

# THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

## HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 6.]

LONDON, MAY 13, 1870.

[PRICE ONE PENNY.]

### A SEANCE WITH DR. NEWTON.

No one can be such a thorough Spiritualist as the fully developed and constantly active medium. With such an one spiritualism is not an empty theory, or its facts a hearsay received upon testimony. The every-day life of the medium is a practical realisation of spirit communion, as real as the more frequent experiences of life. He speaks of it with a confidence which the non-medium cannot fully interpret, and gives expression to facts and performs duties which those of ordinary faculties cannot appreciate. So we expect something new and striking in every genuine medium we meet—some peculiar phase of psychological power unnoticed in others, and even overstepping the narrow dogmatic rules followed by the most experienced investigators. Some of the lines laid down by Spiritualists are unwarrantable in the extreme, arising from the false notions of class distinction prevalent in society, and the general ignorance of the dominant characteristics of spirits—of humanity. Therefore, it is considered quite appropriate to receive communications from our departed kinsmen; but to profess to hold intercourse with the great and noted is at once set down by some minds as a glaring instance of hallucination or deception. Yet, we may ask, wherein consists the difference between common ordinary every day spirits and the exalted, powerful, and revered souls whom the world holds in high esteem? In the first place, many of these are revered on a false principle, and when they get to the spirit-world are unceremoniously shorn of their “greatness,” and have to begin anew the career of normal humanity—that of humility and service to the wants of their brother man. In the second place, the crowning characteristic of an exalted and good spirit is his devotion to human interests, and his desire to serve his brethren, even the most lowly. Is it not a mistake, then, to suppose that Swedenborg, Franklin, Mesmer, Gall, and other typical teachers of humanity should now neglect their brethren in this sphere, while the self-allotted task of their lives is yet unfulfilled, and every year is ripening the harvest for which these great souls so assiduously laboured? And the same ground may be taken in respect to religious teachers. A certain class of Spiritualists ardently believe that what they call “heathen” philosophers, and “pagan” writers influence certain mediums to acts of beneficence for man; but that the good Jesus, the beloved John, and others of that class are powerless to serve humanity, and yet their work on earth is not perfected, but brighter days usher in golden opportunities for the accomplishment of their missions. In a spiritual state there can be no “pagan,” “heathen,” or “Christian” distinctions, which are earthly in origin and proceed from a lack of love and knowledge amongst men. In the sphere of good, all are good—and love, fraternity, and equality are the prevailing features of social action.

We present these considerations to guard the minds of our readers from expressing themselves erroneously, and, therefore, uncharitably in respect to the controls claimed by Dr. Newton and other mediums. The great healer's experience is altogether peculiar, and who can be a better judge of that matter than himself, and the influences which actuate him? Some of our friends would hush up and qualify the experiences of extraordinary mediums, so as to tone them down to the level of every-day mediocrity. This is a course as stupid as it is suicidal to all progress in the science of spiritualism. If such a course had been adopted, spiritualism would have been nipped in the bud, and the phenomena carefully pruned down to the fashionable standard, like the brain products of the world at large. Dress and etiquette with some are matters of far greater importance than the fact that Jesus yet aids His brethren through appropriate instrumentalities; or it may be put in this form—that the two points are antithetical and cannot merge themselves in the same consciousness.

We Spiritualists have to learn of mediums, not dictate who shall operate through them, or whether they shall declare the truth in respect thereto. Mediums are not governed by fashionable dogmas, but by the spirit-world of the untold resources of which we are in deep ignorance. We are in favour, then, of allowing Dr. Newton to be heard, and shall treasure his experiences with grateful respect, at the same time doing our duty to ourselves, in subjecting them to a searching analysis—a duty which we owe in no less degree to himself and our fellows.

Now let us proceed to facts. No sooner had Dr. Newton and his suite located themselves, and had some refreshment, than they repaired to the PROGRESSIVE LIBRARY and SPIRITUAL INSTITUTION, and then the good doctor at once inaugurated his mission amongst us. No ceremony, no delay, and yet everything in season and in perfect propriety. The doctor was under strong influence the whole evening. As soon as preliminary greetings were over, he sat down and was speedily controlled by the healing power.

He uttered a sentence of prayer, and stretched out his arms, when a flood of power fell upon all in the room. Those who were mediums felt as if a succession of galvanic shocks had permeated their bodies. A medium entered the room shortly afterwards, and though she knew of nothing that had taken place, yet she at once was affected like the others. The doctor declared that if we loved him, and at the same time, thought of any friend not present, the healing power would be transmitted to those at a distance and benefit them. The controlling power now took possession of the doctor's mental faculties, and he spoke in accents of the deepest love and personal interest in those around him. He stood up beside Mr. Peebles, pressed his head on his bosom, saluted him with the holy kiss of brotherhood, and proceeded with an exordium of benediction and overpowering tenderness, which deeply affected all who had the good fortune to be present. The medium personated the character of the Nazarene, under whose influence he purported to be; and caressing the head of Mr. Peebles, referred to him as the medium of John the “beloved Disciple,” spoke of his past labours, his future duties, and the actuating spirit of his mission. This was a test for Mr. Peebles. Years ago he was told by mediums and clairvoyants that the apostle John influenced him; but through the mediation of other spirits, as that spirit could not at all times approach near enough to Mr. Peebles' sphere. Dr. Newton did not know this, nor did any one present, as Mr. Peebles had not mentioned the fact to anyone in this country.

Through Dr. Newton the spirit spoke of Mr. Peebles' disinterestedness and devotion to the cause of truth, and finished by giving him a blessing in language appropriate, eloquent, tender, and loving. Dr. Newton then proceeded to Mr. J. Burns, and saluting him as in the case of Mr. Peebles, uttered an address and benediction, which had special reference to Mr. Burns' inward motives, struggles, and labours for the truth and enlightenment of man. This was also a test, as matters were touched upon in such a direct manner that the spirit must have been able to read the inner life of the person addressed. Hopeful prophesies were also given for the future. Mr. T. Reeves was present, and in like manner his peculiarities were pointed out, and suitable exhortation and benediction offered. Dr. Newton, still under influence, seemed to look round for some one else, and directed his attention to Mrs. Burns in the other room, and in the most appropriate manner signalled her peculiarities and labours, conferring a suitable blessing. Mr. Shepard now entered, and the doctor and he greeted each other as old friends. He received a fitting address and blessing, after which, at Dr. Newton's request, he took his seat at the piano, and the company formed a circle behind him. His performance was superior to anything he had done in this country. Dr.



Newton and his clairvoyant medium, Mrs. Watson, then sat beside Mr. Shepard, and he was influenced to sing a Scotch song for the first time in this country. He concluded by performing a very difficult and beautiful original piece on the piano; and though the movements and manifestations were very intricate, yet they were accomplished with perfect ease. The influence of Beethoven was distinctly perceived by Mrs. Watson, as inspiring Mr. Shepard, whose performance was much enhanced by the treatment he received from Dr. Newton. After this, Dr. Newton spoke and conversed under influence for a long time. He described his home in the spirit-world, and a tree, symbolical of his life, which was planted to the left of his spirit home on the day of his birth. It had blossomed and would bear fruit, all of which was symbolical of his development in external life. On the other side, grew the Tree of Life for the healing of the nations. Its blossoms and fruits were everlasting, and the aroma it gave off, proceeded, through the doctor's instrumentality, to all peoples and nations for the healing and harmonisation of the spirits of the peoples of the earth, and the amelioration of their physical sufferings. It is now the mission of Dr. Newton to visit every country and diffuse the beautiful influences derived from this spiritual source.

The whole proceedings were deeply affecting and instructive. Eyes dropped tears of joy and happiness, and all felt that it was a blessed time. Even now, as the pen faintly recounts the incidents, the scene and its attendant influences arise up in the soul with all their elevating freshness. Our good brother is not only a healer of the body, but of the spirit. The principle of true love is the vehicle of his healing balm. In fraternal sympathy with the "Good Brother"—the Lowly Nazarene, he is *en rapport* with that bright Spirit, and with others more or less developed in the spirit spheres. We have not space to dilate on this matter further. We have experienced the fact that Dr. Newton is a medium of no ordinary character. He is not a mere doctor of diseased flesh and blood, but a healer of humanity, and a helper in spiritual development. He is also a wonderful test-medium, and has clairvoyant perceptions, impressions, and visions. His visits to the Progressive Library have left a powerful influence there. Seers saw around his head a halo of light even in the full gas-light, and streams of light were seen to issue from his eyes and down his person. Mr. Morse was in the rooms just after Dr. Newton had been operating on a lady, and the influence was so powerful as to throw him on his back in a deep trance. As he lay, he made passes over his head and body, and got up much refreshed.

On Tuesday evening the choir met for practice, but very soon most of the members of it were under spirit influence. Mr. Towns was entranced by Ann Lee, the founder of the Shakers, and gave a long address to Mr. Burns, sustaining him in his mission. We mention these matters to give our readers some notion of Dr. Newton as a medium, and of the peculiar phenomena which attend him. We hope thousands will experience the benefit and pleasure which we have derived from his acquaintance.

## CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

### GENERAL BYE-LAWS.

#### ARTICLE I.—Annual Election of Officers and Leaders.

The Officers and Leaders shall be chosen annually, and elected by ballot, on the Sunday next following the celebration of the Anniversary, and after notice shall have been given, in presence of the Lyceum, two Sundays preceding the election. The members of all the Groups shall be entitled to vote for their Officers and Leaders at every annual election.

#### ARTICLE II.—Vacancies in Office—How filled.

In case a vacancy in any office shall occur, by resignation or removal, or from any cause whatever, it shall be the duty of the Executive Board to fill such vacancy, until the next regular meeting of the Officers and Leaders. Furthermore, whenever any Leader shall resign or vacate his or her position, it shall be the duty of such Officer to provide a suitable substitute, and the Conductor or Guardian shall submit the name of the proposed Leader to the next regular meeting.

#### ARTICLE III.—Regular Meetings of Officers and Leaders.

The duly elected Officers and Leaders shall hold regular meetings for the transaction of business in behalf of the Lyceum, and for purposes of social interchange and mutual improvement, on every alternate Saturday evening, or semi-monthly (except during vacations,) and the Conductor shall have power to call special meetings whenever he deems it necessary.

#### ARTICLE IV.—Election of Special Officers.

At any regular meeting of the Officers and Leaders, it shall be lawful, when a majority of them are present, to appoint a Secretary, to pass Bye-Laws, to offer and confirm amendments, and do whatever is deemed essential to good order and the harmonious government of the Association; providing, however, that such Bye-Laws, amendments, and business transactions, shall in no wise contravene or infringe upon the largest and broadest interpretation of the Articles of the Constitution.

#### ARTICLE V.—Duty of the Secretary.

The Secretary shall keep a correct and full list of the names and address of the Officers and Leaders, and shall take minutes and duly record the regular business transactions of the meetings.

#### ARTICLE VI.—Expenses and Finances.

It shall be the duty of the Conductor, or of the person duly appointed as Treasurer, to keep a faithful record of all the expenditures and receipts of the Lyceum, and to make correct report thereof whenever the majority of Officers and Leaders present may call for it.

#### ARTICLE VII.—Order of the Leaders' Meetings.

The regular meetings of the Officers and Leaders shall be conducted in the following order:

- I. Silver-Chain Recitation of some appropriate selection.
- II. Singing.
- III. Reading and acting on the minutes of the last previous meeting.
- IV. Acting on the filling of vacancies, or the election of new Officers and Leaders to meet the demands of the School.
- V. Miscellaneous or unfinished business, if any.
- VI. Singing or Recitations, or both.
- VII. Adjournment.

#### An Hour of Social Interchange.

If the hour of the evening be not too late after adjournment, it will be found promotive of mutual friendship and good will to engage in parlour pastimes and innocent amusements, in which all can with propriety freely and cordially participate. We have derived much strength and encouragement from these social and joyous reunions. The young ladies and gentlemen Leaders of the Lyceum, together with the older Officers, have thus become better acquainted with each other, and, as a consequence, more united and strong in the beautiful cause of Progressive Education.

#### A Child's Inheritance.

Children are born with two distinct characters. One inherited from the Fount of every blessing; the other from their immediate progenitors. The first, derived from God and Nature, is spiritual and eternal; the second, being the organic and constructive process, is arbitrary, and will not always continue. In after years, however, when the child is thoroughly drawn away from its *inmost* consciousness by the illusions of the external senses, a *third character* is formed, which is still more external and correspondingly ephemeral. And yet, owing to the impressibility of the spiritual life currents of the inmost, the mind and disposition are very generally fashioned in this world by the last character, which society, through its many and varied circumstances, has manufactured and put upon the individual spirit. Although an Englishman is *in esse* the same as a Frenchman, yet they will conduct themselves differently—with different tastes, creeds, poetry, literature, philosophy, &c.—because, aside from the unlikeness arising from different parentage, these two persons, as *spiritual* beings, are, to some extent, necessitated to act and manifest themselves *through the world-made character*, which, though superficial and arbitrary, is nevertheless preëminently successful in its supremacy for the time being.

Assuming, as a fact, that the *third character* is educational, and that the Spirit is in general necessitated to act through and by means of it, (as a person is obliged to speak with the words he remembers,) we think parents should calmly consider what sort of *teachers*, what class of *books*, and lastly, what kind of *schools* are best adapted to unfold the real excellencies, and to develop the truest character of childhood.

Childhood, by itself considered, is the condition of simple super-sensuous consciousness. What is the proof? This: that the child-heart is earliest influenced by divine principles. What do we mean? That the young spirit is the first to take on the lesson of innocent, unselfish love; and that its earliest impressions are redolent of divine simplicity and unsuspecting truthfulness. The spiritual integrity and unselfish lovingness of the young are facts of universal observation and consciousness. The mother's genial touch, or her reverent spirit stealing its way into the young mind, may awaken thought, enkindle feeling, and quicken to duty, and explore the realms of consciousness—or, as in too many cases, the incapacitated parent may leave the tender, undepraved soil uncultivated—just as, perhaps, her own was neglected by those who gave it an embodied existence.

Children, because so spiritual impressible, should be fortified and guarded against the psychology of *imitation*. They assume unconsciously the thoughts and actions of their companions, as, by contact, they absorb the magnetism and likeness of epidemics—measles, mumps, croup, scarlet fever, &c. Yet it is never wise to deem children incapable of originality. If we regard, with more confiding attention, the chance-sayings that drop ever anon from their rosy lips, our own progress will be greatly accelerated angelward. Men fancy themselves *wiser* than children—because, forsooth, they have seen more of the world's contemptible ways. Let no



one deem such knowledge, *wisdom*. The true, unspoiled child, is wise, and its unsophisticated genius is divine; compared with which the education of a Bacon is but transitional intelligence and systematic folly. Childhood is incessantly uttering sage words worthy of the oldest philosophy. Its simple improvisations are revelations of great future possibilities. Analyse a child's consciousness, listen now and then to its affirmations and aspirations for whatsoever is Good, and Beautiful, and Wise, and Spiritual, and you will be instructed beyond books and priests. Treat tenderly, never scoffingly, the bright visions of youth. Let childhood teach you to recall the spiritual kingdom away down in your own soul's heart. The gentle Nazarene believed that children would apprehend his teachings far quicker than the learned Rabbi and salaried priests of the temples. And he was not mistaken. Little children did comprehend his principles through his beautiful parables (or stories, with morals;) and besides these, may be mentioned the "mothers" and daughters of humanity; for wherever beats an intuitive heart, there the teachings of the *true teacher* are best appreciated.

(To be continued.)

#### THE YEAR-BOOK OF SPIRITUALISM, 1871.

A WORK of considerable importance is in active preparation under the immediate co-operation of eminent Spiritualists in Europe and America. It is to constitute the first of a series of yearly publications, giving an epitome of Spiritualism throughout the world as far as information may be obtainable. A vast supply of material from all parts is already flowing in, and short but pithy articles from leading Spiritualists of all countries and of all shades of opinion. This new Annual will not be in any respect a sectarian work. The opinion of contributors will not be "doctored" to a certain tint of theological or philosophical opinion, but each writer will appear in his or her true colours—all the editing necessary being the condensation of papers that exceed the limits of space at disposal.

This, then, will be a book for all, and a step towards the consolidation of the movements of Spiritualism all over the planet. Spiritualists everywhere are respectfully solicited to reply to Mr. Peebles' circular published in last number of *Human Nature*; but, that the work may be done more effectively, a form is issued with this month's number, which Spiritualists are cordially invited to fill to the best of their knowledge, and return as soon as convenient. It may be mentioned that no names will be published except by the *special permission of the persons bearing them*—the sole object of this work being to get some approximate and authentic idea of the *status* of Spiritualism which may be compared with the results of future years for the encouragement and direction of all Spiritualists.

**AMERICAN SPIRITUALISM.**—This important department will be entrusted to Hudson Tuttle, an author, clairvoyant, and Spiritualist, of great attainments, earnestness, and experience.

**ASIATIC AND EUROPEAN SPIRITUALISM**, by J. M. Peebles, who has made a tour of Europe and the East to ascertain suitable facts.

**BRITISH SPIRITUALISM AND LITERATURE** is in the hands of J. Burns, whose connection with the movement enables him to give some useful information.

**SPIRITUALISM IN CALIFORNIA**, by Mrs. H. F. M. Brown.

**SPIRITUALISM IN THE NORTH-WEST**, by Colonel D. M. Fox, with articles from Emma Hardinge, Professor Denton, Epes Sargent; poems by Lizzie Doten, Emma Tuttle, &c.; an original inspired musical composition—a song by the wonderful Felix Schelling, only eleven years old, and an original Progressive song by J. G. Clark.

**THE CHILDREN'S PROGRESSIVE LYCEUM**, by Andrew Jackson Davis and Mary F. Davis.

ON "HEALING," by Dr. Newton.

"SPIRITISM," by Miss Anna Blackwell.

A specimen of music after the performance of Jesse B. H. Shepard, the musical medium, &c., &c.

Added to the above information, will be a complete list of Progressive Literature, forming a goodly volume, for which it is hoped not more than 1s. 6d. or 2s. will be charged, but it will be issued at 1s. if possible.

Now, friends of Spiritualism, do your best to make this noble effort successful. Take a few minutes of your precious time to supply information, and see that every Spiritualist of your acquaintance subscribes for a copy. Orders for the Annual should be sent in at once, that arrangements may be made to print a suitable supply. The publisher for the Eastern Hemisphere, including Australia and New Zealand, is J. Burns, 15, Southampton Row, London, W.C.

#### W. EVANS' VIEW OF THE GREAT WORK CALLED "SPIRITUALISM."

THE Christian ignores the teachings of the unbeliever called infidel, and the infidel ignores those of the so-called Christian. I recognise both, because the Christian professes to believe the Scriptures, and the infidel professes to believe in nature, and both practically deny each. "The born of God"—the true man recognises God's revelation and nature, also all those who practically recognise both, are those who are prepared to meet the Lord in this dispensation of his now coming "in the clouds and in the air," "as a dove at our windows," tap, tap, "as a thief in the night," "as lightning," electricity. Christ is coming in this work from the heavens; Christ in this work with His angels will bring the believing

faithful—all who believe and obey both (so-called) infidel and Christian into an oneness, bind them by their affinity together, and gather them into the barn of safety. This is the ultimate office of this great and mysterious work of God called "Spiritualism," *alias* Christ, with His reapers in the air to raise mankind (the dead), up into spirit life before they can be judged for the deeds done in the body, the wheat gathered into the barn, the tares burned, both the reward of their respective internal condition, and doings. No forced punishment, no forced judgment, perfectly just the balance, even every man according as his works and being conditions shall be. Man "prepare to meet thy God."

The line of the faith revealed by God, in addition to that revealed by Nature, is from Adam to Noah, to Abraham, to Moses, to Christ, thus to the Lord in the clouds and in the air, in this spirit work to fulfil all things to establish Christ's Kingdom on this earth, wherein the will of God will be done on earth as in heaven. All creation will be governed and controlled by the law of affinity on earth as in heaven, in the spirit-world this is the great work of God and of Christ, with His holy angels, the reapers.

The believers called Shakers, are the only Christian body who believe in this work of God from heaven, but they have not yet travelled sufficiently to yield obediently to the holy visitors, but are governed through elders; they excuse themselves, saying the mediums are not reliable; I believe the mediums will always be reliable, if the surroundings are harmonious and submissive; the fault is not in the mediums, but in the surroundings—man does not love to give up all and become as a little child—but he must, or go into the judgments, for God will treat His whole family, all His children, alike, they shall have all things in common. Believers, or Shakers, are the best people on the face of the earth that I ever saw. I believe that all elders as well as parsons will be dispensed with, and that the obedient will be governed, led, and fed by Christ and His holy angels from the spirit-world, and that we shall *all* be as little children, or not enter the kingdom.

It would be wise to begin a practical work or manifestation of Christ's kingdom in this country; God has plenty of means, if men were ready to become as little children.

#### PLANCHETTE.

*Mediums:* Mrs. Kyd, and Mrs. Colonel Boyd.

Mrs. Kyd read out to Luos, from THE MEDIUM AND DAYBREAK, of April 22, the article addressed to Mr. Coleman. After reading it, Mrs. Kyd said to Luos, "What do you think of it, Luos?"

*Ans.* "Good! The opponents cannot gainsay positive facts and irresistible truth. The philosophy of spiritualism is too far advanced to be in the least degree affected by any proposition that cavillers and bigots may bring forward to the disparagement of the cause, and of the *mediums*, as well as the *spirits* who manifest through them. As has been abundantly proved, the more opposition the greater the triumph! The fire cannot be extinguished; it is blazing in refulgent splendour all through the world, enlightening the darkest recesses, wherein ignorance and unbelief have their dwelling. Truly, the waste places of the earth shall be made fertile, and the buds, blossoms, and fruit of the Tree of Righteousness shall shed forth their fragrance with beauty to delight, and refresh the regenerated children of the Great Father.

"LUOS SPIRIT."

Baden, April 26.

*Mediums:* as before.

*Ques.* Jesus Christ said to His disciples that He would send them the "comforter" in His stead, who would "teach them all things." What is the reason that the "comforter" has been found to be *not all-sufficient*?

*Ans.* "The comforter that was promised is the spirit of truth, which has ever been in the world; but *men* have not heeded the voice which speaks to their inward consciousness. They have *rejected* the holy promptings, and consequently their minds have become darkened. They have given heed to the *false* teachings of unfaithful shepherds and gone astray from the heavenly fold; and thus by their deviation from the ways of truth and righteousness, it is obvious that the blessed influence of the comforter is neutralised by the prejudices and *mis-directions* of the minds of *men*, who *themselves* are the cause of the *apparent insufficiency* of the power of the *spirit*, or the *comforter* as Jesus named it, to exhibit any considerable change or amelioration in the condition of the world at large.

"LUOS SPIRIT."

Baden, April 29.



### 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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### MEETINGS DURING THE WEEK.

FRIDAY, MAY 13, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 o'clock. Admission 1s.

SUNDAY, MAY 15, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject: "How to obtain the social conditions necessary for the realisation of the higher-life," introduced by R. Stephens. Service at 7 p.m., conducted by J. M. Peebles and Dr. Newton.

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

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30 HALIFAX, at 11 a.m. and 7 p.m.

MONDAY, MAY 16, Lecture by J. Burns, in New Church Street Chapel, Paddington. Rev. Jabez Burns, D.D., in the chair, at 8 o'clock.

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

TUESDAY, MAY 17, Singing Choir at 15, Southampton Row, at 7 p.m.

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

WEDNESDAY, MAY 18, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 19, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

FRIDAY, MAY 20, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium. Admission 1s.

Concert Seance by Mr. Shepard, at 3 p.m. Admission 2s. 6d.

\*. 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, MAY 13, 1870.

### DR. NEWTON.

THE engrossing topic of the week has been Dr. Newton. Our office has been besieged by many inquirers, and a number of letters have been received from various parts. We infer that any information respecting our good brother will be gratefully received, and we proceed to do what we can in the matter. He arrived in Liverpool on Saturday, and in London on Monday evening, where he was met at the station by Messrs. Peebles, Coleman, and Burns. He is accompanied by Mr. Watson (his secretary), Mrs. Watson (a powerful medium), and their son (a lad of about sixteen years of age). The doctor is a compact, stout, little man, of active habits, and a very pleasant expression of face. He is in every sense of the term a medium, and, therefore, not exactly like ordinary mortals. He devotes his whole energies to the great mission of healing. He does not read books, newspapers, or letters, and scarcely writes any, as the spirits twist up his fingers so that he cannot hold the pen when he tries. He is so much in the spirit-world that his memory of mundane things is very defective, and he is almost entirely unconscious of many things which other people give much attention to. These few statements will convince anyone that the doctor is marked by distinct peculiarities, and that it would not be fair to measure him by ordinary standards. He seems, however, to be true to the description he gives of himself—namely, that he is not governed by the considerations which actuate the minds of ordinary men, but by the angel-world and the tasks which they have applied him to. If you ask him to dine with you—he has not time: he must be free from such engagements. Ask him to accept a magazine or book, and he cannot be troubled with the care of it. All his powers are reserved for his life-work; and there he is at home, and uses his peculiar gifts freely and promptly. He does not wait for either time or place, but then and there administers to all petitioners his healing aid.

### APPROXIMATE CENSUS OF SPIRITUALISTS IN GREAT BRITAIN.

A YEAR-BOOK OF SPIRITUALISM is in preparation, giving the status of Spiritualism all over the world. The collection of statistics relating to this country is entrusted to my care; and, to fulfil my task, I must rely on the kind co-operation of Spiritualists to supply me with information, which will be a matter of gratification to us all. I shall be glad to furnish any quantity of this Form, to be sent to friends at a distance, to be filled up. No names will be published on any account, except with the express permission of the parties bearing them. Yet names and addresses are necessary, that no one may be counted more than once from different reports.

1. Give the name and addresses of all advanced Spiritualists in your district.
2. Give names and addresses of those who sympathise with the movement, but do not avow Spiritualism.
3. Give names and addresses of Spiritualists at a distance.
4. Give names and addresses of the mediums you know, and their form of mediumship.
5. Give particulars of any circles you know of; the place where they are held; how often; with what results; and the addresses of the conductors.
6. If Spiritualists in your district combine in any form, describe it.
7. What meetings have you held, or now hold, and with what results?
8. Have any lecturers visited you, and with what results?
9. What attention is devoted to Literature—books and periodicals—and with what results?
10. Give instances of remarkable phenomena, especially *Healing Mediumship*.
11. Notify the leading Spiritualists who take an active and prominent part in the movement.
12. Get up a list of subscribers for the YEAR-BOOK OF SPIRITUALISM, for 1871. The price will be between one and two shillings.

If possible, make a return of these particulars by the middle of May. Give your attention to this important matter without hesitation, and continue to bestow your best interests on the cause of Human Progress.

15, Southampton Row, London, W.C.

J. BURNS.

### A SPIRIT IDENTIFIED.

From Miss Houghton to the Editor of the Medium and Daybreak.

As you wish for a few words of explanation with reference to the message addressed to me, which has just appeared in the *Banner of Light*, I think my best plan will be to make extracts from two letters of my friend Miss Ingram, who is now residing in Boston, Massachusetts. The first was dated January 2nd, 1870.

"At length I am able to send you something—a message from your brother himself. For some time I could not devise how to compass my wish, and make the circle at the *Banner* office of service, and I preferred that to any private medium, knowing by my frequent visits, and my acquaintance with Mrs. Conant, that what would be received there would be reliable as genuine. My first difficulty was how to attract your brother to the circle, and I presumed, as he had discredited spiritualism, he could not readily learn, even in the spheres, by what methods he could establish intercourse with the dear ones he had left. At last I thought of my own dear papa, and although he did not know Clarence Houghton, he knew Georgiana, for he had come to me (to my own knowledge) for the first time in her house. I therefore addressed my request to papa, asking him to find Clarence Houghton, and bring him to the circle on a certain day, thus giving time to seek him out, and to instruct him in the mode of communication; and I now forward to you the written words in answer to my questions, which, as you will see, were enclosed in sealed envelopes, and one of the sentences gives a promise of something more in the future."

On March 2nd, she says: "On Thursday last, I also wrote a message to Clarence, but I found his envelope remained unappropriated. But at the close of the seance, he wrote a long paper, wherein he mentions both you and me by name; he also speaks of his wife. He wrote at the bottom, to be published. I have not seen it; I avoided asking Mr. White to shew it to me, so that there might not be the vestige of collusion; I was told of it by Mrs. Wilson, who was sitting on the platform: her husband is one of the editors of the *Banner*. Doubtless Clarence wished to give this public testimony of his continued existence, and that



spiritualism is true in alleging that spirits can hold intercourse with mortals. So look out for the *Banner* any time after about the 7th of March."

It will be seen by the date of the paper containing the said message, that a longer time elapsed before its publication than Miss Ingram had expected; but that very date is to me a marvellous coincidence, being my brother's own birthday.

From the "*Banner of Light*," April 23rd, 1870.

(Written.)

"CLARENCE HOUGHTON.

"My beloved Sister,—I rejoice to be able to return, testifying to the truth of your beautiful faith, in which I could not believe when on earth. Oh! bear for me my blessing to my dear wife and children, and say I will not rest until I have given them some light. I have met your friend Miss Elizabeth V. Ingram, here in America, and she has kindly called me to return to those I love.

"Georgiana, forgive me if I could not understand you, and have patience with my dear ones, and believe me to be ever near to aid you.

"Clarence Houghton, to Georgiana Houghton, London, England." G. H.

20, Delamere Crescent, W., May 6th, 1870.

#### DR. NEWTON AT LIVERPOOL.

From a copy of the *Liverpool Mercury* of Tuesday we observe that Dr. Newton held two meetings in the concert-hall of that town on Sunday, and effected a number of remarkable cures. "During the morning and evening meetings thirty or forty persons went up to be healed of their diseases, and, with the exception of the case just named, all expressed themselves improved. An old gentleman solicited the aid of the physician, stating that he suffered from dizziness in the head. The physician at once understood the case, and cried, 'Ah, vertigo!' The charm was again brought into requisition, and Dr. Newton then told the sufferer of a moment ago to turn round on his heel. He turned round once, and the doctor, invoking a blessing, exclaimed, 'Where's your vertigo? Gone, never to return. You could not have done that without falling, before (which the man admitted). My brother, you will have reason to bless this day. My friends, he is whole.' During the evening a gentleman in the room stated that a friend who sat beside him, a Mr. Ashley, was thought to be on his death-bed that morning from hemorrhage of the lungs, but in consequence of a visit from Dr. Newton he was enabled to walk a mile that afternoon, and was in comparatively good health. The gentleman referred to corroborated the statement. He had not until Sunday left his room since December, except when removed once in a bath chair." We have not space to quote further from the column and a quarter which appears in the *Mercury*, but the above is a very gratifying specimen.

#### DR. NEWTON'S PORTRAIT

Gives a tolerably good impression of the original. He has left at our office a quantity which have been magnetised, so that those who purchase them may be relieved of their ailments by looking at them steadily, and loving Dr. Newton. In this way sufferers may be healed without the trouble of visiting the doctor. This is no dream, as the May number of *Human Nature* contains an account of a case healed by thinking of Dr. Newton, without portrait; and a similar case was recorded in the March number of *Daybreak*.

#### RESPECTING A SPIRIT-MESSAGE.

A gentleman in Chester thus refers to the communication published in *MEDIUM* No. 2, purporting to be from "John Best" in spirit-life, with a fac-simile of writing done automatically by the medium, Mr. Morse:—"In reply to your letter, I beg to say the statements about the gentleman you name are very nearly, but not perfectly, correct, as reported in *THE MEDIUM*, of April 15. He died suddenly on the night of the 22nd or 23rd of February at *Christleton Lodge*, Chester. His way of speaking was as described, 'hesitating and gentle.' I am not acquainted with his writing, but enclose a reply received from a friend of his own on that point: 'I am informed the writing is not like Mr. Best's.' We would much like to see the handwriting, and judge for ourselves. Yet the confirmation is very remarkable, seeing that Mr. Morse had never heard of Mr. Best.

#### THE DEVELOPING CIRCLE.

Mr. Shepard has consented to take charge of a select developing circle at the Progressive Library and Spiritual Institution, 15, Southampton Row, on Monday evenings, at eight o'clock precisely. The charge for admission is fixed at 2s. 6d. each sitting. Our readers will please bear in mind that Mr. Shepard has much power in development, and the rooms at the Progressive Library are highly charged with influences which make the sittings much more successful than if they took place under other circumstances.

#### A MORNING MUSICAL SEANCE.

To meet the convenience of ladies and others who cannot attend in the evening, Mr. Shepard has arranged to give one morning concert on Friday, the 20th instant, at three o'clock. The tickets will be the same as for the evening recitals—viz., 2s. 6d. Mr. Shepard will give his performance of original classical music on the pianoforte, and sing in the soprano voice, as he has done at his past seances. The tickets are now ready, and we hope Mr. Shepard's friends will get together a nice company.

#### RECEPTION TO DR. NEWTON IN LONDON.

This interesting event took place in the Beethoven Rooms, 27, Harley Street, on the evening of Thursday, the 12th instant. All the tickets were distributed several days before the meeting took place, and many were disappointed, as the interest manifested was very great. A brilliant company, composed of ladies and gentlemen who take a deep interest in spiritualism, but who seldom have the opportunity of greeting each other face to face, filled the spacious rooms. Comfortable and pleasant conversation occupied the time till Mr. Coleman was called to the chair, who immediately introduced to the assembly the guest of the evening, Dr. Newton, accompanied by his secretary, Mr. Watson, who were received with much cordiality.

Mr. Coleman, in introducing the business of the evening, said he addressed a meeting composed almost exclusively of Spiritualists, and from all sections of the spiritual camp. Spiritualism belonged to all religions; and its tenets were a belief in a future state of existence. He would not dilate on the various phases of spiritual power, but the gift of healing was one of the most exalted that had been conferred on men, and had been practised in all times and countries; but Dr. Newton stood pre-eminent in this respect. When Mr. Coleman was in America, he heard of a case in which Dr. Newton had cured blindness in a very few minutes. Mr. Coleman then stated the case of Mr. Ashley, of Liverpool, which is noticed in our extract from the *Liverpool Mercury*. Mr. Ashley had not been out of his bed for five months, but after a few minutes' treatment from Dr. Newton, the ailing gentleman got up and walked over a mile, and ate a beef steak to his dinner. Mr. Coleman then described the case of Mr. Watson, Dr. Newton's secretary, who had been wounded in the eye, and from inflammation, became quite blind. Mrs. Watson was impressed to go to Dr. Newton, and she led in her husband with his eyes bandaged, to the doctor, who intuitively diagnosed the case, and in seven minutes, Mr. Watson could read small type, and can now see with the one eye as well as he ever did in his life. Mr. Coleman did not believe that the doctor would cure all who came before him, not even the half. Dr. Newton did not want money; but if any wealthy person gave him some, it would be devoted to charitable purposes in this country. The *cui bono* of Spiritualism was often discussed; and the speaker related a narrative of Lord Lytton, who, when living at Nice was introduced to a gentleman who had lived as a recluse for many years. He told Lord Lytton that in his youth he had heard a voice tell him how to regain the wealth which he had recklessly spent; he did as he had been directed, was completely successful; and this made such an impression on his mind, that he devoted his whole time to the study of that spirit communion, by means of which he had gained so much. This gentleman predicted his own death, stating, however, that he would only be in the grave for seventeen years, and his prediction was entirely fulfilled, even, to the hour and moment. Mr. Coleman said many would not believe this, but he believed it himself, except as to the seventeen years, about which he could say nothing. He said he had proof that this was a fact beyond the mere testimony of Lord Lytton, for he had in his possession a letter from a lady who had inquired into the matter, and found it perfectly true. Dr. Newton would remain six months in London. He was taking a large house, where he would receive patients. Mr. Coleman then read the following address.

#### TO DR. J. N. NEWTON, OF NEWPORT, RHODE ISLAND.

It is our pleasant duty on this occasion to give you a most cordial and hearty welcome: to express the admiration with which your labours have inspired us, the fame of which is not only wide spread in your own land, but is familiar to all who are acquainted with the philosophy and literature of Spiritualism. You have been the means of alleviating and removing human suffering, and curing long-standing and terrible diseases, as is abundantly shewn in public journals and records, and as thousands who have received the benefit of your treatment, have hitherto testified and are willing to testify. We appreciate these great services, which to the poor have been rendered freely—"without money and with-



out price." And we anticipate with the most lively satisfaction the prospect of a similar good work being effected amongst ourselves, through your instrumentality. We know that this is the hope and purpose which has prompted your visit amongst us. God grant that you may meet with a full measure of success in this your high and noble mission in our land! Most deeply do we sympathise with, and appreciate your aims; and desire, as far as we may, to aid and co-operate with you in their prosecution. Your long and honourable career has forcibly illustrated, beyond all cavil, the practical and beneficent character of spiritualism, which, like your own kindly feelings and generous efforts, know no distinctions of class, sect, or creed, but recognises in every man a brother, and especially delights in the relief of suffering humanity. Those of us who are honoured with your personal friendship desire further to express our high respect for your private worth no less than great public usefulness; and we are sure that we express not only our own feelings, but that of many, very many, who are unavoidably absent, in assuring you of our sincere and grateful feelings towards you, and that you have our best wishes for the success of your humane and generous purpose.

May God and the good angels speed you on your way.

Signed on behalf of the meeting,

B. COLEMAN, Chairman.

London, May 12th, 1870.

Mr. Shorter was called upon to propose the address, who said he had made the acquaintance of Dr. Newton in the year 1864, and was struck with his kindness, openness, and candour. He was glad to find that the untoward circumstances that had prevented the doctor from remaining with us before, were not in operation now. Spiritualism now occupied a very different position from what it did six years ago, and all for the better. Books, publications, lectures, conferences, Sunday services, and societies had been established; and he was glad to find such a good assemblage to welcome Dr. Newton on the present occasion, and that the good work commenced by the doctor in Liverpool, would be continued amongst us to the benefit of many. A desire had sprung up in society, not only to test the truth of the phenomena of spiritualism, but to point out its practical uses as an aid to religion, education, and to deal with physical suffering. This was the work to which Dr. Newton's labours had been for many years devoted. His method would be deemed an innovation, as the ideas of society were wedded to the systems of drugging now in vogue, and it was singular that the claims urged by the church, for its founder and apostles as healers by the laying on of hands were decided by the members of that church. Mr. Shorter said he need not refer to the instances of curing which have occurred in all ages; but amongst the many who in modern times have been efficient in the healing of diseases—the most successful has been our honoured guest. He then referred to the well-known demonstration by the recipients of Dr. Newton's gift in Philadelphia. The doctor had been called before the magistrates, on some trumpery pretext, and his friends in the city being naturally indignant at such treatment of their benefactor, swarmed the court to the number of 1500, and offered their unasked-for testimony to the facts and truth of his wonderful powers. Mr. Shorter gave an account of how the Rev. F. R. Young, of Swindon, was cured by Dr. Newton, with which many of the readers of this publication are already familiar. Mr. Shorter, when at Swindon, saw a lady who had been cured of blindness, through the agency of Mr. Young, who had received the power from Dr. Newton when he cured him in America. One object was to express to Dr. Newton our appreciation of his great kindness in coming amongst us, in this generous and disinterested way. It was our duty to give him all the sympathy and aid in our power, and he would, in his own behalf, and that of the meeting, express the warmest good wishes for his success in his noble mission.

Mr. Tebb heartily concurred in the address that had been read, and in the congratulatory remarks that had been offered to the guest of the evening. We had many evidences of the uses and good of spiritualism in such persons as Dr. Newton, Mrs. Hardinge, Mr. Shepard, and others who healed, instructed, and elevated mankind. Spiritualism was a great fact on both continents, and was permeating the literature and thought of the day. It was the prime remedy for the materialism of the churches which had divorced themselves from the spiritual for the last 300 years.

Mr. S. C. Hall was called upon, but would rather hear Dr. Newton.

Mr. Coleman then referred to Mr. Peebles as a most excellent man, who taught and practised what was much appreciated by a great number of Spiritualists.

Mr. Peebles rose and said, It is with some degree of embarrassment that I make any remarks this evening, and hence I would have preferred that the friends on this platform, and especially our honoured guest, should occupy the whole of the time. I am exceedingly happy in being in your midst, and especially in being on this platform, by the side of a friend and a brother, whom I have known for many, many years; and I am exceedingly glad to know that you extend such warm hands as only warm-hearted Englishmen can give. As an American, I often feel that if all Americans would visit England, and Englishmen would visit America, the hearts of all who speak the English language would become bound together with ties of peace that could never be severed. But it is often asked, What good does spiritualism do? and if I were to answer that question, in a few words I would say—It gives us a living, tangible demonstration of a future existence. Men—reasoning, rational men—often doubt, and the question is still asked, "If a man die, shall he live again?" I am happy in the knowledge that this truth is spreading to the ends of the earth. In Constantinople and Smyrna I found mediums and attended seances, in fact all over the world do we find that these manifestations and these demonstrations are occurring. I know much of Dr. Newton, and many hundreds of persons in America have clasped my hands, and said to me, "Dr. Newton by that wonderful spirit-power has driven disease from me." Once I remember seeing a man brought

to Dr. Newton on a bed. Dr. Newton looked upon him, stepped forward, lifted his hands in prayer, and, with a loving smile breaking from his lips, he laid his hands upon him, and said "Disease, I bid you depart; arise!" and the man, with one spasmodic leap, left the bed. On another occasion a lady was brought to the door, but the doctor said, "There is no need to bring her up; tell her to go away, she is well," and in a few days she was well. He has made the lame to walk, the blind to see, and the deaf to hear; and this by that power which Jesus transferred, when he said, "These signs shall follow them that believe;" and I say to you, as Spiritualists, if you live that Christ-life, these gifts will be yours. The early Christians did follow Christ, and for 300 years after Christ they healed and gave various manifestations of spiritual gifts; but when by Constantine, Christianity came under the patronage of the state, and it became a nationalised religion it seemed as if the inspiration had ceased among Christians, as though the angels had left them, and Christianity became a mere form. But we need this Christ baptism, and were we to accept these truths and live a more divine life, we should have these gifts reserved to us. Mr. Peebles said, that as Mrs. Hardinge is at the head of public speakers in America, so Dr. Newton is at the head of the healers, and before him diseases depart, in fact, though the effects may not be immediately removed, yet the cause no longer exists, the effect remaining for a time just as a stream runs after the fountain is stopped. So, my friends, I have great faith in Dr. Newton's power. I have more than faith, because I have seen his works; I have seen these wonderful cures, and have seen the effect of their wonderful power, and in my heart of hearts, I have thanked God that such men have been raised up to bless humanity. There is a great work before our friend in this country, and I feel that he will nobly and faithfully do that work; and I trust that you will extend to him that warmth of soul which will inspire him in his labours.

Mr. Coleman put the address to the vote of the meeting, which was carried by the audience rising to their feet.

Dr. Newton then rose and said: Well-beloved, your cordial welcome fairly overwhelms me. I come before you as a plain man, or rather as a little child, for it has been my aim for many years to become a practical Christian. I have endeavoured to follow Jesus, and live as Jesus did; and by virtue of this, have the powers and gifts of healing been showered upon me, and the result is just as wonderful to me as to those I address. I know spiritual communion to be a fact, and I feel that all my walks in life are guided by spirits. Jesus said, "One commandment give I unto you, that ye love one another," and that is all the religion we need. I have so cultivated this love to the human race, that I feel I love every human being as I love my own children,—not that I love my own children less, but that I love humanity more. It is by good works alone that we shall receive our reward. This love is a substance, a highly sublimated substance; it is an emanation which flows from me to you, and from each one of you to the other; and if you open your minds to receive it, you will feel its benefits. The power of healing is an illustration of the powers of life. I take a person, I lay my hand upon him, and feel to love him, and I say to him, "Now I want you to love all humanity as well as myself," and then that opens his soul, and he receives the influence, and that is all. I make no profession; I say it is the spirit that is the power. Dr. Newton then described the Tree of Life which grows beside his spirit-home, which blossomed afresh that night. The doctor then spoke of his future labours in this country, and said, I propose to hire a house, which I shall do in course of this week, and on Sunday next I will attend Mr. Peebles' service, when I will tell you more of my arrangements. But the welcome with which I have been received actually prevents my speaking as I would like.

Dr. Newton then turned to Mrs. Makdougall Gregory, and asked if she ailed at all, and when she answered Yes—that she was suffering from bronchitis, he said he was impressed that such was the case. He then administered some treatment, and Mrs. Gregory expressed herself relieved. Dr. Newton said Jesus was like a man or a brother, and by loving Him as such he felt his influence. We should endeavour to become like Jesus, and love Him as we would our brothers or sisters. He was also aided by other bright spirits, Pythagoras, Plato, &c. What a fine thing it was to know that these philosophers and sages were walking about the earth in perpetual youth, blessing mankind and doing them good. He always felt young; they saw him before them an old man, of fifty-nine years, but he felt only twenty-one years of age. He never had any pains, no lack of vigour; and in the spirit-life what a glorious thing it is to look for perpetual youth, and always be twenty-one years old. I give you my blessing from the innermost recesses of my soul.

Mr. Peebles guarded the audience against thinking that the doctor is "a very strange man," as was sometimes said. The doctor was almost constantly under strong spirit influence, and by a touch of his hand he could sometimes develop suitable persons into full mediumship, even to speaking in strange tongues. There was one text which he hoped to have heard from Dr. Newton, but he would supply it—"By these things men shall know that ye are My disciples, that ye have love for one another." He moved a vote of thanks to the chairman for having presided with so much dignity and marked ability; this was seconded by Mr. Tebb, and, after some remarks from Mr. W. Evans, to the effect that the teachings of the spirit world would yet elevate men above the tendency to contract disease, it was carried with much applause.

Mr. Shorter, in putting it, said that much labour and correspondence had been entailed on Mr. Coleman, in getting up the meeting, without aid from any one, and it was not therefore a matter of mere formality.

Mr. Coleman, in replying, referred to the many pleasant meetings which had been held in that hall to hear Mrs. Hardinge. He regretted that that lady was not amongst them. He spoke in high terms of Mrs. Hardinge's new work on the "History of Spiritualism in America," and as the mother of Mrs. Hardinge was present he desired her to convey these expressions to her distinguished daughter in America.

Mr. S. C. Hall said he had no intention of making a speech, but begged to be allowed to say two or three words to second the greeting of welcome to Dr. Newton. He believed he would be speaking the minds of all Englishmen, and particularly of Spiritualists in giving a cordial welcome to any American medium, such as Dr. Newton or Mr. Peebles, and in so doing, to bring the two nations into more intimate relationship. He wanted to tell Dr. Newton of the progress that spiritualism had lately been making in England, leading men of intellect



and culture to inquire into the matter, who would not otherwise have heard of it. He said there is a society in London, composed of many eminent men, and this society has made minute examinations of very many witnesses of every class of society, and these inquiries are about to be published in the form of a report, and that report will have the influence of science on its side. This report will entirely remove those two enemies of spiritualism—the imputation of fraud and delusion: and fraud and delusion will only be urged against spiritualism by those who know nothing about it. When these imputations are removed from the minds of the public, then will the truths of spiritualism be able to assert themselves, and those truths he believed to be essential to human happiness. These truths would remove many difficulties out of the way of religion, and remove all doubts as to a hereafter and an immortal life. They shew that the spirit enters a life of continual existence, and a perpetual state of progress. If we can remove these stumbling blocks, we shall be able to make progress with our divine belief. He repeated strongly and emphatically divine belief. We shall, he trusted, be the humble instruments in God's hands, of destroying the great source of opposition to spiritualism, and of convincing all mankind, high and low, ignorant and intellectual that their is a hereafter, and that when the body becomes dust, the soul shall be elevated to another sphere the moment the body perishes—to a life of continual progress with as many stations above as there are conditions below man at present.

Dr. Newton operated on a number who flocked round him. Order was again called, and Mr. Maltby gave a song, accompanying himself on the piano. Miss Katherine Poynts also sang, and Mr. D. D. Home recited two pieces, "Jane Conquest" and "Widow Bedott." Mr. S. C. Hall recommended all Spiritualists to patronise Mr. Home's public readings. As the formal proceedings broke up, Dr. Newton placed his hands upon many that sought his assistance, and, with a prayer, declared that their diseases were healed. Mr. Tebb stated that he had been relieved of deafness. The company then proceeded to the front drawing-room, where "refreshments" of a meagre and pernicious description were served, consisting in the most part of alcoholic liquors. With the exception of this anomaly, the meeting was most satisfactory and gratifying, and will be long remembered by many who were present.

#### A CORRECTION CORRECTED.

*To the Editor of The Medium and Daybreak.*

SIR,—I strongly advise you to correct in your next MEDIUM the statement that J. J. "is an advocate of an unprincipled spiritualism, without God or secular good."—I am yours truly, J. JONES.  
Enmore Park, May 10, 1870.

If our good brother would do justice to his intellect, his affections, and his fellows, then would he receive justice in due proportion. Why did he grumble at the sayings of others—sayings which were indicative of a spiritualism founded on God, good, and progress—if he did not expect to be misunderstood in the opposite direction? Would it not have been more in accordance with a "principled spiritualism" if he had cordially corroborated all the positively undeniable points in the paragraph, than by a general snarl at the whole? We made a logical deduction from his former letter, but we consoled ourselves with the thought that our correspondent did not do himself justice in that letter.

#### LAST SUNDAY'S CONFERENCE.

The subject "Has spiritualism power to affect social distinctions?" was opened by J. G. Robson, in a paper in which he thought spiritualism was not yet powerful enough to have made influence in that direction; the most important point was to spread spiritualism as widely as possible, to affect which he made the following suggestions:—1st. The continuance and multipication of conferences, to be made known more widely than at present, by advertising or other practicable means. 2nd. Private circles to be as accessible as possible to earnest inquirers into the phenomena, and also the formation of more public circles. 3rd. The establishment of courses of popular lectures, free, or the charge for admission to be very low. 4th. The circulation of short interesting papers, or tracts upon the social and moral benefits attached to spiritualism, accompanied by plain directions for the formation of circles.

J. Burns cordially agreed with these suggestions; he had acted upon them continuously for the past eight years. Spiritualism had great power already on the public mind. Every mention of it in the newspapers, or otherwise, familiarised the people with the idea that there was a conscious immortality, and a means of communication with the departed. He noticed several causes of social distinctions. First—The philosopher and scientist strenuously set his face against all new discoveries and teachings not endorsed by his peculiar school, or teachers; hence, those who pretended to teach the people, were in many instances the conservators of ignorance. Second—The priests pretended to save men's souls, and thereby, the minds of men were diverted from the great business of life, which was the development of their own souls. Third—Rulers and statesmen pretended to govern people, when every human being had within him power to govern himself, which only required exercise to give it efficiency. Humanity did not require ruling but teaching. Our rulers had made us a nation of beggars and criminals. Fourth—The doctors who pretended to heal us by unnatural means, and thus gave men a premium for leading a life of vice and bad habits. These classes, and some others, the speaker urged, were the causes of social distinctions, as they were so many powers defrauding men of true enlightenment and freedom of action. Spiritualism signified spiritual liberty, and all kinds of liberty to act out nature's dictates. Spiritualism was not revolutionary but progressive, and would bring round many reforms in an imperceptible manner.

J. J. Morse passed into the trance under the influence of his spirit guide, and gave a speech confirming many of these views.

J. M. Peebles said spiritualism should over-arch and underlie all the relations of life. He complained that the oldest and wealthiest Spiritualists were doing the least to promote the movement. They do not come to our meetings and conferences. They go to church, and give their influence to that which they believe to be improper. The poor, who used to hear Jesus gladly, get up meetings, secure halls, and the wealthy come in after the meetings are successful with great boldness. He admired the earnestness of the sects who worked and subscribed liberally for their societies.

Mr. Barber had noticed that it was more difficult to live under those who professed much religion, than under the plain class. He knew a navy who lived a practical life of goodness, and 3,000 followed him to the grave.

A stranger thought it better to remain in the Church than leave it, as he could be more useful there.

J. M. Peebles said a churchman was quite consistent in such a course; but he could not agree with Spiritualists supporting institutions which did not recognise what the Spiritualists believed to be true.

Messrs. Avery and Chant addressed the meeting; and Robert Stephens proposed the subject, "How to obtain the social conditions necessary for the realisation of the higher life," which will be introduced by him next Sunday.

#### MR. PEEBLES AT BOWLING AND BRADFORD.

Since our last number went to press we have received several communications respecting Mr. Peebles' visit to Bradford. We introduce a portion of one of these letters:—

*To the Editor of The Medium and Daybreak.*

SIR,—On Sunday morning, Mr. Peebles gave his fourth lecture in Mr. Pullan's Music Hall, Bradford; subject: "Salvation and punishment; what are their true meanings? &c." On this occasion the attendance was much better. In the afternoon the number was upwards of 1,000, who patiently listened to inspirational addresses from our local mediums, Blackburn, Wood, Sager, Tate, a medium from Keighley, and one or two in the hall, who spoke in unknown tongues. Mr. Peebles addressed upwards of 1,000 on Sunday evening; subject: "Heaven and hell; what and where are they?" which was listened to with very great interest. On Monday night he spoke again in the meeting-room provided gratuitously for spiritual gatherings by Mr. Wade, who is erecting a new and a larger place, which will be opened for spiritual meetings in a few weeks. The place was crowded. Harmony seemed to pervade the whole assembly, which evidently promoted the inspirational powers of our esteemed friend, who poured out a continuous stream of eloquently-expressed ideas which have made an indelible impression upon those who have not had much experience in this glorious and heavenly philosophy.

Spiritualism in Bradford has many votaries, but none prominent in literature or lofty in material possessions. A debt of gratitude is due to our esteemed friend, Mr. Peebles, who, from his gentlemanly and peculiar way of answering the queries proposed by him, has done more to raise the subject of spiritualism in the estimation of outsiders than could have been effected in years by the exercise of mere local talent.—Yours truly,

JOHN CULPAN.

*Union Street, Halifax, May 4, 1870.*

IN THE RIGHT DIRECTION.—"I am a British schoolmaster. Will you give me some information about Children's Lyceums? I have just been reading a piece in No. 3 MEDIUM, and am much delighted with it. I have a nice school, and a big ballast bank against it for recreation, commanding a fine view of the Tyne. I know nothing of spiritualism; but desire you to send me a packet of books on the subject." You will find all the information you require in respect to children's lyceums in future numbers of THE MEDIUM. Adopt the Lyceum system in your school and report progress.

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