

THE MEDIUM

AND DAYBREAK:

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

No. 7.]

LONDON, MAY 20, 1870.

[PRICE ONE PENNY.]

CURES BY DR. NEWTON.

No sooner had Dr. Newton set his foot on English soil, than he began to dispense health and comfort to all who came into contact with him. In Liverpool, he made some wonderful cures; and his mission in London opened on the evening of his arrival. His first public efforts were in the Cavendish Rooms, on Sunday last, when he operated on a number at the afternoon Conference, and in the evening. His success in one case was very marked; that of the son of F. Cowper, 388, Edgware Road, who had been unable to walk without crutches for eight years past. After Dr. Newton's treatment, the lad was able to walk home—a distance of about two miles. On Monday he attended at the Cambridge Hall, and had his spine straightened, which has made him measure about four inches taller. He now walks with a stick, and improves daily.

Dr. Newton commenced a regular course of treatment of the poor, on Monday morning, in the Cambridge Hall, 14, Newman Street, Oxford Street. He attends between the hours of nine and twelve, and will accept no money for his services. A large number came to be healed on the first morning, and they have steadily increased each day. Many remarkable cures have been made. It would be of little use to fill our columns with an account of the remarkable instances of benefit which could be culled from the doctor's treatment on one morning only. A few will give our country friends some idea of the doctor's method and success. Our London friends can go to the hall, and occupy the spacious galleries, which are devoted to the use of spectators, and see for themselves. Dr. Newton commenced on Wednesday morning by removing a curvature from the spine of a young lady, the daughter of Lady Helena Newenham. A lad who had not spoken, except in a whisper, for three years was enabled to speak in a hoarse voice, so as to be heard distinctly over the hall. The doctor manipulated his throat considerably, and caused him to expectorate a deal of matter. Mr. Hubbard, of Kennington and Rathbone Place, was cured of asthma of long standing. Mr. Watts, Rathbone Place, was cured of lameness from wounds. Mr. Charles Clutterbuck, seventy-four years of age, had been totally blind for six years; after treatment, he could see faces and tell the colour of Mr. Watson's beard; he has to call again for another treatment, when he will be entirely restored. Mrs. Anna Crisp, 23, King Street, had been paralysed for three years; cured by one treatment. She had been affected on one side throughout. Robert Andrews, 151, Metropolitan Meat Market, was considerably blind of one eye, and had pains in the head and hand; after treatment he pronounced himself "all right." James Armstrong, 44, Brindley Street, Harrow Road, was afflicted with paralysed legs for nearly two years. He could walk with difficulty on a pair of crutches, but he went away with his crutches over his shoulder. Many who were not perfectly cured were much relieved. Some were pronounced absolutely incurable: "It would be as easy to make new eyes as to cure you," said the doctor to several who were entirely past recovery. Others were benefitted, though their perfect restoration was an unsolved question; and some were told to come again, others that their diseases were mitigated, and would pass away in a few weeks.

Our readers will be desirous of knowing in what Dr. Newton's treatment consists. He stands in the midst of a crowd of patients and on-lookers, reserving to himself sufficient space to walk about. A lame man comes up with crutches, stiffened and paralysed in all his joints. The doctor puts the crutches aside, tells the man to stand with his feet close together, and then handles and feels about the patient's head, and brow, and down his back. The doctor then takes hold of the lame man in his arms, around the waist, and supports him while he sits down close to the ground. The doctor shouts, "Arise!" gives the man a vigorous lift, and

urges him to walk about. The patient staggers for a few steps, soon walks better, then faster, and sometimes runs, the doctor running by his side, and encouraging him by saying "Come, run—move yourself—look like a live man—you shall want your crutches no more—you are perfectly healed." Sometimes he causes the sufferer to stamp with his feet. When the stiffness and rheumatism is in the arms and shoulders, the sufferer is made to stretch out his arms, and put his hands behind his head. Many accomplished this feat who have not been able to lift their hands to their heads for a long time. For deafness he manipulates behind the ears, on the face, and sometimes puts the points of his fingers into the orifice of the ear. For blindness he rubs the eye-balls, with the patient's eyes shut; and for dumbness, the throat and under the jaws. But the secret of cure is not in these operations, however important they may be, but in the invocation and magnetic shock which follows in response to it. In a case of general disease and debility, he puts his hands on the head, brow, face, or hands of the sick person, and speaks thus: "Have faith and love towards me and all humanity, which opens your soul to receive this divine power. Disease! I say depart from this dear one! Now you are healed, you are well!" At another time he will say, "And I say unto thee, disease, depart! Throw out your arms, now you are better!" Again, to another, "And the angels bless you, and Jesus and other glorified spirits be with you!" And to another, "In the name of the Father," or, "In the name of the Powers that be, I say unto thee, disease, depart!" At the end of the benediction he gives a kind of push or nervous jerk with his hands, which indicates that the throb of influence has passed from him into the patient. At once some are completely restored, rejuvenated, and invigorated, and declare themselves relieved of pains in the head, heart disease, paralysis, deafness, blindness, rheumatism, or whatever affection they may have been troubled with. Others are sensibly benefitted, but not cured; and some do not realise any sensible effect from the operation. Much depends on the mental attitude of the sufferer. A tall, dark, attenuated young man railed at the doctor, calling him "blasphemer, imposter, scoffer," &c. He merely observed that he could not cure a man in that state of mind. "Turn him out," shouted a voice. "No, by no means," interposed the doctor: "let him alone, he is fulfilling his mission; he cannot help it. 'Woe unto you when all men speak well of you.' Men were possessed with devils in the olden time, and I don't see why they should not be now." Thus the doctor offered no opposition to the opposition he received; but with words of wit and wisdom, turned the incident to good account. In the course of his treatment, the doctor will pause, and sometimes give a long address on the question of love, humility, and the influence of Jesus and holy spirits. These speeches oftentimes have great effect on the hearers, as the words come with peculiar eloquence and power, backed as they are by the marvellous cures effected. Sometimes there is scarcely a dry eye in the hall, and the feelings of some are so deeply stirred that they burst out in a torrent of tears, and uncontrollable exclamations. As the doctor truly says, no one can receive the influences which proceeds from him, without being the better for it, both in soul and body. "The love which you bear to me I bear to others," says Dr. Newton, giving all present a deep interest in his work by shewing them how they can aid him and humanity by the exercise of brotherly love and universal charity. If the doctor's views on this point could be carried out, no doubt but the human race would at once be relieved from a host of evils.

A SPIRITUAL HYMN BOOK, for the use of Spiritualists, is in course of preparation. It will be ready in a short time, and will be sold for a few pence.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

Principles of Education.

A writer in the *Golden Gate*, fully recognising our principles of culture, says: "Children are always true to Nature; and the demands of Nature must be met, or there will be a revolt; hence they are always most attracted to that teacher, whose enlightened and liberal philosophy, by entering into their sports, as well as their studies, recognises them as genuine human beings.

"It is a great law of Nature that the proper exercise of any faculty or set of faculties always gives pleasure, while the undue or disproportionate exercise of any, inflicts pain. Thus, if the whole development is harmonious, the whole process of education would induce only pleasurable emotions and delightful associations. Study, then, as well as physical labour, would be only another form of play; for the same law of Nature which demands exercise for one faculty, demands it also for another and for all; and where there is no disproportion, there can be no deformity.

"But there are few teachers whose own development is so harmoniously attuned to the laws of Nature that they can perceive the true relations between Material and Spiritual; and even they are hardly understood and appreciated. Were there such, they would wield a power as yet undreamed of. Coercion would be dispensed with, in almost all cases; for the tendency to harmonious development would be governed by as fixed and determined a law as that by which the plant puts itself into leaf, stem, bud, and flower. In short, education would simply respond to the necessity of our nature, which requires that the human being should live and grow, and aspire toward all perfection. A teacher who understood this would attract his pupils, and attach them to himself, so that by love alone he could control and guide them. He would always keep the balance even, by stimulating them to action, hardening the morbidly sensitive, and restraining the wayward. We must have a system of Education based on philosophical principles. This the preservation of the race and the spirit of the age alike demand."

Be Patient with Children.

"There is another thought," says Mr. Beecher, "that I wish to urge—the transmissibility of moral qualities from parent to child. But in training the child, the harder it is to train him so as to give him the right character, the more earnestly should you work to do it; because that which we superinduce by training on his constitution, either of body or mind, he will transmit to his offspring. If your child inherits a nature that is just and generous and good, while it will be easy for you to bring him up, he and his offspring to later generations will have the benefit of that moral constitution which you have handed down to him. But even if your child is bad, you can form a habit on him which shall make it likely that his child will be better than the father. So that the education which you bestow upon your child, and which taxes your strength and patience, is not for him alone, but for his babe, and for generations in the time to come. And if you, by the touch of a prophet, could see the airy forms of the future, and hear their voices, you would see many holding up imploring hands, and would hear them say, 'Be faithful to your child, for our destiny hangs on his; and what you do for that child, you do not for him alone, but for multitudes that are unborn.' And if the work be hard, think how long its effects will remain, and how far its blessings will reach.

"Be patient, then, with children—poorly organised children, nervous children, irritable children, that tend to fret and grieve. Be patient with children that are obstinate and ugly, whose basilar nature seems to be more developed than their coronal. Be patient, that, if possible, you may be able to counteract, or restrain, or bind, that evil in them which otherwise may come rolling over with accumulations to curse coming generations.

"And, moreover, when you are saving them, you save yourselves; for the very discipline and self-restraint and self-denial which are required to train those who are difficult to train, reacts and makes you better. And oh, how glorious will be the meeting of parents and children in the kingdom of heaven, where dear and loving parents have had dear and loving children! But oh, how much more glorious will be that meeting, when the children that have lain on you like a nightmare meet you in heaven, and say to you in the light of God's presence, 'You were twice my father: from you came my life, and from you my immortality.'

"It may be that you have your sorrows and troubles, and that you will have a thousand times more than you have had; but if it is hard to bear with your own children, how much harder is it to bear with other people's children! Perchance they are vagabonds, and have no one to care for them; but they are somebody's children; and if you never see their father and mother to get their thanks, remember that Christ will say, 'Inasmuch as ye did it unto one of the least of these my poor and despised little ones, ye did it unto me.' Be patient, and God shall give you your reward by-and-by, and enough of it."

(To be continued.)

JESUS, OUR LOVING BROTHER.

"THEN they buried Him in the grave of one who loved Him, and they set a watch over the grave and made it secure.' But Jesus was not dead: for no one ever dies. His spirit ad left the body, and that spirit was with the blessed angels; and God—who desired to shew that He had power over death,

and that His children need not fear to die—sent His angels to assist Jesus in shewing Himself again to His disciples. It is not at all likely that the body of Jesus arose from the grave as it had been put into it; for Jesus only shewed Himself privately on very few occasions, and then, in a mysterious manner and with circumstances that proved some very great change had passed over Him. But what we do know is, that Jesus was able in some way to shew Himself again to His disciples, so that a marvellous effect was produced upon them—altering all their thoughts, their prospects, and their plans. Upon the death of Jesus they were filled with sorrow and despair, and shrank into retirement for fear of the Jews; but not many days after this they were found proclaiming openly that Jesus was not dead, that there was no such thing as death, that the God of life had borne witness to this by permitting them once more to see Jesus, and that the crucified malefactor was now the risen and glorified Saviour, Conqueror of Death, and King and Leader of ransomed souls. To account for this amazing change in them we accept their own explanation when they said that they had seen Jesus, and that God had really raised Him from the dead. So they went forth in the might of this great faith; and, ever since their day, by the followers of Jesus and of the Apostles, the good news has been declared to men—the good news which tells us that God is Love, that now are we all sons of God, that there is light beyond the grave, and that to believe in Jesus is to know that we shall never die; and now, to-day, the blessed work is going on. The fear of the human heart is being changed for trust, and the God of Jesus is being more plainly revealed to us as indeed 'Our Father.' When He is fully and truly known by us, we shall love Him as Jesus did, and it will be our delight to serve Him on earth, and go to meet Him in heaven. Little children will think of Him as they think of the kindest heart that ever beat with love for them; and careworn women and heavy-laden men will bring their sorrows to His feet; and in that bright and happy day of trust in God, all men will feel like pilgrims who are journeying onward, not through an enemy's country, but through the country of a faithful friend; onwards, not to darkness but to light, to life and not to death, to sweet voices of welcome and not to whispers of despair. For now, across the waves of our stormy life, the voice of the blessed Jesus comes to us—'Come unto me, Oh my, weary brother! come unto me, and I will give you rest.'

From "The Life of Jesus, re-written for Young Disciples," by John Page Hopps. London: Trübner. Price 1s. Sold at the office of THE MEDIUM.

FUNERAL ORATION BY VICTOR HUGO.

The remains of M. Hennett de Kesler, the last companion in exile of M. Victor Hugo, were interred on a recent Friday in the Foulon Vale Cemetery, in the Island of Guernsey. The deceased gentleman was a prominent member of the Republican party in France, and was one of those who refused the amnesty granted by the Emperor to those who had been proscribed. M. Victor Hugo delivered a funeral oration, in the course of which he said:

"Let me honour this talented author and this gallant man. He possessed all forms of courage—from the lively courage of the combat even to the slow courage of endurance—from the bravery which faces the cannon to the heroism which accepts the loss of home. He was a champion and a sufferer. Like many men in this country—like myself, who now addresses you—he had been a Royalist and a Catholic. No one is responsible for the beginning. The error of the beginning renders more meritorious the truth of the end. Kesler had been the victim of that hateful teaching which is a sort of snare held out for childhood, which conceals history from youthful intelligence, which falsifies facts and warps the mind, the result being blind generations. Let a despot come, and he will be able to cheat an ignorant nation out of everything, even their consent. He can cheat them even with universal suffrage; and then is seen the phenomenon of a people governed by extorted signatures, which is called a *plebiscite*. Kesler had, like many of us, educated himself over again. Matured in years and warned by reality, and set right by logic, from being a Royalist he became a Republican. Once he had seen the truth, he devoted himself to it. Never was there more profound and tenacious devotion than his! Although affected with love of home, he refused the amnesty; he ratified his faith by his death. The degradation of France oppressed his heart. He had his eye fixed on that lie which his called the Empire. He was indignant; he groaned with shame; he suffered. His exile and his anger

have lasted for nineteen years. Behold him here at last, asleep. Asleep! No. I withdraw that word. Death does not sleep. Death lives. Death is a splendid realisation. Death touches man in two ways, it freezes him, then it resuscitates him. His breath is extinct. Yes, but it again revives. We see the eyes which it closes; we do not see those which it opens.

"Adieu, my old companion! Thou art going now to live in the true life. Thou art going to find justice, truth, brotherhood, harmony, and love in the sphere of immense serenity. Behold! thou art taking wing to the light. Thou art going to live the sacred and eternal life of the stars. Thou art going where live all the bright spirits which have enlightened and lived—where dwell thinkers, martyrs, apostles, prophets, and liberators. Thou art going to see all these great souls shining in the radiant form which death has given them. Listen! say to Jean Jacques (Rousseau) that human reason is beaten with rods; tell Peccaria that law has arrived at that degree of shame that it hides itself when it kills; tell Mirabeau that '89 is tied to the pillory; tell Danton that the land is invaded by a horde worse than the stranger; tell Saint Just that the people has not the right to speak; Moreau, that the army has not the right to think; tell Robespierre that the Republic has been stabbed, and Camille Desmoulins that Justice is dead. And tell them all that all is well; and that in France an intrepid legion fights more ardently than ever, and that away from France we, the voluntary sacrifices—we, the handful of the proscribed who survive—still persevere, and are resolved, standing on that great breach which is called exile, never to surrender, with our convictions and their phantoms."

M. Victor Hugo then threw a small shovelful of earth on the coffin, and the ceremony was concluded.

What a plea for the establishment of Children's Progressive Lyceums, and the spread of true Spiritualism is the retrospect of Victor Hugo, and how eloquent with the truths of our beautiful faith are his closing sentences! The enlightened Spiritualist is indeed in every instance a genius, after his own manner, and an universal reformer.

A LETTER FROM AN AMERICAN SPIRITUALIST.

To the Editor of The Medium and Daybreak.

SIR,—My friend, Mrs. Hardinge makes her home with me when resting from her labours. Her book was published here; and much as I feel you will all miss her society, I shall do all I can to bring her dear mamma and sister to America, for then will our Emma stay willingly. Our friendship has been of twelve years standing, and I feel I cannot part with her without making an effort to keep her in my beautiful country.

I like your little MEDIUM, and the other name is like my Indian name, "The Break of Day," that I felt like writing an article for my name-sake. I wish you the greatest success in contributors, and hope it will carry a blessing wherever it is read. I have written for the *Banner*, at intervals, since it first started. I am glad you have had my friends, Dr. Willis, Peebles, and Mr. Shepard among you, they are good mediums.

I have a room devoted to the spirits, especially Indian spirits; and all Spiritualists would love these spirits if they knew how good and faithful they are. I have in the room, several spirit pictures by W. P. Anderson, the artist.

Day by day, the power of spirits becomes more fully appreciated; the truth of their intercourse is now but faintly seen and feebly felt; but it is on the increase, and will fill our earth with beauty, love, and Christian charity.—Yours for our faith and progression,

JANE M. JACKSON.

THE IMPORTANCE OF SPIRITUAL JOURNALS.

BY JANE M. JACKSON, NEW YORK.

INTELLECT is now liberated from bigotry, and the masses are thinking and speaking for themselves. Journals, magazines, and papers devoted to the truths of modern spiritualism, throw their irradiating beams over the earth, flooding households with undisputed facts from pulpits and circle rooms, and are received as cherished guests, refining sentiments, and improving character, by their active energetic influences. Everything attractive in religion, beautiful in nature, godlike in teachings, are faithfully depicted, also the mutations of opinion freely discussed with intellectual fidelity, causing hearts to throb beneath their inspiring truths and universal progression. Publications on spiritual manifestations have done more to elevate literature than dogmatic

reviews and orthodox denunciations ever accomplished in past ages. From these "mediums" we learn that phenomenal manifestations of this nineteenth century are but a sequel to the miracles performed by Jesus and mediums during the mosaic period, serving to illustrate their truth as well as the mysteries of a future existence. It is by these we hear of many beautiful tests of spirit power, that would never become public otherwise, sparkling lights which serve to illuminate the dreary paths of thousands who linger amid the dark wilds of superstition, without a ray of heaven-truth to enlighten its gloom; and opens wide the gates of spiritual knowledge to those who are mediumistic, by instructions for forming circles and developing latent powers. Indexing the names of spiritual lecturers, and places of meeting, the addresses of mediums, and prospectus of the best books on the subject, with the names and characters of their authors, are of incalculable benefit to the reading public. With these inducements, these beautiful journals are sent forth like doves from arks, whose publishers and writers bid them God speed, watched and guarded by spirits whose influence makes our hearts burn within us, as we recognise their presence. Being God's work, spiritualism is imperishable, its laws good and beautiful, preparatory to the next state of existence; from its important truths, all our doubts of the soul's immortality will be removed by a fair and candid investigation, that through media source, all may be satisfied beyond cavil, that they can hold communion with those departed, once so dear. This knowledge is of priceless value, for life and immortality no longer rests upon a false basis. Each investigator knows the truths by spirit intercourse, demonstrated by many facts which cannot be denied, and which supersedes any mystery of the old ecclesiastical doctrines.

QUERY ON CLAIRVOYANT POWER.

To the Editor of The Medium and Daybreak.

SIR,—I have heard that a clairvoyant has the faculty of viewing the whole internal economy of the human system, if he or she be so requested.

Now I know very little indeed, as yet, of clairvoyance or spiritualism; but I am anxious to know a great deal more, for I freely subscribe to Hamlet's dictum, "there be more strange things in heaven and earth than are dreamt of in my philosophy."

I am now thirty years of age, and from childhood I have been sickly, I have been pilled, and powdered, and potioned, over and over again by Messieurs Medicus & Co., but with little practical beneficial results, and possibly with detriment to myself. Doctors don't appear to know what is the matter with me, and unhappily I can't tell them, or else I gladly would; and so it is now with me as it ever has been. I am in a state of miserable health and spirits. There is, I am persuaded, something the matter with my physical constitution, which either the *diascope*, or the spirit-eye of a clairvoyant could find out for me. But when I make inquiry about the *diascope*, which was recently said to have been invented by an eminent Russian surgeon, nobody seems to know anything about its *place de manufacture*. My remaining hope, is therefore, clairvoyance, as to which I have still to be confirmed in belief in the truth of the report which I have referred to in my opening period. Can you so confirm me? If so, who are clairvoyants to whom one may go, and are their fees costly?—I am, &c.,

May, 14, 1870.

ALMOST.

You cannot do better than consult Dr. Newton. For a clairvoyant diagnosis you may apply to Mr. Shepard, fee 10s. 6d., or to Miss Godfrey, 55, William Street, Regents Park, her fee is 10s. 6d. for a sitting. Mr. Perrin is a very powerful mesmeriser. You will require, perhaps, more than one treatment, even from Dr. Newton; and if your constitution is inharmonious you will do well to take good care of yourself by living hygienically.

MANCHESTER DISTRICT.

The Spiritualists of Lancashire are quite on the move. There have been meetings held at Middleton, Blackeley, and Manchester lately, at all of which our excellent and indefatigable mediums, Mr. W. Johnson, and Mr. Jos. Jackson, of Hyde, have been present. On Sunday last, the friends at Rochdale mustered up in goodly numbers to listen to the thrilling addresses which the spiritual messages impart to these worthy men who are labouring so hard for the promulgation of truth, which will sooner or later leaven the whole Christian church; for in spite of all that Mr. Howitt may say, if spiritualism is not religion, its teachings must ere long be the accepted interpretation of the Bible, and of acknowledged Christian truths.

J. OGDEN.

Hyde, May 12, 1870.

P.S.—I wish Dr. Newton could arrange to visit Manchester on his return journey. There is plenty of work for him to do. Your humble servant has been suffering severely since before Christmas, of rheumatism, and he would gladly be healed. Oh, that the help could come—come to one of the poor and lowly denizens of earth.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One Copy Weekly, post free,	- - - - -	2d.
Two Copies Weekly, "	- - - - -	3d.
Five Copies Weekly, "	- - - - -	5d.

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

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

The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

A Seance with Dr. Newton—Children's Progressive Lyceum—The Year-Book of Spiritualism, 1871—W. Evans' View of the Great Work called "Spiritualism"—Planchette—Dr. Newton—Approximate Census of Spiritualists in Great Britain—A Spirit Identified—Dr. Newton at Liverpool—Dr. Newton's Portrait—Respecting a Spirit-Message—The Developing Circle—A Morning Musical Seance—Reception to Dr. Newton in London—A Correction Corrected—Last Sunday's Conference—Mr. Peebles at Bradford—The Blessings of Enlightenment—&c., &c.

MEETINGS DURING THE WEEK.

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

SUNDAY, MAY 22, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject continued: "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 23, Developing Circle at 15, Southampton Row, conducted by Mr. Shepard. Admission 2s. 6d.

TUESDAY, MAY 24, 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 25, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 26, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

FRIDAY, MAY 27, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 o'clock. Admission 1s.

* * 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 20, 1870.

THE UNITY OF SPIRITUAL TRUTH.

If truth is good and from God, all who love it will agree, even if they do not every one possess the same amount of truth. The spirit of truthful inquiry is the Spirit of God, of love; and it mellows, humbles, and perfects man, and prepares him for that heaven of harmony which is within. This love of truth, which is the divine germ of goodness—of that charity which encompasseth all the virtues, must eventually obliterate the bane of sectarianism, dogmatism, superstitious credence, and personal animosity and criticism. It is beautiful and elevating to observe the working of this holy influence amongst men, and the precious truth with which it inspires them. Men who are personally and idiosyncratically different from each other, when under this influence agree in a manner cordial and instructive, and not only promote the intellectual inheritance of those who hear them speak, but aspire to higher thoughts themselves. As the line of spiritual truth is followed in its universal windings and ramifications, it is found to connect itself with all human interests. Mr. Shorter well observed, at Dr. Newton's reception, that spiritualism was an "aid to religion and education," as well as to man's physical well being. And Mr. S. C. Hall, gave a similar standing to the source of spiritual truth, when he designated it "divine." In these utterances we have the broadest foundation for unlimited freedom of thought and expression of thought—for unbounded speculation, induction, and investigation, based on the facts of spiritualism, which are divine, and therefore on a par with all past revelation. Here we are led to accept the divinity of man—of all things—through whose organism, all this revelation and supernal knowledge is ultimated. Who, then, shall set up a dogmatic barrier in the face of a life, the life of man, of the soul, which Mr. S. C. Hall most appropriately termed "progressive," even in the life beyond the grave. In such philosophy we have the antidote to all priestly themes respecting sin and salvation. And, were this glorious gospel persistently preached, the eyes of mankind would soon be

directed to God; to good, as it is in man, and in all that has proceeded from the hand of the Creative Father. At this significant epoch, we rejoice in the visit of Dr. Newton. Not that he heals the sick, not that he acts under inspiration, but that his experience gives us clearer views of the mighty facts which point out man's relationship to the Divine Oversoul, and to the great and sacred departed. And in no less a degree, do we weep tears of heartfelt gratitude for the inspired ministrations of J. M. Peebles, who, enlightened by that "aid to religion,"—spiritualism—sheds new light on time honoured utterances in the New Testament, and sifts the "Word of God" from the conjectures of men.

The platform erected in the Cavendish Rooms, humble though it be, and unpretentious of that which the world esteems as valuable in the fashionable market, is firmly founded on those imperishable truths which have been so aptly termed, "divine," and an "aid to religion and education." It is not the desire to discourage this effort at true religious instruction, that causes some good people to stand aloof, or speak unkindly of it; but simply because the divine light of spiritual truth has not been reflected on to the tablet of their souls sufficiently to guide them to truthful and charitable conclusions. But the day of unity and love is drawing nigh. The dawn of better things already glimmers in the eyes of many, with a strange and mysterious power. And they, with joy, discover that their light has been darkness, that their days have been night, when contrasted with their present experiences. We pray, we work, that this nucleus may never be dissolved; that this seed may grow and fructify till all men's souls are nourished by the Bread of Life, and their days become a harmonious and divine song of Love and Brotherhood.

THE DEVELOPING CIRCLE

Commenced by Mr. Shepard, at 15, Southampton Row has opened well, and promises great satisfaction and usefulness to those who attend it. All who sat round the table distinctly felt the "battery" sensation up their arms, for which Mr. Shepard is so famous, and which is the secret of developing power. Very decided effects were thus produced, which will ripen into definite mediumship at future sittings. While the developing circle sat upstairs, the spirit-voice and the rustling of papers were heard in the library below; and a private sitting afterwards revealed the fact that "Blackhawk" and other Indian spirits were present, and aiding in the work of development. At present there is an immense amount of spirit power at the Progressive Library. An Indian spirit stated that Dr. Newton had imported 20,000 Indian spirits with him. Mr. Shepard was entranced, and spoke in Indian and broken English. He also gave the name and description of the deceased brother of a gentleman present. Those who desire development under the best conditions should attend this circle. Fewer sittings will be necessary, and a higher condition of mediumship may be attained. The influences are beneficent, and actuated with a deep desire to promote spiritual truth.

HOW TO CONSULT DR. NEWTON.

MANY of our friends are in great excitement as to the means necessary to gain an interview with the "Great Healer," and we have been besieged for introductions to his presence. The public are so full of the usual medical notion of an austere, pompous, professor of drugging, with crabbed Latin prescription and gold headed cane, that they are not prepared to behold a gentleman whose fee is the desire to benefit man, his prescription, "Love me, love all men," and his medicine, the potent element of divine action, which has created and sustains all things. No one requires any introduction to the doctor, nor a farthing in his pocket to pay a fee, or even a tongue in his head to describe his complaint; Dr. Newton is ready at all times to dispense his gifts according to circumstances, without money or ceremony. He is to be found daily at the Cambridge Hall, Newman Street, Oxford Street, from nine till twelve, surrounded by a crowd of sufferers and on-lookers, healing the people by dozens. He is endeavouring to find a suitable locality where to meet special patients in the afternoon, but this arrangement has not been effected yet. Those who cannot attend personally should send a scrap of clothing in a letter, and they will receive attention through that means. A piece of clean clothing should be sent. All who receive treatment or desire to be benefitted should have a portrait of the doctor, the magnetised one is preferable to keep them *en rapport* with his influence. We saw a gentleman hold one of these magnetised cartes in his

hand the other day, and his hand was involuntarily moved to the seat of disease. We have seen others handle these portraits, who felt the spirit-battery up their arms, and a sensible perspiration gently break out over the surface of the body. These are curious statements, but they are real facts, and are explainable by psychological law. A distant friend has been repeatedly cured by willing that Dr. Newton should influence him; and similar cases were recorded in last *Human Nature* and March *Daybreak*. Dr. Newton will be at the Cavendish Rooms on Sunday evening. Letters may be addressed to him at our office, and inquiries are promptly answered to callers.

ONE THOUSAND COPIES OF THE "MEDIUM" TO GIVE AWAY.

A few weeks ago we announced our readiness to send a packet of the MEDIUM to any address, if we received a stamp for postage of the same. Many of our friends got up lists of Spiritualists in distant parts, and those who have a leaning towards spiritualism, to whom we sent packets of our paper free of charge. We are prepared to do a little more of this useful work, and we hereby invite our readers to send us names and addresses, and a penny stamp for each, and we will send their friends some stirring reading matter. A few friends in a district, should get up a small subscription for this purpose, and have it done thoroughly. We think our friends ought to accept a little work on these good terms.

DR. NEWTON'S PORTRAITS

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

MR. SHEPARD'S MORNING CONCERT

Takes place to-day at three o'clock at 15, Southampton Row. We hope the friends of good and gifted mediums, and first class music, will not neglect this favourable opportunity of hearing Mr. Shepard's wonderful performance and singing.

THE NEWSPAPERS ON DR. NEWTON.

Our loquacious friend, the *Daily Telegraph*, pretends to give a report of the proceedings in Cambridge Hall on Wednesday morning. It is as false as it can be, not to be sheer lies; Dr. Newton does not even profess to work miracles, but to cure those who are curable by the exercise of natural law. The superstition and miracle is in the ignorant brain of the scribbler who earned his five shillings by getting up the paragraph. He gave a distorted account of cases which the doctor failed to cure, but never mentioned one case which was favourable to the doctor's credit as a healer. *The Northern Echo*, a halfpenny paper, published in Darlington, quotes our remarks on Dr. Newton's portrait. And the *Pall Mall Gazette* gives an extract from the *Liverpool Mercury* on Dr. Newton's acts in Liverpool.

THE MANHOOD AND MISSION OF JESUS.

(A Sermon preached at the Cavendish Rooms, London, by J. M. PEEBLES, May 15, 1870.)

In the eighteenth Chapter of Matthew, 15th verse, this inquiry is propounded, "But whom say ye that I am?" If God is Love, and Light, and Life, and Truth—if He is essential and absolute Causation—then the spirit-world under God is the world of causes, and this the world of effects. In fact, the spirit-world contains the soul of things, while in the earth-life you find only the shell of things; and the mass of men are so absorbed in the sensuous and earthly, that they virtually live on the outermost shell in the worldly, gross and material; and the world of spirits being the world of causes, it is no less a line in poetry than a truth in philosophy that "Coming events cast their shadows before." In the angel-world are congresses of angels and parliaments of spirits, composed of sympathising souls, who conceive grand and mighty plans for the elevation of the human race, and when they have perfected these plans, by a law of influx, they open men's minds to receive them, and thus they take form, and are put to practical ends in earth-life. The ancient Jewish nation in all times had its patriarchs, its mediums, its seers, and its prophets; and these, by the light of their inspiration, looked down through the ages to come, and foresaw that Israel was to be more thoroughly illumed. Hence the Hebrew seer said, "The sceptre shall not depart from Judea, nor a law-giver from between his feet, till Shiloh come, and His name shall be called the Wonderful, the Counsellor, the Prince of Peace." They supposed He would come in all the splendour and pomp of some Oriental king, that He would sway a sceptre of mighty power, and establish Israel in glory and grandeur for ever; but when He came as a meek and lowly babe in the manger, they would not accept Him. But it is the same with all reformers; they are never recognised in their day and generation; and it is the history of all peoples that they stone their prophets and crucify their saviours. But when these

reformers have wrought their work and taken up their abodes in the heavens, then come the people to garnish their tombs, to erect monuments to their memories, and transform them from reviled men into gods to be worshipped.

The Infinite God is ever the same, and governs the universe, including conception, life, birth, growth, and death, by fixed and unchangeable laws. No event, however minute, ever occurred outside of established law. This sweeps away at once the miraculous and supernatural, placing all births within the range of cause and effect. Things may be superhuman but not supernatural; for God is the Soul of Nature, filling it with His holy presence. Something less than 2,000 years ago there was born in Judea, a babe, who was afterwards called Jesus of Nazareth, but He was born without any "wied" unnatural mystery attending the event. A paganised churchianity manipulated by the early church-fathers wove the myth and the miracle around the Bethlehem manger. Olimpiodorus tells us that Plato was begotten by the god Apollo. Grecian historians, and among them Xenocrates, declare that Pythagoras was not only grave in deportment, pure in purpose, and beautiful in person; but that he was begotten of the gods, and was called the "long-haired Samian, Son of the gods." Every age has had its need of some saviour; and, as sure as such a want is felt, so sure will it somewhere be supplied. Thus, when the Chinese needed a philosophy to govern their language and thoughts, Confucius was raised up to them; and so to the Hindoos came Buddha; and when Judea felt the need of a teacher, there rose the great moral teacher, John the Baptist, controlled by the prophet Elijah; but he came merely as a forerunner, preaching in the forests of Judea of One who was to come after him. At length Jesus came, the Son of Mary and Joseph. Joseph was a poor carpenter, and Mary a beautiful and spiritual woman. Jesus was a Child of Love, the goodness of the very heavens filled His being from the moment of His conception. He came as a child, He grew and waxed strong; He passed through all the experiences and scenes of Hebrew childhood and youth, and was ultimately called by the Apostle "Our Elder Brother." Dr. Newton, the other evening, using the very words of the Apostle, called Jesus "Our Elder Brother." Persons who were not skilled in Hebrew or Greek were shocked to think that Jesus should be called "Our Elder Brother." But Jesus called Himself the "Son of Man," and He ate and drank, became weary, and slept the same as other men. He is called the Man Christ Jesus, the Mediator between God and man. Paul, speaking of Jesus, used the phrase "The God and Father of Our Lord Jesus Christ whom God hath raised from the dead." Again, we read that He "was made perfect through suffering," and "learned obedience by the things He suffered," implying that He was at some time imperfect. The Bible terms Him the "Man of Sorrows,"—"The Man Christ Jesus,"—"The Mediator between God and man,"—"The Child Jesus,"—"The Servant of the Most High,"—and Peter, on the day of Pentecost, said expressly, "Jesus of Nazareth, a Man approved of God among you by miracles and wonders, and signs which God did in the midst of you."—Acts ii., 22. True He was the Son of God, and so is every man the son of God, and every woman a daughter of God. Jesus says "He called them God's to whom the Word of God came;" and again, "As many as received Him to them gave He power to become the sons of God." And yet I believe sincerely that Jesus was superior to ordinary men. He was more divinely and harmoniously organised; He was more nearly an harmonial man than any other who has lived on earth. When He came, He burst upon the world like a brilliant star in the night. Why He should be so superior and yet a Man, you will more perfectly understand when you know more of those wonderful and as yet occult laws of psychology which govern the still more mysterious laws of procreation. It has been remarked that the education of man begins in childhood; but there is a great truth lying far behind that observation. The future character of the man is laid in that sacred moment when there is a blending of the positive and negative forces of life—that Divine impartation which is conditioned by the parents. In that all-important and sacred moment of incarnation, the education of the child begins; and from that moment the parents should live in the most harmonious and spiritual condition, because every impression, whether good or bad, made upon the mother's mind, will for good or evil be imprinted upon the soul of the unborn child. Napoleon became the warrior he was, because, during the fearful wars which raged through the middle of the last century, the mother of the unborn Napoleon became fired with the spirit of battle, and she actually mounted the war steed and rushed to the fight, and heard the shriek of the dying, the roaring of artillery, the rattling of bullets, and the loud ringing war cry of the armies; all of which left the impress of war upon the yet unborn Napoleon. Or take, if you please, the case of Byron. What made him the man he was? Previous to his birth his mother loved to a passion the comedy and tragedy, and at the same time was neglected by her husband, and denied of that calm sympathy so indispensable to the harmonious character, and she left those impressions upon her child. You ask how came Jesus to be the teacher he was? I answer that it was because his parents and ancestors for generations before him, had obeyed the divine laws of life and procreation. He was a child of love, of harmony, infilled and over-shadowed with the "Holy Spirit," or God principle, the manifestation of which is love and purity. Being thus organised, and living in harmony with nature's divine laws—being filled with aspiration and devotion to principle—walking and talking with angels, living a pure and holy life, the founts of eternal wisdom were daily open to Him. But intuitive, harmonial, and spiritual as He was, He could not and did not do all the Jews required of Him, and the sanctimonious hypocritical Pharisees who wanted wonders, were very much like some of our very respectable, old-style, aristocratic Spiritualists, who never get beyond the signs, who are ever crying, "Oh, do, dear spirits—do just give me one more test." In like manner the old Jewish Spiritualists asked for one more miracle as a test. They asked Jesus to make the stones become bread; but the stones remained stones, and would only obey nature's law of change. Again to Jesus on the cross they cried, "If Thou be the Son of God, save Thyself!" And I have sometimes thought, that in this case, the Jews were exceedingly shrewd, and almost got the better of Jesus. He had previously said, "I have power to lay down my life, and power to take it up again." "Destroy this body, and in three days I will raise it up again." Now, said the Jews, as the nails pierced his hands, and the spear his side, we will test you by your own words; and they cried out, "If Thou be the Christ—if you can do what you said you could, save yourself;

come down from the cross and we will believe." But He did not do it; He could not do it; Jesus could transcend no law of nature, and if a miracle is a violation or a transgression of any law, that miracle is a sin. Miracles, so-called, are only the unfoldment of laws which have hitherto been bound up in God's providence, or in the custody of His angels.

Again, Matthew (chapter xiii., 58), speaking of Jesus' journey down by the seashore, says, "Jesus did not many works there because of their unbelief;" and Mark says, "He could do no mighty works there, and He marvelled because of their unbelief," shewing that Jesus could not do everything at any time, though aided by Divine presence; He could not, with all His power, transcend any of the unchangeable and fixed laws of the universe. He was a Man of true harmony, obeying all the conditions which belonged to His gifts, hence He reproved the people for their unbelief. He required that they should have faith in Him. So Dr. Newton asks you to have faith in him, to love all humanity as Jesus did. He asks you to look upon him as a true and sincere man, and no one knowing him can fail to do so. By having faith in Jesus, and by loving Him, they became negative, receptive, and open to the spirit-world, and the influx of that magnetic force and power which is love and which is the one great holy saving power in the universe of God. Jesus was undoubtedly versed in the laws of psychology. He had a wonderful power over the souls of men—a look, a word, or a single touch of His garment was often enough to allay the fever and staunch the wound; and hence when the woman touched the hem of his garment, He said she was healed because He felt "virtue go out of Him." So at the gates of the temple, when the lame man begged of Peter and John, "Peter, fastening his eyes upon him with John, said look on us, and he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength" (Acts chapter iii.). These things were not only possible, but were done then, and they are done now, and by the same laws, for God and His laws are unchangeable. The gifts of tongues, of seeing, and of healing were all known in the Apostles' days, and are now. But they are not now found in the churches. These have left the earnest simple paths of the early Christians, and have become satisfied with their creeds and dogmas. When these churches became proud, and haughty, and ceremonious, and "respectable," the angels of God left them, and turned to the Gentiles. Jesus came to the Jews, but they crucified Him; the Apostles preached to the Jews, but they would not believe, so they turned to the Gentiles. The Fox girls of Rochester were Methodists, but the churches refused to accept the signs and manifestations through them, saying they were of the devil, and so the spirit-world turned to the Gentiles—those outside of the churches. And what is Jesus doing now? In ancient times He went about doing good, healed the sick, preached to "spirits in prison," and, full of love, He is teaching and healing by mediation on earth still. Did He not say, "So I am with you always, even unto the end of the world"? His power is not suspended. Paul says, "Christ must reign till He hath put all enemies under His feet." There are in America men, and even Spiritualists, a few, who say there never was such a man upon the earth. They think it a myth made up by the old church fathers; but, hearing that, I simply say, if there never was such a Person, there ought to have been just such a simple, kind-hearted, pure, loving, divine Man, as Jesus. Let a child read of Jesus, as recorded in John's Gospel, and he will just as naturally love that character as the flowers love sunshine, or the parched earth loves showers. Jesus was so full of love, that while John leaned upon his bosom, those who stood by said "Behold how they love one another." Jesus expressly said, "If I go away I will come again:" and I sincerely believe that we are now standing in the vestibule of that event—now is the time of His second coming. The first coming of Christ was as a babe in the manger at Bethlehem; but now He comes in His power and glory, with His holy angels and ministering spirits. This second coming is modern spiritualism, it is a coming in spirit and with the power of God's angels, healing the sick, making the lame to walk, the blind to see, the deaf to hear, and to re-baptize men, and prepare them for that higher and more divine life. I believe that Jesus and the prophets, those holy circles of martyrs, and the glorious army of reformers—I believe that Theodore Parker, Hosea Ballou, Thomas Starr King, John Pierpont, Channing, Fox, Robert Owen, Ann Lee, and Eliza W. Farnham, who lived on earth, and devoted their lives to others and the enunciation of higher thoughts, are still among us, because they loved mankind so dearly. These glorious reformers, still loving us, walk in our midst. Oh, what might we not receive from them, would we only open our souls to admit that soul-power and be made whole and strong! One thing I admire in these old reformers, is the their simple-mindedness, so natural, so spiritual, so much like little children. Jesus never thought of his "respectability." When I think of some Spiritualists, I am so ashamed of them that I want to go and hide my head. Look at Jesus. He went down into the bye-places, to old blind Bartimeus as he sat by the wayside; He went to the sea-shore to the fishermen; next He was seen talking to the woman by Samaria's well, who did not live with her husband; He cured the blind man covered with sores and impurities; in fact, wherever the poor, the sick, the blind, and afflicted were, there was Jesus to be found. Oh, how I admire that humility—that condescension of spirit which, to benefit others, will perform deeds of benevolence, however distasteful in the eyes of the world! Remember that by humbling yourselves you become spiritually exalted—that in aiding others you are aided—in blessing others you are blessed; accordingly Jesus said, "He who would lose his life shall find it." As thorns precede crowns, and sufferings all higher births, so self-forgetfulness and self-sacrifice are stepping stones leading to the city of God. Not everyone that saith "Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father, Who is in heaven." The past, in a measure, repeats itself. We are entering a new religious cycle. Seers and sages, Jesus and the Apostles, glorified angels, and circles of martyrs, as ministering spirits, are in the "clouds of heaven," and their voices are—"Come up higher"—"So run that ye may obtain"—"Overcome if you would partake of the Tree of Life." Come, then, ye hosts of the immortalised, and give us that baptism of love, sympathy, and purity that shall prepare us for life on earth and life immortal in the Golden Summer-lands of Eternity.

After Mr. Peebles' address, Dr. Newton rose and made some very interesting remarks. He gave explanations of his method of procedure, similar to that reported in another place as having been given at the afternoon Conference. He said, when you bring garments, do not tell me the diseases which the sick have, as I am sometimes deficient of faith

in my powers to relieve them. In Auburn, State of New York, a lady came to me, and asked if I could heal her child. I said to her, if you will go home, you will find your child running about. The child was eight years old, and had never walked in its life: and when the mother returned home, she found the child restored as the doctor had predicted. I cannot cure diseases which have produced disorganisation. I cannot cause an arm or a leg to grow out from the stump, or make eyes where they have perished. Suitable persons could also get the power to heal, and could perform cures in the name of Jesus, or, if *en rapport* with the speaker, in the name of Dr. Newton. A blind medium was riding in a railway car where there was a gentleman afflicted with disease. The blind medium felt for the patient with his hand, and said, "In the name of Dr. Newton I command thee, disease, depart!" and the gentleman was cured. After other remarks, Dr. Newton commenced to heal persons in the audience. One young man came forward under the influence of an undeveloped spirit, which the doctor cast out, and also treated the young man for stammering, declaring that he would yet become a public speaker. One was cured of pain in the head, another of heart disease, and one curious fact should be noticed here: a lady in the meeting, highly susceptible and mediumistic, became very ill during these cures. The diseases which were driven out of those healed seemed to enter her, and she felt symptom after symptom affect her, till she was obliged to leave the room, and was ill for several hours afterwards. This is proof that Dr. Newton does drive something out of his patients, for it can be taken up and unmistakably possessed by others. Dr. Newton will be at the Cavendish Rooms next Sunday evening.

SUNDAY CONFERENCE.

At the Cavendish Rooms, Mortimer Street, London, on Sunday last, the subject was, "How to obtain the social conditions necessary for the realisation of the higher life," introduced by R. Stephens, who read the following paper:

The question may be stated generally in the following words:—Nationally and practically speaking, a high moral and spiritual development of man is impossible, under the present system, or rather want of system of society. What are, therefore, the conditions for the improvement of society, or in other words, for the development of the higher life, and how are those conditions to be obtained? Experience tells us that man is a social being, that he prefers the society arrangements of villages, towns, and nations to isolation or solitude; but there are two opposite systems in which men may come together in society, one is the system in which each does the best he can for himself, the other is the system in which each does the best he can for all, (himself, of course, included.) Under the former, there are necessarily opposite interests, and therefore a system of antagonism is generated; under the latter, there are necessarily united interests, and therefore a system of unity, or co-operation is generated. I need not say that the former is our present system of society; neither do I need to inform you that this system, or rather want of system, is not satisfactory in its results. The fearful chaos of crime, immorality, poverty, pauperism, drunkenness, general chronic, or positive bankruptcy amongst the trading classes; the disgusting wide-spread immorality of trade, poverty, or the fear of poverty pervading nearly all classes of society; the masses of the people who produce the food, clothing, and shelter of the nation, being worse fed, worse clothed, and worse sheltered than any other class of society, to such a degree, that their very lives are cut shorter by ten years than the other classes of society; the incessant war of interests and classes; buyer against seller, with its sickening results; capital against labour, causing a continuous, worse than civil war between the two great classes of society, the rich and the poor. In this country, and the continent it takes more than two millions of armed police and soldiery to keep society together. It is antagonistic in its essence, and therefore it has the seeds of its own destruction within itself. Can the higher life exist in this state of things? Impossible. As well might we expect figs to grow on thorns, or grapes on thistles; for I need not inform you that the chain of cause and effect necessarily follow each other in the moral and spiritual world, as well as in the physical. What boots it that 10,000 pulpits and platforms should resound with the theories and precepts of the higher life one day in seven, if we have to go pitted against each other the other six, scrambling in competitive strife, to win the very means of our existence? If those pulpits and platforms were filled with 10,000 angels, they would preach in vain, unless we adopted a system of society practically calculated to carry out those holy teachings into our every-day life. Instead, therefore, of wasting our time and energies in complaining of, or condemning these necessary effects of an erroneous system of society, we should spend our time and energies in removing their causes—in supplying higher causes or conditions which must equally, of necessity, produce a higher state of society—a higher physical, intellectual, moral, and spiritual life. What are these conditions? The very opposite of those which are at the foundation of the present erroneous, vile system of society. Nationally speaking, under the present competitive or antagonistic system of society, our interests being separate and opposite, every man must of necessity act for himself. Under the higher or co-operative system every man must equally of necessity act for all. The strong passions of our nature, such as that of self-preservation and the passion for acquiring (wise and good in themselves, but fearfully destructive of human happiness under wrong conditions) would of necessity, under a system of united harmonious interests, be exerted for all, instead of the individual self being merged into the body politic, which would be one united self. How, then, are we to obtain these conditions, which, we say, are absolutely necessary to the realisation of the higher life? In the first place, there should be one great international organisation of the Spiritualists of the world, every nation being a separate state, but still united, on the principle of the United States of America. In the next place, there should be a subscription of say one shilling and upwards per annum, for the purpose of developing the organisation and the principles of spiritualism. And, last, though not least, for practically realising in the different states or nations the conditions necessary to the realisation of the higher life—there should be industrial communities on the land, of united interests, similar in that respect to those already established in the United States of America.

A gentleman made a long speech, but overlooked the subject under consideration.

J. Burns said all wealth and mind-power were the property of the

people at large, and each individual had a right to as much only as he required for necessary purposes. Spiritualists and reformers should spend their money with tradesmen who were Spiritualists and reformers; for the philanthropic tradesman returned a per-centage of his profits into society again, by subscribing to, and promoting education and progressive measures, whereas, the smoking, drinking, and irregular tradesman spent his means in the demoralisation of himself and society. Give a just man plenty, and he will be just in proportion; but give a prodigal means, and he is the greater rascal for it. The speaker always dealt with abstainers from intoxicating drinks, tobacco, and other pernicious habits, such as our friends Everitt and Fusedale. The consequence was, these gentlemen were enabled to support progress, and the speaker's money did not go into the till of the publican and tobaccoist. He said that co-operation was a more extended mode of aiding social progress than the way just referred to. Brother Stephens, who had just read the paper, was the promoter of this great practical movement, and had a store in the city,* where he sold nearly all the necessities of life at wholesale prices, and every article he sold was produced by co-operative effort, so that the profits were equally divided amongst producers, and users, dispensing justice and comfort to all. The speaker declared that he could get many articles 20 per cent. cheaper at the store than at the shops and of better quality. These were practical suggestions, and reformers should promote such movements, and realise little by little, a state of society suited to the higher developments of man. He did not believe in communities; they were well enough for old worn-out men and women. Great men had produced communities; but he knew of no community which had produced a great man.

A gentleman said, the true method of developing mind had not yet been presented by anyone. He did not present it either, but offered some rather antiquated notions.

Dr. W. Evans was of opinion that all the holy departed were around us. All the symbolisms used by Jesus were indicative of spiritualism.

J. Avery had improved the stock of mankind, by bringing into the world six boys and six girls; the lads did not use tobacco or cigars, and the girls were school teachers.

Dr. Newton intimated that he had taken the Cambridge Hall, Newman Street, Oxford Street, where he would cure all who came, gratis, between the hours of nine and twelve every morning. He had endeavoured to hire a fine furnished house to meet the rich in; but the angels would not allow him to do so till he got a proper place in which to relieve the poor. He asked his spirit friends why they had not told him of this at first. They replied that they desired him to be guided by his own experiences. The doctor intimated that he could heal persons by having one of their garments brought to him—not necessarily a soiled article of clothing, but one belonging to the sick person, and which had been worn. Those who lay in a comatose condition, and it was not known whether they were dead or not, should have one of their garments sent to the doctor, and he would at once declare whether life had passed away. He was not ashamed to say that he healed through the powers of Jesus. If he was ashamed of Jesus, then would Jesus be ashamed of him. He had seen the Nazarene face to face; and when his work of healing began, fourteen years ago, he commenced just where Jesus left off. This had been revealed to him through other mediums, and by Jesus Himself. If we loved Jesus as a brother and as an equal before God, then He would commune with us; but if we unduly exalted Him, then we placed Him at such a distance from us that He could not approach us as a Friend and Brother. Dr. Newton commenced to reform the world by reforming himself. He lived as if each hour was his last; and as he threw off that healing love to humanity, a higher love came to him from the angels, and he never felt impoverished or exhausted. He would now throw his love to them, and they would feel a throb. All who loved him, and all mankind a little better, would be cured of their diseases. He got his healing love from the angel-world by putting himself into the position of a little child, and each of them would receive it in turn from him by being simple, loving, trusting, and child-like. The kingdom of heaven is always at our doors, but at this time many would be opened to the truth. He had asked the Nazarene about the case of Lazarus, who was not dead when Jesus restored him, but only in a deep trance. No one was ever raised from the dead† Jesus once called the people a "generation of vipers," but He had told Dr. Newton that He would not do so now. So Jesus was in a progressive state like the rest of mankind.

It was resolved that the same subject should be continued next Sunday. After which, Dr. Newton performed some remarkable cures.

A CURIOUS PHILOSOPHY.

One of the chief features of spiritualism is that it gives rise to independent thought and original speculations. Spiritualism has been for a long time very rife in Northampton, and a medium from that locality sends us the result of his cogitations, which harmonise in many respects with the views given in "Primeval Man" and "Divinum Humanum in Creation."

To the Editor of The Medium and Daybreak.

Sir,—I have studied the subject of spiritualism with the sole object of coming to an understanding as to what a spirit really is. After repeated trials and investigations, I became a medium, to my delight and astonishment, and, what was more pleasing still, had repeated communications from what I supposed was my once-beloved wife, who departed this life on October 9th, 1855. I have come to the conclusion that all laws instituted by the Great Eternal Jehovah are perfect and pure, and likewise unalterable, and, like Himself, are eternal in their duration, both as regards this globe and all other states of existence.

While studying the subject of heaven—as to what it is and where it is—I first began to study the earth, and I discovered that in all

*The store of our good brother, R. Stephens is at 337, Strand, opposite Somerset House. It will be to the interests of all our readers to deal with him; send for a price-list, then have some samples, and ultimately order a large supply of goods for the use of yourselves and neighbours.—[ED. MEDIUM.]

†"The maid is not dead, but sleepeth."—Matthew ix. 24., Luke viii. 52. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John xi. 11.

life, from the lowest to the highest degree, let it be in whatever form it may, there is both natural and spiritual, or earth and spirit, and that, consequently, there must be two worlds incorporated in one world. Now, on looking further into the subject, I find that I can only, with my natural eye-sight, see natural or earthly things, and, with my understanding, can see and know that spirit does exist; and I must come to the positive conclusion that spirit is life. Man, being in the image of God, is created to live through all eternity; because the law by which man was created is perfect. Then I asked myself, What is man? and the conclusion I have come to is, that the complete man is male and female conjoined, and through all eternity they can never be parted.

In the embodied state we live in both worlds—natural and spiritual—and the life principal in the earthly body is a substance in form of the natural—is the real person, and that the earthly body without the spirit, in the strictest sense is dead. Having come to these conclusions it is very evident to me, that whoever obeys the law of creation in himself to the best of his ability with his earthly body, has only to pass through the final change, or leave his earthly body, to enter the heavenly state direct, in the same locality. Now in reference to my beloved wife before spoken of: I have had repeated proofs that she is constantly in my presence, and is actually in relation nearer to me than when she was in her natural body. I can converse with her at any time I choose, and in myself I receive such proofs, that there can be no possibility of a doubt on the subject, and I find that even my very thoughts on any subject are known to her even before it is understood by myself. By giving my will my fingers or hands will move without any exertion of the muscles to the letters of the alphabet, and in this way, by putting the questions, I receive answers, understood by myself, that perfectly convince me, that having buried my female natural body in the earth, yet my female spirit is still with me in person, and that I myself in my male form live in that earthly body, and that the only difference between earth and heaven is my natural body, which is left with the spirit in this earth by the female spirit, who is one of the ministering spirits sent forth by God in the law of creation. Having discovered this most sublime and interesting fact in regard to myself, I am led to the conclusion that the same general laws govern the whole human family.—I am Sir, your respectfully,

THOMAS LAMBE.

Northampton.

THE REALM OF MYSTERY.

On the evening of Monday last, J. Burns, of the Progressive Library, gave a lecture on the above subject in the school connected with Dr. Burns' Chapel, in New Church Street, Paddington. The chair was occupied by the respected pastor of the place, the Rev. Jabez Burns, D.D., who introduced the lecturer in a cordial speech, dilating on the importance of the subject, and begging a careful and intelligent hearing to the lecturer. The rev. chairman accepted the truths of spiritualism, phrenology, and all such cognate sciences, but warned his hearers from making a hobby of any one subject to the exclusion of others of equal importance. The lecture was a great success, and was listened to with marked attention. The facts and philosophy of mesmerism, clairvoyance, mediumship, and spiritualism were perspicuously illustrated; and the remarks offered were received without objection. A large quantity of periodicals on spiritualism, were sold at the close, shewing that a genuine interest had been created. The lecturer has announced his readiness to give one or two lectures weekly, if the friends of spiritualism would get them up in their localities.

WARLEY, NEAR HALIFAX.—At a seance held here lately, at the house of Mr. G. Krodger, the room was darkened. After the circle had been formed for a short time, the room became more like a beautiful garden, so strong was the perfume of flowers; every one present was delighted with the fragrance. One or two clairvoyant mediums present described the cause, and said that in the centre of the table there stood a basket of flowers, in the midst of these was a beautiful robin red-breast, and several of those present were seen to have wreaths of flowers around their heads, which were brought and placed there by their near relatives in the spirit world, and who were described by the mediums, and recognised by their friends. All present not only smelled the flowers, but saw lights in various parts of the room. This took place in the presence of about a dozen persons.

J. C.—Your threat is a very small one. You must tempt us with a larger amount in order to gain any such concessions as a sale of the rights of conscience. Hark, readers of THE MEDIUM, what a paltry fellow wants to rob you of for the miserable pittance of one penny per week! Nothing more nor less than freedom of speech and thought on matters of the highest importance to man—on matters of religion. There is no relation of life which spiritualism bears on more directly than religion; and it is a notorious fact that the study of spiritualism at once makes a change in the religious views of the investigator. We cannot hide this fact, even if we would, and it is too good a result to be ignored. When will Spiritualists get to be ashamed of whispering even such petty tyrannies as is noticed above? Thank Heaven they are not editors. Be liberal, children; be liberal.

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