

THE MEDIUM

AND DAYBREAK:

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

No. 19.]

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[PRICE ONE PENNY.]

WHO IS DR. BURNS?

The interest which has been excited by Dr. Burns's noble defence of free thought and free action in connection with Dr. Newton has given rise to many inquiries and surmises as to who this Dr. Burns is. It has been asked, Is he English? is he Irish? is he Scotch? or is he father of J. Burns, of the Progressive Library? To satisfy these querists, we state that the reverend gentleman is not related in any way to the Progressive Library Burns, and for further particulars we reprint the following sketch from the current edition of "Men of the Time," a dictionary of eminent living characters, edited by Edward Walford, M.A., and published by Routledge & Co.:—

The Rev. Jabez Burns, D.D., was born in a humble but respectable sphere, in 1805, at Oldham, near Manchester, where his parents were members of the Methodist body. He was educated first at Chester, and afterwards at the grammar school of his native town. Having aided his father for a time as a chemist, and acted as assistant in a drapery establishment, he joined the Methodist New Connexion. In 1826 he removed to London, and soon afterwards commenced his career as a writer on religious subjects. His first two works, "The Christian Sketch Book" and "The Spiritual Cabinet," published in 1828 and 1829 respectively, gained great celebrity. In the latter year Dr. Burns removed to Scotland, and early in 1830 became minister of the United Christian Church at Perth, where he remained for five years, and gained great popularity by his successful advocacy of temperance principles. While in Scotland he published a volume of religious anecdotes, and also a sermon on "The Harmony of Scriptural Election with the Universal Love of God to the World." There also he edited a periodical devoted to Christian union. Dr. Burns commenced his ministerial duties in London in the year 1835, having accepted a unanimous invitation to the pulpit of the General Baptist Congregation Chapel, Marylebone. His congregation increased so considerably that twice during the twenty-five years of his pastorate was it found necessary to enlarge his chapel. In 1836 Dr. Burns published his second series of "The Christian Sketch Book." Shortly afterwards he produced "The Christian's Daily Portion; or, Exercises on the Person, Work, and Grace of the Redeemer." Then followed the series of "Sketches and Skeletons of Sermons," for the aid of clergymen, ministers, and students, and which have extended to fifteen volumes, several of them having gone through as many as twelve editions. Afterwards he wrote "Christian Philosophy; or, Materials for Thought," a work which has more than once been described as a book of ideas. Then followed, at short intervals, "Youthful Piety," "Youthful Christian Mothers of the Wise and Good," "Sermons for Families," "Fifty-two Discourses for Village Worship," "Light for the Sick-room, a Book for the Afflicted," and "Light for the House of Mourning, a Book for the Bereaved." These works were followed by "Discourses on Various Forms of Religion," "Death-bed Triumphs," and "Missionary Enterprises." In 1839 Dr. Jabez Burns became editor of the *Temperance Journal*. About this time he established the *Preachers' Magazine*, which extended to six volumes. Dr. Burns, though a Baptist, adopts the most liberal church polity, and was one of the earliest members of the Evangelical Alliance, and took his place in the conferences held in Liverpool, London, Birmingham, and Edinburgh. In 1847 he was appointed to the Annual Association of General Baptists, held in Vermont, United States. He has been elected several times as moderator and one of the preachers of the Annual Assembly, and has filled the office of chairman or president on more than one occasion. Dr. Burns, in addition to his own pulpit labours, has lectured in almost all the towns of the United Kingdom on Temperance, the Prohibition of the Liquor Traffic, Peace, or for Christian Young Men's Associations. Dr. Burns's other literary productions include "Christian Exercises for every Lord's Day in the Year," "None but Jesus," "Life of Mrs. Fletcher," tracts and small treatises on Baptism, "Hints to Church Members," "A Few Words to Church Members," "A Few Words to Religious Inquirers," and several small books of rhymes on Christian Missions, Temperance, &c., for children. His religious works have had an immense circulation in the United States of America, especially "The Pulpit Cyclopaedia," soon after the publication of which, in 1846, the author received the honour and title of D.D. from the Wesleyan University of Middleton, Connecticut.

We have to add a few more facts to which we attach quite as much importance as those given above. Dr. Burns has for half a lifetime been an intelligent student of human nature and a practical philanthropist. Phrenology, physiology, mesmerism, and the claims of hydropathy and the temperance movement are familiar to him as is the breath of life. For thirty years he has preached a tem-

perance sermon annually in his church, and thousands of such sermons and lectures elsewhere. This embroilment with the healing power question is no new feature in Dr. Burns's career. The writer remembers nearly twenty years ago reading a broadsheet issued by Dr. Burns and his temperance friends in reply to some wine-bibbing divines who politely and charitably desired to excommunicate the good Doctor for his total abstinence principles. This tussle with Dr. Newton's opponents is a small affair to a veteran like Dr. Burns, and history will not forget his faithfulness.

Mr. HERNE'S SEANCE on Monday evening, at the Spiritual Institution, 15, Southampton Row, was of a very peculiar yet satisfactory kind. Twelve persons were present, and nearly the whole could sit at the table. Mr. Herne was soon entranced by an Irish spirit. He passed round the circle, making passes over the head of each sitter, and giving a word of information or encouragement to some, all of which utterances were good tests. Mr. Shepard then joined the circle and sat on Mr. Herne's right, Miss Houghton being on his left. This formed a very strong combination of mediumistic power. Mr. Shepard's spirit-battery was very vigorous. Many times during the sitting the table vibrated like an aspen leaf, and yet no motion was visible to the eye. It was a tremour appreciable to the touch, and sent a peculiar thrill up the arms. Several times the whole room vibrated in like manner, so that the tremour seemed to pass up through the bodies of those present. Mr. Herne was again entranced, and proceeded repeatedly to the open window of the back drawing-room, and each time returned to the circle carrying some invisible fluid in his hand, which he poured over the head of a lady present, and made many passes over her head and down her arm. Others were treated in like manner, and a pile of hands was formed, including those of the mediums, when a very remarkable battery effect was experienced. Miss Houghton was engaged in magnetising a great part of the time, and a spirit-form was seen in the back drawing-room, from whom Mr. Herne seemed to receive instructions as he passed and repassed in the trance. Mr. Shepard was influenced in a very ludicrous manner, which caused much merriment. He was made to assume expressions of countenance very unusual and comical. The business of the evening was mostly in the way of developing; but there were some powerful table movements, which phenomena some of the sitters witnessed for the first time. On one occasion the table was lifted entirely from the ground.

One feature of the seance to which we call special attention was the elongation of Mr. Herne. He usually feels bad effects from this phenomenon on the following day; but Miss Houghton was impressed to magnetise him. He was first stretched as he sat in the chair so as to appear half a head higher than was usual; then he was depressed till he was about as much smaller. This was not very convincing, as any person can imitate such movements very closely. Mr. Herne, still in the trance, was mesmerised from behind by Miss Houghton, and all at once her left hand became still, and her right hand continued to make passes from the spine towards the shoulders; at the same time Mr. Herne's right side began to enlarge till that shoulder was much higher and larger in every way than the left. This was a much more indisputable evidence of elongation, or enlargement, than the action of the whole body which preceded it.

THE NEXT CENSUS.

To the Editor of the *Medium and Daybreak*.

Will you allow me to take advantage of your paper for the purpose of making a suggestion to my fellow Spiritualists? I understand that in the next Census there is to be a column appropriated to religions, sects, or denominations; and I earnestly request that all who do believe in the communion between the worlds of the Now and Hereafter will straightforwardly acknowledge that faith. I shall describe myself as "a Member of the Church of England, and a Spiritualist;" and if all will make the same addition, some real knowledge of our strength may be gained. I am aware that I am raising the subject long before it will be needed, but it is in the hope that the idea may spread, so as to be generally acted upon.

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., August 9, 1870.

MR. AND MRS. GUPPY have just arrived in London from the continent, accompanied by their son, a truly magnificent boy, eleven months old, but his strength and intelligence indicate greater age. We understand that Mrs. Guppy's mediumship is in a high state of efficiency.

A WORD FOR SPIRITUALISM.—II.

(From the Unitarian Herald.)

I have spoken of the power of Spiritualism as a liberal religious influence in America, and the aid it gives in disseminating advanced ideas in the new Western soil. The gulf between it and other sects is too great to permit such an intercourse as that which is bringing the Universalist and Unitarian Churches into co-operation, and perhaps ultimately into union; but Spiritualism can meet its rivals on the wide platform afforded by the American Free Religious Union. Now that the gallant but illogical Free Christian Union has broken down in England, perhaps its broader successor, no longer clinging obstinately to a name to which it does not dare to attach a meaning, will find, as it may easily do, some earnest and useful helpers in the ranks of the strange faith.

American Spiritualism has lately had another representative amongst us besides Dr. Newton—one J. M. Peebles. The difference between the two men is great; one looks like a sharp Jewish accountant, the other like a Yankee John the Baptist. Dr. Newton is much the elder, whiter, and smaller of the two; Mr. Peebles is a tall man, with a high forehead, large features, and a long dark beard, which joined to his strange dress give him a look that is not of this world. The shape of his head and face reminded me much of Mr. Baxter Langley, in spite of the difference of manner and complexion. I borrow the following account from a Spiritualist journal.

[Here is given a large extract from the sketch of Mr. Peebles which appeared in the MEDIUM, No. 3.]

I heard Mr. Peebles lecture at Halifax during one of his provincial sojourns, and he left on my mind a strong conviction of his sincerity and originality. I believed that I saw before me a man who had studied human life and religious ideas in strange and unwonted aspects, had dared to read God and nature with his own eyes, and to tell the world what he had seen there. I had met men before who had the courage to think the truth, and one or two (possessed of large private fortunes and very submissive wives) who even dared to speak it; but I have never seen a man who would give up his life to the work of spreading an unpopular religion over two continents. I listen respectfully when Strauss, Renan, Hase, Neander, Professor Seeley, and Mr. Liddon tell me all that they have found out of manuscripts and lexicons as to what the life of Christ *must have been*; but I shall drink in every word that Mr. Peebles, resting from his apostolate, will tell me as to what the life of Christ is, and perchance find in "Jesus: Myth, Man, or God," a living solution of the greatest of life-problems.

The lecture which I heard him deliver had little direct reference to Spiritualism, and dealt rather with the immense variety of religious sects, the impossibility of attaining absolute truth, and the duty of honest and tolerant inquiry. He expatiated on the diversity of religions that he had seen in his Eastern wanderings, and the multiplicity of sects amongst Christians. He sketched several of the latter sarcastically, not sparing even the poor Unitarians, and finally:—"There is the English bishop. A nice man, with very white hands, and a very fine house, and a very fine park, and a very fine fortune. He drives every Sunday in a very fine carriage to the church, where he will ascend a very fine pulpit, and preach with eloquence and vigour from the text, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.'"

He said to us, "You call yourselves Christians, and profess to believe in Christ and the literal truth of all his sayings. If there is a Christian within the sound of my voice who has sold all that he had and given it to the poor, let him get up and shake hands with me." He paused—but all was quiet. He added, shaking his head, "I am sorry to find that you are all unbelievers."

He read several curious passages from old sermons to illustrate the belief in eternal punishment. One described the satisfaction of the saints at the sight of the tortures of the damned in hell, and said somewhat as follows, "The redeemed husband shall see the damnation of the wife that lay in his bosom, and shall shout *Hallelujah*, and the child shall cry *Amen* to the tortures of the mother that bore it." And he read the once popular American hymn, concluding—

"And hell is crammed
With infants damned
Without a day of grace."

The most interesting part of the evening was the discussion which followed the lecture. Several warm opponents attacked Mr. Peebles, and the dexterity with which he answered, or at times evaded, their arguments was a curious contrast to the earnestness of his earlier manner. The vociferous enthusiasm with which several female auditors received all his sayings, even the most destructive, was highly amusing and somewhat significant.

One man got up and said, "How can you say that Christ never taught the doctrine of an eternal hell when you know the text, 'Where their worm dieth not, and their fire is not quenched?'" At this the gallery—the gallery was acridly orthodox—felt that a poser had been launched, and applauded vigorously. Mr. Peebles looked up at them and said, "The gentleman has quoted a text which he thinks, and you think, says that most men will suffer horribly to all eternity; and as soon as you hear it you applaud with great joy. I am sorry you find any cause for delight in such a prospect."

One opponent demanded if Mr. Peebles believed in the Bible, and expressed great horror when the latter answered that he believed in such parts of it as his reason and conscience approved. Peebles then said, "Does my questioner himself believe in any more? I will ask him if he believes the passage I am going to read." He then turned to the chapter in Numbers and read the precept to slay the Midianites with their wives and children, and to reserve the young women for the benefit of the Israelites. The passage took us all by surprise, and there was an audible and very general cry of horror from the audience as he read it. "Does my questioner really believe that God ever ordered such a thing as that?" The man got up, very much puzzled, and very cross at the turn things had taken! "It is disgraceful to quote such a passage as that. No infidel could use a baser quotation." Here a woman's voice, audible throughout the room, softly said, "But isn't it the Bible?" and a universal laugh followed. However, the orthodox champion went on: "I do believe that passage; I do believe that God gave that order. And I believe that the Judge of all the earth must do right, although Mr.

Peebles may not understand the manner of His working. This is just the sort of text that infidels quote, and Mr. Peebles is simply an infidel in disguise." When all was quiet, the lecturer said, "The gentleman has just called me an infidel. I fancy the children of Israel said that Moses was an infidel when he suggested that they should leave Egypt. Certainly the good, temple-loving, synagogue-going, hypocritical old Pharisees said Jesus was an infidel. And so the priests and monks said about Martin Luther. And so the Church said about John Wesley. They were all infidels. I am much obliged to my friend for putting me into such good company."

MUSICAL, PHILOSOPHICAL, AND WARLIKE
MANIFESTATIONS.

To the Editor of the Medium and Daybreak.

SIR,—I forward some further extracts from our Journal of Seances. We do not hold ourselves responsible for anything here stated, merely presenting the facts to your readers as received and recorded. It is for those who peruse them to form what opinion they please.

Tuesday, July 26.—Tom Paine and Ernest Jones came here to-night, Ernest Jones making some remarks on the Education Bill. [They both signed their names on an envelope received from Yorkshire to-day which I have since returned to my country friends.] "Hearts of Oak" was played, after which the right arm of the medium (Mr. Robson) was drawn out of his coat, kept out of sight, and the sleeve pinned up, the following being written through his left hand:—"Horatio Nelson, Trafalgar." Nelson spoke upon the present war in strong terms of disapproval, and promised his presence again.

Thursday, July 28.—About twenty persons present. The first control was by the spirit purporting to be Dr. Livingstone. The spirit did not speak, but signified approval of the letter to Sir R. Marchison. A little writing was given, the appearance of suffering being apparent, causing unpleasant feelings to the medium as before. My sons then said a little on the former communication. Dr. Boyce, the composer, then played his composition "Hearts of Oak" through the medium, causing much amusement by his manner; followed by Nelson, in the same way as narrated above, who made some more remarks on the war, concluding with the words that our spirit-friends "expected every man to do his duty." Nelson was seen, in naval costume, by Mrs. Fielder, of Bethnal Green, who was present. Various relatives and friends of some present communicated through Mrs. Fielder and Mr. Robson in the manner in earth-life of several being personated very strongly. In one instance a hymn was played by mental direction, when a spirit by name "Mary Jones," late of Rahere Street, Clerkenwell, spoke through Mrs. Fielder of the hymn being a favourite with her in earth-life; the other medium knowing nothing of the spirit, or why the hymn was chosen. Giuglini rendered some operatic music through Mr. Robson, and also spoke. Grisi also sang. Thomas Moore, the poet, announced his presence after the playing of an Irish air, and made some remarks of an entertaining character. Mr. Shepard's arrival brought a powerful Indian influence, and the two mediums before named were soon under control, and went through a variety of Indian impersonations, to music by Mr. Shepard, ending in an extraordinary dance, prolonged till the mediums were both exhausted. The light was removed, and some fine singing followed through Messrs. Shepard and Robson, direct spirit-voices being also heard taking part with the others. Mrs. Fielder saw the spirits magnetising the mediums while singing, she, too, being used for the purpose during the evening. A young lady also observed a blue mist, in which were many spirit-forms, surrounding Mr. Shepard. The playing of "Auld Lang Syne" concluded the seance.

Monday, August 1.—Elias Huelin (murdered at Chelsea, by Millar, who was executed this morning) first controlled the medium. The communication began by imitations of the tolling of a bell and striking of the hour of execution on the piano; followed by "Elias Huelin," written in bold characters. Huelin stated he was present at the execution, and received the spirit of Millar. He spoke of the murderer in loving terms, and of his desire to do him (Millar) all possible good in spirit-life; likewise wishing that Millar be allowed to come to the circle, but it was declined for the present. The medium, on coming to himself, complained of pain in his head. Manifestations of a more cheerful kind followed. Robert Burns, the poet, spoke in the Scotch dialect, after the playing of "Blue Bells of Scotland," followed by an amusing Irish spirit having a great wish for a jig. The "Men of Harlech," played with great power, introduced a Welsh spirit, with imitations of an equestrian gallop. This visitor desired to give a performance on the harp.

Tuesday, August 2.—Seance this evening (under Mr. Robson's mediumship) at Mr. Lambert's, Rathbone Place, Oxford Street; reported by Mr. Lambert's permission. One of the chief features was a second message from Elias Huelin (who, it appears, read the service at the funeral of Mr. Lambert's mother), accompanied by his signature, an exact facsimile of that given the previous evening. Other spirit-friends sent messages, and musical manifestations followed, Giuglini and others singing and playing through the medium. After supper, more remarkable musical phenomena occurred, Giuglini singing with great power. "Cujus Animam," from the "Stabat Mater," was then played, followed by the name, "Giacomo Rossini. Vive la Italia." The influence of Beethoven followed in a piece of great power. Mendelssohn's control showed itself in an expressive organ-like production, followed by "O rest in the Lord," from "Elijah." Mozart appeared in a graceful air, and Handel's influence was manifest in a selection from the "Messiah" and "See, the conquering hero comes," rendered with extraordinary expression. In each case the production was followed by the name of the composer, the writing agreeing exactly with former communications. Mr. Lambert and daughter also receiving each name mentally before written through the medium. A humorous message from a relative of Mr. Lambert, in her characteristic style, closed the seance.

Thursday, August 4.—Messages and music, under the influence of Flotow, Doctor Boyce, Braham, Giuglini, and other musical and theatrical spirits. Mrs. Fielder also much used for magnetising, to assist the voice in singing. Dr. Abernethy influenced Mr. Robson later in the evening, and removed the pain from which Mrs. Fielder was suffering.

Friday, August 5.—Mr. Shepard entranced by Confucius, and an account given of the planet Jupiter, its people, their customs, and the scenery and state of development generally. Being in the dark, I could not report this interesting narrative. Influence of Chinese spirits strongly felt during the time. Mr. Robson was then entranced by a spirit appearing to have no language, and seemed astonished to find itself with us, examining our bodies and the articles in the room with much curiosity, as though ignorant of their use. It was induced to leave, by spirit-power, through Mr. Shepard, who stated it to be a spirit from Venus, which is believed to be in a low state of development. A more intelligent spirit then came, desiring music, and, on Mr. Shepard playing, sang a descriptive air relating to Jupiter (to which it stated it belonged), followed by a dance, concluding with an invocatory prayer, bringing this remarkable sitting to a close.

Saturday, August 6.—The "Marseillaise," played by Mr. Robson this evening, was followed by a descriptive piece portraying the various incidents of a battle, ending with a funeral march. The name "Herold" (a French composer), as the author, was then written, with several sentences in French. The "Marseillaise" being repeated, the personation of a French officer leading on his men followed, but apparently soon wounded—the medium falling, the death-struggle depicted—in the midst of which was written, "Weissenburg, 1870." On returning to his normal state, the medium said he felt as if a hole were made in his side by a shot. The name "Lamartine" was soon after given; also, "I fear I cannot speak. Accept my best wishes.—Lamartine." Then, in writing, "The crown I no longer wear.—Hortense." She signified to Napoleon's presence, soon proved by his signature, an exact reproduction of one given previously. A few words on the war followed. A vivandière was next personated. On inquiring if she had been in the present army, she wrote, "Armée le premier Napoleon." Various indications of her occupation were depicted. The medium soon after went to the piano and played "Last Rose of Summer," and "Home, sweet Home," with left hand only, the right being pressed against his side. The name "Meyerbeer," written through the left hand, followed, and then a grand extempore piece, under the same influence, at our request. Later, more extempore playing, in a different style, with the name of "Carl Maria Von Weber;" and on my asking if anything could be rendered in the style of "Der Freischütz," some music followed of a most weird character, interspersed with operatic melodies, concluding with the repetition of the piece played under the influence of Mozart, at Mr. Lambert's, on the previous Tuesday; the signature following, similar to those given before. Thus ended a sitting throughout which the influences appeared to be of an entirely foreign character.

Trusting your readers may be interested in these necessarily brief extracts, fearing to trespass too greatly on your space by giving more complete reports,—I remain, yours very faithfully,

THOMAS WEEKS.

24, Lower Stamford Street, Blackfriars Road,
August 8, 1870.

DOCTOR NEWTON'S ASSISTANTS.

To the Editor of the Medium and Daybreak.

SIR,—On Sunday, the 17th July, 1870, I had a sitting for the purpose of communion with spirits. Present, a gentleman (the medium) and two ladies from Llanelly, my wife, and myself. After a communication on family affairs, the medium was possessed by a spirit who departed this life suddenly (as they say on the tombstones); he spoke in a loud, clear voice, with a slight American twang about it, and gave answers much quicker than I could put questions. We did not know that my relative had left the medium until we were startled by the words, "I was drowned in the Mississippi." Question: "But I was not with you at the time, was I?" I put that question expecting it might be an old shipmate who had been trying to communicate with me for some time. Answer: "Oh, no; you never knew me at all. I never saw you in my life, stranger. My name is John Flukes, No. 4, South Street, Chicago, Illinois." Q. "How were you drowned?" A. "By a collision with another steamer. We had an excursion party on board. I was ship's carpenter. There were seven or eight of us killed suddenly by the smash." Q. "How did you feel when you awoke on the other side of Jordan?" A. "Oh, all right in a minute or two; a sort of numbness at first; but you see I knew something of this sort of thing before—I was what they call a 'healing medium.' I say, old chap—excuse me, old friend, I mean—I heard there was a healing medium down in Wales, and so I ran down to look for him." Q. "Is that why you came here?" A. "Oh, no; I was passing, and just looked in to see what was going on. I say, old friend, excuse me, but is this a medium?" A. "Yes; what do you think of him?" A. "Why, he wants to be a trance-medium, but he never will be; he will be a good healing medium; he will not do much good at anything else." Q. "Should I be a good medium?" A. "It wants the top of your head knocked in a bit where the hair has come off; too much 'laughing gas' in the upper storey. There is the same fault in this brain (the medium's); he should follow the 'plough tail' from a child to be a good trance-medium." Q. "I suppose you can help the medium when he is healing?" A. "Oh, yes; I have been with Dr. Newton to-day." Q. "Where has the Doctor been healing?" A. "At Dover something; is it Andover? yes, that is it—Andover." Q. "How did he get on?" A. "Oh, beautiful! he did wonders there." Q. "How do you help the Doctor?" A. "We combine and flood him with what you call electricity, and that causes him to have the 'jerks.'" Q. "I suppose there are many of you?" A. "Oh, yes; I came over with the Doctor from America, along with lots more of us." Q. "Is there anything I can do for you?" A. "Yes; send a message to America, and tell them I am all right." Q. "How shall I send it?" A. "Oh, write up to some of them papers in London; they will get it in time." Q. "Where do your friends live?" A. "Four years ago they were living at No. 4, South Street, Chicago, Illinois." Q. "Where were you born?" A. "In England, at Wootton-under-Edge. Had travelled about a good deal; been about seven years in America. But I say, old chap, excuse me, but I am going to show you a little of my performance—a little of what I can do." A. "All right, I shall be most happy to see it." A. "Well, look out then, and when you see a bright light over the table, that will be my doings." Q. "Can you lift the table?" A. "I will try."

Now the small mahogany table, with our hands upon it, began to rock violently; up jumped the table as high as our arms could reach. "Look out!" cries the medium; flash comes a beautiful blue light. Over goes the medium's chair, medium and all, and a few suppressed interjections (which I knew by the voice belonged to my old friend the sailor) emanated from the region of the floor, where the medium lay on his back, feet and hands up in the air, with back comfortably resting where the floor and the side of the wall join together. I struck a light; the medium awoke, and quietly picked himself up, to hear narrated the performances of Master John Flukes.

As I write this for the benefit of the "initiated," as it appears to account for the *modus operandi* of Doctor Newton's healing, I have given no names but my own for the authenticity of the communication, and if any should choose to doubt my veracity, will they be pleased to accept my pity for their ignorance?

O. L. CARLISLE.

Ferryside, South Wales, August 3, 1870.

MAGNETISED WATER.

To the Editor of the Medium and Daybreak.

SIR,—I am not aware that the subject I now bring before your notice has ever been broached before; however, to me it is new, and as such I introduce it before the readers of the MEDIUM. As a magnetist, or healer, I am in the habit of magnetising water for my patients, and it seems to answer nearly as well for inward complaints as my immediate contact with the sick. I was one day impressed that the spiritual or magnetical influence with which I impregnate the water produced an actual change in it, so as to be detected by the taste. I accordingly put some water in two tumbler glasses (an equal quantity in each). I vitalised the one, but did not influence the other. I then took the water and placed them both before my wife, and asked her to tell me which of them had been magnetised. She tasted both, and immediately picked out the right one. I afterwards tried my daughter, and she made a similar selection. Since then I find that my patients all agree that I must put some drug into the water, as it is quite different to ordinary water. But I cannot produce this change unless I can procure a spiritual ray which passes into the water; and when this takes place, if anyone will put their fingers upon the vessel when the operation is going on, it is the same as if they were in contact with a galvanic battery. What I have here stated is true.—I remain, sir, yours obediently,

J. THOMAS.

Frodsham, near Preston Brook.

A PECULIAR FORM OF MEDIUMSHIP is exercised by Mrs. Berry. She is occasionally impressed to point out texts from the Bible illustrative of passing events, and has recently been made to indicate the following texts in this manner:—While sitting alone and passive, she was impressed to take down her Bible; the fingers were moved up and down the edges till it was opened at a certain place, then the finger was moved over the page till it rested on the verse to be read. We give the verses thus pointed out, with the dates:—

August 1.—"For I will lay the land most desolate, and the pomp of her strength shall cease."—Ezekiel xxxiii., 28.

August 2.—"Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; he shall give his son's inheritance out of his own possession; that my people be not scattered every man from his possession."—Ezekiel lvi., 18.

August 5.—"Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not."—Isaiah lxx., 12.

August 8.—"I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their hearts, and then will I devour them like a lion."—Hosea xiii., 8.

THE BEAUTY OF MATERIAL CREATION.

THEODORE PARKER.

God is our Father Infinite in power, wisdom, and love: His love rays out in every direction, seeking to bless the all of things. The world, its over-arching heavens, its oceans, its mountains, its flowers that brighten in the sunbeam; the crimson and purple that weave a lustrous veil for the face of day; the creation, so full of happiness that the world hums with its joy; all these are but a whisper of God's goodness.

EVIL.

THEODORE PARKER.

Apparent evil is but good in disguise, save only sin, and this man brings on himself, through the imperfection of his nature, progressive and free. Goodness is infinite; sin and evil finite. Infinite love must desire the best things, infinite wisdom devise the best means, and infinite Power bring about the best result. All things are overruled for good at the last. Suffering is man's instructor; affliction is success in a mask; evil is but transient. Man has a noble nature, lofty duty, and glorious destiny. Religion is natural to man.

SUNDAY AFTERNOON CONFERENCE.—The committee formed to develop a plan whereby the social regeneration of society may be facilitated will meet at the Cavendish Rooms on Sunday at 3.30 p.m.—C. W. Pearce, Secretary.

"TO THE BENEVOLENT."—The appeal made by A. C. Swinton still meets with a few responses: A Friend, 5s.; D. Richmond, 2s. 6d.; B. Robinson, 5s.

The *Literary World* of Saturday last contains a review and copious extracts from Mrs. Hardinge's "History of Modern American Spiritualism," which will be continued in the issue for the present week.

We think those of our readers who do not already take in the *Truthseeker* will be grateful to us for calling their attention to it. It is a monthly religious magazine by the Rev. John Page Hopps, of Glasgow; price 3d. The new series is much improved, and the recent numbers contain able articles on current topics of interest in the religious world. The *Truthseeker* looks upon Spiritualism favourably. It will be remembered that Mr. Hopps started *Daybreak*. We will be glad to send a specimen number on receipt of four stamps.

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.

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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."

William Crookes, Esq., F.R.S., v. Spiritualism—Music and Singing at Mr. Champernowne's, Kingston-on-Thames—Mr. Herne's Mediumship—A Letter to Baboo-Keshub Chunder Sen—Obituary—A Word for Spiritualism—The Spirits on the War—Dr. Newton at Birmingham—Nasty Neighbours—Magnetism—Interpretation of Spirit-Writing—Extracts from Mrs. Hardinge's Letters—Questions—The Report of the Dialectical Society—An Evening with the Spirits—Dr. Newton's Wonders—A Full and Correct Statement—Tea Meeting at Keighley—&c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, AUGUST 12, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, AUGUST 14, Cavendish Rooms, Mortimer Street, Conference at 3.30 p.m. Service at 7 p.m. J. J. Morse, Trance-Medium, will speak in the trance state.

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

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

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

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

WEDNESDAY, AUGUST 17, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, AUGUST 18, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 12, 1870.

MR. SHEPARD IN THE PROVINCES.

All our readers have heard of Mr. Shepard, the celebrated "musical medium" and developer of mediums. He hopes to be able to leave London by the 20th inst., for about one month's sojourn in the country, as his many engagements will not admit of longer absence. The nature of his occupation renders some relaxation absolutely necessary, and at the same time Mr. Shepard does not desire to be disconnected with Spiritualism. He would prefer to take a tour in Yorkshire, to visit the circles, sit with them and if possible impart some of his gifts to those who are in a state to receive them. Will our friends invite him, and suggest the plan for these movements being carried out? Mr. Shepard is a stranger in the country, neither knowing men nor places; and the proposals should not come from him. He will also be glad to give a limited number of musical seances or concerts. Could not our friends at Keighley, Halifax, Bradford, &c., make a move in this matter, and begin by holding a general gathering to meet Mr. Shepard in the new Spiritual Lyceum lately opened in Keighley? We have had so many pleasant evenings with Mr. Shepard, that we are very anxious our readers should participate in the same enjoyment. Our friends would be better for seeing Mr. Shepard, and that gentleman stands much in need of the fresh air and change which a trip to the dales would afford. His address is: Mr. Jesse H. B. Shepard, 17, York Place, Baker Street, London, W.

DR. NEWTON.

DR. NEWTON AT HOME.

At his house, 34, Upper Park Road, Haverstock Hill, N.W., Dr. Newton continues daily to relieve the sick who apply to him, irrespective of age, position, or pay; for one who remunerates Dr. Newton, many avail themselves of his healing power free of all fees. We are continually receiving letters expressive of the deep gratitude which those who have been benefited bear to the good Doctor. A lady who has been for years an invalid remarks, "His touch is certainly marvellous, for I got in there on Wednesday last so prostrate, faint, and sick that I wondered how I could bear the drive back, and he refreshed me marvellously in ten minutes. I bore the drive home better than I could possibly expect, and rather relished some dinner. A friend called during the evening who had seen me four days after I got up to town, when I was dreadfully prostrate, and thought me looking so much better. The journey has been very heavy to me, but I cannot regret it, since, if I do not benefit much myself, ———— has certainly lost the tumour on her right side, which the doctors here appeared to think must be operated upon with the knife." A friend of this correspondent had

a child who was in a dangerous condition entirely cured without Dr. Newton seeing it at all. Such are some of the good works which are being done privately, and the writer of the above weeks requires only time to reap the reward of her painful efforts to receive this healing influence.

DR. NEWTON IN THE PROVINCES.

During the month of September Dr. Newton will visit country towns near London on Sundays, and heal the sick publicly, on his expenses being paid, but he objects to long distances from London, and has had to refuse many applications in consequence.

DR. NEWTON AT KINGSTON-ON-THAMES.

The Temperance Lyceum in Brick Lane was the scene of a very successful public healing season on Sunday morning last. The audience was select and respectful, and the patients more than ordinarily sympathetic. Some very remarkable cures were made, which we understand will be reported in the *Surrey Comet* of this week. Dr. Newton bestowed the healing power on a few who applied for it, and his remarks during the morning were closely to the point and impressed his audience very favourably. In the afternoon Mr. Champernowne's spirit-room was visited. The wonderful spirit-drawings through the mediumship of Mrs. Champernowne were examined and highly appreciated. The piano and other instruments on which the spirits perform were objects of close scrutiny, as also some articles which had passed through solid walls, floors, and ceilings by spirit agency. These are no doubt astounding statements to make, but incontrovertible testimony exists as to the fact. A very pleasant party dined with Mr. Smith and his family. Of course, Dr. Newton was present, also William Oldham, the venerable "pater" of Concordium, and Mrs. Oldham, William White, James Burns, Mrs. Lane, F. Chant, &c. A very delightful day was passed, which will not be soon forgotten by all who participated in the blessings it provided. One incident was particularly interesting. Mr. Smith has for many years been an energetic social reformer, an enlightened Secularist, and we may add an inquiring Spiritualist. For half a lifetime he has taken the lead in the temperance movement and all practical efforts for the advancement of humanity. He did not patronise the religious institutions, however, and those who upheld these charitably applied to him the epithet of "Infidel." When Dr. Newton gave him the healing power he intuitively referred to the persecution Mr. Smith had undergone for the truth's sake, but that, nevertheless, he was a "practical Christian," and only suffered a portion of the odium which had been plentifully bestowed on the "Master of the house." Here we have the spirit-world acknowledging the devotedness of one whom the spiritual leaders of the people oppose and persecute. The world has always crucified its saviours. On Saturday evening, J. Burns lectured to an attentive audience on the "Realm of Mystery," and on Sunday evening to a much larger meeting on the "Healing Power." The greatest harmony marked the whole proceedings.

DR. NEWTON AT ANDOVER.

Since this event took place, a considerable amount of correspondence has appeared in the local papers, that in the opposition not being very creditable to the writers. The ground has been ably maintained by Mr. F. Pearce, who made the arrangements for Dr. Newton to visit the town. In last week's *Advertiser* Mr. Pearce gives the public a sensible and pithy letter on the healing power. This gentleman has done all he could to investigate the results of the cases treated, but with indifferent success: some live out of town, some have relapsed, and with others it is difficult to give credit to their report, as they are so prejudiced that they have no desire to be considered cured. With such people a cure would be a real miracle, as their minds are so out of harmony with the subject that they would rather report themselves worse. The following cases have been authenticated:—

Mrs. Chevers, Penton, neuralgia of long standing—cured; no return of the pain, which completely left her at the time of treatment. Mr. Benham, Wildhern, pains in the head—cured. Master Tull, Andover, stammering—cured. Master Povey, Andover, deafness—better. Miss Brooks, Penton, deafness—cured.

DR. NEWTON'S VISIT TO BIRMINGHAM.

On Sunday morning, at ten o'clock, the principal meeting was held in the Temperance Hall, and it will be long remembered by those present. Some 600 people attended, and about 100 presented themselves for the Doctor to exercise his powers upon them. There were the paralysed, the lame, blind, deaf, and sufferers from various maladies. From the black country they were brought in a variety of vehicles, and the unmistakable signs of thankfulness depicted in the countenances of many who were cured or relieved, it made one's heart glad to see. One young man who presented himself to the Doctor came in with a stiff knee-joint and walked with much difficulty. The Doctor pulled up the trousers, tore off the elastic and told him to put it in his pocket; he then exercised the limb and told him to walk without his stick, which he did, to the astonishment of the audience, who were vociferous in their enthusiasm at the result of the Doctor's powers. The same person called at Mr. Franklin's shop in Suffolk Street to express his heartfelt gratitude to the Doctor for the great benefit he had received at his hands, but the Doctor had left by an early train for London. Notwithstanding the contempt exhibited by the Birmingham press, there is a generally expressed wish that the Doctor will ere long pay another visit to the metropolis of the Midland counties. Here follows the list of cured as taken by a disinterested gentleman, well known in the neighbourhood of West Bromwich as a most indefatigable temperance missionary—Mr. Frederick Gromitt:

CASES MANIPULATED BY DR. NEWTON IN THE TEMPERANCE HALL,
BIRMINGHAM, ON SUNDAY MORNING, JULY 31, 1870.

Cabel Guest, 57; Proctor Street, Birmingham; paralysis, 9 months; better. William Armstrong, 36; Ryder Street, Great Bridge; paralysis (very bad), 15 months; better. John Thomas, 42; 55, Great Francis Street, Birmingham; very deaf, 12 years; much better; can hear a whisper; thinks he is cured. Mrs. Warn, Abbey Street, Birmingham; very deaf, 10 years; much better; can hear a whisper; believes she is cured. William Edwards, 42; 82, Cregoe Street, Birmingham; blindness (very bad), 9 years; partially restored; can see his fingers move, and discern the Doctor's white vest; is so pleased! Elizabeth Gutteridge, 29; Coventry; ulcers on eyes, scars left (nearly blind), 10 years; dimness gone, can see very much better. Sarah Canning, 40; 151, Lea Bank; kidneys and bladder affected, 6 years; nearly cured, a very slight pain left. John Martin, 36; Springfield Street, Birmingham; asthma, all his life; breathes freer; feels much better; believes he is cured. William Tollman, 55; Bell Street, Wolverhampton; blind with one eye, 2 years; no cure. Charles Pindle, 37; Castle Row, Small Heath; asthma, many years; much better; breathes easier. Harriet Dorricott, 53; Gothic Cottage, Lozells Road; spinal complaint; no cure. Kendal Winkle, 14; High Street, West Bromwich; stammering, all his life; slight improvement. Ruth Pindle, 11; Castle Row, Small Heath; inflammation of eyes, 3 years; feels better; considerably less pain now. William Wheeler, 13; Tower Street, Birmingham; deaf; can hear a whisper very low; cured. Matilda Newell, 24; Park Lane, Aston; very deaf, 4 years; can hear better, and enter into ordinary conversation. Mrs. Forman, 48; Marshall Street, Birmingham, exceedingly deaf, 6 years; can hear a little better. Ann Groves, 49; 102, Little Hampton Street, Birmingham; deafness, 9 years; slightly better. Mrs. Perkins, 50; 132, Lea Bank Road; bronchitis, several years; could scarcely speak before; can now without pain. Frederick Walters, 22; 196, Bradford Street, Birmingham; consumption, 3 years; very little better, but feels somewhat relieved. Mrs. Potter, 55; 38, Bromsgrove Street, Birmingham; neuralgia and general debility, many years; much better. John Lawrence, 21; 11, Hatchett Street, Birmingham; bad sight, 5 years; can see much better. Ann Wallding, 14; 16, Bull Street, Birmingham; liver disease, 3 months; much better. Sarah Holt, 30; Oak Lane, West Bromwich; spasms and liver complaint, 5 years; much better. Louisa Hodges, 25; Price Street, Birmingham; paralysis, 22 years; no cure. George Sims, 60; 6, Peak Street, Birmingham; asthma, 7 years; a little better. John Wheeler, 18; Tower Street, Birmingham; consumption and heart disease, 12 months; a great deal better. Thomas Borraston, 35; back of 88, Nelson Street South, Birmingham; rheumatism, 14 years; could not lift his hand to comb his hair before; can now easily; he is highly pleased. Edward Stephens, 40; 91, Barber Street, Hockley; deafness, 4 years; much better. Harriet Allsop, 23; Shellfield; weakness, several months; no change. Mary Capenurst, 23; Nunters Lane, Handsworth; knee affected and lame, 9 months; can bend her knee and double it, and walk better. Sarah Ann Lees, 12; 88, Pershore Street, Birmingham; curvature of spine and heart disease, 2 years; much better. Robert Joseph Lees, 15; 88, Pershore Street, Birmingham; weak eyes and a wart, many years; better. Edgar Thomas Knight, 4; 11, Dean Street, Birmingham; fits, 3 years; to be tested (Doctor says cured). John Patch Lees, 21; 88, Pershore Street, Birmingham; rheumatism, 7 years; pain entirely gone. William Crump, 51; Lichfield Road, Aston; dimness of sight, many years; much better. Jane Wood, Rann Street, Ladywood, Birmingham; deafness, 7 years; much better. Thomas Pindall, 28; The Hills, Edgbaston; heart disease, 7 or 8 years; much better. Mary Lees, 17; 88, Pershore Street, Birmingham; diabetes, 9 months; a little better; remains to be tested. Samuel Taylor, 8; Dean Street, Birmingham; fits, all his life; to be tested (Doctor says cured). Thomas Morgan, 40; Colmore Row, Birmingham; indigestion and general debility, many years; much better. Mrs. Morris; Tipton; dimness and giddiness, 6 years; much better. William Henry Ball, 25; 82, Hospital Street, Birmingham; dimness of eyes, all his life; can see clearer. Henry Graham, 12; 117, Belgrave Street, Birmingham; stammering, all his life; slight improvement. Clara Hill, 13; 224, Bristol Street, Birmingham; paralysis, 12 years; better. Edward Hales, 43; Green Lane, Birmingham; very deaf, 20 years; better. John Hays, 47; King's Norton; asthma, from infancy; breathes and feels better. Sarah Hill, 60; Howard's Place, Suffolk Street, Birmingham; rheumatism, 5 years; better. Harriet Elkin, 36; Cross Street, Birmingham; palpitation and deafness, 2 years; much better in both ways. Ellen Pearson, 17; Bull Street, Birmingham; deafness, from childhood; better. James Bowen, 59; 7, St. Martin's Row, Birmingham; neuralgia, 7 weeks; much better. T. T. Terry, 31; Victoria Street, Small Heath; contracted muscles, 2 months; can walk well (apparent to everyone). John Hobday, 35; 68, Pope Street, Birmingham; heart disease, 5 years; much better. Susan Colder, 70; Little Hampton Street, Birmingham; cataract on sight, and lame, with crutches, 10 years; can see much better and walk better. Herbert Thom, 13; Godwin Street, Birmingham; fits, 2 years; to be tested (Doctor says cured). Esther Stevens, 43; 42, Lord Street, Birmingham; tumour on windpipe, 25 years; can breathe better and with ease; pain gone. Henry Smith Manning, 42; New Vauxhall Terrace, Dudston Mill Road, Birmingham; chronic rheumatism, 12 years; a little better; thinks he can be cured; will see the Doctor again. John Allsop, 64; Shellfield; bronchitis, 14 years; slightly better. Richard Priddy, 15; Great Charles Street, Birmingham; fits, 11 years; to be tested (Doctor says cured). William Mercer, 56; Harleston; hypochondriac, and very deaf, 33 years; feels better, and hears better. Fanny Smith, 44; New Town Road, High Street, Birmingham; bad leg, 2 weeks; better. James Colder, 69; 132, Lupin Street, Birmingham; bronchitis, 27 years; better. William Willis, 33; 1, St. Martin Street, Birmingham; fits, 20 years; to be tested (Doctor says cured). Ann Ward, 34; Ryland Street, Birmingham; deafness, always; very slightly improved. Isaac King, 55; Hill Top, West Bromwich; rheumatism, 20 years; much better. John Gibbs, 60; Park Road, Aston; neuralgia, many years; great deal better. William Lloyd, 49; Hill Top, West Bromwich; rheumatism, 9 months; much better. Joseph Jenks, 67; 123, Suffolk Street, Birmingham; rheumatism, 10 years; much better. George Chant, 48; 63, Coleshill Street, Birmingham; knee affected, weak, and full of pain, 12 months; slightly relieved. Mr. Neale; dimness and cataract, 6 years; can see much better. Mary Camm, 56;

Oak Lane, West Bromwich; paralysis, 7 years; better. Hannah Simpkins, 73; Deal Lane, West Bromwich; paralysis, 12 years; a little better. John Lucas, 54; 2, Hardon Street, New Town Row, Birmingham; paralysis, 9 years; much better. Amelia Jennings, 29; George Street, West Smethwick; paralysis, 26 years; much better; can walk much better. Austin Roberts, 47; 5, Park Road, Aston Cross; paralysis, 10 years; much less pain; greatly relieved, and the first time for 10 years able to touch his head with his hand. William Houghton, 20½; Varna Road, Birmingham; paralysis, 19½ years; no cure. Henry Groves, 54; Lea Bank; deafness, 6 weeks; can hear well now; cured. George Hollins, 38; Lucecock, near Birmingham; scrofula and bad eyes. 2 years; better. J. Darlon, 36; Harborne; diseased liver, 10 years; no cure. Alexander Petty, 52; 40, Lichfield Street, Wolverhampton; sore throat (severe pain), many years; cured. John Eaves, 24; Aston Cross; sprained wrist (fearful pain), 8 years; pain entirely gone; cured. F. Gromitt, 35; Hall Terrace, West Bromwich; pain in loins, 10 days; greatly relieved. Mr. Morris; Birmingham Road, West Bromwich; paralysis, 5 or 6 years; walks well without his crutches; greatly relieved.

DEAR SIR,—I forget the name of the young girl who was deaf and dumb, who, after the Doctor had influenced her, was able to hear and speak; but I know the family pretty well, and it is a pleasing case. Several of the foregoing were almost afraid to testify of their benefits lest they might after all relapse, thinking the relief felt was too good to last long. I should like the Doctor to come to West Bromwich, and, if we could make arrangements, I should be happy to provide a hall free of expense for one or two days, or more if agreeable, and a pound or two towards the expenses of his coming here; so satisfied am I that he possesses a power for healing, whether it be of magnetism or not I cannot tell, but a power that is beneficial, I am certain.—I am, sir, yours sincerely,

FREDERICK GROMITT,
Temperance Missionary, West Bromwich.

We would be glad to add copious notes to these cases if space permitted. We cannot refrain from noticing the case of a young lady deaf and dumb since she was two and a half years old. She was brought before Dr. Newton at the Temperance Hall, but he pronounced her incurable. She was, however, taken to his rooms in the afternoon, and after much care and labour she was made to hear distinctly; but it was difficult to realise the fact, as she did not understand the import of words when she heard them; and for the same reason she could not make any reply. The ears were, however, very sensitive, for when she was spoken to loudly she shrank as if the effect were painful, and she could distinctly hear noises made by rapping on the fire-shovel. We shall be glad to hear how this interesting case progresses. Another noteworthy case was that of Mr. Grew, the landlord of the Clarendon Hotel. He was brought on Saturday totally blind; he could only see a kind of mist, but could not discern any object. He did not seem to be benefited on Saturday, but he came again on Sunday afternoon, when special attention was paid to him, which resulted in his being able to distinguish the fingers of his hand, and the shape of a small white book that was held before him. A gentleman was treated at the Temperance Hall whose right arm was shrunk and paralysed. He had not been able to put his hand to his mouth for years. After treatment he raised the dwarfed hand to his mouth and kissed it with fervour. A number of cases were cured instantly, and a greater proportion would become so if the Doctor's directions were carried out.

SPONTANEOUS MEDIUMSHIP.

To the Editor of the Times.*

SIR,—I noticed in a recent copy of the *Times* an article headed "Our Domestic Superstitions," in which "Proselyte" relates his having witnessed extraordinary phenomena produced by a lady in moving articles of heavy furniture by placing her hand on them, requiring at the same time others to place their hands on them also. Perhaps a brief description of what has often recently taken place in my house will not be without interest to many.

Early in March last a gentleman from London was introduced to me by an artist of great celebrity, and during his stay in Edinburgh he frequently came to visit me. On one of these occasions he found my wife amusing her child, a girl of eight years old, by exhibiting tricks with cards. The gentleman, whom I shall call Mr. R—, on being shown the tricks, remarked that he could explain how most of them were done, seeming to indicate that he derived little amusement from them; but if my wife could tell him what card he had drawn from the pack without her manipulating them, or asking any questions, his interest would then be excited. What tempted my wife to fancy she could do such a thing is a mystery she herself is unable to explain. Suffice it to say, Mr. R— drew a card from the pack which lay on the table, and in about three or four seconds she named the card without the slightest hesitation. I naturally concluded that this was a mere guess on her part, but Mr. R— thought not, and plainly said my wife must be a medium. Resolved to test the matter thoroughly before being confirmed in the belief of her possessing what, in the estimation of some husbands, would be considered a most dangerous power, I took my little girl, partly for her amusement and partly to corroborate the fact, out of the room to the end of the hall, previously closing the dining-room door, whispered the name of a card in her ear, and immediately on our return to the room the card was named by my wife, to our great astonishment. Mr. R— then informed us that he knew about, believed in, and practised Spiritualism. He asked my wife to place her hands upon a small table; she would not do so, however, unless we all assisted.

* This letter was addressed to the *Times* at the date which it bears; it was refused insertion, but is none the less valuable on that account. We know Mr. R—, who rouches for the facts.

After we had touched it lightly with our fingers for about a minute, I felt a curious sensation in my right hand and arm, very like that given by an electrifying machine, but very much weaker. Presently the table began to rock, move about, and finally capsized.

As it did not seem clear whether the movement of the table was entirely due to my wife's power, she was persuaded to place, alone, her fingers lightly upon a heavy oak telescope dining-table. In a very few seconds, cracks were heard, and off went the table with a bolt to the distance of about two feet. A variety of experiments were made on that and other evenings in the presence of numerous friends. But what seems still more strange, it was found that the mere act of holding out her hand within about a foot of the object answered the purpose quite as well. In this manner a mahogany chest of drawers full of clothes was brought from the wall into the middle of the room; heavy tables moved in any direction she willed them, she having mentioned beforehand in which direction we should expect to see them move. On the 2nd of April last there were present in my house the artist previously alluded to, Mr. R—, also a gentleman well known in literary circles, my wife, and myself. The movement of heavy pieces of furniture was exhibited, to the entire satisfaction and astonishment of everyone present. The artist, who had come eight miles on purpose to see the phenomena, left to catch a train. The four of us then proceeded to make further experiments. We took an oak table, three feet by two, and as my wife did not like to perform the whole evening by herself, we all placed our fingers lightly on the table, and, by the direction of Mr. R—, the Doctor was asked to think on the name of some one known only to himself, and the table was politely requested to rap the initial letters. In rapping, the table rose and fell about six inches on the side my wife was, and made ten distinct knocks, and the second time thirteen knocks, thereby indicating that J. M. were the initial letters of the person's name. The Doctor was then asked if they were correct. It turned out that he knew only the surname, which he said was right. However, upon making inquiry we found *both* initials correct. This, to my mind, is the strangest circumstance of all,—not one at the table knowing the name, and the table rapping it out.

On another occasion, at an evening party at the same Doctor's house, my wife exhibited similar phenomena during the evening. After supper the host said he felt sure my wife could not tell him what he was then thinking of; the prompt reply was, "A salmon fishing-rod," which proved correct.

This latter faculty is very often brought into play for the amusement of the children with perfect success. Numerous other instances might be related, but I fear encroaching on your valuable space; but I think I have said enough to show that, in the northern kingdom, phenomena even more surprising than those witnessed by "Proselyte" have been manifested.

Edinburgh, 19th August, 1869.

A TESTIMONY TO SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—I observe in your issue of the present week a notice of some of the extraordinary manifestations that take place from time to time in the house of Mr. William Jenner Champernowne, at Kingston-on-Thames, in reference to the world of spirits; and, having the honour of calling the above gentleman a friend of mine, I have been favoured with a sitting in his circle by special arrangement made between him and his spirit friends, by which I considered myself highly distinguished, as they are very choice in the selection of their company; and can therefore bear testimony to the fact that if one-half of the evidence of supernatural influence exhibited in Mr. Champernowne's "spirit-room" were recorded, a volume would not contain it, much less a short paragraph in a weekly journal. On one occasion during last summer I received an invitation from my friend to pay him a visit, and he would "bespeak" an evening for me. This I gladly accepted; and long will be the time before the delightful experience of that evening will be effaced from my memory. Our circle consisted of Mr. Champernowne, Mr. Pilborough, and myself, with the youthful medium, Turketine. We assembled at half-past eight (the usual time), and very soon had an intimation of the presence of one of the spirits, and on inquiry as to whether it was "Willie" or the son of Mr. Pilborough, the answer was the latter. The next question was, Would Willie be present at nine o'clock? Answer (by raps), "Yes." We then requested a strong movement of the large round table as an intimation of his arrival, which was complied with exactly as the dial marked the hour of nine. Mr. Champernowne then inquired what the engagement of the evening should be—whether it should be music, and if he should lower the light. The answer in each case being in the affirmative, this was done, and the piano was immediately opened, and for three-quarters of an hour the instrument was played with various effect—some of the tunes by our request, but the principal favourite with them appeared to be "Home, Sweet Home." Mr. Champernowne then asked for a tune on the concertina, which was declined; but after a few more tunes on the piano, I made a request for one on the concertina, and the box was at once opened and the favourite air played beautifully, which drew from Mr. Champernowne the observation that the evening's performance was devoted to my gratification. We were then joined by Mrs. Champernowne, who had entered the room, in a social conversation, one of the topics of which was Johanna Southcote, when all at once Mrs. Champernowne was impressed to write, which she did with most astonishing rapidity, answers to some doubts expressed by me in reference to the above personage. It being now past ten o'clock, our first spirit-visitors shut up their music and departed, after which Mrs. Champernowne and myself sat down to a small round table, while Mr. Champernowne took up the alphabet, by means of which we elicited such communications and information from a departed brother, in reference to my own family, as left no doubt on my mind of his identity and the genuineness of the mani-

festations, and will leave a lasting impression of consolation and hope on my hitherto bewildered mind. I have been for fifteen years (through the instrumentality of my excellent friend and neighbour, Mr. Grant) an earnest investigator of spiritual phenomena, and such is the conclusion at which I have arrived that I consider no theological study is valid without its being admitted as an established fact, and therefore in all sincerity I am constrained to bid Spiritualism God speed.

NEVIL LANGE.

Canal House, Maidstone, August 3, 1870.

SEANCE AT 15, SOUTHAMPTON ROW.

J. J. MORSE, Trance-Medium.

On Friday evening, July 29, the first spirit that controlled spoke in a positive masculine voice. The following are a few of the thoughts given:—

"Just before death I had a small opinion of my merits, but I put on a bold face, which I found was not to my advantage. I knew nothing of the spirit-world; thought I was in a probationary state, and started for the wicket-gate which I fancied led to heaven. I began afterwards to take advice from my spirit-friends, surveyed my position rationally, and began to understand my condition. My name was John Huckworth Nelson, 9, Marlboro' Hill, St. John's Wood. I died in the latter end of March, 1870, and was nearly fifty-four years of age."

He said he would watch to see the effects of his message on his family. He thought he might be able to make his presence felt to them.

The "Strolling Player" next gave a humorous address, in which the effect on society of brewers and distillers was discussed. He then said he would introduce a friend whom he had known from childhood. A spirit came and gave a long address on "The Necessity of Spiritual Phenomena; their existence and the results that flow from these considerations." After the address was finished, he confessed that he was the same spirit, and on a subsequent evening he told Mr. Burns that he had made an orange of him, and sucked the matter of the speech out of his (Mr. Burns's) brain. This spirit did not do these things to deceive, but to illustrate the various phases of spirit-control. The matter given was evidently Mr. Burns's thoughts.

SEANCE AT 15, SOUTHAMPTON ROW, FRIDAY, AUGUST 5.

J. J. MORSE, Medium.

A new arrangement came into operation at this seance. The first spirit who controlled intimated that henceforth the first portion of the sitting should be devoted to answering questions in writing (to be forwarded in writing to the chairman previous to the seance being held). A number of questions were already on hand, which were presented by the chairman and answered in a very satisfactory manner. We were desired to intimate that inquirers in all parts of the country were invited to send in such questions as might occur to them. The controlling intelligence stated that a number of spirits would answer questions—that they would give the best knowledge they possessed, but that no answer was to be considered final. Q. "Can the ill-will of one person influence another, as in the case of a cook in preparing food?" A. "If the eater was sensitive and the cook positive, there would most certainly be such an influence conveyed." Q. "What is the reason that the mother or mistress of a family is usually held in less esteem and respect than the father or master?" A. "The ignorant hold in contempt the tools which they use, and man being positive looks on woman as a means to an end, and ignores the claims she has on himself. Those who live in the base of the brain look at things from that point, and woman appeals in an especial manner to the perverted action of that portion of the brain, and hence is tyrannised over by the undeveloped. The remedy is enlightenment." The following questions from a letter written by a native of Hindostan residing in Bengal, were then submitted:—Q. "Is it possible to obtain through the medium of your circle any communication from spirits who in their earth-lives were never acquainted with English, having only been tolerably educated in Bengalee, their mother language?" A. "It is possible, but there must be a means. The constitution of the medium must admit of his being actuated by the thought-vibrations of the foreign spirit, which could not be in the case of this medium. [Foreign spirits speak in their mother tongue through many mediums. Mr. Cogman is an instance.] Q. "Have you ever had communications from Indian spirits who professed the Hindu religion or the Mohammedan?—if so, have they ever revealed their conditions, whether happy or unhappy?" A. "This question shows an ignorance of spiritual conditions. Let him trouble less with religions and think more of self-elevation. Those of all religions find happiness according to their sincerity and honesty. The unhappiness which spirits experience proceeds from the effects of their past life—of having lived not in harmony with the principles of their being." Q. "Do spirits live in houses and in company with relations, friends, &c., and do they eat and drink like men?" A. "When spirits are on the same love-plane, and have an affinity for each other, then they dwell together. Man in all conditions requires means of physical subsistence. The spirit-body eliminates no sensible excretions, but an invisible perspiration." Q. "Do spirits maintain distinctions of caste and creed?" A. "Distinctions of every description exist amongst spirits near the earth-plane. Amongst developed minds distinctions exist, but of a very different kind." The spirit who answered the questions gave his name as the Rev. John Wesley. The remainder of the evening was occupied by the "Strolling Player," who answered many questions in a very entertaining manner.

AN INSTANCE OF THE SPIRIT-LIGHT.—While engaged in composing an ode to the Deity, a Russian gentleman fell asleep. He had been very anxious to complete the poem, but could not. In his sleep a wonderful light gleamed before his eyes, and he suddenly awoke; the light seemed to fly round the walls. He then finished the poem, shedding tears of gratitude for the inspiration he believed had been vouchsafed to him.—From "Russian Ode to the Deity" (by George Zerdavin), in the "Leisure Hour" for May, by J. K. Stallybrass.

ANOTHER WORKER IN THE FIELD.

To the Editor of the Medium and Daybreak.

Sir,—I attended the meetings held in Birmingham during the last two days to see and hear yourself and Dr. Newton, and cannot help expressing pleasure and surprise at what I have seen and heard. Your soul-stirring and eloquent addresses could not fail to do good; and the wonderful cures wrought by the Doctor will, I am sure, never be forgotten by many grateful hearts. People who came to the Temperance Hall on crutches carried the crutches away with them on their shoulders, and one man gave a step in a dance, a thing impossible for him to do before. Another person who could not hear a shout, could hear a whisper before he left the hall; besides many other cases that must put the Doctor's power beyond a doubt. I am not a Spiritualist myself. I did some few years ago attend some meetings, but not with any intention of taking it up—more from curiosity than anything else; but the meetings of the last two days have convinced me that there is something else behind, and I intend to look further. In the MEDIUM for June 3rd, you state that you have Spiritual literature for free distribution. I should feel grateful if you would send me a parcel, which I will try and distribute to the best of my abilities, and see if some good cannot be done. I am well known to T. M. Simkiss (of Wolverhampton), and Aaron Franklin (of Birmingham).—I am, sir, yours, &c.,

CLEMENT MALINS.

Oriental Ink Works, Great Queen Street, Birmingham,
August 1, 1870.

[A goodly packet of publications has been sent per Sutton & Co. We are ready to send packets to others, and receive subscriptions towards the fund.]

TRANCE-SPEAKING FROM THE SUMMIT OF BEACHY HEAD.

We make the following extract from a letter received from a friend at Eastbourne:—

"Mr. Morse is staying with us, and very much we enjoy his company. He brought with him a cheerful and buoyant spiritual atmosphere, which he says emanates from his guides. Yesterday we walked to Beachy Head. The views from the South Downs were charming—the day was fine and the atmosphere clear, so that our vision embraced the whole of the expanse of country extending almost into the centre of Sussex, flanked on the S.W. by Brighton, and the N.E. by Hastings. Whilst we were seated on the extreme verge of the 'Head,' which rises perpendicularly 600 feet above the sea-level, Mr. Morse was entranced by his Chinese guide, Tien-Sien-Tie, who, it appears, had heard us express a wish to hear him speak from that spot. His subject was, 'The Sea a Servant to Man's Intelligence.' The substance of his remarks was to the effect that in past ages the expanse of waters was a terror to man, but now he has by his intelligence and will made it a highway uniting otherwise divided humanity.—Yours truly,
"C. W. P."

THE SUNDAY SERVICES.

It had been arranged to close the Cavendish Rooms for a month, and a notice to that effect was in type ready for insertion in the last number of this paper; by some oversight, however, it was omitted. As no one had been engaged to occupy the platform, Mr. Morse (to prevent disappointment to those who might attend) kindly volunteered to conduct the services, regretting that the rooms should be closed at all. Previous to passing into the trance, he stated to the audience his willingness to conduct the services for the month, which elicited tokens of approval. Considering that the meeting had not been announced, and also the threatening state of the weather, there was a very good assemblage. After the introductory portions of the service had been concluded, Mr. Morse passed into the trance state, and delivered a very able lecture, the title being "Orthodoxy v. Spiritualism," the address lasting about three-quarters of an hour, thereby remedying the defect we noticed in Mr. Morse's first appearance in these rooms.* We are sorry that the pressure upon our space will not permit us to give a synopsis of the discourse, but our readers will have an opportunity to hear for themselves, which we advise them to do, for Mr. Morse will be there three more Sunday evenings. The address was from Mr. Morse's philosophical guardian, Tien-Sien-Tie.

MANIFESTATIONS AT MR. CHAMPERNOWNE'S.

August 7, 1870.—Dr. Newton to-day having visited Kingston, took the opportunity of calling on Mr. Champernowne, and seeing his collection of spirit-writings and drawings. He was accompanied by our talented friend, Mr. James Burns, and also by Mr. White, Mr. Oldham, Mr. Bensman, and several other well-known Spiritualists, who seemed to take great interest in the several objects presented to their notice. A large arm-chair used by the medium seemed particularly to attract attention, as on a former occasion it was brought by spiritual agency through the ceiling from an upper room into the one in which the seances are held. The musical box, which has so frequently been passed by the spirits through the solid walls of the room, out of doors, and even under the flooring, playing all the time, also came in for its share of attention, especially from the Doctor and Mr. Burns.

It is to be regretted that Dr. Newton's early return to London being imperative should have precluded the possibility of his being present at the seance which was subsequently held, as his peculiar magnetism would probably have been an efficient aid to the circle. His susceptibility to spirit-presence was very apparent in the course of his stay, during which he was once touched on the forehead by a spirit.

On the departure of the visitors, excepting Mr. Bensman and a lady, both of whom had previously attended the sittings, the shutter was closed, and the voice of Willie was immediately heard inquiring for Mr. Pilborough. On Mr. Pilborough coming in, the spirit shook hands with him, and a few questions having been replied to, Willie asked

if many persons had been healed by Dr. Newton that morning. "Yes," Mr. Pilborough said, "a great many; but were you not there, Willie?"

Willie. "No; I couldn't be there, for I didn't know where it was."

Mr. P. "Didn't you? Why, it was at the Gospel Hall."

Willie. "Well, it's a pity you could not have got a larger place, for then a great many more would have been there."

Mr. Champernowne. "We tried to get the Drill Hall, you know, dear, but they would not let us have it."

Mr. P. "Did you see Dr. Newton here just now, Willie?"

Willie. "Yes. Pill, let me look at your watch."

Mr. P. "What do you want with it, Willie?"

Willie. "Oh, I want to look at it; I won't hurt it, Pill."

Mr. P. "Well, here it is then, dear."

Willie. "Oh, what a large one! Why, Pill, whatever makes you have such a thing? You must have been robbing the town clock. What do you think it's worth, Pill?"

Mr. P. "Well, I think about five pounds, dear."

Willie. "Five pounds! Five shillings, you mean." [Here we heard him open the case to examine the works.] "Oh, what a watch! Why, the wheels are like cart-wheels. I think, though, it will suit me, Pill."

Mr. P. "Suit you! Why, what do you want with a watch?"

Willie. "Well, I think it will suit me as much as it does you."

Mr. P. "But I can't spare it; come, let me have it."

Willie. "Very well; you take the watch, and I'll keep the chain."

Mr. P. "No, that won't do. The key is on the chain, and I shall want it."

Willie. "Shall I lend you a key, Pill?"

Mr. P. "No, thank you, dear; just let me have my own key and chain."

Willie. "Well, you shall have the chain presently, Pill; but first I want to tie a knot in it."

Mr. C. "Willie, dear, aren't we to have a hymn to-day?"

Willie. "Yes, father, you shall have one."

During some parts of the above conversation many beautiful passages had been played on the piano. The front of the instrument was now taken out, the lower board above the pedals being placed against the wall, and the part over the key-board laid carefully on the table. A delightful prelude was then performed, followed by an accompaniment to a fine tenor voice. The singing, however, was not so well sustained as usual, which is perhaps to be attributed to the room having so recently been occupied by many visitors, who had left in it a portion of their magnetism. On the shutter being opened at the close of the seance, Mr. Pilborough's watchguard was found on the table, tied in the centre in an intricate knot, which was crossed through the middle by the gold bar, forming a kind of brooch.

HENRY E. RUSSELL.

RUSHDEN.—On Saturday evening, August 13, Mr. James Burns, of London, will lecture in Mr. Maddock's Orchard, near the Old Rectory, on "The Realm of Mystery;" or, "There is a Natural Body, and there is a Spiritual Body." To commence at seven o'clock. On Sunday afternoon, August 14th, Mr. James Burns will preach in the same place. Service to commence at 4.30; subject—"Spiritualism in the Apostolic Church" ("Desire Spiritual Gifts"). All classes are respectfully invited to attend. Admission free, and no collection.

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*We refer to the very long address given through Mr. Morse on his first appearance at the Cavendish Rooms. When he was entranced one day in the office, a spirit informed us that this first address was spun out for a private purpose of the spirits. They simply desired to test his power of endurance, and ascertain what degree of control they could exercise.

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