

THE MEDIUM

AND DAYBREAK:

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HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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[PRICE ONE PENNY.]

DR. NEWTON AND HIS MISSION OF HEALING.

BY DR. BURNS.

Some months ago my attention was called to Dr. Newton's healing power, by an esteemed neighbour of mine, who added, "he will soon be in England, and then you will see the great things that will be done." Well, in due course, Dr. Newton arrived, and began his humane and benevolent work in Cambridge Hall, Newman Street, where day after day crowds of sick persons waited on him. My time was so fully occupied, that I could not go even this twenty minutes' walk to see and judge for myself. But I heard of astounding cures; and seeing that one of the most useful men in Christendom, Rev. Mr. Van Meter, of New York, had laid aside his crutches, away I went to see him, having a friend with me, that the testimony might be heard by another as well as myself. As it had been reported, Mr. Van Meter had been relieved of his crutches, and after using them more or less for a year, through injury of his spine by a fall, was now walking several miles daily without them. Mr. Van Meter described most clearly how Dr. Newton had effected this change, ascribing it, not to miraculous power, but to natural laws and God's blessing, in which I fully concurred. I returned home convinced that an extraordinary benefit had been conferred on Rev. Mr. Van Meter by Dr. Newton's agency. Then, a neighbour of mine, whose son had gone on crutches for some eight years, I saw daily walking without them. Then a working man, whose hand had been paralysed for twelve months, stopped me in the street and showed me he had now full power over his hand, and used it as before.

Dr. Newton removed from Newman Street to Gray's Inn Road, and still cures were said to be daily performed; but I never attended any of these healing gatherings.

At a *Soirée* given in the Cavendish Rooms, having received a complimentary ticket, I went, and for the first time saw Dr. Newton; but with the exception of his kind expressions towards myself, he was silent during my presence, and equally so Mr. Peebles, who spoke in reply to the address presented to him, after I left the assembly. It seemed to me marvellous that the most bitter hatred and every conceivable reproach was heaped on Dr. Newton, whose public healings were extended without fee to the most poor and wretched of the afflicted who went to him; and more that he should be put to great expense in paying for a convenient place for doing good to the miserable and diseased who sought his aid. At this crisis, Dr. Newton and a gentleman from Birkenhead called on me at my study, and I said to the doctor that the public papers contained astounding notices of his views and teachings, what I presumed were gross exaggerations, if not entirely untrue; and I further said, "if you will come here and heal, as God may give you power, our chapel will be at your service. Let me," I said, "do the teaching and you the healing, and if good is done to the suffering, I shall rejoice." This offer was very gratefully accepted; and the Monday week was fixed as the day of commencement. I had not, and afterwards did not, ask counsel of my friends as to the course I adopted, for I was anxious not to compromise relatives or friends in the matter, and from the malignant spirit that was abroad, I felt disposed to take the odium entirely on myself. In this way all were free to come and observe and judge for themselves, and believe and concur, or otherwise, without personal responsibility of any kind. I have often done the same in various matters concerning my church and congregation. I did so in reference to the expulsion of intoxicating wine from the Lord's Table and from the vestry cupboard. I did so in allowing the American Indian chief the use of my pulpit, and in permitting Christian women to lecture and even preach in our chapel. I have done so in many cases where public opinion and what is called Christian-church opinion was dead against me. I have never inquired in these matters what is respectable, what is popular, what will please, or what will pay—but what is right, what will do good, and what is in harmony with the practical Christianity of the New Testament. Believing that to heal or benefit in the slightest degree the afflicted is so, I cheerfully accorded to Dr. Newton our place of worship. That the chapel has been desecrated, will depend much on the stand-point from which we look at it. As a Protestant Nonconformist, I do not believe in the consecrated sacredness of walls, or pews, or pulpit. The glory of a house of worship is the Divine presence in the influences of his Spirit and grace. But if our place of worship was desecrated, it was by rude, unmannerly people who pass themselves off as Christians, who came to mock, and rail, and hate both the healer and the healed.

One of these brought a stone-blind child, that he might tantalise the doctor, and then, like a son of Belial, deliver himself of all the foul accumulations of his diseased mind in the House of God. I felt then, for the first time in my life, that our place was desecrated, and that the lowest hovel in creation would have been desecrated by conduct so rabid and malignant. It was with extreme regret that I could not prevail on him to be silent or to leave the building; and at length, though an intensified peaceman, I had no alternative but either to have the place turned into a scene of riot or allow a sufficient modicum of muscular Christianity to be applied, that he might get into the open air, where he would probably sooner recover from his paroxysm of fury.

Before Dr. Newton came to us, I prepared ruled paper, and employed a person to report name and address, with disease, and relief obtained, that we might afterwards visit them in their own homes at our leisure, and see if the benefit was permanent or otherwise. In the admission of persons to the chapel, we took them as they came,—many had to be

carried, many with crutches, many miserable lame and afflicted children, many deaf, many with diseases of the eyes, many paralytics, and other cases of sciatica, diseased spine, epileptics, &c., &c. A number of cases were pronounced hopeless; many were slightly benefited, while a great number were, to all appearance, cured. In Dr. Newton's mode of operation, as a physician, he prescribed both external and internal collateral remedies: as warm water freely poured on the head and back; as the application of cloths dipped in cold water or alum water; as the abandonment of tobacco and bad moral habits; as the necessity of prayer, and faith and love to the Father of mercies and toward all mankind. Dr. Newton evidently has great faith in the ministrations of the holy angels, and concludes that heavenly messengers may be employed by God in doing good to men, or in strengthening his servants in works of mercy, as the angel did the "Man of sorrows" in his bitter agony (Luke xxii. 43).

The things I have admired in Dr. Newton are his freedom from guile, and childlike spirit; his utter absence of all respect of persons—often paying greatest attention to the most deplorable of the objects that come to him; his entire unselfishness—labouring to bless the diseased poor, without any probability of earthly recompense; his marvellous faith, working itself out in love, power, and intensified sympathy towards the afflicted. His allowing the rich to leave fees, if they get benefit in the handsome house he has hired for their service, is not a very remarkable exhibition of Mammonism; if so, let the medical profession adopt it and share the spoil with him! I am quite aware that no course he could adopt would disarm opposition. Persons must have some sympathy with him and his objects, so as cordially to harmonise. Many, like Thomas, must have material evidence before they believe; while others, with the Apostles, do not need to thrust their hand into his side, but can receive Him as their Lord, when He breathes upon them, and says, "Peace be to you!" There are many men of learning and science who do not believe in angel or spirit, and unless they could see and measure or weigh them, will remain sceptics. But of good-doing, all Christian people have the simplest of tests given to them by the greatest of all Teachers: "By their fruits ye shall know them." "Every good tree bringeth forth good fruit." Hence I account relief from pain and suffering seems to be good fruit. The poor and afflicted think so, and are grateful for it. "It may be," say some, "mere imagination only." Well, if they can walk and feel no pain, and sleep, and eat, and work as they could not before, this kind of imagination is much to be desired; and blessed are all they who find it. As to the mystery of the process. Our ignorance even of the material laws should humble us, but our greater ignorance of spiritual and moral forces should at least preserve us from a rash and unseemly dogmatism and bitterness. All good is from the Infinite Source, the Father of Lights and the God of unbounded mercy, and He can employ as the medium of his communications angels or men. He embodied this love-power in his well-beloved Son, our Lord and Saviour Jesus Christ. But though it dwelt in Him in all the fulness of grace, yet men hated Him, reviled Him, blasphemed, and linked Him with the prince of the demons. Many of his own disciples forsook Him (John vi. 66), and human hate was never satisfied till they hung Him on the cross, and mocked his dying agonies by bitter irony, saying, "He saved others, Himself He cannot save." "If they do these things in a green tree, what shall they do in the dry?" No marvel that a poor finite worm like Dr. Newton should be trampled on with the foot of hateful derision, when the mad religionists of Jerusalem, with wicked hands, crucified and slew the Lord of Life and Prince of Glory. Let opponents avoid falsehood and slander, and truthfully listen to the wise counsel of Gamaliel of old; "Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts v. 38, 39).

I do not profess to define the nature of the healing power Dr. Newton exerts, but I am inclined to designate it Christian magnetism,—that is, magnetic energy or will-force, sanctified by prayer and faith and love, and, of course, accompanied by the Divine blessing. But as I have no system to set up or defend, I leave others at liberty to call it what they please; but I have never read of evil influences being used to relieve human misery, or to make men healthier, happier, or better.

To the well-named Lunarites* of the district, the chief fomenters of the blatant sounds of emptiness and folly, the advice of Gamaliel is particularly appropriate, and I only regret that to the deeper maladies of the soul Dr. Newton's powers do not extend; for these more deplorable afflictions, the two-edged sword of Divine Truth and the energy and grace of the Holy Spirit are alone adequate.

To feel for the wretched is human; to attempt to relieve them is Christian; to sympathise with good-doers is angelic (Luke xv. 10); but to slander and mock and hate is DIABOLICAL!

* The Lunarites are not absolute lunatics, but are much under the moon's influences, and are extremely singular at the change and full, displaying extravagant gestures, flighty modes of speech, avoiding all the radiant beams of the sun, attempting to grow—though nothing but fungus can—without the influence of light or genial heat. They are often ravenous about absorptions of tea and cake, provided by well-intentioned philanthropists. The king that is over them seems to think the true church is clothed with the moon, and that the sun is under her feet (see Rev. xii. 1). The Lunarites are not very unlike the creatures to whom was permitted power to hurt, and who had stings in their tails (see Rev. ix. 10). If they have any capacity of learning, we would advise them to go and sit at the feet of Gamaliel and con over the advice which he gave to the bitter enemies of Christ's Apostles, as quoted above.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

PUBLIC SESSIONS OF GROUPS.

*How to Conduct them.**Introductory Remarks.*

The design of this little Manual is to present a complete system for the organisation and drill of a Progressive School. As soon as the Conductor, his associate Officers, and the Leaders of the Groups become practically acquainted with the details of a regular session of the Lyceum, they will find the proceedings not only easy and instructive, but spiritually rejuvenating and delightful to the highest faculties of spirit. With patience, with gentle kindness toward disorderly little ones, and with yet other virtues, the Leaders should be richly supplied. After a few weeks, if you be truly faithful in your attendance, and systematic in your kindness and lessons, your reward will begin to appear, and in due time you will become immensely rich in the fruits of love and righteousness.

The following programme is, after over two years of inspiration and varied experience, adopted as the most practical and complete. We do not, however, deem the Order perfect, and do not regard it as obligatory, because circumstances may render it necessary to increase some of the exercises on certain Sundays, and to correspondingly reduce, or to altogether omit, other parts of the programme, so that the whole session may not be over two hours in duration.

Whispering,* except concerning the lessons or other matters pertaining to the regular proceedings of Groups, is prohibited; and children should be kindly counselled and admonished not to bring playthings with them, but to give their souls and all the interests of their hearts to the benefits of the beautiful Lyceum.

ORDER OF EXERCISES.

Part First.

1. *Groups, assemble.*—The children should take the same places in the Group from Sunday to Sunday: the Leader as near the centre of the class as possible.

2. *Leaders, take the names of new members, and issue to them tickets of membership.*—The Guardian, or her Assistant, will convey these tickets to the Leaders. Leader's name should be written on each card.

3. *Leaders and members, append badges.**—Officers should put on their badges before the School is called to order. Sometimes we do not distribute badges to the Groups; especially if there has been time lost from lack of punctuality on part of Leaders and members. This deprivation is quite "a trial" to the little ones, and even older persons do not escape from the feeling of penalty; and the effect is to secure prompt attendance and better discipline. No army wants to be deprived of its colours.

4. *Leaders, return books to the Library.*—During the past year we have adopted a rule of much advantage to all, viz.: to receive in and give out Library books only twice per month, on every alternate Sunday. This plan saves time for other exercises, and it is better for children not to acquire the habit of too rapid reading.

Part Second.

1. *All will now engage in singing.*—The Musical Director is expected to select and announce the song or songs, giving the name thereof, and the page where it may be found. Also he or she will lead in singing. Children require the sustaining voice of an adult.

2. *Silver-Chain Recitations.*—The Conductor, or the Guardian, will select the pieces and lead in this beautiful exercise. Sometimes it is well to invite a little boy or girl to ascend the platform and lead in the recitation.

3. *Rise and form in rank for the wing movements.*—(For full order and description of these and other movements, see Directions, &c., on another page.)

4. *Members, return to stations.*—Make as little noise as possible, and avoid all discourtesy; be polite and gentle one toward another.

Part Third.

1. *Leaders and members will now engage in conversation on the lessons.*—(Continue from fifteen to twenty minutes.) Guardian, or her Assistant, will now visit each Group, and hand the Leader "tickets of merit." (See directions elsewhere.)

2. *Leaders, give out new lessons for next Sunday.*—If the Group is especially interested in the subject, the Leader may give out the same lesson, and continue the conversation on the following Sunday, or longer, if the members remain interested.

3. *Singing and Recitations.*—Members may now rise in their Groups, facing the Conductor's stand. If the Library is open today, Leaders will select books while the School is singing and reciting. Leaders will hasten back to their Groups, consuming as little time in the choice of books as possible.

4. *Leaders and members, remove badges, and return boxes to the Conductor's stand.*—The Assistant Guardian, or one of the Guards, can receive the badge-boxes as the children return them.

5. *Remove targets.*—As a reward of merit, for good behaviour &c. Leaders will designate which one of the Group shall this day, join in the target procession. The children with their targets will form in rank, in one of the aisles between the Groups. *Music.* The little juvenile company should carry the targets in a soldier-

* Members may invite their young acquaintances to accompany them to the Lyceum, and the Leaders will welcome such guests, and permit them to sit in the Group, and march, and participate in all the exercises, for only one Sunday. But such visitors, not being duly admitted members, cannot receive cards, nor wear badges of distinction, nor receive from the Library any books or pamphlets.

like manner. *Mark time. March.* This picturesque procession, after one or two counter-marches around the hall, will proceed to the Conductor's stand, on the right side, deposit the targets one upon the other, and return each to his or her own Group.

Part Fourth.

1. *Groups, rise and form in rank.*—The place of each Leader is at the rear of his or her Group. The Guardian, in all cases, carrying the chief flag, leads at the head of the highest Group. Tallest member in front, so that each Group will appear in regularly descending line. If there be another Lyceum on the same floor, the Assistant Guardian should, with a large flag, march at its head: the duplicate organisation always following the original or first Lyceum.

2. *Music.*—Beat time, softly, throughout the School. Assume erect positions. Shoulders back; feet together; right hand and arm free; using the left hand and arm for carrying books, &c. The piano, with a triangle accompaniment, is adapted to marches.

3. *March.*—Let the directions and varieties of the marchings be determined by the Conductor, or by his Assistant, or at the discretion of the Guardian. Members will take flags in the right hand in passing the Conductor's stand. One of the Guards will take a position near the banner-chest, and hand a silk flag to each Leader as he or she is passing. Hold the flag-staff in the right hand, as one would hold a pen. Carry the flag, when you first receive it, at the shoulder.

4. *Raise flags.*—Seize the flag-staff with the left hand, carry it up and grasp the lower end with the right hand, holding it at the palm. Leaders obey this order same as members. Several minutes may be appropriated to the marching. Singing while marching is a beautiful exercise.

5. *Deliver flags.*—The whole Lyceum will now pass the Conductor's stand, and, at a signal from him, deliver the flags in the banner-chest left open for the purpose. The Guard will receive the silk flags from the hands of Leaders, roll them up, and deposit them with the others in the chest.

6. *Parting Words.*—The lines, by counter-marchings, will now gather closely in the open space in front of the Conductor's stand. All the Officers together. The singing of some brief spiritual song is now in order. Or, as an educational exercise, which should leave the highest impression on the feelings, it is suggested that, while the Lyceum is thus gathered into one compact family, facing the Conductor's desk, all repeat, with distinct but subdued pronunciation, in accordance with the Silver-Chain rule, a passage of devotional prose or poetry. It should be free from theological taint—purely spiritual and reverential. Let the whole School recite the passage, again and again if necessary, so that every spirit may be harmonised and chastened.

7. *Adjournment.*—The Guards will now perform their duty in the ante-room, keeping order, &c.—firmly, but with the utmost kindness—while the children are finding their clothing and departing to their homes.

NOTE.—This entire programme, lengthy and complicated as it may seem, will consume less than two hours, and will be a perpetual feast of the beautiful things of truth, as soon as the Officers and Leaders become fully interested, prompt to duty, and acquainted with the progressive details of the session. About thirty minutes are usually given to each of the four parts into which the "Order of Exercises" is divided for purposes of system.

Synopsis of Order of Exercises.

TO OFFICERS AND LEADERS.—The italicised words are words of announcement and command used by the Conductor. The others are explanatory.

. As a rule always to be observed, in order to secure uniformity and precision of action, commands of two or more words should not be executed until the last word is pronounced by the Conductor. Thus, in "Fold arms," when Fold is pronounced, let each member prepare for folding, but actually fold them only when the word Arms is given.

Part First.

1. *Groups, assemble.*
2. *Leaders, take the names of new members, and issue to them tickets of membership.*
3. *Append badges.*
4. *Return books to the Library.*

Part Second.

1. *Singing.*
2. *Silver-Chain Recitations.*
3. *Wing Movements.*
4. *All return to their seats.*

Part Third.

1. *Conversation on the lessons, in a low voice; all affectionately hovering with gentleness about their Leaders.*
2. *Give out new lessons.*
3. *Singing and Recitations.*
4. *Remove badges.*
5. *Remove targets.*

Part Fourth.

1. *Rise and form in rank.*
2. *Music. Beat time. March.*
3. *Take flags, marching.*
4. *Deliver flags.*
5. *Song, or Recitation.*
6. *Adjournment.*

(To be continued.)

DIRECT SPIRIT WRITING.

THE passages of direct spirit writing which have been given during these last few months, at Mr. and Mrs. Everitt's circle, have been the most noteworthy events connected with spiritualism which have occurred for some time. There was at first much curiosity to know the source from whence these passages were taken, or whether they were original compositions from the spirits. A writer in *Human Nature* for July shows that the passages respecting the history of Jerusalem were extracted from treatises in Bohn's Antiquarian Library. Indeed, the references were correctly cited by the spirits, but those who sat at these circles, including Mr. Everitt and the medium, were entirely ignorant of the existence of any such extracts. One communication was derived from Swedenborg, and in *Human Nature* for July appears another communication which presents strong indications of being of Swedenborgian origin. In *THE MEDIUM*, No. 8, was given woodcut illustrations of specimens of direct spirit writing obtained at Mr. Everitt's, on the evening of April 8th, in the presence of William Howitt and other distinguished personages. One of the writings was addressed to William Howitt, and read thus:—"Oui, ya, voo, romavoo tsequeum tiloboo." We have been favoured with an interpretation of this strange sentence by a "Sincere Friend, with best wishes for the prosperity of *THE MEDIUM*." Our correspondent renders it thus:—"Oui, ya Zu Roma tecum Ibo—" "yes, I will go to Rome with thee." And adds: "This, in five different languages, is the signification of the spiritual writing given in *THE MEDIUM* a few weeks ago" (see woodcut). It seems like a quiz on the "Œcumenical Council." We would have been glad to have had some other particulars respecting the languages in which this writing is given, to aid in corroborating this translation. Referring to the message of the "manners and customs of the Chinese," given at the same sitting, the *Globe* of June 3rd has the following article. (It is but proper to say that neither Mr. nor Mrs. Everitt had any knowledge whatever of the origin or existence of the passage, till their attention was called to the article in the *Globe*.)

"Until the appearance of the last number of *THE MEDIUM* AND *DAYBREAK*, we were unaware that spirits ever condescended to quote verbatim passages from books written by mortal man. 'On the evening of April 8th, 1870,' that veracious journal tells us that 'a party of distinguished spiritualists met at Mr. Everitt's.' Mrs. Everitt was the medium on the occasion, and the spirit summoned was one known, we are told, as 'John Watt,' who, after performing certain vagaries and writing a sentence of gibberish beginning with 'Oui ya,' and ending with 'tiloboo,' of which he told Mr. Howitt (his questioner) that in the course of his travels he would most likely find some one who would give him a translation—we only hope he may—proceeded to give his audience an account of the manners and customs of the Chinese. We regret to say that on this subject 'John Watt' showed a very imperfect knowledge and very limited reading. The whole lecture, as written down by the spirit, 'through the hand of Mrs. Everitt next day,' is part paraphrase and part verbatim quotation from one paragraph of a letter written by Mr. Wingrove Cook, the Hong Kong correspondent of the *Times*, to that journal, dated Hong Kong, February 22nd, 1858, together with a few gratuitous assertions—as erroneous as gratuitous—thrown in by way of variety. As a curiosity, we will give the passage quoted as it appears in the *Times*, and as it is reproduced in *THE MEDIUM*. Mr. Wingrove Cook, speaking of China, says:—"In a country where the roses have no fragrance, and the women no petticoats; where the labourer has no Sabbath, and the magistrate no sense of honour; where the roads bear no vehicles, and the ships no keels; where old men fly kites; where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honour is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself into mourning—we ought not to be astonished to find a literature without an alphabet, and a language without a grammar." Now for 'John Watt's' version:—"It is a country where the roses have no fragrance, where the labourer has no Sabbath, and the magistrate no sense of honour; where the roads have no vehicles, and the ships no keels; where old men fly kites, and the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honour is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture. You ought not to be astonished to find a literature without an alphabet, and a language without a grammar." This for a spirit is a fairly accurate question."

Notwithstanding the inflated severity of our contemporary, we thank him for his information, but fail to see much point in his remark that John Watt's message contains "erroneous assertion," or displays "limited reading." The wonder still remains. Let the matter be perfect or imperfect as it may, it was written in the manner described, and the medium and other parties concerned knew nothing of the origin of the passage. Its unserved publication indicates as much.

A SEANCE WITH MR. HERNE.

Spiritualism speaks to the inner soul—to nurture sympathies that are never uttered, to heal wounds that are never seen, to guide thoughts that are never spoken; to direct, govern, and sympathise with the secret heart, and answer the "spirit's voiceless prayer,"—its direct mission. Spiritualism is for the hearth and the heart—hence it is that spiritualism resembles still waters which run in a deep and silent undercurrent through millions of homes, ever,

ever, onward, and not like the roaring stream of ordinary religious reform, which to-day is a cataract, and to-morrow is not. Such an exhibition of spiritual phenomena which appealed specially to those who were present was given in the house of Mrs. Morris, which by its surroundings seems peculiarly adapted for such manifestations. The medium was Mr. Herne. This was the first time that Mr. Herne had exercised his mediumistic faculty for some months past, but the power seems to be quite permanent though on this occasion no physical manifestations whatever occurred, excepting a very slight movement of the table. Mr. Herne was very soon entranced. In a few moments his face assumed a peculiarly pleasant feminine expression; and when a question was put, asking if a spirit had obtained control, the answer came, "Yes! John's wife." This not being very perspicuous, Dr. Dixon asked who "John" might be, whose wife had so kindly come to visit him: a very few words sufficed to shew Dr. Dixon that he had received a very perfect test of identity. "John" was a relative with whom, however, the doctor had not been very familiar. He knew John and his wife as very good friends, whom he only occasionally came across, and thus was not very likely to be in the doctor's thoughts. The wife, however, died within the last three or four weeks, and had taken this opportunity of speaking to the doctor and of conveying a message to her husband. The message being duly received, some few facts and incidents were recorded, which tended very considerably to strengthen the test. Other spirits then took possession of the medium, among whom was Mr. Morris, under whose influence the medium was moved to sit in the spot where Mr. Morris usually sat, to open the drawer where he kept his writing materials, and to place one hand on some papers within the drawer, and the other upon Dr. Dixon's head, signifying that through Dr. Dixon the spirit would write, which had been done. Mr. Herne then personified some few spirits who were readily recognised by Dr. Dixon and Mrs. Morris. But the spirit who obtained the most complete control was a Rev. Mr. Noel, an Irish clergyman, who was known by Mrs. Morris. This spirit seemed to have a very good knowledge of Mrs. Morris' family and private affairs, and very much surprised both her and Dr. Dixon by his great intimacy with them. He named the personages about whom he wished to speak, and described them in such a manner as would enable them to be properly recognised, and gave the exact words that Mrs. Morris had used a short time previously, when she had been rebuked by a Romish dignitary for not attending more to devotional matters, when in reply she said, "The earth is my altar, and God's heaven is my sounding board." These words were repeated by the spirit through Mr. Herne, and Mrs. Morris was told that in using them she had effectually vindicated herself. Very much more of the same description of phenomena were given. Test after test of identity was obtained, and if expressions of surprise are a criterion, they must have been very striking. But, of course, tests of this sort appeal to only one or two individuals, hence the many things that were said on this occasion are not matter for repetition in this place; it is sufficient to know that such things are. Mediumship of this description is perhaps the most useful of all, and when it is found in a medium so easily controlled as Mr. Herne, it becomes doubly valuable. The suspension of such mediumship appears to be a very great loss to the London Spiritualists. Now, however, that it is re-instated, it is to be hoped that Mr. Herne will do his best to cultivate a gift so valuable, and Spiritualists should take care that they make good use of it. The seance was a most interesting and valuable one. Tests like these, drawing out the secret thoughts and driving directly home to the individual, cannot fail to convince the most obdurate mind.

A CASE OF OBSESSION.

To the Editor of *The Medium and Daybreak*.

SIR,—Will you kindly publish the following particulars of my case in your journal, as possibly some one who has suffered similarly may be able to assist me. To condense my story. About eight months back I was introduced to a gentleman who is the head of a religious order, and who tried his utmost to induce me to become a member of it. As celibacy and a life of inaction possessed no attractions, I naturally enough declined. Very soon afterwards I began to feel unwell. My mesmerism seemed to escape me, and I started out of sound sleep at night, as if some one was in the room and leaning over me. The effect of all this has been to make me very unwell, and to lose flesh greatly. If I go to his house all my symptoms vanish at once. I consulted a clairvoyant, who informed me that there was a spirit sent to make me ill. I shall be very thankful for any advice on the subject.

E. HEAPHY.
46, Sussex Street, South Belgravia.

All are not alike benefited by Dr. Newton. The ripe and cultivated being receives the most good, and of a degree suited to his high aspirations. A good and devoted man, whose name is well known through his writings as a lover of truth and humanity, says of Dr. Newton:—"There is strength and inspiration in the presence of that noble soul. He has done me more good since I have seen and touched him, than I can well express without extravagance; and I exceedingly desire to know him more intimately, whilst, at the same time, I shrink from intruding on his privacy when I cannot be of direct use to him."

A good clairvoyant is asked for. But for what purpose? If for medical diagnosis, we recommend Miss Godfrey, 55, William Street, Regent's Park, N.W.; fee, 10s. 6d. If for discerning spirits, Mr. J. H. B. Shepard, 17, York Place, Baker Street, W.; fee, 10s. 6d. If on business matters, Madame de Baddeley, 4, Essex Villas, Kennington Oval; fee, £2 2s. Our querist would do well to make application to these persons by letter.

JULY 8, 1870.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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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 Curé de Ars—Children's Progressive Lyceum—Is Spirit Communication Fact or Fancy?—Dr. Newton—Message from Charles Dickens—Things in General—Tae Sunday Services—The Sunday Conference—Spiritualism in Nottingham: The Lyceum Anniversary—A True Worker—Dr. Newton in London—&c., &c.

MEETINGS DURING THE WEEK.

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

SATURDAY, JULY 9, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8.

SUNDAY, JULY 10, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Lecture by C. W. Pearce. Service at 7 p.m., conducted by Dr. Newton and J. Burns, Progressive Library.

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.

MANCHESTER, Seance at Temperance Hall, Grosvenor Street, C. on M., 3.45 p.m.

MONDAY, JULY 11, KEIGHLEY, at 7.30, p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, JULY 13, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, JULY 14, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

. We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 8, 1870.

SPIRITUALISM AND SCIENCE.

"THE light of modern science" in respect to spiritualism is dense darkness. Indeed, we are at a loss to know the propriety of connecting the term "science" with a subject of which those who profess science are entirely ignorant. It is impossible to "view" spiritualism with a "light" which has not yet reached it. We are grieved to see highly respectable men involve themselves so suspiciously with this cant about "science," which is just as much quackery and mild imposition as any other form of cant and hollow pretence. The word science simply signifies knowledge, but so-called scientific men, as such, know nothing of spiritualism, and hence the term cannot be employed in respect to that of which they are entirely ignorant. The position of science as regards spiritualism is negative, and hence its place is that of a student, not that of a teacher. The only knowledge of spiritualism which we have amongst us is possessed by the Spiritualists, hence they are the only scientists on the subject. If Mr. Crookes, whose paper we give elsewhere, had written as a Spiritualist, his conduct would have been consistent; but he appears as a scientist, and not as a Spiritualist. As well might he pretend to discourse on matter and ignore chemistry! But his attitude is even more reprehensible. He cites the simplest and most authenticated facts of spiritualism with an air of doubt as to their genuineness, because he has not been able to prevail on the spirits to move an isolated pendulum. Mr. Crookes would have done far more for science if he had appended his testimony to what facts he had himself witnessed, than by adjudicating on a matter upon which he is so barren of knowledge. His method in this respect is unscientific, and amongst strangers he will run the chance of being put down as a charlatan. Instead of accepting and investigating the facts which the nature of the subject presents to him, he insists on certain phenomena being specially manufactured for his use. This is a decided instance of arrogance, seeing that we can with no propriety demand phenomena of any kind without understanding the principles upon which they are produced. Mr. Crookes is a manipulator, and uses certain forms of apparatus—scales, pendulums, and other playthings. He thinks if the spirits can do aught at all, they should not object to amuse him with his own toys. His request is

as unreasonable as it is unscientific. What would he think of the tailor who would decide the question of spiritualism by demanding that the spirits should thread his needle? or the shoemaker who would require that the spirits pull his wax-end? The one object is just as scientific as the other; but we have not heard of the spirits doing either, though; but tied John Blackburn pretty tight with a few yards of rope the other evening, which was a far greater feat. Our author exclaims, "In investigations which so completely baffle the ordinary observer, the thorough scientific man has a great advantage." We fail to see the "advantage," unless Mr. Crookes has set up this standard whereby to measure his own performances. We have heard for the first time that the spiritual phenomena baffle any observer. The paragraph preceding that which we have quoted above is so insolent and aggressive that it is some satisfaction to have in the same pages a labour of imbecility which hurls the conceited epithet back on their author with overwhelming force. Let our friend observe that the "conservation of force" is most unmistakably manifested in a class of dynamics that he has yet to make his acquaintance with.

Yes, we require apparatus, and trained minds to use it, in order to investigate spiritualism. But let us inform Mr. Crookes, and all others whom it may concern, that though all his experiments were satisfactorily accomplished, yet the question would be as far from being solved as it is now. In the spiritualistic scientist we require an organisation endowed with senses and forms of consciousness which are adapted to the plane of phenomena with which he has to deal. The scientist of all grades is not the victim of a "long line of learning," but a genius who has power to overstep the ordinary curriculum, and expand his experience in new fields and new atmospheres. The old bottles which Mr. Crookes stores so affectionately will not hold the new wine. We print his paper to satisfy curiosity and afford our readers a hearty laugh at Science blindfolded looking at the sun. Spiritualists have not the slightest complaint to make of the "hostile attitude of science." Science is hostile to nothing but ignorance and conceited arrogance. Spiritualists are themselves scientists, and have only to war against the enemies just named, and Mr. Crookes' hymn of self-praise would have sounded much better without their querulous accompaniment.

A LYCEUM FOR LONDON.

THE question was asked by "Bohemian" last week, "Shall we have a Children's Progressive Lyceum for London?" And many answer, "Yes, not only in London, but in other places, shall these useful educational institutions be organised." The articles which have from time to time appeared in *Human Nature* have acquainted the progressive public somewhat with the nature of these schools. But since THE MEDIUM appeared, the series of rules for the Lyceum which it has contained has awakened a deep interest; and in Halifax, Bradford, Keighley, and other places, resolutions have been made to organise Lyceums. In connection with this great work, which will constitute a new era in spiritualism, we have much pleasure in stating that the founders and promoters of the only Lyceum in England—that at Nottingham—have formed themselves into an organising party, and are ready at the call of friends to visit them and show the working of the Lyceum plan. They will leave Nottingham on Saturday afternoon in time for a meeting in the evening, hold two meetings on Sunday, and return on Monday morning, their only demand being that their expenses be paid. The deputation should at least consist of three persons, to act the parts of Conductor, Guardian, and Musical Director. We expect our Nottingham friends in London before the end of summer, when we hope to have some pleasant meetings with them. Inquiries should be addressed to the Secretary of the Children's Progressive Lyceum, 209, St. Ann's Well Road, Nottingham.

THINGS IN GENERAL.

In the *Memorials of the Life and Character of Lady Osborne* there are mentioned the particulars of a long and remarkable trance. It is there stated that the sister of Lady Chalmers lay in a trance for six weeks. When she awoke, she had forgotten every circumstance of her past life, and did not know one of the family, even her husband; she had to learn how to read, and had to be taught the alphabet, being in every respect like a full-grown child. During the trance, her existence was only ascertained by applying a glass to her lips. During the time she was visited constantly by one of the first physicians in Edinburgh. For some time before the trance she was constantly falling asleep; she would often

fall asleep standing or while playing the piano. There were ladies present who corroborated these extraordinary facts in every detail. They added, moreover, that her intellect recovered its full force soon after coming out of the trance; and that her memory became as perfect as ever, except for what occurred before the trance, which was entirely gone for ever. Memory dates only from the recovery. These are strange facts bearing upon the general question of What is death? and also upon the speculation as to the exact relations between the body and the spirit. Trance, we say, is a state of ecstasy in which the soul seems to have partially passed away from the body. Well, where does it go to, and how frequently are these excursions made?

* *

Apropos to the above,—those who wish to make themselves acquainted with the special phase of spiritualism known as “trance” mediumship, cannot do better than visit Mr. Morse on Friday evenings at the Progressive Library. Mr. Morse’s seances are instructive and interesting, and no one can possibly be the worse for attending. I need hardly say that each seance is marked with characteristics specially its own; this is the case in all sittings, no matter what manifestations are produced. No two sittings are exactly alike; hence the necessity for a wide experience of the phenomena of spiritualism before any decided “pronouncement” is made as to its philosophy. Last Friday evening the intelligences were more profound than lively, though the “strolling player” who manifested was at times rather humorous. This spirit, addressing Mr. Burns, said jocularly, “You’ll have the excise-man here in a few days.” “Why?” said the worthy president. “Because you’re not licensed to deal in spirits.” He then banteringly threatened to dissolve the partnership existing between himself and Mr. Burns, but upon second thoughts he decided to hold on a little longer. His definition of metaphysics was, “Those peculiar things which appertain to the human mind.” He further informed the circle that after mature consideration he had found out that he “was an ass.” And he asked whether there were not some present who could say the same, *i.e.*, if they were honest enough to speak the truth. After pursuing the witty strain for a while, he gave us a capital essay on man considered as a free agent, and contrasted the lives of “Thomas Jennings, Esq.,” and a shoeless pothouse politician. The former, though surrounded by the advantages which wealth and education afford, literally does nothing; while the latter does what he can by stirring the muddy waters of political ignorance, amongst the class in which he moves, until the revolutionary movement widens, and makes itself felt by the rulers of the land. This spirit strongly urged more sympathy with humanity, telling us not to grease the road when we saw a man going downhill. As an item of news, I might mention that at this seance Arthur Pelham Clinton manifested. He simply wrote a few lines, saying that he could not speak, but that he would try another time. The closing speech was from Mr. Morse’s guardian spirit, the venerable Chinaman, who discoursed ably and cogently on the philosophy of food, drink, and poisons. These trance manifestations open up a wide field of study for educated Spiritualists; and it would be well if larger numbers availed themselves of the opportunities offered by Mr. Morse’s seances.

* *

A service of Song is sadly wanted for use in spirit circles. It appears to me that the want is general, yet it is not supplied. Methinks if all were inclined to assist in so desirable a work, a very creditable Song Book for the use of Spiritualists might be brought into the market. In the circles where I have sat, the manifestations have always been in proportion to the devotional spirit existing amongst the sitters; and I am certain that nothing so induces the necessary calm as singing. Of course the book must be of an unsectarian character, and issued at a cheap rate. Will our spiritual friends look up their favourite pieces, and will some kind volunteer come forward who will devote himself to making a suitable selection from the materials forthcoming, with a view of giving us a good collection of tuneful melodies for the spirit circle?

[Such a book is in the press.—Ed. M.]

THE SUNDAY CONFERENCE.

On Sunday afternoon next C. W. Pearce will deliver an address on co-operative communism as a means of social regeneration. All classes are invited. After the address there will be the usual discussion. A. C. Swinton in the chair.

THE SUNDAY SERVICES.

Volunteers for the Sunday services offer themselves in pleasing succession. Mr. William White, the talented author of the “Life of Swedenborg,” has kindly consented to occupy the platform at the Cavendish Rooms on Sunday evening, July 17th. His subject will be an interesting and instructive one—“An Evening with Mr. Home fifteen years ago, and Reflections thereon.”

On Sunday evening next, J. Burns will speak on “Spiritual Nativities, the Sonship of Man, and the Divine Origin of Religious Chieftains.”

ARRIVAL OF J. M. PEEBLES.

Our friend Peebles arrived in New York on the evening of June 21st, in the steamer the City of London, from Liverpool, after a rough passage of fourteen days. Mr. Peebles will be warmly welcomed by his many friends on this side of the water. He left New York immediately for his home in Hammonton, New Jersey, where he will remain a week or two, and then proceed to Washington on business connected with the Government. It is Mr. Peebles’ intention, we believe, to return to Europe at no distant day, there to continue the good work he has begun.—*Banner of Light*, July 2.

THE MESSAGE FROM CHARLES DICKENS.

Our officious little friend *The Echo* treats the public to a paragraph of bathos on the message which we copied from the *Banner* last week. The time is fast approaching when intelligent men will be ashamed to entertain such morbid and untruthful views of death. Mr. J. G. Robson informs us that a spirit purporting to be Prince Albert had intimated, at a sitting held on June 12, at the house of Mr. Weeks, 24, Lower Stamford Street, that Charles Dickens had been received into spirit-life by Prince Albert, and that in a few days a communication would be received from the former.

ARTHUR PELHAM CLINTON AT A SEANCE.

On the evening of July 1, Mr. Morse was again controlled by Edward Moore, who had been killed by machinery in the East-end of London, and whose previous account was ascertained to be correct. He said he had been much benefited by visiting the circle, and thanked the medium for his services to him. He found that there was progress for the spirit after death. He spoke in a very different style from what he did on his former visit. After this spirit left, another took possession, but was unable to speak. Mr. Morse, still in the trance, moved his hand in imitation of writing. A pencil was placed between his fingers and a piece of paper before him, when he wrote slowly, “Fiat Justitia.” Then a pause, and “Friends, you may be somewhat astonished at my coming here this evening;” and, after another pause, “I will try and speak.” He tried hard to speak, but could not do so. What is given above was then read to the circle by the president, after which was written, “I cannot speak, I will try again another time.—Arthur Pelham Clinton, R.N.” Mr. Morse then awoke from the trance.

DR. NEWTON’S PROGRESS.

The turmoil and opposition which Dr. Newton’s words and acts call forth are the most useful result of his labours. The “rest and be thankful” people who delight to sit down and go to sleep over their dogmas do not admire all this excitement and agitation of thought, which is at all times “the beginning of wisdom.” As of old, he who shouts in the wilderness that the crooked paths may be made straight, sends not peace, but a sword. Even the gross exaggerations circulated respecting the rough treatment said to have been inflicted on a poor blind boy in Dr. Burns’s Chapel have their use. Many of the blind ones will see that distorted picture who would overlook a brighter and truer scene, and thus they will have their eyes opened somewhat to the light of modern facts. By the way, it is amusing to read the different accounts of this Dr. Burns’s Chapel affair, which appear in the various papers sent to our office by our country friends. Some “Saturday night London Correspondent,” unaffected by any sense of truth or charity, complacently sits down and from his imagination pictures a graphic tale which turns the blind boy episode into a transformation scene. These gentlemen should turn their attention to fiction.

Arrangements are in progress for enabling Dr. Newton to heal publicly in other parts of London, and we hope to be able to make announcements next week. We are constantly receiving letters and calls from persons deploring the fact that Dr. Newton charges a fee when they apply to him personally. They allege that such a course takes all the glory off the healing operation, and they scruple not to whisper that after all Dr. Newton’s object is to make money. If so, he has taken a very different course from what he pursued in his own country, or he would never have been able to visit ours. For the last eight years he has been saving money to come to London with, and his visit has already cost him several hundred pounds. His fees will do very little to refund this outlay, as the benevolent public decide that all the expenses should be borne by himself. If John Smith should ask the Doctor to visit his sick wife, or if Peter Hughes, William Brown, and Thomas Jones call upon him for private treatment, they are indignant if what they consider to be a formidable demand is made on their resources. They exclaim, “Dr. Newton said he came to this country to heal the sick free of cost, and now that we apply to him, he intercepts our eagerness by an unexpected impost.” Just so; Dr.

Newton's mission is not to the Smiths, Browns, or Joneses, but to the people at large, and to protect the interests of the many he has to restrict the few who would monopolise his energies. He wisely retains these for his public work as a healer of the multitudes and demonstrator of a great principle. Unfortunately, people see nothing but their own interests, and have no words of commendation for much expenditure and public service unless the fruits are enjoyed by themselves. Dr. Newton will not take one penny out of public healing. The sum which he received for visiting Halifax allowed a small balance after the expenses were paid, which the Doctor at once handed over for the purpose of providing free public teaching on spiritualism. He takes much more pleasure in healing 500 Yorkshire operatives for nought than to receive £5 for operating on one rich person. Hence the course which he pursues in reference to these matters.

THERE ARE NO "MIRACLES."

When the Syrian censors asked Jesus, "Art thou the King of the Jews?" he answered, "Thou sayest it," that is, "You say so." In like manner the newspapers have styled Dr. Newton a "miracle worker," and he may well say to the press, "Thou sayest it," as Dr. Newton has never said so himself. A miracle is vulgarly supposed to be an impossibility, and the stupidity that would consider it possible to perform an impossible act by any means whatever, is too crass even to excite ridicule. A miracle is simply a phenomenon which is "wonderful" to the common beholder because of its rarity and from the fact that the means whereby it is produced are not understood; but all such wonderful things are possible, and are therefore done according to natural law. Dr. Newton may have possibilities connected with him which other persons do not possess. As a medium, he may be open to spirit aid and influence; and as endowed with certain constitutional peculiarities, he may be able to act in accordance with some of God's laws in a way more marked than other men. Hence it is correct for him to say that through the "power of God and angels" these things are done, which is only another phrase for natural law and spirit aid. It is true that all phenomena are produced by the "power of God," but the term is more specially applied when a beneficent and ulterior object resulting in a higher good flows from the means used. The newspapers have coined another misrepresentation on this head, by stating that the Doctor attributes his success to "magnetism." We are aware that the newspaper writers do not know what that term means, but as the "power of God" and the "influence of spirits" at all times require a vehicle for their manifestation, what is the objection to magnetism being that necessary instrumentality?

VISITS TO THE COUNTRY.

Dr. Newton desires to devote his Sundays to public healing in towns within an easy ride of London. In those places where the subject of spiritualism has not been much discussed, the public healing might be preceded by a lecture by some competent person. The public and patients should be admitted by tickets, which should be distributed with care, and the greatest regularity should be observed in all the arrangements. The Doctor prefers to operate in the midst of the mass assembled, but he must be allowed plenty of room, and the space should be guarded by barriers and strong men, allowing free passage for the entrance and exit of those operated upon.

On Sunday next, Dr. Newton will be present at the Cavendish Rooms, at the evening service. On Sunday, July 17, he will heal publicly in the Temperance Hall, Andover, Hants, in the morning from ten till twelve, and in the afternoon from two till four. Mr. Burns, of the Progressive Library, will give a preliminary lecture on Saturday night, and preach on Sunday night. On Sunday, July 24, the Doctor will heal publicly at Maidstone, under the arrangements of our devoted friend Mr. Grant. After that Dr. Newton will visit Manchester and other places for which the arrangements have not been completed. On these occasions Dr. Newton merely desires that his expenses and those of his attendants be paid.

Dr. Newton receives patients daily at his residence, 34, Upper Park Road, Haverstock Hill, N.W., from two till six p.m.

SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE.

BY WILLIAM CROOKES, F.R.S., ETC.

[From "The Quarterly Journal of Science," July, 1870.]

SOME weeks ago the fact that I was engaged in investigating spiritualism, so called, was announced in a contemporary,* and in consequence of the many communications I have since received, I think it desirable to say a little concerning the investigation which I have commenced. Views or opinions I cannot be said to possess on a subject which I do not pretend to understand. I consider it the duty of scientific men who have learnt exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain if possible the delusions of the honest and to expose the tricks of deceivers. But I think it a pity that any public announcement of a man's investigation should be made until he has shown himself willing to speak out.

A man may be a true scientific man, and yet agree with Professor De Morgan, when he says—"I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. . . . The physical explanations which I have seen are easy, but miserably insufficient. The spiritual hypothesis is sufficient, but ponderously difficult."

Regarding the sufficiency of the explanation, I am not able to speak. That certain physical phenomena, such as the movement of material sub-

* The Athenæum.

stances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot, at present, hazard even the most careful hypothesis as to the cause of the phenomena. Hitherto I have seen nothing to convince me of the truth of the "spiritual" theory. In such an inquiry the intellect demands that the spiritual proof must be absolutely incapable of being explained away: it must be so strikingly and convincingly true that we cannot, dare not deny it.

Faraday says—"Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible." But this appears like reasoning in a circle: we are to investigate nothing till we know it to be possible, whilst we cannot say what is impossible, outside pure mathematics, till we know everything.

In the present case I prefer to enter upon the inquiry with no preconceived notions whatever as to what can or cannot be, but with all my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depths of all the physical forces, and remembering that the great philosopher already quoted said, in reference to some speculations on the gravitating force, "Nothing is too wonderful to be true, if it be consistent with the laws of nature; and in such things as these, experiment is the best test of such consistency."

The modes of reasoning of scientific men appear to be generally misunderstood by Spiritualists with whom I have conversed, and the reluctance of the trained scientific mind to investigate this subject is frequently ascribed to unworthy motives. I think, therefore, it will be of service if I here illustrate the modes of thought current amongst those who investigate science, and say what kind of experimental proof science has a right to demand before admitting a new department of knowledge into her ranks. We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute.

The first requisite is to be sure of facts; then to ascertain conditions; next, laws. Accuracy and knowledge of detail stand foremost amongst the great aims of modern scientific men. No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of spiritualistic evidence to fail. In a subject which, perhaps, more than any other lends itself to trickery and deception, the precautions against fraud appear to have been, in most cases, totally insufficient, owing, it would seem, to an erroneous idea that to ask for such safeguards was to imply a suspicion of the honesty of some one present. We may use our own unaided senses, but when we ask for instrumental means to increase their sharpness, certainty, and trustworthiness under circumstances of excitement and difficulty, and when one's natural senses are liable to be thrown off their balance, offence is taken.

In the countless number of recorded observations I have read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions, in the presence of persons properly qualified by scientific training to weigh and adjust the value of the evidence which might present itself. The only good series of test experiments I have met with were tried by the Count de Gasparin, and he, whilst admitting the genuineness of the phenomena, came to the conclusion that they were not due to supernatural agency.

The pseudo-scientific Spiritualist professes to know everything: no calculations trouble his serenity, no hard experiments, no long laborious readings; no weary attempts to make clear in words that which has rejoiced the heart and elevated the mind. He talks glibly of all sciences and arts, overwhelming the inquirer with terms like "electro-biologize," "psychologize," "animal magnetism," &c.,—a mere play upon words, showing ignorance rather than understanding. Popular science such as this is little able to guide discovery rushing onwards to an unknown future; and the real workers of science must be extremely careful not to allow the reins to get into unfit and incompetent hands.

In investigations which so completely baffle the ordinary observer, the thorough scientific man has a great advantage. He has followed science from the beginning through a long line of learning, and he knows, therefore, in what direction it is leading; he knows that there are dangers on one side, uncertainties on another, and almost absolute certainty on a third; he sees to a certain extent in advance. But, where every step is towards the marvellous and unexpected, precautions and tests should be multiplied rather than diminished. Investigators must work; although their work may be very small in quantity if only compensation be made by its intrinsic excellence. But, even in this realm of marvels—this wonder-land towards which scientific inquiry is sending out its pioneers—can anything be more astonishing than the delicacy of the instrumental aids which the workers bring with them to supplement the observations of their natural senses?

The Spiritualist tells of bodies weighing 50 or 100 lbs. being lifted up into the air without the intervention of any known force; but the scientific chemist is accustomed to use a balance which will render sensible a weight so small that it would take ten thousand of them to weigh one grain; he is, therefore, justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately-poised balance to move under test conditions.

The Spiritualist tells of tapping sounds which are produced in different parts of a room when two or more persons sit quietly round a table. The scientific experimenter is entitled to ask that these taps shall be produced on the stretched membrane of his phonograph.

The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power. The man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported on solid masonry.

The Spiritualist tells of heavy articles of furniture moving from one room to another without human agency. But the man of science has made instruments which will divide an inch into a million parts; and he is justified in doubting the accuracy of the former observations, if the same force is powerless to move the index of his instrument one poor degree.

The Spiritualist tells of flowers with the fresh dew on them, of fruit,

and living objects being carried through closed windows, and even solid brick walls. The scientific investigator naturally asks that an additional weight (if it be only the 1000th part of a grain) be deposited on one pan of his balance when the case is locked. And the chemist asks for the 1000th of a grain of arsenic to be carried through the sides of a glass tube in which pure water is hermetically sealed.

The Spiritualist tells of manifestations of power, which would be equivalent to many thousands of "foot-pounds," taking place without known agency. The man of science, believing firmly in the conservation of force, and that it is never produced without a corresponding exhaustion of something to replace it, asks for some such exhibitions of power to be manifested in his laboratory, where he can weigh, measure, and submit it to proper tests.*

For these reasons and with these feelings I began an inquiry suggested to me by eminent men exercising great influence on the thought of the country. At first, like other men who thought little of the matter and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick. Even at this moment I meet with cases which I cannot prove to be anything else; and in some cases I am sure that it is a delusion of the senses.

I by no means promise to enter fully into this subject; it seems very difficult to obtain opportunities, and numerous failures certainly may dishearten anyone. The persons in whose presence these phenomena take place are few in number, and opportunities for experimenting with previously arranged apparatus are rarer still. I should feel it to be a great satisfaction if I could bring out light in any direction, and I may safely say that I care not in what direction. With this end in view, I appeal to any of my readers who may possess a key to these strange phenomena, to further the progress of the truth by assisting me in my investigations. That the subject has to do with strange physiological conditions is clear, and these in a sense may be called "spiritual" when they produce certain results in our minds. At present the phenomena I have observed baffle explanation; so do the phenomena of thought, which are also spiritual, and which no philosopher has yet understood. No man, however, denies them.

The explanations given to me, both orally and in most of the books I have read, are shrouded in such an affected ponderosity of style, such an attempt at disguising poverty of ideas in grandiloquent language, that I feel it impossible, after driving off the frothy diluent, to discern a crystalline residue of meaning. I confess that the reasoning of some Spiritualists would almost seem to justify Faraday's severe statement—that many dogs have the power of coming to much more logical conclusions. Their speculations utterly ignore all theories of force being only a form of molecular motion, and they speak of Force, Matter, and Spirit, as three distinct entities, each capable of existing without the others; although they sometimes admit that they are mutually convertible.

These Spiritualists are certainly not much in advance of an alchemical writer, who says—

"I asked Philosophy how I should
Have of her the thing I would.
She answered me when I was able
To make the water malleable,
Or else the way if I could finde,
To measure out a yard of winde;
Then shalt thou have thine own desire,
When thou canst weigh an ounce of Fire;
Unless that thou canst do these three,
Content thyselfe, thou get'st not me."

It has been my wish to show that science is gradually making its followers the representatives of care and accuracy. It is a fine quality that of uttering undeniable truth. Let, then, that position not be lowered, but let words suit facts with an accuracy equal to that with which the facts themselves can be ascertained; and in a subject encrusted with credulity and superstition, let it be shown that there is a class of facts to be found upon which reliance can be placed, so far, that we may be certain they will never change. In common affairs a mistake may have but a short life, but in the study of nature an imperfect observation may cause infinite trouble to thousands. The increased employment of scientific methods will promote exact observation and greater love of truth among inquirers, and will produce a race of observers who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy.

If Spiritualists would but attend to the teachings of their own prophets, they would no longer have to complain of the hostile attitude of Science; for hear what Thomas L. Harris urges, in his "Lyric of a Golden Age!"

"The nearer to the practical men keep—
The less they deal in vague and abstract things,
The less they deal in huge mysterious words—
The mightier is their power."

The simplest peasant who observes a truth,
And from a fact deduces principle,
Adds solid treasure to the public wealth.
The theorist, who dreams a rainbow dream,
And calls hypothesis philosophy,
At best is but a paper financier,
Who palms his specious promises for gold.
Facts are the basis of philosophy:
Philosophy the harmony of facts
Seen in their right relation."

DR. NEWTON AT HALIFAX.

(From a Correspondent.)

The advent of spiritualism into this town is not beyond "the memory of the oldest inhabitant." A neighbour who has scarcely yet reached "a green old age" tells with pride of his having first introduced the subject about eighteen years ago. The seed was small and the plant delicate at first, but it seems to have found congenial soil in our midst, for now it is a large tree, and overshadows hundreds of our townspeople under its ample branches. It is no wonder, then, that we were enabled to give Dr. Newton a warm reception on his late visit to us. On Saturday evening last, an eager throng awaited the arrival of the evening express from London, due at 10.35. Their patience was rewarded, for in due course the train came into the station, laden with

* In justice to my subject, I must state that, on repeating these views to some of the leading "Spiritualists" and most trustworthy "mediums" in England, they express perfect confidence in the success of the inquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability, by placing their peculiar powers at my disposal. As far as I have proceeded, I may as well add that the preliminary tests have been satisfactory.

the object of their expectations. The large party, headed by Mr. Ambler, which occupied the platform gave the Doctor and his companion, Mr. Burns, a hearty Yorkshire welcome, which was repeated by the crowd outside the station, and a long procession followed the vehicle up to the hotel. The committee determined that as much good should result from the Doctor's visit as possible; so tickets of admission had been issued, and none were admitted but those who possessed them. This kept the audience select, and excluded disaffected persons. As early as nine o'clock, the body of the hall was well occupied, and the orchestra crowded with the most active supporters of the spiritual movement. Dr. Newton was present considerably before the hour advertised, and after a hymn had been sung he commenced to address the multitude, much to their delight and edification. There were a great many mediums present, several of whom were under strong influence, and it was a rare sight for a Spiritualist to look down on the throng and observe the many indications of spirit control. Dr. Newton observed that he had rarely before seen such a powerful and harmonious influence; and his words seemed to increase it. As the Doctor threw out his hands and imparted repeated shocks, many were visibly affected thereby. Having finished his remarks, the Doctor descended to the space around which the sick were congregated in the middle of the hall, and commenced his work. He was supported by several local healing mediums, who seemed to be kept continually at work by the spirits which controlled them. The Doctor's first process was to impart the healing power to a number of these, and I heard that in the afternoon of the same day they had exercised it most successfully. A good deal of time was wasted in examining and treating incurable cases. A number were brought whose eyes were completely gone, and it would have been as impossible to restore their sight as it would be to cause a new limb to grow from the old stump. Such misapplication of the power always interferes with its successful action, as I heard it explained; but it seems hard to keep any away, especially as they may receive benefit in some form. During the morning, some excellent cures were performed; but I shall not detail them at present, as I hope to be able to communicate to you the general results soon. Mr. Longbottom took down a great number of names, and our friends contemplate visiting them, and learning what effect the Doctor's treatment had on them. One case was very marked. A poor old man was brought in a feeble state, and, from the heat, excitement, fatigue, or all combined, was placed before the Doctor in a dying state. His eyes were fixed in his head, his jaws fell, and he was getting quite cold. The Doctor attended to him vigorously, and several other mediums were put under influence and assisted. The efforts used were successful, and the old man got up and walked away, filled with gratitude.

Shortly after twelve o'clock, the Doctor gave over till the afternoon, and the large hall of the Mechanics' Institution, in which the healing took place, was turned into a dining-room, as many who attended had come from villages round—some great distances: others had come from Selby, on the east; Manchester, on the west; Shelly, on the south; and Keighley, on the north: so that it was a general gathering of Spiritualists from all the district round.

By two o'clock the hall was crowded to excess in every part, as on this occasion the gallery was filled, and the healing went on for two hours, as in the morning. The efforts used by the Doctor astonished all who beheld him at work. When he had done, the perspiration saturated his clothing, even to the outside of his coat. I placed my hand on his back, and it was quite wet, and a friend who visited his room in the evening saw two shirts hanging to dry, stained with perspiration all over. He operated on no less than 500 or 600 during the day.

In the evening, a public meeting was held in the same hall, at which a sermon was preached by our old friend Mr. James Burns, of London. It was a noble audience, as there would be quite 1200 people present; and it was a noble address, well worthy of the occasion. It seemed to cause the speaker no trouble, but to his hearers it was the means of useful instruction and deep gratification. Dr. Newton dismissed the audience with his benediction, and so terminated a great day for spiritualism in Halifax.

On Monday morning the hotel at which Dr. Newton stopped, adjoining the hall, was besieged by a throng of sick and disabled in various ways, but the landlord did not relish the idea of such a motley throng invading his highly-respectable and well-kept premises. Application was made to the authorities of the Mechanics' Hall, but they denied the use of the building for the purpose of healing the sick. Mr. Ambler led the way to the little hall at the Stanary, and there Dr. Newton treated a large number of people.

I must mention one very interesting circumstance. One of our best mediums, Mrs. Sagar, of Bradford, had sustained a severe illness, which had deprived her of memory for a number of weeks. She thought that the lady who attended to her was her mother. She did not know her own husband, and persistently refused to occupy the same bed with him. In this state she visited Dr. Newton at the Stanary on Monday, and as soon as she received his aid, all her memory returned to her, and she was relieved of this very distressing and unusual affliction. Mrs. Sagar is a very good seer, and she looked on the scene with great delight, observing the spirits aiding Dr. Newton in his work. She said she could perceive the Doctor standing spiritually with his feet as high as his physical head. Over him stood a spiritual personage whom she described as Jesus, but so bright that she could scarcely look at Him. As the Doctor treated his patients this bright spirit dropped sparkling objects like stars, which descended upon the person receiving the healing influence. The Doctor bestowed the healing power on Mr. Schofield, of Manchester, on Mr. Ambler, and upon others; and Mrs. Sagar seemed to be specially enraptured with the spiritual part of the process. She could see a number of spirits attending the bright spirit referred to before, and a group of little cherubs dancing round the scene.

During the afternoon the hotel was again mobbed by an expectant crowd, who were anxious to be touched by the great healer, but as there was no opportunity for him to do so, he left with the evening train for London, a large procession escorting him to the railway station.

In the evening, a lecture on the scientific consideration of spiritualism was given in the Mechanics' Hall, by Mr. Burns, to a very attentive audience; Mr. Ambler in the chair. At the close, William Bedford, of Salterhebble, near Halifax, publicly testified as to the advantages conferred on him by Dr. Newton. He is an old, frail man, and had not

walked without the aid of a crutch and stick for nine years and ten months. He attended the healing on Sunday morning, and left the hall with his crutch and stick on his shoulder. On Monday he walked upwards of two miles, and in the evening he patrolled the platform to show that he could walk. John Blackburn was also present, and testified to the fact that Dr. Newton had relieved him of blindness in London a few weeks ago. He could now see to walk about, and his sight kept improving. He refuted many false statements that had been circulated on the matter. Ever since his return from London he had been persecuted in every possible way. Some persons had placed a stick in his path, so that it would strike his eyes unless he perceived it; but before he approached it he discovered the plot, and saved himself from what might have been a serious accident if the stick had entered his eyes. A neighbour had told him that it was the devil that had restored his sight. "Well, then," retorted John, "our devil is better than your God, for he could not do it." The audience asked those two who had been cured many questions, and after two questions had been put to the lecturer, the meeting dispersed.

Dr. Newton's visit and Mr. Burns's lectures have given us a great lift, and so did the labours of our good friend Mr. Peebles, who had a hard battle to fight. Now the coast is getting clearer, and two paltry questions were all that Mr. Burns had to answer, though it was given out the day before that questions would be allowed.

We want a large hall of our own in Halifax; then a children's Lyceum; and a convention of Spiritualists in the district, to resolve on some form of united action. We are all full of enthusiasm.

John Pulman, whose case was given in *THE MEDIUM* recently, is still well—completely cured; and as Abraham Bland and many others who have done a deal of healing in their time have received power from the Doctor, you may expect to hear good news from us from time to time.

We hear that the new hall for the use of Spiritualists at Keighley will be opened on July 24. J. Burns is expected to attend and give a course of lectures.

THE SUNDAY SERVICES.

By a misunderstanding, the sermon of the Rev. F. R. Young at the Cavendish Rooms was not reported. The gentleman who was expected to do so had misconceived his instructions, and we are obliged to offer this apology instead of the sermon. The audience was good, and we have heard expressions of satisfaction as to Mr. Young's remarks.

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