

THE MEDIUM

AND DAYBREAK:

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HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

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[PRICE ONE PENNY.]

SOIREE TO J. M. PEEBLES.

To give a true account of this interesting event it will be necessary to present a few facts detailing the labours of the Ladies' Committee and their assistants, under the direction and management of whom the proceedings at the Cavendish Rooms, Mortimer Street, London, passed off so harmoniously and satisfactorily on Thursday evening last. The devotion and heartiness with which these ladies laboured cannot be fully detailed in a passing glance, but they have their reward in the perfection of their arrangements and decorations, and the great pleasure and satisfaction thereby bestowed on all who partook of their hospitality.

THE DECORATIONS.

The walls of the room were tastefully decorated with wreaths of artificial flowers, under the direction of Mr. Lander, of Islington. This good brother is an artist, and his services were of special value for the occasion. He inscribed the appropriate motto, "We live in hope to see thy face and grasp thy hand again," on a large tablet which hung over the platform, gracefully ornamented with flowers and lace curtains. A profusion of plants in bloom, supplied by Mrs. Varley, filled every available inch of space in the refreshment rooms and hall where the soiree took place. Many objects of art and interest were kindly contributed to adorn the walls and entertain the assembly. Mr. J. T. Taylor bestowed the use of two large portfolios of rare and beautiful photographs. This gentleman would have been present, but was absent in Scotland. Mr. Slous also supplied a collection of beautiful photographs which were much admired. Mr. F. Hockley contributed a group of objects of great rarity and value. Amongst them were the following very scarce books:—

"Conferences with Spirits by the Magic Crystal," by Dr. John Dee; date 1659.

"On Ghosts, Dreams, Apparitions, and Crystal Calling," by John Aubrey.

"A manuscript on Cyprian Magic," in English and Latin, "Magic Circles, Invocation, Calls," &c.; date 1570.

"The Astrologer of the Nineteenth Century," Conducted by Members of the Mercurii.

"Zodiacal Planisphere," by John Varley, containing two plates of "Blake's Ghost of a Flea."

"La Science Kabalistike," containing the "Isagoge."

"The Clavis; or Key to the Mysteries of Magic," by Rabbi Solomon.

"Magia de Profundis (MSS.); the Key of Solomon the King." The most ancient book on Magic; date 1494. The MSS. contains the seals of about 300 spirits.

"Barrett's Magus."

"Henry Cornelius Agrippa on Occult Philosophy, with the Magical Elements of Peter d'Abano;" date 1533.

"Reginald Scott's Discovery of Witchcraft;" date 1651.

"Corlum Reseratum Chymicum;" date 1612.

"John Porter;" MSS. written in 1583.

"Qanoon-e-Islam;" a very rare work on Spirit Raising, Calling, Charms for Casting Out Devils, &c.

"Museum Hermeticum et Artis Cabalistica;" a matchless copy. Containing the whole of Tycho Brahe's Tables of the divine names from one to twelve letters. Du Chanteaus Calendar Magique. Jacob Behmens three tables, designed by Sir Peter Paul Rubens. Autograph, Speculum, dated 24th of September, 1560, of Hugh Draper when confined in the Tower of London for sorcery—a copy of which he carved on his cell in the Tower. Chaldean Talismans. Indian Puletais and Spells, Freemason's symbols.

A Rock Crystal, Unconsecrated.—This was one of seven pendants to a crystal chandelier at the Tuileries; destroyed at the Revolution under Charles X. They were all brought to this country, and the large centre one became the property of Lady Blessington, and is now in the possession of Captain Morrison.

A Rock Crystal.—Brought to England in 1838 by the son of the Dutch Envoy to the Court of Japan, and formed part of the valuable collection of minerals exhibited in that year at the Adelaide Gallery, Charing Cross.

A Factitious Crystal.—Made by Mr. Slater, of the Euston Road, for the late Earl Stanhope, and by his lordship presented to Mr. Hockley.

A Magic Crystal, consecrated to "Abcer."

A Black Mirror, unconsecrated.

Two models of ancient factitious crystals.

SPIRIT DRAWINGS AND PHOTOGRAPHS.

The panels of the walls were occupied with groups of mediumistic and photographic art, conspicuous amongst which were Mrs. Berry's spirit drawings, which were described in *Daybreak* for February of this year. There was exhibited a collection of twenty portraits of Spiritualists, photographed by Mr. H. Dixon, of 112, Albany Street, Regent's Park. Mr. A. L. Henderson, of 49, King William Street, London Bridge, showed selections of his fine enamelled photographs for which he is so justly celebrated. These pictures much exceed in softness and beauty ordinary prints on paper, and they are burnt on to a convex metal plate, rendering them indestructible. We understand that Mr. Henderson has had the honour of executing a large order in this style for her Majesty the Queen. The same photographer also contributed a life-size portrait of Peabody, and a similar one of Dr. Newton, which may be seen at the Progressive Library.

SPIRIT PAINTINGS.

One panel was entirely occupied with the trance paintings of David Duguid, the celebrated Glasgow painting medium. They were all done while the medium was in a state of trance; and he can mix his colours and paint as well in the dark as in the light.* The large view of Rhineland, which hangs in the seance room at the Progressive Library, occupied the centre. This beautiful picture was painted in about forty-three hours. Grouped around were a view of Loch Catrine, painted for Mr. Everitt while Mr. Duguid was in London visiting. Mr. Everitt also exhibited some miniatures by the same artist, done in incredibly short periods of time—one in seventeen minutes, one in twenty-two minutes, and one, the size of a large card, in four minutes. These are well-delineated landscapes done in five or six colours while the medium was in the trance. But the most interesting of Mr. Duguid's works then on view was the painting of an Indian kneeling, done by *direct spirit agency*, so that he can scarcely claim the picture as his, though it was accomplished through his mediumship. Another wonder was the portrait of Annie Blower, Mr. Everitt's guardian spirit. This painting is a true portrait, done by an artist after her death, who never saw the original in earth-life. A large photograph of Emma Hardinge, done by Mr. Dixon, graced another panel; and very conspicuous objects were a series of eight direct spirit drawings, through the mediumship of Mrs. Guppy. There is a rumour that these will be published next season, by subscription, as a sequel to "Katie," now in the printer's hands. Originals of direct spirit writings, done at Mrs. Everitt's circle were shown. These have been described in recent numbers of *THE MEDIUM* and in May and June *Human Nature*, and may be inspected by the curious at the Progressive Library. Amongst other specimens on the walls were a spirit drawing by Mr. Rippon, and two spirit drawings by Miss Hay, now in Boston, Massachusetts. We must not omit to notice some pictures of birds, flowers, and mottoes done in colours by a young lady whose hand is moved automatically to paint them. These were brought to the meeting by Mr. E. T. Bennett, of the Holmes, Betchworth, near Reigate, who also contributed "Songs of the Spirit," a handsome volume of very readable verses, produced without thought or premeditation, by the medium's hand being moved automatically. Another object of great interest was a photograph of one of Mr. G. Child's very wonderful spirit drawings which was described in *Human Nature* for January, 1869.

With these matters the audience amused themselves from six till eight o'clock, during which time a steady stream flowed into the Cavendish Rooms, some country friends coming from a great distance to be present. The ladies superintended the refreshment department in the spacious rooms adjoining, and gave all a social friendly welcome, and an abundant and varied supply of substantial refreshments of the best quality which seemed to meet with well-merited appreciation.

THE MEETING.

By eight o'clock the hall was filled to overflowing, but after some additional seats had been secured, all got comfortably seated, and the formal proceedings commenced by the chair being taken by H. D. Jencken, Esq., Barrister-at-Law.

Mr. Jencken in opening the meeting said,—You are, no doubt, aware that the object that has brought us together this evening is one, no less, than to say farewell to Mr. Peebles, to whom we are so much indebted for the exertions he has made in the cause of spiritualism. He has not only organised the meetings in this room for the purpose of Sunday evening services—services, too, of no sectarian type, but sufficiently free and liberal to admit all who

* See *Human Nature*, November, 1868.

believe in immortality, whom he has wielded together in one common element. Mr. Peebles has not only done this, but in many provincial towns—at Norwich, Halifax, Bradford, and elsewhere—has promoted similar institutions, all of which, I believe, will be successful. He has also endeavoured, but has not had time to carry out his plans, to found Children's Progressive Lyceums, and I am now informed that he has in the press, a book dealing with the question which interests so many, and especially American philanthropists—that of education. In a few days, however, he leaves us, which he does with our heart felt wishes and kind words, bidding him speed safely home; but also to come back to us, when he shall receive the same welcome that he has had on this occasion. I think I may be allowed to read a letter that has been placed in my hands—it is a translation by Miss Blackwell, and is from the president of the "Société Parisienne des Etudes du Spiritisme," who writes to this effect:

[TRANSLATION.]

Monsieur et cher confrère,—The Société Parisienne de Spiritist Studies has charged me to convey to you its vote of thanks for the book ("The Seers of the Ages") which you have presented to us, and of which one of our members will make an analysis at an early day. Our society also desires to express to you the lively satisfaction with which it has learned your intention of making the writings of Allan Kardec known in America, and thus to labour for the unification of religious beliefs, which can only become possible as the explanation of the cardinal doctrine of re-incarnation shall rally the human race to the common standpoint of a rational theory of life and progress. It also appears to us exceedingly important that, instead of remaining divided by national differences, all those who are animated by a common faith should enter into a communion of heart and of intelligence, and that the great Spiritist movement should thus assume an international character. Moved by this sentiment, our society desires to count you among its members, and begs you to accept the title of Corresponding and Honorary Member, which it is happy to offer you.—Your faithful servant,

EUGENE BONNEMERE.

President of the Société Parisienne des Etudes Spiritistes,
Member of the Société des Gens de Lettres, and of the
Société des Auteurs Dramatiques.

31, Rue de Boulogne, May 28, 1870.

This is written by one of the gentlemen who has taken a prominent part in the French movement and in the peculiar French theories. Mr. Jencken then called upon Mr. Shepard to play upon the piano, who, he said, was a very gifted medium for musical performances. He had frequently heard him, and watched very closely the many phases of this singular manifestation which could only be performed by an outside intelligence.

Mr. Shepard then took his seat by Erard's grand piano, and gave a selection of music with great power. The satisfaction evinced by the audience was great, and was only checked by the fact that the great crowd and heat of the room influenced Mr. Shepard so unfavourably, that he was compelled to relinquish his intention of singing a piece during the evening.

The chairman rose and said,—I have had the first resolution put into my hand by my friend, Mr. Shorter, which I will now read to you.

"That this meeting heartily expresses its warm appreciation of the distinguished services of Mr. J. M. Peebles as a lecturer, author, and eloquent expounder of the important truths and high moral teachings of spiritualism."

MR. SHORTER'S SPEECH.

Mr. Shorter, Editor of the *Spiritual Magazine*, said, it is with very great pleasure that I am here this evening to express my hearty concurrence in the resolution, and my warm appreciation of the services Mr. Peebles has rendered. It is a pleasure I feel all the more keenly from the fact that I was unavoidably absent at his reception at the Progressive Library, in September last. Now I can speak of him as I know him. This knowledge I had not then. I might have expressed my appreciation of his services as an eloquent and classical writer. I might have spoken of him as a worker ever in the front, but I could not have spoken then as I can now. He has won esteem by his frank and gentle manner, by his kindly disposition, and by qualities of head and heart, which I am sure must have endeared him to all who have had the honour of knowing him. I have not, unfortunately, been able to attend all the services, and to listen to his eloquent discourses, those, however, that I have heard have filled me with regret at those causes which have compelled my being absent, and the impression those discourses had upon me is quite in conformity with the impression I obtained in my intercourse with him. What he has said, and he has said very many excellent things, we shall not only carry in our memories but in our hearts. The Catholic spirit, the elevated tone, the Christian temper, the kindly and gentle feelings towards others that have pervaded all these discourses gives the character of the man himself. This is a most important thing, because it is not so much the holding of a truth, but to hold the truth in the spirit of truth and that spirit of charity which has so pre-eminently distinguished our friend in all his discourses. When I consider the audiences brought together and the truths of spiritualism brought forward in so effectual and eloquent a manner, I am sure we must feel a lasting gratitude to our friend for the good work he has done. He has solved a difficulty, I must confess not a difficulty to me, of the compatibility of the widest knowledge with the simplest faith and the deepest reverence. The one is the product of the other; and these he has expressed with true religious feeling, whilst he has shown the quality of firmness in his influence. It seems to me that this want of union between knowledge and reverence, of the broadest culture with the largest faith is pre-eminently the characteristic of the age in which we live. We have men who can count the stars and name all the inhabitants of the earth and sea, who can tell us why the grass is green and the sky blue, who can trace the genesis of life and its developments, but who seem never touched by the deep sense of the beauty and majesty of life, and of that

Eternal Being who is the light and source of all, which makes the feeling heart bow down in admiration and prayer. On the other hand, we have also men of sincere and fervent, but narrow piety, of deep religious feeling but at the same time of little knowledge and of no large culture, who are bound up within the narrow trammels of creed, and who walk the sluggish path of tradition which has been handed down to them. We want books to be read, but we want soul culture as well as mental culture, and no one portion of our nature to be starved at the expense of the other. This is the true music, the music of the spheres, the music of angels—this is the true harmonical philosophy. I am glad that we have present to-night our good friend Dr. Newton. You all know how he is labouring in the curing of disease, in the removal of our physical infirmities; but these are not the only infirmities of humanity, there are diseases of temper, of the will, and of the heart, and it is, to my thinking, an easier task to remove the former than these. It is more difficult to unseat the eyes of blind ignorance and prejudice than to bring sight to the physically blind. I say it is harder to cure the diseases of the soul than those of the body, and this is what our friend Mr. Peebles has been doing. The blind have been made to see, and the lame to walk, by Dr. Newton, who is a physical healer, but Mr. Peebles is a moral healer—he has sought to relieve irritation of feeling, to save controversy, to bring men into a right state of mind, so that they may feel and realise the importance and magnitude of those truths in which they agree, and help them to carry out these in social life. This is the great work which he has accomplished amongst us. It is true our meeting to-night is saddened by the reflection that this is a farewell meeting,—this is always a sad word to me, but it has also a good side,—it is an abbreviation of the words fare you well! and the matter where he may go, or wherever he may be, we wish him sincerely "fare you well!" The prospect of Mr. Peebles' absence from us is qualified by the anticipation that he will return to carry on the good work he has so well begun. On the other hand, it is scarcely possible we shall all meet again. There is, however, this to be said: it is one of the consolations of our philosophy that no barrier, no ocean, can effectually separate us. Thus all kindred natures must meet in spirit. We begin life when all is fair and bright and full of promise, surrounded by all that is cheerful and full of sunshine; but as day after day passes on, the shadows deepen and lengthen, friend after friend departs, till at last the balance dips over on the other side, and we are left alone, dwelling on the memories of long ago. Then it is our thoughts turn to that great realm which is coming nearer and nearer to us, and we seem to see on the other shores friends and kindred, dear ones gone before—we seem to see them beckoning to us with outspread arms, and like Simeon of old, we say, "Lord, now let thy servant depart in peace." Mr. Shorter concluded by a hope that he might soon meet Mr. Peebles again.

MR. TEBB'S SPEECH.

Mr. Tebb said,—Ladies and Gentlemen, like Mr. Shorter, it was not my fortune to be present at the meeting to welcome Mr. Peebles to this country, but it gives me great pleasure to be here this evening to give my testimony to the great services Mr. Peebles has rendered to the cause of spiritualism. At the meeting here last Sunday, Mr. Peebles gave us a resumé of the plan he had adopted, and I am bound to say he has most judiciously carried out that design. He has, in the course of his addresses, given us some of the most interesting facts I have ever heard in the history of spiritualism—facts that have been accredited by men and women, whose evidence would be received in any of our courts of justice. He has also given us the philosophy that lies behind these facts, as well as the most hopeful views relating to the other life. He has not, it is true, said much concerning those dogmas of the church—I mean original sin, total depravity, and endless misery, but notwithstanding this remissness, he has truthfully told us a great deal of those divine realisations of the Sermon on the Mount, of justice, charity, faith, and the practice of virtue. He has not spoken to us so much of the stereotyped topics of the sins of the Jews, but he has told us of our own shortcomings, and animadverted on the evils and sins which exist amongst us to-day, and I am not sure, but that this application of the teachings of Christianity and spiritualism is quite as efficacious, and calculated to do us more good than the ordinary teachings we are accustomed to hear. Mr. Peebles has so often given expression to the kindness he has met with, and has spoken with such hearty goodwill of our countrymen, that I cannot refrain from giving expression to the feelings which this country shows towards him. If there is one nation to which we are bound it is to America, and I sincerely hope these bonds will never be broken. It is only a short time since America emancipated millions of human beings, and now she is making great efforts and sending thousands of men from the North to instruct those people, and I am sure she has quite enough to do without thinking of complications, which I hope have passed away. If there is to be any rivalry let it be in the direction of peace, in arts, science, and education, and I am sure there will be enough for both countries to do. I am glad to be here to wish Mr. Peebles God speed, and I hope he will accept and take with him the kindest feelings not only for himself but for his countrymen.

The chairman put the resolution to the meeting, when it was carried with acclamation.

A change now occurred in the proceedings. Mrs. Varley sang a song, "The Guardian Angel," in a sweet, beautiful voice, and in fine taste, which captivated all who heard her. Mr. Peele, then, with great effect, recited a poem, "An Old Man's Story," by Mary Howitt, a composition of great merit; most appropriate to the occasion and warmly appreciated. Mr. James Hicks, when called on, performed in a most accomplished manner, a piece of music on Smith's American organ, imported and sold by Breavington & Sons, at the Polytechnic in Regent Street. This beautiful instrument is used on Sundays at the Cavendish Rooms. It is compact as a harmonium, but melodious as a fine organ. Our readers should call and hear Mr. Hicks, at 388, Regent Street, daily.

The chairman now read the second resolution, placed in his hands by the Rev. Jabez Burns, D.D., of Paddington.

"That Mr. Peebles be cordially invited to return to this country again as soon as convenient to him, to further the good work of spiritual enlightenment and organisation in London and the provinces, which he has so devotedly and successfully inaugurated during the last four and a half months."

DR. BURNS' SPEECH.

The Rev. gentleman said, the resolutions that have been read by the chairman I heartily concur in. I was exceedingly delighted with the first address delivered from the platform. It thoroughly met my views of promulgating truth of any and every kind. I have not had the pleasure of hearing Mr. Peebles' addresses, but with Mr. Peebles I am charmed and delighted. I am sure whatever is true will abide, and whatever may not be true you do not wish to abide. If you are advocates of truth, so am I—and of every kind of truth. I not only *ask* what is truth? but wish to *find* it, and I anxiously *seek* it, and I am willing to pay for it; for the truth must be bought, and is never gained except at a sacrifice. Prejudices and a great many preconceived views must be surrendered. We have to make many sacrifices in the walk of life. As to the forms of theology, I wish all of these to perish which have not truth. It is only truth that gives vitality to theology, and just as it has truth it will live, if it has not truth it will die, and the sooner the better; and then when we have found it, let us be manly enough to avow it, at least, not be ashamed of it. It not only requires great self-denial to possess it; but great courage to profess it. Let us be manly enough to profess what we believe to be true—then the God of truth will not be ashamed of us. I was especially delighted with the first address in regard to the spirit of meekness. It is possible to have truth yet by being harsh to be its bitterest enemy—for truth is bathed in love and if sought in love then truth will be lovely. I have been delighted with Mr. Peebles when introduced to him by my namesake, here, when he lectured at my chapel; I fell in love with him (cheers). His face is so affectionate that I am not surprised he has made you all love him. I am in a new circle to-night, but having only two eyes I have made the very best use of them, and I have watched with delight the childlike interest he takes in everybody. You talk of spirits—he is a living magnet, a most loveable spirit. I found in his presence that there is a direct union of mind between us. Therefore, for one, I shall be rejoiced to hear that Mr. Peebles comes back from America. I know that country. Twenty years ago I was one in a deputation of ministers to that country, and when we left America we had a soiree in Boston, when many ladies and gentlemen were present and wished us adieu, therefore I can sympathise with Mr. Peebles in the position in which you have placed him. Now I pray for the uninterrupted continuation of peace with America. I have often heard it said "America and England against the world," but I say America and England for the world, in commercial enterprise, the advance of science, trade, and the happiness of the world. I ought to be in America myself. Having, however, gone through the East not long since, I have scarcely confidence enough to ask my congregation for leave to go to America. I entertain a hope, however, of again crossing the Atlantic. I intend to visit that magnificent railway which is opening up the far West. When one gets to California it is positively only a few days journey to go to Japan, a day or two more to see our brethren in China, then we may very easily come home again by way of New Zealand and Australia, and the whole can be accomplished in the same time that George Whitfield took to go from London to the States. That programme is in my mind. I hope to accomplish it some day. I hope to be here when Mr. Peebles returns. I hold that it is one of the grand fruits of your mission to bind men and women together in holy charity. I have heard you say that the Kingdom of Heaven is a Heavenly Kingdom—a spiritual kingdom that cometh upon us sweetly and gently as the dew, as the light of heaven, whose silent movement breaks upon our world, dispersing the darkness of the night, it comes with such gentleness that it does not disturb the sleeping of the infant. All light, especially spiritual light, must have this meekness, loveliness, and gentleness. Now, let us seek the truth; and, having obtained it, hold to it, and have the manliness to profess it, and, by God's grace, let us all labour to make the world happier; and it gives me infinite pleasure to shake hands with Dr. Newton. [Dr. Newton here rose, and, kissing Dr. Burns, said, I greet thee, dear brother, with a heavenly kiss by the desire of the Holy Spirit that speaks through me—I feel directed to do what I have done.] Dr. Burns, resuming, said, I would rather have the gift of healing, to remove sadness and sorrow from human beings, than to be the monarch of the universe. I am fond of reading to my own congregation of healing in the Church. I bless God that I stand on the platform with one to whom God has been so gracious in giving this gift. God bless Dr. Newton, God bless Mr. Peebles—thank you for your patience—I heartily move the resolution (loud cheers).

Mr. J. Burns, of the Progressive Library, editor of *Human Nature* and *THE MEDIUM*, seconded the resolution. He made a humorous allusion to the devotion and labour of the ladies in getting up the meeting, which was entirely their work. He did not repine at Mr. Peebles leaving them, but was rather thankful that he ever came. To grieve would be selfishness,—ingratitude; but his heart was full of joy and gladness at the wealth of affection which he felt for the guest of the evening. And he knew that this love he could retain for ever, unless it was forfeited by his own unworthiness. Mr. Peebles had done a great work, not only in England, in London, but throughout Europe and the East. He was a living embodiment of the cosmopolitan genius of spiritualism which owned all men as brothers, and the wide universe of God as the home of the human soul. Every man gave off an influence as he moved about in the world, and if it were one of love and goodness, then to travel amongst various nations would unite them all in one bond or net of sympathy. He hoped to see Mr. Peebles in London again soon. His return had been predicted by spirit agency. Mr. Peebles was in every respect a Spiritualist. He called his teaching by no other names, and kept it pure from all creeds. He was almost constantly under spirit influence and direction, as regards his writings and speaking on this subject. Even in matters of health and daily life, he was the special care of dear friends in the spirit world, who, through him, had a work to do for humanity. He felt, therefore, that it would be well with their friend wherever he was. God and good angels were with him. Taking Mr. Peebles by the hand, the speaker concluded in the words of the motto on the wall.

The second resolution having been carried with applause, Mrs. Morris, when called upon, performed a very fine selection of music on the piano-forte; her great skill and profound acquaintance with the art was very evident from her finished performance.

Mrs. Varley at this juncture stepped upon the platform and presented Mr. Peebles with a handsome purse of gold on a crimson cushion, the

gift of the ladies, and proceeds of the farewell soiree. This presentation was the great event of the evening, and was performed in the most appropriate and chaste manner. Mr. Peebles was astonished and overcome, and for the moment was evidently unable to collect his thoughts, as this part of the proceedings were entirely unexpected by him. Mr. Peebles also received a beautiful album from the ladies, containing portraits of the royal houses of Europe, and leading philosophers, scientists, and statesmen. He, however, came forward and made the following reply;

MR. PEEBLES' ADDRESS.

Mr. President, Ladies and Gentlemen,—It seldom falls to the lot of a mortal to experience a moment so full of real enjoyment as this—when rising to return thanks for the honour you have done me upon this occasion—an occasion to me of both joy and sadness. It is not so much myself you intend to honour as the heavenly principles of the spiritual philosophy of which I am but a humble advocate. Your terms of commendation I fear are above my deserts, however sincerely and conscientiously I may have advocated the truth and discharged my duty as a public teacher. Still, fully appreciating them, I shall most gratefully treasure your kind words and expressions of good-will in the silent memory chambers of my soul's sanctuary—treasure them as the generous overflow of hearts that beat in unison with mine, and whose aspirations are to promote the best mental and spiritual interests of a common humanity. It is not my purpose to make a speech—infinity do I prefer listening to others. Looking around, it quite overjoys me to see so many familiar faces, so many noble-souled Englishmen, some of whom have already made their mark upon this illustrious age in science and literature—so many kind-hearted and earnest believers in the ministry of angels—those angels of God who delight in returning to earth to demonstrate immortality and aid their mortal brothers and sisters in their weary journeyings towards the shores of the better land. The sympathy and friendship of such a congregation as I see before me this evening constitute the proudest laurels a man can win. Be assured I shall wear them in my heart of hearts till I meet you in the upper kingdoms of eternity, where affection is power, where love is life, and life a perpetual growth in the good, the beautiful, and the true. The address of the chairman, so clear and cogent—of Mr. Shorter, sound and well-timed—of Mr. Tebb, breathing the spirit of sincerity and good-will—of the Rev. Dr. Burns, rich, racy, eloquent, and full of charity—of Mr. James Burns, earnest and truly heartfelt—these, coupled with the excellent remarks of others bountiful in expressions of a genuine soul-sympathy, all tend to bind your better natures to mine with that threefold chord not easily broken. The presentations are most acceptable. I shall endeavour to prove myself worthy, not only of your friendship, but of the valuable gifts which you have been so kind as to tender me. The address of the Rev. Dr. Burns, when speaking of Whitfield, reminds me of this anecdote. Whitfield, when speaking once, in one of the States of America, suddenly stopped and turned his eyes heavenward, exclaimed, "Father Abraham, are there any Baptists in heaven?" "No!" was the response. "Are any methodists in Heaven?" "No!" "Any Presbyterians?" "No!" "Any Churchmen?" "No!" "Any Unitarians?" "No!" "Who are in heaven then?" Father Abraham replied, "They are all Christians—that is, good men. They have left their sectarian names and dogmatic theologies all behind them." It is not faith, not metaphysical belief, but works and good deeds that entitle to happiness. Beautiful is this spirit of charity which crops out from progressive souls in all lands and climes. I cannot let this occasion pass without thanking the ladies for their efficiency in conceiving and executing the arrangements upon this occasion. It has been truthfully said that woman is first in every good word and work—it is certain that she was last at the cross and first at the grave of the risen Saviour. Woman's influence has swayed sceptres, dethroned rulers, and ever exercises an uplifting, a healing, and holy influence. Though oceans roll between us, though mountains lift their hoary heads to separate us, I shall never forget the warmth of English hearts, nor the social enjoyments of English homes; and though I should never meet you again face to face upon the shores of mortality, it is to me a beautiful thought that I shall meet you, know you, and love you in that world of immortality where farewells are never heard, and where friendships and soul unions are eternal.

Mr. Jencken, introducing Dr. Newton, said that he himself had received a great benefit from the doctor's power. He had been troubled with what is called stigmata, or double-vision, in the left eye, caused by injuries received in Spain. A line on the wall or any object would be seen by him double. He went to Dr. Newton, who mesmerised it, and from that day he had been quite recovered, and it gave him great pleasure to avow it publicly. Up to that time he had had singularly good sight. He took this opportunity to avow the fact, and would repeat it on every other occasion.

DR. NEWTON'S SPEECH.

Dr. Newton said,—Many thanks to the dear brother for his good words. Although a vast amount of good must have been done by me, I do not claim the honour, it is not I that do these things, the angels tell me so and I believe them. He that receiveth the righteous in the name of the righteous, shall receive a righteous man's reward. The same power to do good exists to-day as in the olden time, and even this very evening, the blessed Nazarene came to me, and it was with more than usual clearness he spoke with me this evening. I requested that Theodore Parker's spirit might come and control me, and he said, "He will be with you and I also." So brothers and sisters, I greet you with a holy kiss. Yes, he is present this evening, and he told me to observe these words, "and these signs shall follow them that believe, they shall lay their hands on the sick and they shall recover." Do these signs, follow the church,—No! but Christ said, "Verily, I say unto you, he that believeth on me, greater works shall he do, because I go to the Father." And now he has gone to the Father and we can do like Him if we live like him." Dr. Newton said he did not exalt Christ above a brother. Though he is very bright indeed, there are many just as bright. I speak these words as the spirits direct. The healing power is a great gift, and one that will produce great wonders in your land. I have dropped a little leaven amongst you, I shall soon send the bread to the oven, and when it comes out I will break and feed you with it. Dr.

Newton then said he would throw out his influence to heal all in that room, and not only them, but all to whom they may desire it, for this influence passes like ripples on the water from shore to shore, even to the ends of the earth. As Jesus said, "I will be with you even unto the end of the world," so may this shock be with you even unto the end of the world. Dr. Newton then thanked the meeting for the kind reception they had tendered him, but more especially for their goodness to Mr. Peebles.

A lady in the audience was entranced by a spirit in an unpleasant manner, Dr. Newton at once stepped up to her and relieved her from the influence.

The evening was now far spent, and the last item on the programme was a song by Mrs. Varley. That lady gave "Gounod's Serenade," with her usual brilliancy and truthfulness of rendering, accompanied by Miss Kean on the pianoforte.

Mr. Shorter, in very suitable terms, proposed a vote of thanks to the ladies for their kindness and care in getting up such a satisfactory meeting, which was not only a suitable compliment to Mr. Peebles, but a credit to spiritualism, and a pleasure to all connected therewith.

Mr. Burns seconded the resolution, coupling therewith the names of those who by speech, song, music, and the exhibition of objects of interest had contributed to the enjoyment of the evening.

This resolution having been carried, Mr. W. H. Harrison, Editor of *The Spiritualist*, in an appropriate speech, moved a vote of thanks to Mr. Jencken, for his urbanity and tact as president for the evening. Mr. F. N. Daw seconded this resolution, and it was most cordially carried.

A few remarks from Mr. Bell Galloway, on the desirability of the Sunday Meetings being continued, brought this very interesting and harmonious meeting to a close, with the addition of hand-shaking and good wishes to Mr. Peebles, *ad libitum*.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	- - - - -	2d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The Mission of Spiritualism—Children's Progressive Lyceum—Healing by Prayer—The Sunday Conference—A Curious Fact—The Influence of Dr. Newton's Portraits—J. M. Peebles—Free Distribution of Spiritual Literature—J. M. Peebles, F.A.S.L.—Dr. J. R. Newton—Mr. Peebles' Valedictory Address—The Newspapers and Dr. Newton—Dr. Newton at New Swindon—&c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, JUNE 10, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SATURDAY, JUNE 11, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8 o'clock.

SUNDAY, JUNE 12, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Lecture by A. C. Swinton. Service at 7 p.m., conducted by A. C. Swinton.

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. HALIFAX, at 11 a.m. and 7 p.m.

MONDAY, JUNE 13, Developing Circle at 15, Southampton Row, conducted by Mr. Shepard. Admission 2s. 6d.

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

WEDNESDAY, JUNE 15, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.

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

THURSDAY, JUNE 16, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

Seance, at 15, Southampton Row, conducted by Mr. Cogman, at 8 p.m. Admission 1s.

* * * 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, JUNE 10, 1870.

OUR YORKSHIRE FRIENDS IN LONDON.

THE Whitsuntide excursion trains have brought up to London quite a number of our country friends, than whom none are better Spiritualists. The conference on Sunday was confined to experiences and views of spiritualism. The chief speaker was Mr. Towns, who gave a very interesting account of his mediumship. None of our country friends present, were prepared to make a public statement. A very interesting meeting took place at the Progressive Library on Tuesday evening, Mr. Pickles and Mr. Heaton were present from that ancient stronghold of spiritualism, Keighly in Yorkshire. Mr. John Blackburn and other friends from Halifax, Messrs. Young from Sturminster and Llanelly, Mr. Denton and friends from Rushden, Mr. Loanes, from Birmingham, Mr. Alsop from Walsall, Mr. Angersbach and friends from Nottingham, and a few London Spiritualists—Mr. Jencken, Mr. Cogman, Mr. Scott, and others. A circle was formed, and Mr. Blackburn was influenced

to speak and sing in the Yorkshire dialect. A spirit also gave a beautiful address through him, in well-spoken English. Several others in the circle were under influence. After the manifestations a very interesting conversation ensued. Mr. Blackburn gave an account of levitations and other remarkable phenomena that had taken place at Halifax through the mediumship of Mary Sykes. Mr. Pickles gave his views of how the public discussion of spiritualism ought to be carried on, both as regards the services of mediums, and normal speakers. His remarks shewed that our Yorkshire friends are in the van of spiritual progress. Mr. Heaton gave an encouraging account of the state of the movement in Keighly, where a new hall will be opened soon. Mr. Burns gave an account of the workings of the cause in London, and others gave short statements of the progress of events in their various localities. A very instructive and pleasant evening was spent, and we would be glad to see such reunions of more frequent occurrence.

MR. PEEBLES HAS GONE!

He left King's Cross Station for Nottingham on Saturday last at 1.20, accompanied by Dr. Newton and Mr. Watson. A few friends saw him off: Dr. Evans, Mr. and Mrs. Everitt, J. J. Morse, and J. Burns. The parting with those our friend had worked with so successfully was a tender and affecting one. He spoke in Nottingham the same evening and on Sunday, journeyed thence to Dublin and Cork, and sails from Queen's Town to-day in the "City of London." All who knew him regret his loss, and earnestly look forward for his return to England again. The Farewell Soirée was a fitting conclusion to the series of meetings held in the Cavendish Rooms. Upwards of 200 persons attended. The proceedings were of the most harmonious and satisfactory description, and have left on the Spiritualists of London a lasting mark of goodwill and fraternity. Mr. A. R. Wallace was prevented from attending, as he had promised to speak to the first resolution; and Mr. Varley was also unavoidably absent.

THE DEVELOPING CIRCLE

Held by Mr. Shepard on Monday evenings was very successful on last occasion. Several partially-developed mediums from the country were present, and some very good manifestations took place. Mr. Shepard displayed remarkable seeing powers, described a number of spirits, and gave their names, which were identified by those to whom they referred. We are pleased to hear that Mr. Shepard has several pupils who can now perform on the piano inspirationally.

THE INFLUENCE OF DR. NEWTON'S CARTES.

A correspondent states "The minute I took the carte de visite in my hand I was shaken as if for spirit-writing, and the influence seemed to be quite strong. I gazed at the carte when sitting at home, and the hand was raised, and magnetised the head and breast." Curious facts have occurred to a number whom we could name, as to the power conveyed by those portraits, and the healing and other phenomena produced. We shall be glad of an account of any experiments which may be tried with them, as no doubt a deep truth in science underlies these derided facts.

THE SUNDAY CONFERENCES.

In relation to the subject of "Co-operation" and "Labour and Capital," A. C. Swinton will, at the Cavendish Rooms, Mortimer Street, W., on next Sunday, at three o'clock, deliver the first of two lectures, entitled, "Our Rights and their Sanctions; our Wrongs and their remedies," in which a clear view of the whole subject and the only course to the real freedom and living brotherhood of all men is sought to be shewn.

In the evening there will be a service as usual, and a sermon by A. C. Swinton, "Trust in God."

THE CIRCULATION OF "THE MEDIUM."

Many thanks, dear friends, for kindly aid with THE MEDIUM. Some are purchasing packets and putting them on sale at the newsagents; others are distributing the copies we give them gratuitously for the purpose; while some of our friends are employing boys to sell them in the streets. This cheers and encourages us, and will, we hope, bring in a tide of reaction that will help to repay what has been invested. The system of free circulation works well. Give us your contributions and your orders for copies. We are willing to employ some suitable person to carry THE MEDIUM round the news-shops of London, and hope some active person will turn up. We managed to get 3,000 copies of THE MEDIUM into circulation last week, but with co-operation on the part of our friends this number may soon be doubled.

THE PROGRESS OF DR. NEWTON.

When Cambridge Hall had to be given up, Dr. Newton visited many afflicted persons at their homes, and met a great number at the Progressive Library; among whom, he made some good cures. On Friday last he commenced at The Repository, 277, Gray's Inn Road; where he has treated the sick-poor daily, from ten till twelve gratuitously. A good number were there to meet him on the first morning, and the attendance has constantly increased. Some very quaint scenes occur. On the first morning a lame Irishman came, using a wooden leg, his natural limb projecting out behind him, bent at the knee; with much labour the doc-

tor unstrapped the wooden auxilliary, and sent away the gratified and grateful Hibernian with it on his shoulder. A man who had just recovered his sight, stared about in the most grotesque manner, amusing to behold. Some scenes are deeply affecting; some groan with emotion, shout with delight, or weep with sympathy and gratitude. A knot of "reverend" gentlemen may be seen scoffing mildly; or reputed "healers" sneering politely; but more apparent are the earnest attentions of eminent physicians, and enlightened divines. Dr. Newton is steadily winning his way into the affections and respect of all who come in contact with him. Even his theology is beginning to recommend itself to the common sense of the people, and they begin to feel that is "no more strange than true." In this respect Dr. Newton is doing much more good than by his healing, which is merely a temporary expedient for warding off the consequences of an imprudent life. But his teachings respecting the Fatherhood of God, and the brotherhood of man—even the most exalted men that have trod the earth—is ennobling and elevating.

The Rev. F. R. Young of Swindon, puts his disclaimer in a local paper in the following words, prefixing the noble declaration that he left Dr. Newton at absolute freedom to speak as he pleased, even though it had been old Trinitarianism with its horrible accompaniments. "But now, let me say, quite as distinctly and unreservedly, that *I differ extremely from many of the theological statements made by Dr. Newton in the addresses he delivered on Sunday last.* If I understood him rightly (and if I did not he will correct me), Dr. Newton holds the Pantheistic and Necessarian philosophies; which exclude the conceptions of what Christians would term a Personal God, and the reality of the free-will of man. The good doctor is also a believer in Jesus Christ, rather as one of many great men in the world, than as the *unique* "Son of God," using this latter term in the strictly Christian sense. Now I can appeal to those who have attended my public ministrations for the past nine years, for the truth of what I am about to say, when I assert my own strong belief in the personality of God, the free will of man, and the pre-eminence of Jesus Christ over all other created beings." Unfortunately Mr. Young does not give any "reason for the faith that is in him," as declared above, or why any merit should be attached to him for holding it. We have heard Dr. Newton state his belief in the pre-existence of all human souls, and as subject to that form of necessitarianism—or whatever else it may be called—which prevented Jesus from doing "many mighty works in a certain place, because of their unbelief."

By attending at The Repository for one morning, we might fill a page with striking incidents and cases. Much of this would only be waste of space and time. It is difficult to get truthful statements from men and women of the type that attend. They often speak vaguely without the intention of misleading, and when questioned afterwards, retract from their previous affirmations. This has been the case with some reports we have already given. We did not, however, give any opinion as to the permanency of these cures, but merely reported what was seen and heard by ourselves and others.* On this occasion we do the same. We can vouch for the truth of our statements, at the time they are made.

Mr. George Childs reports the following cases. Mr. Browning, Great Yarmouth Villas, College Avenue, Hackney, had a stiff knee from slipping off the curb; a cancer on the left breast six to eight inches in breadth; had been five months in bed, and paid from two to four guineas weekly for medical attendance. He was taken in a cart to Dr. Newton at Cambridge Hall; the cancer burst the same evening; he has been walking about since, has a good appetite, and is fast recovering health.

Mr. G. Richards, 58, Earl Street, Edgware Road, had left hand and arm paralysed for three years, was cured by Dr. Newton at Gray's Inn Road; and is daily telling all who will listen to him.

Miss Mathew, 32a, New Church Street, Edgware Road, a member of Dr. Burns' congregation, had her spine injured, by a railway accident, so that the bone was much displaced. Had been under medical attendance for twelve months, and had to use a water bed for nine months. She went to Dr. Newton's house and had the spine rectified, and she can now walk about.

A very interesting case occurred at the Progressive Library on Tuesday morning. Mr. John Blackburn, the well-known medium, from Halifax, arrived in London, with a party of friends the day previous. John has been blind for eight years, so that he could only distinguish light from darkness, but could not discern any objects. Dr. Newton operated on his eyes, and almost immediately John could see the doctor's face and beard, Mr. Burns' white waistcoat, his own wife, and in less than ten minutes, a walking stick, when it was held before his face without his being apprised of its being so held. He walked about London all day, and could guide himself very well; and continues to improve. Some of John's friends were also treated for ailments, and received great relief. One from lung disease of eight years standing, and another from very serious heart disease. Dr. Newton has received patients at his residence, 34, Upper Park Road, Haverstock Hill, from two till six p.m. daily. He makes a voluntary charge, and many give his secretary a fee as they enter; and we hope Dr. Newton will receive sufficient of such visitors to enable him to leave us with as much in his pocket as when he came. The following letter is authenticated by the name of the writer:—

To the Editor of The Medium and Daybreak.

SIR,—In reply to yours of the 28th instant, I must say that with regard to the cures performed through Dr. Newton's agency, that of James Davis, residing at 2, John's Place, North Street, Edgware Road, is very striking. He was formerly in the army, and, about nineteen years back, he was crushed between two guns, and his hip was most severely injured. Afterwards, catching cold, he found that he could not move the joint, and could not raise his foot upon a chair, and was always in very great pain, and always worked in misery. On the morning of Friday week last, I gave him permission to visit Dr. Newton, having directed him to see him. On his return to his work he could raise his leg with ease,

* At the Cambridge Hall, we narrowly watched the case of Armstrong, of 44, Brindley Street, Harrow Road, whose case was reported in THE MEDIUM, No. 7. He entered the Hall using crutches, and after walking about a long time, walked out of the Hall, with his crutches on his shoulder. And yet, in reply to Mr. T. Blackburn of Stoke Newington, Ann Armstrong writes: "Dr. Newton did him no good whatever; the best that he can say, is that 'the Yankee doctor did him no harm;' these are his own words, in a letter to me, his wife." It would have been in better taste, rather than pronounce upon the matter in such uncouth words, if Mr. Armstrong had explained his walking so well when he left the Hall, at which time he declared to us and many others the benefit he had received.

and expressed his gratitude to me and thankfulness to Dr. Newton for the benefits received, as he says he has not been able to raise his foot from the ground more than a few inches for nineteen years. He can now touch his chest with his (formerly lame) knee with ease, and has not felt ache or pain since. His hip has resumed its proper position; there is now no protuberance as formerly. He is constantly under my eye, and I can vouch for the continuance of the cure. The little girl, Strut, of 14, Little Earl Street, who was so deaf that her parents had to holloa at her to make her hear, still continues to hear very readily. This case has been closely watched by Mr. Vere (public-house missionary), and Mr. Moon (Secretary to Operatives' Christian Association), 35, New Church Street, Edgware Road, and, although opponents, are compelled to acknowledge that the child is well. The name of Dr. Newton has been well and prominently brought forward by a man whose name and residence I have not as yet obtained. He was a frequenter of a public-house in New Church Street, kept by Mr. Hill, who used frequently to give "Chaffey" (the name the man is known by) a shilling, on account of his not being able to use his right hand from a contraction of the joints. He is a farrier. Last Saturday he went into the house, and said, "Look here, Mr. Hill," at the same time opening and shutting his hand, "this is what I can do, and all through going to see Dr. Newton." Some persons laughed at him, and, from what I can glean, they had to make themselves scarce for the time being. He is quite cured; and Mr. Hill can testify to its continuance.—Yours, &c., J. MAYNARD.

24, Paddington Street, May 29, 1870.

[From the "Daily Telegraph," June 7, 1870.]

MEDIUMS.

By our Special Reporter.

Three remarkable spiritual mediums are now—or were lately—in London. Of one of these—Dr. Newton—the public has heard a good deal; but I have some new facts, even in reference to him, which will certainly be interesting, if not altogether edifying, to the general public. Before recurring to this spiritual *Æsculapius*, however, it is, I fear, necessary to inform the inhabitants of London—so little knows the world of its greatest men!—that not only science, but art, has its representative in the ranks of spiritual mediums. At the Progressive Library in Southampton Row, Holborn, on Wednesday evenings, Mr. Jesse B. H. Shepard titillates the ears of his audiences with pianoforte solos and soprano singing, affording them specimens of the "music of the spheres" for the modest sum of half-a-crown sterling. Thither I adjourned on a recent Wednesday, and, having mounted *au premier étage*, I found a slim, artistic-looking young man, of some twenty years of age, seated at a grand pianoforte in the back drawing-room, with the gas turned down so far as to form a "dim, religious light," and it may be some fifty individuals, a majority of them being of the stronger or female sex—for to that point we are certainly tending—awaiting with anxiety the arrival of Mr. Burns, for proceedings to commence. Mr. B., however, did not arrive for some time, and proceedings had to commence without him. Let them first of all be described from a purely mundane point of view, reserving the "spiritual" question for subsequent consideration. Mr. Shepard—whom, on that ground, one would describe as a young man with exceedingly long fingers and considerable power of improvisation—played first of all a short piece by way of introduction, of a weird and nondescript character, displaying as he did so great power of manipulation. At its conclusion—for silence was enjoined during the performance—I asked him what it was. He said he had not been told. The spirits sometimes informed him, sometimes not; and he himself rarely knew what he played. The next piece the spirits *did* announce, and Mr. Burns, having duly arrived, conveyed to us the intelligence that it was to be a "caprice." It was like the former piece, in that there was no approach to a definite subject or melody; but, at the same time, most rapid execution was exhibited, especially with the left hand. I think I should have set it down as "caprice diabolique," had I been making out the programme. Next came an "operatic selection." For a long time I fancied that the fragments of airs, which with some difficulty I detected, must be *morceaux* from ghostly operas—if there be such things—but at the finale I was brought back to the earth-sphere by a well-known air from "Guillaume Tell," of which the instrumentation and execution were certainly very complicated, and would, I am free to confess, have created a sensation in any concert-room. Then the lights were put down to a mere point, and the vocal performance commenced. This was more remarkable than the instrumental, in so far as it involved the physical difficulty of a man singing in a clear ringing soprano voice up to higher C—not jumping up to it, and then leaving it, but sustaining it, and shaking upon it! The first of the pieces—I should mention they were "Lieder ohne Worte"—songs without words—may be described as a quasi-recitative, followed by a florid *aria di bravura*, full of the most extraordinary vocal gymnastics. It was not, be it understood, a mere *false* voice in which they were given, like that which one used to hear at the Christy Minstrels, but a clear bell-like soprano. A second air, of a more ballad-like character, succeeded; a good effect being produced by single long-sustained vocal notes, with remarkable harmonic effects in the accompaniments, reminding one forcibly of a passage in Schubert's celebrated "Adieu," which, I fancy, the "spirits" must have heard. The lights were raised, and we had a second "operatic selection;" when again I could only recognise two airs from "Dinorah" succeeding a lot of presumably spiritual ones, and disguised in profuse "musical fireworks." A "march" concluded the performance, and was of similar character with the

rest. In fact the "caprice" might have been termed the "operatic selections," or *vice versa*, and the march might have been called a *bolero* or a *pastorale*, and either borne for title the "Representation of Chaos," since all were so thoroughly alike in grotesqueness, whilst none of them possessed any definite theme. They comprised, however, mechanical difficulties which, to an unprofessional critic, seemed astounding.

So much for the mundane description. The performance certainly would be regarded as a remarkable one if witnessed in any concert-room. But now comes the *rationale*. Mr. Shepard does not know a note of music, and has had no instruction. For this we can, of course, only take his word; he cannot prove a negative. "Gifted persons"—whoever they may be; I am not one—can see the spirits operating upon him whilst he plays. In an account of himself, published in THE MEDIUM, and entitled, "How I became a Musical Medium," Mr. S. says: "While I was in a theatre the spirit of Rachel came to me, and asked me if I would like to be developed in singing?" He answered "Yes," and was developed accordingly. The process of education in spirit-music seems even worse than its terrestrial congener; for he writes: "Oh, the horrors of development! And, even after that crisis has been passed over, the sensitive organism of the medium is alive to many discomforts and annoyances which ordinary mortals know not of. It is not all flowers and sweets; the rose of mediumship has its own peculiar thorn of suffering and hardships, and those who can face its duties, and sustain themselves in the vortex of development, have passed through an achievement which ought to entitle them to the consideration and fraternal sustenance (*sic*) of all true Spiritualists."

At the conclusion of this performance, it was announced that Dr. Newton, having discontinued his public receptions in Cavendish Hall, would be happy to meet a select few at the Progressive Library, at eleven on the following morning, and to heal them gratuitously if they had need thereof. Thither I adjourned accordingly at the appointed hour, and found about twenty persons assembled, perhaps half of them being invalids, who were "cured" by Dr. Newton in the off hand fashion which has been already described in more than one public journal. Over this ground, therefore, I do not propose to travel afresh, but would add this significant fact, that directly the "patients" were "cured," Dr. Newton desired them all to go away "as fast as they could," whilst we healthy people were to remain for an address. As this precluded the possibility of examining the cases, I was guilty of the irregularity of running downstairs into the shop, and booking one "case" at least before I was summoned back by the sonorous voice of the doctor himself. As this case has already been published in the MEDIUM AND DAYBREAK, there can be no impropriety in referring to it here with name and address. Mr. and Mrs. Cooper, of 388, Edgware Road, brought their son, a boy of some fourteen years of age, who for the last seven years has only travelled on crutches or in a perambulator, to Dr. Newton, and, after the third visit there, he was able to walk tolerably well with the aid of a stick. I mention this case as the only one I have been at all able to check myself, and which is, of course, open to confirmation or contradiction. THE MEDIUM, it is true, publishes one or two others; for instance, Robert Andrews, 151, Metropolitan Meat Market, was "considerably" (*sic*) blind of one eye, but after treatment pronounced himself "all right." It is not, however, so much Dr. Newton's *modus operandi* with which we have now to deal—that is pretty familiar to most people. The great thing is the *rationale*—the avowed cause of his assumed healing power. This, we are informed by himself, is due to the fact of his having thoroughly reproduced the "Christ-life." Certain signs were to follow faith. And faith, added to universal beneficence, is possessed by Dr. Newton alone in sufficient force to guarantee to him these signs, one of which is the healing of sickness. It will be new—though possibly not startling—to many persons to be informed that Dr. Newton considers himself quite on a par with "the Nazarene," as he familiarly terms One whom I hesitate to name in such a context. The Nazarene is in the habit of appearing to him frequently, and tells him that the possession of these gifts is accorded to him very much because he has not fallen into the mistake of deifying Christ. Such is Dr. Newton's theology, such the profession which develops into his extraordinary practice. It will shock many readers; but still it is only necessary, in order to shew the position assumed by this medium, if I quote his own words on the subject. "The Nazarene appeared to me, and said, 'Brother, there's 10,000 spirits brighter an' better than me in heaven.' 'If you was to see me among fifty others, you wouldn't know me.' Says I, 'I think I should. I should know your beautiful curly hair.'" The Nazarene made some noise in Judaea, but nothing like what I'm going to make in London." One other experience, and assuredly enough will have been said about Dr. Newton. As he was coming to the Progressive Library that morning, the horse in the Hansom cab was taken with the "blind staggers." "The people began to make a fuss," said he, "but I jumped out, laid my hands on the horse's head, and he was all right in a minute!"

The third medium who has just left our shores for a brief return to his transatlantic home is a clerical gentleman—the Rev. J. M. Peebles. For some months past Mr. Peebles has been enlightening congregations at the Cavendish Hall on Sunday evenings; and on Thursday evening, June 2, a ladies' committee organised a farewell *soirée* for him at the same rooms. Mr. H. D. Jencken, barrister-at-law, occupied the chair; and, in his prefatory remarks, he alluded to the fact that, since his rough handling in Spain, he had been afflicted with double vision in one eye, but had just been cured by Dr. Newton. Mr. Shepard again presided at the grand pianoforte,

and a musical friend whom I made a point of taking with me was much struck with the fact that the spirits who manipulated Mr. Shepard's fingers seemed altogether *au fait* with the regular pianoforte passages of ordinary instruction-books. The Rev. Jabez Burns D. D. a Baptist minister of Paddington, considerably surprised us all by mounting the platform and endorsing the claims of Dr. Newton and the teaching of Mr. Peebles. So very complimentary was he to Dr. Newton, that the Doctor could not bottle up his beneficence, but begged pardon for interrupting the speaker and greeting him with a brotherly kiss! Mr. Peebles spoke little, but what he said was a *multum in parvo*. As the mission of Dr. Newton is fatal to pharmacopœias, so is Mr. Peebles destined to demolish doctrines, creeds, and churches at one fell swoop. Those who had the power of spirit-seeing had always seen spirits standing beside Mr. Peebles while he was preaching, and everybody had heard their raps of satisfaction when anything very orthodox was enunciated by him.

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rest. In fact the "caprice" might have been termed the "operatic selections," or *vice versa*, and the march might have been called a *bolero* or a *pastorale*, and either borne for title the "Representation of Chaos," since all were so thoroughly alike in grotesqueness, whilst none of them possessed any definite theme. They comprised, however, mechanical difficulties which, to an unprofessional critic, seemed astounding.

So much for the mundane description. The performance certainly would be regarded as a remarkable one if witnessed in any concert-room. But now comes the *rationale*. Mr. Shepard does not know a note of music, and has had no instruction. For this we can, of course, only take his word; he cannot prove a negative. "Gifted persons"—whoever they may be; I am not one—can see the spirits operating upon him whilst he plays. In an account of himself, published in THE MEDIUM, and entitled, "How I became a Musical Medium," Mr. S. says: "While I was in a theatre the spirit of Rachel came to me, and asked me if I would like to be developed in singing?" He answered "Yes," and was developed accordingly. The process of education in spirit-music seems even worse than its terrestrial congener; for he writes: "Oh, the horrors of development! And, even after that crisis has been passed over, the sensitive organism of the medium is alive to many discomforts and annoyances which ordinary mortals know not of. It is not all flowers and sweets; the rose of mediumship has its own peculiar thorn of suffering and hardships, and those who can face its duties, and sustain themselves in the vortex of development, have passed through an achievement which ought to entitle them to the consideration and fraternal sustenance (*sic*) of all true Spiritualists."

At the conclusion of this performance, it was announced that Dr. Newton, having discontinued his public receptions in Cavendish Hall, would be happy to meet a select few at the Progressive Library, at eleven on the following morning, and to heal them gratuitously if they had need thereof. Thither I adjourned accordingly at the appointed hour, and found about twenty persons assembled, perhaps half of them being invalids, who were "cured" by Dr. Newton in the off hand fashion which has been already described in more than one public journal. Over this ground, therefore, I do not propose to travel afresh, but would add this significant fact, that directly the "patients" were "cured," Dr. Newton desired them all to go away "as fast as they could," whilst we healthy people were to remain for an address. As this precluded the possibility of examining the cases, I was guilty of the irregularity of running downstairs into the shop, and booking one "case" at least before I was summoned back by the sonorous voice of the doctor himself. As this case has already been published in the MEDIUM AND DAYBREAK, there can be no impropriety in referring to it here with name and address. Mr. and Mrs. Cooper, of 388, Edgware Road, brought their son, a boy of some fourteen years of age, who for the last seven years has only travelled on crutches or in a perambulator, to Dr. Newton, and, after the third visit there, he was able to walk tolerably well with the aid of a stick. I mention this case as the only one I have been at all able to check myself, and which is, of course, open to confirmation or contradiction. THE MEDIUM, it is true, publishes one or two others; for instance, Robert Andrews, 151, Metropolitan Meat Market, was "considerably" (*sic*) blind of one eye, but after treatment pronounced himself "all right." It is not, however, so much Dr. Newton's *modus operandi* with which we have now to deal—that is pretty familiar to most people. The great thing is the *rationale*—the avowed cause of his assumed healing power. This, we are informed by himself, is due to the fact of his having thoroughly reproduced the "Christ-life." Certain signs were to follow faith. And faith, added to universal beneficence, is possessed by Dr. Newton alone in sufficient force to guarantee to him these signs, one of which is the healing of sickness. It will be new—though possibly not startling—to many persons to be informed that Dr. Newton considers himself quite on a par with "the Nazarene," as he familiarly terms One whom I hesitate to name in such a context. The Nazarene is in the habit of appearing to him frequently, and tells him that the possession of these gifts is accorded to him very much because he has not fallen into the mistake of deifying Christ. Such is Dr. Newton's theology, such the profession which develops into his extraordinary practice. It will shock many readers; but still it is only necessary, in order to shew the position assumed by this medium, if I quote his own words on the subject. "The Nazarene appeared to me, and said, 'Brother, there's 10,000 spirits brighter an' better than me in heaven.' 'If you was to see me among fifty others, you wouldn't know me.' Says I, 'I think I should. I should know your beautiful curly hair.'" The Nazarene made some noise in Judea, but nothing like what I'm going to make in London." One other experience, and assuredly enough will have been said about Dr. Newton. As he was coming to the Progressive Library that morning, the horse in the Hansom cab was taken with the "blind staggers." "The people began to make a fuss," said he, "but I jumped out, laid my hands on the horse's head, and he was all right in a minute!"

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therefore, as a Creator, was represented in love, in attraction. The crystals in a piece of rock were formed by attraction: kindred atoms drew themselves together, then they might be gathered by mechanical means to form a rock. In plants we found a higher form of attraction: oats, beans, flowers of various kinds, living in the same elements, with the same air, moisture, and earth, attracted different combinations of substances, so that a ranunculus was poisonous, a rose fragrant, and corn nourishing. In the aerial kingdom also various species perpetuated themselves, and remained distinct from others, so that man had not been able to blend the well-marked lines with which nature had separated them. In man there was the same law. Every man had idiosyncracies, desires, and impulses which were not on the same plane as those around him, and, as far as we could learn, this individuality would be retained through all eternity. A seer could see love, could see the chain which connected kindred atoms and kindred minds. The psychometrist, on putting a piece of rock to her forehead, would explain its nature and describe the physical scenes under which it had been brought into its present condition. Bring a pebble from a cave, and she would tell you how animals had herded in that cave, and how savage men made it their home before the dawn of civilisation in that country. Take her into a field, and she would see the different emanations the different glow of vitality, in the veins of each plant. So each animal presented a different appearance to her, and she could see the attractive principle connected with its life. Hold a magnet over a piece of iron, and she would see streaming from its poles the light which attracted the iron. The world was in continual change; everything in the universe was continually changing its substance, continually giving off and attracting something. As soon as the life principle went out, it decayed and became part of other objects. Stone from the quarry, though it might remain intact hundreds or even thousands of years, eventually decayed, when it became incapable of receiving and giving off the flow of life. Every mineral, plant, or man had a different quality of this love principle. Persons preferred particular trades because their love principle was on a plane with the substances they delighted to work with. He had had a young man brought to him whom he told that he worked in the iron trade, and that if he continued at it he would never have good health, but would dwindle away, be unhappy, and be laid in an early grave. He therefore advised him to become a carpenter, gardener, or whatever suited his temperament, and the young man on making the change would at once become well. Some did well in a particular trade, while others would become ill and prematurely old in it. This explained the preference for different pursuits. Every organ of the body and mind gave off a different love principle. The bony structure, the muscular system, the arterial blood, the venous blood, the nerves, the viscera had all various vital principles and loves which connected them with the conditions around them. So with the brain, the executive organs had one love principle, the perception another, memory, the reflective organs, the intuitive, the esthetic, the social, the ipsial, each a different principle, while the spiritual organs, if in activity, gave off their particular light. Hence, to the clairvoyant the human body was a wonderful temple more beautiful than any illuminated city, the various organs giving off their distinct lights, which formed a kind of halo round the individual. Now, how far did this philosophy influence spiritualism? How far would it explain the healing powers of Dr. Newton and others, and the quality of spiritual manifestations? Dr. Newton had a peculiar organisation. He had a full formed body, and large social brain, indicating great vital power; his hair, skin, the structure of his body, was remarkably fine, and though what would be called a stout, he was by no means a gross man. He developed a considerable amount of that peculiar magnetism which sustained vitality and was the cause and product of vital action. His brain culminated in the centre, there being a ridge of brain right in the centre, shewing remarkable powers of will and concentration. Vague wide heads, had vague wide characters, while narrow heads had powers of concentration and more control over the direction of their minds. Again, he had a peculiar susceptibility which made him conscious of the conditions of those around him. He could not undertake to explain the laws of that peculiar susceptibility, for they had not been thoroughly discussed. Dr. Newton had power to influence people through the various parts of his organisation; first, by direct vital action. This did not depend on the patient, for the other day he was riding in a cab, and the horse was taken with the "staggers," reeling in a violent way. He went up to it, and cured it almost instantly, so that it was able to go on. Now, as the horse had no imagination, mind, or convictions, Dr. Newton must have appealed to some vital condition connected with the nervous system, for it could only receive those qualities which it could assimilate. With human beings it was somewhat different. How conscious Dr. Newton was of his powers of healing. He never had any doubt whether he would cure or not. When he saw a case he could not cure he said so at once, though he sometimes tried in desperate cases and did not succeed. It was imperative that he should remain continually in that frame of mind which convinced him of his success. The difference between him and us was that he was conscious of his power, while we were conscious of our want of power. If we were as conscious of the power to heal, we could do a great deal, though not perhaps so well as Dr. Newton. No person could do what he did not think he could. One might understand the philosophy of healing, it might be in the memory, but the thing must be in the will; if it was both in the understanding and the will, it was in a person completely. Dr. Newton did not understand the whys and wherefores, but he had it in his will, and hence he could do so much, for the will inspired both him and those he came in contact with. The emanations depended on the state of the organs. If our organs were healthy and under a certain conviction, they would give off that influence and conviction unto others. Hence, if a medium was seated among sceptics no phenomena occurred, scepticism was opposed to what it did not understand, and unless the positive influence of conviction was predominant in the circle, the sceptics for that occasion would triumph. If a person doubted whether he could heal, his scepticism would affect his mind, and put him in the same position of impotency and weakness as yourself. Healers must be conscious of their power, for it passed into the minds of others and promoted the cure. The first step was the vital power, body acting on body; and the second the biological power, by which the healer's mind acted on the minds of his patients, and these two restored a patient much more easily than vital magnetism or mesmerism as it was called. He now came to the greater question whether

Dr. Newton received influences other than physiological and biological, mind and body were not all; there was something deeper, viz., spirit. Dr. Newton said he healed people in the name of the Father, of God. Now the word God, merely signified good, and all that was good was God or godly. But what was good? Anything that was fulfilling the great purposes of existence was good. There were indeed conventional ideas of good, for some thought it was good to get money by betting or tricks of trade, or to gratify some abnormal passion, but absolute good was God. Absolute good was what promoted our eternal happiness, and was in accordance with the unchangeable laws and purposes of the divine mind. A man might have amassed wealth, but after passing into the other life, he might find that the whole beauty of his existence had been frustrated, and for a man to be deprived of his wealth and become industrious and honest might enable him to pass into the other world thousands of years a head of the point he would have reached if he had tried to take his wealth with him. Such a loss of wealth, though to the world a seeming evil, might be for his benefit, and perhaps for the benefit of myriads. Everything in creation was good, and from God; all ills and sins had come to us from a power beyond us, but we were nearing a better life and clearness of spiritual sight. God was omnipresent and omniscient, and our conceptions of Him were the corner stone of human advancement, there would be a great deal less ingratitude and repining if men saw the Father even in the darkest hours of their existence. Dr. Newton healed in the name of God, the universal spirit of whom we were detached fragments, as it were, hanging on to the skirts of the divine garments of universal existence. The divine nature flowed into every man; but all were not conscious of it. Men were so encased in sense and animal feeling that they were unconscious of the greatest fact of their being and denied this God presence. We could not understand what was above and beyond us. We could understand our relations to the finite, but not to the infinite, though these had been pointed out almost scientifically by elevated spirits, and Dr. Newton claimed that relationship. How should we get *en rapport* with the divine mind? Merely by the love of doing good. If our mind were of unadulterated purity and goodness, we should be conscious of the divine influence in all the scenes of life around us; but if it were directed by ambition, pride, petty scheming, and selfishness, we should have none of this influx, and should undergo much misery on our crooked road before we saw that it was necessary to go back and start on another course. The healer must have the desire to do good, and he did not believe Dr. Newton could heal if his motive were a selfish one. "If this man were not of God (or good) he could do nothing." Mesmerists had driven persons into abnormal states through their desires not being pure and unselfish. Dr. Newton could invoke the power of God by his good-will. Some, indeed, thought it blasphemy to invoke God's power; but if God was our Father and was near us, nothing could be more natural than to invoke his power or blessing. If on the other hand, he were a potentate, a capricious tyrant in the form of man, it would take a great deal of courting and whimpering to get favour and aid. If He was infinite goodness, we had only to love and seek Him to have his smile on us, and to be crowned with the success which He desired for whatever was good. As we gave gifts to children on account of their goodness, so if our objects were good He would reward us. This explained the philosophy of doing things in his name; but Dr. Newton also healed in the name of Jesus and other great and good souls, a matter which was much discussed by the press and among Spiritualists, and it was well it should be discussed, for it was an occult subject. Now men could cure diseases in the name of Dr. Newton, or of anyone who had the attribute of healing. The spirit of every man was omnipresent, and it was beginning to be seen that it would be no absurdity for the spirit of Franklin to give a message, at the same time, to circles in London, Paris, and New York, for spirits in certain respects were ubiquitous. The spirit of a man might be in different places at the same time. (In illustration of which Mr. Burns referred to the appearance of Dr. Newton to a medium at Greenock, the result of a magnetised portrait of him, as described in last week's MEDIUM. At Llanelly, in Wales, a person saw threads of light pass from him to Dr. Newton.) Wherever his influence went, he was present; and so with all of us. Spirit knew nothing of time nor space. Magnetise anything, and send it to a distance, and people would benefit from it by being brought *en rapport* with the magnetiser. It might be asked whether if Dr. Newton was continually giving off these streams he might not become empty and exhausted? He replied no; for as Dr. Newton said, "The love which you bear unto me, I bear to others." He drew in the love of the persons whom he had healed, who had corresponded with him, or who respected and loved him. He was a receptacle which love entered and passed out of, with its healing benefits. The love of woman, according to Dr. Newton, was specially good for the healing medium, and it was good for anybody who was sick to be tended by a woman. Women could minister to others through Dr. Newton. The doctor did not thoroughly understand himself, so as to express himself clearly, and hence many misunderstood him. He also healed conditions of the mind, making some reverential who were not so before; making the critical harmonious, the cynical and tartaric benevolent and charitable. We could get nothing, however from a medium further than he was opened up to. A. J. Davis, when in the proper condition, would take a survey of a city, or would come to this meeting and find emanations from those present. If he went into St. Margaret's church, where there were many rites and ceremonies, he would find different emanations, or to a gin palace in St. Giles' different emanations. Every one was only capable of receiving what he was open to; hence the different quality of messages through various mediums. Instead of blaming the spirits for oblique, perverted messages, we should rather blame ourselves. People, however, if at a respectable circle they heard lies, did not like to attribute it to their host, and indeed the fault might lie in themselves. Let us try to understand our relation to these phenomena, and to do our duties in life. Dr. Newton was open not only to mundane love, but to the mighty resources of the world of spirits, which was only another phase of the universal divine love. Hence streams of power accompanied the doctor's vital or physical efforts to heal, giving him great potency as a healer without exhaustion. By shutting out the external world, and opening his inner faculties, Dr. Newton could bring himself *en rapport* with mighty spirits of the past on the plane of Love and Good, and bring the aid of whole communities of spirits, thousands strong, to the aid of humanity. This was a mighty fact, a new science, an importation

into the human mind of something which had not been known, realised, or understood before. Mr. Burns concluded by observing that his remarks were suggestions, which had occurred to him within the last twenty-four or forty-eight hours, and did not profess to be finalities, for it was the object of these meetings to stir up each other's minds.

MEMORANDUM BY THE REPORTER.

Mr. ALGER.—God-good. This is the common etymology; but according to Max Müller, the two words as far back as they can be traced, remain distinct, and do not merge into one root.

Do not these expressions amount to Pantheism, in which case, not only the good but the evil is God.

REMARKS BY MR. BURNS.

I know nothing of the science of language or origin of words. I go on another basis: that of the facts of existence, and suggest that absolute good is God or godly.

I meant to imply that there is no evil, but that all is good, and God's way of bringing men to higher and better things. I am prepared to give a discourse on this topic.

DR. NEWTON AT NOTTINGHAM.

[From "The Nottingham Journal."]

"I did not go to the Assembly Rooms on Sunday at 9.30. a.m., but a sceptical friend of mine who had been at the Mechanics' the night before, gave me an account of what he saw. He said he went with a thorough determination to believe Newton to be a humbug and an impostor; but that he saw some cases so wonderful and so inexplicable, cases of men known to him as ailing for years, and from apparently incurable diseases, that in the end he did not know what to think. He saw one man come into the room on crutches—having used them to his knowledge for a length of time; and he saw the same man walk out of the room crutchless. Further, he said that as there were fewer people present he had a better opportunity of studying, so to speak, the features of each case. He was convinced not one of the cases were got up, and that there was no collusion whatever between Dr. Newton and the men and women he cured. My friend is not a Spiritualist; never attended a seance; and is a hard-headed man of the world, who likes to have reasons for everything he hears or sees.

"In the afternoon at 3.30 I went to the Assembly Rooms myself. There was a moderate audience, and from first to last I should think Dr. Newton passed thirty or forty persons through his hands. Some of them said—one woman, a sober, grey haired, working woman, who stood close to me, among the number—that they felt better. One old man said that a pain in his back which had tormented him for months was 'quite gone.' One man, while the doctor was operating on him, appeared as if he was going to have a fit, but on recovering burst out into a kind of song of praise over the mighty works which had been wrought in him. Several children were operated on; also one man nearly blind and half lame; he said he could see better, and apparently he walked better."

The *Daily Express* contains a long buffoonish report of Mr. Peebles' lecture and Dr. Newton's cures, as badly printed as it is foolish. Editors and printers should at least respect themselves.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

The annual meeting of this society was held at 36, Great Sutton Street, Clerkenwell, on the 4th inst., when it was stated that during the year ending May 26, forty-six seances and two social tea meetings had been held at the hall in Corporation Row. Six lectures have also been given under the auspices of the society as follows: September 16th, 1869, on "The Phenomena and Philosophy of Spiritualism," by Mr. Peebles. October 7, "A calm review of Spiritualism," by Mr. J. Burns. November 4, "The blendings of the Supernatural with the Natural," by Mr. Jones, of Norwood. January 13, 1870, "Bible Spiritualism," by Mr. Shorter. February 24, "What is a Spirit?" by Mr. Jones. April 24, "Spiritualism: its uses and tendencies," by Mr. Morse, under spirit influence.—The society also disseminates the literature of spiritualism. It comprises nearly forty members, the greater part of whom are working men and their wives, and its expenses for the year have been about £18. The seances are free and have been well attended, and, on the whole, given satisfaction. At some of them, strong physical manifestations have been produced; but addresses and answers to inquiries and objections have been more frequent. The mediums are Messrs. Davis, Woolnough, and Towns. The secretary is Mr. R. Pearce, and all communications for him should be addressed to the care of Mr. J. S. Steele, (the treasurer), 36, Great Sutton Street; of whom tickets for admission to the circles may be had.

The Anniversary of the Children's Lyceum at Nottingham will take place on Monday, 27th inst., when a party from London will be present; also Spiritualists from other cities and towns. It is expected to be a general gathering.

LOST at the CAVENDISH ROOMS, on Thursday Evening, May 29, a Blue Sunshade; some one took it in mistake. It may be returned to the Office of THE MEDIUM. On the previous Sunday, a small Parasol was left at the Cavendish Rooms, which may be obtained at the Progressive Library.

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