

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 15.]

LONDON, JULY 15, 1870.

[PRICE ONE PENNY.]

DR. NEWTON'S CURES AT DR. BURNS'S CHAPEL.

To the Editor of The Medium and Daybreak.

1.—Mrs. Hill, 17, Dudley Place, Paddington Green; had been an invalid twelve years, the last four years bedridden; had advice from hospitals and medical gentlemen, all told her the one thing—her case was hopeless. A member of Dr. Burns' church, hearing his kind pastor had offered his chapel to Dr. Newton for healing purposes, being a constant visitor at Mrs. Hill's, told her he would carry her to the Doctor if she would like to try the means employed. She consented, knowing that it is our duty to use every means. Dr. Newton told her at once he could make her walk, and in less than five minutes she walked from the table-pew to the body of the chapel, and would have walked home if the mob would have allowed her. We were anxious that days should elapse before we called upon her. On the twelfth day we found her stronger and better able to walk. If Dr. Newton had no other case than this one, we think it would amply repay him for his trouble in coming.

2.—Harriet Redding, 16, North Wharf Road, Paddington; had rheumatics, unable to bend her knees; now is able to kneel, and expresses herself very grateful to Dr. Newton.

3.—Mr. Templar, 16, North Wharf Road, Paddington; had been suffering much pain, through hip out of joint, of long standing. He said, "One of my legs is shorter than the other. I did not expect Dr. Newton to give me a long leg for a short one; but this I do know, he has taken away the pain, and no one can make me believe I have got it."

4.—Jefferey Davis, 2, North Place, Hatton Street; hip out of joint; quite cured.

5.—Miss Monk, 7, North Street, Grove Road; she was suffering from dropsy, and lump in the throat caused her to suffer with bronchitis most of the winter. It is now six weeks since I took her to see Dr. Newton. She came to the chapel and thanked him, told him she was quite well, never better in her life. We called upon her since, and she says she will be glad to see anyone if they doubt this statement.

6.—Mr. Bird, Carlisle Mews, came as a looker-on; his minister said to him, "You have been suffering great pain the last few weeks, and I am sure Dr. Newton will relieve you." The Doctor did effectually, for all pain was taken from him before he left the chapel. The next day he came and told the Doctor his wife was ill with rheumatic fever, had been in bed several days. The Doctor described her case and the position she was in; told him he must get her up, and give a free circulation of air to the room, use plenty of cold water to the suffering part, and give her a mutton chop. I called a few hours after and found her gaining strength, and the pain had left her. Her husband showed me the rings that had to be filed off her fingers from their being so swollen. Dr. Newton said she would be in her own place at chapel on the following Sunday, and true it was. Now she is able to attend to her duties quite well. They both say they shall ever feel thankful to Almighty God that Dr. Newton came to New Church Street Chapel. Any person is at liberty to call upon them.

7.—Mr. Coe, 16, Princess Street, Grove Road; was thrown from his chaise some months ago, and suffered great pain. The night before he came to Dr. Newton he had no sleep from pain. Dr. Newton took the pain from him at once. He has been asked by enemies of Dr. Newton whether it is true. He says, "This I know, Dr. Newton cured me." Mr. Coe says he was so pleased with the kind manner of Dr. Newton that he has no doubt that the Doctor is a real Christian man.

8.—Mrs. Rickets, 10, Avenue Market; had not been out of doors for six months. She sent her slipper. Dr. Newton said, "She will be able to walk here to-morrow." She came to the chapel, and walked home, is still able to walk, and is much improved in health generally.

9.—Mrs. Waland, 1, Charles Street, Devonshire Street; had her arm broken some months ago. She came to Dr. Newton in great pain; he cured her. When we called upon her she said, "Give my thanks and blessing to the good Doctor, and you, too, for coming to look after me. I hope he will still do good to poor people. It is a great disgrace to the nation to treat him so. God bless you both."

10.—William Sayer, 13, Devonshire Place; suffered with rheumatics and paralysis. Dr. Newton quite cured the pain in his hip, but the contraction of the hands still remains.

11.—William King, 17, Devonshire Street; gout and rheumatics, had not been able to bend his ankle, and suffered intense pain. His hip joints were so stiff that he could not bend so as to sit down. Now he can stoop or sit down close to his heels. Many in the neighbourhood can testify to this.

12.—Amelia Allan, of Islington; had been afflicted with fits for years, and had three or four a day; she had been operated on by Dr. Newton, and called at the chapel and said she had been free from fits for twelve days.

These are only a few of the many cases that have come under our observation. They are also the most marked cases. We have visited some of them several times, and delayed our report to give full opportunity for relapse or improvement. We have also known several of the persons named above for years, and are intimately acquainted with their previous condition and subsequent cures. We have found one patient who had a return of her pains, but her circumstances were sufficient to cause such pains, as she had exposed herself to draughts. We observe that those of the most cheerful, resigned, grateful, and prayerful disposition have received most benefit, while the grumbling, fretful people who have not received as much benefit as they could desire do not seem to be so blessed with what they have received. All uniformly speak with the deepest feeling of Dr. Newton's great kindness and gentleness with them, and the manifest desire which he exhibited to relieve their sufferings. On a future occasion we desire to report more cases, and some are now progressing who we hope, after another treatment, may be reported cured. If space would permit, we might give a long and interesting account of the wonderful manner in which Dr. Newton described those whose garments were brought to him, even to their state of body, surroundings, and the marks on their faces. These features of his labours have deeply interested us, and, taken in connection with his remarkable power over disease, impress the mind with the fact that he possesses powers far above those of ordinary men.

MISS E. A. WATHEN, 32A, New Church Street.
MRS. E. COWPER, 388, Edgware Road.

HEALING BY SPIRIT POWER.

The following case is communicated by Mr. J. C. Cheshire, 44, Lawrence Street, Northampton:—"About eighteen months ago we held a seance at Far Cotton. There was a lad present who had rheumatic fever so bad that he could not walk, or feed himself, or help himself in any way. The seance opened with prayer, and one of our number was entranced. She went to the suffering lad, and communicated the spirit influence by long passes, then, helping him up, told him he must walk with her round the room, which he did. They returned to the couch, laid him down, and repeated the same operation, after which they ran across the room several times. The lad then lay down on the couch till the seance closed, when he walked up to bed, and had the first night's rest he had obtained for many weeks. There were about twelve persons present, most of whom are ready to speak to the fact."

A LETTER FROM J. M. PEEBLES.

FRIEND BURNS,—“My path is on the mountain wave, my home is on the rolling deep;” or was for nearly fourteen days, till Wednesday of the present week. The voyage was long and wearisome, caused by a constant warring with head winds and dense fogs from the banks of Newfoundland. Considering it June, the passage was exceedingly rough and unpleasant. For three days after leaving Queenstown I was confined to my berth, ill—very ill from that indescribable ailment sea-sickness. The fourth day, too weak to walk without assistance, I was helped into the captain's private apartment, receiving every possible attention. The personal kindnesses of Mr. Tibbits, the gentlemanly and able commander of the “City of London,” will not soon fade from my memory. After the fifth day I recruited rapidly, spending the time thereafter reading, resting, and vegetating generally. Oh, what a relief—no pressing business, no letters to answer, no calls to make, no visitors to entertain; nothing to excite even a thought save the blue ocean beneath, the clear, beautiful sky above, and our improvised ship-family of over 800 souls, representing nearly every nationality on the earth. It was interesting to study them anthropologically. You have not forgotten our investigation of this subject. Among those upon the steamer who most interested me was Mr. Bisbee, an intelligent gentleman, originally from Massachusetts, U. S. A., but now something like a dozen years in Foo-Chow-Foo, China, occupying a governmental position. From this remark I infer that he would hardly pass for “orthodox:”—“The four great centres of Christianity in the world are Rome, Paris, London, and New York; and they are also the four great centres of beggary, robbery, and theology—of proselytism and devilism.” Only Roman Catholic missionaries “make (said he) any headway in China, and these because their dogmas and ceremonies are so closely allied to Buddhism.”

Well, after all these pilgrim wanderings, I am once more at home and in my library, surrounded by books and spirit-pictures; though dusty, their faces look winning and pleasant. Early this morning Mrs. Peebles lowered the windows, put a bouquet of flowers upon my table, and I have spent the day thus far in writing up correspondence. Delightful are all my memories of England—the land of culture, of books, and massive masonry. I trust the meetings in the Cavendish Rooms are being continued. Certainly there is abundance of talent in London to sustain them. With unity and energy success is certain. Remember me most cordially to your family and the friends all.—Yours truly,

J. M. PEEBLES.

Hammoncton, Atlantic County, New Jersey.

PLANCHETTE COMMUNICATIONS.

This is a spirit communication, through the instrumentality of the *Planchette*, by the disembodied spirit of Captain James Rigby Beevor, the brother and uncle of the mediums.

On the 34th, 35th, and 36th verses of the Tenth Chapter of St. Matthew.

34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

SPIRIT, JAMES BEEVOR.—Christ said—"Think not that I am come to send peace, but a sword." These words of Jesus have been strictly fulfilled until now. Christianity, which was meant to unite the world, has been and still is the source of much disunion, hostility, and even enmity amongst the inhabitants of the globe; not only amongst the inhabitants of the different countries, but even amongst families, amongst friends and relations. These words of Christ may seem hard and incomprehensible to many—in fact, they ought to seem so to all; that is why I have chosen this text in order to elucidate it, and analyse the meaning of every word. History tells us of the persecutions practised upon the first Christians in the time of the Roman Emperors—of the thousands that were sacrificed for the wilful and cruel pleasure of a barbarous tyrant; of whole families put to death because one single member embraced the Christian religion. Everywhere, where the seed of Christianity was sown, there also the sword came to fetch its victims. Later, when Christianity became more general, and when the great Constantine himself embraced this faith, mutual persecutions arose about differences of doctrines and ideas; parties were formed and hostilities began. The Grecian Christians were at variance with those of Rome, and so the Word of God, instead of bringing peace and tranquillity, was turned into a weapon of war by those who adopted it. The greatest religious crisis—I mean the Reformation—which was reserved for the sixteenth century, was a new and powerful centre of religious dissensions and disharmony. The great Roman Church saw itself attacked, and spared no hatred or no feelings of vengeance to put into practice the most cruel and atrocious deeds of barbarity and extermination against those who became unfaithful to her dogmas and spiritual directions. But after a time this feeling of deadly hatred became mutual, and the Protestants, although not in such large measures, had their periods of extermination against all followers of the Roman Church. What Luther brought into the world in order to reform it, was made use of by the giddy and fanatic heads of the time as a plausible reason to kill and massacre all those who advocated another creed. So again the Word of God was turned into a sword of vengeance. Family turned against family, friend against friend, and the verses 35, 36 were verified in the fullest meaning of their words. The terrible Inquisition followed; the persecutions began in all countries, and always Christian against Christian. The sole hatred was based upon the Word of God, upon the precepts of Jesus, and upon Christianity itself, misshapen and misunderstood by man, turned to a hateful end, instead of letting it bring unity and salvation into the world and upon all nations. But not one word pronounced by Christ failed to come true. He foresaw what He was bringing into the world, only at that time no one understood the meaning of his words; and, indeed, there are many *now* who read these verses in ignorance, and look upon Jesus as a bringer of calamity upon mankind. Modern Spiritualism, or the regenerative religion, is *sent* into the world to *unite* it, and to become the stronghold of all nations and countries. But, like Christianity, Spiritualism will, in its turn, be made use of by man as a topic of fighting and of dispute. Without becoming bloody, it will, nevertheless, in the beginning bring disunion on the earth, for man is ever ready to turn a good thing to a bad purpose, and accordingly to turn the Word of God into a sword of destruction; but when once the first delirium of fanaticism is over—when the opposers see that they are losing ground before *facts* that admit of no doubt, that stand out boldly, *tried and proved* in every possible way; when the world sees that *truth* will out at last, and that its march cannot be stopped by any machination of man, then opposition will cease strife of ideas will consume themselves, discord will be cast aside, enmities forgotten; man will become man, as *he ought to be, the jewel of creation*, the institutor of righteousness in all things, the model of the universe, just as God *intended him to be* from the beginning. The reign of Christ on earth will *then* begin in all its glory, peace and concord will be the foundation of all human happiness, and perfection will go on progressing in the human heart until *bliss* in this world will attain a point heretofore

unknown to man. Do not, therefore, alarm yourselves too much at the precursor who is to bring on all this good. It will be hard to many, but every thing must be attained by trouble and labour, and when these have been rough and hard, the fruit will taste so much the sweeter, and will be better appreciated and valued. Spiritualism will create, and is already creating *now*, an enormous revolution in the thinking world; this revolution will bring forth contestation, and thence will ensue the divisions of ideas between relations and friends—the difference of views and opinions which bring discord into a family, and disunity into a friendly circle. Sad as these things are, yet that cannot be helped, and the only thing to be done is to mitigate them, and be as calm and mild as possible, and let others think what they please, without too much interfering with their mode of thinking. Sooner or later they all must believe, and the real truth will shine out so luminously, that the whole world will become like a planet of light, glorifying God and his wondrous works from eternity to eternity.

JAMES BEEVOR, Spirit.

Seance of the 14th December, 1860.

Baden-Baden.

Mediums: Mrs. and Miss Kyd.

Q. What are our duties as Spiritualists, and how are we best to perform them?

LUOS. Your duties as Spiritualists are clear. You must endeavour to show in your life and conduct that you are actuated by the principles of genuine Christianity, that shine with pure lustre, enlightening the mind and dissipating the obscurity of error. You must (as Jesus taught) let the light that has shed its bright and heavenly rays on your own once-benighted heart so shine before men, that they may see your good works, and glorify your Father who is in heaven. When you think you can perceive a latent desire to become acquainted with what they deem an inexplicable mystery, you ought to encourage them to make inquiries, and explain that there is no mystery at all in the beautiful philosophy of spiritualism, but that the revelations of heavenly wisdom are truths that have existed from the beginning, but which have been hidden beneath the accumulated rubbish that mankind has, in the course of many ages, heaped over the original foundation. The Spirit of the Lord has in these latter days opened a way by which men may be emancipated from the darkness and brought to a view of the marvellous light of his everlasting life-restoring truth. He sends his holy angels and blessed ministering spirits to fulfil the mission of bringing glad tidings of immortality to the spirits who in the earth-life are sitting in darkness and the shadow of death. Beloved friends who have passed from their midst, whom they mourn as lost, are permitted to return, with the joyous assurance that they are not removed to an inconceivably remote distance from the scenes of their earthly existence, but are ever near, though invisible to their natural eyes. Those loving spirits bring also the assurance of a state of future happiness in a world the beauty of which cannot be conceived by mortal sense. You, my dear friends, who are blest with the perfect knowledge of these sublime and glorious verities, are in duty bound not to hide them in your own hearts, but to proclaim them in the ears of all who may be induced to listen and profit thereby. At the same time, it must not be attempted in a proselytising spirit, neither cast the precious pearls of Divine Truth before swine. There are too many misguided souls whom no arguments or even ocular demonstration of undeniable facts would ever convince. Such persons and obstinate natures must be left until the reality is forced upon their unwilling minds in another sphere of existence.

LUOS, Spirit.

Mediums: Mrs. Boyd and Mrs. Kyd.

Seance of the 18th March, 1870.

Baden-Baden.

A MUSICAL SEANCE.

To the Editor of The Medium and Daybreak.

SIR,—On Tuesday evening, July 5th, we had an unexpected visit from Mr. Shepard, the musical medium. After some conversation, Mr. Robson, a friend residing with us, handed the following spirit communication to Mr. Shepard:—"Play for me before you go.—Ludwig Van Beethoven;" the signature being very peculiar. Donizetti gave a short message, as did Malibran (the celebrated singer), as follows:—"I will sing.—Malibran;" the handwriting of each communication varying. Mr. Shepard then played some very fine classical music, after which he sang in a high and powerful soprano voice, and to our great astonishment our friend Mr. Robson soon joined in a tenor voice, the two being in perfect harmony, and the notes of the tenor clear and powerful. On inquiry as to who produced the second voice, the name "Lablache" was given; and on Mr. Shepard remarking that Lablache had a high bass voice, the reply came—"I can do either, tenor or bass, if I like." Mr. Shepard played and sang again twice during the evening. Malibran again joined in a duet (through our other medium) with Bosio for a short time, but her control being weak, Lablache finished it in a powerful tenor voice, the style and action of an operatic singer being well expressed through the medium, this being the first time he had been influenced for singing. A communication also came from Handel, under whose influence the "Dead March" was played. We afterwards sat at the table for a short time, when Mr. Shepard's Indian spirits produced the wonderful "battery" effect, which appears to assist so much in the development of mediums. A young lady present was entranced

for the first time, and a spirit tried to speak through her. The late Vincent Wallace, the composer of "Lurline" and various operas, also communicated, and promised his assistance and that of other musical spirits in developing the lady before named. Other manifestations of an intellectual and instructive character brought a most interesting seance to a close.—The insertion of the above brief account will greatly oblige yours very truly,

T. WEEKS.

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

REPARATION DEMANDED.

To the Editor of *The Medium and Daybreak*.

SIR,—In No. 11 of *THE MEDIUM* you publish a correspondence between Mr. Henderson, of London Bridge, and Mr. Pearce, secretary of the St. John's Association of Spiritualists, in reference to a table that Mr. Henderson had procured to test the physical manifestations at the hall in Corporation Row. Now, as I am personally acquainted with Mr. Woolnough, the medium in question, and also the committee, I say that Mr. Henderson's letter is neither more nor less than a deliberate slander upon those whom I know to be honest and truthful. I have heard Mr. Henderson say that nothing would give him greater pleasure than to be convinced of the genuineness of the spiritual phenomena; and it would be a very trifling thing for Mr. Henderson to invite the mediums and the committee to his house and there try his table. Has he done this, or have the mediums and committee refused to accede to his request? If Mr. Henderson is really anxious to test the truth or expose the humbug and imposture, why has he not brought his table to the office of this paper? for I find, on inquiry, he has taken no notice of your invitation to do so. I can allow for all hasty expressions that may fall from one of Mr. Henderson's temperament, but I do think his language neither befits a gentleman nor an intelligent investigator; and I sincerely hope that he will either substantiate the charge he makes of imposture and humbug, or clear off the mud with which he so liberally bespatters all the mediums and Spiritualists of England.—I am, yours for truth,

J. J. MORSE, Medium.

MISS KATHERINE POYNTZ'S ANNUAL EVENING CONCERT.

On Thursday evening, June 7th, Miss Katherine Poyntz gave her Annual Concert, at the Queen's Concert Rooms, Hanover Square. It is scarcely necessary to say that it was arranged with the greatest care, in every respect, and was a complete success. The rooms were well filled with a select company.

Miss Katherine Poyntz has deservedly gained a high position in the musical world, not only on account of her thrilling, bird-like notes—comparable to those of Clara Novello, or any of the brilliant sopranos that have delighted the public of late years—but also because of her exquisite taste in the selection of her music, and the graceful ease with which she renders the most difficult passages.

The Concert commenced with Costa's beautiful quartett, "Ecco quel fiero istante," in which the voices of Miss Katherine Poyntz, M^{me}. Osborne Williams, and Messrs. W. H. Hillier and Harley Vinning harmonised well, eliciting loud applause, as indeed did all the performances.

The closing piece of the first part, another quartett, "God is a spirit," sung by Miss K. Poyntz, M^{lle}. Drasdil, Mr. W. H. Cummings, and Mr. H. Vinning, was encored. The graceful trio, "When evening's twilight falls," was beautifully sung by Miss Poyntz, M^{me}. Osborne Williams, and Mr. Vinning. In the duet, "Il Monte Cenis," the sweet clear soprano of Miss Poyntz well contrasted with M^{lle}. Drasdil's rich contralto.

M^{lle}. Drasdil also delighted the audience by two solos, one a Bohemian song, which brought out the richest and best points of her voice, and gave full scope for her good taste in rendering the music. Equally well did she sing a most sweet, pathetic new song by Lucy Ward, "He is upon the lonely deep."

"Let the bright seraphim," given by Miss Poyntz with her faultless taste, was, we thought, somewhat marred by the trumpet obbligato accompaniment (by M. Payne). Several of its notes formed a ludicrous burlesque upon the first words of the song—

"Let the bright seraphim, in burning row,
Their loud, uplifted angel-trumpets blow."

We could not avoid contrasting our own ideas of the faultless celestial instruments with the somewhat obstreperous earthly one before us.

"Masaniello," arranged by Thalberg, was brilliantly performed on the piano by Mr. W. G. Cusins. Mrs. Richard Blagrove also gave two grand fantasias on the piano, with execution equal to that of Arabella Goddard. She also accompanied with the piano Mr. Richard Blagrove in his two concertina solos, which were performed with great taste and nicety of expression, especially the "Recollections of Scotland." Messrs. Vinning and Hillier, and M^{me}. Osborne Williams, each added to the enjoyment of the evening by singing some well-selected song. "O ma maitresse," by Mr. W. H. Cumming, was perfect in the taste with which it was given.

The last performance of the evening was by Miss Poyntz. In spite of the exhausting efforts of the evening, her brilliant and apparently inexhaustible voice, unaccompanied by any instrument, sang with exquisite simplicity of taste the well-known Scotch and Irish ballads—first, "When ye gang awa', Jamie;" then, "Oh did you not hear of Kate Kearney?" We thought it would have been more courteous, and shown better taste, had those in the

audience who wished to withdraw about this time done so a little more quietly, and before the commencement of the song. Truly, in these small matters of refinement, how much we English, as a nation, have yet to learn.

We sincerely wish that we may be favoured with many more annual concerts from Miss Poyntz, and that, wherever she may go, she may meet with the appreciation she so richly deserves.

RESPECTABLE LIES.

(Affectionately dedicated to "all whom it may concern." By LIZZIE DOTEN, the celebrated American Inspirational Medium.)

"A respectable lie, sir! Pray, what do you mean?"

Why the term in *itself* is a plain contradiction:

A lie is a *lie*, and deserves no respect,

But merciless judgment, and speedy conviction.

It springs from corruption—is servile and mean,

An evil conception, a coward's invention,

And whether direct, or but simply implied,

Has nought but deceit for its end and intention."

Ah, yes! very well! So *good morals* would teach;

But *facts* are the *most* stubborn things in existence,

And *they* tend to show that *great* lies win respect,

And hold their position with wondrous persistence.

The *small* lies, the *white* lies, the lies *feebly* told,

The world will condemn both in spirit and letter,

But the *great*, *bloated* lies will be held in respect,

And the *larger* and *older* a lie is, the better.

A respectable lie from a *popular* man,

On a *popular* theme, never taxes endurance;

And the pure golden coin of *unpopular truth*

Is often *refused* for the *brass* of assurance.

You may dare all the laws of the land to defy,

And bear to the truth the most shameless relation,

But never attack a *respectable lie*,

If you value a name or a good reputation.

A lie well established, and hoary with age,

Resists the assaults of the boldest seceder;

While he is accounted the greatest of saints,

Who silences reason and follows the leader.

Whenever a mortal has *dared* to be wise,

And seize upon Truth, as the soul's "Magna Charta,"

He always has won from the lovers of lies,

The name of a fool, or the fate of a martyr.

There are popular lies, and political lies,

And "lies that stick fast between buying and selling,"

And lies of politeness—conventional lies—

(Which scarcely are reckoned as such in the telling).

There are lies of sheer malice, and slanderous lies,

From those who delight to peck filth like a pigeon;

But the *oldest* and far *most respectable* lies

Are those that are told in the name of Religion.

Theology sits like a tyrant enthroned,

A system *per se* with a fixed nomenclature,

Derived from strange doctrines, and dogmas, and creeds,

At war with man's reason, with God, and with Nature;

And he who subscribes to the popular faith,

Never questions the fact of divine inspiration,

But holds to the Bible as absolute truth,

From Genesis through to St. John's Revelation.

We mock at the Catholic bigots at Rome,

Who strive with their dogmas man's reason to fetter;

But we turn to the Protestant bigots at home,

And we find that their dogmas are scarce a whit better.

We are called to believe in the wrath of the Lord—

In endless damnation, and torments infernal;

While around and above us, the Infinite Truth,

Scarce heeded or heard, speaks sublime and eternal.

It is sad—but the day-star is shining on high,

And Science comes in with her conquering legions;

And every respectable, time-honoured lie

Will fly from her face to the mythical regions.

The soul shall no longer with terror behold

The red waves of wrath that leap up to engulf her,

For Science ignores the existence of hell,

And chemistry finds better uses for sulphur.

We may dare to repose in the beautiful faith,

That an Infinite Life is the source of all being;

And though we must strive with delusion and Death,

We can trust to a love and a wisdom all-seeing;

We may dare in the strength of the soul to arise,

And walk where our feet shall not stumble or falter;

And, freed from the bondage of time-honoured lies,

To lay all we have on the Truth's sacred altar.

Charleston, U.S., February 12, 1870.

This clever composition has been reprinted from the *Banner of Light*, by Mr. Simkiss, Wolverhampton. Price for distribution, 2d. per dozen.

The Civilian is scarcely civil when he intrudes upon the domain of spiritualism. He is, however, much kinder to the Spiritualists than to himself. He has ungentlemanly epithets for them, but he makes a fool of himself. In bombastic sentences he has the coolness to admit that he followed the investigation of spiritualism for a whole year and came to no satisfactory result. Would he not be ashamed to confess that he went to school for a whole year and never got to understand the mystery of the alphabet? Evidently his self-conceit is greater than his powers of penetration, so much so that he confesses the fact, unconscious of the humiliating position in which he places himself. (See article in *The Civilian* of July 2.)

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.
Two Copies Weekly, "	-	-	-	-	3d.
Five Copies Weekly, "	-	-	-	-	5d.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Heywood & Co., 335, Strand, London, W. C.; John Heywood, Manchester; JAMES McGeachy, 90, Union Street, Glasgow.

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."

Dr. Newton and his Mission of Healing—Children's Progressive Lyceum—Direct Spirit Writing—A Seance with Mr. Herne—A Case of Obsession—Spiritualism and Science—A Lyceum for London—Things in General—Arrival of J. M. Peebles—Arthur Pelham Clinton at a Seance—Dr. Newton at Halifax—The Sunday Services—&c., &c.

MEETINGS DURING THE WEEK.

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

SATURDAY, JULY 16, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8.

SUNDAY, JULY 17, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock. Service at 7 p.m. Address by William White, author of "Life of Swedenborg," on "A Seance with Mr. Home Fifteen Years Ago."

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., 2.45 p.m.

MONDAY, JULY 18, KEIGHLEY, at 7.30. p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums, Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, JULY 20, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, JULY 21, 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 15, 1870.

HOW TO START A CHILDREN'S LYCEUM.

A deep interest is being aroused throughout the country on the question of Children's Progressive Lyceums, and our correspondents are anxious to know how they should set about the work of establishing these beautiful schools. We have done what our space would allow in bringing before our readers the merits of these schools by the frequent publication of extracts from Mr. Davis's Manual. We recommend a thorough perusal and study of these papers in the first place. All who are interested in the Lyceum should meet one or two evenings each week, if possible, read these papers over, and endeavour to put their precepts into practice. By these means they will train themselves in the work of Lyceum organisation and management, and from week to week, as the instalments are given, they may be mastered and put into operation. By the end of the summer, about the time when the formation of Lyceums will be more practicable than now, we shall have finished these instructions, and by that time the results of a correspondence which we have entered into with Mr. Davis will have come to fruition; we shall then be glad to offer further suggestions. After these preliminary studies have been effected, it would be well to invite a deputation from Nottingham to aid in putting the Lyceum in thorough working order. It would be a waste of energy to have the attendance of this deputation before those tendering the invitation had become fully conversant with the Lyceum system.

PHYSICAL MANIFESTATIONS.

On Monday evening a very interesting seance took place at the Spiritual Institution, 15, Southampton Row, through the kindness of Mr. and Mrs. Collier, of Forest Gate, who came up to give a test of Mrs. Collier's power as a medium. Mr. Wortley, Mr. Connor, Mrs. Bassett, and other friends accompanied them, and they were met by Mr. Harrison, Mr. Mahony, Mr. and Mrs. Alsop, and others interested in spiritual science. The room was partially darkened, and powerful movements of the table were produced. When it was completely darkened the manifestations were intensified. The table tilted vigorously, was moved violently from side to side, and an attempt was made to levitate the table, but it was not quite accomplished. Mr. Wortley received some impressions; Mrs. Collier saw and described various spirits in a very interesting manner, but the conditions for seeing were far from being good. Several persons in the circle were touched by spirits, and several spirits were recognised. The raps were very distinct, and the influence was powerful. Altogether the results were highly satisfactory, and with harmonious conditions the most marked physical phenomena might have been elicited, similar to what Mrs. Collier experiences at her own circle.

THE MUSICAL MEDIUM IN THE PROVINCES.

We receive a number of suggestions from our provincial readers respecting the possibility of their securing a visit from Mr. Jesse B. H. Shepard, the celebrated musical medium. We have laid the matter before that gentleman, and have much pleasure in being able to state that he contemplates making a tour in the provinces during August, if his friends can find it convenient to make the necessary arrangements. Mr. Shepard's wonderful powers as a singer in the soprano voice and performer on the pianoforte would excite general appreciation wherever he went, irrespective of the fact that he does these things under spirit influence. But to Spiritualists there would be double attraction, seeing that Mr. Shepard is one of the most gifted of their class. We would recommend that concerts be planned in the various large towns, and that the tickets be circulated considerably in advance; thus, by energy and perseverance, the whole of the expenses might be met, and the cause would be benefited, as well as a rare treat afforded to the special adherents of spiritualism. Letters to Mr. Shepard may be addressed to our care, or forwarded to him direct at his rooms, 17, York Place, Baker Street, London, W. While Mr. Shepard remains in any district, he should be invited to hold seances. He has great power in producing mediumship, and, where the requisite conditions exist, in developing mediums for singing and playing.

A DEPARTURE TO SPIRIT-LIFE.

With deep feelings of sympathy for those who knew her, we record the departure from earth-life of Miss Juliana Fawcett, daughter of Captain Fawcett, late of Norwood, and now of St. Leonards-on-Sea. She is well known amongst Spiritualists as the author of "An Angel's Message," "Ecce Homo," "Primæval Man," "Divinum Humanum in Creation," and other works. She was a remarkable writing medium. These books and much manuscript not published were written through her hand without any premeditation or preknowledge on her part. They purported to come from her male counterpart in spirit-life, and contain some very curious statements respecting the relations which subsist between male and female in this and the future life.

The character of the departed was of the most pure and amiable kind. She bore an unselfish love for all, and habitually viewed all things in the light of eternal principles. For some weeks she knew that her earthly pilgrimage was drawing to a close, and though she suffered much, she looked forward to her departure with anticipations of quiet joy rather than regret. Her life was one of practical goodness, and without ostentation or love of public recognition. She was in private what every Spiritualist should desire to be. It is stated that, a short time before she departed, she opened her eyes, which had been closed for some time, and seemed to gaze at something above her with an intense look of wonder and almost awe. It thrilled her friends like an electric shock to behold this unusual look. Then her eyelids slowly drooped, and she breathed her last sigh.

THE SUNDAY SERVICES.

We regret that we are not in a position to give a report of the lecture delivered by J. Burns, on Sunday evening, at the Cavendish Rooms. It was full of original suggestions, and was spoken without any notes whatever, being entirely inspirational, and we never remember having heard or read a discourse of the same kind before. It was an examination of spirit influences governing character at the time of conception. The speaker read the account of the annunciation to the Virgin Mary, and showed that this was only a visitation to her while in the unmarried state, but that it did not by any means infer that Jesus had no human father, as the overshadowing did not take place at the annunciation, but after her marriage with Joseph. He stated that this overshadowing by spirit influence was a natural law—that it takes place, more or less, at the nativity of each human being, and that the class of spiritual impressions received is regulated by the spiritual development and conditions of the parents. He explained the means whereby the spirits influence mortals, and showed that the proper culture of our faculties brought us into harmony with elevated spirits, but that bad habits and the perversion of our faculties brought us into contact with low or evil spirits. He stated that there were numbers on the earth at the present day whose parents had been overshadowed in the same way as the Virgin Mary was. Dr. Newton and religious leaders and reformers possessed a greater amount of spirit energy than ordinary men, because of the power bestowed on them at the time of conception. The "Sons of God" mentioned in Scripture were the children of the Spirit, who were begotten, not of the flesh, but under superior spirit influences. The address was very suggestive, and we should be glad to see it printed for universal circulation.

Dr. Newton was present, and, at the close, spoke in a very befitting and striking manner. He gave his programme for the future, which will be found in another place, and supported all that the previous speaker had brought forward.

It may be interesting to state that seers present saw Dr. Newton surrounded with a flood of spirit-light as he stood on the platform. His appearance was beautiful and noble, and indicated powerfully what mankind might be if they lived better lives. The spirits of a male and female were also seen in attendance upon Mr. Burns during his discourse.

EXPERIMENTS WITH MAGNETISED CARTES.

Mr. Lund, of Bradford, relates the following interesting experiment performed with Miss Townend, of Bradford, who is a very remarkable medium. Mr. Lund sat near the medium and took one of her hands in his, with his other hand he touched the magnetised portrait of Dr. Newton, and immediately he did so one side of the medium was violently convulsed. He touched other cartes, and no effect was produced; but as soon as he again touched that of Dr. Newton the peculiar effect on the nervous system of the medium was again manifested. Of course Miss Townend did not know which carte Mr. Lund was touching. Some very wonderful phases of mediumship are constantly taking place in this circle. Mr. R. H. Fryar, of 5, Eldon Street, Southsea, Hants, also writes to state that a photograph of "Antonne," after a spirit-drawing by W. P. Anderson, of New York, was magnetised by Dr. Newton. "My wife, while in her normal state, unhesitatingly and instantly selected it from among five others as the one containing Dr. Newton's influence, by its communicating, as she described it, a burning sensation." Similar effects are universally produced on sensitives, generally such as are clairvoyant. This shows that mankind have other "senses" than those of seeing, hearing, smelling, tasting, and touch.

DR. NEWTON'S PROGRESS.

HIS PROGRAMME FOR EUROPE, ETC.

We understand that our friend Dr. Newton will remain in London until October or November, healing daily at his private residence, and accepting such opportunities for public healing as may present themselves. Our readers in any locality suitable may extend an invitation to the Doctor to visit them for a few mornings, and heal publicly, under favourable arrangements. He will continue to devote his Sundays to public healing in provincial towns within an easy ride of London. On Sunday next he will visit Andover, Hants, and heal in the Temperance Hall, from ten to twelve in the morning, and from two to four in the afternoon. J. Burns will preach in the evening, when Dr. Newton will be present. Mr. Burns will also lecture on Saturday evening. On Sunday, July 24th, Dr. Newton will visit Mr. Grant, of Maidstone, and heal publicly under that gentleman's arrangement. On subsequent Sundays the Doctor will heal at Birmingham and Kingston-on-Thames, and his visits will be accompanied by public lectures by Mr. Burns. After November, Dr. Newton intends visiting the Continent. His route will include Lyons, Florence, Naples, Venice, and Rome. From thence he will proceed to Asia Minor, and will heal in Jerusalem, Damascus, and other scenes of ancient healing power and apostolic interest. He will be with us in England in the spring, and prolong his stay for some time.

DR. NEWTON'S CURES.

The Halifax newspapers give long reports of Dr. Newton's visit. "Publicola" writes to the *Guardian* upwards of one column and a half. The sole object of the writer is to show that Dr. Newton's efforts were fruitless, and yet he is forced to narrate facts which prove quite the contrary. He pads his statements with opinions and qualifications, so that his prejudices may not be hurt by the sharp edges of truth. To appear even to do Dr. Newton justice would be to approve of him, and this would not be respectable. So "Publicola," like other cowards, saves his reputation by damaging Dr. Newton's as much as possible. The reporter of the *Courier* does the same, only in a more offensive way, indicating a cruder, narrower mind on the part of the writer. These writers are exceedingly ignorant of the whole matter—Dr. Newton's powers, his pretensions, and his acts. They suppose that the old should be at once rejuvenated, the infirm made strong, and the weak invigorated. In some respects these concomitants are impossible. The aged may, however, be made young in mind and spirit, and the weak have to become strong by the natural process of nutrition. The Doctor's operation does not effect such a change at once; it only originates it, though in some cases very powerfully, as we have heard persons exclaim, "I have felt a new man ever since I saw Dr. Newton." In some instances, where obstructions have only to be removed, there may be an instant and complete cure; but where there is attendant weakness, that has to be overcome by time and proper conditions. Hence Dr. Newton speaks in accordance with physiological truth when he states that some patients will take days, weeks, or even years to complete the cure. We have heard the Doctor give particulars of a twisted leg and foot which he restored after a year's personal treatment with almost daily manipulations. Any intelligent physiologist will at once see the rational nature of such a process, and our Halifax reporters in penning their sapient remarks on these matters only exhibit their own dense ignorance and lack of even common sense. It is a well-known fact that hundreds have been thus benefited by Dr. Newton since his arrival in England. At first they did not perceive much improvement, but gradually they have regained power and harmony, and now have reason to bless and thank Dr. Newton for substantial good received. We advise our friends in Halifax not to be daunted by the crude imbecilities of the newspaper reporters, who know as little of what they pretend to write about as a Red Indian would of an exhibition of mechanical inventions. If these gentlemen would record facts as well as they could, and retain their opinions till they were asked to offer them, then they would save themselves from the impertinence of thinking for other people on a subject which they do not themselves understand. We recommend to the Spiritualists of Halifax to watch the cases thoroughly, and report facts as they transpire, and they will triumph

in the end. The list of cases which we give this week from Pad-dington of those who were cured at Dr. Burns's chapel is a monument of credit not only to Dr. Newton's power, but to the two devoted ladies who have spent so many days in succouring and visiting the once afflicted. With such kindly care and oversight the healing influence is sustained and perpetuated, but the atmosphere of ignorance, conceit, and bitter hate exhaled by the Halifax papers would poison any mind not composed of the same opaque materials. Who is the "sham?"—Dr. Newton, with his candid admissions of incurable cases, his outspoken avowal of spiritual aid, his common-sense prognosis founded on physiological law, and his magnificent cures, any one of which places him over the head of the whole medical faculty—which, we ask, is the "sham?"—Dr. Newton, or his ignorant aspersers, whose notions on these matters are on a level with their utter want of charity and common respect?

DR. NEWTON AND HIS PERSECUTORS.

Under this heading, "Progress" writes a very sensible letter in the *Marylebone Mercury* of last week. She says:

"I believe he is very much maligned and misrepresented; he is called a 'miracle worker,' which he does not pretend to be, for on the occasion to which I have referred he denied any such assumption on his part; he certainly says what he does 'is not of himself, but the power is given him.' Now, would it not be well if people generally would follow Dr. Newton's example of humility, and instead of taking credit to themselves, rather ascribe their gifts and talents to the great source of all good? As for the power of healing sick people, whether Dr. Newton possess that power or not, or whether possessed by any human being in the way described, is a matter for scientific investigation and practical proof, and not—I say it emphatically—to be taken in hand by a set of roughs, paid no doubt, and prompted by those who are behind the scenes, and who ought to know better.

"I ask, What harm is Dr. Newton doing or likely to do? If his claims should prove fallacious, the worst that could happen would be the disappointment of hopes raised in persons who expect, perhaps unreasonably in utterly hopeless cases, to be cured. Dr. Newton cannot be called an impostor, for he thoroughly believes in some power, whether magnetic or whatever it may be, to cure certain abnormal conditions; if wrong, he is himself deceived, and he cannot therefore be justly described as an 'impostor.'

"But let me ask, are there not many really mischievous pretenders at work daily and hourly in this crowded, wealthy, and very virtuous (?) capital of the world, called London? And these quacks, charlatans, and other 'scoundrels' are allowed to go about unmolested, selling their poisonous wares, carrying on their deadly trades, and trapping the innocent and unwary to the imminent risk of body and soul.

"Dr. Newton does not pretend to do impossibilities.

"We all have a great deal to learn about ourselves—the wonderful human frame, its functions, and the agencies which affect our health for good or ill, and we should do wisely if we looked with a little more interest into these matters with the view of tracing effect to cause, instead of resting contented with the little knowledge we have."

NEWSPAPER CORRESPONDENCE.

We are pleased to notice the increasing tendency of the press to ventilate spiritualism, especially in connection with Dr. Newton's mission. Mr. T. C. Davies, in a clever letter published in the *Manchester Examiner and Times* of the 7th, remarks:

"There can be no doubt in the mind of any fair critic that hundreds in this country have been entirely cured, while hundreds more have been benefited, and some of the cases of cure have been so thorough, so instantaneous, and so marvellous (seeing that medical science had already done its best for the patient), that any single one of these were enough to give the healer a lifelong fame; and it is no doubt from these cases, which could not be fairly denied, that editors and reporters, ignorant of the occult laws, have coined the term 'miracle,' knowing that public ignorance and prejudice would revolt at a proof of God's unchangeability and fulfilment of a Scripture promise, that 'These signs should follow them that believe,' &c., &c. (Mark xvi., 17, 18). 'And greater works than these shall ye do.' The public seem to forget this.

"Again, is there anything wonderful in Dr. Newton having as much power as Peter? or rousing the indignation of the unchristian bigots of to-day any more than that of the Sadducees then? (Acts v., 15, 16, 17.)

"As to blaming Satan for these wonders, he ought rather to be praised. He seems to have been reforming for centuries. He has had the credit of inspiring Pope Sylvester II. to make the first clock to go with weights that was ever made in Europe. Certainly it was a rude one; still it did credit to the devil. Besides which he has had the credit of nearly every important discovery and reform by which the world has been advanced. Jesus was laughed to scorn, despised, rejected, reviled, smitten on the head, mocked, and spat upon by the elders, chief priests, scribes, and Pharisees. He was condemned as a Sabbath-breaker for curing a withered hand, and 'even Pilate knew that the chief priests had delivered him from envy.' He was considered an infidel because He spoke in advance of his time, and should he become re-incarnate to-day, would professing Christians treat him any better?

"As I have had some experience in mesmerism, I may be allowed to contrast Dr. Newton's power with mesmerism as applied by myself and other mesmerists, and also at the London Mesmeric Infirmary. Dr. Newton has many times given more relief in one day than four ordinary mesmerists would do in twelve months.

And I have no hesitation in saying that no single brain could generate magnetism in the quantity thrown off by him; and it is only when we consider him a medium through whom the spirits pour their magnetism that we can account for his marvellous work. There are hundreds of healing mediums besides Dr. Newton, though few so powerful; and there are thousands of mediumistic persons who would make healers quite as good as he, if they would yield themselves to it. 'The harvest is great, but the labourers are few.'

SUBJECTS FOR CLAIRVOYANCE WANTED.

To the Editor of *The Medium and Daybreak*.

As I am desirous of meeting with a suitable person of either sex for the purpose of making experiments in clairvoyance and mediumship, I beg to address my wants to you, thinking that you may be able to aid me in this respect. Having had considerable experience in these investigations, I have developed many mediums of all kinds, but desiring to make further experiments, I require the services of a good subject, to whom I would be disposed to allow suitable remuneration for time placed at my command. I would prefer those who had not been developed by other means. Letters should be addressed care of the Editor of *THE MEDIUM*.

I am, yours &c.,

P. W.

London, 12th July, 1870.

DR. NEWTON'S CURES AT HALIFAX.

To the Editor of *The Medium and Daybreak*.

With reference to Dr. Newton's visit to Halifax, I beg to ask you to insert in your valuable paper the following list of names of persons who went under the Doctor's hands. I asked each person as he passed by me his or her name, and the disease they suffered from. I also asked each person in the following list, "Are you any better?" I give the answer of each in their exact words.

MORNING MEETING, MECHANICS' HALL.

Alice Nuttall, Greetland, broke her ankle by falling down stairs, stiff since—*cured*. John Gill, Bowling, paralysed—a *little improved*. William Jowitt, amaurosis of the eyes—*can see a little clearer*. Seth Robertshaw, Old Dolphin, blind one eye—*can see*. Robert Bluns, consumption (the Doctor told him it was caused by sleeping with hands behind his head, which R. B. admitted)—*can breathe better*. Mr. Brunner, asthma nine to ten years—*feel better*. Mary Ann Turner, fits—a *little better*. Albert Thorpe, paralytic stroke—*much better*. Mr. Ingleswood—*rather better*. Bryus Harper Mountain, had a stroke—*rather better*. Arthur Quigley, diseased lungs—*improved*. Rachel Bluns, rheumatic—*feel better*. Grace Smith, lame, used crutches—*very much better*. Mr. Fawcett—*will let you know*. James Hanson, Shawhill, asthma—*little better*. Mr. Frye, Siddle, dumb—*not much better*. Jane Secker, abscess—*feel better*. Isaac Smith, blind—a *very little*. Grace Smith, lame—a *little better*. Mr. Fearnley, rheumatic—a *little better*. Maria Smith—*yes*. Mary Helen Broadbent, rheumatic and weakness—a *great deal better*. Sarah Greenwood, rheumatic fourteen years—*little stronger*. William Eastwood, lame and weakness—*rather better*. Hannah Berry, dim eyesight—*can see better*. Elizabeth Bate, a girl, St. Vitus's dance and nearly blind—*can see better and walk better*. William Bedford, Bottoms, Salterhebble, near Halifax, rheumatic (*not been able to walk without crutches for nine years and ten months*)—*walked out of the room with crutches on his shoulder*. Mr. and Mrs. Kerr, dim eyesight and weakness—*cannot say*. John Howarth, fits—I *feel better*. Jonas Ainsworth, strain on right side—*much better*. James Blackburn, nearly blind—I *can see better*. Mary Jane Pollard, dimness of sight—*so better*. Oliver Smith, stiff arm—*much better*. Martha Wainsley, lame leg—a *deal better*. Mr. Gaukrodger, watery eyes—*cannot say*. Mary Smith, aching temples—*much better*. Amelia Gaukrodger, fits—*time will tell*. Ann Juggar, rheumatic—a *little better*. George Kenyon, bad knee—*rather better*. Sophia Turner, white swelling—*great deal better*. Mary Fox, deafness and general weakness—I *feel better*. Sarah Akroyd, dim sight—I *feel better*. Joseph Bolton, went for liver complaint (Doctor told him he suffered from gall stones, which would pass away). We should like Mr. Bolton to report his case. Caroline Smith, stiff knee—it *feels better*. Emma Bairstow, bilious for twenty years—I *feel better*. Charles Thorp, rheumatic pains—*don't feel much*. Thomas Sykes, blind one eye—*no cure*. Sarah Ann Sykes, rheumatic—*much better*. Ely Blackburn, diseased lungs—*can breathe better*. James Parson, rheumatic—*yes, I feel better*. Jane Ann Poulton, heart disease—*yes*. Mr. ————, an evil spirit cast out of him. Eliza Kendal—*will require time*. Harriet Hill, nearly blind—*can see better*. Edward Milson, pain in the chest—*feel a great deal lighter*. Mr. Hanson, Shelf, weak eyes and bad breathing—*better*. Hannah Tomlinson, bad eye six years—*can see better*. William Crowther, sore foot—*O yes*. Hannah Thorpe, Sildon, fits. Hannah Jackson, inflamed eye—*yes*. Elizabeth Mill, St. Vitus's dance—I *feel better*. James Wormald, weakness in back and legs—*cannot say*. Sarah Downsley, deaf—*hear better*. John Broadbent, pains in the body—*better*. Richard Naylor, Keighley, lung disease—*yes*. Mrs. Thorpe, bad leg—*easier since*. May Hanson, bad knee and eye—I *feel better*. Joseph Epworth, pain in side, head, and back—*yes*. William Riley, Orenden—*produced a sensible effect*. Hannah Dickinson, Queen's Road, rheumatic—*yes*. John Ellis, rheumatic—*yes*. John Thompson, rheumatic—*yes*. Dennis Wilson, deaf—*no better*. William Hargreaves, weak eyes—*see a little better*. Enoch Hodgson, stiff arm—*not much*. Israel Hudson, weak leg—*yes, a little*. Abraham Fox, cataract eyes—*no cure*. Alice Sutcliffe, stiff knee, eight years—*no better*. Martha Ann Bates, lame knee—I *don't feel any*. John Gill, paralytic and rheumatic—it *has given me a more natural feeling*. William Wainsley, rather deaf—*little better*. Job Bently, weak hand—I *think it feels better*. George Kay, Shepley, weak eyes—I *feel better*. Elizabeth Southwell, dizziness in the head—*rather*. Thomas Bradley—*cannot say*. William Pickles, pains in back—*no difference*. Jane Nuttall, palpitation of the heart—*rather better*. William Wadsworth, dim eyes

—*can see better*. John Schofield, deafness—*yes*. Joseph Howard, rheumatic—*yes, little better*. Nathan Downsbury, stricture—*much better*.

AFTERNOON MEETING.

Bridget Robinson, Greetland—*no better*. Sarah Wilcock, Pudsey, heart disease—*cannot tell to-day*. Mr. Higley, Waterhouse Street, pain in the back—a *little better*. Harrieth Foster, Bowling, heart disease—I *think, a little*. Hannah Jackson, Southowram, pain in breast—*rather better*. Reuben Holroyd, Great Horton, short sight—*yes*. Ann Broadbent, New Bank, stiffness—*cannot say*. James Turner, Cripplegate, dimness of sight—*better now*. Sarah Ann Boothman, Neashorpe Hill, deafness—*little better*. Sarah Matlock, Mount Arram, shortness of breath—*cured*. Susan Dodgson, Pellon, deafness—*cannot say*. James Booth, Bradford Moor, lame from burns—*rather better*. Mr. Nicholls, Kent Street, Bradford, rheumatic—*little better*. John Copley, Mount Pleasant, blind—*little better*. Melvin Holroyd, fits—*all right*. David Baldwin, Queensbury, cataract eyes—*little better*. Frank Speck, weak sight—*can see a deal better*. Hannah Crowther, Greetland, weak leg—*cannot say*. Charles Hirst, Aldmondbury, deaf—*can hear better*. Wm. Fielden, Berry Lane, rheumatic—*feel better at present*. John Woodhead, Buttershaw, rheumatic—*think not quite so bad*. Mr. Laurence, rheumatic—*much better*. Miss Cotton, rheumatic—*much better*. Louisa Hancock, Crossfields, speechless—*no better*. Joseph Ogden, Park Street, stiff arm—*rather easier*. Wm. Wadsworth, Salterhebble, rheumatic—*feels better*. Grace Carlton, diseased chest—*no better yet*. Mary Midgley, weak knee—*feels stronger*. Sarah Man, Todmorden—*rather better*. Elizabeth Jennings, diseased bone—a *deal better*. Mary House, rheumatic—I *think so, if it does not begin again*. Harriet Crook, deaf—a *little*. Eliza Nutter, Back Albion Street, near-sighted—*can see brighter*. Jane Beever, Orenden, blindness, and weak—*can see better*. John Wormald, dull eyesight—*yes*. Elizabeth Crabtree, Orenden Wood, born blind—*said she could see*. Mr. Redman, deafness—*all right*. Simeon Whitely, weak arm—*no better*. Jas. Ostler, impediment in speech—a *little*. Alice Butterworth, needle in hand—*cannot feel it*. Thos. Holt, blind one eye—*no better*. Charles Whitely, dim eyesight—*cannot see*. Walter Bently, pain in back—*feel better at present*. James Ellis, Cholera, consumption—I *feel better*. Geo. Furner, Bradford, near sight—*yes*. Robert Ashworth, cataract eye—a *little better*. Grace Ogden, deaf—*no*. Sharp Dawson, deafness—*think I can hear better*. Fred Smith (child), weak ankle—*cannot say*. Geo. Gane, bad sight—*can see better*. Mr. Clarkson, pains in head and back—*yes*. Mary Norrington, short sight—*cannot say*. Emily Greenwood, bad at breathing—*cannot say*. Mr. Butterworth, pain in the head—*yes, a deal*. Hannah Midgley, weak sight—*cannot say*. Sarah Walker, bad head—*cannot say*. Mary Lucas, Keighley, pain in back—*yes*. Samuel Gosling, Bedford Square, deafness and heart disease—*yes*. Cornelius Morton, Stainland, blindness—*see clearer*. James Taylor, Pellon, rheumatic—I *do feel better*. Hannah Taylor, Pellon—*all right*. Patrick Parker, sickness and pains—*yes*. Mary Ann Peel, Bradford, total blindness—*cannot cure*. Joseph Wainwright, dim eyes—I *feel rather better at present*. Sarah Ann Webster, sick head-ache—*yes*. William Sutcliffe, Siddle, affected bladder—*yes*. Mr. Crawshaw, King Cross, rheumatic—*feel better*. James Oldroyd, Todmorden, rheumatic (used crutches eighteen months)—*can walk a little without crutches*.

You must bear in mind that this list does not contain the whole of the names of persons who went under the Doctor's hands. I think that more than 300 persons were operated on on the Sunday alone, besides a great many on the Monday, of which I have no record; but I have heard of some who received marked benefit.

[The above list is supplied by Mr. John Longbottom, of Wharf Street, Sowerby Bridge. We have left out about fifteen names who were not cured. We hope our friends at Halifax will investigate these cases and report on them as they proceed. Those who have been treated will oblige by communicating with Mr. Longbottom, and any of our readers may make inquiries and report facts that come under their notice.—*THE MEDIUM*.]

THINGS IN GENERAL.

THE Rev. James Burns has spoken out boldly in defence of his public action in connection with Dr. Newton. Personally I thank him for his manly statement, and my sincere desire is that it will result in the creation of a better feeling on behalf of the persecuted healer. The calm, reverent, and sensible conduct of Dr. Burns contrasts strikingly with the mad, incoherent folly displayed by the rabid "Christians" who so disgrace themselves and their profession by their vile and unjust proceedings. Dr. Newton's is a benevolent and humane work, which he is able to perform solely by virtue of his simple, childlike trust in the Father of Spirits, and his earnest, guileless love toward mankind. Surely such a man is deserving of some consideration. What says Dr. Burns? "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;" and then in three lines he gives an epitome of the law;—"To feel for the wretched is human; to attempt to relieve them is Christian; to sympathise with good-doers is angelic; but to slander, mock, and hate is *diabolical*." Just so! and I respectfully ask our enemies the "Lunatics," at Paddington and elsewhere, to ponder these words and mend their ways—yet I fear there is but little hope; it is easy enough to cleanse an ignorant stomach of its poison, but it is an almost hopeless task to purge an ignorant faith of that which it has once swallowed.

William Crookes, Esq., F.R.S., &c., just a word with you about your "scientific" essay on spiritualism; and perhaps it would clear the way if, at the outset, I informed you that I am not "a man of science;" and further, that I do not consider that the so-called "man of science" is necessarily a *man of sense*. Allow me also to remark that your boast of having "followed through a long line of learning" is but an idle and puerile effort to invest your opinions with a fictitious importance. Wise men judge their fellows, not by their advantages, but by the use they

make of them. But to the point. How is it that you say nothing about your "investigations?" Why have you not told the public what you have seen and heard at the various sittings you have attended; why, in short, have you not borne honest testimony to what you know? You thought it desirable to "say a little," and truly you have said *very little*; but there is sufficient excuse for you in the fact that you have written upon a subject which you do not understand, *vide* your own words: "Views and opinions I cannot be said to possess on a subject which I do not pretend to understand;" yet, forsooth, you presume and assume throughout the entire essay, leading your readers to suppose that you had formed positive conclusions from actual experiment. You may have "learnt exact modes of working" in chemical science, but you have yet to learn the "exact modes of working" which the spirits adopt. You are, in fact, ignorant of the very alphabet of spiritual science. It is kind of you to endeavour "to explain, if possible, the delusions of the honest, and to expose the tricks of deceivers;" but you are thus appropriating to yourself a duty which properly belongs to Spiritualists. They are prepared at all risks to accept this responsibility, inasmuch as they have a direct interest in exposing imposture, particularly that which wraps itself in the cloak of science. You are honest enough to say that "certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known." Thanks for the admission: it proves that Spiritualists are right when they affirm that the scientists of the day are utterly incapable of throwing any light on the subject. Hence their reluctance to investigate, for by so doing they would publish their ignorance to the world. The education of the vast majority of Spiritualists has been, like yours, "one long lesson in exactness of observation," and they are prepared to hold their views, which are founded on facts, in preference to embracing even "scientific" theories. I ought to thank you for showing us how silly Faraday could be when he chose, as in the instance you mention, where he tells us that we are to investigate nothing till we know it to be possible! This is a fair specimen of "scientific" blundering and "exact modes of working." We are glad that so eminent a "scientist" should have let us into the secret. You are seemingly hurt that "the modes of reasoning of scientific men appear to be generally misunderstood by Spiritualists." Here you are in error. It is because they are understood that they are not adopted. Then you go on to inform us "what experimental proof science has a right to demand before admitting a new department of knowledge (*sic*) into her ranks." Now, what bombastic rubbish is this! Science is knowledge; though I am inclined to think, judging by the above specimen of scientific rant, that the science of the present day is want of knowledge. Your statement is equivalent to saying that science has to pass through a sort of competitive examination, and if up to the mark, admission into the popular ranks is granted. How absurd! Science, or knowledge, is universal: neither you nor your contemporaries possess a monopoly. Spiritualists, moreover, are not anxious to be admitted into any "rank" until truth forces its way through the dense fogs and mists now barring its progress. They would owe no man a favour, still less would they ask to be patronised and fondled by "men of position." "He whom the truth makes free is free indeed!" But, strange to say, you observe that "the first requisite is to be sure of facts, then to ascertain conditions, next laws." Well now, this appears astounding language for you to use, since you require laws first, then conditions and facts! Now, sir, allow me to hint that Spiritualists have tested conditions and proved facts, and they are now inquiring into and studying the laws which govern the phenomena. They are not standing in the sulks like quibbling "scientists," quarrelling over facts because they do not understand laws. You "by no means promise to enter fully into this subject." Why not, may I ask? Are you timid as to the results? You have put your hand to the plough; why draw back at the moment when such a glorious opportunity is offered to assert the infallibility of "science," as opposed to the vagaries of spiritualism? Can you, as a "scientist," prove that what Spiritualists say is done is not done; and can you prove that disembodied spirits do not communicate with those in the flesh? Will you try?

MR. MORSE'S SEANCE,

On Friday evening, July 8, at 15, Southampton Row.
HANNAH REEVES.

The first control was by a female spirit, who spoke in a low voice, and in a precise, chaste style, indicating considerable exaltedness of character. When on earth she had heard of spiritualism, but objected to it. During her illness she had strange thoughts and a desire to know where she was going. As her body grew weak, her powers of thought intensified, and a calm accompanied by a dark gloom followed. A little speck of light appeared in the cloud, which increased into a scene in which two bright forms appeared beckoning to her. She struggled to comply, and the vision left her, and she became partly unconscious, and felt as if she were floating away somewhere. When she came to herself, she found herself in a strange country, but could not see her husband or children. The light was intense, and she felt free and well. She thought it was a dream. A friend came to her and asked how she liked her new quarters, and if she did not recollect dying. She ridiculed the idea that a person could be dead and feel so well and happy as she did. She could give no explanation as to how she came to her new abode. She was dressed in a robe and her hands and complexion were refined and beautiful. Her companions proposed that they should visit earth. She could not understand that proposition, as she thought she was on earth already. Away the party floated, and she could see nothing for some time, but at last they came down to the old farm and she saw her husband. She spoke to him, but he did not hear her; she tried to touch him, but an influence seemed to push her away. This she found was the result of the deep grief which her husband experienced at her loss, and which repelled her, and her presence though unconscious to him, caused him to grieve more. The party returned to their spirit home, and she felt tired with her exertions. They talked of spirit communion, but she did not understand it; but she remembered that when in earth-life she had good mesmeric power, and thought she might be able to influence a medium. She had scruples as to its being right to attempt such a thing, but as God had given her the power she thought it would not be wrong to use it. She had found no Hell, but all were in a position to progress to higher states. She gave her name as Hannah Reeves, Hayden Farm, near Swindon, Wilts, died about a month ago, and was forty-three years of

age. She expressed it as her desire to do all she could to spread a knowledge of spirit communion.

A SPIRIT'S INITIATION INTO A SPIRITUAL BROTHERHOOD.

Our familiar and humorous friend the "Strolling Player" conducted the second control, and redeemed his promise by giving an account of his initiation into the "Brotherhood of the Brilliant Cross," the object of which association was to effect improvement amongst its members, and draw all up to its own standard. Its motto was, "He who wills can do much," or, "To him who will try, all things are possible." The ceremony took place in a large building resembling St. Paul's Cathedral, on the top of which was a cross of brilliants, which lighted up all its surroundings. The candidate for admission first traversed a corridor, on one side of which was pictures exhibiting all the meritorious acts of his life, and on the other side was a series of pictures of the dark aspect of his life. He passed through a crimson curtain, and came to a wicket which presented no means for his passage. It bore the motto of the brotherhood and the brilliant cross, and on his reflecting on the motto and assimilating its deep meaning fully into his being, the wicket opened, and he passed on, through an avenue of flowers and trees, till he came to a bank of briars and thorns which looked impassable. With much effort he got over it, and on looking back the bank was completely changed in character and appearance. He then came to a fountain, where he bathed, and where a cap, ornamented with the brilliant cross, and a staff were put in his hand. He now came to another curtain, and two children led him into the hall where the elders were seated. This he described as surpassingly beautiful. Every ornament had a use in it. He was asked if he was willing to adopt the motto of the society. The elders had the key to the causes which led him astray in life, and they would give it to him. All, with one voice, accepted his services, and he was deputed to attend to the God-forsaken and man-forsaken on earth, and promote their spiritual condition. He had a calm determination in doing right. The "Strolling Player" interspersed his narration with many humorous and witty remarks, and concluded by answering a number of questions.

PROCEEDINGS AT KEIGHLEY.

We have received instructions from the Honorary Secretary, Mr. Joseph Tillotson, to announce that the building just erected for the "Spiritual Brotherhood Lyceum," East Parade, Keighley, will be opened by a series of public meetings next week. The services of Mr. James Burns, of the Progressive Library, London, have been secured, and he will give the following lectures:—On Thursday evening, July 21, the subject will be "The Scientific Teachings of Spiritualism;" on Friday evening, July 22, "The Moral and Philosophical Teachings of Spiritualism." These lectures will commence at eight o'clock; admission, 3d. On Saturday there will be an Excursion and Picnic to Bolton Woods, and if the weather is fine, the charming rural scenery will afford a great treat. On Sunday there will be three services. At 10.30 a.m., J. Burns will give a brief introductory address, and the remainder of the time will be occupied by local mediums. At 2 p.m., a similar programme will be observed. At 5.30 in the evening, J. Burns will deliver his lecture in elucidation of the "Healing Power" now being so prominently exhibited amongst us by Dr. Newton.

HUDDESFIELD.—On Sunday last, July 10th, I visited a circle held at Brother George Holroyd's, Cowms, in Lepton, about four miles from here; there were nine persons present. At six o'clock eight of us took our places around the table, and after singing an appropriate hymn, Brother Holroyd was influenced, and a spirit unknown to us spoke through him for about ten minutes. His discourse was very instructive and encouraging, and was given in a manner that astonished us all. The next that spoke was the spirit of a man named Joseph Haigh, whose body was cut to pieces on the railway a few years ago. He was a very quiet, ignorant person when in the flesh. He began to visit our circle about four years ago, and for a long time he always came in great trouble. We have sympathised with him and encouraged him, and now, instead of coming sobbing and sorrowing, he comes with a smile on his countenance. He can now speak very well, and his discourse is very gratifying. He always speaks in the broad Yorkshire dialect, and it is very amusing to hear him. The next that came was the spirit of a very rich lady who resided in a splendid mansion not far from here, who only departed this life a short time since; she did not speak, but she controlled the medium to write as follows:—"Oh, how beautiful are the works of God! Man is a noble being when developed in truth and goodness; man will progress throughout an eternity." She was then asked, "Do you feel more composed to your condition?" She wrote, "I now see more of the beauty of God's love and goodness." She was asked, "Have you any objection to these lines being published?" She wrote, "Do what you will for the benefit of mankind." A little conversation then took place about her being very kind to the poor. She wrote, "Don't suppose that a great show will do in eternity, it must be real tangible truth to enhance the soul; no deception there." She then stopped writing, and we sang, and another spirit concluded the meeting with a beautiful prayer. I think if professors of religion had heard the discourse we heard last night, they would think differently of spiritualism.—J. M.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS, CLERKENWELL, have issued a statement of accounts for the past year. The expenditure amounts to £17 19s. 1½d., and £9 5s. of this was derived from members' subscriptions. The document states that the St. John's Association of Spiritualists has been formed for the purpose of making known, as far as lies in the power of its members, the truths of spiritualism, and for giving inquirers opportunities of investigating the subject. During the past year it has been the means of giving six free lectures, and has held forty-four seances and two social tea meetings. Spiritualists wishing to aid the society can do so by becoming members, or by their donations, which will be thankfully received. The Association consists of thirty-seven members, and holds its meetings at 7, Corporation Row, Clerkenwell, on Thursday evenings, at eight o'clock. R. Pearce, Hon. Sec.; J. S. Steele, Treasurer, 36, Great Sutton Street.

GAUTHORPE, NEAR DEWSBURY.—Mr. Joseph Wilde reports that notwithstanding the opposition of the religious bodies, spiritualism is making great headway in the district. New circles are opening, and messages are being received which delight and instruct all who hear them. All who desire to be present at these circles cannot be accommodated.

STRANGE WRITING.—Mr. Charles Denton, of Rushden, sends us a specimen of writing given under spirit control through the hand of Mr. Dickens, medium. He afterwards saw the spirit, and described it as a Chinese. Mr. Foster, of Lightcote, near Halifax, has also sent us specimens of very beautiful calligraphy, but in an unknown character. They can be seen at our office, and we shall be glad to have the opinion of adepts on them.

DAYLIGHT IN DUSTY CORNERS.

A SERIES OF TRACTS BY T. R. M.

- 1.—THE DOCTRINE OF ETERNAL PUNISHMENT.—Price One Shilling per Hundred.
- 2.—BOGIE (concerning the Devil).—Price One Halfpenny.
- 3.—QUESTIONS FOR THE THOUGHTFUL RESPECTING THE DIVINITY OF CHRIST.—Price One Shilling per Hundred.
- 4.—OUR OPEN BIBLE.—Price One Penny.
- 5.—SALVATION.—Price One Shilling per Hundred.
- 6.—POPULAR NOTIONS ABOUT HEAVEN.—Price One Halfpenny.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

UNION OF CAPITAL AND LABOUR.—“Associations that do not Divide Profits with Labour are not considered Co-operative.”—*Per Resolution of London Congress, May, 1869.*

For introducing Co-operative Manufactured Goods and Shares to the Co-operative and General Markets.

CO-OPERATIVE WAREHOUSE of the International Co-operative Agency, 337, Strand, W.C. (First Floor, nearly opposite Somerset House), for the sale of Goods—at Manufacturers' Lowest Wholesale Prices—manufactured in Co-operative Mills and Workshops, such as Paisley and Woollen Shawls of all descriptions, Winseys, Tweeds, Flannel Shirts and Shirting, Woollen Cloths of all kinds, Flannels, Hosiery, Linens, Blankets, Boots and Shoes, &c. The Goods are guaranteed to be genuine both in Material and Workmanship, and are sold at the Manufacturers' Lowest Market Prices.

ROBERT STEPHENS, Manager.

DR. NEWTON'S PORTRAITS

Are one shilling each. Those which have been magnetised by the Doctor are sold at two shillings. The proceeds of the sales do not go into any private purse, but directly to the promoting of spiritualism in this country. They are sold by J. BURNS, 15, Southampton Row, London, W.C.

To secure this work at the price here named, is necessary for the purchaser to procure also *Human Nature* for June, which, with Mr. Peebles' book, will be sent on receipt of twenty postage stamps.

JESUS:

MYTH, MAN, OR GOD;

or,

THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED.

By J. M. PEEBLES,

Author of “Seers of the Ages,” &c., &c.

Given as a Supplement to the Purchasers of *Human Nature* for June, at 1s.; post free, 1s. 2d.

CONTENTS.

CHAPTER I.—EVIDENCES OF THE EXISTENCE OF JESUS.

Pompeii and Herculaneum—The Nucerians—Jesus Christ Caricatured—The Serawl: How and Where Found—Testimonies of Tacitus, Pliny, Suetonius and Others—Celsus, the Epicurean Philosopher—Opinions of Valentinus, Basilides, Marcion, and Porphyry, the old Man of Tyre—Writings of Julian and Ravat el Saffa concerning Jesus—Original Documents—Taylor's Diegesis not Authoritative—Josephus' Paragraph relative to Jesus: Is it genuine?—His mention of John the Baptist—The Testimony of Aaron Knight, a Spirit, and A. J. Davis, the Clairvoyant, in Proof of Jesus' Existence—The summing up of Statements.

CHAPTER II.—THE ORIGIN AND MISSION OF JESUS.

What Appellations are applied to Him in the Scriptures—The Athanasian Creed—Christian Spiritualism through the “Raps”—Swedenborg and the Council of Nice—Jesus demanding “Belief” as a Condition for Healing—His Essenian Education—His Clairvoyance, and Marvellous “Works” promised to others—His beautiful Faith and Trust in the Infinite Presence—His Final Victory.

CHAPTER III.—THE MORAL TEACHINGS OF JESUS COMPARED WITH THE OLD PHILOSOPHERS.

Paul Jewish to the Last—Quotation from William Howitt in the *Spiritual Magazine* criticised—Tertullian Rejoicing over the Prospect of Eternal Torments—Character of the Christian Fathers—The Vedas and Immortality—The Old Testament and a future Existence—Max Müller and the Primitive Religions—Zoroaster, Thales, Socrates, Pythagoras, and the Druids' Teachings of the Future life—Slandering the Heathen—Christian Spiritualists: Wm. Howitt *versus* Godfrey Higgins—The Old Testament Writers do not Prophecy of Jesus Christ—Reasons for Christ's Incarnation—The Immoralities of the Old Testament Scriptures—Jehovah a Mediative Angel—The Bible; Different Versions; Revision of—Councils—Conduct of the Bishops—Scientists generally Infidels—The Inspirations and Truths of the Bible Immortal.

CHAPTER IV.—INFLUENCE OF CHRISTIANITY.

The First Followers of Jesus—Immoralities of the Corinthian Christians—Christianity Nationalised under Constantine—His murderous deeds—Destruction of Pagan Temples by Christians—Their Persecutions justified by Calvin, Beza, John Knox, &c.—The Christian

Crusades—The Inquisition—Witches, why hung?—Spanish Christians and the Indian Races—Baboo K. C. Sen's Estimate of Christian Dogmas—The Natural Religion of African Natives—Criticism of *The Spiritual Magazine*—What is meant by Christian Spiritualism—Christianity a Failure—William Howitt and Christian Spiritualism—The Conduct of Christian Nations—Is it related to the Life and Teachings of Jesus?

CHAPTER V.—JESUS AND THE POSITIVE RELIGION.

His Seership—True Worship, Creeds, and Outward Forms—The American Shakers—Jesus' Superiority over others—The Identity of the Positive Religion and Spiritualism—Not Doctrine, but Life; not Faith, but Works, that Save—Tendency towards a fuller Fellowship of Progressive Minds—John's Love-Nature—The Present Mission of Jesus—The Coming Millennium.

Inquirers into the Philosophy and Phenomena of Spiritualism should procure admission to

Mr. MORSE'S SEANCES,

AT 15, SOUTHAMPTON ROW, HOLBORN, LONDON,
ON FRIDAY EVENINGS, AT EIGHT O'CLOCK.

Spiritualism is liberally and impartially investigated in

HUMAN NATURE:

A MONTHLY RECORD OF

Zoistic Science, Intelligence, and Popular Anthropology.

The philosophical and scientific character of this magazine, and the marked originality of thought displayed by its chief contributors have given it a standing throughout the world. It is eminently unsectarian, and free from creedal bias; its object being the discovery of Truth.

Price 6d. monthly, or 7s. per annum, post free.

London: J. BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

Subscribers to the Progressive Library enjoy the following privileges:

They can take home and read at leisure all works on Spiritualism, as well as the best works on Theological and Religious Investigation and criticism.

They have access to all progressive periodicals from the various countries where they are published.

The reading-room is open daily.

In the conversation-room some interesting company is generally to be found, where much information may be gathered.

The Thursday evening receptions are free to the members.

Country Spiritualists are invited to subscribe for a large parcel of books at a time, and use them amongst their friends and inquirers. Annual Subscriptions, £5 5s., £3 10s., and £1 1s.

London: J. BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

SUITABLE PUBLICATIONS TO PROMOTE SPIRITUALISM:

DAYBREAK. Part I, stitched in neat wrapper. Price 1s.

EMMA HARDINGE'S RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1d. each.

THEODORE PARKER IN SPIRIT LIFE: Given through Dr. Willis. Price 1d.

MODERN SPIRITUALISM, by John F. Morgan. Price 1d. 6s. per 100.

THE DOCTRINE OF ETERNAL PUNISHMENT: UN-SCRIPTURAL, ABSURD, UNTRUE. Price 2d.

MODERN SPIRITUALISM: ITS CLAIMS TO INVESTIGATION. An account of remarkable Manifestations and Experiences; and directions for the Formation and Conducting of Spirit Circles, by J. Brown. Price 2d.

SPIRITUALISM AND POSITIVISM, by G. Damiani. Price 2d.

EXPERIENCES IN SPIRITUALISM, by G. Damiani. Price 1d.

MRS. HARDINGE'S ADDRESSES AND ANSWERS TO QUESTIONS. Price 3d. each.

“FACTS ARE STUBBORN THINGS,” by R. Cooper. Price 2s. 6d. per 100.

CHARACTERISTICS OF MIRACLES BY SPIRIT POWER, by J. Jones. Price 1s. 6d. per 100.

RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1s. per 100.

SPIRITUAL TRACTS AND LETTERS, by Judge Edmonds. Price 1s.

TRACTS ON SPIRITUALISM, by Judge Edmonds. Price 6d.

THE GATES AJAR; or, A Glimpse into Heaven, by Miss Phelps. Price 6d., cloth 1s.

THROWING OF STONES AND OTHER SUBSTANCES BY SPIRITS, by William Howitt. Price 1s. Also the following, price 6d. each:—

Other valuable works will be distributed from time to time at very low prices. Address to the Publisher,

London: J. BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

AGENTS WANTED EVERYWHERE.