of crutches. After being manipulated by the Doctor, the lame man walked about the room. It was noticed that the muscles of his legs had grown somewhat since his previous

treatment in London. He then walked downstairs and out into the streets, and afterwards walked to the Athenaeum to attend the tea meeting. He was also at the public healing on Sunday, and walked about the hall with much freedom and apparent ease.

While Mr. Morris was in Dr. Newton's rooms on Saturday, a deputation from the *Gazette* came in to observe for themselves. They were acquainted with these facts from the mouth of the person interested, and the reporter ultimately put himself under the Doctor's hands for a lameness of the knee, the result of rheumatism which he experienced several years ago. After treatment he admitted that he was benefited, and no doubt the cure has progressed since. This circumstance considerably modified the views of the newspaper-mongers, and prepared them to receive further facts of the new spirit of truth.

We should here call attention to an excellent letter inserted in the *Post* of Saturday, from the pen of Mrs. Tyndall, an intelligent Spiritualist and indefatigable philanthropist. She is a relative of Professor Tyndall and Dr. W. B. Carpenter, of London. Her letter struck a key-note to the whole proceedings. Our correspondent continues:—

"The tea meeting to welcome the Doctor was well attended. The tables were handsomely decorated with flowers, the people well assorted according to affinities, no over-crowding, but a thoroughly social and agreeable meeting, appropriately opened by the Doctor shaking hands all round.

"Tea over, Mr. J. Burns, of London, addressed the meeting for about half an hour on the philosophy of the Doctor's operations, &c., and made a very good impression. The Doctor also made a few simple and affectionate remarks explanatory of his mission. A case of defective sight was afterwards operated upon, and the spectacles ordered to be laid aside and no longer used.

"At 7.30, Mr. Burns commenced his lecture on 'The Realm of Mystery; or, Science v. Superstition.' This lecture was one of the most simply luminous expositions of the philosophy of spiritual phenomena to which we have ever listened. Much of the lecture was intended for outsiders, or early students of the spiritual science, yet it was all deeply interesting to the most advanced student, on account of its gradual ascent from the most palpable and common facts of physical life and their psychical causes, through the several gradations of mysterious phenomena called spiritualistic, up to the point of direct spirit-writing. The exhibition to the audience of a common steel magnet lifting its bit of iron was a well-chosen and conclusive proof of the existence of psychical force or fluid, and helped materially to rationalise the tipping and levitation of tables, &c. The lecture altogether gave evidence in proof of the great breadth and minuteness of knowledge and insight into spiritual subjects possessed by the lecturer. A vote of thanks to Mr. Burns and Dr. Newton concluded the proceedings for the evening."

In reporting this meeting the *Daily Post* thus quotes the concluding sentence of the lecturer:—"There was, he said, nothing in spiritualism that was discordant with the aspirations of the soul, or with the teachings of religion in the Church or Bible; but as for dogmas, if any man had a dogma, let him father it on himself, and not on his Bible or on his Church."

On Sunday the Temperance Hall began to fill at ten o'clock, and soon the galleries were well furnished with on-lookers, the sick and their friends occupying the body of the hall. The arrangements for treating the patients successively were excellent. A large square was kept clear in the middle of the hall, round which the afflicted sat and were taken in turn, and full particulars of their cases were taken down at a table. In his opening remarks Dr. Newton informed the audience of his visit to Birmingham five years ago, when he inquired if there were any Spiritualists in the town. "What sort of people are they?" asked the person to whom he addressed himself. He told them they were practical Christians. "Then," said the man, "I guess you won't find any here." The Doctor hoped that since then things had changed. Dr. Newton then proceeded to his work of healing, and operated most successfully. A full report of all the cases has been received at our office, but too late for insertion this week.

The representatives of the daily papers sat in the enclosure, and had full liberty to question all the cases, and in fact did so in many instances. The cynical levity which they manifested during part of the time, in company with a large dark man, who ought to remember the figure he cut when Mr. Lones mesmerised him, was not creditable to them if they desired to be considered impartial observers. Their reports, though the best that have appeared, are far from being impartial. The filthy and gross abuse with which the same papers treated Dr. Newton previous to his visit is modified to a narrative of such facts as would prejudice the public against the Doctor, and an entire omission or misconstruction of those favourable to him. The press of Birmingham have, therefore, confessed Dr. Newton's power, but without the manhood to assert their own, and do their duty as servants of the public. When will the egotistical youths who report for the newspapers know their place, and give a simple statement of facts, and not distorted comments? The public demand to be supplied with such reports as would place them in the position of eye-witnesses, and not the opinions of raw, beardless youths. The reporters for both papers were at all the meetings, and most industriously followed Mr. Burns during his lectures. These they do not give, but notify them respectfully, which must be taken as high praise, for if these parts of the service had been defective, no doubt the press would have selected them as targets for ridicule. The *Daily Post* and the *Daily Gazette* each devoted about a column and a half to the subject. The *Manchester Courier* also contained a favourable notice.

"TO THE BENEVOLENT," as appealed to by A. C. Swinton last week.—Received 5s. from Mrs. Frushard.

NASTY NEIGHBOURS.

So great has been the scurrility of Spiritualists and their periodicals that the meek and humble public and their organs of the press have become sadly tainted. As a proof of the melancholy statement with which we harass the minds of our readers, if they are not altogether debased by our habitual vulgarity, we undertake the painful duty of reprinting a gentle admonition from one of the lowly and charitable members of society, through one of his obedient servants of the Fourth Estate. Oh! Spiritualists, hide your ignoble heads in the dust of shame and disgrace if your black characters will admit of being whitewashed by the following solution:—

PROFESSOR GROVE AND THE SPIRITUALISTS.

To the Editor of the *Marylebone Mercury*.

SIR,—In the *Medium* of last week the following extract from the celebrated work of my friend, Professor Grove, was given, with the evident intention to mislead the readers of that unique publication. Having often read and admired the book from whence the extract was taken, I thought it good to acquaint the Professor with the manner in which the Spiritualists were attempting to “trade” upon his writings. The reply of Mr. Grove was all that might have been expected from so enlightened and learned a man. With your permission I will give the extract, and the Professor’s reply to my letter:—

“Myriads of organised beings may exist imperceptible to our vision, even if we were among them, and we might be equally imperceptible to them.”

To which Mr. Grove replies as follows:—

“DEAR SIR,—The above quotation from me is, I believe, correct, but has nothing to do with spiritualism or any such matters, on which I will not trust myself to write. It was merely a speculation on the possible differences of ‘physical’ existences, and that some might exist with senses so different to others, that each may be imperceptible to the other, just as we may be ignorant of the sense conveyed by the *antenne* of an insect, or an insect our sense of smell.—Yours obediently,
“J. Hind, Esq.”

(Signed) “W. R. GROVE.”

The foregoing explanation leaves the unfortunate Spiritualists and their dupes no *locus standi*. It will, at the same time, show your readers how low the said miracle-mongers and their abettors must have fallen to lay themselves open to such an exposure as this.

Hoping your readers will continue to scrutinise the sayings and doings of such designing knaves,—I am, Sir, yours faithfully,
Maida Hill, 26th July, 1870.

JOHN HIND.

Now, having been strengthened by a sup of such mild and gentle “milk of human kindness,” we are again enabled to resume our “designing knavery,” and shed a little needed light on our charitable and indefatigable brother, John Hind, and the “speculations” of his “friend, Professor Grove.” But first let us commend Mr. Grove for his consistency in withholding his pen in the matter of spiritualism till he knows something about it. Especially let his “friend,” John Hind, follow his example and keep silence, if he can do no better than make “such an exposure” of his knowledge and good feeling as we quote above. Now for the quotation referred to, and placed by Mr. White, one of the most respected and talented literary men in London, at the head of his paper in *THE MEDIUM*, No. 16:—“Myriads of organised beings may exist imperceptible to our vision, even if we were among them, and we might be equally imperceptible to them.” Such a speculation does infinite credit to Mr. Grove’s intellect and intuitive genius, for it is simply a statement of facts in nature, which have been repeatedly demonstrated by Spiritualistic scientists. There is a physical condition of things appreciable by the physical senses, and there is a psychical condition of things appreciable by the clairvoyant eye and other senses on the same plane; and there are also two kinds of light—solar light and psychical light. We have sat with a lady in our library in complete darkness, and she has been enabled to read the titles on the backs of the books; when others who sat with her and had not this psychological development of vision were conscious of nothing but the surrounding darkness. It is of this psychical matter that the spiritual body is composed, and it indicates a world—a universe—invisible and intangible to man’s physical senses, yet peopled with objects and organised beings as real as the world of matter around us as we understand it. Both worlds are material worlds, but each in a very different condition. The physical world is more static, and less easily overcome by the human will. The psychical world is more dynamical, and more easily influenced by will-power, and, through atmospheric conditions, physical objects may be operated upon by it, as in the case of the spiritual phenomena. Mr. Grove is a man of genius, and hence was impressed with a condition of things which his intellect was not prepared to grapple with, as his experience had not attained to them. But what shall we say of John Hind? Why, that he is considerably be-Hind Mr. Grove, and he must improve his manners as well as his intellect before he is a fit subject for our attentions.

He has a neighbour, however, “Paul Forrester,” who writes himself, in the same paper, a brother apostle of uncharitableness and persecution. This “Paul” chooses as a dialectical standard the vernacular of the “Billingsgate fraternity,” with which he is thoroughly acquainted, and he applies his knowledge in characteristic fashion to bespatter Dr. Burns. “Paul” is impregnable when he insinuates that the Doctor is “facetious,” as no one is able to retort upon him in that direction. It is evidently very hard for “Paul” to “kick against the pricks.”

The *North British Daily Mail*, of Glasgow, is not behind the age of blind fanaticism which prejudices that which it has had no opportunity of examining. A little practical knowledge would improve his digestion and clear his hepatic glands very much. The daily papers of Birmingham were in as bad a state as their

jaundiced brother on the Clyde, but three hours’ observation of Dr. Newton’s healing process on Sunday improved them so vastly that their report on Monday morning was free from biliousness, and another “treatment” might so far restore them that they would be able to digest facts and tell the truth just as it happened. “Let Glasgow flourish,” and here’s a good health to her knights of the quill. Dr. Newton will visit the commercial metropolis of the North in due course, and, “without money and without price,” perform such “miracles” on the press as he has had the good fortune to achieve in Birmingham.

The *Greenock Telegraph* is also in a bad state—a kind of plethoric irritability. Let him take a week with Dr. Hunter at the Hydro-pathic Establishment, Ochil Park, Bridge of Allan, and read the tenth commandment every morning on his fasting stomach. He is envious of the wealth which is being accumulated by the sale of spiritual books, and fees to the PROGRESSIVE LIBRARY and spiritual seances. His humours are so vicious that the wholesomest facts taste most detestably to his perverted palate. He will find that the scale of prices of the PROGRESSIVE LIBRARY is similar to those of the public libraries in London, that the price of books on spiritualism will compare favourably with Longman’s lists, and that there is no compulsion in attending paid seances—those who do so are no doubt pleased with their bargain, or they would not make it.

This article is not for Spiritualists, but for our contemporaries, who patronise *THE MEDIUM* largely; and we are too polite to be insensible to all their kind attentions.

MAGNETISM.

(Given through the Spirit-writing Mediumship.)

July 19th, 1870.

A friend, who had successfully mesmerised her child whilst separated by many miles from her, asked the spirits—

“How is it mesmerism can reach so far?”

“Because you are so closely united by the magnetism of love that distance is as nought. It is your spirit, and not your body, that mesmerises. The magnetic cord of love is so close, it is as a telegraphic wire, which reaches as easily one thousand miles as one mile.”

“Then if I did not throw the influence out, it would do as well?”

“Not so well, for it is by the will that influence is drawn (or given) out. It makes it active, as it were, instead of passive. The passivity of mesmerism is always there; the activity of it places it *en rapport* with the one mesmerised.”

July 20th.

“Magnetism is the circle of life that is around each one. It encircles, as it were, as a whole, all those who are in harmony, forming the sphere around them. Mesmerism, or magnetism, determines the sphere. An adverse magnetism introduced, or endeavoured to be introduced into any sphere, produces clashing and disorder. This must happen more or less whilst in the body, and it is the great origin of evil. Whilst in the intensely material frame, the spirit is veiled, and natures, or magnetisms, misunderstood; but in the spirit and in the unveiled light of the Source of all light, love, and truth, all is clear. The circle within circle, the sphere within sphere, may revolve in harmony around the Great Centre, producing beauty rather than clashing, harmony rather than discord. Where spirit is united to spirit, the *rapport* must be perfect, whether in the body or out of it. When these grand laws of magnetism are more understood and acted upon, the world of evil will be subdued; harmony and love shall reign universally; and thus shall the kingdom of righteousness and truth be upon earth, even as it is in heaven.”

F. J. T.

INTERPRETATION OF SPIRIT-WRITING.

A clergyman writes as follows in reference to the spirit-writing of which we gave a fac-simile in No. 8 of *THE MEDIUM*:—

“In *THE MEDIUM* for July 8 it is said, ‘We would be glad to have had some other particulars respecting the languages in which the messages to Mr. Howitt were written.’ ‘Oui, ya, zu Roma tecum Ibo.’ I have only seen *THE MEDIUM* for July 8 this morning, and doubtless long ere this you have had an answer to the request; but if not, I will do my best to elucidate it. Oui is Yes in the French language. Ya is German for Yes, but it is spelt Ja. In German the J is pronounced as we pronounce Y. There may be some other language which spells and pronounces Ya as we do. Zu is German for To or At. Roma is the proper name for Rome, as used by the Latins and Italians. Tecum is Latin for With thee. Ibo in Latin is the first person singular of the future tense of the verb Eo, I go. Thus the literal translation is, ‘Yes, yes, to Rome with thee I will go.’”

MR. HERNE’S SEANCE, at 15, Southampton Row, on Monday night, was considerably interfered with by the state of the atmosphere, as a thunderstorm prevailed more or less all the evening. Mr. Herne was, however, entranced, and personated one spirit. Mr. Morse also spoke under influence; and some manifestations were produced by another gentleman. We are glad to know that Mr. Herne intends giving a series of seances on Monday evenings, to commence at eight o’clock; admission, 2s.

Some facts respecting a haunted house in North Wales were given in *THE MEDIUM*, No. 11. The gentleman who owns the house writes to inform us that the troublesome spirit is quiet now. His daughter is a good medium. Circles are held daily, and many are convinced of spirit-communion by the writings through the hand of a medium, and intelligent answers through the movements of the table.

EXTRACTS FROM MRS. HARDINGE'S LETTERS.

(Extract No. 3.)

"I went to a strange house, and the moment I entered the parlour I heard a voice cry in a loud tone, 'Ma, ma, the cow!' This was repeated in a tone of such terror that I looked about for the speaker, when I saw it was a large and beautiful green parrot. I turned to the lady of the house, and said, 'What a wonderful parrot you have; how handsome and how finely it talks!' To my amazement, she said, with tears in her eyes, that her parrot was dead. Immediately I saw the bird fly out of the window into the yard; but I was so convinced it was alive that I followed out, and there I saw a great cow. The bird had disappeared. When I told the lady what it had said, she replied that her parrot was dreadfully afraid of that cow, which had killed it at last, as three weeks ago the cow had tossed and killed the bird. She added, that it was her firm belief that her parrot would live again, and that she had implored of the spirits to give her a sign that the bird still lived. Up to that day she had received no answer; but this singular manifestation to me she regarded as positive evidence, as her bird always called her 'Ma,' but she had never in life heard it speak the word 'cow.'
"May 29, from Dayton."

(Extract No. 4.)

"I am in the very wilds of Indiana, in the land of Tecumseh the famous Indian king, the place where the celebrated talking spirit Bill

* *Vide Modern American Spiritualism.*

Dole chattered away for more than a year, and living in the home of a lady, the first white that was born in the Wabash Valley when it was entirely occupied by Indians. . . . This morning I went out for a drive with my good hostess, Mrs. B—. She is a great medium, and in her presence spirits can appear and talk with an audible voice in broad daylight.

"We drove through the wildest and most romantic roads, all of which a few years ago were Indian trails.

"As we came to a deep, thickly-wooded gorge through which we had to pass, a man stood right in the road, and we, thinking he did not see us coming, called to him to move. He stepped a little aside, but still did not leave us room to pass, when our horses began to rear and plunge in the most frightful manner. On they would not go, but they snorted and even yelled as if in mortal fear.

"They kept backing us into a ravine, and I called out to the man for God's sake to hold their heads and stop them, but instead of answering, he slowly turned his head and stared at us with a ghastly pale face. I then perceived he was a maniac, and I was as much frightened as our poor horses, when lo! there in the burning sun of noontide we both saw him slowly sink down and melt into the ground. He did not vanish suddenly, but sank just like a person through a trap at a theatre, and the last we saw was his head on the ground melting into mist and then disappearing. I must say I never felt so deathly faint in all my life, and even Mrs. B—, a strong, hardy woman, almost fell from the carriage with the shock. As to our horses, they would not pass the place, but reared and tore at each other until we managed to turn, and then they galloped all the way, and arrived home covered with foam and trembling like leaves.

"The same place is famous for the passing of the Indian trail. Night after night the cottagers hear the tramp of the spirits and their voices murmuring, and about once every year, when the harvest moon is at the full, hundreds of persons have heard their war-whoop and the whizzing of arrows for more than an hour.

"The place I find is notorious as the scene of a dreadful Indian massacre, to which a tribe of the Miamis were betrayed by a white man, whom they afterwards tortured to death on the spot where we saw his spirit.
"June 2nd, from Delphi."

(Extract No. 5.)

" I will now tell you of my whereabouts last week. I was in a wild, rough mining town on the Illinois River. The scenery was most beautiful, and when I felt strong enough to ride, my hosts took me to many lovely spots around. One of these is called Starved Rock, from a legend of how one tribe of Indians drove another for garrison and shelter to the top of the rock, and then surrounded it—cut off the poor creatures' supplies, and thus they were starved to death, and their remains were afterwards found on the ground and buried there. Anderson (the spirit-artist) has drawn some hideous effigies which he claims to be some of the spirits of Starved Rock.

"When we got there, my friends had much difficulty in dragging me up the precipices, but after severe toil and some danger we reached the summit, and truly I saw from thence, apparently, 'all the kingdoms of the earth.' The Indian spirits came to me, and when I wanted a test to be sure that what they told me was true, they dropped at my feet the bleached portion of a human arm bone. It was the more strange, as the rock is a great place for picnics, and all the relics that could have been carried away have long since disappeared. The bone, too, seemed to come through the air and drop at my feet. There were only three of us on the rock, and we were sitting together perfectly quiet when it fell. Of course it was quite an adventure to us.

"Returning home, we crossed the river on a raft, and just as we landed our horses took fright and ran away at a fearful rate over the rough boulder roads, finally dashing us all out, with the buggy broken, into a springy watercourse. The ground was so soft that we sustained no injury but a good wetting and plenty of mud, but our buggy was so broken that it was as much as we could do to reach home.
"June 14."

SANSKRIT.—Sir William Jones awards to some books, now extant in Sanscrit, an antiquity of four and five thousand years. Rev. Mr. Maurice thinks the "Bhagavat Gita," so marvellously rich in thought relating to the immortality of the soul and future existence, was written over four thousand years since. That fine Scotch scholar, Lord Monboddo, wrote in 1792 that the "language of the ancient Brahmans of India was a richer, and in every respect a finer language than even the Greek of Homer." Another European scholar of great renown says the Sanscrit was a written and spoken language hundreds of years before Abraham appeared on the plains of Shinar, and long before the Hebrew language had an existence.

QUESTIONS.

S. P., of Halifax, propounds one or two questions for our consideration. He remarks:—

"I find that philosophical works purporting to be from the spirit-world teach, and the more intelligent portion of Spiritualists believe, that all matter was once liquid fire, and, of course, destitute of organised beings. I am taught also that Perfect Deity is no more eternal than matter; that they are co-eternal; that Deity permeates all matter, to its minutest tissue. If so, I ask, does he see everywhere without local eyes? and, if so, does not the smallest atom behold our every act? Again, I am taught that man's spirit is substance—that it derives its substantiality from the earth, the air, the water, &c. Now, if this be so, will not the earth, the air, the water, &c., ultimately become wholly etherealised; and, if so, will this etherealised substance be divided into so many parts as the beings that have existed on this and all other worlds; and if so, and the poet's lines be true that

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,

will not even Deity be absorbed? and thus are we not led to the strange idea that Deity is but a something out of which comes man, and that man will be when Perfect Deity has ceased to be? And, again, from what I have stated above, does it not appear that Deity in perfection permeating all matter before organised existence, is since-organised existence being divided into separate parts of imperfection, and in this way losing his perfection in imperfection, to seek perfection through all eternity without a possibility of finding it?"

These are philosophical speculations which do not admit of an exhaustive reply. Every mind will view them in accordance with its degree of development. We would recommend our correspondent to read the able articles by Miss Blackwell on these subjects, now being published monthly in *Human Nature*. There he would find suggestions that might aid him in his investigations. The works of Andrew Jackson Davis and Hudson Tuttle are also very useful in this respect. Mr. Jencken in his able articles in *Human Nature* on "Intro-Existence" showed that those forms which we call matter are continually receiving and giving off in an invisible state that which they are actually composed of. Matter is merely a phenomenon, and has no eternal existence as it appears to us. It may be annihilated or created by mind-power, as is proved by the way in which spirits can embody themselves, so as to be palpable to the grasp of our hands, and dissolve the same at pleasure, and, under proper circumstances, almost instantly. The elements which compose these solid spirit-hands may have been previously in existence, but not as matter as we understand it, for these spirit-hands have never been subjected to analysis to know of what they are composed, and thus cannot be tested by the laws which govern matter in general. But even such matter, impalpable though it be, is not spirit, which is so often by Spiritualists confounded with its envelope, or the means by which it manifests itself. Thus, when a medium says he has seen a spirit, he has not seen spirit, but a material object, as much material as the physical body, but composed of a different kind of matter, or matter in a different state. Our questioner, therefore, applies to spirit—God, the attributes of matter, and he is no more to blame than the great bulk of religionists who worship an anthropomorphic God—that is, God conceived in the image of man. By such people God is merely a very large man—a gigantic spirit. But God, or spirit, is essentially different from any such conception, and has neither form, faculties, nor functions as we understand them, and yet He is all power—the power that gives form, quality, and function to everything, and, therefore, necessarily having existed before forms or things were. This God principle, then, is the only Eternal Being, unchangeable, infinite, and inexhaustible. Therefore, the reasoning of our questioner is not applicable to the case. Professor Denton, in his book, "The Soul of Things," shows that every object receives the impress of all that takes place in view of it. But that God is continually registering the acts of men, as a clerk would the work done in a factory, is not held by those who perceive that "God is spirit." It is true that all our acts are registered and have an eternal influence on our being, but this entry is not made in books, nor on objects, but on every person's interior nature, where they remain as a part of his phenomenal existence, as the bricks and stones compose a house.

We have not space to discuss these interesting speculations further, but would recommend our friends in Halifax and elsewhere to hold a conference every Sunday, after the pattern of those held in the Cavendish Rooms, and there state their views fully and freely. Let them avoid all contention or a desire to establish their individual opinions. Let them reason and speak for the truth, and not for victory, and they will achieve both.

THE REPORT OF THE DIALECTICAL SOCIETY.

The last number of the *Exchange and Mart*, in its "Answers to Correspondents," says:

"A correspondent inquires when the report of the Committee of Investigation appointed by the Dialectical Society to inquire into the phenomena to which the misleading name of spiritualism has been given is likely to appear. We can state thus much for his satisfaction, that the experimental sub-committees have sent in their reports; that the general committee has framed its report; that these have been presented to the society, and that they will be published, together with the minutes of the experiments and evidence, as speedily as the printer can execute the work. But it is a production of very considerable bulk. It will form a goodly volume of nearly three hundred pages, and it will require careful revision in its passage through the press. Two months will probably elapse before it will be completed and placed in the hands of the public. That it may have the widest circulation, it is to be issued at a moderate price, and there can be no doubt that it will be eagerly read. We have seen the reports of the sub-committees and of the general committee, and we may say of them that in effect they come to precisely the same conclusion as that which Mr. Crookes, the distinguished chemist and F.R.S., has just stated as the result of his researches, namely, that there is a force, as yet unexamined, proceeding in certain unascertained conditions from the human organisation by which heavy bodies are moved without muscular action or contact, and audible and palpable sound made, which are directed by some intelligence. Nine-tenths of it

committee went to the examination with perfect conviction that it was all a delusion or an imposture; but all were slowly and reluctantly convinced, by evidence it was impassible to rebut, by test and experiment carefully applied again and again, that the existence of such a force is a fact in nature. As to the causes or the source of this power, they express no opinion, for, in truth, nothing is as yet known, though careful scientific research will doubtless reveal it speedily; but most of the members have formed some opinion individually, and there is much difference of conjecture,—for, as yet, it is little more. All are agreed that it is not a delusion or an imposture—their experiments precluded both. Some are inclined to the hypothesis on which spiritualism has been based, that is, the work of invisible and intangible intelligent beings, probably the disembodied dead. But others, and these are the most thoughtful and clear-judging of the investigators, are perfectly satisfied that it is a purely physiological phenomenon—that the force proceeds entirely from the nervous systems of the persons present, that it is in the nature of the magnetic force, possible, identical with it, modified in its passage through the human organism, and they are still more satisfied that it is in no manner associated with the presence of invisible spiritual beings. We hear that one of the members of the committee of investigation who has come to this conclusion purposes to publish the reasons that have conducted him to it, and why it is that he rejects the theory of the Spiritualists and the edifice they have erected upon it.”

AN EVENING WITH THE SPIRITS.

A writer in the *Christian World*, “Christopher Crayon,” attended Mr. Morse’s seance a few weeks ago, and reported his experiences to the extent of a column and a half in that paper. Speaking of the spirits, and the “Strolling Player” in particular, he observes:—

“I must give them credit for remarkable fluency, for great elegance of diction, and for great good nature and courteousness. It was rarely they were at a disadvantage, or had to resort to subterfuge. Thus, for instance, when pressed as to the result of the present war between France and Prussia, further than declaring that it would be short, and that it would purify the atmosphere, the spirit declined very properly to reply, on the plea that it was not within his province to foretell things to come. On other questions also he implied it was too late to enter then. At some future time he intimated his readiness to continue his remarks. Another night it was implied might be devoted to a renewal of his argument, and then the seance broke up. All this is wonderful—wonderful, I repeat, if true. The medium on the night in question was a good-looking young man, of gentlemanly appearance and manners. All the time he is talking he is assumed to be unconscious, to speak what is put into his mouth by the spirit of which he is the medium. If he acts his part he does it uncommonly well. He seats himself on the chair, and in a few minutes his eyes are closed, his frame is convulsively twitched, he rubs his hand across his forehead, and you are reminded of the contortions and inspiration of the sibyl. Then comes his speech, and then he wakes up, opens his eyes, and looks about him as one often does after a quiet sleep. While you are talking about what he is saying he is off again, and the same symptoms recur, to be followed by a revelation as before. An impostor would find it difficult to go through this performance without laughing. You seemed merely to be listening to or conversing with a gentleman who chose to keep his eyes shut all the time. All present seemed as firm believers in the reality of these spirit-communications as they were of their own existence. Theirs is a faith easier to ridicule than to eradicate—a faith which yet may cause alarm and trouble in the Christian world.”

[Not a faith—a knowledge, which the “*Christian World*” stands greatly in need of.—Ed. MEDIUM.]

DR. NEWTON’S WONDERS.

To the Editor of the “*Christian World*.”

Sir,—As I am overtaxed with letters of inquiry about the “wonderful cure” by Dr. Newton, please allow me to answer all through your paper.

I had suffered long and severely by an injury received from a fall. I called with the Rev. Dr. Smith, of Chicago, Illinois, upon Dr. Newton out of mere curiosity, having no personal acquaintance with him, nor faith in his ability to “work miracles.” He said he could cure me, and placing his hand on my spine, mesmerised or magnetised it, and relieved me instantly from pain. The heralding of the news of my “wonderful cure” was unauthorised by me and without my knowledge, but the fact of most wonderful relief is true. I continued to grow stronger for more than two weeks, then took cold, and the pain returned. I sent for Dr. Newton; he came, and again relieved me. This continued for several days, when, the pain again returning, I went at night. The Doctor left his bed, and again kindly relieved me from pain, and I have gradually grown stronger. I am grateful to God for the great blessing conferred upon me through Dr. Newton. I deeply regret that anyone should permit the relief I have received to in any way lead them to sympathise, or to suppose that I sympathise, with the Doctor’s most lamentable and dangerous religious views. I am here, in Dr. Barter’s Water Cure, expecting to leave for New York next week, not cured, but increasing in strength, and anxious to give what little strength I have in caring for *Little Wanderers*. With grateful remembrances of the innumerable expressions of sympathy for me personally, and deep interest in my work, shown me wherever I have been, I do with many regrets say farewell.—Yours truly,

W. C. VAN METER.

St. Ann’s Water Cure, near Cork, July 22.

All we have to add is that Mr. Van Meter “heralded” his “cure” himself, and repeatedly declared that *he never was better in his life*. His labours indicated a well man, but his laudable ardour in his good work was indiscreet, after being so long in a paralysed condition. The facts first stated in the MEDIUM were taken down from his own lips in the presence of witnesses, so that if any mistake has been made, from first to last it has rested with Mr. Van Meter. His opinion as to the “dangerous” nature of Dr. Newton’s views may be of great avail to a tight-laced sectarian mind, but dispassionately received, where is the danger arising from these views in any respect, except to narrow-minded prejudice and blind bigotry, which, like the infallible old man at Rome, think they know everything conclusively?

A FULL AND CORRECT STATEMENT.

The enemies of Dr. Newton have tried to show that we published a false report of the effect produced by him on Miss Wathen, 32A, New Church Street. The cure was reported with others by Mr. George Childs, who picked up the information at one of Dr. Newton’s public healings in Gray’s Inn Road. As the facts were taken down amidst the excitement and interruption of the hour, they were not fully elucidated or properly connected. The lady’s name was also written so obscurely with pencil that it could not be deciphered, and was printed “Matthew.” This surely does not indicate dishonesty, for if the statement had been “got up,” greater accuracy would have been secured in such details. A malcontent insinuates that our report leads the reader to suppose that Dr. Newton raised Miss Wathen from the water-bed. Not so. The facts are meagre, but they are all true. It is stated that she used a water-bed nine months, but in a distinct sentence it is printed, “She went to Dr. Newton’s house and had her spine rectified,” which she could not have done if she had been at the time using a water-bed.

The full particulars are as follows:—Five years ago, Miss Wathen experienced a railway accident, from the effects of which she never was free till treated by Dr. Newton. She had to use a water-bed as stated, and after her convalescence she suffered continually from spinal weakness, had much pain, and after any excitement or exertion was prostrated, sometimes for hours and sometimes for a whole day. This was her usual course, and so painful were the symptoms that fifteen physicians had attended her during these five years—all without removing her distressing ailment. Last Christmas Miss Wathen was affected in a very painful manner, her arm was paralysed, and the action of her heart was much impeded. Dr. Thorn was called in, and he said her difficulties proceeded from weakness of the spine. She was again able to get about, but suffered continually from headaches and the annoyances above-named. She could not ride a mile in an omnibus without being very much affected by it, and her life was a source of continual misery. In this state she went to Dr. Newton, and since that hour she has been completely restored. Many people in Paddington know these statements to be true, and the trouble that has been taken to invalidate them reveals in a clear manner that slander, not truth, is the object of Dr. Newton’s opponents.

TEA MEETING AT KEIGHLEY.—On Saturday last about 150 persons sat down to tea, including a few children and aged people who had complimentary tickets. The entertainment consisted of readings, singing, and recitations, by Joseph Tillotson, John Pickles, two boys, and two girls—not forgetting the musical department, sustained by Messrs. Yates and Beaver. D. W. Weatherhead commenced the proceedings with an able address, recounting his labours for social progress. He referred to the Ten Hours Bill, and the antipathy with which it was received by millowners and parents. The former objected that they could not compete with other countries, and the latter that they would starve if the bill became law. The speaker urged that before long an eight hours bill would have to be passed. His motto was eight hours’ work, eight hours’ play, and eight hours’ sleep. He had been a Secularist for some time, but now he was a Spiritualist, and he believed that these reforms would have to be effected through spiritualism, which taught men their responsibilities both in this life and in the future. Spiritualism did not grant indulgences to sinners, like the dogmas taught in the churches, and he considered it blasphemy to suppose that even great criminals could at once arise to a state of spiritual enlightenment at death merely by believing or calling on the name of Jesus. John Wright also gave an address in the trance state. The Children’s Lyceum is to be inaugurated very soon, and the members of the Spiritual Brotherhood Lyceum seem determined to make the most of their privileges.

A CORRESPONDENT observes:—Spiritualism seems to be spreading fast. Did you see a short mention of it in the *Daily Telegraph* under the heading of the “Opening of Telegraphic Communication with India?” The Prince of Wales and many other great folks were present at the house of Mr. Pender, and spiritualism in such society is treated with more than usual respect. In the article referred to it is observed:—“It can scarcely be matter of marvel if the finer, more delicate, and more sensitive minds that have busied themselves with the subtlest of natural agencies—an essence far more akin, as it would seem, to spirit than the most imponderable and inappreciable of gases, or even than light itself—should have imbibed from their loving studies those supernatural ideas which are generally classed under the name of ‘spiritualism.’ Believers will no doubt be pleased to learn that more than one distinguished electrician present last evening may be counted among the openly-avowed disciples of the faith which has such remarkable manifestations.”

AUSTRALIA.—The *Echo* of Dunedin, New Zealand, contains the following:—A correspondent, writing to the *Castlemaine Representative*, says that he (or she) “understands that several enthusiastic spiritist gentlemen of Melbourne have decided to introduce to the colony the celebrated lectress, Mrs. Emma Hardinge, of the United States, and two mediums, for the term of twelve months. The expense of this speculation will be about 2000*l.*, which has been guaranteed by several wealthy and liberal spiritists of Melbourne. Miss Hardinge having lectured, and publicly answered questions in a clairvoyant state, in several of the principal cities of America, and having just completed a successful engagement in England, where she had large, respectable, and intelligent audiences, is about to return to the States, and it is supposed that she will be willing to accept the liberal offers made by the Spiritists of Victoria.”

MADAME DE BADDELEY, clairvoyante, of No. 4, Exeter Villas, Kensington Oval, S.E., intimates that she has practised since she was ten years of age with great success, and at present enjoys the confidence of the best society. She is considered very good at medical diagnosis, and has been before many medical men. She dispenses her own medicines when necessary. She is also a good general clairvoyante. We had made a mistake in the former statement of her terms, which are One Guinea.

CRYSTAL BALL FOR SALE.—A Ball of Rock Crystal (very rare). Price £10 10*s.*—To be seen at Mr. Burns’s Library, 15, Southampton Row.

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