

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 22.]

LONDON, SEPTEMBER 2, 1870.

[PRICE ONE PENNY.]

FAREWELL SOIREE TO DR. NEWTON.

On Tuesday evening, August 30, a very pleasant meeting took place in the Cambridge Hall, Newman Street, Oxford Street, at which Dr. Newton was entertained, in anticipation of his departure from London. Only four days were allowed to make the arrangements, as Dr. Newton's intention to leave London to-day became known as we went to press last week. A few friends set to work, and a very agreeable *r union* of London and provincial Spiritualists was the result. One pleasant feature of it was that it was not a farewell leavetaking, as had been expected. A few hours previous to the event coming off, Dr. Newton, from circumstances which had just transpired, relinquished his intention of visiting Liverpool professionally at present; and as he had paid his rent some time in advance for the house he now occupies, he thought he would remain in London a short time longer, especially as his rooms have of late been crowded with visitors. These facts gave quite a social and cheerful aspect to the proceedings of Tuesday evening, and altogether formed one of the most pleasant episodes in London Spiritualism in which it has been our good fortune to participate. It was gratifying to witness the warm social feeling which animated everyone. All seemed at home, and the opening song, "Home, Sweet Home," was singularly appropriate, and suggestive of the leading sentiment of the party assembled; and it was in honour and love to a father of Spiritualism that the concourse took place, and goodly patriarchs in the cause conducted the proceedings. Mr. Luxmore, by some agreeable fatality, was in London, after a long sojourn in other parts of this planet. His presence at such a gathering at once involved the idea of things as they ought to be. With characteristic cordiality he responded to the popular vote that he should preside, which he did with a good taste even in excess of his usual sound judgment. How painful it is at a meeting of the kind to hear the chairman characterise the theological opinions of guest or speakers! but no such inconsistencies marred the conduct of the gentleman who presided on Tuesday evening. Mr. Luxmore had seen none of Dr. Newton's doings, but he had heard of them, and was happy to learn that the newspapers had grossly exaggerated the difficulties under which the good Doctor had been placed. Mr. Luxmore had just returned from the broad seas, and that afternoon he had spent a short time with the Doctor, and from the kindly and benevolent way in which that gentleman spoke of his detractors and of the great work in general, the speaker was at once ready to participate in such a meeting as he had on that occasion the pleasure of presiding over. He was aware that he had missed much by his absence from London, but the cordial intercourse which he had had with the Doctor that day in a great degree compensated for the past. He called on Mr. Thomas Shorter to address the meeting, in the terms of a resolution which he read, to the effect that those present deeply sympathised with Dr. Newton and his mission; that they rejoiced in his success amongst them, and fervently prayed that in the future his efforts for the promotion of Spiritualism and human welfare would result in undiminished fruits.

MR. SHORTER'S SPEECH.

Mr. SHORTER said that Spiritualists welcomed Dr. Newton; even those who were unacquainted with the facts of his history considered it a duty to do so. We desired that his work should be known as widely as possible throughout the kingdom, and that every facility should be afforded him to carry it on. But even those who had the greatest confidence in the power of Dr. Newton could not help expressing their misgivings as to his success amongst us. We do not attribute to Dr. Newton, nor does Dr. Newton claim, the power of working miracles, in the ordinary sense of that word. We have not regarded this power as something in violation of natural laws, whatever its nature may be, but we have regarded it as a divine power operating through natural laws; but knowing the strength of sectarian bigotry, and the ease with which prejudice might be roused, we had our misgivings and apprehensions. Well, in one respect we have not been disappointed. We certainly did not over-estimate the difficulties he has since had to meet. He has had to fight with obstacles of another kind. The Press—those who should have informed the public mind on this subject—have not only not done so, but have perverted the little they have seen. Every opportunity has been afforded for investigation, but the public journalists have misinformed the public, and have made statements contrary to the truth. They have attributed to Dr. Newton pretensions which he never hinted at; they have tried their best to raise the worst passions of the ignorant and thoughtless, and I fear they have only too well succeeded. I can scarcely believe that this has been done intentionally and with malice; I cannot believe so ill of any of my fellow-creatures as to suppose they would willingly and knowingly do so. What is the public to think of these men, who stand forward as public teachers, and lead

them astray? And what a lesson it should be to us, not to take their opinions and statements, but to investigate for ourselves! I am happy to say, however, that Dr. Newton has met with greater success than his friends looked for, and which is even beyond his own most sanguine anticipations. He has visited Liverpool, Nottingham, Andover, Kingston, Maidstone, and other places, and wherever he has gone he has left behind him monuments of his power. Many of these cases our friend Mr. Harrison has, with great pains and care, collected; these cases he has published, giving the names and addresses of the persons cured. These include not merely chronic cases, but every conceivable malady; and amongst his patients he has had many persons of note and standing. Mr. Jenckin is well known through the press, in consequence of his ill-treatment in Spain last year. Mr. Jenckin's eyes were affected by this ill-usage, but were cured by Dr. Newton in the course of a few moments: he has published this fact with his own signature, and has repeated it in my hearing. Mr. Van Meter, a well-known American philanthropist, has also been cured of paralysis, and he also has publicly testified to the genuineness of the cure; and had these gentlemen been in town, so as to be present this evening, they would corroborate all I say, and I make this statement on their behalf. Another case is that of a gentleman who had had a tumour on his breast for two months, and had been treated by many doctors, but without obtaining any relief. He visited Dr. Newton, and is now entirely cured. Dr. Newton has been with us now four months, and I am sure, during that time, all who have made his personal acquaintance and friendship must feel their esteem and love for him increase in proportion to the intimacy with which they have been acquainted with him, for his geniality, suavity of temper, and kindness of disposition—for his valour and urbanity. I use this term advisedly, for valour does not merely consist in physical bravery, but is that sort of bravery that faces the world's prejudices, and brings peace on earth and goodwill toward men. This is the valour which Dr. Newton has prominently exhibited. He has borne all depreciation with equanimity—without any spirit of retaliation; it has moved him to no single angry word or feeling to those who have wronged him. We must all respect a man who comes amongst us thus—who is thus able to brave all the taunts of prejudice which have been manifested towards him. You will all be glad to hear the announcement which Mr. Burns has made. All of us will be glad to have the opportunity of meeting the Doctor again, therefore I think we should express our gratitude towards him, arising from the benefit we have received from him—a gratitude which I am sure we must all feel towards one who came amongst us in the spirit of peace and goodwill in a time when the demon of War shakes his red right hand and marks his track with pillars of fire. He came not to destroy life, but to save it. We should bear in mind that we are not for time, but for eternity, and in the future life we shall recognise the truth that cause and consequence are eternally linked together. Whilst they who make war will, in that future life, meet with those they have sent to their account imperfectly developed—whilst they who have caused not alone these murders, but have caused the cries and curses to ascend from the length and breadth of the Continent, will meet those with their hearts full of hatred and murder, with the weapons of destruction in their hands—men like Dr. Newton will meet with those whose grateful memories will recognise him as their friend and benefactor, and I am sure that I express but feebly the feelings of those who know Dr. Newton. When he goes he will carry with him the best feelings of Spiritualists; and if he returns, we shall meet him with the same cordiality and welcome. But whether we meet him here or not, we have, through Spiritualism, the satisfaction of knowing that we shall meet him in the brighter land, where there is neither pain, nor suffering, nor sorrow. But in whatever sphere our friend may engage, he will still exhibit that earnestness of purpose which he has hitherto shown. These are qualities of the soul, and constitute the highest life; for it is surely the very life of God, which is that of unselfish good and beneficence. I am sure I am expressing the feelings of all here, and the many who are unable to be present, when I wish that, wherever he may be, in whatever circumstances he may be placed, he may be the joyous recipient of every temporal and spiritual blessing.

Mr. JOHN JONES, of Enmore Park, in a kindly and hearty manner seconded the resolution. He had been asked to take part in that meeting, and he felt it his duty to respond. He wished there were more Dr. Newtons, not that he altogether agreed with their guest's theological definitions, but Dr. Newton was an avowed and outspoken Spiritualist—an American Spiritualist, and as such he greeted him most heartily. By organic constitution the Doctor was enabled to receive the power of the angel-world to alleviate human suffering, and when the proper combinations of human and angelic power were brought together, great things could be accomplished. But the Doctor could not cure all cases. In two members of his own family had failures occurred. It was proper that the matter should be looked at in that light, as Dr. Newton did not profess to have the same power over all cases, and it would not look well for them to cite only successful cases and ignore failures. I have heard several interesting narratives of persons who have received substantial benefit at Dr. Newton's hands. In Carnarvon, about a month ago, I was sitting in the hotel, and took up a newspaper which stated that Dr. Newton had been in Birmingham. I read the article

that it might provoke discussion. A friend who was with me took it up. Some thought Dr. Newton a great humbug; others thought there might be something in it. The waiter remarked, "I have cause to speak well of Dr. Newton." "Why, how is this?" I said; "has the Doctor been in Wales?" "No," replied he, "but my son, who is now here, was in Nottingham on a visit to some of his friends. He was lame, and had been so from childhood. He was taken to Dr. Newton, who told him to do certain things, which he did, and was ultimately cured. The boy could with difficulty walk with a crutch and stick. The result of the treatment was that he threw away these wooden auxiliaries, and he now enjoys himself with the other boys." I then asked the waiter if any statement of this had been made. He said No, but he had received letters from London inquiring if these statements were facts. Mr. Jones compared Spiritualism to a prism, which gave us a knowledge of the great universe of which we formed a part. Through the prism of Spiritualism we could see the realities of spirit-life. Through the manifestations, facts could be predicted, which was a proof of the truth that intelligences produce these phenomena. He had had many predictions thus made in his own house, and in no case had they failed. Another proof of Spiritualism was the movement of inanimate objects in an intelligent manner. Some, again, had power to discern spirits and describe their appearance as if they were mortals, so clearly, indeed, that they might be identified as relatives or others. A wave of science and art had passed from the East to the West, and now a returning wave of knowledge was coming from America to the East in the form of Spiritualism, which was coming swelling in full tide from the West towards Europe, and doubtless it would still roll on to the East, from whence originally we obtained all our knowledge. It was a strange fact, but we got nearly all our mediums from America. In this country we were thinkers, while the American mind developed mediumship. Mr. Jones continued to sketch out a plan which he had for the promotion of Spiritualism in London during the approaching winter. There was a movement in progress which would be divided into three sections. There was a list forming in which six out of twelve were already enumerated, who had agreed to act as speakers during next winter in halls in and around London. Another portion will take up the Press, and a third twelve will take up the details—organise, take halls, and obtain money. He wanted some one in the N.W. district to find out how many halls there were in it accessible, and report to him their rent, capacity, &c., and what he recommended for that district he would for the other postal districts into which London was divided. He was in the S.E. district, to which he would attend, and during next winter the work must commence in earnest. Even the ladies would be expected to take up their part. He wished to grapple with the three millions of human beings who were in that huge city, eating, drinking, and dying daily.

Mr. Luxmore put the resolution to the meeting, and it was carried with acclamation.

Dr. NEWTON rose to reply, and it was some time before he could proceed, on account of the storm of applause with which he was received. He spoke at great length with much power and clearness. He said his heart overflowed with love for them all, even as the heart of a father would for his children. By the hospitality of that great city he had been developed in the principle of love to a greater degree than he had ever been before. This principle could not be received unless we became like little children, for the kingdom of heaven was not a place, but love. All might become mediums in one form or other by kind, gentle, and loving conduct. There never was a great work on earth but had spirit-power at the bottom of it. Poets, philosophers, and statesmen were mediums, and Jesus was the greatest medium of all, hence he was called the "Mediator"—the medium between God and man. His aim was to reiterate the teachings of Jesus, for these filled all hearts with love, and they could not help loving him in return, for he loved them all. Worship principles, not men; and worship love, which can be done by loving each other. He had benefited many in this country, and he was in hopes of remaining some time, and carrying on the good work. This healing influence could not pass away from him without benefiting all in the country. It was well that the papers should speak of him as they did, for it let the whole world know of his good work; whereas, otherwise, it would not have extended beyond the narrow boundary of the Spiritualists. The Comforter had been promised, but who had seen him? He had come to earth twenty-two years ago in the form of Spiritualism, and open spirit communion was this Comforter which had been prophesied. He deprecated making an idol of the Bible, and worshipping the letter, which killeth. Worship in spirit and in truth, which giveth life and light. In countries where even the name of Christ had never been heard, men communicated with the Spirit-world, and acted out the principle of love. These were good Christians, and Dr. Newton in all his acts only strove to be a practical Christian. He gave some of his Spiritual experience. He often had the spirit-rap when he was all alone, and in that way many events were predicted. Three raps indicated bad news, and one rap good news. He had been visited by many patients since it had been reported that he was about to leave London; and his healing power was in fine condition. He had not so much facility in using it as in his own country, nor in a public hall, as in his own private rooms, where he could devote more time to cases without interruption from the influences of others. He called attention to the fact that he healed many at a distance, even without seeing them. By receiving a handkerchief or a slipper, he could not only tell the disease from which the owner was suffering, but he could often delineate the person's temperament, appearance, and disposition. He would give them some idea of this peculiar power, which he regarded as a species of clairvoyance. A young man had come to him to be treated for catarrh; Dr. Newton manipulated him, and saw a spiritual vision of a youth with his left hand up to his ear. Again he passed his hands over his patient, and he had the vision of a tall man standing by a desk. He said to the young man, "You are cured," and proceeded to tell him what he had seen. His patient thereupon stated that he had been severely struck on the side of the head with a heavy ruler when a lad, and his disease had resulted from the effects of the blow, and the tall figure seen by Dr. Newton standing at the desk was a correct representation of the schoolmaster who inflicted it. The young man raised an objection by stating that the schoolmaster was not dead, for he had been to the place where the schoolmaster lived six months previous, and he was living then, and no

tidings of his decease had reached him. Dr. Newton insisted that the schoolmaster must be dead, for his spirit had come to receive the young man's forgiveness; seeing that he was now healed, the patient granted it, and on writing home he found that the schoolmaster was indeed dead. He then narrated the case of Mrs. England, which went to show that some of these cases were too wonderful and inexplicable for belief, therefore not likely to be published by the newspapers. Mr. England was city editor of the *New York Tribune*. The Doctor knew Horace Greely well also. Well, Mrs. England was severely afflicted with paralysis, and no remedy could be found for her. She had entirely lost the use of her limbs, and could bear no weight on them. Mr. England applied to Dr. Newton, who answered, "I promise you that I will cure your wife." He visited her on a Tuesday, but after working for a quarter of an hour on her, he had produced no effect whatever. He tried his utmost, and yet, when the lady was supported and her feet put to the ground, she could not bear an ounce on them. Dr. Newton said, "Mr. England, I have promised to cure your wife, and I will do so. On Saturday evening she will sit to the table and take tea (for she could sit up). She will drink a cup of tea, and immediately get up and walk, and go out of doors, and walk half a mile." On Sunday morning Dr. Newton received a letter from Mr. England, stating that Mrs. England had done as was predicted, and she had suffered from no paralysis since. Though Mr. Greely knew this to be a fact, he would not publish the account of it in his paper, as he said it was too wonderful to be credited; but Mr. England got it published in a newspaper which appeared weekly. Another case described by Dr. Newton was very interesting, and it shows the peculiar way in which this healing power operates. He said: "Mr. Torquand brought to me a young lady about twelve years old, who was unable to move, whose head hung forward, with the eyes closed. People said, 'Why do they bring the dead for Dr. Newton to restore?' but of course she was not dead, or she could not have been restored. She had been in this state for twenty-two weeks. I sometimes treat my patients in such a way as would make you laugh, but I never inflict injury or pain on any of my patients. I was impressed to take the girl by the head in my two hands, and then I suspended her in the air and shook her slightly. The child opened her eyes, and I then set her down upon the sofa. I found that her neck began to gain power, and shortly she could bend her neck, but could not speak. As I had something like 100 patients to attend to, I told them to bring her again in a week. They brought her, and I further worked upon her till she could stand, but could not walk. I requested that she should be brought a third time. I sometimes have a rope, over which I make my patients jump; the third time she came she was enabled to jump the rope, and could talk and see well. Four years afterwards in a meeting—as I often call upon those who have been benefited to rise—this young lady rose and related her case, and said she had not suffered from sickness of any kind since."

Dr. Newton then asked those who had been benefited by him to stand up. About twenty did so. Mr. Richards, of Paddington, whose case was given in the *MEDIUM*, No. 17, held up his hand, and showed that he could move it and his fingers freely. Mr. Wooderson, of Hampton Court, also rose and testified to the great benefits which he had received from Dr. Newton. As the facts have been already reported in the *MEDIUM*, No. 12, we will pass over them. Mr. Wooderson had with him a lad, son of Mr. Hewitt, baker, Twickenham Green. This boy had been afflicted with fits for a long time. He would have five or six each week, and sometimes he would be in the fits for a great part of a day. He was taken by Mr. Wooderson to Dr. Newton, at Kingston-on-Thames, and the boy had not had a fit since, and was much improved in health generally.

Dr. Newton announced that he would occupy his house 34, Upper Park Road, Haverstock Hill, for the present, and would be glad to treat all who came to him for aid. If they could not pay him a fee, they were just as welcome as if ever so able and willing to pay. He sometimes refused money from grateful patients, as he saw they were not in a position to afford it. Dr. Newton concluded by remarking that he was strongly individualised in his opinions. He desired the privilege of thinking for himself, and he did not expect others to be able to see as he did, as they could not exchange experience with him.

Mr. J. BURNS, of the Progressive Library, said:—I have claimed the privilege of saying a few words on this happy evening. This is something like Spiritualism, when we all meet with accord and kindly congratulations, and listen to such delightful music. I hope next winter we shall do ourselves the pleasure of meeting often in this way—at least once a month. I have been particularly pleased to hear the suggestion of Mr. Jones that there should be more method in the operations of London Spiritualists. There are many able and devoted friends of the cause who are eager and anxious to do something, if they only knew what it was, and how to set about it. Dr. Newton is generally recognised as a healer, but I look upon him as a teacher. What has he taught us? He has pointed out the true science of man—that man is a spiritual being, operating through a physical organism, and that the spiritual man is the primary subject of all education and care. He illustrated the great truths of medical science—that all physis should be applied to the spiritual principle within the organism, and not to the external machine, as was the case with popular medical science, falsely so called. Dr. Newton by his practice showed the truthfulness of the spiritual theory of medicine, and the murderous fatality of that barbarous practice which poisoned, maimed, and tortured those unfortunate persons who happened to be sick. Our good friend also taught us divine truth. The popular notion was that God was afar off, and had to be propitiated and approached by much worship, lip-service, and penitential humility. Dr. Newton gave the whole system of divinity in one sentence, and made it clear that the man who loved truth and his fellow-men so as to apply that truth for the welfare of others at once worked with God, and God in and through him. The Doctor taught that God was the Father of all—nearer and dearer than any relation in life, and that we may at all times do His will and His work in proportion to our capacity. Dr. Newton was also an exponent of theological truth: by his experience he proved that to take the good and great who had gone before us to our bosoms like brothers was far better than to set them up and worship them as gods. A leading subject taught by the Doctor was social truth, by which all mankind might form one glorious happy family, if they only loved one another. This love could be passed from one to another like

any other substance, and even transported to great distances; and this showed the great wealth of human nature, and the benefits which they might bestow on each other by healing their diseases and harmonising their natures. Spiritual truth was also taught by Dr. Newton. We could benefit or injure spirits as well as mortals, and the spirit-world with this earth-life formed one great unity, from which we could not be dissociated. We could co-operate with spirits, and spirits with us, according to our ability to reciprocate influences with them. But the crowning feature of Dr. Newton's teachings was his fearless openness and thorough candour. He might have come and practised amongst us, and worn the mask of hypocrisy with which men usually conceal their real thoughts and opinions from their fellows—like too many amongst us, he might have thus lived a lie, and yet been more highly respected by the worldly than he is now for his honesty. When he went to the Unitarian people to heal, he might have been a Unitarian, and when he went to the Calvinist, he might have been a Calvinist, and thus have ministered to the errors and egotism of the many. But Dr. Newton, like an honest man, scorned such a paltry course. He openly avowed the truth as it appeared to him, at the expense of cherished friendships and public approbation. It was hard of him, no doubt, to come to London, demolish the respectable idols venerated by the spiritually blind, and point out the everlasting divine principles of the spiritual God which underlie all things. In doing so Dr. Newton had achieved his greatest work. This age does not want Spiritualists—believers in this or that, but men—honest men—who will dare to appear what they are, and scorn to wear a mask of hypocrisy and conventional deceit. The world is sadly in want of martyrs. We have many bold champions of truth amongst us, if it is respectable and will pay. Dr. Newton followed no such tactics; he dared to outrage the inane respectability of the period, and at an expense of several hundred pounds to himself. Spiritualism is not only the greatest fact in human existence, but the leading idea of the time. I have travelled much with Dr. Newton this summer, and addressed thousands of people, and I am practically certain that Spiritualism is spreading at a very rapid rate, and never so surely and steadily as now. Dr. Newton has said that his influence can go out and benefit everyone in this country, more or less. This is no myth or idle superstition, but in accordance with the known laws of mind and biological influence. I have tested this fact for myself. When I first went to the provinces with Dr. Newton, we necessarily received calls from such places as were most advanced in Spiritualism, and more recently from places where Spiritualism was comparatively unknown; yet the opposition has sensibly diminished, and there is an influence at work which more and more moulds the minds of the people, and, as it were, "Newtonises" them. The speaker concluded by thanking the audience for their kind attention to his remarks, after so many able speakers had preceded him.

The proceedings were enlivened by the singing of Mrs. Hicks, who in a very tasteful manner sang a number of favourite songs between the speeches, accompanied on the piano by her husband, Mr. James Hicks, the celebrated accompanist. The proceedings terminated with a general conversation, and some account of a seance with Mr. Home by Mr. John Jones.

DOINGS AT NORTHAMPTON.

Dr. Newton's illness and consequent inability to visit Northampton on Sunday was a sad disappointment to some hundreds of people, including about 100 patients who waited in expectation of the day which they fondly hoped would introduce a much-desired change in their bodily conditions. The sick and sympathisers were present from long distances. The Rushden circle drove over sixteen miles, and brought a little lame girl who had expected benefit. Her patient resignation was in keeping with the general feeling, which was one of deep sympathy for the good Doctor, who shared in the disappointment of his Northampton friends in addition to his own sickness. We do not envy the position of the deputation that had to journey to Northampton unaccompanied by its chief member. Dr. Newton had expected to be able to go, and at least show his desire to keep his appointment, but after anxious expectation till the last moment at Euston Station, Mr. Burns had to depart without him. The train reached its destination amidst a pelting rain-storm, but notwithstanding the weather the spacious lecture hall of the Mechanics' Institution was nearly filled by a highly respectable audience, presided over by Councillor Manfield, who introduced the lecturer in a few appreciative remarks from his stand-point as an independent investigator of truth. The assemblage entered keenly into the spirit of the subject, and frequently applauded the sentiments uttered by Mr. Burns, who seemed to exercise great sway over the intellects and affections of his hearers. The announcement of Dr. Newton's illness threw a gloom over the termination of an otherwise highly enthusiastic meeting, and counsel was taken that a telegram of condolence should be despatched to Dr. Newton in the morning, which was accordingly done, when the following reply was received:—"I grieve that I am unable to go; I am too weak entirely, although better."

The Temperance Hall was well filled on Sunday morning. The audience, not only with the utmost good nature, but with the kindest feeling, received the explanations respecting Dr. Newton's absence, and Mr. Burns proceeded to make a lucid and energetic exposition of "Spiritual Gifts" as enumerated by St. Paul, and his remarks met with a cordial and encouraging reception. In the afternoon a circle was held, at which several mediums were influenced—Mrs. Robinson and Messrs. White and Lamb, with others. In the evening a larger number assembled than in the morning. Every seat was occupied, and a group had to stand within the door. Mr. Burns spoke of the "Healing Power," and though the service lasted two hours, every syllable was listened to with the greatest attention. At the close, a unanimous resolution of sympathy was accorded to Dr. Newton, with the hope that he would yet find an opportunity of paying a visit to the town, and gratify the many who have been deeply disappointed by his indisposition.

On Saturday last, by the day of the month, it was three years since Spiritualism was introduced into Northampton. Lemuel Hillyard, an old Spiritualist, formerly of Clerkenwell, on that day commenced his circle in Northampton, and a good work he has done. Many mediums now exist in every part of the town, and a goodly proportion of the

investigators belong to the more intelligent class of society. The Unitarian body have furnished many adherents to the faith of Spiritualism, and the Temperance ranks have also supplied a strong contingent. A society is about to be formed, and the exercises of last Sunday have tended much to that result.

[We have great pleasure in adding to the above report that Dr. Newton has resolved on visiting Northampton on Sunday next. He will come from Liverpool, and fulfil the engagement to the letter. We hope this new arrangement will be all for the best.—Ed. M.]

THE RELATIVE POWER OF GOOD AND OF EVIL IN THE WORLD, AS RECOGNISED BY SCEPTICAL MINDS.

To the Editor of the Medium and Daybreak.

SIR,—The controversy concerning Dr. Newton has suggested to my mind the following ideas, which, if you think them worth inserting, may lead to further discussion on the wider questions thus opened. It has always appeared to me a very inconsistent feature in scepticism with regard to Spiritualism, that while *good* spirits are denied any participation in mundane affairs, *evil* influences are admitted to be in full force; inasmuch, that when a man gives way to his bad passions he says the "evil spirit tempted him;" he indulges in his particular sin, and blames the devil for the consequences! But it is entirely lost sight of that it is in the power of every individual to invoke the *good* in his nature if he will. Sin is often pleasant—it comes in a seductive form; and it is convenient to have a scapegoat in Satan, to bear the blame of the sin in those who have taken no trouble to resist the temptation. This may be a convenient doctrine, but it is a very dangerous one.

Perhaps you will say, "What has this to do with Dr. Newton and his healing powers?" Well, I wish to show that the same mistake as that which I have just pointed out exists in the popular mind with reference to the influences which operate for good or evil in the physical organism. Those who ridicule the idea of Dr. Newton's method of healing would not deny the possibility of disease being communicated from one individual to another by means of infection or contagion. It is generally admitted that a subtle poison may be introduced into the system; no one knows whence it comes or how it acts, but the poison is there, and the fact is not for a moment doubted. A remarkable case of infection is worth recording here, as a proof of the subtle nature of the poison thus imparted. A saddler, who had always felt a great dread of small-pox, was sitting at his window looking into the principal street of a country town: the window and shop-door were both closed. A woman passed the window, carrying in her arms a child whose face and neck were covered with pustules indicating small-pox in full force. The man before mentioned, seeing the child, felt a cold chill and a shudder pass through him. He said he should have the small-pox and die; and his prophecy was verified. Now, what can be more difficult to understand than the way in which this man was affected? Some might endeavour to explain the fact by suggesting that the man frightened himself into the disorder. The effect of fear would be to accelerate and intensify the attack, but it would not produce the germs of the poison, which must by some means have been communicated from the one individual to the other. Well now, admitting all this, is there anything more remarkable in the idea that a power may exist in persons so constituted that they can impart health and vitality to others in the same inexplicable manner as poison may be introduced into the blood through fevers and other similar maladies? Moreover, the mind has a great deal to do in influencing the condition of the body. We may exercise our "will" to receive or neutralise this or that, and the effect will be favourable, or prejudicial or negative, according to the circumstances of the case. This may in some measure explain the action of the loving principle which Dr. Newton enjoins and practises, and which gives him so much good influence over those who meet him in the same kindly spirit, casting away all prejudice and unbelief.—Yours, &c.,

SENSITIVE.

SUNDAY SERVICES AND PROGRESSIVE LIBRARIES.

To the Editor of the Medium and Daybreak.

SIR,—Having noticed an announcement of the suspension of the services during September, and also read the excellent "Words of Admonition" by Mr. Russell, in your last, an idea has occurred to me, which I will briefly lay before you.

That the western portion of London having been for some time past provided with Sunday services and a Progressive Library, something ought now to be done to provide similar services, and also the formation of branch libraries (under Mr. Burns's supervision), in the north, south, and east of London, nothing of the kind appearing to exist in any of those districts; and that a public meeting of Spiritualists resident in and near London be shortly convened for the consideration of the above matter, so that, if possible, by the time the services are resumed at the Cavendish Rooms, or elsewhere at the west end of London, there may be other rooms opened, or about to be opened, in other parts of London, for the same purpose. Commending these suggestions to your consideration, I remain, yours faithfully,

J. G. ROBSON.

24, Lower Stamford Street, Blackfriars,
August 29th, 1870.

P.S.—We hope shortly to begin the formation here of a Progressive Society and meeting-place for mediums and others interested in Spiritualism, and shall be glad of the co-operation of any earnest Spiritualists *this side of the water*, for the furtherance of the object in view.—J. G. R.

MR. EVERITT writes from Glasgow, stating that he hopes to be home on Saturday next. With Mrs. Everitt he has had some lovely trips in the Highlands. Since he went away he has received a number of letters from Spiritualists, which he has not been able to answer, and desires us to make his excuses to those who may see this paragraph.

L. L. ALVERSTOKE.—It is easy to write a nasty letter. If it has cleansed thy spirit we are grateful, but its influence shall go no further. We would say, follow the bright example of the one named, rather than poke holes in his coat and then proclaim the fact from the housetop.

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.

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Words of Admonition—Children's Progressive Lyceum—Conciliatory Remarks—Dr. Newton—The Next Census—Mesmerised Water—Spirit-Writing Interpreted by the Spirits—More Texts—Seance at Mr. Chambernorne's—Dr. Newton at the Cavendish Rooms—"The Medium"—Do Spirits of Men Return to Earth?—The Spirits on the War—Mr. Shepard in Yorkshire—The Spirit Messenger—The Spirits on "Evil"—Spirits, Ancient and Modern, &c., &c.

MEETINGS DURING THE WEEK.

FRIDAY, SEPTEMBER 2, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SUNDAY, SEPTEMBER 4, NORTHAMPTON, Dr. Newton will heal the sick at 10 a.m. J. J. Morse will speak in trance at 2.30. J. Burns will Lecture at 6.30 p.m.

KEIGHLEY, 10.30 a.m., and 5.30 p.m.; Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

MONDAY, SEPTEMBER 5, 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, SEPTEMBER 7, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.

THURSDAY, SEPTEMBER 8, 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, SEPTEMBER 2, 1870.

DR. NEWTON.

It was a source of great delight to those assembled in the Cambridge Hall on Tuesday evening, when it was understood that Dr. Newton would not leave us for the present. The meeting on Tuesday was a great success, and taught the Spiritualists of London how much they can do for themselves by meeting together in a social way. We have no doubt that to many it was a genuine farewell with the Doctor. We have no idea of the exact time when he may leave London, but to us it seems improbable that he can appear often in public amongst us. We feel certain, however, that his work is only just beginning to be felt in London and in the country generally, and if the plans of Dr. Newton and his spirit-friends would permit, he could do much more good in the future than he has yet accomplished. People have to become an institution in this country before they can be fully appreciated by the insular mind of our countrymen, and that is being rapidly brought about in Dr. Newton's case. The Doctor begins to assume a position amongst us which, though more familiar, is more deeply cherished than the cold enthusiasm and half-distrustful spirit in which he was at first received. We repeat, Dr. Newton wears well, and is more highly valued the better his merits are known. Even his theology is seen in a brighter light, and no doubt will finally recommend itself to all eyes capable of looking at truth without the intervention of sectarian spectacles. Since the news of his sudden departure, the Doctor's rooms have been crowded with patients, and the increased enthusiasm has intensified the cures. Eliza Olive Attree, of 12, Charlton Street, Euston Road, bears "testimony to the healing power of Dr. Newton, who cured me, with one treatment, of pains in the back and chest of twenty-two years' standing. The cure is permanent. Dated August 25, 1870." A country vicar reports his gratitude for the cure of his wife of a distressing weak back, which had prostrated her for a long time. She can walk without inconvenience, which she could not do for years. The rev. gentleman also received benefits himself. Thus the work goes noiselessly on, a few cases which float on to the surface of popular observation serving to show the direction of the current.

DR. NEWTON AT NORTHAMPTON.

In anticipation of Dr. Newton's visit, Sir Charles Isham published the following letter in the *Northampton Herald*:

Lampert Hall, Aug. 23.

SIR,—It is to be hoped that Dr. Newton, who, it appears, has been invited to Northampton for Sunday next, will be allowed to exercise his healing vocation, and give his explanation, should he wish to do so, without being molested by persons who cannot believe. His powers

appear to be quite equal to those of Mr. Capern, some of whose cases, which occurred in this and adjoining parishes, I published in a pamphlet in 1862, and which was noticed in your journal, the reviewer making a statement to the effect that, although the cases appeared genuine, the cures would probably be of but short duration.

I beg to be allowed to state that, with the exception of two or three, which were greatly relieved, they were permanent. Perhaps I may also add that Mr. Capern, although upwards of seventy, continues his occupation, some of his more remarkable cases, such as a cure of total blindness of long standing, being occasionally recorded in the *Weston-super-Mare Mercury*, at which town he resides.—I am, Sir, yours obediently,
C. E. ISHAM.

The great disappointment occasioned by the Doctor's indisposition last week will be compensated for, it is hoped, by the services of the approaching Sunday. J. Burns will again speak on Saturday and Sunday evenings. J. J. Morse, medium, will speak in the trance on Sunday afternoon, and the chief attraction of the day will be the healing by Dr. Newton at ten o'clock on Sunday morning.

While Dr. Newton is in London he will continue to receive invitations to heal publicly on Sundays, as hitherto, on his expenses and those of his party being paid.

THE PRESS.

The valiant knights of the Waverley pen (for has not the Press, according to advertisement, almost universally endorsed that instrument?) continue to point their bifid spears at Dr. Newton and Spiritualism. This is a duty which we are far from being inclined to censure, especially when our contemporaries do us the honour of copying largely from our attractive columns. The fact is, there is no news so new, so true, and so astounding as our records of phenomena; and our brethren of the paste-pot and pen cannot forego the privilege of presenting dainty morsels to their eager readers. We fear they will commence reporting seances at first hand, and then our occupation will be gone for ever. This is the only remedy for those "precious periodicals" the spiritual press, which "faintly foreshadows the flood of glorious light which must dawn on poor benighted humanity," when our contemporaries follow our spiritual example and advocate the greatest fact of existence and the most engrossing topic of the day—the Spiritual phenomena. We quote in part as above from the *Surrey Comet*, which had the distinguished honour of being introduced to our readers in a recent issue of the MEDIUM. He returns the compliment with the most encouraging generosity, inflicting the nominal penalty of supposing that he made the spirits and our supreme self "very excited and angry." This is decidedly lenient, and we reply, "Thank you, sir, and welcome." The difference between the *Comet* and ourselves is this: we know that Dr. Newton cures diseases as reported by us—not all cases, but many, any one of which would be sufficient to support his claims. Knowing this, we hold out with the utmost determination against any equivocation, misstatements, or false logic based on ignorance, that may tend in the slightest degree to invalidate Dr. Newton's well-earned reputation. The *Comet* does not know, or won't know, that Dr. Newton effects cures, and hence he reports facts, or assumed facts, with a gloss of opinion favourable to his degree of knowledge of the subject of which he writes. "Oh yes," says this self-possessed luminary, "the people of America are completely mistaken as to Dr. Newton," and so are the many people in this country who have stood beside the Doctor for days while he was healing. These witnesses are blind or fools, and there is no accurate vision to be obtained except by the lurid light of our nomadic messenger, the *Surrey Comet*. We pity him for his dogged resolution to remain as he is, and yet we applaud his firmness, and have great hopes of his progress. Fifteen years ago he abused Mr. Jabez Inwards and teetotalism as much—nay, more than he assails Dr. Newton and Spiritualism; and now he reports the "Temperance Society's Excursion" with a gulp of satisfaction. We have more than hopes—we have expectations—for has he not quoted our opinion of him almost entirely? and we already feel rich in his power and stability when he is thoroughly converted to planetary life and the orb of reason in him assumes a true spherical form.

We have another interesting protégé, the *Marylebone Mercury*, three years younger than the one we have just shaken hands with. He is a nice sharp lad, but should not keep the company of that blustering boy, "John Hind." A copy of the *Mercury* got into the nursery, and our hopefuls had a warm discussion as to whether "John Hind" was a "little boy" or a "big man." It was argued on the one side that only a boy would brag and talk about fighting to extermination the great and increasing community of Spiritualists. On the other hand it was contended that he must be a man, for no boy could be so ill-tempered and spiteful as he was, nor could he write a letter for the paper if his name were "Johnnie" instead of "John."

We leave this interesting point to be discussed by our friends in the district, and proceed to observe that the same writer, in a subsequent letter, owns to a painful acquaintance with the arts and evil deeds of "wicked and designing men." True to his predictions and unblushingly confessed experiences, he promises to enlighten the rogues of Marylebone—for no other person will want to read it—with a history of "the designing knavery of impostors in early days!" Surely, such a course of things should not be tolerated. We would not stand in the publisher's shoes for a fortune. A certain class of literature is proscribed, not only by good taste and morality, but by law; and we can only pray that the efforts of "John Hind" will meet with timely frustration. Heaven save society from its "nasty neighbours!"

A LETTER FROM DR. WILLIS.

DEAR BROTHER BURNS,—My pen has been silent a long time, not because I have not often thought of you and of my many kind English friends, but because of physical inability. Since my return, to America, I have had my old difficulty upon me again, which has kept me prostrate; but I am happy to report myself once more gaining.

Would you like to know somewhat of my summer whereabouts? I am in one of the loveliest sections of country in America. Not even the renowned Italian lakes can exceed the beauty of this lovely sheet of water upon whose borders we are sojourning during the heated season. It takes its name from one of the noblest tribes of our American Indians—the Senecas. An old chronicle says of them:—"These people are exceeding courteous, gentle of disposition, and well conditioned; for shape of body and lovely favour they excel all the people of America; of stature, much higher than we. They are quick-eyed and stedfast in their looks, fearless of others' harms as intending none themselves; some of the meaner sort given to filching. Their women are fat and well favoured, and the men are very dutiful towards them. The wholesomeness and temperature of the climate doth argue them to be of a perfect constitution of body, active, strong, healthful, and very witty, as sundry toys of theirs, very cunningly wrought, may easily witness." Their history reveals that they were kind-hearted, hospitable, grateful, truthful, simple, and chaste. The rights of property were never more respected by a people. Bolts and bars they had none, and one vice that so sadly stains the annals of Christian nations was utterly unknown to these primitive sons of the forest—they never insulted the purity of woman. And truly they had here a goodly heritage. The clear waters of this lake, so clear in every part, so crystal-like in their purity as to remind one of the silvery seas of the Summer-Land, were abundantly stocked with fish, and the forests with game. The fair fields that slope to the water's edge on either bank, hedged with stately forests, yielded an abundance of corn, beans, and melons, and also plums, peaches, cherries, and grapes. Even to this day are seen the remains of Indian orchards, and many relics of the departed race are frequently exhumed from the soil.

Seneca Lake is forty miles long, and varies from two to five or seven miles in width. It occupies an immense rocky basin, scooped, as it were, from solid rock. At no point of the entire lake does the land extend into the water so as to form a marshy or muddy soil. Hence the marvellous purity of the water. In places it is of almost unfathomable depth. For the greater part of the summer the water is as cold as if it had been iced, and as sweet and pure as if taken from a crystal spring. It is open to navigation through the coldest winters, never freezing over; and it abounds still in most delicious fish—trout, rock-bass, perch, &c. It was of this lake that the poet Percival wrote:—

On thy fair bosom, silver lake,
The wild swan spreads his snowy sail,
And round his breast the ripples break,
As down he bears before the gale.

* * * * *

How sweet at set of sun to view
Thy golden mirror spreading wide,
And see the mist of mantling blue
Float round the distant mountain's side.

At midnight hour, as shines the moon,
A sheet of silver spreads below,
And swift she cuts, at highest noon,
Light clouds, like wreaths of purest snow.

On thy fair bosom, silver lake,
Oh! I could ever sweep the oar,
When early birds at morning wake,
And evening tells us toil is o'er.

I have never in all my travels seen lovelier cloud-effects than may be witnessed here at sunrise and at sunset, and by moonlight. The golden and crimson and purple glory of the coming and departing day, and the soft silvery splendour of the Queen of the Night, are thrown upon the surface of the clear waters, and reflected back in flashes, and sparkles, and dimples, and ripples of colour that make the lake a gorgeous kaleidoscope of ever-changing hues.

Why should we, who believe in spirit-presence and spirit-power wonder that the simple-hearted primitive inhabitant of this lovely region should still feel a strong attractive power drawing him back to the scene of former loves and delights?

Scarce one of the thousands of American mediums but has been, and is at times, subjected to the control of Indian spirits. One of the earliest phenomena of my own mediumship was the individual control of an influence claiming to be the spirit of a young Indian girl of the Ottawa tribe, one of the six nations or tribes of which the Senecas were one. In broken dialect she gave a most touching and artless description of her life. Profoundly unconscious myself, this influence seemed to control my entire being, and to literally change me into a simple child of the forest. Her teachings, for pathos, and poetry, and beauty, were unrivalled, and many a friend of mine to-day remembers with delight the touchingly beautiful communications, the simple yet exalted teachings of Na-na-ma-kee, the Ottawa maiden.

To me, the frequency of this Indian control of our mediums is one of the most beautiful exemplifications of the gospel of love—the religion of the angels—possible. Notwithstanding their cruel treatment by the whites—notwithstanding the terrible wrongs that have been inflicted upon them—it seems to be their delight to return to the palefaces, and always on errands of beneficence and

love. Many of our most successful healing mediums owe their success to Indian influences, or control that assumes that form and expression. But I am trespassing upon my own strength, if not upon your patience, and must close for the present. I shall try and write again soon, for I wish to keep myself fresh in the minds and hearts of you all. May all good influences attend your labours in behalf of truth!—Faithfully your friend and brother,

FRED. L. H. WILLIS.

Glenora, Seneca Lake, Yates County, New York, U.S.A.,
August 6, 1870.

MR. HERNE'S SEANCE.

MONDAY EVENING, AUGUST 29.

A seance was held at Mr. Burns's, 15, Southampton Row. Mediums—Mr. Herne and Mrs. Berry. The company numbered about fifteen, twelve of whom took their seats at the table in the back drawing-room. Presently the lights were lowered, and almost immediately after the table began to vibrate, while the hand and arm of a gentleman (who was influenced the previous Monday evening) were violently shaken, contorted, and made at times utterly rigid. He continued to be so used during the sitting. The spirit-friends formerly expressed the wish to develop him as a drawing and painting medium. Very soon after, another gentleman, whom they promise to develop as a musical medium, had both hands moved and lifted as if playing on a piano or some such musical instrument. Then a lady's hand was moved as if to write, succeeding so far as to be able to write out "Yes" or "No" to questions put. Altogether there seemed to be a very strong developing power over the circle.

At one time Mr. Herne was entranced for a few seconds, when he seized hold of a gentleman's hand, and exclaimed, "Papa!" in the sweetest and most childlike voice; then instantly the medium was changed both in face and form to assume the appearance of an old man. While in this state he led out two gentlemen, saying he wished to speak with them. He returned shortly, resumed his seat at the table, and awoke from the trance; and then he saw and described the appearance of a spirit over Mrs. Berry's head, magnetising her. He had very white hair and a long beard (very white), and wore a girdle. Presently the medium's face assumed the appearance of the spirit described, with the white hair and beard, so plain that three of the company observed it at once. The meeting then broke up. The developing of mediums' power was the grand work of the evening. So strong was it that two of the parties used were still going on after having left the table. Altogether it was one of the best developing circles I ever had the pleasure of being present at.

M. NISBET.

MR. J. J. MORSE.—We regret that we have not a report of Mr. Morse's admirable address at the Cavendish Rooms, on Sunday last. It was on the Spheres, and was particularly interesting, and energetically delivered. Mr. Morse is now sufficiently developed to lecture in the trance state to public meetings, and, under favourable circumstances, we understand he will accept invitations to do so.

CONFERENCES WITH SPIRITS.—Mr. Morse's guides have projected a series of conferences, to take place at the PROGRESSIVE LIBRARY, at which the subject will be opened by the Spirit through Mr. Morse, and the Spirits will also reply to the various speakers who may follow. This arrangement will take effect in a few weeks. The conferences will be held on Thursday evenings, and will be free to subscribers to the Progressive Library.

OUR SPIRIT-FRIENDS have promised, and there is every indication, that the coming winter will be one of work for Spiritualism. We shall have many thoughts to offer on organisation and action during the coming weeks. We only take time to announce at present that, as hitherto, we shall be most happy to receive all inquiries that our numerous friends, known and unknown, may be pleased to favour us with. Might we remind them that if each letter of inquiry contained at least one stamp to defray return postage it would relieve us of a heavy tax? Our stationery alone in answering letters referring to Spiritualism would be a good subscription to the cause, which many a man with "esquire" to his name would not be ashamed to see in a public subscription list. We think many of our rich friends ought to be ashamed to hear such a report while they do so little. Spiritualists must cast off reserve and closefistedness, and try to follow the liberal example of sectarians, who, for a mere dogma, will do far more than our more enlightened friends will do for God's demonstrable truth. The circles of lecturers, correspondents, mediums, &c., which we established some years ago, have all along been doing a good though silent work. We continue to appoint lecturers to all who may apply for such aid, also mediums and other help and information connected with Spiritualism.

Those who send for packets of gratuitous books and papers will please observe that we will only send as many as the stamps enclosed will cover the postage of. If we receive four stamps we will send 1 lb. weight, and so on. We have to acknowledge to this fund 5s., from Ambrose Fegan, Liverpool. Helpers, both in giving and receiving, will be welcomed.

A LADY writes:—"I am thankful to say that since the day I got a magnetised carte of Dr. Newton (three months ago) I have had no return of severe fits of coughing to which I had been subject for a year."

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the Medium; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

August 26.

QUESTIONS ANSWERED.

(The answers are given by Tien-Sien-Tie, the guide of the medium.)

Q. What is the best mode of reasoning?—A. The one that produces the clearest knowledge of the subject. There are two kinds commonly used, the inferential and deductive. These do not lead to a perfect comprehension of truth. The analytical mode is best, as it includes the previous methods, and subjects each point to critical examination in all its aspects.

Q. What is reason?—A. The action of the mind, and the result and servant of intelligence.

Q. What are your ideas of prophecy?—A. It is a knowledge of effects to come, from the power to understand existing causes. It proceeds from superior knowledge, and is reliable just in so far as the prophet is cognisant of the causes which might operate on the subject treated of.

Q. What is your estimate of astrology?—A. As understood, it contains much that is erroneous, but many bright and beautiful truths nevertheless. If a planet be over the individual at birth, the peculiar influences which that planet emits will affect him and modify his character and destiny.

Q. Under what conditions can spirits injure men?—A. Spirits can affect material objects and move them when certain persons are at hand whose bodies give off a peculiar aura which enables the spirits to act. Anyone who gives off this aura may be interfered with by spirits, and if a spirit of a low type has been exasperated on earth, or since he left it, he may retaliate. The only remedy is to do justly to all and love all.

Q. When spirits bring fruits and flowers, where do they get them from?—A. If they are physical products they are generally stolen, unless they have been previously placed in another part of the house to suit the convenience of the spirits. If they are produced by spirit-power they will dissolve and pass away in a few minutes. They are sometimes brought down the chimney or in at an open door or window, but superior spirits can pass material bodies through solid matter.

A visitor referred to the answer given to *Amicus* in last MEDIUM, and asked if a spirit-poet might not compose a poem and pass it word for word through a medium?—A. Not unless the medium had the poetic faculty sufficiently developed to enable the spirit to do so. The opinion given to *Amicus* was confirmed.

REV. ARTHUR LEFROY COURTNEY, D.D.

The medium was readily entranced, and seemed to feel a numbness or pain in the left arm. The spirit apologised for speaking while the medium sat, as he had not full physical control. He spoke in a calm, dignified, yet humble tone of voice. "I want to give my experience since I entered the spirits' home. Custom and prejudice exert great power over our action in earth-life. These popular guides are often false, and so those who follow them must suffer the consequences. For many years I was a minister and teacher of what I conceived to be the truth, but now I understand that a man may think he is telling the truth and yet may only be giving utterance to ideas and prejudices which he has acquired or which were imprinted upon his brain before he was born. As I lay upon my death-bed the sense of feeling left me. I was merely a thinking piece of clay. I had no cheering ray to light me over the dark river. My old hopes and light proved but a tiny star in the darkness, and could scarcely be seen. Consciousness left me, and I passed into a deep slumber, for how long I do not know. When I awoke I was in such dense darkness that I was nearly suffocated. I prayed to God for light. Soon light and brilliant rays penetrated the dense gloom, like the King of Day piercing a dense cloud. I was full of joy, but my first idea was that I was dreaming, and that this vision was to prepare my mind for death. Great was my wonder to find that I was myself, and that the vision was a reality. Everywhere I discovered thousands of godlike beings, and several of these radiant ones surrounded me. I gazed at them with wonder, but they lovingly welcomed me, and told me that I had been liberated from the body which was necessary for the growth of the spirit. Such a scene was utterly foreign to my past conceptions, when the sentence with which I began my address to you was repeated to me, and I was led to see that on earth I had taught errors and had misrepresented God and the souls of men. I also saw that I had been the creature of circumstances, and thus was morally blameless. The scene increased in brilliancy and light, and everything seemed to resound with praise to the Creator of all. I cannot describe the glory of my bright companions, and I felt humbled before them, though I was great on earth. I was conducted to my home and instructed in many truths as to the causes which prevented myself and others from being able to understand and teach the truth in purity. When on earth, I was the Rev. Arthur Lefroy Courtney, D.D., Regency Square, Brighton, and died in March last." He stated that he was much interested in the great work of intercourse with the world of spirits, and that he should visit the circle again.

THE "STROLLING PLAYER"

next controlled, and reviewed the various opinions of Spiritualism. "It is all humbug," but, he asked, What is humbug? This would have to be made clear before it was any explanation. "It is all the devil," but, he asked, What is "the devil?" could anyone tell? "It is magnetism—electricity;" but these agencies were material, and could not produce intellectual results. Some said it was Spirit or intelligent beings who produced the phenomena, which he showed to be a rational deduction from the facts.

INSANITY AND MEDIUMSHIP

was the subject of a short discourse by the guide of the medium. Insanity could not produce mediumship, yet the latter might produce the former. The action of a force depended on the channel through which it was given. Spirit was the force which produced intelligence in man,

and was manifested through the brain, the condition of which had to be considered. The substance of the brain ought to be fine and well developed; its various divisions should harmonise, and the development and action of the phrenological organs should be normal; then we had a clear, well-balanced mind. Opposite conditions produced an opposite result. The excessive action of any part of the brain was a mild form of insanity. A medium should possess a well-balanced, healthy organism. There should be harmony between the spirit-brain, and the respective organs of the outer brain, and the organs of the outer brain should also be developed and in a state of culture, which would elevate the intelligence of the medium to the mind of the spirit. Thus the communications would be clear and forcible, and it would be seen that insanity could not favour mediumship, but the reverse. Some minds in an unbalanced or unhealthy state had the power of seeing spirits, but this was not a medium in the sense of a go-between between intelligence and others. Insanity generally proceeds from hereditary predisposition. It should be treated as follows:—Hot water should be applied to the opposite part of the brain to that which is affected. The insane should be treated and attended to by those who understand the science of mind; and an out-of-door life, where there is personal liberty and appropriate labour, is better than confinement in asylums, where the abnormal influences accumulate and intensify the evil.

A SEANCE AT BISHOP AUCKLAND.

An interesting seance, calling for special notice on account of the novelty and variety of the phenomena produced, was held in this town on the evening of the 14th ult. The circle was composed of nine persons, including Mr. and Mrs. Everitt, of London, who are here on a visit to their brother, Mr. F. Everitt, at whose house the seance was held. The proceedings, as is the custom at Mr. Everitt's circle, were opened by the reading of portions of the Bible selected by the spirits, and by prayer. Singing, which the invisibles appeared thoroughly to enjoy, keeping time to the music with vigorous raps, was freely indulged in, and tended much to the harmony of the circle. A sweet perfume which filled the room was several times distributed, and various spirit-lights were seen.

The table, a heavy circular one, was now moved, and soon rocked to and fro like a cradle. On the table were laid pencil and paper, and during the physical phenomena a noise was heard, in sound something between a tick and a tap, made by the pencil on a sheet of paper suspended in the air. Mr. Everitt immediately commenced to count slowly at about the rate of one to a second, and on his reaching seven, down fell pencil and paper. On lighting the gas the following direct writing was discovered. It was written on one side of an ordinary-sized sheet of note paper, contains 176 words, and was written, as stated above, in about seven seconds of time:—

"It seems strange, no doubt, that intellectual souls be kept in such ignorance of the unseen world of spirits, that man knows so little of them, and that your knowledge of them is not more by the way of sense, but there is in it much of God's sovereign power, much of His wisdom, and much of His justice and love. It pleased Him to make a variety of creatures. What harmony would there be without variety? Were there nothing but unity, there would be nothing but God, and various creatures must have various situations, receptions, and operations. The fishes must not dwell in air cities, nor be acquainted with our affairs. You here dwell in fleshly bodies, organised for the soul's reception, perception, and operations, and the wisdom of God doth suitably dispose of his communications, and gives us that measure of light which is agreeable to our state. The sun must not shine on the infant in the womb, nor must he there see your buildings and tradings or business in the world."

There was no signature given with the writing, but it was afterwards stated by another spirit that Richard Baxter had been present, and that he was the author. Up to this time we had sat in the dark. Now in the light the physical manifestations were again requested, and soon the table was rocked to and fro so violently as to endanger its safety, although held down with all their strength by two gentlemen sitting opposite to each other; afterwards it was tipped many times a height of ten to twelve inches from the floor, and this without being in any way touched by the circle. Being directed to put out the light during the next half-hour, two voices were heard, and in answer to various questions, spoke in a strong whisper audible to all present.

"John Watt," whose spirit-voice is so widely known now, conversed with the circle for upwards of half an hour, entertaining and instructing us with much philosophy and good humour. At the conclusion, the medium, being controlled by a spirit-operator, gave mesmeric treatment to a lady present, who has been for some time suffering from a tumour on the shoulder. The rappings during the whole evening were especially loud and vigorous, and it was observed that each spirit gave raps of a different sound—some muffled, others clear and distinct, but none quite alike.

Such seances as these are rare anywhere, but especially in the North, and not only are they convincing to the doubter of spirit-existence, but are a powerful aid to right living, both in themselves and from the influence of their conductor, Mr. Everitt, and his esteemed wife, whose presence brings us into such close contact with that unseen land to which we are all fast tending, whose inhabitants exercise such a powerful influence on our life and conduct here.

N. K., junr.
Bishop Auckland, August 17, 1870.

SPIRITUALISM.—I have been greatly interested in the new sect, or denomination, that has come into existence within a few years. Its members call themselves Spiritualists. Fifteen years ago they were laughed at; now who laughs at them? Then, few had ever heard of such a system of doctrines; now, they number their converts by millions, and these converts belong to all classes of society, from the poorest to the richest and most learned. They have thirty journals devoted to the propagation of their faith. They have a library of 500 vols. advocating their sectarianism.—REV. G. H. HORWORTH.

"There are powers and principles in the soul hitherto hidden and unthought of, but which it is possible to discover, define, and apply to practical uses."—KITTO (from "Dr. Kitto's Life," by Dr. Eadie).

SPIRIT-COMMUNICATION THROUGH DR. LAURIE.

In the early ages of the world, ere man had become corrupted, he could look across the broad ocean and communicate with his fellow-man; his spiritual faculties were not then closed as now, but enabled him to take a range of thought and vision not understood or comprehended by men of the present day; he lived also according to natural law, and therefore his life extended to a thousand years, and no man of the present day in the prime and vigour of his life possesses the vigour of mind or body which was possessed by man at that day.

The fruits of the earth had a relish, and his senses of taste and smell a perfection, not possible to be comprehended, known, or felt by men of the present corrupt age.

There were no jails nor penitentiaries, for none were needed; no enemies to persecute, for there were no enemies; no injustices to revenge, for there were no injustices; and no vices to cure. Of those times beyond the reach of history, no accounts are given in human literature beyond the universal tradition of a golden age, for man's knowledge came then by intuition, and he needed no books.

The temples of the people of that day were under the shade of the mighty monarchs of the forest, in the free and broad atmosphere, and they only met when the spirit called them, unless in cases of difficulty and trial, and then they invariably appealed to that Power which contained the unerring counsels of the Father of all, not to humanity itself, as no one was considered as a superior who was not in the condition of a superior spirit.

No priests nor kings interposed their accursed persons between man and the living principles of might and power to which he owed his existence, but, living in accordance with all nature and spirit, his mind was expanded by the flower and the oak. The mighty universe spake to him in its voice of wisdom and glory as the limitless fountain of never-failing life and truth.

Now is the time appointed by the Eternal Spirit for a revival of the same condition of life. It is not a new spiritual power which is now opened for the first time in order to enable us to communicate with the powers of a superior and better sphere of existence, but a re-opening of those original and plastic mental and spiritual powers with which God had originally furnished his intelligent creation, and is part of the constitution of his mind, but which had been closed and covered over by man giving way to the morbid influences of the senses; and these mental powers, not only extraordinary, but man's inherent and inalienable right, were disused and closed, until men, weary of lust and crime, have at last opened their minds to receive and harbour those messengers of light whose mission it is to purify and exalt humanity.

Matamoras, Texas, June 8, 1865.

MR. SHEPARD IN LIVERPOOL.

A select meeting of inquirers and believers in Spiritualism was held in Liverpool on Sunday last, to witness the remarkable manifestations which occur in the presence of Mr. Jesse B. H. Shepard. Owing to the very short notice, which was unavoidable, the attendance was not so large as Mr. Shepard's peculiar gifts would otherwise command; but general satisfaction was expressed with the result, and Mr. Shepard's musical powers provoked much enthusiasm. The medium was entranced, physical manifestations were witnessed, and the usual musical tests given.

A gentleman who has been cured of deafness by Dr. Newton exhibited mediumistic qualifications of no mean order, and Mr. Shepard is sanguine that he will shortly develop into a good test medium. It may be here remarked that Dr. Newton prophesied a few months ago that this same gentleman would become a healing medium. Unfortunately, he is rather averse to yield to the influence which he feels is upon him, and to Dr. Newton's advice to "go into the world and do good to man."

Mr. Shepard has taken rooms at 24, Russell Street, Liverpool, where he will remain for about a week (prior to his departure for Ireland), and will hold private seances there every day during his stay.

SPIRITUALISM IN SYRIA.

Aristides Vergi, writing from Beyrout, says:—"We have had a Spiritist circle here since 1864, with about fifteen regular members and a trance-medium, Mrs. F. Petricie. When the circle is open a large number of natives attend for investigation, as their belief is greatly in favour of Spiritualism. If we had a physical medium this place would soon become noted for the progress of this belief, but with a trance-medium conviction is very slow. If at any time a physical medium of your acquaintance is travelling this way, we shall be very happy of a call, as we have not had the good fortune of meeting with lecturers or mediums either European or American. In fact, we shall be happy at any time to make the acquaintance of any Spiritualist travelling through these parts. We observe in the MEDIUM that Dr. Newton intends calling this way; we shall really be very happy to have the pleasure of seeing this great Spiritualist, and will endeavour to give him a true Spiritual welcome. I think he would do much good to the cause, besides relieving suffering humanity, which is much needed here. I enclose stamps for his portrait, magnetised."

SPIRIT-PICTURES IN NEW YORK.

Quite a sensation has been created in New York City, in consequence of the production of a picture said to be by Raffaele, the great Italian painter. The work is the portrait of a young lady, and was produced through the mediumship of Margaretta Fox Kane. A reporter of the *World* alludes to it in the following language:—

"The mother of the person whose portrait the picture represents was one of the circle, and was so much pleased with it that she gave the medium £1,000 for her time at the seances. As a work of art coming from the hand of Raffaele, a more perfect production was expected. The expression of the face, with its eyes turned heavenward, is exquisitely sweet, and the left shoulder and breast are true to nature; the colour of the eyes and hair is said to resemble the original, and a strong family likeness is recognised by all who have seen the picture; the hands are crossed upon the right breast, with the fingers pointing upwards, and from the right hand a rosebud droops

towards the left shoulder; the arms from the elbow to the wrist and the hand are badly drawn and out of proportion; this defect is a marked peculiarity of the picture, and to some persons who have seen it presents evidences of its production as represented. At the bottom of the picture is written in Italian, in a bold hand, 'Estiva rosa somiglia mia vita' (my life is like a summer rose), and across the left-hand corner is the name Raffaele, said to be a fac-simile of the great artist's signature. The painting has created a decided sensation among Spiritualists; and whether or not it be a production of the marvellous master from whose hand it is said to come, it is a curiosity, and the select few who have seen it have at least found in it something to talk about."—*Religio-Philosophical Journal*, August 6, 1870.

Andrew Jackson Davis, in a letter to J. Burns, remarks:—"You may rest in the assurance that we take a lively and fraternal interest in all your labours. Our darling wives are not heard from often in these labours, but they—i.e., your wife and mine—are not the less active in a more retired manner. The same is true of hundreds of true women. It seems to me that all your people are rapidly becoming spiritualistic and nothing more. The desire for mediumship is growing among you, I fear, far faster than the desire for the central ideas. In this course lie many dangers and great fanaticism. Americans are still working this mine, which yields little public good, but of course in time the right comes uppermost."

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