

THE MEDIUM

AND DAYBREAK:

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

No. 8.]

LONDON, MAY 27, 1870.

[PRICE ONE PENNY.]

THE MANNERS AND CUSTOMS OF THE CHINESE:
GIVEN BY THE SPIRITS, ILLUSTRATED WITH SPECIMENS OF DIRECT
SPIRIT-WRITING.

MRS. EVERITT, Medium.

The wonders of the spirit circle are endless and diversified. Some of the facts which we publish are so strange that our timid friends warn us against giving them publicity, in case the cautious inquirer be stunned and turned back by the very unusual nature of these facts. We cannot accede to this request, the unreasonable demands of which we could not in justice accept. We are not a "medium" for public opinion on these phenomena; but for the phenomena themselves, in all their force and genuineness. There is no danger, dear readers, of your getting any falsified or diluted spiritualism in THE MEDIUM, which has not yet succumbed to the prevailing sin of the age: hollow cant, and the slavish worship of dominant men and ideas, however stupid and unreasonable these may be. We,

therefore, unhesitatingly offer another dish of dainties from the well supplied table of Mr. and Mrs. Everitt, than whom few have done more for spiritualism, and with less ostentation and desire for public recognition. Mr. Everitt's object is to do good—to enlighten the age and educate the people into a form of knowledge which he is daily acquiring for himself, and which he generously dispenses to the world without fee or reward, except the consciousness of having done his duty.

On the evening of April 8, 1870, a party of distinguished spiritualists met at Mr. Everitt's. The usual preliminaries were gone through as described in our first number. The table kept beautiful time to the musical-box, the room vibrated, the spirit "John Watt," who communicates in the audible voice, spoke freely and held interesting conversation with Mr. Howitt and others present. These manifestations had been occupying the company for a long time. When the light was struck, on a piece of paper was found the sentence

have some coffee

given by direct writing, without anyone holding the pencil. The above is a fac-simile of the writing. After supper, the circle was again formed, and the sentence was given by direct writing,

God bless you all
my dear friends

Of which this is an exact representation. In the course of conversation, Mr. Howitt asked "John Watt" if he would accompany him to Switzerland? The answer was given in direct writing,

Wu ya zoo romuoo tsegum
tloboo

and the voice told Mr. Howitt that in the course of his travels he would most likely find some one who would give him a translation of these words. We will thank any of our readers for any light they can throw on this curious sentence, as to its meaning, or the language in which it is written. It will be perceived that the handwriting in these three specimens are very different and entirely unlike that of Mrs. Everitt, they were done on the same sheet of paper, and the last sentence was written close to the top. This gives ample proof of the genuineness of the writing, as the paper was identified by all present each time the writing was produced.

After these phenomena, "John Watt" gave in the audible voice, an account of the manners and customs of the Chinese, but he spoke it so quickly, that it could not be taken down, especially as the room was dark; but that it might be preserved, the spirit wrote it through the hand of Mrs. Everitt next day, word for word. The message thus given reads as follows:

"The Chinese do all things by contraries. They say you place your watch-houses on the ground, they put theirs in the sky. You mourn in black, they mourn in white. We regard coronets and

crowns as badges of dignity, they respect the boots. We build solid walls, they make them hollow. You pull a boat, they push it. You feed the living, they get dinner ready for the dead. It is a country where the roses have no fragrance, where the labourer has no Sabbath, and the magistrate no sense of honour; where the roads have no vehicles, and the ships no keels; where old men fly kites, and the needle points to the south, and the sign of being puzzled is to scratch the *antipodes of the head*. Where the place of honour is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture. You ought not to be astonished to find a literature without an alphabet, and a language without a grammar. You use the white flag for peace, they brandish it in war; and a want of a knowledge of this fact led to the firing on a party of our people on the Yongtse Kiang River by some of the rebel Chinese. You often see sober and sedate merchants tugging away at a long string guiding a kite very effectively in the air. Some are made in the shape of birds, and the hovering of the kestrel or the quick dive of the sparrow-hawke are beautifully imitated by the expert guidance of the string.

They also send the messenger spinning up the string, also pretty painted gigantic butterflies with out-spread wings. At the back of which is a simple contrivance to make them collapse when the butterfly reaches the kite, and as soon as it does, down comes the butterfly, ready to be adjusted for another flight."

At a subsequent sitting the spirit wrote in explanation that the "watch houses" were for the coast-guard, which the Chinese build high up. It will be seen that the spirits adopt some phonetic methods in spelling, this is frequent in such communications.

CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

Concerning the Summer-Land.

The reason for the free use of the beautiful phrase, "Summer-Land," in this little Manual, may not be fully understood by the general reader. A few explanatory words, therefore, in this connection, may give the questioning mind some satisfaction.

In the third chapter of John, twelfth verse, you will find the following passage: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

The phrase "Summer Land" is applicable to all that inconceivably vast "Second Sphere" which is the next future residence of mankind. (For descriptions of locality, scenery, &c., we refer to other volumes.) The Summer-Land is seen to be a *natural* state of human existence—growing out of the universal system of causes and effects, laws and ultimates, just as naturally as to-day grew out of yesterday. Are you not to-day, in all parts of your being, the legitimate result of what the laws, conditions, and experiences of yesterday made you? You absolutely died to yesterday. All you know of yesterday is remembrance. No man or woman can live in any *past* hour, except in the chambers of intangible memory. You live now, and thus it will be innumerable ages hence. The universal verdict of reason will be this ever-present consciousness of Existence—the Past merely a ghost of the memory; the Future a picture, illuminated by the inextinguishable lights of eternal hope. Throughout innumerable ages, to every one the Past will be a dream. The Future will be a subject of curiosity, of surprise and attractiveness, in the succeeding ages of eternal life, on the same principle that to-morrow will be new and attractive to those who live in the present. None can tell with absolute certainty what will happen to-morrow. There is, nevertheless, an universal confidence in its coming, because of the immutable and perpetual flow of Nature's laws, causing the revolution of the planets, and the rising and setting of suns—thus all men believe that to-morrow will surely come.

Death is a chemical screen—a strainer, or finely-woven sieve—through which, by the perpetual flow of the laws of Mother-Nature, individuals are passed on to their *true* stations in the next stage or degree of life.

A process of refinement is this wondrous inevitable death-experience. The spirit with the encasing soul, hidden centres of life, all the characteristics that have distinguished, and all the motives that have influenced the person—all these easily pass through the death-strainer, the screen or sieve; while the physical body and its particles, which cannot get through, are dropped; and, what is more gratifying, with the physical body are left behind many of those hereditary predispositions and abnormal conditions which gave rise to discordant passions and false appetites, which (in the language of the East) are called "demons" and "unclean spirits." The *causes* of these vaporish demons and unclean spirits remain on the earth-side of the death-strainer; while the *effects*, which those causes impressed on the soul—being so fine and so mixed with the soul-substance—pass through and remain with the individual long after he has attained to his social centre in the Second Sphere.

In brief, then, this is my testimony: The Summer-Land, as to the composition of its social centres, is made of persons from all parts of this inhabitable globe not only, but populations also from far-distant planets that are constituted like this earth—each globe producing an infinite variety of radical personal characteristics and temperamental differences. All these individuals carry upon the life within their faces, as well as in the secret chamber of their affections, the *effects* of life on the globe that produced them. If the person has been moved and governed by high and beautiful motives, he naturally and instinctively seeks association with those who have been similarly actuated and developed. If, on the other hand, the person has been led by low and demoralising motives, he as naturally seeks those, who, before death, had been correspondingly influenced. There a man can elect his friends and gravitate to his own congenial social sphere. Progression out of imperfection is a purely spiritual transaction, growing out of the same general causes and resulting in the same internal effects upon character. Societies in the Summer-Land, therefore, are, in general terms, natural exponents of the interior realities of the societies of men and women on different planets.

(To be continued.)

LLANELLY.—You say you are a "searcher after truth." We can scarcely credit your statement, seeing that you are ashamed of your name. Dare to come into the light, and father your thoughts like the men you criticise, and you will be more worthy of their brotherhood and noble example. Such men are "dangerous" to ignorance and human misery. What did Jesus do? Are you not on the side of the "scribes and pharisees?"

THE NEWSPAPERS ON DR. NEWTON.

We sent 500 copies of last MEDIUM to the newspaper press throughout England. We intend to send 500 next week, and so on till we send to all the papers. We find that the country papers gladly copy our articles on Dr. Newton's progress. We have also to thank Dr. Evans, Mr. Brown, and Mr. Hannay, for donations to pay part of the postage incurred; and we will not refuse a similar kindness from any friends who may feel desirous of helping us in this good work. Some of our country friends who have influence through the press, get communications into the newspapers in their localities, in which they freely use the information we furnish from week to week. Mr. Ashworth of Nottingham, Mr. Ogden of Hyde, and others, may be named, who have succeeded in this way.

The Daily Telegraph has distinguished itself for its untruthful statements, and low vulgar harangue; *The Echo* chirps a faint accompaniment; *The Glasgow Herald* is pompously knowing, and densely ignorant of the whole matter; *The London Figaro* is fair and intelligent; and *The Daily News* is also commendable in its tone. We will thank our friends to send us any paper containing notices of spiritualism.

CRYSTAL SEEING.

In No. 4 of the MEDIUM a communication appeared from R. H. Fryar, Southsea, giving his wife's experience, and advertising some special directions for bringing spirits into the crystal. Some of our correspondents have sent for these directions, and, as there is a deal of mystery and secret thrown round such affairs, we publish a few, not on account of their value, but to prevent any of our readers from spending their postage stamps in a worthless investment. The following incantation is used to call the spirits into the crystal, to be repeated until the seer has a good vision:—"Oh, God, who art the author of all good things, strengthen, I beseech Thee, Thy poor servant, that he may stand fast without fear through this dealing and work. Enlighten, I beseech Thee, oh, Lord, the dark understanding of Thy creature so that his spiritual eye may be opened to see and know the angelic spirits descending into this crystal, saying, 'And thou the incarnated creature of God, be thou sanctified and consecrated, and be blessed to this purpose, that no evil fantasy may appear in thee, or, if they do gain ingress into this creature, they may be constrained to speak intelligently and truly, without ambiguity for Christ's sake, Amen;' and for as much as Thy servant, standing here before Thee," &c., &c. (too long to give in whole). This other is

Mrs. Johnson's Charge for the Crystal.

"Let us flee from earthly things, and seek heavenly things. Oh, Lord, Creator of all things, I most unworthily call upon Thy assistance through Letragrammaton, and all the holy angels, and thou, Gabriel, appear in this crystal, in true and perfect visions, and shew me what future prospects there are in this life for (yourself), good or bad. One God, world without end, Amen."

In every demand, after our request has been fulfilled, repeat three times the following discharge for the spirit to depart:—

"We bless, conjure, and adore thee, oh, Gabriel, and all thy holy angels, as thou camest here, so depart in peace. Through the Father, Son, and Holy Ghost, world without end, Amen."

Again, I repeat, you may repeat Mrs. Johnson's charge, and use the name of the Angel Gabriel in preference to any other, providing you do it on a Monday, in the tenth hour of the night, when he invariably rules, and which is the most favourable time of any; also burning a little aloes as incense, which properly belongs to him.

There are a great number of "charges" and "discharges," all different and addressed to different spirits, with apparently the same effect. We do not hesitate one moment to say that all of these forms and ceremonies are superstition and humbug. We have known excellent seers describe wonderfully from the crystal on first looking into it, without even knowing that "charges" were in existence. These incantations have no more influence on seeing than they would have over a boy in getting a lesson in grammar or arithmetic. Seeing in the crystal is a faculty natural to men and women of certain temperaments. It may be cultivated and developed like all other powers, but not by stupid observances. Mr. Fryar gives some private directions which may be found more useful:—

"Be mindful to be always in a private room when using the crystal, and only admit the person who wishes to inspect the crystal at one time. The person when inspecting the crystal may hold it between the fingers. I have sometimes made use of a darkened room for this purpose. When the person begins to look they must keep one eye closed, and take not the other eye from it until they have had a vision. Just before a vision, the crystal appears very dark, then a very sudden light into it: and the darker the room, the greater the light within the glass; but perhaps it is better to use a light in the room, on account of an unaccountable terror which accompanies most persons about to inspect the crystal. It will be better not to hold conversation when the person is looking."

We understand that Mrs. Fryar is a good seer, and we have no wish to detract from her merits; but we feel it to be our duty to speak plainly about "charges" and "incantations." Another source of imposition is the fabulous prices charged for glass balls to see into. Though not prepared to decide as to the relative advantages of using natural crystals or artificial crystals, we know of a certainty that visions of the most satisfactory description may be obtained by looking into a glass of water, or pure glass bottle filled with water. We know a lady who can induce clairvoyance by casting her eyes on any shining brooch which a lady may be wearing. The merit does not reside in the crystal nor ceremonies, but in the faculty belonging to the seer or medium. If that is dull, then these paraphernalia are the more ridiculous.

MRS. GAMP'S LOGIC.

A coroner's jury at Melbourne is reported to have given a verdict lately which has one merit at all events, whatever faults it may possess. It harmonises beautifully with the evidence. A chemist's assistant had committed suicide by taking prussic acid, and his friends, questioned as to their opinion of the circumstances which induced him to do so, suggested that his mind had become affected in consequence of his having joined the ranks of the Spiritualists. That was enough for the jury. All they wanted to arrive at was a verdict, and here was one made ready to their hands, so they found that the deceased had committed suicide in an unsound state of mind, "brought on by reading books on spiritualism." We should say that the jury are in no danger of being affected in a similar manner. They may probably be trusted to avoid the risks connected with reading of any sort. It may reasonably be conjectured that they are better acquainted for the most part with the back woods than the alphabet. Their verdict exactly resembles the judgment which good old ladies, innocent of all connection with circulating libraries, are fond of passing on young ladies who display a disgraceful preference for dancing and male society as compared with sermons and sewing. Their heads are described as being "turned by those trashy novels." The old ladies themselves take care never to run the risk of falling a victim themselves to folly and flirtation by perusing dangerous works of that nature. If the jury at Melbourne had partially inverted their verdict, and had found that the deceased must have been in an unsound state of mind because he devoted himself to reading "spiritual" publications, we might have been disposed rather to applaud their sagacity; but, as it is, they have ingeniously contrived to substitute cause for effect.—*Standard*.

Like thin ice, our contemporary's remarks are easily seen through, but won't bear. If the argument in the *Standard* is as sound as the author of it is self-satisfied, then two corollaries should follow: That all Spiritualists commit suicide, and that suicides are Spiritualistic. Every live Spiritualist is a speaking argument against such a conclusion.

NEW CHURCH STREET CHAPEL (DR. BURNS'), EDGEWARE ROAD.

On Sunday last the minister of the above place delivered two sermons bearing directly on the spirit of progress as characterising our times. In the forenoon his subject was the Supreme Importance of Truth, from the words of Christ to Pilate, "Every one that is of the truth heareth my voice."—John xviii. 37. The plan of the discourse was the essential pre-eminence of truth—our personal connection with it, and the evidence of that connection, by hearing the voice of the Great Teacher. Among other things he said truth was one. All truth is harmony, whether physical, moral, or spiritual. Truth is the essence of things, in opposition to the mere ideal or shadowy representation of things; and that the Lord Jesus Christ was the truth of God's power and love to our ignorant and perishing humanity. Our personal connection with truth involved our high estimate of it, our exemplifying it in our belief, experience, practice, and making every sacrifice for its maintenance and progress. Our evidence of this connection with divine spiritual truth was hearing the voice of Jesus, imbibing His spirit, and imitating His holy, faithful, and self-sacrificing example. In concluding, he urged the purchase of truth at any price, the defence of truth at all hazards, and the manly professions on all occasions.

In the evening the subject was, The Healing Power in the Church of God; text 1. Cor., xii. 9, "The gifts of healing by the same spirit." He gave the subject a rapid scriptural review, and shewed how God had given the healing power in all ages of the world, to Moses, and to the prophets, and others; to Jesus, who began, continued, and concluded His ministry with it (from Matthew iv., 23); to the healing of the high-priest's servant's ear (Matt. xxvi., 51). Yet he noticed Christ did not always employ this power (Matthew xiii. 58), and that He could not always as stated (Mark vi. 4—6). This arose from the unbelief of the people which could not draw out of Him his restoring energy. This power he transmitted to His Apostles (Matthew x., 1—8), and to the seventy disciples (Luke x., 1). This healing power Peter and John employed, restoring the lame cripple (Acts iii., 1). So Paul, by the handkerchiefs and aprons being brought to him (Acts xix., 11), and also in the case of Publius (xxviii. 1) Philip the Evangelist, who in Samaria preached Christ, and healed the sick (Acts viii., 5—7). James in his Epistle gives orders how prayer, and faith, and the anointing oil were to raise up the sick (chapter v., 14, 15). He then said there was abundant evidence that this power remained in the Church during all the dark ages up to the time of the Reformation, and from that period to the present. He mentioned Savonarola, St. Bernard, and the late Cure of Cars, near Lyons, in France. He referred also to John Wesley's journal, where various diseases, and, among the rest, cancers, had thus been cured, and where names and dates were given by that eminently holy man. He noticed how the visit of Dr. Newton, whose life had been so signally useful

in America, and had recently exhibited in a most remarkable manner this healing power in Liverpool, London, and other places. He defended his reputation from the vile aspersions of sceptics and revilers. To some of the objections he thus replied:—First, that it was mere mesmeric influence on the imagination, which he thought was as good a way of curing as any other, and much cheaper and better than by drugs, &c. Second, that Dr. Newton did not cure all, neither, said he, did Jesus. Third, that many intelligent persons did not believe in Dr. Newton; so it was with the intelligent scribes and pharisees, and Jesus Christ's disciples would have prevented the Man casting out devils, because he did not go with them; whom Jesus defended, and would not forbid His work of mercy, as it was in harmony with His own good doing (Luke ix., 4.)

He concluded by saying that he had neither seen nor heard Dr. Newton, but he had seen those who had been benefitted by his healing power; and as he devoted his life and strength to this, without money or any worldly advantage, we could do no other than wish him success in his work of humanity and mercy.

A HOPELESS CASE CURED BY DR. NEWTON INSTANTLY.

On Wednesday morning, Mr. J. Ashman took Dr. Newton to see Mr. Ezra, of 5, Surrey Place, Coleman Street, Camberwell, who had been carried on a bed to 75, Newnan Street, to meet the doctor. He had not walked for four years, and was lying down when the doctor saw him. Dr. Newton put his hands on the patient's head; said it was a very bad case, but that he would be instantly cured. When the doctor commanded him to arise, he got up; and went out for a walk with Mr. Ashman. Some ladies who were present, were in transports of joy at the cure, and manifested their feelings of gratitude in a very impressive manner. He was hopelessly invalided, and had tried all means to restore health without success.

DR. NEWTON AT CAMBRIDGE HALL.

Last week we had the pleasure of reporting some of the many cures performed by the Great Healer at the above hall. During the last few days of the week the crowds so increased, that on Saturday the doctor found it impossible to proceed, as the throng burst the barriers and closed him in upon all sides completely. The crowd in the street was considered an impediment to business, and the hall was refused for a longer term. Dr. Newton was thus thrown out of a place in which to meet the public, and at the moment we write he has not been suited with one.

We note a few of the cases which have been reported to us:

Henry Teson, 96, Milton Street, Finsbury, had been given up by Dr. Walker as incurably lame. He was carried in to Dr. Newton, and after treatment could walk without crutches.

Miss Lee had been a cripple for twenty-one years; she was cured by Dr. Newton.

Elizabeth Fowler, 5a, Bedford Street, Bedford Square, came with a large internal tumour; before she left Dr. Newton's presence the swelling had considerably lessened, and she expressed herself much relieved.

Mr. Jencken so well known in the spiritual ranks, has also been cured of almost total blindness of the left eye, caused by the deadly assault which he experienced in Spain last year. He can read small print with that eye since Dr. Newton operated on it. Mr. Jencken says he felt a prickling sensation in the eye at the time it was being cured.

Miss Shaw, 5, Cambridge Road, Junction, Kilburn, walked bent and lame from the effects of carrying a child about when a growing girl. Dr. Newton rectified the hip-joint, making it snap. The cure progressed during the night under spirit influence, and next day she walked straight, and her limb was half an inch longer than before.

H. Wooderson, King's Arms, Hampton Court, had been afflicted with eczema since last autumn, has suffered much and been under a deal of medical treatment with some benefit lately. He visited Dr. Newton at Cambridge Hall, and is now active, vigorous, and hearty, though nearly sixty years of age and seventeen stone weight.

THE ROPE TRICK.—I suppose that the dupes of the Davenport Brothers thought—and think now, if the conjurors are still performing—that the rope-tying trick is a novelty. No such thing. A century ago a Moravian missionary told of Greenland sorcerers who did it to perfection. One of them would put his head between his legs and his arms behind his back, and allow himself to be bound securely. Then the lamps were put out and the windows darkened, while, it was said, the angekok went to the spirit world. No one was to move or scratch his head during the performance, for fear the spiritual agencies should be disturbed. Presently there would be hideous noises, and after a while the messenger was shewn, pale and excited, and unbound! The Shamans of Siberia are also adepts at this rope business. They sit down and are bound hand and foot, darkness is produced, and bears growl, snakes hiss, raps are made, squirrels leap about the room. When quiet is restored, in walk the Shamans free and unfettered. Did the Davenports take a hint from either of these savages? And while we are on the spiritual tapis, may we ask where Mr. Home graduated in furniture-moving and air-floating? Was it among the Buddhists, whose tip-top saints are said to be able to rise in the air without balloons? Or did he learn the secret of that Archbishop of Canterbury who was one day found skimming about beneath the ceiling of the cathedral, taking a spiritual airing? Once more, how about *planchette*. Do you know how the Chinese consult a god? Two of them hold a stick with its point in a dish of sand set before the image; the deity is invoked and the stick wriggles, the scrawl it makes being interpreted somehow or other as an answer to the question asked. It is no use sending *planchettes* to the Celestials.—*Cassell's Magazine*.

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.

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

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MEETINGS DURING THE WEEK.

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

SATURDAY, MAY 28, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8 o'clock.

SUNDAY, MAY 29, 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.

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

TUESDAY, MAY 31, 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, JUNE 1, No Concert Seance this day.

THURSDAY, JUNE 2, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

Farewell Soiree to Mr. Peebles, at Cavendish Rooms, at 6.30. Tickets 2s.

FRIDAY, JUNE 3, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium. 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 27, 1870.

"WHO ARE SPIRITUALISTS?"

FRIEND BURNS,—Since the publication of the circular in *Human Nature* and other journals, inviting statistics and contributions for a *Year Book of Spiritualism*, to be published the coming autumn, in both America and Great Britain, the question has often been asked—"Whom do you recognise as Spiritualists?" Spiritualism in the general acceptance of the term, implies a recognition of God as the infinite spirit presence of the universe, and of a *present* as well as past intercourse and communion between the inhabitants of earth, and those peopling the world of spirits. It is a fact, and a life; in method, it is phenomenal and philosophical, corresponding to the inductive and deductive methods of reasoning. As the administration of law has little to do with essential justice, and theology little to do with religion "pure and undefiled," so creeds and churchal dogmas have legitimately, nothing to do with spiritualism. The angels never designed the introduction of a new sect upon earth, through the agency of spiritual manifestations. Those are Spiritualists, then, who from personal, or otherwise well-attested evidences, believe in present interviews with, and communications from immortalised spirits, and strive so far as in them lies to live pure and spiritual lives.

J. M. PEEBLES.

FAREWELL SOIREE TO J. M. PEEBLES.

When Mr. Peebles was asked to speak for a term at the Cavendish Rooms on Sundays, he stipulated that he should have a vacation in summer, to allow him to return to his native country on necessary business, as he did not anticipate remaining so long with us when he left home. The time has now arrived when Mr. Peebles must depart. Sunday next will be his last at the Sunday Services, which he has inaugurated and conducted with so much ability and satisfaction to his hearers. His friends have unanimously resolved

on inviting him to a social gathering to bid him farewell for the present, and express their interest in him personally and in his mission. This meeting will take place on the evening of Thursday, June 2, at the Cavendish Rooms. From the warm interest manifested by leading Spiritualists, it may be looked forward to as a happy re-union of cordial workers in the cause of human progress, and a season of grateful refreshing to all who take part therein. Such a meeting has been oftentimes projected in the minds of some of our friends, but it has been delayed till now. A number of interesting objects, such as spirit paintings and drawings, direct writings, crystals, works of art, and other matters of interest are promised; and all who read this are respectfully invited to contribute anything they may have at their disposal for this purpose.

Contributors are requested to report their aid in this direction at 15, Southampton Row, as soon as possible, and superintend the placing of their objects on Thursday. H. D. Jencken, Esq., Barrister-at-Law, has kindly consented to preside. Mr. Shepard, the musical medium, has generously tendered his services on Erard's grand piano, and he will also sing in his wonderful soprano voice. Dr. Newton will be present, and add all in his power to the benefit and gratification of the audience. The guest of the evening will be a source of general interest. Eminent Spiritualists will take part in the proceedings, also vocalists and musicians as opportunity may offer. Thus a pleasant and profitable evening will be spent. Refreshments will be served at half-past six o'clock, and will be removed at eight o'clock, during which time the company will assemble and examine the various objects of interest for their entertainment. Music will be provided at this stage, and with friendly chat and introductions the time will not be found too long. At eight o'clock, Mr. Jencken will take the chair, and introduce the formal business of the evening, speeches and good wishes will mingle with music and song till a suitable hour for retiring, when the proceedings will be brought to a close.

The ladies of Mr. Peebles' congregation desire to contribute the necessities for the refreshment department. A ladies' committee will meet at 15, Southampton Row, on Saturday evening at eight o'clock, to make arrangements; and all who desire to give their aid, are respectfully solicited to attend or forward a note stating their intentions. The tickets have been fixed at two shillings each, or a double ticket, admitting a lady and gentleman, for three shillings. The tickets are now ready, and may be obtained at 15, Southampton Row, or at the Cavendish Rooms on Sunday evening. We shall be glad to greet some of our country friends on Thursday evening. Come all, and welcome, as long as the tickets last, and these will be strictly limited to the capacity of the rooms.

MR. SHEPARD'S MORNING CONCERT.

On Friday last, Mr. Shepard gave a concert at 15, Southampton Row, at three o'clock. There was a fair attendance, and a pleasant influence prevailed. The music was varied, and its quality and execution was very good. Mr. Shepard gave his famous "Wild Horse Galop," which was given to him some time ago by the spirits. It is a piece both spirited and melodious, and the manner in which Mr. Shepard rendered it, would have recommended any composition. The harmony and octave playing was very marked. Mr. Cogman was present, and saw the spirits standing over Mr. Shepard, influencing him. They were described, and Mr. Shepard recognised the descriptions as harmonising with that given by other mediums and his own observations. When Mr. Shepard sang, Mr. Cogman also heard the spirits singing. After the concert Mr. Shepard played some duets with a young lady, a pupil of his, who is being developed as a musical medium. They performed, with beautiful harmony, some pieces which were new to them both. Mr. Shepard has expressed his willingness to give another morning concert, on Friday, June 3, at three o'clock.

A DESPERATE CASE CURED INSTANTLY BY DR. NEWTON.

A most indisputable and astonishing cure was performed by Dr. Newton on the Rev. W. C. Van Meter, superintendent of the Howard Mission and Home for Little Wanderers, New York, at the Progressive Library, 15, Southampton Row, on Tuesday morning. Mr. Van Meter gave an account of his case in the presence of Messrs. Jencken, Daw, and other gentlemen, the same morning. He stated that on June 20, 1869, he stepped on a piece of orange-peel, which threw him down and he broke two ligaments

in his back. He was confined to bed for some time, and was under the medical care of Drs. Wood and Palmer, of New York. The best medical advice in that city could do nothing for him, and he was advised to go to Italy, to see whether the climate would benefit his general health and promote a cure. He reached Paris, but was in such a weak state that he could not proceed further. He put himself under the care of Dr. Ricard, who did him some good, and he was enabled to proceed on his journey to Lyons, Marseilles, and Nice, where he resided one month. He determined to go to Naples, but got out at Genoa, and proceeded to Florence, where he remained one week; and to Rome, where he spent two weeks—all of which time he was under eminent medical treatment. He ultimately reached Naples, but the climate was so bad that he left it and went to Sorrento, then returned to Florence, where he suffered more than he had done at any period of his illness. He was advised to go to the German baths, and, after nine days' painful travelling, he reached his destination. He took seven baths, which did him good: he could walk with the assistance of a cane. After he had taken seventeen baths, he left, much better, and proceeded to Paris, where he had a relapse, and again sought the advice of Dr. Ricard, who congratulated him on the general progress he had made; recommended him to try the Turkish bath at Mr. Metcalfe's establishment, Paddington Green, London; and told him to be of good cheer, and that after a long time he might recover. He came to London on Friday last, and took some hydropathic treatment at Mr. Metcalfe's establishment. It happened that he met with Mr. Cowper, of Edgeware Road, whose son was so successfully treated by Dr. Newton, as stated in the last number of *THE MEDIUM*. Mr. Cowper informed Mr. Van Meter of his son's case; but Mr. Van Meter said he did not believe a word of it, and that it was all humbug. He had heard of Dr. Newton in America, and of his having cured one of his Sunday School attendants, but had never given the matter any attention, having contented himself with entertaining the popular notion that the doctor's powers were of a delusive nature. Some one said "The power proceeded from the devil," and Mr. Van Meter replied, "Hurrah for the devil, then, if he can do good at the rate which is reported of Dr. Newton!" He was in doubts of being considered a fool for consulting Dr. Newton, and he determined on taking his friend, Dr. Smith, of Chicago, with him to see what took place. He accordingly came to the Progressive Library on Monday afternoon, on his crutches, but could not see Dr. Newton, who afterwards met with him, and made an appointment for Tuesday morning at ten o'clock. Mr. Van Meter and Dr. Smith were punctual in attendance. The patient had walked with great difficulty from Euston Square, on his crutches, to Southampton Row—the lameness being caused by paralysis of the lower extremities proceeding from pressure of the last joint of the back upon the spinal chord, which caused him great pain as well as unfitted him for walking, except with great difficulty on two crutches. One of his legs was drawn up. Dr. Newton soon arrived, and Mr. Van Meter was about to describe his case, but the doctor immediately stopped him, and placed his hands on his spine, enabling him to walk at once as well as he had ever done in his life. He ran up and down stairs with ease and pleasure; went round to Euston and Tavistock Squares; visited various charitable institutions, and was now completely recovered from his painful illness.

This narrative was given about two hours after the cure was performed. From the patient's statements we infer that he had despaired of ever getting cured, and, at some periods of his sufferings, considered himself a dead man. He is now residing at 60, Euston Square, and is ready to attest the truthfulness of this statement. The crutches were left at the Progressive Library. Mr. Van Meter is, perhaps, the most eminent philanthropist in America. He is the Müller of the United States. He has received thousands of orphan children and little wanderers into his family, and does an immense deal of good. He is busily engaged in London in discovering the methods of promoting human happiness at work in that city. He is a large powerful man, full of true humanity, good nature, and love to all, especially to little children. If spirit-power can act beneficially on anyone, we do not wonder at its efficacy in the present case. We only hope that the new facts thus brought under the notice of Mr. Van Meter may in the future enlarge his usefulness and power for good, as well as his personal happiness.

NOTICE.—As we go to press, Dr. Newton informs us that he will heal the sick daily from ten till twelve, commencing on Tuesday next, in the London Fields, Hackney.

REMUNERATION OF LECTURERS.

SPIRITUALISTS seem no more averse than other people to prosper by the exercise of their faculties in the various callings of life. Yet they sometimes demur to see a worker in the cause of spiritualism equally remunerated for his time, labour, and trouble. This is neither just nor charitable. If a man is to be paid or kept alive during the exercise of his faculties, he ought to be better paid the more good results from his labours. These matters are treated in a different manner in America. Our friend, Mrs. Hardinge, had to work sometimes for nothing in London, but when she got to the United States her services were recognised in the same manner as other people like to have their labours rewarded. We have heard it stated that, in Philadelphia, she obtained fifty dollars for one lecture, and in Washington, seventy dollars. These figures may not be absolutely correct, but they are approximations to the truth. In these cities thousands listen for hundreds which can be found in London, and, no doubt, the money was thus readily obtained. In the States, a lecturer on spiritualism usually receives twenty-five dollars for Sunday, and ten dollars for week-day evening lectures, which, when five dollars are calculated to a pound, can be easily reckoned in our money. A few weeks ago, Mr. Peebles received a call from a congregation in America, offering him 1,800 dollars per annum—upwards of £350—to speak to them on Sundays, leaving the week free for other purposes. We do not recommend the spirit of selfishness as the inspiring angel for lecturers on spiritualism or for any other pursuit in life; but we would suggest that Spiritualists, in engaging speakers, should be governed by a principle urging them to do to others as they would wish to be done to themselves.

MR. SHEPARD'S CONCERT

Will not take place on Wednesday evening, at 15, Southampton Row, but will be deferred till Friday, at three o'clock; when he will give his second Morning Concert. An excellent opportunity will be given to hear Mr. Shepard at Mr. Peebles' Soiree on Thursday evening. Many will hear him on that occasion who have never had an opportunity for doing so.

MAGNETISED PORTRAITS.

To the Editor of The Medium and Daybreak.

SIR,—Are you able to say whether the photographs of Dr. Newton, which have been magnetised by him, retain the magnetism for any time, if they can be used by the same party more than once, and by more than one person?

INQUIRER.

May 26, 1870.

To Inquirer and W. F. H. we reply: Dr. Newton's portraits are not damaged by transmission through the post, or by any one using them for curative purposes. We have heard of several instances of the peculiar influence which they exercise over the nerves of sensitive persons. See "Reichenbach's celebrated Experiments."

SEANCE WITH DR. NEWTON.

We had the pleasure of meeting Dr. Newton and a few other esteemed friends at Mr. and Mrs. Everitt's circle on Monday evening, when phenomena of a very remarkable kind occurred. The rappings on the floor were very distinct and numerous; the table moved in time to the musical box, and the sounds of feet, as if dancing, were heard on the floor. Mrs. Floyd recognised the manifestation as indicative of the presence of a departed son. The room shook and vibrated considerably. This phenomenon is so prevalent at Mr. Everitt's circles that the bearings of the walls have altered somewhat, and the wainscoting in some places stands off from the wall a considerable distance. We mention this fact, which was named incidentally at the circle, to shew that the vibration of the house is not a delusion. The ceilings are fretted and cracked in some places, on account of this action.

The spirits expressed great pleasure at meeting Dr. Newton, and ardently desired his benediction. He addressed them in brotherly and loving terms, giving them the benediction and shock which he administers to his patients. "John Watt" replied in the spirit voice in a very witty and cordial manner. Several times during the evening Dr. Newton held intercourse with the spirits in this way, and the manifestations of delight which the invisible powers exhibited were very marked. The doctor said he loved the spirits as much

as he did those in the body, and he asked them to take his blessing, and give it to all whom they met in the spiritual world, and in the flesh.

As soon as the lights were extinguished, powerful and frequent perfumes were felt by all present. An ancient spirit of noble aspect was seen standing between Dr. Newton and Mr. Peebles. The spirit was clothed in a red dress, and the doctor at once recognised the description as pertaining to Confucius, who had been similarly described on previous occasions, and who is one of his controlling powers. A beautiful Indian female spirit was seen behind Mrs. Watson, clasping her arms round her neck, and kissing her. Mrs. Burns now saw a blue band, about nine inches wide, passed round the whole circle, which was composed of twelve persons. It was tied behind Mrs. Everitt. Mrs. Watson felt what appeared to be a veil over her face, but the spirits would not allow her to lift her hands to touch it. It was described as being of very fine lace-work, produced by spirit influence, and decorated with blue and white flowers. At this time those who composed the circle were touched by spirits, but all did not feel the touch. The spirits were also seen putting flowers on the heads and in the hands of the sitters.

"John Watt" now took up the tube, and struck several persons on the head with it. He also talked to Dr. Newton for a considerable time in an audible voice. Then came "Nippy," an Indian spirit, who can now speak very good English. He accompanied Mrs. Floyd and Mrs. Hardinge to this country, at which time he could speak very little English, but he has progressed very much in various ways since then. A remark was made by some one that an old Indian spirit was sometimes near him. "Oh, no," said Nippy; "you make a mistake; there is no old Indian in our country. We are all made young again." "I am as young as ever I was in my life," said Dr. Newton. "And younger, too," responded the spirit. "John Watt" cautioned the circle against asking foolish or stupid questions, as it had a bad influence on the spirits.

The tube was now carried up to the ceiling, and some forcible knocking and scratching were heard. A voice then said, "I have written my name up there." A light having been struck, it was found that "John Watt" had written his name in pencil on the ceiling, just over the centre of the table. A seeing-medium present saw this writing in letters of light before the announcement was made or the light struck, and even saw the spirit hand in the act of writing it, and Mrs. Watson saw the spirit figure complete.

The spirit power was so exceedingly strong that the voice was not so brilliant as usual, nor were the conditions for seeing so perfect. A great many Indian spirits were in attendance upon Dr. Newton, and were distinctly seen. The ringing of a small bell was heard, although there was no object in the room to cause such a sound. Mrs. Burns now saw a light veil fall all over the circle. Dr. Newton, in reaching to some one near him, broke this veil, and the spirits were seen mending it again with blue and white threads. A curious speck of light was discovered on Mr. Hockley's hand, and it remained there for a considerable time, moving about and exhibiting its brilliancy to the whole circle. Two commanding figures of grave deportment, with long beards, were seen standing near Dr. Newton and close to Mrs. Everitt, the one wore a blue cloak, and the other a white garment. They were seen to have in their hands a scroll which they were unrolling, and the rustling of something like paper could be heard, but much above the level of the table. The seers endeavoured to read what was on the scroll, but could not do so; and while Mrs. Burns was using her endeavours to decipher the writing, she was thrown into a trance, and remained unconscious for some time, during which the tick-ticking indicative of direct spirit writing was heard. The time was calculated, and four seconds were supposed to elapse. A light was then struck, and a piece of writing in pencil done in a similar hand to that given in *Human Nature* for May, was found, containing 174 words. The following is the message thus given:—

In every spirit, and, therefore, in every man—by spirit I mean those who have left your material world, and, by men, those who still live in it—there is an interior or supreme principle into which the divine life of the Lord first flows, and from which it arranges all other internal things which succeed according to the degrees of order. With the spirit or man this supreme principle may be called the Lord's entrance, and also His dwelling place. By this interior or supreme principle, man is distinguished from the brute creation who do not possess it. Therefore, it is that man is capable, as to his rational and natural mind, of being elevated by the Lord to Himself, that he may believe in Him and love Him; and thus he is able to receive intelligence and wisdom, and to speak from reason; and thus, also, he lives for ever. But this principle

does not flow openly into the perception of any, because it is above his thought and exceeds his wisdom.

One peculiarity of this writing is that no indentation is made on the paper, though the specimen used is very thin. The pencil marks are laid on the surface as by lithography, and even the dark marks, which would require considerable pressure if done in the ordinary way, shew no more indentation than the light marks. This is a very interesting circumstance, seeing that the writing is done by some instantaneous process different from the usual mechanical method of rubbing the pencil over the paper. For suggestions on this topic see *Human Nature* for May.

LAST SUNDAY'S SERVICE.

It would be difficult to imagine a place more completely packed with human beings than the Cavendish Rooms were on Sunday evening. Dr. Newton was expected, and the Spiritualists and sympathisers turned out in a body to meet him. The usual attenders dropped in early, and the arrangements were so admirable, and the friends so helpful, that no discomfort or disappointment was experienced. Thanks are due to Mr. Humphrey for his efforts to seat the hall as thoroughly as possible. Mr. Peebles delivered an admirable sermon, exactly suited for the occasion of which we can give only a few extracts. He said that in the Gospel, as recorded by John, we find this language—"You shall know the truth, and the truth shall make you free." As I lift my eyes as far as I can, and take a moral survey of the universe, I see, or seem to see men thrusting out their soul-feelers and asking anxiously for the highest and best form of truth. It is no more natural for water to find a level, it is no more natural for the magnetic needle to turn to the north pole than it is for the human soul to search for truth; and it is a fact that truth must not only be born in man, but they must be crucified, and that too, frequently between thieves. They must be baptised in tears before they can become mighty forces, swaying the masses, and leading them on step by step to higher and more divine planes of mental and spiritual life. We are created in God's own image, and it thus becomes us to use those reasoning faculties which we thereby inherit. Hence, we should sanction nothing fresh in science, no dogma of the past or present, until the same has been carefully investigated and candidly weighed in the balance of reason; and thus we shall be ready at all times to give to every man a reason for the hope that is within us. Mr. Peebles said that the natural man was composed of two elements—the physical and the spiritual. The physical body was merely an echo of the more real one it represented. The flesh, blood, bones, and hair were merely the outward signs of an inward and spiritual man. When Crito came crying and weeping to Socrates, just after he had drained the hemlock cup, and asked where they might bury him, Socrates, though in the agony of death, smiled, and said, "Verily, just where you please, if you can catch me." Socrates knew they could not bury him, only his shell. Spiritualists sometimes speak of burying a person, but this they should not do, they should speak out and live out their philosophy, that others may hear and see it. Spiritualism gives us a correct idea of the spiritual man and the spiritual life. In stating that there is no such thing as death, Mr. Peebles said he had lately been shown a letter from Mrs. Hardinge, in which that lady said she had recently been speaking in Bridgewater, United States, where lived a Mr. Kingman, a venerable old man, who was an ardent admirer of Mrs. Hardinge, and who had expressed a wish that whenever he passed away Mrs. Hardinge might attend his funeral. On the evening of her address the old man went to the hall before it was open, and with much enthusiasm he took his seat with his family, and just as Mrs. Hardinge entered he fainted. Some one told her that Mr. Kingman had fainted, but she said "No, he is dead." They replied it was not possible; but neither water, nor fanning, nor magnetism could bring him back to physical life. He was in the spirit-world, and yet he spoke to Mrs. Hardinge within five minutes of his departure, saying, "I shall hear your lecture now;" and during the lecture there came two tremendous sounds upon the desk that startled the whole audience. Mr. Kingman had been an excellent man, and much respected, and his friends wished that Mrs. Hardinge should speak a few words to the mourners, but the churches were refused for that purpose. At length one was procured, but on the condition that only ladies should have admission. The address was announced, and a great number of persons came to hear, the road being literally filled with carriages; and, in that church, Mrs. Hardinge delivered a grand and eloquent discourse, and, withal so simple and touching, that nearly every eye was bathed in tears; and when she arrived home, she heard the voice of Mr. Kingman say, "I have heard every word of your lecture." Thus, said Mr. Peebles, there is no death. The immortal loved ones live and walk in white; and if we would live more spiritual lives, we should be able to walk and talk with them more readily than we do now, and thus be able to prepare ourselves for the future life.

Dr. Newton in the course of a few remarks, said that his early life had been passed in scepticism. He did not believe in the efficacy of Christ's blood; it seemed to him, such a horrible thing that the consequences of every sin he committed should be laid upon poor Jesus, that it quite weighed him down with grief. Dr. Newton said he was sitting entirely alone one day, and he heard raps, which he found would reply intelligently to him, and then he knew there must be a life beyond the grave. These raps he would very frequently hear, and if he read a few lines of poetry, at the end of each line he would hear a loud and distinct rap. At a seance he held on one occasion, a musical box which stood on the table, commenced playing without being set in operation by any one present. For the last eighteen or nineteen years he had passed nearly the whole of his time in the investigation of spiritualism, in the course of which he had seen nearly every remarkable medium, and had himself passed through nearly all the phases of mediumship. He said he had been better received in England than he expected he should have been; and he reiterated that he never said or intended to have it supposed that he could work miracles, all he did was done by strictly natural means, and in accordance with known natural laws, and everything that he did could be done by others with greater or less success, provided they observed the proper conditions. Dr. Newton said that the psychological

power by which he effected his cure was love, and this love was so far material that it could be transmitted by means of articles if they were thoroughly impressed with it; this, he said, was especially the case with letters which would convey the principle of love, together with the written thoughts; and he enjoined everybody never to write a letter without impressing it with the magnetism of love, and especially never to use the words of friendship and love, unless they felt very sincere about them.

It was announced that Mr. Peebles would soon leave London for his home in America, in accordance with the arrangements he had entered into with the committee, that he should have leave of absence in summer. We understand that next Sunday will be the last on which he will occupy the platform in the Cavendish Rooms.

Dr. Newton treated a number of cases, and the large gathering quietly dispersed.

THE SUNDAY CONFERENCE.

At the Cavendish Rooms, on Sunday afternoon, the subject was that adjourned from the previous week, "How to obtain the social conditions necessary for the realisation of the higher life."

Dr. W. Evans spoke first. He said the foundation of the question was the creation of children of God, not of the flesh, of lust. They would be like Christ who was the first-born of many brethren. The law said, "If thou steal, thou shalt pay in return four-fold;" but the Gospel took away the desire to steal. Men would yet be gathered together into affinities, as they were in the spirit-world.

Mr. J. Burns thought the construction of society depended upon the development of individuals. More will-power and self-government were wanted, which could only be induced by individuals thinking and acting for themselves. To know truth and principle, and be governed by them was a means to the end desired. He pointed out that certain personal habits were inimical to spiritual development, which was, in other words, the control of the spirit power in man over surrounding conditions. He illustrated his statements by going into a physiological examination of the effects of alcohol, tobacco, bad food, and improper habits in connection with eating and ventilation upon the manifestation of mind. He shewed that the spirit controlled the body by the inter-mediation of certain imponderable fluids, and that alcohol became volatile in the system, and supplanted the grosser of these psychological fluids, thus intercepting the control of the mind over the body. All men, by temperate living, and making the best of their opportunities, might raise themselves in the scale of society and achieve all that was desired by the human mind. Yet, he did not deny that many external influences at present existing were detrimental to human progress and happiness.

Mr. Galloway would not reduce God to a principle, as there was no principle, but merely opinions, which were different in all men. He further argued that men should regulate their actions by principle, and then they would rise.

Mr. Barber saw the evils of strong drink, and the benefits of abstinence. He thought the Temperance movement was doing great good in society.

Dr. Maclauren considered that the elevation of man was a very simple process. Man fell through a physical act, and he must regain his position by improving his physical circumstances. The mother of Samson was told to live according to the physical laws, and the child, who was similarly nurtured, grew strong. Daniel, who did not eat of the food of the king's table, was superior to his fellows.

Mr. J. Ashman said we should discover these things which impeded our progress, and remove them. He was a Temperance man, and devoted much of his time to the promotion of that movement. He was perfectly happy in such a course, and hoped to leave the world better than he came into it.

Mr. J. M. Peebles concurred in the thought that to gain a higher spiritual and social plane we must obey physical law. He thought there was too much talk and wrangle about theological and Biblical questions, while man—the subject of all these inquiries—was left in ignorance and darkness. We should make man our chief study, and our highest object should be to benefit humanity.

Dr. Newton believed in the method of the Quakers, many of whom spoke under spirit influence. Mr. Peebles, in response to his will, had expressed his ideas better than he could have done it himself. When asleep, he was conscious of leaving his body and passing into the spirit-world, witnessing scenes in other planets, which would be revealed to his external mind in the future. The Nazarene had said that there were thousands of other spirits who were as beautiful and bright as himself. He particularly referred to "Dr. Franklin," who had done much for human progress when on earth; but more since he had left it, by the introduction of spirit-communion, which was accomplished through his aid and knowledge. Christopher Columbus was also engaged in the work of human progress; his business was that of a discoverer, and he had made far greater discoveries in the spirit-world than that of a new continent. Dr. Newton said he had been subject to spirit influence since boyhood. He used to delight in going into a quiet place and talking with the spirits; but he did not hear their reply, he was impressed with it. He also had the power of prophecy. On one Friday, he said that his brother would be home from sea that day, and yet the ship was not expected for twelve months. He felt so confident about it, that he ran to an eminence and saw a sail in the horizon. He declared it was the ship "Career," containing his brother; and so it was, for his brother was soon amongst them. Though he had been under spirit influence all his life, yet he was a confirmed sceptic for many years, till he accepted modern spiritualism. His scepticism resulted from the preaching of the churches, which proclaimed a God of anger, hatred, and revenge, while his soul was full of love. He therefore, could not accept such a God. He had met with many accidents since childhood; in all, about twenty hair-breadth escapes. Yet he had been preserved through them all. When a child, he fell from a tree and was so severely hurt that he was paralysed; but his father took him to bed with him, and in the morning he was quite well and recovered from his injuries. His father had the healing power. Dr. Newton related some of his experiences with the higher spirits. The brighter the spirit, the greater was his humility and humanity. "Jesus" called Dr. Newton "dear brother," and thus he addressed all mankind around him. "Confucius" also influenced him,

and declared that he taught the same precepts as Jesus. Jesus was a man like unto ourselves, an elder brother; and the reason he could influence Dr. Newton so thoroughly was because he did not exalt Jesus before men.

The doctor speaks in short sentences and paragraphs; and says he has no power to speak of himself but as he is influenced. The truths and aphorisms which he utters are very self-evident and striking, and sometimes he is quite eloquent in his descriptions. This was specially apparent in the description he gave of the beauties and harmonies of spirit-life. Those who died in mental darkness and hate had their garments covered with dark spots, which remained till they were worn off and atoned for by good works and upward motives. To such spirits the spirit-circle was a school, a place of instruction. The higher-developed spirits were clothed in white, and lived a life of love and unity. Yet they might have been spotted in past times. The doctor once asked two spirit friends what his garments would be like in the spirit-world. The reply was, "They shall bear spots; but these will be of the colour of gold, and, looking at them, the beholder will be able to see the face of every mortal you have benefitted through life."

Dr. Newton treated a few who sought his aid; and the subject of discussion was adjourned till next Sunday.

"'Tis pitiful the things by which we are rich or poor—a matter of coins, coats, and carpets, a little more or less of stone, or wood, or paint, the fashion of a cloak or hat; like the luck of naked Indians of whom one is proud in the possession of a glass bead or a red feather, and the rest miserable in the want of it. But the treasures which nature spent itself to amass—the secular, refined, composite anatomy of men—which all strata go to form, which the prior races, from infusory and saurian, existed to ripen; the surrounding plastic natures, the earth with its food, the intellectual temperamenting air, the sea with its invitations, the heaven deep with worlds, and the answering brain and nervous structure replying to these; the eye that looketh into the deeps, which again look back into the eye—abyss to abyss—these, not like a glass bead, or the coins, or carpets, are given immeasurably to all. This miracle is hurled into every beggar's hand. The blue sky is a covering for a market, and for the cherubim and seraphim. The sky is the varnish or glory with which the artist has washed the whole work—the verge or confines of matter and spirit; Nature could no further go. Could our happiest dream come to pass in solid facts, could a power open our eyes to behold 'millions of spiritual creatures walk the earth,' I believe I should find that mid-plain on which they moved floored beneath and arched above with the same web of blue depth which weaves itself over me now as I trudge the streets on my affairs."—R. Waldo Emerson's "Society and Solitude."

DEVELOPMENTS.—A lady writes that after long and many trials she has been developed as a writing-medium, though the writing is not very easily deciphered as yet. A gentleman has been developed to draw with the *planchette*, and also to write a little. These parties had tried and wished to be mediums, but patience has been rewarded. To attain development, sit often and regularly. The circle has a peculiar power in calling for the faculty of mediumship.

REHDER writes anonymously, saying that the spirits will no doubt be able to tell us his address, and he will be glad if we will inform him if the spirits could impart to him a knowledge of foreign languages. We reply that we have no desire to know his name or address, and therefore will not ask the spirits, nor do we suppose that it is any of their business to furnish it unasked. Perhaps they have not been curious enough to make his acquaintance. One word more. Ask a foolish question of the spirits, and you will get some fool to answer you; hence the number of "lies" which are told to certain would-be-spiritualists. If our querist has any business with us, he must take the necessary steps to introduce himself. We know several persons who speak foreign languages, of which they are ignorant, through spirit influence; but we cannot say whether our amiable interrogator may be thus developed, or at any rate, he must not expect others to do it for him.

SPIRITUALISM AT HALIFAX.

After the highly interesting lectures delivered by Mr. Peebles, a gentleman, resident in the town, announced himself to give a lecture in reply. In an hour and a half's discourse he proved nothing but his own inability to deal with the subject in hand. At the close of the lecture, Messrs. Longbottom and Wilson came forward to defend spiritualism, Bible and modern. Mr. Longbottom quoted upwards of thirty passages from the Scriptures, for comparison of past and present spirit manifestations, which the lecturer was totally unable to answer. After a very short discussion, the matter ended with a most decisive victory by the Spiritualists.

On Sunday, Dr. Newton will heal the sick in the Rev. F. R. Young's church, at Swindon.

We hear that Mr. Home has been called to meet the Emperor of Russia at Ems.

Mr. Morse's circle, at 15, Southampton Row, was very crowded last Friday evening. Four spirits manifested; and much satisfaction was given by the communications.

Mr. Peebles' new work, "Jesus: Myth, Man, or God," will be given as a supplement to the June number of *Human Nature*, for 1s.

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