

# THE MEDIUM

AND DAYBREAK:

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

No. 9.]

LONDON, JUNE 3, 1870.

[PRICE ONE PENNY.]

## THE MISSION OF SPIRITUALISM

SPIRITUALISM is a fact which has been established beyond gainsay. Based on science, reared in philosophy, and crowned by inspiration, it stands forth and asserts itself in such a manner as to command the earnest, though it may be silent, attention of all cultivated minds, notwithstanding the sneers and aspersions of the thoughtless. But, as a structure, it is as yet imperfect and incomplete, its internal arrangements are without order, its decorations have not been commenced. This incompleteness arises from no omission in the plan of its unseen architects. It stands merely waiting for the advent of those constructive artists whose labour of love it will be to enrich it with the graceful products of their minds. Not till these Angelos and Raphaels arise and finish the work so well begun, will the world accept spiritualism as a fitting temple in which to hold communion with the great source of inspiration, or in which to worship the grand principles by which human progress is governed. As yet, the workers have been an unorganised band; hitherto they have toiled as labourers and not as artists. But nature did not design that man should be a mere machine, a tool—she intended that he should work out his own development, and labour for that which is destined to benefit him, subject only to guidance at the outset; and now that man has been directed in the uprearing of this spiritual structure, he is all but left, as a matter of education, to complete it himself. The foundations have been laid, and the structure defined in rough outline. The builders are not unanimous as to its further progress or to what use they shall adapt it. They are waiting, they say, for fresh directions from the designers, but they forget that such instructions are much more readily found when sought for, and that those designers, though willing to tender help, do not mean to take the whole work out of man's hands. This, then, is the time for Spiritualists to meet in congress to discover the divine purposes of spiritualism and the best means of promoting them.

On the present occasion we introduce the inquiry, How should the religious services of spiritualism be conducted, and of what should they consist? The discussion of this subject may be deemed premature by some; but if spiritualism is true, it must live and grow in strength, and it behoves us as its promoters to discover at once what is to be its future course. With this view we offer the following suggestions: no doubt, to many they will be deemed presumptuous, to others absurd, and to all imperfect. None, however, are more conscious of their imperfection than ourselves; but to arouse Spiritualists into something like a realisation of the vast and important work before them, and to urge them to begin that work without delay, we raise this question in the full hope that it will be taken up and prosecuted by hands better fitted than our own for such a task.

Spiritualism is an effort of the mind to present in orderly arrangement the intrinsic principles of nature, whose whole object is the development of individual life—man being the chief. Spiritualism is for humanity; it is the science by which every function of the physical, mental, and moral nature is developed and educated. It is the philosophy by which the whole of these functions are harmonised and made to work for man's highest use and good, and it is the inspiration which directs and governs the whole, making his utility "a thing of beauty," his labour an art, his work a pleasure, and thus pointing the way to his true happiness.

Man is a triune being. He possesses a physical organisation, a mental constitution, and a psychological nature, and the cultivation of each of these is the practical use of spiritualism—no one of which must be forced at the expense of the others, nor must any of them fall behind for want of due attention. Bodily exercise, the use and treatment of the physical functions, science, art, music, painting, and sculpture, as well as moral philosophy and religion are each necessary to the development of man, and spiritualism being universal must include them all.

The question now arises—what should be the form of service to be observed by Spiritualists at their meetings? Spiritualism, as a religion, is practical; it assigns to each attribute of man its natural function and proper sphere, and it teaches man how to lay out the riches of his nature to the best advantage. Spiritualism, however, whilst thoroughly practical is also eminently esthetic; it recognises the fact that man's highest happiness lies in the use of his esthetic faculties, but it has proved that these can be best reached and developed by being based upon sound physical principles and conditions. Spiritualism is the religion of daily life; but it also prepares the mind for special periods of devotional elevation. This latter occurs chiefly when "two or three are gathered together."

Spiritualism appeals not only to the individual as such, but to the many as a congregation; it does not speak merely to the soul in the closet, but it asks for a gathering together, that a spiritual battery may be formed, whereby the weak may be strengthened, the strong fortified, and the whole benefitted. It seeks to establish communion, not merely with self or with those "gone before," but a soul intercourse one with another; it therefore demands as a condition of social and religious progress, that meetings be established, that congregations be formed, and that such services be instituted as will tend to the development of man as he is defined by spiritualism.

Spiritualism being scientific, it regards order as the basis of all successful operations, and design as the highest manifestation of intelligence; it therefore requires that the form of service used at spiritualistic meetings shall have intellectual design and constitutional order—whilst, at the same time, it indignantly rejects all appearance of rite or ceremony, for these can appeal merely to the imagination, and only so far as these have a direct use can spiritualism ever accept them.

Undoubtedly, the spiritualism of the almost immediate future will have its buildings, and as it recognises in art one of its most powerful auxiliaries in the work of human elevation, it will enlist the highest efforts thereof in their construction. In the adornment of these buildings the purest art should be liberally bestowed, not the dead and gloomy styles of the old forms of religion now existing in churches and cathedrals, but a new and joyous art which spiritualism, by its bright and hopeful gospel, will inaugurate. All that is noble, grand, and sublime in existing styles will be retained, but much that is glad and beautiful, but as yet unborn, will be added, such as will elevate the senses to a high and heavenly ideal of the grandeur of the soul of man, and the beauty of the spirit of woman, and guide the thoughts to those glorious scenes and temples of the "Summer-Land," which the artist through inspiration has copied.

Spiritualism is an eclecticism—it sees the influence that the artistic religious services of the Romish Church has upon the mind of its spectators, both cultivated and ignorant; and, whilst it acknowledges that result, it will, by basing its services upon rational principles, guide the imagination rather than mislead it, and render its attendants a devotional congregation rather than an admiring audience, and its services an elevating spiritual exercise rather than a theatrical spectacle. On the other hand, spiritualism will eschew the cold, formal droning, sing-song services of modern reformed and dissenting denominations, aiming by normal means to elevate and strengthen the whole functions of the mind rather than to depress and weaken them. Spiritualistic services of infant blessing, of adolescence marriage, and final burial will be such as to impress the mind with the beauty of the changes of life and death rather than to depress it with the sorrows that await the sin-born infant, the servility of wedlock, and the darkness of the grave; and this it will do, not merely by the aid of its sublime philosophy, but by impressing the mind from the external by physical objects fashioned or arranged by art, because by such, through the mediation of his esthetic faculties, the soul of man is most readily touched. In the regular services, beside the direct exercise of the social reasoning and the idealistic faculties, the discourses delivered should bear directly upon every relation of life—aiming by ratiocination, by precept, and by exhortation to point out the way to true psychological and moral happiness, instead of burdening the brain of the listener with theories he cannot understand, or rousing his hatred by the declamation of those who do not think as he does.

As a whole the generic principles upon which the Progressive Lyceum is based are those upon which the Spiritual Church must be reared, of course with such differences and modifications as additional inspiration shall suggest as more adapted to the adult mind. Men who are teachers and not preachers will be the officiating ministers; men whose souls are developed to such a degree, that, while acting as little children, they will regard themselves as the guardians of their fellow-creatures, and will teach them to surmount the difficulties of life, and not merely help them over a trifling obstacle here and there.

Spiritualists have their work before them, and one portion of that labour we have endeavoured to point out. We ask them to "reason together," to inquire, and suggest, and prepare the way of the glorious future that is to come. Such a labour of love should enlist the whole sympathy and energies of all who have a knowledge of this beautiful redeeming science and humanising philosophy; and were their minds only open to perceive the reforms it is destined to accomplish, and its glorious possibilities in the near future, Spiritualists would not rest from their work, because of it they could never weary.

T. R.



## CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

## CONDUCTOR'S LESSONS.

## To the Entire Lyceum.

The plan, as a general rule, requires the Leader of each Group to select a line, a couplet, a verse, a prose maxim, or a brief question, which is to be given to each member for the next Sunday's lesson, immediately after the consideration of the last lesson is concluded. The Leaders, to save time, write out on separate slips of paper (one slip for each member) the lesson for the succeeding Sunday, and thus each child can take the lesson home.

But, to vary the method, the Conductor or Guardian can give a question, or topic, for the consideration of the entire school, which for a few Sundays in succession, will greatly interest all—Officers, Leaders, members, and spectators in different parts of the hall. (Spectators should never be allowed to attract or distract the attention of the children or their Leaders.)

Our Conductor, for example, gave to the whole school this question: "What are the most beautiful forms of Truth?"

On the succeeding Sunday the children came with their answers. The Conductor in a distinct voice inquires thus: "Can any child tell the lesson that was given out last Sunday?" [Several voices correctly give the question.] This instantly fixes the attention and interest of all present. Conductor: "Well, children, will some of you tell what you deem the most beautiful forms of Truth?" [After a little hesitation.] A member in Banner Group rises and answers—"The doing of good deeds—obeying the Golden Rule." A little girl in Fountain Group: "Loving one another." A lad in Temple Group: "The Children's Progressive Lyceum is the most beautiful form of Truth." A girl in Evangel Group: "The Moral Police Fraternity—doing deeds of charity."

After twenty minutes of such conference, the Conductor inquires: "Will any Leader or member propose a question for next Sunday?" After a few moments of silence, a member (a little girl) proposes "What is Heaven?" The Conductor accepts, and the lesson is reiterated distinctly as the topic for the next Sunday's lesson.

The Leaders now procure books from the Library. After this, and when all are ready, with everything in left hand, (*right hand being free to carry the flag*), all rise, form in rank, and proceed to the final march, to pianoforte music. (For particular instructions, see rules in the chapter on the "Order of Exercises.")

On the following Sunday the same method of *drawing out* the children is adopted with increasing interest and more success. Sometimes the children dare not rise and give answer, being a little shy, at first, to speaking in the presence of a large number, in which case, the Leader will give the replies of their members, as near as possible, in the precise words used by the children. The simplicity and natural play of the child's fancy (awakening intuition,) must not be trifled with nor *stilted* into the high phrases of adult definitions. It is easier to correct extravagant imagination in childhood when you treat them with gentle sympathy and respect as you would, and doubtless do, treat with kindly spirit the religious errors of the otherwise agreeable family in the adjoining house. Never ridicule nor abuse the simple longings, utterances, and spontaneous imaginations of the infant spirit. Therefore, at the risk of awakening a smile throughout the school, let the Leader give very nearly the child's *own words* in response to questions.

To the question, "What is Heaven?" a number of children gave the highest order of replies. One little girl said: "A place of rest where the soul goes when the body dies." Another member: "A peaceful state of mind." A very little girl in Fountain Group said: "I am happy when my hair is curled as it is to-day!" [This answer greatly amused the school.] There was a very general concurrence that "Heaven is a mental condition, rather than a place of residence."

At the conclusion of this interesting and most profitable conference, the Conductor called for "another question for next Sunday." In response the Leader of Star Group offered: "What shall we do to attain to the heavenly state of happiness?" The Conductor accepted, and the question was therefore issued.

Just here let the Leaders bear in mind that they are expected to confer with their members, as to question them concerning the topic before them, are to *extract*, so to speak, their most *private confidences*, and ascertain *little thinkings*, before the Conductor begins to interrogate the school on the subject. From ten to fifteen minutes should be first given to these *private conferences* between Leaders and members; then the Conductor may, with hope of much success, begin to question the whole school on the method already described.

The replies to the last question were even more excellent and instructive. A very little boy in Fountain Group answered: "Love, and be truthful." One little musical boy thought that he would attain heaven "if he had plenty of money." His Leader asked, "What would you do with it?" And he answered, "I would buy a great big fiddle." A little girl in Ocean Group said, "Loving everybody, and doing them all the good you can." Excelsior Group gave answer through the Leader, "Loving one another; trying to make one another happy; living to benefit others; doing good works." A girl member of senior Temple Group answered: "Obedience to one's highest conviction of right: but nobody has any right to say what that sense of right shall be." The boys in Temple Group, jun., gave answers, for the most, accordant with the replies of girls in Excelsior class, but using different phraseology.

The Conductor, on receiving no answer to the question, "Will any one propose a lesson for next Sunday?" gave to the whole

Lyceum this topic: "Which is the best rule for the regulation of conduct—the Silver Rule, or the Golden Rule?"

This question is one of great interest to all the children: because the Conductor, ever and anon, during the year, has asked the whole Lyceum, often just before singing the last song, questions as follows:

Con.—"What is the name of the *lowest* rule in human action?"

All.—The children, as one voice, reply: "The Iron Rule."

Con.—"What is the name of the next best rule?"

All.—Immediately they all respond: "The Silver Rule."

Con.—"What is that rule called which is higher than the last named?"

All.—"The Golden Rule."

Now, to bring out the thoughts of children on the meaning of these questions, the Conductor addresses himself to the whole Lyceum, and asks:

Con.—"What is your definition of the rule of Iron?"

All.—"Evil for evil."

Con.—"What do you mean by the Silver Rule?"

All.—"Good for good."

Con.—"What is the Golden Rule?"

All.—"Good for evil."

[NOTE.—The Conductor's staff, by which he calls the Lyceum to order, &c., a sort of baton or wand, is a beautifully gilded rod, about an inch in diameter, called the "Golden Rule." He uses it in guiding the marches on public occasions, when in the street, as well as in the Hall on Sunday.]

Much of the success of a Lyceum depends upon this one condition: *Mutual respect and kindness between Officers and Leaders, and co-operation in keeping order and obeying the rules adopted for the government of the institution.* Any laxity, any indifference, any disregard of orders or rules announced, will bear the fruits of anarchy. Leaders' meetings, therefore, *regularly held and punctually attended*, are of first importance to "unity of spirit" between Officers and Leaders. You are called to put your theories to the test; you are now to be "tried in the balance" of practice. You are yourselves parents, or are members of families, and you are now called to vindicate your title to that relation.

The Conductor may teach the children, *en masse*, to answer other more philosophical questions, as:

Con.—"What is the lowest kingdom in nature?"

All.—"The Mineral Kingdom."

Con.—"What is next above the Mineral?"

All.—"The Vegetable."

Con.—"What Kingdom is next higher than the Vegetable?"

All.—"The Animal Kingdom."

Con.—"What next superior?"

All.—"The Human Kingdom."

Con.—"What kingdom is that called which is just above the human?"

All.—"The Spiritual Kingdom."

Con.—"What is the next highest?"

All.—"The Angelic."

Con.—"What is just higher than the Angelic Kingdom?"

All.—"The Celestial Kingdom."

Con.—"What Kingdom is next above the Celestial?"

All.—"The Heavenly."

Con.—"What is that which is higher than the Heavenly Kingdom?"

All.—"The Divine, or Father God."

When the children have responded thus, defining as last and highest, the name "God," then the Conductor may glide, without further notice, into the devotional Silver Chain Recitation, beginning, "God of the Mountain." (See another page in this book.)

With these suggestions, every intelligent Conductor or Guardian—if only a true friend to and lover of children—can arrange new and various exercises for the whole Lyceum. Songs may be written, and new music set to words in this book, and new Silver-Chain Recitations may be written and printed on slips, and pasted on the blank leaves, and yet other additions may be introduced by each Lyceum, for the sake of varying the interest, but let no alteration be adopted in the general system, without due deliberation and very cogent and sufficient reasons.

The following definitions may serve as hints to writers of verse, songs, or prose. But the titles of Groups in Lyceum No. 2 are not less suggestive of poetic imagery, and picturesque views of truth and progress:

From a primal "FOUNTAIN" all things flow.

The "STREAM" of Love flows onward for ever.

The "RIVER" of Truth shall eternally roll.

Heaven is reflected by the peaceful "LAKE."

We safely sail over Life's throbbing "SEA."

The tide of Love's infinite "OCEAN" never ebbs.

Truth's golden sands are on the "SHORE."

Wisdom's "BEACON" lights our upward pathway.

Beautiful is the "BANNER" of righteousness.

Reason is the guiding "STAR" of the soul.

"EXCELSIOR" is the watchword of eternal progress.

The love of "LIBERTY" is sacred and eternal.

[On the succeeding page will be found a "Scale of Groups" in LYCEUM No. 1. The numbers and titles of Groups, their colours, and the interior meanings thereof, as well as the progressive plan, may be learned from the Scale.]

For Plan of Groups see opposite page.

The new meeting room at Bowling, near Bradford, will be opened on Sunday, June 5. We shall be glad to hear of the progress of our good friends in Yorkshire.



The Scale of Groups and Colours in Lyceum No. 1.

NUMBERS OF THE GROUPS.	TITLES OF THE GROUPS.	AGES OF MEMBERS.	COLOURS OF THE BADGES.	LANGUAGE OF THE COLOURS.
1	Fountain GROUP.	4 Years.	Red.	Opening Love.
2	Stream GROUP.	5 Years.	Pearl.	Reciprocal Love.
3	River GROUP.	6 Years.	Orange.	Constructive Love.
4	Lake GROUP.	7 Years.	Lilac.	Expanding Love.
5	Sea GROUP.	8 Years.	Yellow.	Ascending Love.
6	Ocean GROUP.	9 Years.	Purple.	Universal Love.
7	Shore GROUP.	10 Years.	Green.	Love of the Useful.
8	Beacon GROUP.	11 Years.	Blue.	Love of Justice.
9	Banner GROUP.	12 Years.	Crimson.	Love of Power.
10	Star GROUP.	13 Years.	Azure.	Love of the Beautiful.
11	Excelsior GROUP.	14 Years.	Violet.	Love of Aspiration.
12	Liberty GROUP.	15 and upward.	White.	Love of Harmony.

HEALING BY PRAYER.

To the Editor of The Medium and Daybreak.

SIR,—I now forward you, as promised, a few items as to my own experience upon the subject of healing by magnetic agency, heightened and strengthened by intimate union with God, the source of power and goodness. When very young I had a tenacious belief that diseases could be cured in answer to prayer. This belief was the result of my faith in, and reverence for, the Word of God, as made known in the Old and New Testament. When about sixteen years of age (I am now forty-three) I had a growing cancer upon my body, which I knew would, if left to itself, take away my life. I was afraid to make it known to my parents in consequence of the dread I entertained of being subjected to surgical treatment. I kept the matter to myself, and many an agonising hour and sleepless night I passed. Finally, light flashed into my soul, and I said to myself, "Jesus, my Redeemer, can cure me; He can take it away without my going to a doctor." I therefore went into my little chamber, and prayed to Him, and spread my case before Him. This I did for some time. Finally, I was induced to take three bits of paper. Upon each paper I wrote a little prayer—one to the Father, one to the Son, and one to the Holy Spirit. I then went at night some distance from my home to a wooden bridge which crossed a running stream or brook that flowed through a little valley amid the mountains of Wales. I stood upon the bridge. It was a lonely place, and it was a solemn hour. I then took my little papers one by one, and touched the affected part, uttering aloud my prayer, which could not be heard by any mortal in consequence of the noise of the water. I then threw my bit of paper into the water, desiring of my Lord that He would in like manner take away my dreadful malady. Thus I acted with the three, after which process I went home as light as if I had been cured. After this, all gloomy forebodings left me; I felt happy. The cancer gradually diminished, and all bad symptoms passed away, and I was perfectly cured. The retrospect of this event, even now, softens my heart, and strengthens my faith in the Lord Jesus Christ; and is now a proof that He is the same yesterday, to-day, and for ever. After this it was my regular practice that whenever any illness afflicted my parents, or brothers and sisters, I went into my chamber to pray for their recovery. This I did not to be seen or to be heard of men, for I never found anything in the church of which I was then a member to encourage any such a feeling or faith; consequently I kept all secret, knowing that I should be ridiculed by the ordinary and fashionable Christians with whom I com-

muned. Now, I ask the sceptic, who was it that implanted these thoughts in my young soul? Who dictated to me the *modus operandi*—the three papers, the three prayers, the hour of night, the bridge, and the brook. I had never heard of such a thing being done. There was no talk of spiritualism then; and who performed the cure? More of my experiences in your next.—I remain, sir, yours respectfully,  
J. THOMAS.

Frodsham, near Preston-Brooke.

REV. DR. BURNS AND REV. W. C. VAN METER, THE AMERICAN CHRISTIAN PHILANTHROPIST.

Dr. Burns stated on Sunday forenoon, after his sermon, that, having read the extraordinary cure of Mr. Van Meter in THE MEDIUM of last week, he waited upon that gentleman at his lodgings, and spent nearly two hours with him on the Saturday evening. He found him still enjoying the marvellous benefit he had received from Dr. Newton, having out-walked some of his friends on the previous day, and without any symptom of the old peculiar spinal pain that had compelled him to use crutches. He also stated to Dr. Burns, that Dr. Newton, when he applied to him, devoutly prayed for God's blessing to restore him, and said he felt the power present to restore him, and that this prayer was presented to God in the name of our Saviour, Jesus Christ. A lady present, from Chicago, said that Dr. Newton had often visited her city, and that some persons had been healed or restored there by him.

It is astonishing how unbelief reproduces itself from age to age. In the case of the young man born blind, and to whom Jesus gave sight, this will be seen in all its phases of sceptical influence. (1st) The people doubted whether he were the blind beggar or not.—John ix., 8, 9. Then (2nd) they asked him how his eyes were opened.—Verse 10. (3rd) Then they wished to know where He was Who had opened his eyes.—Verse 12. (4th) They then took him to the pharisees.—Verse 13. (5th) The pharisees repeated the question, how his eyes had been opened.—Verse 15. (6th) Finding that this had been done on the Sabbath, they concluded and averred that He who had done this deed could not be of God.—Verse 16. (7th) Many did not believe that he had been blind and was now restored, and asked him again concerning it; more especially as to the character of the Restorer.—Verse 17, 18. (8th) Then they question his parents, who testified that he was their son, and was born blind, but professed ignorance as to how he had been restored, and refer them back to their son.—Verse 23, 24. (9th) The young man now repeats his simple statement once more, and now they treat Christ with contempt, and vilify Him.—Verse 24. (10th) The young man defends Christ, and utters a sublime truth, "If this Man were not of God He could do nothing."—Verses 27 to 33. (11th) And now, not being able to shake his testimony or deny his restoration, excommunicate him from the Jewish Church, "they cast him out."—Verse 34. (12th) The young man is now found of Christ, questioned as to his faith, and makes a noble profession of the Saviour.—Verses 35 to 38. Jesus concludes the whole matter by stating, "For judgment I am come into this world, that they who see not might see, and that they who see might be made blind."—Verse 39.

How clearly all these evil surmisings, vile reproaches, and malignant charges are so common in our day, and with religionists, too, as in the times of Christ and His Apostles. Let all such read, learn, and inwardly digest the contents of the chapter we have so lightly analysed.

THE SUNDAY CONFERENCE.

On Sunday afternoon the Cavendish Rooms were better filled than they have been yet. R. Stephens read a paper on the question of "Capital and Labour," shewing the depressing influence of the unholy combinations which bear upon the bulk of the people. The question was spoken to in a very interesting manner by Messrs. Weeks, Burns, Chant, Ashman, McLauren, and Peebles. Co-operation was strongly enforced, and a practical education in temperance and frugality. The Co-operative Store at 337, Strand, was warmly recommended to purchasers. J. Burns proposed a cordial vote of thanks to J. M. Peebles for instituting the Conferences, and leaving the speakers so much to their work of self-development. He had exercised no mastery over their minds, but in the most loving manner guided them to reliance and action. This was seconded and warmly carried. Our friend Peebles made a very feeling reply. Much interesting matter was spoken, which we regret we have not space to record. Next Sunday there will be a conference of experiences of spiritualism, to which country Spiritualists are cordially invited.

A CURIOUS FACT.

On Sunday morning last, Mrs. Everitt sat between her husband and son at church. A lady friend was at the same church, and desired to speak to Mrs. Everitt at the close of the service, but she could not see *that lady*, but only a space between Mr. Everitt and his son, where Mrs. Everitt really was sitting. In the evening these parties met at the Cavendish Rooms, and in explanation, Mrs. Everitt stated that she had been rather adverse to going to church, as she felt very ill in the morning, and during the service her thoughts reverted to home continually. On another occasion this lady saw Mrs. Everitt at church when she was not there at all. These are curious facts, and shew that the spirit, not the body, is only visible in certain states of the seer.

A MEETING OF MEDIUMS will be held at the house of Mr. T. F. Knight Smith, 128, St. Paul's Road, N.W., on Wednesday evening, June 8, at six o'clock precisely. Matters will be brought before the meeting of the greatest possible interest to mediums, all of whom are hereby invited to attend.

We understand that Mr. Jesse B. H. Shepard, the musical medium, and medium for nearly all kinds of manifestation, has taken rooms at 17, Baker Street, where he may be consulted, and where his letters should be addressed.



## 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."

The Manners and Customs of the Chinese, given by the Spirits, illustrated with specimens of Direct Spirit-Writing—Children's Progressive Lyceum—The Newspapers on Dr. Newton—Crystal Seeing—Mrs. Gamp's Logic—New Church Street Chapel, Edgware Road—A Hopeless Case Cured by Dr. Newton Instantly—Dr. Newton at Cambridge Hall—The Rope Trick—Dr. Newton's Portraits—Who are Spiritualists?—Farewell Soiree to J. M. Peebles—Mr. Shepard's Morning Concert—Seance with Dr. Newton—Sunday Conference, &c., &c.

### MEETINGS DURING THE WEEK.

FRIDAY, JUNE 3, Musical Seance, at 15, Southampton Row, at 3 p.m., Mr. Shepard, Musical Medium. Admission 2s. 6d.

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

SATURDAY, JUNE 4, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8 o'clock.

SUNDAY, JUNE 5, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject: "Experiences of spiritualism." Service at 7 p.m., conducted by J. Burns.

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

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

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

THURSDAY, JUNE 9, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

FRIDAY, JUNE 10, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. 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, JUNE 3, 1870.

### THE INFLUENCE OF DR. NEWTON'S PORTRAITS.

In a letter from Mr. Andrew Glendinning, port Glasgow, he mentions some experiments with a magnetised carte of Dr. Newton, of which the following may be of interest: "After making a few passes, C. A. M., as usual, went to sleep. I did not mention to any one that I had the carte, nor did C. A. M. even know that there was such a thing to be had at all. Turning my back to the family of the patient I took the carte from my pocket, and placed it on her head, concealing it with my hand from the view of her husband and family, lest their thoughts should influence her mind. The only thing C. A. M. could take from my mind at that time, was the knowledge that the photograph was that of Newton; as to probable results, or the non-occurrence of any phenomena, I waited in a state of passivity. She turned to me, and asked abruptly 'Do you love all mankind?' Well, I said, I try to do it. 'But do you do it?' she asked very emphatically; I replied, 'I hope so—I think I may say I do.' 'Then,' said she, 'no enmity can come between you and love; perfect love casteth out fear,' and proceeded in a glowing strain, and with language and manner rising to eloquence, to discourse on love as the sum of the Commandments—the fulfilling of the law. When she concluded, she intimated to me that Dr. Newton was present. I said *his influence* was here; and asked whether she saw a cord, or line of light, stretching from him to herself; placing the carte in my pocket, I asked whether she saw the portrait of the doctor, and took her impressions from it? 'No,' she said; 'I do not see his picture; I only see himself—a cord! Why the man is all cords; he is made up of cords; look at him; see the light, the heat, the rays; they are pouring down on you; don't you feel them? the room is filled with the radiance.' 'He is helping me to try to cure you,' I remarked. 'I know he is; don't I see him. He is helping you to make the passes.' 'How does he help?—where is he?' 'He is at your side,

with his right hand on your shoulder.' On placing the photograph in her left hand, she started several times, as a person does when receiving slight shocks of electricity, yawned constantly, and rubbed her chest and side with her right hand; the left hand and arm then became quite rigid, and I had difficulty in withdrawing the carte. Immediately after she awakened, before she had time to collect her thoughts, I placed the carte again in her hand; the hand and arm became at once quite rigid, the blood vessels distending the skin. The moment her eye caught the portrait, she exclaimed, 'Oh, that is Newton.' 'The man you saw when in trance?' 'The same.'

"Amongst other statements made when asleep, she described exactly the person whom I had been previously magnetising, and on the following evening named him correctly, entered into details respecting his illness, and the cause of it; and gave advice in regard to treatment.

"As to benefit, the result surprised the patient greatly. She stated, and the family confirmed the statement, that she had suffered severely all day from a pain in her left side, which pain was now quite gone. I did not know of this pain any more than she knew of my intended experiment; and all the influence I could command was directed towards the seat of her chronic disease; *I did not make any passes over the left side.* In regard to the general result, C. A. M. stated that she slept better that night and felt better in every way than she has done for fifteen months previously.

"On a subsequent occasion, I placed in C. A. M.'s hand a portrait of myself, magnetised by Newton: the effect was so strong that her hand seemed not only paralysed but bloodless, contracted, and shrivelled. Only a moment was required to demagnetise her hand, and it resumed its usual appearance and elasticity.

"In these things there is nothing new. Whatever we handle we impress, or impregnate, with our magnetism (let us call it by this name in absence of a better one), and by an effort of will, we may intensify the natural outflow to such an extent, that, if we receive from the spirit the gift of healing, we may communicate to those who are in a state of faith, or spiritual receptiveness, a portion of that gift. May the day not be far distant when the story of Paul in Acts, xix, 11 and 12, will again be the record of the church."

Mr. G. adds the following in a postscript:

"Since writing the foregoing, I have had a letter from Glasgow, in which the writer states, 'Yesterday morning I received the carte and other articles from London. Immediately on receipt I put the flannel on my chest, and held the carte in my hand. I felt an agreeable sensation of warmth spreading over my chest and arms: the same sensation I have often felt when sitting at the table, and generally the precursor of my hand being used in the way of writing. At mid-day yesterday I ventured down stairs, and walked the length of the shop. The day was fine, and I enjoyed my short journey much after a month's confinement.'

I felt my throat sore after coming home. I lay down to rest, and placed the carte over my throat, when the pain in a great measure ceased. I am sometimes troubled with pain by the side of the left shoulder blade, or, perhaps, more correctly, the back of the left lung; I placed the carte there, and the pain ceased. To-day I have tried it on my right lung, where I felt pain, and the same result followed. I may state no hands have touched either the carte or flannel but my own. These are simple facts, and tend to convince me of the reality of the influence conveyed. I fully endorse your statement in a former letter, that there is utility to a large extent in the use of such means, and the results cannot be deemed imaginary. There is much room for thought on this new phase of spiritualism, and I say with Goethe '*more light.*'"

### NEXT SUNDAY AT THE CAVENDISH ROOMS.

As a number of country Spiritualists are expected in London on Sunday, a conference will be held at three p.m., where the London Spiritualists will give some account of their experiences, and hear the reports of their friends from the country. In the evening, J. Burns will deliver an address on "Love," with special reference to Dr. Newton's powers of healing.

Dr. J. R. NEWTON will heal the sick-poor, daily, at the Repository, 277, Gray's Inn Road, from ten till twelve, noon. Residence—No. 34, Upper Park Road, Haverstock Hill. Hours from two p.m. till six p.m.



## J. M. PEEBLES.

The parting sermon of our dear friend and brother will not be forgotten soon by any who heard it. It was a masterly effort; not of the proud intellect with its challenges and combats, but of the most refined and elevated affections. To participate in such sacred scenes is to be truly blessed. Many eyes in that crowded hall rained tears of love and gratitude, and the speaker's emotions were such as to melt and consolidate together his hearers without betraying embarrassment. Seeing mediums in the audience discovered some remarkable phenomena unseen by the general eye. Two spirits were observed standing on Mr. Peebles' right and two on his left, holding a wreath of white flowers tied with blue over his head. In the centre of the wreath was the motto, "Rest a while, dear brother." At the lower part of this wreath two hands were seen crossed, signifying the fraternal relations of British and American Spiritualists. An Indian spirit was also in attendance; and a sage was seen, wearing long hair, making passes with his hands down the speaker's back. This spirit has often been observed in attendance on Mr. Peebles.

As we go to press, the arrangements for the soiree go forward with vigour. It will no doubt be an interesting meeting. Quite a number of speakers, singers, and musicians are expected to take part in the proceedings, a report of which we shall give next week.

## FREE DISTRIBUTION OF SPIRITUAL LITERATURE.

Since the issue of *THE MEDIUM* began, we have given away above 8000 copies of that paper, in most cases paying the postage. This has done an amount of good which much money spent in missionary work could not have accomplished. It has been rather a large drain upon our resources. The appeal which we made a few weeks ago, met with two responses—Mr. Law, 20s.; and Mr. Kyd, 20s. We are determined on doing more of this good work, and accept such help as may be sent to us. We shall, therefore, be glad to send parcels of *THE MEDIUM* and other works FREE to all who may be able to give us a satisfactory account of the use they intend putting them to. For some years we have acted as a national society for the diffusion of these works; but unfortunately, we have been the only subscriber with but few exceptions. Do not let us do all the work, and if you are prompted to help, co-operate, and don't set up "an opposition shop."

## J. M. PEEBLES, F.A.S.L.

When our friend, Mr. Peebles, went to the East last autumn, he had instructions from the Anthropological Society of London, to gather whatever facts came under his notice relative to the science of man. To this end he was appointed a local secretary for the East. His speedy return to Britain prevented his credentials reaching him in Asia, but since he arrived in London he has attended some of the meetings of the Society, and has been presented with a diploma of Honorary Fellowship and of Local Secretary for Trebizond or elsewhere. Mr. Peebles has ample scope for making anthropological observations in America, where he has come much in contact with the Aborigines.

## DR. J. R. NEWTON.

It is requested of our correspondents, that they will not send any garments or parts thereof by post. Garments may be brought by persons acquainted with the patient, but letters containing such articles are so numerous that to answer them is too great a tax upon our time. Dr. Newton never makes examinations by locks of hair. All persons wishing magnetised photographs of the doctor, will please order them of J. Burns, 15, Southampton Row.

E. W. WATSON, Secretary for Dr. Newton.

[Dr. Newton has no interest whatever in the sale of his portraits.—ED. MEDIUM.]

MR. PEEBLES' VALEDICTORY ADDRESS,  
At the Cavendish Rooms, London, Sunday, May 29, 1870.

"Gather up the fragments which remain, that nothing be lost."—John vi., 12.

Fragments, as parts, constitute the universal whole. Unity of purpose and wholeness of being characterise the universe. Grains of sand make up mountains, drops heaving oceans, and stars those astral systems, which move in perfect harmony through measureless spaces. Considered in relation to cause and effect, God being infinitely good, wise, and powerful, all is well. Everything in existence is subject to the law of evolution, and every motion subserves some higher end in the realm of Divine use.

Storms purify the air we breathe. Rains that rust the corn revive the grass. The refuse of the yard makes the peach and pear grow more luxuriantly. Stars that fade from our skies only pass to illumine other portions of the sidereal heavens. The dewdrops that glisten in morning-time from million plants are only exhaled by sun-kisses to form clouds in aerial regions to fall in copious showers gladdening the earth, while moving on in rills and rivers to the ocean again. Nothing is lost. Our loved ones, whom the world calls dead, have only passed to the Summer-Land before us to return again as ministering spirits.

Fragments, with the lessons they teach, are of vital importance. Not a particle of dust exists in vain. The philosopher sees in the falling and decaying of a leaf, even, the action of life-forces, which speak eloquently of resurrections and reconstructions upon the higher planes of vegetable existence. Newton, in an autumn day, lying beneath a tree laden with golden fruit, saw an apple fall to the earth, and the law of gravitation flashed across his mind. Franklin, with kite and string, called the electric fluids from heaven, and threw an eternal fact into the face of all past ages.

Now cables stretch across oceans, and magnetic wires girdle the globe. A psychologic star appearing in the Syrian skies of the East directed the clairvoyant eyes of wise men, magi, or seers to a lowly manger, within which lay concealed causes that should ultimately usher in a better and more harmonious era.

A tiny rap was heard in the Fox family, near Rochester, New York. In and of itself, a minute event, and yet behind those mystic sounds were hidden living tangible demonstrations of a future existence through the present ministry of spirits. The rapidity with which this truth has diffused itself into poetry, history, philosophy, and the theologies of the different denominations astonishes even its most enthusiastic advocates. Its banner floats to-day beneath all skies. It is kindling a new light in Asia—shining in beauty upon the hills of Hindostan—sparkling over the plains of farther India—beaming in splendour throughout the Courts of Europe—sounding an alarm from the distant isles of the ocean, and each tone is musical with the living fact of immortality—immortality for all the races of men! The army of Spiritualists is constituted of millions of devoted followers. It is throwing from the press, constantly, books, pamphlets, monthlies, and weeklies. It has in America six weekly organs, and others which devote some space to the subject; between one and two hundred organisations, denominated Children's Progressive Lyceums; besides a National Association, several State Conventions, and thousands of societies supporting regular Sunday services. The soundest jurists, the most logical thinkers, some of the most distinguished congressmen, and, certainly, the most eminent of American poets are Spiritualists.

In England you publish *Human Nature*, *The Spiritual Magazine*, *The Spiritualist*, and last, but not least, the stirring weekly, *THE MEDIUM AND DAYBREAK*. Each admirably fills its own legitimate position; and in the Kingdom of Great Britain—the realm of thought—there is room for them all. The Macedonian cry comes from all quarters, "Come over and help us!"—Send us mediums; forward us periodicals; furnish us lecturers; give us food, even that bread of God that cometh down from heaven, and giveth life to the world. Our friend Burns is sending books, not only to the Continent, not only to Australia and New Zealand, but to the farthest isles of the ocean. Surely the heavens are opened, the angels are in the clouds of heaven, and ministering spirits are working with us for the world's redemption. Lift up your heads, oh faithful souls, for your redemption draweth nigh!

As the text speaks of "fragments," you will pardon me for introducing a fragment of personal history. A few years since, while lecturing in Detroit, Michigan, I met the celebrated medium, Mrs. Murray, the husband of whom had been for a number of years a Presbyterian clergyman. This lady, upon becoming entranced by an Indian spirit calling himself "Big Thunder," said, "a bright pale-faced spirit tells me to say to you, brother, that you are to go over the wide waters before the leaves become many times green and sere again. You are to go in a great ship-canoë, and in an official capacity." I inquired, "Why do you say that?" The spirit replied, "Because the pale-faced guardian so says, and because I see in your hand state-papers, sealed with red wax and circled with red tape." Seasons came and passed. Mr. Murray, spoke to me several times of this vision, and expressed perfect faith in its fulfilment. My faith exceedingly tremulous, ultimated into positive knowledge when receiving my commission from Washington, duly signed and sealed, as consul to Trebizond, Turkey in Asia. Is not the spirit world the world of causes? Are not destinies eternal fixtures? Are not the life-lines we each travel, from the cradle to the grave, all mapped in the heavens ere we take the first step? I believe this; yet believe it in no sense that does away with or lessens man's moral responsibility.

Reaching England in August, I hastened to York to confirm or disprove the statements of a spirit, "Aaron Nite," with whom I had conversed more or less for ten years. The investigation proved eminently satisfactory. I found the names of the family in the Will Office; the river, the sculpture in the Minster, the ruins of St. Mary's Abbey, the walls of the city, and the location of hills and valleys precisely as this spirit had often described them to me.

Lecturing in Manchester, Glasgow, and other cities, I repaired to London, where a most cordial reception was awaiting me in the rooms of the Progressive Library. This gathering of Spiritualists took me completely by surprise. In fact, such cordiality and fraternal sympathy quite overpowered me. Remaining a few weeks, I departed for Paris, Marseilles, and Athens, through the Grecian Isles to Constantinople. In all of these places I found earnest and faithful Spiritualists. During the winter season several seances are held regularly in Constantinople. Trebizond, an old city of some fifty thousand souls, mostly Turks, with sprinklings of Persians, Armenians, Arabs, and Circassians, was no place for me. The climate in winter time is cold and searching; my lungs were sensitive, the society uncongenial. My immortal guides bade me depart to a more suitable clime, and a calling more in harmony with the aspirations of the higher nature. Though necessitated to fill my position either in person or by proxy, I obtained permission to leave Turkey, visiting various portions of Asia Minor, Smyrna, Ephesus, and the historic Isles of the Archipelago. Reaching England, I could not be idle. The harvest was ripe—reapers were wanted. Suggesting to friend Burns and others the propriety of starting regular Sunday meetings in London for the propagation of the phenomena and philosophy of spiritualism,



the thought was suggested and guided by Mr. Burns; we soon fixed upon these rooms, of the existence of which we were entirely ignorant till we stumbled upon them. I believed, and still believe, that the good spirits guided him down to these most suitable rooms. The movement has been crowned with success, even beyond my most sanguine expectations; the hall has usually been full, even densely crowded. The conferences have proved as mutually instructive as successful; and during the four and a half months that I have had the pleasure of addressing you, the good cause, under the providence of God and the inspiration of His angels, has moved on continually towards the goal of victory. For the first several Sundays my lectures related almost entirely to phenomena, or the physical manifestations, to mediumship with its various phases, to clairvoyance, clairaudience, trance, vision, prophecy, the healing gifts, and inspirational speaking. Under a descending influx from my immortal teachers, I have taught not dogmatically, but in the spirit of sincerity the unity of God and the perfection of his attributes. I taught that inspiration is universal, over-sweeping the epochs of all past ages, and just as fresh now as in Time's earliest morning. That God inspired the Gymnosophists of India, and the Hierophants of Egypt, Confucius of China, and Thoth of Egypt, Abraham upon the plains of Shinar, and Isiah upon the mountains of Judea, Jesus by the Galilean Sea, John on Patmos, and Shakespeare on the banks of the flowing Aon. I taught that a future existence was no longer a belief—a matter of faith—but a matter of positive knowledge through present phenomenal spiritualism. I taught that progression is a universal law underlying, and overruling all things, and, accordingly, that all souls progress eternally in the higher state of existence. I taught that heaven and hell are conditions, that we daily make our own heavens or hells. Our fortunes we leave behind us—our honours, titles, and wealth avail not a particle when divorced of mortality; we go thither without staff or scrip,—nothing but the real men and women we are. It cannot be, that those who have lived selfish and depraved lives go into the spirit world noble, generous and holy. Death is no straiter, no surer: each commences spiritually just as he left this earth-bound of existence. Individuals become angels by degrees. The immortal life is a conscious life, a social life, a constructive life, a distributive life, and a progressive life,—all the good gained here being retained there. Repudiating the vicious statement as expressed in these representative hymns,

"Down to our world the Father flew,  
Stretching his arms, and bleeds, and dies;  
Justice was pleased to bruise the God,  
And pay the wrongs with heavenly blood."

"He came to atone Almighty wrath,  
Jesus, the God was born to die."

"Behold a God descends and dies,  
To save my soul from going hell."

I have taught that "God is Love,"—that the statement consists in reconciling or bringing humanity into a oneness with nature's divine laws. Ignoring a future general judgment, I have taught in the words of Jesus that "Now is the judgment of this world,"—that the recording angel is within,—that justice is judge,—conscience is judge,—reason is judge,—and each man stands hourly before the judgment seat of his own soul. I have taught that there were good and evil spirits, but all our brothers, and subjects of the eternal law of progression,—that death was merely a disrobing of the co-partnership between the physical and spiritual bodies, comparable to a rose climbing upon a garden wall, and blossoming on the other side,—that the good and the true in dying do not for a moment lose their consciousness,—that infants are individualised and immortal from the sacred moment of conception,—that we meet and mingle in the spirit spheres in harmony with the law of attraction, knowing and loving our friends for ever.

As spiritualism is a phenomenon and a philosophy, mediums are indispensable in the elucidation of its facts and the dissemination of its principles; and, oh, how sensitive they are to all external surroundings and conditions. Speaking of mediums reminds me of a prophetic vision occurring in Philadelphia, and which may interest you, as I see it this moment in the process of fulfilment. Dr. H. T. Childs invited me to visit a medium gifted with prophetic seeing in a crystal. Becoming entranced, and looking into a peculiar rock crystal, she said, "I see you in a foreign country. The people must be English, for their dress and language correspond with the American. You are traversing the country on some interesting mission. Now you stand by the side of a singular vehicle—it resembles a wheel-barrow. A lady—oh, it is Mrs. Hardinge—with yourself grasp the handles, and seem trundling it up the hill-side. How faithfully, zealously you toil! How strange!—this vehicle seems loaded with books, pamphlets, and periodicals. A short, stirring, sincere, and enthusiastic individual seems to be leading the wheel-barrow—wheer, how he works!" If it be true that the worker wins, a golden harvest must await such consecration to a holy purpose. It needs no supernatural gift to identify in this worker, Mr. Burns, of the Progressive Library. Spiritualists in this country as well as in America need more unity of action, more organisations (without creeds) for the advancement of practical work, and more genuine enthusiasm. How my soul admires those old apostles and martyrs, who, through stripes, tears, famine, and persecutions went up to wear unfading crowns. Such are neither owned nor honoured in their day and generation. Emerson says, "When I am blamed, then am I blessed; and the foot that bleeds is on the way to see the head crowned with glory." The true teacher speaks to-day his highest truth; if he has one more fresh or divine to-morrow, he speaks that, and trusts to that inflexible justice of the future which ever glows with righteous compensations. The poet sweetly, truly sings,

"Thou must be true to thyself  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Thy brother's soul wouldst reach;  
It needs the overflow of heart  
To give the ripe full speech."

"Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed."

The Apostle Paul, when about to leave an Asian church for Rome, wrote thus:—"Only let your conversation be as becometh the Gospel of Christ, that, whether I come and see you or else be absent, I may live together for the faith." And as I am about to leave you for my native land, I feel, while apprehending your many kindnesses, to beg of you to let your conversation, that is your daily moral deportment, be such as to honour the divine principles you profess. So that, whether I come and see you or be absent, I shall hear of your affairs, that you stand in one spirit, and that the spirit of harmony and charity, with a mutual co-operation for the upbuilding of spiritualism. It seems not only opportune, but providential, that Dr. Newton—at this particular hour, with his wonderful healing powers, and yet abounding with the love of the angels, the gifts of the spirit—should appear in your midst. But, to walk, the blind to see, the deaf to hear, be like the gentle Nazarene, who not where to lay his head. Oh, London! London! busy, bustling, selfish, world city of millions, how little you appreciate the healing whose hands are as palms of healing for the nations of the earth. Let matters not what the people, nor what a catering public press, may say. God and God's angels are with him, and that to show humanity.

I see before me Mr. Shepard, who, aided and instructed by his mother, has himself become the very soul of music. I further see Mr. Moore, ever controlled to breathe truest attentiveness, rich in philosophy and wisdom. Mrs. Everett, whose mediumship has convinced thousands of immortality; and other mediums who are also present, and are sowing the seeds of heavenly harvests. And, further, I cannot let the motto pass without speaking of the Progressive Library, under the supervision of our friend James Burns. This is the "Banner of Light" Institution of Great Britain. It is a centre, a grand rallying place for Spiritualists from every point of the compass; and as you love spiritualism, as you love the promulgation of truth, and as you appreciate my feeble labours during the past four or five months,—I beg, I entreat of you, to sustain and encourage Mr. Burns in his noble work; few know his labours, his self-sacrifice, and devotion to the principles of our philosophy. In early morning he is at his post of duty; and often in the midnight hour and the small hours of morning find him inditing articles, furnishing editorials, planning sermons, and devising other means for the propagation of a broad, free, unsectarian spiritualism.

But now comes to me the saddest hour of the past several months. It is to thank you for individual and social kindnesses, and confess to you a deeper appreciation of Englishmen and English character, the more thoroughly I have been brought into social relations with you, for the advancement of a common cause. Not a jar has marred our general harmony; those who were faint-hearted when these religious meetings commenced, are now strong and united, awaiting the return of the distinguished worker, Mrs. Hardinge, to carry them on to still greater victories. Though far across the blue waters, I shall delight to hear of your affairs,—to learn of your temporal and spiritual prosperity, and know that spiritualism has become an acknowledged power in this great world's metropolis. With me friendship is no idle word: I do not like, but I love my friends, with a true soul affection. Such friendship buds upon earth only to bloom in heaven. I shall never, never forget you, good friends, nor the many happy hours that I have whiled away in your society as a fellow-worker, and from my heart of hearts I can only exclaim, God and his good angels keep and bless you. If in the enthusiasm of my nature I have said one harsh word or breathed one unkind thought, forget and forgive. To err is human, to forgive is divine. The friends and patrons of the Sunday Conferences will accept my thanks for their weekly presence; their words spontaneous, yet armed with truth, were to me as edifying, as mutually profitable to all present. To the members of the choir, I wish to express my gratitude for their efforts in these Sunday Services. Music is as elevating as inspiring; its mission is to harmonise and spiritualise. Sing, then, in your homes; sing in poverty, and sing in life's dark and adverse hours. Sing in health and sickness, in the hour of death, and in the Summer-Lands of heaven we will all unite with you in songs of re-union and progression.

To the congregation all, I return my sincere thanks for attendance, encouragement, and unity of action for the upbuilding of that Truth, to which I have consecrated my life. I can never forget your familiar faces, nor the cordial clasp of your fraternal hands; and it is to me a beautiful thought, in this hour of parting, that, though I should never meet you again as mortals, as friends and fellow-workers, I shall meet you, know you, and love you,—love you in that world of spirits where earthly sorrows are unknown, where earthly tears no more flow, and where the links in friendship's chain are never severed. There we shall not lip the sad word farewell; there we shall not say good bye, good night, but, *good morning*. And may it be to us, one and all, a bright and beautiful morning, whose sun shall know no setting.

#### THE NEWSPAPERS AND DR. NEWTON.

The result of our sending THE MEDIUM to the Press has been that we have received a number of letters from reporters and editors, for more information on the subject. We give the following as a specimen:—

To the Editor of The Medium and Daybreak.

DEAR SIR,—I have just been looking over a copy of THE MEDIUM AND DAYBREAK received at this office this morning and have been much struck and startled by its contents. We may probably give an article on the subject, and shall be glad if you will kindly forward copies of any other papers, &c., that may tend to enlighten me a little more on the subject. I have long been a believer in the truths of mesmerism, but have not yet seen my way to a belief in spiritualism. Can you persuade Dr. Newton to give us a look in this country, where he would be sure of a good reception? I, for one, should much like to consult him. I shall be glad of any information concerning him that is likely to be of interest to the readers of our journals.

The *Eastern Post* gives a long and clownish report of Dr. Newton at the Cambridge Hall; and the *Daily News* presents its readers with a leader, which shews that the writer has got something to think about. It is, on the whole, favourable to the investigation of spiritualism.



The *Nonconformist* thus speaks of the American healer:—"So far as our observation extends, neither is he an impostor, nor have his efforts at healing been in all cases without instantaneous beneficial results. From cases which came within our own range of vision, it appeared to us that the success of Dr. Newton was most palpable where the patients who presented themselves to him suffered from weakness of the limbs or general debility. Partial deafness, hoarseness, stiffness of the joints, lameness, partial blindness; all these disorders were removed, or appeared to be removed, in our presence in numerous instances. There was no conspiracy to defraud on the part of the patients; that there was unusual excitement, and a great straining to realise an improvement was equally evident. Certain it is that the prevailing mental atmosphere of the crowded room was one of faith in Dr. Newton's power to heal certain diseases, and that this faith was strengthened by the testimony of many who had undergone a cure. One woman was so overcome with gratitude to the "healer" for straightening her little finger and restoring sight to her eye, which she asserted was closed when she entered the room, that she said to some one who was expressing doubts as to the genuineness of the cures, "Perhaps you think me an impostor too; I should like to kiss him, that's all." Another instance of affection called forth by the use of his healing power was that of a poor old man, who suddenly interrupted the flow of his discourse about love by throwing himself into his arms and weeping tears of joy over his shoulder, an expression of affection which the doctor seemed quite accustomed to, and returned by an equally warm embrace.

"We do not of course assign any of the cures, supposing them to be genuine so far as they go, to a supernatural agency, but it is more reasonable to suppose that a magnetic influence is thrown out of the body of the so-called "healing medium" than that the whole affair is a farce from beginning to end.

"It is much to be regretted that Dr. Newton, who appears to be an uneducated man, is the victim of religious delusions, which lead him to speak sometimes in almost blasphemous terms of the power which he possesses. The intimation which he gives in some of his bolder flights that he believes himself to be specially commissioned by Christ to carry on the work which He began, indicates not so much the intention to deceive as a readiness to yield himself to the excitement of the hour, and to accept as true the flattering estimate which is formed of him by some of his fanatical adherents. If he is even sincere, which an unprejudiced observer can hardly doubt, he is inconsistent and uncertain in his utterances on the subject of religion, at one time speaking of Christ as a man, and no greater, the child of human parents; at another time speaking of the injunctions of "Our Saviour," and appealing to his own cures in confirmation of the truth of His promise. We trust that if Dr. Newton's stay in this country is a protracted one (and it appears that he has only left Cambridge Hall because it afforded too small a base of operations), he will cease to speak to the ignorant multitudes upon a subject which he knows so little about as that of a man's relation to his Maker."

This is a fair and generous notice, and goes much further than public opinion did a few years ago; for, lately, "animal magnetism" and "mesmerism" were as much pooh-poohed as spiritual agencies are to-day. Of course there is no such thing as "supernatural agency" in the universe. It is just as natural for spirits to exist and aid each other out of the flesh as in it; and thousands know it as a fact. The question of blasphemy is a matter of opinion. That which the *Nonconformist* calls sound theology, Dr. Newton might call blasphemy, and with as great a show of reason, perhaps, as his opponent has been able to furnish. Dr. Newton's theology is founded on experience; the other's upon theory. Our editor falls into the mistake of supposing that what is at the present time styled "education" teaches men their relations to their Maker. It is notorious that the disbelief and spiritual blindness of the age is the result of the "education" which the *Nonconformist* so much desiderates in Dr. Newton. The same cry met Jesus, who, like many more, may be the "Saviour" of men by healing them of their physical and spiritual infirmities.

Though Dr. Newton is soundly abused by the newspapers, the cry of "blasphemy," which simply means bigotry on their part, is the burden of it. The *Christian World* says:—"The man cannot be an impostor;" and another, of the same class, says he might have cured the people "if he had set about it properly,"—given himself more room and ventilation. Many of the newspapers to which THE MEDIUM was sent last week have given copious extracts: and amongst the more intelligent the fact is received that the sick are healed by some imperceptible process other than the usual hygienic and medical means. If the agitation of thought is the beginning of wisdom, then the harvest must be considerable bye-and-by.

[Abridged from "The North Wilts Herald," of Monday, May 30.]

#### DR. NEWTON AT NEW SWINDON.

Yesterday (Sunday) Dr. Newton, of America, attended at the Free Christian Church, at New Swindon, for the purpose of healing the sick by the "laying on of hands." The name of Dr. Newton must be familiar to some of our readers, it having been mentioned by the Rev. F. R. Young, of Swindon, who, in May, 1868, had such confidence in Dr. Newton's power, that he journeyed to America, in order to place himself in direct communication with a man who had been declared to have achieved most remarkable results. Mr. Young's narrative of his interview with Dr. Newton we will give in his own words:—

"Friday, May 22nd, of the present year will for ever remain one of the most memorable days of my life. It was on that day that I arrived at Newport, Rhode Island, by one of the river steamers, and first came under the healing powers of Dr. James Rogers Newton, a name almost

as well known in America as that of Abraham Lincoln. I had heard of this great Spiritualist medium through the pages of the *Spiritual Magazine*, Mr. and Mrs. William Howitt, and Mr. Benjamin Coleman, of Norwood, and was assured, especially by these friends, that if I placed myself in Dr. Newton's hands I should be speedily and radically cured of the neuralgic affection in my head, from which I had been suffering since 1857. At length I attained to that state of mind, and becoming satisfied that it was my duty to go and see him, and place myself in his hands, I at once made arrangements for doing so. I left Liverpool for New York on May 9th, and arrived at the latter place on the evening of May 19th. After spending a day in New York, I embarked in one of the river boats for Newport, and on arriving there at once wended my way towards Dr. Newton's residence, fortified with letters of introduction from Mr. Howitt and Mr. Coleman. I was about to give him, as was perfectly natural, a detailed outline of my affliction, when he stopped me at once by saying that 'after I had been cured he would be very glad to listen to anything I might desire to say, but that my cure was the first thing to be attended to.' He then poured several gallons of very hot water upon my head, while I was leaning it over a basin. After my head had been dried with coarse towels, I was made to sit upon a moveable seat, similar to a music stool, the doctor standing behind me and placing my head against his chest, with his two hands crossed upon my forehead. In this position he moved my head in various directions, until suddenly we both heard a clicking noise, issuing, as it seemed to me, from the top of my spine. At once the doctor cried out, 'You hear that: it is the sign that you will be cured, for the disturbance of the nerve current has been removed.' He then faced me, and taking my hands in his, he lifted our four hands towards Heaven, and, looking me hard in the eyes, said, 'Look at me. In the name of God, our Heavenly Father, and of the Lord Jesus Christ, the great Healer, I bid this disease depart from this dear suffering brother, and never more afflict him. It is gone, it is gone, it is gone for ever, my brother; you are cured; rise upon your feet and be cured.' At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had entered upon an altogether new phase of existence. From that day to the present hour I have been entirely free from my old pain, and have felt as well as it is possible for any human being to feel."

We make no comment upon this, for the simple reason that we cannot comprehend it. We quote it as the statement of a man who is known for his integrity and veracity, and who would be credited if expressing an opinion upon any current topic of the day or matter of business. We can vouch also for one fact, that whereas Mr. Young, previous to his journey to America, was a great sufferer, sudden attacks of illness prostrating him for days, since his return he has never been known to complain of indisposition. Finding Dr. Newton intended visiting England, Mr. Young extracted from him a promise that he would visit Swindon—hence the proceedings of yesterday, which we are about to record.

We may observe that Dr. Newton has already appeared in London, and has been the subject of several attacks in that very peculiar print, the *Daily Telegraph*. We repeat that we are unable to give an opinion upon Dr. Newton's claims or actions, for the simple reason that we do not understand his position. He has, however, been assailed in *Daily Telegraph* Billingsgate by men who have not taken the trouble to inform themselves as to the facts. For downright ignorance and impudence, commend us to a flippant Cockney writer. Dr. Newton has been spoken and written of as if he were propounding some new theory, or was the first person since the days of the Apostles who declared that by faith and prayer the Holy Spirit would heal human diseases. As a matter of fact these claims have been put forward at various times in the Christian era. In the early Church, Ignatius, Polycarp, Justin Martyr, and others might be named, as well as Cyprian, Augustine, and Paul the Hermit. "The dreams of Huss (to use the language of Dr. Bushnell), the prophecies of Luther, and Fox, and Archbishop Usher, the ecstasies of Xavier, with innumerable other wonders, and visitations of God, in the saints of the Church, during all the intervening ages, bridge the gulf between us and the ancient times, and bring us to a question of miracles and gifts as a question of our own time."

We have written this much for the information of our readers. We now proceed to chronicle Dr. Newton's visit to Swindon. The first assembly was at the Free Christian Church, at half-past nine. There was a numerous and intelligent congregation, the building being filled throughout the proceedings.

We will add a fact or two for which we can vouch. Thus, a man who came to the church walking with a crutch and stick, one of his legs being suspended in a sling from the neck, and requiring two men to help him on to the platform, was greatly benefited. We saw him leave the church walking only with a stick, a young man bearing the crutch aloft in the rear as a kind of trophy. Then a deaf boy, after treatment, heard a whisper; a young man, who stammered, was able to speak with ease; a respectable tradesman of Swindon, who had a stiff knee, which he was unable to bend, was capable of kneeling with ease after treatment by Dr. Newton. In fact, he went on his knee on retiring to his seat, at the request of friends sitting near. We also entered into conversation with a gentleman who had come some distance, and who declared that he had been relieved and benefitted by Dr. Newton. These are facts which came under our notice, and we give them as we witnessed. At the morning meeting the congregation was a reverent and interested one. In the afternoon the place was crowded to excess. We ought to add that Dr. Newton did not once in our hearing claim to be able to "work miracles," therefore to term him a "Modern Miracle Worker" is a misnomer. He more than once said he had a magnetic power which by divine power he was able to exercise, and by its influence affect the nervous system of those he cured, adding that it was through the mind he worked. This revives the whole question of mesmerism or animal magnetism in healing disease. It ought to be stated that Dr. Newton came to Swindon without fee or reward; that he refused to take money in any case, and insisted upon paying any expenses which might have been incurred by his visit. Some carte de visite portraits of Dr. Newton were offered for sale at the doors of the church, but we are informed the matter in no way concerned him.

Subjoined is the list of persons who presented themselves to Dr. Newton, with a statement of their cases, &c. Their record was kept by Mr. Jervis, who asked each person on entering the vestry after leaving the platform,



"Are you any better?" The replies of each person are printed in italics. It may be stated that the entries were made in the exact words of the persons themselves, in the presence of witnesses. Here is the list:—

## IN THE MORNING.

Alfred Jeffries, paralysis six months—*came with crutch, walked out without it.* Charles Taylor, sciatitis—*"I can't say that I am."* Ann Wasley, stiff wrist and hand—*"He's done it good"* (crying out with joy and moving the hand). Richard Chanter, rheumatic hip five years—*"Very much improved."* E. Bus, paralysis seventeen years—*"I feel much better than when I came in. I can say that for a truth."* Mrs. H. Pafford, extreme nervousness—*apparently composed, subsequently relaxed.* Thomas Howard, heart disease—*"I don't feel like the same fellow."* Robert Adams, varicose veins—*declined any statement as to publicity.* Mary Hutton, diseased heart and liver—*"My heart don't beat like it did."* William Hillman, asthma ten years—*"Well, I feel better."* S. Leonard, rheumatic three years—*"I feel better."* Joseph Jacobs, rheumatic for years—*"Oh, yes."* Henry Carter, eye bad from splinters—*"No better."* John Tilly, couldn't stoop twenty years—*all right now; pick up anything.* William Stone, declined publicity. John Pilgrim, deafness twenty-one years—*"It is a great blessing (could hear low tones but not whispers)." John Rawlinson, "singing" in one ear twenty-five years—"I can hear a little better, but I feel the 'singing' yet."* Allen Hill, indigestion—*"I must prove it."* J. Reynolds, deafness—*"Couldn't say."* William Nash, tumor in neck—*not cured.* Thomas Money, stuttering—*improved (Mr. Money spoke fluently in the afternoon).* George Pearce, nervousness—*"Can't say I am."* Charles Prince, stiff hip ten years—*"I don't find it any easier than before, but still I think there's something."* William Burton, defective vision—*"Very slightly."* Mary Morse, blind one eye—*"Can see out of it now."* William Heron, heart disease—*"Can't say."* William Affleck, swelling at knee—*"I used it better, and knelt, but cannot say as to continuance."* Ellen Stockwell, rheumatic—*"I don't feel it now at present."* Mr. Pafford, rheumatics five years—*(dancing) I'm better, I'm better, I'm certainly better."* J. Elliot, heart disease—*"I don't find any benefit."* J. James, stammering—*"I must prove it by conversation."* John Yates, weak vision—*"I should have had to put the book closer."* Caleb Williams, tic—*"Better now; I hope it will last."* William Morris, epileptic—*"I can't say I am."* William Ellis, nervous—*"I feel better all roundly."* William Wayne, nervous—*"I feel a little better."* William Harding, crooked feet and weak legs—*came with iron on. Could walk without them on coming, but replied—"I feel ever so much better."* Mrs. Edmunds, heart disease—*"I think I feel better."* Ann Bowles, bad eye—*"The light is too strong at present."* Jeffrey Robson, deaf one ear—*"I can hear better."* J. Fairbairn, deafness—*"I think it's a little better."* (Dr. Newton told this gentleman that he had an ulcer in his stomach). M. A. Croft, deafness—*"I can hear you reading."* William Horstead, heart disease—*"Feel breathing better, but cannot tell about lasting."* Mrs. Miller, swelling in throat—*"It is better, indeed."* Mrs. Millard, rheumatic—*"Well, I can't find much relief."*

## IN THE AFTERNOON.

Mrs. George, paralysis—*"I feel a little better."* Mrs. E. Wheeler, paralysis—*"No cure."* R. Gilmore, paralysis—*"No cure."* Henry Lewis, couldn't see well at night—*"Stop till night."* S. Baker, defective vision—*"Feel as bright now, will tell you to-morrow."* J. Potter, paralysis—*"Yes, sir."* E. Lewis, dropsical—*"Can't say."* E. Hallett, rheumatic—*"Don't feel anything of it now."* John Lewis, asthma—*"Tell when the winter comes, as I don't feel it now."* R. Woolford, asthma—*"I feel a deal better in myself."* F. Brown, heart disease—*"No cure."* T. Lewis, stuttering—*"All right."* T. Jeffries, deafness—*"A little, I think."* Mrs. Beasant, neuralgia—*"Feel a deal better."* John Wilson, stuttering—*"No better."* M. Taylor, enlargement in neck—*"Wait and see."* T. Willis, paralysis, ten years—*"Yes, a lot."* M. Smith, paralysis four years—*"Don't feel better."* Ann Stone, asthma—*"No cure."* M. Woolford, knee bad—*(with a stamp) "Perfectly right."* Mr. McGregor, knee bad—*"Well, I think I do."* Mrs. Fairbairn, sciatic hip joint—*"Yes, I do feel better."* William Havard, bad leg—*"Well, I feel it better at the present time."* E. Edmond, lameness—*"Well, I walk better."* Henry Davis chronic vertigo—*"All right now."* S. Jeffries, partial blindness—*"Thank the Lord, I can see a great deal better already."*

[We have not space for all the cases.—Ed. M.]

## 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.

**UNION OF CAPITAL AND LABOUR.**—"Associations that do not divide Profits with Labour are not considered Co-operative. —Per Resolution of London Congress, May, 1869.

For introducing Co-operative Manufactured Goods and Shares to the Co-operative and General Markets.

**CO-OPERATIVE WAREHOUSE** of the International Co-operative Agency, 331, Strand, W.C. (First Floor, nearly opposite Somerset House), for the sale of Goods—at Manufacturers' Lowest Wholesale Prices—manufactured in Co-operative Mills and Workshops, such as Paisley and Woollen Shawls of all descriptions, Winceys, Tweeds, Flannel Shirts and Shirting, Woollen Cloths of all kinds, Flannels, Hosiery, Linens, Blankets, Boots and Shoes, &c. The Goods are guaranteed to be genuine both in Material and Workmanship, and are sold at the Manufacturers' Lowest Market Prices. ROBERT STEPHENS, Manager.

Inquirers into the Philosophy and Phenomena of Spiritualism should procure admission to

**MR. MORSE'S SEANCES,**

at 15, SOUTHAMPTON ROW, HOLBORN, LONDON,

ON FRIDAY EVENINGS, AT EIGHT O'CLOCK.

**AN INTELLIGENT YOUNG WOMAN** required as servant, to do light house work and to attend upon a lady, who requires a sympathetic person about her. The daughter of a respectable tradesman might suit; one who has lived in a family holding progressive views would be preferred; she should be tolerably well educated, and about twenty years of age. Apply by letter only, to "B." care of Mr. Burns, 15, Southampton Row, W.C. N.B.—The readers of THE MEDIUM will oblige by recommending such a servant.

## SPIRITUALISTIC PERIODICALS

Supplied by

J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.,

HUMAN NATURE, monthly, 6d.

THE SPIRITUAL MAGAZINE, monthly, 6d.

THE SPIRITUALIST, a monthly newspaper, 3d.

THE BANNER OF LIGHT, weekly, 15s. per annum.

THE LYCEUM BANNER, twice a month, 2d.

## SUITABLE PUBLICATIONS TO PROMOTE SPIRITUALISM:

DAYBREAK. Part I., stitched in neat wrapper. Price 1s.  
EMMA HARDINGE'S RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1d. each.

THEODORE PARKER IN SPIRIT LIFE: Given through Dr. Willis. Price 1d.

MODERN SPIRITUALISM, by John F. Morgan. Price 1d., 6s. per 100.

THE DOCTRINE OF ETERNAL PUNISHMENT: UNSCRIPTURAL, ABSURD, UNTRUE. Price 2d.

THE PHILOSOPHY OF DEATH, by A. J. Davis. Price 2d.

MODERN SPIRITUALISM: ITS CLAIMS TO INVESTIGATION. An account of remarkable Manifestations and Experiences, and directions for the Formation and Conducting of Spirit Circles, by J. Brown. Price 2d.

SPIRITUALISM AND POSITIVISM, by G. Damiani. Price 2d.

EXPERIENCES IN SPIRITUALISM, by G. Damiani. Price 1d.

MRS. HARDINGE'S ADDRESSES AND ANSWERS TO QUESTIONS. Price 3d. each.

"FACTS ARE STUBBORN THINGS," by R. Cooper. Price 2s. 6d. per 100.

CHARACTERISTICS OF MIRACLES BY SPIRIT POWER, by J. Jones. Price 1s. 6d. per 100.

RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1s. per 100.

SPIRITUAL TRACTS AND LETTERS, by Judge Edmonds. Price 1s.

TRACTS ON SPIRITUALISM, by Judge Edmonds. Price 6d.

THE GATES AJAR; or, A Glimpse into Heaven, by Miss Phelps. Price 6d., cloth 1s.

THROWING OF STONES AND OTHER SUBSTANCES BY SPIRITS, by William Howitt. Price 1s. Also the following, price 6d. each:—

1.—AN ESSAY UPON THE GHOST-BELIEF OF SHAKESPEARE, by Alfred Roffe.

2.—THE PROPHETS OF THE CEVENNES, by William Howitt.

3.—REMARKS ON THE CHARACTER OF SWEDENBORG'S TRANSLATION OF GENESIS AS GIVEN AND EXPLAINED IN THE "ARCANAE COELESTIA."

4.—WHAT SPIRITUALISM HAS TAUGHT, by William Howitt.

London: J. BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

AGENTS WANTED EVERYWHERE.

Spiritualism is liberally and impartially investigated in

## HUMAN NATURE:

A MONTHLY RECORD OF

Zoistic Science, Intelligence, and Popular Anthropology.

The philosophical and scientific character of this magazine, and the marked originality of thought displayed by its chief contributors have given it a standing throughout the world. It is eminently unsectarian, and free from creedal bias; its object being the discovery of Truth.

Price 6d. monthly, or 7s. per annum, post free.

London: J. BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.

Subscribers to the Progressive Library enjoy the following privileges:

They can take home and read at leisure all works on Spiritualism, as well as the best works on Theological and Religious Investigation and criticism.

They have access to all progressive periodicals from the various countries where they are published.

The reading-room is open daily.

In the conversation-room some interesting company is generally to be found, where much information may be gathered.

The Thursday evening receptions are free to the members.

Country Spiritualists are invited to subscribe for a large parcel of books at a time, and use them amongst their friends and inquirers. Annual Subscriptions, £5 5s., £3 10s., and £1 1s.

London: J. BURNS, Progressive Library, 15, Southampton Row, Bloomsbury Square, Holborn, W.C.



"Are you any better?" The replies of each person are printed in italics. It may be stated that the entries were made in the exact words of the persons themselves, in the presence of witnesses. Here is the list:—

## IN THE MORNING.

Alfred Jeffries, paralysis six months—*came with crutch, walked out without it.* Charles Taylor, sciatica—*"I can't say that I am."* Ann Wasley, stiff wrist and hand—*"He's done it good"* (crying out with joy and moving the hand). Richard Chanter, rheumatic hip five years—*"Very much improved."* E. Hes, paralysis seventeen years—*"I feel much better than when I came in. I can say that for a truth."* Mrs. H. Pafford, extreme nervousness—*apparently composed, subsequently relapsed.* Thomas Howard, heart disease—*"I don't feel like the same fellow."* Robert Adams, varicose veins—*declined any statement as to publicity.* Mary Hutton, diseased heart and liver—*"My heart don't beat like it did."* William Hillman, asthma ten years—*"Well, I feel better."* S. Leonard, rheumatic three years—*"I feel better."* Joseph Jacobs, rheumatic for years—*"Oh, yes."* Henry Carter, eye bad from splinter—*"No better."* John Tilly, couldn't stoop twenty years—*All right now; pick up anything."* William Stone, declined publicity. John Pilgrim, deafness twenty-one years—*"It is a great blessing (could hear low tones but not whispers)." John Rowlinson, "singing" in one ear twenty-five years—"I can hear a little better, but I feel the 'singing' yet."* Allen Hill, indigestion—*"I must prove it."* J. Reynolds, deafness—*"Couldn't say."* William Nash, tumor in neck—not cured. Thomas Money, stuttering—*improved (Mr. Money spoke fluently in the afternoon).* George Pearce, nervousness—*"Can't say I am."* Charles Prince, stiff hip ten years—*"I don't find it any easier than before, but still I think there's something."* William Burton, defective vision—*"Very slightly."* Mary Morse, blind one eye—*"Can see out of it now."* William Heron, heart disease—*"Can't say."* William Affleck, swelling at knee—*"I moved it better, and knelt, but cannot say as to continuance."* Eliza Stockwell, rheumatic—*"I don't feel it now at present."* Mr. Pafford, rheumatics five years—*(dancing) I'm better, I'm better, I'm certainly better."* J. Elliot, heart disease—*"I don't find any benefit."* J. James, stammering—*"I must prove it by conversation."* John Yates, weak vision—*"I should have had to put the book closer."* Caleb Williams, tie—*"Better now; I hope it will last."* William Morris, epileptic—*"I can't say I am."* William Ellis, nervous—*"I feel better all ready."* William Wayne, nervous—*"I feel a little better."* William Harding, crooked feet and weak legs—*came with irons on. Could walk without them on coming, but replied—"I feel ever so much better."* Mrs. Edmonds, heart disease—*"I think I feel better."* Ann Bowles, bad eye—*"The light is too strong at present."* Jeffrey Robson, deaf one ear—*"I can hear better."* J. Fairbairn, deafness—*"I think it's a little better."* (Dr. Newton told this gentleman that he had an ulcer in his stomach). M. A. Croft, deafness—*"I can hear you reading."* William Horstead, heart disease—*"Feel breathing better, but cannot tell about lasting."* Mrs. Miller, swelling in throat—*"It is better, indeed."* Mrs. Millard, rheumatic—*"Well, I can't find much relief."*

## IN THE AFTERNOON.

Mrs. George, paralysis—*"I feel a little better."* Mrs. E. Wheeler, paralysis—*"No cure."* R. Gilmore, paralysis—*"No cure."* Henry Lewis, couldn't see well at night—*"Stop till night."* S. Baker, defective vision—*"Feel no benefit now, will tell you to-morrow."* J. Potter, paralysis—*"Yes, sir."* E. Lewis, dropsical—*"Can't say."* E. Hallett, rheumatic—*"Don't feel anything of it now."* John Lewis, asthma—*"Tell when the winter comes, as I don't feel it now."* R. Woolford, asthma—*"I feel a deal better in myself."* F. Brown, heart disease—*"No cure."* T. Lewis, stuttering—*"All right."* T. Jeffries, deafness—*"A little, I think."* Mrs. Beasant, neuralgia—*"Feel a deal better."* John Wilson, stuttering—*"No better."* M. Taylor, enlargement in neck—*"Wait and see."* T. Willis, paralysis, ten years—*"Yes, a lot."* M. Smith, paralysis four years—*"Don't feel better."* Ann Stone, asthma—*"No cure."* M. Woolford, knee bad—*(with a stamp) "Perfectly right."* Mr. McGregor, knee bad—*"Well, I think I do."* Mrs. Fairbairn, sciatic hip joint—*"Yes, I do feel better."* William Havard, bad leg—*"Well, I feel it better at the present time."* E. Edmond, lameness—*"Well, I walk better."* Henry Davis chronic vertigo—*"All right now."* S. Jeffries, partial blindness—*"Thank the Lord, I can see a great deal better already."*

[We have not space for all the cases.—Ed. M.]

## 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.

UNION OF CAPITAL AND LABOUR.—"Associations that do not Divide Profits with Labour are not considered Co-operative.—Per Resolution of London Congress, May, 1869.

For introducing Co-operative Manufactured Goods and Shares to the Co-operative and General Markets.

CO-OPERATIVE WAREHOUSE of the International Co-operative Agency, 337, Strand, W.C. (First Floor, nearly opposite Somerset House), for the sale of Goods—at Manufacturers' Lowest Wholesale Prices—manufactured in Co-operative Mills and Workshops, such as Paisley and Woollen Shawls of all descriptions, Winseys, Tweeds, Flannel Shirts and Shirting, Woollen Cloths of all kinds, Flannels, Hosiery, Linens, Blankets, Boots and Shoes, &c. The Goods are guaranteed to be genuine both in Material and Workmanship, and are sold at the Manufacturers' Lowest Market Prices. ROBERT STEPHENS, Manager.

Inquirers into the Philosophy and Phenomena of Spiritualism should procure admission to

**Mr. MORSE'S SEANCES,**

At 15, SOUTHAMPTON ROW, HOLBORN, LONDON,

ON FRIDAY EVENINGS, AT EIGHT O'CLOCK.

AN INTELLIGENT YOUNG WOMAN required as servant, to do light house work and to attend upon a lady, who requires a sympathetic person about her. The daughter of a respectable tradesman might suit; one who has lived in a family holding progressive views would be preferred; she should be tolerably well educated, and about twenty years of age. Apply by letter only, to "B." care of Mr. Burns, 15, Southampton Row, W.C. N.B.—The readers of THE MEDIUM will oblige by recommending such a servant.

## SPIRITUALISTIC PERIODICALS

Supplied by

J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.,

HUMAN NATURE, monthly, 6d.

THE SPIRITUAL MAGAZINE, monthly, 6d.

THE SPIRITUALIST, a monthly newspaper, 3d.

THE BANNER OF LIGHT, weekly, 15s. per annum.

THE LYCEUM BANNER, twice a month, 2d.

## SUITABLE PUBLICATIONS TO PROMOTE SPIRITUALISM:

DAYBREAK. Part I., stitched in neat wrapper. Price 1s.  
EMMA HARDINGE'S RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1d. each.

THEODORE PARKER IN SPIRIT LIFE: Given through Dr. Willis. Price 1d.

MODERN SPIRITUALISM, by John F. Morgan. Price 1d., 6s. per 100.

THE DOCTRINE OF ETERNAL PUNISHMENT: UNSCRIPTURAL, ABSURD, UNTRUE. Price 2d.

THE PHILOSOPHY OF DEATH, by A. J. Davis. Price 2d.

MODERN SPIRITUALISM: ITS CLAIMS TO INVESTIGATION. An account of remarkable Manifestations and Experiences, and directions for the Formation and Conducting of Spirit Circles, by J. Brown. Price 2d.

SPIRITUALISM AND POSITIVISM, by G. Damiani. Price 2d.

EXPERIENCES IN SPIRITUALISM, by G. Damiani. Price 1d.

MRS. HARDINGE'S ADDRESSES AND ANSWERS TO QUESTIONS. Price 3d. each.

"FACTS ARE STUBBORN THINGS," by R. Cooper. Price 2s. 6d. per 100.

CHARACTERISTICS OF MIRACLES BY SPIRIT POWER, by J. Jones. Price 1s. 6d. per 100.

RULES FOR CONDUCTING SPIRIT CIRCLES. Price 1s. per 100.

SPIRITUAL TRACTS AND LETTERS, by Judge Edmonds. Price 1s.

TRACTS ON SPIRITUALISM, by Judge Edmonds. Price 6d.

THE GATES AJAR; or, A Glimpse into Heaven, by Miss Phelps. Price 6d., cloth 1s.

THROWING OF STONES AND OTHER SUBSTANCES BY SPIRITS, by William Howitt. Price 1s. Also the following, price 6d. each:—

- 1.—AN ESSAY UPON THE GHOST-BELIEF OF SHAKESPEARE, by Alfred Roffe.
- 2.—THE PROPHETS OF THE CEVENNES, by William Howitt.
- 3.—REMARKS ON THE CHARACTER OF SWEDENBORG'S TRANSLATION OF GENESIS AS GIVEN AND EXPLAINED IN THE "ARCANA CÆLESTIA."
- 4.—WHAT SPIRITUALISM HAS TAUGHT, by William Howitt.

London: J. BURNS, Progressive Library, 15, Southampton Row  
Bloomsbury Square, Holborn, W.C.

AGENTS WANTED EVERYWHERE.

Spiritualism is liberally and impartially investigated in

## HUMAN NATURE:

A MONTHLY RECORD OF

Zoistic Science, Intelligence, and Popular Anthropology.

The philosophical and scientific character of this magazine, and the marked originality of thought displayed by its chief contributors have given it a standing throughout the world. It is eminently unsectarian, and free from creedal bias; its object being the discovery of Truth.

Price 6d. monthly, or 7s. per annum, post free.

London: J. BURNS, Progressive Library, 15, Southampton Row,  
Bloomsbury Square, Holborn, W.C.

Subscribers to the Progressive Library enjoy the following privileges:

They can take home and read at leisure all works on Spiritualism, as well as the best works on Theological and Religious Investigation and criticism.

They have access to all progressive periodicals from the various countries where they are published.

The reading-room is open daily.

In the conversation-room some interesting company is generally to be found, where much information may be gathered.

The Thursday evening receptions are free to the members.

Country Spiritualists are invited to subscribe for a large parcel of books at a time, and use them amongst their friends and inquirers. Annual Subscriptions, £5 5s., £3 10s., and £1 1s.

London: J. BURNS, Progressive Library, 15, Southampton Row  
Bloomsbury Square, Holborn, W.C.