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DR. NEWTON'S HEALING MEDIUMSHIP.

Dr. J. R. NEWTON, the healing medium, was born in Newport, Rhode Island, United States, September 8th, 1810, consequently he is now about sixty years of age, and it was eleven years and a half ago when he first began to devote the whole of his time to the healing of the sick. In his lifetime he has passed through many changes and sorrows, and has both made and lost several fortunes. He has often been in great danger of losing his life. When he was eight years old, a playmate gave him a push one day as he was whittling with a knife; he fell, and the blade of the knife went into his breast right up to the handle, but he recovered from the effects of this accident. At the age of ten he fell from a tree, and was so much injured that his lower limbs were paralysed, and he could only draw himself along the ground by his arms; he recovered from this state in a single night, he believes in consequence of the healing ministrations of his unseen friends, the spirits. When about eighteen years of age he fell from the masthead of a vessel, but he was caught in the rigging, near the deck. At the age of nineteen, he, with seven other sailors, was out at sea upon a wreck for thirty-six days, yet they were saved. Since he has worked as a healing medium, he has often been in danger from mobs in different cities in America, before Spiritualism began to be understood there, and once at Havana in Cuba, the crowds were so large, and some among the people so antagonistic, that a file of soldiers was brought out to keep order.

The last number of this journal contained an account of the public reception given to Dr. J. R. Newton, on the 12th May, directly after his arrival in London. On the following day he hired the Cambridge Hall, Newman-street, Oxford-street, for a week, and at the Cavendish Rooms, on Sunday evening, May 15th, after the close of the lecture by Mr. Peebles, he announced that every morning during the coming week he would be at the Cambridge Hall from nine till twelve o'clock, for the purpose of healing as many of the sick as he could, without any charge either for admission, or for cure of disease.

As no bills were printed, nor anything beyond this verbal announcement made, the attendance at Cambridge Hall during the next three mornings was rather thin, and the few Spiritualists who knew of the work he was doing there, attended, and had many of their ailments cured. As will be seen by the list of a portion of the cures effected which is included in this article, some of the results of his work were very wonderful, and as the friends and neighbours of those relieved saw what remarkable things were being done, they also began to attend in large numbers. On Thursday, May 19th, some of the newspapers began to abuse and misrepresent Dr. Newton, calling him a "professed miracle worker," which he is not, and this tended to increase the number of observers to such an extent, that on Saturday the inside of the hall was completely blockaded, and Dr. Newton had to give up attendance there, to search for a larger building. He tried for a week to get a larger hall, but was unsuccessful, in consequence of the untruthful reports about him in the London daily papers. On Sunday, May 29th, he went to Swindon, Wiltshire, to heal the sick, and some of the metropolitan newspapers printed false statements that he had found it judicious to run away from London. On Tuesday, May 31st, he returned to town, and because of the difficulty of getting a hall on any terms, in which to execute his work, he gave notice that he would heal the sick, free of charge, in the London Fields, Hackney, but as he was afterwards informed that if he did so he would be in danger of being arrested, he did not think it worth while to run the risk by attending. From Friday, June 3rd, he has been healing the sick daily, Sundays excepted, free of charge, from ten till twelve o'clock, at "The Repository," Gray's-inn-road.

To the intelligent reader it is scarcely necessary to state that we disown miracles of every kind in connection with Spiritualism, and assert, that so far as our experience goes, the marvellous manifestations witnessed at spiritual *seances* are produced by the aid of natural laws, wielded by disembodied human beings who are liable to error, but who are in a state of life where they are surrounded by phenomena which are as high above those of the animal world, as the phenomena of the

animal world are above those of the mineral kingdom. All through the history of mesmerism will be found cases of wonderful cures effected by its aid. The late Dr. Elliottson recorded a vast number of authenticated cases of cures by mesmerism in his periodical called *The Zoist*, and he was much persecuted by his brother physicians for telling the truth on this subject. Dr. Newton is naturally a good mesmerist, but he is also a powerful medium and a Spiritualist; he, therefore, has some of the powers of Spiritualism superadded to those of mesmerism. He cures some people, relieves others, and fails with the remainder. From observation we think that his cures by laying on of hands are produced partly by the mesmeric effects of his own will-power, but partly, and perhaps chiefly, by the aid of disembodied spirits. There is no miracle; he has never claimed the power of working miracles, nor have his friends done so for him.

Now as to his method of working. A few friends keep a clear space near him as well as they can, and one by one those who are afflicted come under his hands; he finishes off most cases in one or two minutes, but some of them require his attention for five or more minutes. He talks little, but lays his hands on the afflicted parts, sometimes with a short invocation, something like this—"May the Almighty Father and His holy angels pour out their love upon this afflicted one, and remove his disease from him. Be healed! You are well!" When a person comes up to him, in many cases without the interchange of a word, he lays his hands on the seat of the disease, and says what is the matter; he also tells some of them at once that they are incurable; others, he remarks, he can cure at once, and he tells some that he will partially relieve them at once, but that they will be well within a given number of days. Some come up to him, and he does not know what is the matter with them, but asks them the nature of their complaint. Others consult him about sick friends at a distance, and in some cases he suddenly stops the speaker, and accurately describes to him or her the sick friend. With respect to the clairvoyant powers already mentioned, which are occasionally exhibited by Dr. Newton, in one instance at the Cambridge Hall, he said:—"Your sick friend has a yellow sallow complexion, as if he had had the jaundice, and he has bushy black whiskers; I dare say you wonder how I know this, and I can hardly tell you myself, but I see him by a kind of clairvoyance, reflected, I suppose, from some image in your brain." But another case occurred on the Wednesday morning that Dr. Newton was healing the sick in Cambridge Hall, when a lady told him that her son was ill at home with diseased lungs, and Dr. Newton said, "I can relieve him; I will make him get right; up, and he feels a shock passing through him at this moment. Now he says, 'I'm going to get up,' and he coughs and breathes freely." This was at 11.10 A.M. We inquired this lady's name and address, which she does not desire should be published, and went to her residence at Dalston, to learn what actually took place in the sick room, while she was at Cambridge Hall. The patient had felt no shock, and was not perceptibly better, but he had made some casual remarks to the servant about an inclination to get up. This case then furnishes an instance of the unreliability of clairvoyance, and experienced Spiritualists know that the reliability of clairvoyant manifestations, is apt to vary even with the same medium. In the American papers there are several narratives of Dr. Newton having healed the sick while at a distance from the patient. In the two cases of Dr. Newton's clairvoyance just mentioned, it will be noticed that the conditions were not the same, for in the successful instance what he saw was in the brain of the person speaking to him, but in the failure such knowledge was not in the mind of the lady to whom he was speaking.

Each person, after passing under the hands of Dr. Newton, mixes with the crowd, and is soon surrounded by a knot of questioners, among whom he is soon lost to view. Almost the only way to get at the facts about the cures effected by Dr. Newton in public, is to stop these persons then and there, and take down their cases from their own lips. Our reporter spent two mornings at this work in the Cambridge Hall, and found that Dr. Newton got through his work so expeditiously that there was no time to question more than

about one in every six of the sick persons who passed under his hands. Among those who were thus questioned, some were found to be in a nervous state, but not perceptibly better than before they passed under the hands of Dr. Newton; some were three-parts cured and in great joy thereat; and the remainder, amounting perhaps to one-fifth of the total number questioned, had been cured on the spot, in a most marvellous manner, of such things as blindness, lameness, paralysis, and afflictions which orthodox doctors had been unable to relieve. A list of some of these cases, with the names and addresses of the patients, is given further on.

Blindness, when cured, was usually completely cured on the spot, with such suddenness as to coincide with the popular ideas of a miracle. Lameness, when cured, was usually so removed that the patient could carry his crutches away on his shoulders; but there was, as a rule, a weakness in the gait, which Dr. Newton often remarked would pass off in two or three days. In one instance, a little boy, rolled up like a ball in his mother's arms, and having an idiotic expression of face, was brought under the notice of the healer. Dr. Newton at once remarked—"This child is what in old times was called possessed by devils, but I will drive away the evil influences so that they shall annoy him no more." He then made some passes over the child, whose limbs then slowly extended themselves, until at last they stood out straight. Dr. Newton then took his hands, and said, "Come now, walk my little darling," but although the legs were straight, they doubled up at the knees, in consequence of weakness there, and the child not knowing how to walk. Dr. Newton told his mother to take him home, to apply water as hot as he could bear it once a day to his back, and added that in a few days the boy would be quite well, and must be taught to walk.

Dr. Newton is a man of action and of few words, and it is only now and then, while doing his work, that he makes a few remarks. In those remarks he often stated that love is a positive substance, and that it is in consequence of the love which he bears to all mankind, that the spirits have the power to enable him to effect his marvellous cures; he also states that the love of those he has cured, as well as of others, strengthens his healing powers wherever he may be. He cannot cure anybody who comes to him in a state of mind antagonistic to him and his work. He says that a great number of bright and glorious spirits are helping him in his work, and that among them is Jesus Himself, who like the others is progressing in love and wisdom, and says that were He to return to earth-life again with His present knowledge, He would never use such harsh words as "*O generation of vipers!*" to any of His fellow creatures.

LIST OF SOME OF DR. NEWTON'S CURES.

The following list of twenty-three cases, was made up on the mornings of the 18th and 19th May, in the Cambridge Hall, by our reporter, who took down the statements here given, from the lips of the persons benefitted:—

1. Charles Clutterbuck, 33, Cursitor-street, Chancery-lane, lame, and when he came to the hall could not walk a step without the aid of a stick. Cured on the spot, and pains removed.
2. James Armstrong, 44, Brindley-street, Harrow-road, farrier, afflicted with paralysis and rheumatics, and for two years had been upon crutches. Came to the hall utterly unable to walk without crutches, but was cured on the spot so as to be able to walk up and down stairs, and to carry away his crutches on his shoulders.
3. Gustav Schumann, 14, London-street, Fitzroy-square, a boy who works at Messrs. Schorers, cabinet-makers, 16, Berners-mews, Goodge-street, Oxford-street, had only been able to speak in a whisper for the last three years. Was almost completely cured on the spot, and enabled to speak loudly and distinctly. Dr. Newton said that he would be well in a few days.
4. Stephen Witherden, 38, Richmond-street, Edgeware-road, driver of cab No. 12,315. Had been blind of one eye for four or five years. Dr. Newton rubbed the blind eye a little with his thumb, and at once the owner could see with it as well as he can see with the other.
5. Thomas Felstead, 12, Gospel Oak-road, Kentish Town, mat maker, eyesight so bad for the last two years that he could only read with glasses, and then with the utmost difficulty. Dr. Newton immediately cured him so that he can see to read small print with the naked eye.
6. Robert Kents, 65, Upper Bemington-street, Caledonian-road, severely injured by the falling in of a shore at Dudley-street, May 8th, 1866. Was taken to the Royal Free Hospital and was attacked with paralysis after coming out. When he entered the Cambridge Hall could only walk by the aid of a

stick; after treatment by Dr. Newton could walk without a stick, and had his pains removed.

7. H. Pursey, 40, Earl-street, Edgware-road, coach trimmer. Had been deaf of one year for last eight years, but directly after Dr. Newton's treatment could hear with it as perfectly as with the other.

8. Esther Judd, 32a, New Church-street, Edgware-road, aged 23. Had fever when five years old, and has been so deaf ever since that there was much difficulty in making her hear. Dr. Newton cured her so that she could hear ordinary conversation, and he said that she would be quite well in three days.

9. Robert Allen, 8, John-street, Hanway-street, Oxford-street. Had been lame for twelve years, and was three-parts cured by Dr. Newton.

10. Hannah Felton, 73, Castle-street, Oxford-street, had been in pain with rheumatics for last six weeks, and Dr. Newton cured her at once. She brought her son to him, but he could not cure him, because the ball of his eye was gone.

11. Henry Tesch, 96, Milton-street, Chiswell-street, Finsbury-square. Ill the preceding Monday with paralysis or rheumatics, the doctors did not tell him what it was. Was brought to Cambridge Hall in a cab, and was helped in by two men. Was nearly cured, and could walk by himself.

12. Samuel Chaston, 2, Harford-place, Drury-lane, cook. Had been lame and unable to attend to business for seven years, because of chronic rheumatics and rheumatic gout. When he entered Cambridge Hall could only walk by the aid of two sticks; by Dr. Newton's treatment had his pains removed, and could walk without sticks. Had once been under the treatment of Dr. Harley and others, at King's College Hospital. Dr. Johnson, of King's College Hospital, knew his case three years ago. Was once cook to the 96th Regiment, but Dr. Armstrong, the surgeon, did not cure him.

13. John Young, 47, Great Tichfield-street, Portland-street. Hip had been excised, and he could only walk with crutches. Had been lame for four years. Dr. Newton cured him so that he could walk with a limp without crutches. Dr. De Morgan knew his case. This sufferer was a pale-faced little boy, who said that he had been told by a lady that Dr. Newton cured people for nothing, so he came there by himself to try; his parents would be much surprised to see his improved condition when he returned home.

14. Richard Price, 8, Harrington-street, Hampstead-road. Ill for last year and a-half, and could not turn his head. Cured.

15. George Goulder, 9, Bath-place, Caledonian-road, butcher. Afflicted with stammering, and had been under treatment for it at St. George's Hospital for about two months, with little benefit. Almost completely cured.

16. George Richards, 58, Earl-street East, Lisson-grove, farrier. Had paralysis for three years, and was partially cured on the spot by Dr. Newton, who said that further improvements would follow.

17. Caroline Gough, 21, University-street, Gower-street. Born nearly blind, and since then eyesight growing worse rather than better. Cured on the spot so as to be able to see small print.

18. Ellen Short, Chestnut-walk, Walthamstow, Essex. Aged 16. Suffered from "contracted paralysis" for eight months, and for about six months past had been unable to open her hand; Dr. Newton enabled her to open her hand at once, and very nearly cured her. Could open and close her hand with ease while talking to our reporter. She had been an out-patient at St. George's Hospital, also at the National Hospital. Drs. Yates and Twining, of Grove-lane, Walthamstow, knew her case.

19. Mary Ann Andrews, 59, Metropolitan Meat-market. Aged 15. Total blindness of one eye, could not see with it at all. Dr. Newton cured her on the spot, and she can now read the newspaper with the eye which was blind.

20. Robert Andrews, father of the preceding, Mary Ann Andrews, 59, Metropolitan Meat-market. Relieved at once by Dr. Newton of indigestion, pains in chest and head, and weakness of eyes of long standing.

21. Edward Jones, painter and glazier, 1, Wellington-street, Shacklewell, Kingsland. Afflicted with rheumatic gout since Christmas, and could not bend his limbs. After treatment by Dr. Newton for a few minutes, the swellings went out of his feet, and he could bend his limbs freely. He said that Dr. Forman, of Stoke Newington-road, a gentleman much respected in the locality, and a clever man, knew his case.

The two following cases have previously been published in this journal:—

22. The Rev. F. Rowland Young, minister of the Free Christian Church, Swindon, suffering from neuralgic affections in the head for eleven years. Went from England to Rhode Island, United States, in 1868, on purpose to see Dr. Newton, who cured him on the spot. No symptoms of the return of the complaint since.

23. Mr. Ashley, retired merchant, 5, Catherine-street, Liverpool. In rapid consumption, given over by the doctors, and on Saturday, May 7th last, burst a blood-vessel. On Sunday, May 8th, Dr. Newton saw him, and in five or six minutes brought him down stairs in such good condition that he attended a public meeting the same evening. Had not been out of his bed for five months previously, next day was able to walk out, to eat a meat dinner, and to drink ale with it.

The two next cases of cures effected by Dr. Newton, since his arrival in London, have been supplied to us by Mr. Benjamin Coleman, of 1, Bernard Villas, Upper Norwood, in a letter dated May 18th, 1870:—

24. Edwin Cowper, 16 years of age, son of Mr. Frederick Cowper, 388, Edgware-road, saw Dr. Newton, for the first time, on Sunday last about five o'clock, at Cleveland Hall. The Doctor seeing that the boy was lame, asked "what was the matter." The mother told him the case, and said the boy had been obliged to use crutches for the last five years. The Doctor straightened the boy's leg, and made him stand on the flat of his foot; and then, taking away the crutches, told him to walk away, he would never require them again. He did so, and accompanied his mother to a friend's house about three-quarters of a mile distant, and in the evening walked another three-quarters of a mile. I saw the boy on the day following—Monday the 16th May—and he was walking without crutches, and said he felt strong enough to walk further than on the previous day. The boy, Edwin Cowper, has been under the treatment and advice of Mr. Paget, Mr. Webb, Mr. Adams, Mr. Hutton, and Dr. Stuart."

25. "I met at Dr. Newton's first reception on Monday last at Cambridge Hall, Mr. George Pulsford, of 4, Vernon-square, King's Cross-road, who had just been operated upon for deaf-

ness in his right ear. For fourteen years, he said he had lost the hearing of that ear, and was so deaf that he could not hear a pistol shot, and he could now hear a whisper. I tested him by asking him after he had closed his left ear, if he heard me, and though I spoke in the lowest tone of voice, he answered my question readily. These two cases can be relied upon." Yours truly, B. COLEMAN.

The following cases of cures effected by Dr. Newton in the Free Christian Church, Swindon, on Sunday, May 29th, 1870, are extracted from the *North Wilts Herald*, of the 4th of this month; in some instances where the *North Wilts Herald* gives only the name of the street in which the healed person lives, we have added the word "Swindon," assuming Swindon to be meant by the reporter:—

26. Alfred Jeffries, Paul-street, Corsham. Paralysis, six months. Entered the church with crutch, and walked out without it.

27. Ann Wasley, 2, Westcott-place, Swindon. Stiff wrist and hand, said "He's done it good," at the same time crying out with joy, and moving the hand.

28. Richard Chanter, 2, Westcott-place, Swindon. Rheumatic hip, five years. Very much relieved.

29. E. Hes, Regent-street, Swindon. Paralysis, seventeen years. Much relieved.

30. Thomas Howard, North Liddiard. Heart disease. Much improved.

31. Mary Hutton, Blunsdon. Diseased heart and liver, said "My heart don't beat like it did."

32. William Hillman, 3, Church-place, Swindon. Asthma ten years. Felt better.

33. S. Leonard, Queen-street, Swindon. Rheumatics, three years. Felt better.

34. Joseph Jacobs, Westcott-place, Swindon, rheumatics for years. Better.

35. John Tilly, John-street, Swindon, could not stoop for twenty years. Now can stoop and pick up anything.

36. Thomas Money, Oxford-street, Swindon, stuttering. Much improved at once, and could speak fluently in the afternoon.

37. Mary Morse, Liddiard Millicent, blind of one eye. Can see out of it now.

38. Mr. Paffard, Portsmouth, rheumatics. Better, and able to dance.

39. William Harding, Shorthedge, crooked feet and weak legs, came with irons on. Very much improved.

40. Jeffrey Robson, 27, Reading-street, Swindon, deafness. Could hear better.

41. M. A. Croft, 3, Alma-terrace, Swindon, deafness. Could hear ordinary reading after treatment.

42. William Horsted, 1, Alma-terrace, Swindon, heart disease. Could breathe better.

43. Mrs. Miller, Regent-street, Swindon, swelling in throat. Better.

44. E. Hallett, High-street, Swindon, rheumatics. Cured so that he did not feel any of it when questioned.

45. T. Lewis, Falcon-terrace, Swindon, stuttering. Cured.

46. Mrs. Beasant, Liddiard, neuralgia. Much better.

47. T. Willis, Uffington, paralysis ten years. Much better.

48. M. Woolford, Liddiard, bad knee. Cured.

49. Mrs. Fairbairn, Fleetway-terrace, Swindon, Sciatic hip joint. Better.

50. Henry Davis, Swindon, chronic vertigo. Cured.

51. S. Jeffries, Albert-street, Swindon, partial blindness. Could see a great deal better at once.

52. T. Jones, 10, Gloucester-street, Swindon, short-sighted. Better.

53. Mrs. Selby, Westcott-street, Swindon, stiff arm. Nearly cured, but felt a little of it.

54. James Millard, Westcott-place, Swindon, rheumatics in head. Much better.

55. Cornish Askew, High-street, Swindon, deafness. Much improved or cured.

56. William Hayward, 2, East-place, Swindon, deafness. Cured.

The particulars of the following cases of relief by Dr. Newton, were furnished to us by Mr. N. Fabyan Daw, Portman Chambers, Portman-street:—

57. H. Williams, 25, Warbarton-street, Mayor-street, Hackney. Blind of left eye. Cured.

58. W. Elliott, 103, Haggerstone-road, N.E. Total deafness of one ear for forty years. Can now hear ordinary conversation with it, but still a little deaf.

The following statements were taken down from the lips of those relieved, at "The Repository," Gray's-inn-road, on Wednesday, June 8th:—

59. John Blackburn, Bottom Salterhebble, Halifax, Yorkshire. Nearly stone blind of both eyes for eight years; could just tell when it was daylight, and when it was night. Cured so as to be able to see persons, and houses, and writing, and to find his way by himself about the London streets.

60. John Curtin, 8, Bull-court, Tooley-street, labourer. Fell into hold of ship, eleven feet deep, at Cotton's Wharf; was taken to Guy's Hospital, and had been out of work for six weeks. So bad when he came to Dr. Newton that he could only hobble with a stick. Cured, and could jump with ease without a stick.

61. Jacob Thurgood, 7, Nelson-buildings, Remington-street, City-road, wholesale butter-dealer. Blind of one eye. Can now read with it.

62. Miss Howard, 334, Essex-road, Islington. Sight so bad that she could not recognise her own friends when six yards off. Eyesight much improved; eyes had a warm sensation in them after Dr. Newton's treatment.

The following statements as to relief received from Dr. Newton's treatment were taken down from the lips of the patients, usually within a few minutes after they came from under his hands, at "The Repository," Gray's-inn-road, on Thursday, June 9th. These cases, as usual, were selected from many unsuccessful ones:—

63. Mrs. Breakspere, 73, Cromer-street, Gray's-inn-road. Her baby, twelve months' old, had curvature of the spine for last six months. The curvature entirely disappeared in one minute, under the hands of Dr. Newton.

64. William Gage, 76, New Wellington-street, Holloway, bricklayer. Numbness of muscles of arm and hand for six weeks, so that he could not perform particular branches of his work. Cured at once.

65. John Pearson, 17, Leek-street, King's-cross-road, tailor, chronic rheumatics. Unable to work at his trade for last ten years. Perfectly cured at once.

66. W. Wallace, 105, Islip-street, Kentish-town-road. Severe case of rheumatics; could not walk properly. Cured.

67. Charles Lenton, 20A, London-street, Paddington. Driver of cab No. 4,828. Intense suffering from rheumatics for two or three years, and had been under the hands of seven doctors. Cured at once, although he had been in incessant pain for several days up to the minute of coming under Dr. Newton's hands.

68. Mrs. G. Way, 3, Circus-street, Marylebone-road. Painful lump on knee, about as big as a nut, caused by a fall. Lump and pain disappeared at once.

The details of the following case will be found in our report of the farwell meeting to Mr. Peebles, printed in another column:—

69. H. D. Jencken, barrister-at-law, Kilmorey House, Penge. Defective vision of left eye. Cured.

The following cases are reprinted from *The Medium* newspaper:—

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

71. Elizabeth Fowler, 58, Bedford-street, Bedford-square, came with a large internal tumour; before she left Dr. Newton's presence the swelling had considerably lessened, and she expressed herself much relieved.

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

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

74. Mr. Browning, Great Yarmouth-villas, College-avenue, Hackney, had a stiff knee from slipping off the curb; a cancer on the left breast six to eight inches in breadth; had been five months in bed, and paid from two to four guineas weekly for medical attendance. He was taken in a cart to Dr. Newton at Cambridge Hall; the cancer burst the same evening; he has been walking about since, has a good appetite, and is fast recovering health.

75. Mr. G. Richards, 58, Earl-street, Edgware-road, had left hand and arm paralysed for three years, was cured by Dr. Newton at Gray's-inn-road; and is daily telling all who will listen to him.

76. Miss Mathew, 32A, New Church-street, Edgware-road, a member of Dr. Burns' congregation, had her spine injured by a railway accident, so that the bone was much displaced. Had been under medical attendance for twelve months, and had to use a water bed for nine months. She went to Dr. Newton's house and had the spine rectified, and she can now walk about.

77. A most indisputable and astonishing cure was performed by Dr. Newton on the Rev. W. C. Van Meter, superintendent of the Howard Mission and Home for Little Wanderers, New York, at the Progressive Library, 15, Southampton-row, on Tuesday morning. Mr. Van Meter gave an account of his case in the presence of Messrs. Jencken, Daw, and other gentlemen, the same morning. He stated that on June 20, 1869, he stepped on a piece of orange-peel, which threw him down, and he broke two ligaments in his back. He was confined to bed for some time, and was under the medical care of Drs. Wood and Palmer, of New York. The best medical advice in that city could do nothing for him, and he was advised to go to Italy, to see whether the climate would benefit his general health, and promote a cure. He reached Paris, but was in such a weak state that he could not proceed further. He put himself under the care of Dr. Ricard, who did him some good, and he was enabled to proceed on his journey to Lyons, Marseilles, and Nice, where he resided one month. He determined to go to Naples, but got out at Genoa, and proceeded to Florence, where he remained one week; and to Rome, where he spent two weeks—all of which time he was under eminent medical treatment. He ultimately reached Naples, but the climate was so bad that he left it and went to Sorrento, then returned to Florence, where he suffered more than he had done at any period of his illness. He was advised to go to the German baths, and, after nine days' painful travelling, he reached his destination. He took seven baths, which did him good; he could walk with the assistance of a cane. After he had taken seventeen baths, he left, much better, and proceeded to Paris, where he had a relapse, and again sought the advice of Dr. Ricard, who congratulated him on the general progress he had made: recommended him to try the Turkish bath at Mr. Metcalf's establishment, Paddington-green, London; and told him to be of good cheer, and that after a long time he might recover. He came to London on Friday last, and took some hydropathic treatment at Mr. Metcalf's establishment. It happened that he met with Mr. Cowper, of Edgware-road, whose son was so successfully treated [Case 24], as stated in the last number of *The Medium*. Mr. Cowper informed Mr. Van Meter of his son's case; but Mr. Van Meter said he did not believe a word of it, and that it was all humbug. He had heard of Dr. Newton in America, and of his having cured one of his Sunday-school attendants, but had never given the matter any attention, having contented himself with entertaining the popular notion that the Doctor's powers were of a delusive nature. Some one said, "The power proceeded from the devil," and Mr. Van Meter replied, "Hurrah for the devil, then, if he can do good at the rate which is reported of Dr. Newton!" He was in doubts of being considered a fool for consulting Dr. Newton, and he determined on taking his friend, Dr. Smith, of Chicago, with him to see what took place. He accordingly came to the Progressive Library on Monday afternoon, on his crutches, but could not see Dr. Newton, who afterwards met with him, and made an appointment for Tuesday morning at ten o'clock. Mr. Van Meter and Dr. Smith were punctual in attendance. The patient had walked with great difficulty from Euston-square, on his crutches, to Southampton-row—the lameness being caused by paralysis of the lower extremities proceeding from pressure of the last joint of the back upon the spinal cord, which caused him great pain, as well as unfitted him for walking, except with great difficulty on two crutches. One of his legs was drawn up. Dr. Newton soon arrived, and

Mr. Van Meter was about to describe his case, but the doctor immediately stopped him, and placed his hand on his spine, enabling him to walk at once as well as he had ever done in his life. He ran up and down stairs with ease and pleasure; went round to Euston and Tavistock-squares; visited various charitable institutions, and was now completely recovered from his painful illness. This narrative was given about two hours after the cure was performed. From the patient's statements we infer that he had despaired of ever getting cured, and, at some period of his sufferings considered himself a dead man. He is now residing at 60, Euston-square, and is ready to attest the truthfulness of this statement. The crutches were left at the Progressive Library. Mr. Van Meter is, perhaps, the most eminent philanthropist in America. He is the Müller of the United States. He has received thousands of orphan children and little wanderers into his family, and does an immense deal of good. He is busily engaged in London in discovering the methods of promoting human happiness at work in that city. He is a large powerful man, full of true humanity, good nature, and love to all, especially to little children.

Last Monday the following statements of relief were taken down by our reporter at The Repository, Gray's-inn-road:—

78. James Morgan, 21, Warwick-square, City, E.C., age 49 tailor. Chronic rheumatism for last five years, and could not walk without the aid of two sticks. Pains removed by Dr. Newton, and can walk easily with one stick, which he could not do before.

79. Ann Nicholson, 36, Liverpool-road, Islington. Wind and swellings in chest for more than a year, and often in danger of losing her life from the same. Cured, and hopes she will have no return of the ailment.

80. George Huckle, 18, Great James-street, Bedford-row, builder. Bad for five years with what the doctors told him was chronic sciatica of the hip joint. For last two years could only walk with difficulty by the aid of a stick. Was quite cured last Friday, and no symptoms of return of pains since. Is a Conservative and a reader of the *Standard* newspaper, and feels highly indignant at the misrepresentations of Dr. Newton, published in that paper last Saturday.

81. Harriett Morgan, 21, Warwick-square, City, E.C. Subject to epileptic fits about once in a fortnight. Has had no fit for the past month, and saw Dr. Newton a fortnight ago when another attack was due.

82. Sarah Chatman, 3, Randall's cottages, York-road, King's-cross. Nearly blind of both eyes. Can now see very much better and clearer, but eyes still weak.

83. Mary Ann Smith, 22, Gray's-inn-lane, japanner. Burnt in face by a gas-flame two years ago, and eyes bad ever since. Eyesight much improved and strengthened by Dr. Newton. Could not see anybody's features across the street before, but now can do so with ease.

84. J. S. Steele, 36, Great Sutton-street, Clerkenwell, watchmaker, and member of the St. John's Association of Spiritualists. Knee-cap fixed by an accident, and could get to Cambridge Hall three weeks ago, only with much difficulty and pain. Was then cured by Dr. Newton, and made better in health generally. No return of pains since.

85. Isaac Pentecost, 10, York-hill, Pentonville-road. Rheumatic gout and cold spasms. Could hardly breathe before coming under Dr. Newton's hands. Now does so easily, feels his rheumatic pains slightly, and hopes that the relief is permanent.

86. Sarah Cole, 25, Warburton-road, London-fields. Nearly blind of both eyes; could not see to read, and could just see enough to be able to dress her children. Can now read the newspaper. This statement was confirmed on the spot by somebody who gave her a newspaper to read.

87. William Ellis, 4, Phoenix-place, Mount-pleasant, Clerkenwell. Chronic rheumatism and lameness. First came under Dr. Newton's hands last Friday. Rheumatic pains removed, and some of his lameness, but still obliged to use crutches. Feels gradual improvement.

88. Peter McFarlane, 21, Clinger-street, Hoxton, managing clerk to an attorney. Three parts cured by Dr. Newton, of deafness of the right ear of some months standing.

89. Charles Barnes, 116, Pentonville-hill, cook. Deafness of left ear for five years, and rheumatism for one year. Deafness cured. Rheumatism partially cured.

90. John Smith, 15, Little Cornam-street, Bloomsbury, carman. Defective sight—an apparent mist before the eyes, concealing distant objects for last six months. Eyes now very much better, and can see to read, which he could not do before, but not quite cured.

91. Henry Bennett, 61, Compton-street, Burton-crescent. Weakness of eyes and imperfect sight. Cured.

The preceding cases, as usual, were selected from many wherein no apparent benefit had been derived, but one boy in the crowd, said that his eyes had been made worse by Dr. Newton's treatment. He gave us the address, "William Radcliffe, 33, Liverpool-street, King's-cross-road." He had weak eyes, and had been under Dr. Newton's hands four times. As it was the only case we have met wherein anybody said they felt the worse for treatment, the boy was cross-questioned, and said that he did not notice any difference in his eyesight, but his friends told him that the lower eyelid of his left eye was more swollen than it was before, and he thought so too. His companions remarked that cures had been taken down for publication, so this case ought to be taken down as well, and the assurance that it would be done seemed to give great satisfaction to the youths assembled.

On Sunday, June 5th, Dr. Newton and Mr. Peebles visited Nottingham. Dr. Newton was fatigued with his journey, and was less successful at Nottingham in healing diseases than usual, but the following cases are published in the *Nottingham Journal* of June 6th, 1870:—

92. Joseph Cresswell, 7, Hedderley-street, Nottingham. Rheumatism. Obligated to walk with sticks or crutches. Cured.

93. George Hackett, 46, Mansfield-road, Nottingham. Injured by fall some years ago, and obliged to walk with crutches. Cured so as to walk without crutches.

94. Charles Ringrose, Castleditch, Carnarvon, North Wales. Came to Nottingham to see Dr. Newton. Dislocated hip,

necessitating use of crutch. Cured, but could not walk quite freely.

95. Eliza Billington, 12, Bullivant-street, Nottingham, Jane Mayhood, South-street, Nottingham, Mrs. Wales, Pierrepont-street, Nottingham, and a host of others suffering from complaints, declared themselves benefitted, though many received no relief at all.

The following cases were collected yesterday by our reporter at the Repository, Gray's-inn-road, when he looked in upon Dr. Newton at his work for half-an-hour:—

96. W. H. Tucker, age 35, 2, Augusta-terrace, York-road, King's-cross, porter on Great Northern Railway. Chest injured by accident; jammed between buffers of railway trucks. Had done no work for last eight months. Could scarcely speak, and only make people hear with difficulty. Relieved at once by Dr. Newton, so as to be able to converse easily, but voice not quite restored as yet.

97. George Wright, 10, Charlotte-place, Paddington, W., age 36, hassock-maker. Gall stones about three months, and yellow in face in consequence. Came under Dr. Newton's hand three weeks ago. Cured, and returned yesterday to thank him.

98. A. Bishop, 20, Canterbury-road, Maida-vale, commercial traveller. Hard lump under knee for seven years, interfering with his walking. Lump now soft and can walk better; thinks it is going away.

99. Maria Mordle, 71, Willow-walk, Bermondsey. Total deafness of right ear for two years. Cured.

100. Amy Kiddeco, 19, Willow-walk, Bermondsey. Rheumatic gout in feet and hands, of several years' standing. Cured by Dr. Newton. Had previously been to great expense for medical attendance.

101. John Palmer, 285, Gray's-inn-road, refreshment-house-keeper. Deaf of left ear for twenty-five years. Cured.

102. Emma Ansell, 5, Compton-place, King's-cross, St. Pancras. A little girl. Pains in chest; much relieved by Dr. Newton, and mother benefitted in health.

103. Michael Kelly, 2, Market-street, John-street-road, labouring builder. Rheumatism in hands, feet, and knees, for three months. Could scarcely walk before passing under Dr. Newton's hands. Cured.

104. James Burrus, 19, Phillip's-buildings, Somers-town, locksmith and bellhanger. Ulcer wounds on ankle, and lame for last two years. Could only hobble by the aid of a stick, but directly after he passed under Dr. Newton's hands, found that he could walk without stick, and was a changed man in health. Has since been a wonder both to himself and his neighbours.

105. Richard Cearney, 14, Ashby-street, King's-cross, gas-factory labourer at the Imperial Gas Works. Rheumatism in arms and legs. Three parts cured by Dr. Newton.

Such are a few of the cures performed by Dr. Newton, and they probably do not amount to one-twentieth of the total number effected by him within the last four weeks. Since he landed in England, he must have greatly alleviated the sufferings of more than a thousand persons. The *Daily Telegraph*, in an article on the subject, gave its readers the following inaccurate information:—"The man must be stopped—by public opinion, if he is a mere crazy visionary; by Scotland-yard, if he is a rogue. We have had, of recent times, too many Yankee tricks in which there has rarely failed to be a strong infusion of disgusting blasphemy. Such jugglers have pandered long enough to the vanity and credulity of the fools in society. They have brought about quite enough of madness and misery in private life; and there is a latent inference of Spiritualism in the spurious prodigies of 'Doctor' Newton. HE HAS CURED NO REAL AILMENT; HE IS OBVIOUSLY POWERLESS, BY THE MIRACULOUS MEANS HE HAS THE AUDACITY TO INVOKE, TO REMOVE A CHILBLAIN OR A BUNION. HIS appearance under the scandalous circumstances of last week's exhibition is at once an insult to the civilisation of the age, and a humiliating proof that—notwithstanding all our boasted enlightenment—a vast number of persons remain as grossly credulous, as idiotically superstitious, as the African idolaters who bow down before fetishes and worship Mumbo-Jumbo." The largest amount of misrepresentation of Dr. Newton was published in the *Daily Telegraph* and the *Echo*, the said misrepresentation being calculated to interfere with the personal safety of Dr. Newton, by rousing the passions and prejudices of an uninformed mob. In all the worst newspaper attacks upon Dr. Newton, the writers were obliged to suppress what they knew well, namely, that Dr. Newton made no charge for healing rich or poor, because had they inserted this item of truth, it would have spoilt the whole of every article calling him a swindler and an impostor. The *Daily News* had a tolerably fair article on the proceedings at Cambridge Hall, considering that it was written from a prejudiced point of view, and that the author did not trouble himself to investigate the cases of cure coming under his notice, by taking down the particulars from the lips of each patient. It is utterly impossible for an observer standing with his hands in his pockets, watching Dr. Newton at his work, to get an accurate ideas of what is really taking place. Thus, at Cambridge Hall a woman went up to Dr. Newton on crutches, and after treatment by him, walked away with her crutches over her shoulder, amid tremendous applause from all observers. Our reporter took her aside and questioned her; she was in a very nervous state, and said that she was able to walk a little without crutches before passing under Dr. Newton's hands; also she did not know whether he had given her any relief or not. On the other hand, some persons passed under the Doctor's hands for a minute, and were then lost in the crowd, without the observers knowing what was the matter with them, or what had been done; yet on questioning some of these

patients, our reporter found cases where in the one short minute, they had been cured of blindness, or some other serious ailment. Now and then Dr. Newton tells the crowd the nature of a remarkable cure just effected, and makes the patient speak out to confirm it, but this is very rarely done, because he is usually too busy about his work. Hence observers cannot gain accurate knowledge of what takes place when they simply look on and do not investigate. This will explain why all reports drawn up by people who merely lounge in and out of the building must of necessity be to some extent unreliable, apart from those instances of very gross abuse, showered down upon the head of Dr. Newton by some of the journalists. It is a remarkable thing that although Dr. Newton has left family, friends, and a luxurious home although he has crossed the Atlantic, taken a large house on Haverstock-hill, and hired public halls to heal the sick; although he has done all this at very great expense to himself, and then has cured many hundreds of people of their diseases for nothing, not a single secular paper has given him one kind word. If they did not choose to investigate cases of cure, instead of picking out cases of failure, they might at least have said that although he was a fanatic, he had a benevolent look, and went through the farce of attempting to heal people with benevolent intentions. Dr. Newton, in the early days of Spiritualism, was so injured to newspaper untruth in America, that it has little effect upon him, but during the worst days of Spiritualism in America the press was not so thoroughly unscrupulous towards him as the London newspapers have been during the past four weeks. Had he brought over from the United States a woolly-haired rhinoceros, or a troupe of performing monkeys, the London newspapers would have been loud in his praise, and would have described the keeper as a benevolent-looking individual. But as Dr. Newton simply comes to heal as many as he can of the sick and afflicted, free of charge, he is subjected to newspaper misrepresentation, in lieu of the crucifixion which sometimes befel such workers in the days of old. Every pulpit in the land condemns to everlasting torments those who do not believe, on traditionary testimony, that healing by laying on of hands was performed more than 1800 years ago, but most of the same pulpits, backed by the newspapers, will condemn as lunatics and impostors those who believe and know, from personal observation and personal investigation, that such things take place to-day.

As regards his treatment by the crowds who have surrounded him at his work, Dr. Newton has not met with more opposition here than was the case in the early days of Spiritualism in some of the cities of America. Last Saturday, however, some roughs attempted to mob him at the Repository, and there was some disturbance. Usually in such cases, there is a strong division of opinion among the people, and those who have experienced or witnessed cures, expostulate with those who want to interfere; so that between the two parties, Dr. Newton can go on with his work in tolerable peace. These discussions often last long after he has left the building, and one Sunday night, a full hour after he and the auditory had left the Cavendish Rooms, a gentleman found a knot of men still discussing the matter out in the street, and two of them preparing to fight over it, when he interfered. While Dr. Newton has worked at the Repository, he has been very much aided by Mr. N. F. Daw, who attended with him very regularly, and by his gentlemanly bearing and good temper, did much to preserve harmony and order, as well as to tone down those persons disposed to be unruly. This aid from a true friend made Dr. Newton's work very much easier than it otherwise would have been.

In the list of persons relieved, published in this article, there is the possibility of a patient having under-stated or over-stated his case; or there may possibly be a hoax or two among the number, though it is unlikely, as most of the persons appeared to be very seriously impressed. A single case of this kind proves nothing; but it is quite plain that anybody by taking a cab, and calling upon say two dozen of the sufferers mentioned in the list, can get for himself unanswerable proof of the truth or falsehood of Dr. Newton's pretensions. If a cabman has been blind of one eye for years before consulting Dr. Newton, and afterwards could see, the fact must be patent to all his friends and neighbours, beyond the possibility of collusion or deception.

Upon reviewing all that has here been placed on record, the question very naturally arises whether the cures performed by Dr. Newton are due to the action of the mind of the patient upon the ailments of the physical body, such mental action being aroused by confidence in the powers possessed by the operator. This explanation does not apply to case 63, where a baby was cured of curvature of the spine, for manifestly the imagination of an infant a year old did not come into play. About a fortnight ago, Mr. Thomas Everitt, of 26, Penton-street, Pentonville, went with Dr. Newton in a cab to see a patient at Dalston. On

the way the cab horse was seized with the "blind staggers," and pulled up; a knot of five or six men gathered round, and the cabman prepared to bleed the horse, which he said was subject to such fits. Dr. Newton told the man not to touch the horse, then he made a few mesmeric passes over its head, the swollen veins of the head subsided, and in a few minutes the horse was well enough to proceed, much to the astonishment of the cabman, who was profuse in his thanks. In this case the cure can scarcely be attributed to mental impressions aroused in the brain of the patient.

Then comes the question whether mesmerism will account for the cures effected, and undoubtedly this explanation would by itself cover a great number of the cases already recorded. The orthodox members of the medical profession have, to a large extent, been forced of late years to recognise mesmerism, which is included in many of their books under the name of "artificial somnambulism." Mesmeric periodicals, such as the *Zoist*, contain very many perfectly authenticated cases of cures by mesmerism. The *Biological Review*, of October, 1858, conducted by Mr. K. R. H. Mackenzie, F.S.A., F.A.S.L., contains a list of cures effected by Mr. Capern, a remarkably powerful mesmerist, at the Mesmeric Infirmary, between the 14th September, 1855, and 13th March, 1856, as follows:—

| | |
|--|--------------|
| Two females of pains in teeth and face | in 3 minutes |
| One female and one man of ditto | 6 " |
| Two men and one female of ditto | 7 " |
| One man of rheumatism | 7 " |
| Two men of ditto | 8 " |
| One man of relaxed sore throat | 8 " |
| Two men of rheumatism | 10 " |
| One man of chalky gout in finger | 10 " |
| Two men of pains from wounds | 10 " |
| One man of injury from a fall | 10 " |
| One man of a sprained back | 14 " |
| One woman of injury | 15 " |
| One man of pains in gums and teeth | 15 " |
| One man of rheumatism | 20 " |
| One man of Crimean ague | 30 " |

The difference, then, between Dr. Newton and this very powerful mesmeric operator, is that Dr. Newton performs much more remarkable cures, and more of them, in one morning than were effected by a good operator at the Mesmeric Infirmary in six months. Moreover, Dr. Newton, on an average, only gives two or three minutes to each patient. Hence, with the knowledge of the fact that Dr. Newton is a medium, and that spirits have the power more or less of acting upon the bodies and minds of human beings, the most simple explanation of Dr. Newton's success is, that he is a powerful mediumistic mesmerist, assisted in his work by disembodied spirits.

Very often Dr. Newton lays his hands on a patient, and says at once "I cannot cure this person. Sometimes he gives a reason, such as—"One leg is shorter than the other, and I cannot lengthen it;" or, "The drums of the ear are gone in this case, and I cannot give new ones." Deaf and dumb cases he refused to attempt to cure; but not cases of partial deafness, or partial dumbness. Paralysis he often fails with, but he does not refuse to make the attempt, knowing that a few successful cases will be mingled with the failures. When any part of the body has been cut with a surgical instrument, or knife, he usually is unable to effect a cure. Dr. Newton, also, does not cure quite so many people as he himself believes that he does; for many pass too quickly under his hands for him to know accurately the circumstances of the case, or the exact measure of relief given.

Dr. Newton has had mediumistic powers from a child, and when a boy at school, he would often spend his Saturday holidays in the fields talking to spirits, who he knew could hear him, though he at that time, could not see them, nor has he any but occasional seeing powers at present. When young he was an impressionable medium, and often intuitively knew many of the coming events of his life, though at first he placed little reliance of those impressionable glimpses of the future. He states that fourteen years ago, before he began to heal the afflicted in public at all, he was spiritually impressed to know that in the future he would be healing the sick in Liverpool and London, as at present. At times Dr. Newton has clairaudient powers, and can hear the spirits speaking to him. While talking to Dr. Newton about the development of his powers, he said under spirit influence—"I am a man of sorrows and acquainted with grief. This is how this healing power was developed, and so requisite is sorrow for development in righteousness and truth, that I thank God for every grief and trial I have had. I know that I have to wear the crown of thorns through life, to bear the cross, and to be persecuted, for these are the pre-requisites of the power of healing. These alone can give the power, and they are positively as necessary as light is necessary to enable man to see with the natural eyes. So, when I am persecuted, I feel that I am living a life of practical Christianity, for 'blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely.'"

To sum up all that has gone before, Dr. Newton possesses the power of performing many wonderful cures, intermixed with many unsuccessful cases. His mediumship varies in power a little, but not much, at

different times, for it acted less effectually when he was fatigued by his journey to Nottingham. His clairvoyant powers are not often excited, and when they are so, the results are sometimes reliable and sometimes the reverse. He is a kind-hearted good man, with a cheerful and attractive face, having nothing of the visionary in it, as anybody may see by his photographic portrait. His ways and thoughts are not the ways and thoughts of conventional people; he has all the simplicity and trust of a little child, and trusts himself implicitly in the hands of his spirit guides. If they told him to salute a brother upon a public platform with a holy kiss, he would do it, although the performance of such a Scriptural and spiritual injunction, would of course form a fine source of fun and ridicule to those who desire to raise prejudices against him and his friends. Dr. Newton is seen to most advantage while in the performance of his healing work, for he has kind words and healing powers to benefit all who come under his hands; he treats rich and poor alike, and to see Dr. Newton standing with his hands upon the shoulders of some poor sick boy or girl, all rags, and tatters, and dirt from head to foot—to hear him pouring loving words into their ears, and healing their diseases with his hands—is living evidence to the observer of the powers of practical Christianity. Dr. Newton is engaged in somewhat dangerous work, for to heal the sick by the laying on of hands, is an offence in the eyes of society, which must be put down by newspaper abuse and misrepresentation, or by mobbing. Hence, whatever his future course may be in England, his hands should be strengthened in every possible way by all friends of the Spiritual movement.

Reports of Meetings.

FAREWELL MEETING TO MR. PEEBLES.

ON Thursday evening, June 2nd, a meeting convened to bid farewell to Mr. J. M. Peebles, American Consul at Trebizond, before his departure to the United States, was held in the Cavendish Rooms, Mortimer-street, Regent-street. Mr. Peebles during his few months stay in England, had worked so hard on behalf of the cause of Spiritualism, and had made so many friends by his kindly disposition, that the hall was crowded to excess in every part. Mr. H. D. Jencken, M.R.I., F.R.G.S., barrister-at-law, presided.

The PRESIDENT, in his opening remarks, stated the purpose for which the meeting had been called, and spoke highly of the capacity for work and the disinterestedness of Mr. Peebles; he told how Mr. Peebles had organised the Sunday evening meetings in the Cavendish Rooms, and that not upon a sectarian narrow type, but upon principles which would admit all kinds of Spiritualists. He had also aided similar institutions in other towns, and had been endeavouring to found children's lyceums for the education of children—in fact, he now has a book on that subject in the press. The merits of Mr. Peebles had been recognised in Paris, and he had been made an honorary fellow of the Société Parisienne des Etudes Spirituelles, as would be seen by the following letter:—

Société Parisienne des Etudes Spirituelles Fondée à Paris, le 1er Avril, 1853, par Allan Kardec, Rue Molière, 27.

Paris, le 28 Mai, 1870.

MONSIEUR ET CHER CONFRERE.—La Société Parisienne des Etudes Spirituelles me charge de vous remercier de l'offre que vous lui avez faite de l'un de vos excellents ouvrages (*The Seers of the Ages*) dont un de ses membres doit lui rendre compte dans une de ses prochaines séances.

Elle vous sait également un gré infini de l'intention ou vous paraissent être, de faire connaître les livres d'Allan Kardec en Amérique et de travailler aussi à l'unification des croyances, qui ne sera possible qu'à mesure que l'explication de la doctrine supérieure de la réincarnation viendra s'allier les hommes sur le terrain d'une théorie rationnelle de la vie et du progrès.

Il nous semble très important que, sans tenir compte des nationalités tous ceux qui rapprochent une foi commune soient toujours en communion de cœur et d'intelligence et que le Spiritisme prenne un caractère international. Aussi notre société serait-elle très fière de pouvoir vous compter parmi les siennes, et de vous voir accepter le titre de membre correspondant honoraire qu'elle est heureuse de vous offrir.

Agreez, Monsieur et cher confrère l'assurance des mes sentiments les plus distingués.

E. BONNEMERE, Président de la Société Parisienne des Etudes Spirituelles, Membre de la Société des gens de lettres et de la Société des auteurs dramatiques. 31, Rue de Boulogne, à Paris.

MONSIEUR PEEBLES.

Of late years Spiritualism has been spreading very rapidly in England, and he was indebted to Mr. Harrison, who sat by his side, for the idea that at first Spiritualism, like a stone thrown into water, made only a small ring, but gradually threw out larger and larger circles, till at the present time it covers a very extensive area, and before long it will begin to clash with vested interests; when that is the case, there will be considerable agitation and disturbance. Recently, when in Paris, he had met M. Leon Favre, Consul-General of France, a highly intelligent Spiritualist, who told him that in that nation some very warm work in connection with the movement would begin before long, for already it is in opposition to some of the vested interests which have ruled the country for the last thousand years.

Mr. JENCKEN then read the following resolution, which had been placed in his hands by Mr. T. Shorter:—

"That this meeting heartily expresses its warm appreciation of the distinguished services of Mr. J. M. Peebles as a lecturer, author, and eloquent expounder of the important truths and high moral teachings of Spiritualism."

* TRANSLATION.

The Paris Société for Spiritual Studies. Founded at Paris on the 1st of April, 1853, by Allan Kardec, 27, Rue Molière.

Paris, May 28th, 1870.

SIR AND DEAR BROTHER.—The Paris Society for Spiritual Studies desires me to thank you for the present which you have made them of one of your excellent works, "*The Seers of the Ages*." One of their members will report on it at a forthcoming séance of the society.

They moreover are grateful to you for the intention which you appear to have of making the books of Allan Kardec known in America. You are thus working towards a unity of belief which can only be accomplished to the extent that the lofty doctrine of re-incarnation is made clear, on the basis of a rational theory concerning life and progress.

It seems to us a matter of great importance that, without regard to differences of nationality, all those who share in a common belief should be in constant communion of heart and intellect, and that Spiritualism should take an international character.

Our Society would be proud to count you among those belonging to them. They beg you to accept the title of honorary and corresponding member, which they are pleased to offer you.—Accept our, &c.,

E. BONNEMERE, President of the Paris Society for Spiritual Studies, member of the Literary Society, and of the Society of Dramatic Authors. 31, Rue de Boulogne, Paris.

MR. PEEBLES.

MR. THOMAS SHORTER said—I have great pleasure in being with you this evening, to express in the terms of the resolution my warm appreciation of the distinguished services of Mr. J. M. Peebles as a lecturer, author, and eloquent expounder of the important truths and high moral teaching of Spiritualism; and in that expression I am sure you will all most cordially concur. I feel the more satisfaction at being present on this occasion as I was unavoidably absent at the reception given to Mr. Peebles on his arrival in this country. I have, however, an advantage now which I could not have had then. I, indeed, knew him as an elegant scholarly writer—an earnest and able worker, always spoken of to me by mutual friends in terms of the highest commendation; but I had not then the privilege of personally knowing him, and of witnessing in social intercourse those frank and genial qualities, that cheerful disposition and kindly nature, which have so endeared him to all. Of the value of his public ministrations in this place, you, who have attended them during the last four months, are fully qualified to judge. I have not been able to attend them regularly, but I have attended them sufficiently to make me regret that I have not been able to avail myself more fully of those opportunities of profiting by the excellent discourses Mr. Peebles has delivered. The predominant impression left on my mind by those I have heard, has but confirmed that received from personal intercourse with him to which I have already referred. It is not so much what he has said, though he has said many excellent things, which we should all do well to remember, and be all the better for remembering, which we should not only carry about in our memory, but carry out in our life; but that which has most impressed me has been the true catholic spirit, the Christian temper, combining firmness in the assertion of principle with suavity and gentleness in so presenting it as to win the affections no less than to convince the judgment. He has presented truth in the spirit of truth—which is the spirit of charity. He has given us an example of absolute mental independence—the utmost freedom of thought and expression, combined with the most reverential feeling, and with all respect for those whose theological opinions may, in some important respects, differ from his own. He has shown not only that these qualities are compatible, but that they blend in perfect harmony—that the one is the natural product of the other; for an enlightened reverence—that highest reverence we owe to God—naturally leads us to respect all whom He has formed in the image of His own Divine nature, and who, therefore, are measurably partakers of his spirit. This union of knowledge and reverence, this blended action of free intellect and religious feeling, seems to me pre-eminently the great need of our present age. We have many men who know much of many things; who can count the stars of heaven, and classify the products and inhabitants of the earth, and of the sea; who can tell you why the grass is green, and why the sky is blue; and talk learnedly of the genesis of life and its developments, but who seem touched with no sense of awe and unutterable wonder at the mystery which life presents,—no feeling of reverence as before an Infinite Presence, a Holy and Eternal Love which, like the blue sky, bends over all.—One in whom we live and move and have our being—One with whom we can hold communion, and in whose faithfulness we can trust;—a consciousness which, when deeply felt, thrills the heart, causing it to raise the grateful prayer, or hymn of praise, or to muse in silent worship. On the other hand, how many persons there are of sincere and fervent but narrow piety, with no ample stores of varied knowledge, no large and liberal culture, no intellectual expanse, with horizon stretching out towards the infinite, but who sluggishly move through life, pacing round and round, and never passing out of or beyond the old narrow tracks of custom and tradition. We want neither an undevout science nor an ignorant devotion. It is not good, but most harmful to the individual and to society for either the spiritual offertories or the intellectual faculties to remain thus torpid. Let us not pamper any one portion of our nature, and allow another to go lean and starved. We want both mind-culture and soul-culture:—

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music.

That is the true music of the spheres. The music of angels—music to the heavenly song of "Peace on earth, good-will to men;" for these will naturally flow from a well-balanced, harmoniously developed nature. That is the true "Harmonical Philosophy," whether it be that so-called or not; and this is the philosophy of which, if I rightly interpret him, our friend is the able exponent. We have to-night on the platform our good brother Dr. Newton, who is doing so much amongst us in the cure of physical disease, but there are other diseases and infirmities than those of the body, and which are more difficult of cure. To unseal the blind eyes of ignorance, to unstop the deaf ears of prejudice, to restore vigour to the paralyzed affections, and cause the vital currents of spiritual life to freely flow through all the veins and arteries of the moral nature—this, indeed, so far as we can be mediums for its accomplishment, is more truly "miraculous" than any healing of bodily disease, for spiritual disease is of our inner nature, and has its source and spring in the very fountains of our life. This is the other side of the gift of healing, its necessary complement and completion. This spiritual healing is the work in which our honoured guest has been, as it seems to me, more especially engaged amongst us. He has sought to allay irritation of feeling, to soften the asperities of controversy, to exorcise the evil demons of anger and resentment, to do the blessed work of the peacemaker, and to enforce the importance and urgent need of working out those essential truths in which we agree, instead of wrangling over those things concerning which we differ. There is one consideration which qualifies the pleasure of our present meeting. This is a *Farewell Soirée*: there is always a tone of sadness in that word *farewell*—and yet it has another side—it is a word very beautiful and full of meaning; with us, at least, I am sure it is most appropriate and expressive; for wherever our friend may be, whether personally present with us, or absent from us, our hearts' sincere wish towards him is, and will ever be—fare you well! It is true we anticipate with lively satisfaction that our friend will ere long return—we hope with renovated health, to carry on the good work he has so well begun—not only here in London, but in the provinces. It is, however, barely possible that all within the sound of my voice will ever on earth meet again, but it is one of the consolations of our philosophy and our faith that no bodily absence, no mountain barrier or interposing ocean, or even change of worlds, can effectually separate those who are one in sympathy and in soul. The "Communion of Saints," affirmed by the Church, is but the theological form of expression of a universal truth. It is to me one of the most beautiful and beneficent dispensations of Providence that gradually, as we advance in

life, the balance of attraction changes, drawing us with steadily increasing force from the natural to the spiritual world. In the early hours of our brief day of mortal life we are surrounded by kindred and playmates, and friends and lovers, all is hope and promise, flowers spring up in our path, the lark carols joyfully his matin-song, and no cloud dims our bright blue sky; but as the sun passes its meridian and the shadows lengthen before us, and the cool hours of eventide draw on, friend after friend departs, the father's protecting arm is no longer around us, we feel not the mother's nightly kiss upon our cheek, nor hear the ringing laughter and the merry voices of our early home; the balance has turned, and now dips ever more heavily to the other side;—as this world recedes from us, the other looms larger and draws nearer, and as our pilgrim feet near the broad and shining river that rolls between, loved voices call to us, and the angel-forms of the departed stretch forth eager arms to welcome us, and we are ready to exclaim with Simeon of old, "Lord, now lettest Thou Thy servant depart in peace!" We need not, however, wait for the Death-angel to usher us into the heavenly kingdom; we may, if we will, enter into heaven here, and now; or, rather, we may let it enter into us; for, as a great philosopher has said, "Certainly it is Heaven upon Earth for a man's mind to move in Charity, trust in Providence, and rest upon the poles of Truth."

Mr. W. TEBB then seconded the resolution, and reviewed the work performed by Mr. Peebles during his stay in London. He said that Mr. Peebles had given his hearers most hopeful views about the other life, although he had said little about such dogmas of worship as total depravity, original sin, and endless misery, and instead of such subjects had said a great deal about those Divine enunciations contained in the "Sermon on the Mount." Mr. Peebles also had said very little about the sins of the Jews, and a great deal about the shortcomings of Spiritualists, which plan he thought quite as calculated to do good as those teachings which the English public are accustomed to hear. (Hear, hear.) At the present time there are certain political difficulties between this country and America, and if there is one nation to which we are bound by closer ties than to another, it is America; he, however, had no doubt that the differences would be amicably settled.

The CHAIRMAN then put the resolution to the meeting, and it was carried amid loud applause. He afterwards read the second resolution, placed in his hands by the Rev. Jabez Burns, D.D., of Paddington:—

"That Mr. Peebles be cordially invited to return to this country again as soon as convenient to him, to further the good work of spiritual enlightenment and organisation in London and the provinces, which he has so devotedly and successfully inaugurated during the last four and a half months."

Dr. BURNS said that he was exceedingly pleased with both the resolutions which had been read by the chairman, and that he had listened with very much pleasure to the address which had been delivered by Mr. Shorter, for it met his own views as to the right method of promulgating truth of any and every kind. He had not heard much that Mr. Peebles had said, but with such of his teachings as he had read, he was delighted. Whatever was true in Spiritualism would abide, and whatever was not true in the movement, those who were listening to him, did not wish to abide—(Hear, hear, and overwhelming applause)—therefore he (Dr. Burns) was of the same opinion as themselves. All being thus desirous to gain truth, it must be remembered that truth is never gained except at a sacrifice, and in buying the knowledge of truth, many cherished and pre-conceived views must be surrendered. As for the theologies of the day, he wished that every form of theology might perish, that had not truth in it; just in proportion to the amount of truth which they contain should those theologies live: when they are not true, let them die, and the sooner they die the better. (Applause.) Those who have truth should be manly enough to profess what they believe, and not to be ashamed of it, though this course of action sometimes requires great courage to follow. He was very much pleased with what had been said in Mr. Shorter's address about charity and love; for these virtues should be used even in the promulgation of truth. Mr. Peebles had once done him the honour to come to a meeting over which he (Dr. Burns) presided; and directly he saw Mr. Peebles, he fell in love with him at first sight, for many years ago he had learnt some phrenological truth, so that when he looked at Mr. Peebles, he could not help admiring his noble head, with so much benevolence and affection written thereon. At the present meeting he had marked with delight the gentleness of countenance which Mr. Peebles displayed to everybody: he loved him because of his lovable spirit; he felt that there was communion of mind between them, and should for once, be rejoiced to hear when Mr. Peebles come back from America. He (Dr. Burns) had once been to America, and at Boston, before leaving, they gave him a farewell *soiree*, so he could sympathise with Mr. Peebles in his situation that evening. He hoped before long to visit America again, and to go round the world by way of China, Japan, New Zealand, and Australia, a journey which can now be made in not much more time than it took George Whitfield to go from London to the United States. He prayed for uninterrupted peace between America and Great Britain. He would rather have the healing power to remove sadness and sorrow from human beings, than be the monarch of the universe; and he trusted that God would bless Dr. Newton and his friend Mr. Peebles. He thanked those listening to him for their patience, and moved the adoption of the resolution.

Mr. J. BURNS seconded the resolution, and spoke of the devotion and labour of the ladies in getting up the meeting, which was entirely their work. He did not repine at Mr. Peebles' leaving them, but was rather thankful that he ever came; to grieve would be selfishness—ingratitude; his heart was full of joy and gladness at the wealth of affection which he felt for the guest of the evening. Mr. Peebles had done a great work, not only in England, in London, but throughout Europe and the East; he was a living embodiment of the cosmopolitan genius of Spiritualism which owned all men as brothers, and the wide universe of God as the home of the human soul. Every man gave off an influence as he moved about in the world, and if it were one of love and goodness, then to travel amongst various nations would unite them all in one bond or net of sympathy. He hoped to see Mr. Peebles in London again soon. His return had been predicted by spirit agency. Mr. Peebles was in every respect a Spiritualist; he called his teaching by no other names, and kept it pure from all creeds. He was almost constantly under spirit influence and direction, as regards his writings and speaking on this subject. Even in matters of health and daily life, he was the special care of dear friends in the spirit world, who, through him had a work to do for humanity; he felt, therefore, that it would be well with their friend wherever he was. God and good angels were with him.

Mrs. C. F. VARLEY then stepped upon the platform, and pre-

sented Mr. Peebles with a handsome purse, upon a crimson cushion, saying:—"I am desired by the ladies of the committee to present you with this purse as a mark of gratitude." The purse contained rather more than £25, the proceeds derived from the sale of tickets of admission to the meeting. The Chairman repeated Mrs. Varley's words to the audience. As this was totally unexpected by Mr. Peebles, he was for the moment evidently overcome, and unable to collect his thoughts. Some friends present also presented him with an album, containing good portraits of many of the chief celebrities in Europe.

Mr. J. M. PEEBLES then said—Mr. President, Ladies and Gentlemen,—It seldom falls to the lot of a mortal to experience a moment so full of real enjoyment as this—when rising to return thanks for the honour you have done me upon this occasion—an occasion to me of both joy and sadness. It is not so much myself you intend to honour as the heavenly principles of the spiritual philosophy of which I am but a humble advocate. Your terms of commendation I fear are above my deserts, however sincerely and conscientiously I may have advocated the truth, and discharged my duty as a public teacher. Still, fully appreciating them, I shall most gratefully treasure your kind words and expressions of goodwill in the silent memory chambers of my soul's sanctuary—treasure them as the generous overflow of hearts that beat in unison with mine, and whose aspirations are to promote the best mental and spiritual interests of a common humanity. It is not my purpose to make a speech; infinitely do I prefer listening to others. Looking around, it quite overjoys me to see so many familiar faces, so many noble-minded Englishmen, some of whom have already made their mark upon this illustrious age in science and literature—so many kind-hearted and earnest believers in the ministry of angels—those angels of God who delight in returning to earth to demonstrate immortality, and to aid their mortal brothers and sisters in their weary journeyings towards the shores of the better land. The sympathy and friendship of such a congregation as I see before me this evening constitute the proudest laurels a man can win. Be assured I shall wear them in my heart of hearts till I meet you in the upper kingdoms of eternity; where affection is power, where love is life, and life a perpetual growth in the good, the beautiful, and the true. The address of the chairman, so clear and cogent, of Mr. Shorter, sound and well-timed, of Mr. Tebb, breathing the spirit of sincerity and goodwill, of the Rev. Dr. Burns, rich, racy, eloquent and full of charity, of Mr. James Burns, earnest and truly heartfelt—these, coupled with the excellent remarks of others bountiful in expressions of a general sympathy, all tend to bind your better natures to mine with that threefold strand not easily broken. The presentations are most acceptable. I shall endeavour to prove myself worthy, not only of your friendship, but of the valuable gifts which you have been so kind as to tender me. The address of the Rev. Dr. Burns, when speaking of Whitfield, reminds me of this anecdote. Whitfield, when speaking once, in one of the States of America, suddenly stopped and turned his eyes heavenward, exclaimed, "Father Abram, are there any Baptists in heaven?" "No!" was the response. "Are any Methodists in Heaven?" "No!" "Any Presbyterians?" "No!" "Any Churchmen?" "No!" "Any Unitarians?" "No!" "Who are in Heaven then?" Father Abraham replied, "They are all Christians, that is, good men. They have left their sectarian names and dogmatic theologies all behind them." It is not faith, not metaphysical belief, but works and good deeds that entitle to happiness. Beautiful is this spirit of charity which crops out from progressive souls in all lands and climes. I cannot let this occasion pass without thanking the ladies for their efficiency in conceiving and executing the arrangements upon this occasion. It has been truthfully said that woman is first in every good word and work—it is certain that she was last at the cross and first at the grave of the risen Saviour. Woman's influence has swayed sceptres, dethroned rulers, and ever exercises an uplifting, a healing, and holy influence. Though oceans roll between us, though mountains lift their hoary heads to separate us, I shall never forget the warmth of English hearts, nor the social enjoyments of English homes, and though I should never meet you again face to face upon the shores of mortality, it is to me a beautiful thought that I shall meet you, know you, and love you in that world of immortality where farewells are never heard, and where friendships and soul unions are eternal.

The PRESIDENT next called upon Dr. Newton to address the meeting, and added that he had called casually upon Dr. Newton at his hotel, without telling him that he was suffering from astigmatism; in fact, in consequence of terrible injuries which he had received in Spain, he saw all things double with his left eye, and the field of view had a brownish tint. Dr. Newton mesmerised the eye at once, removed the evil of double vision, and so far restored the eye that he can now read the smallest print with it, which he could not do before.

Dr. NEWTON said that in Mr. Peebles his hearers had received not only a righteous man, but a prophet, who had given them evidence that the same power exists now which existed years ago. Among the spirits aiding him in his (Dr. Newton's) work of healing the sick, was Jesus himself. "These signs shall follow them that believe—they shall lay their hands upon the sick and they shall recover." Are these signs in the churches? Do they follow the churches? He (Dr. Newton) had been sent to this country more for spiritual healing, than for healing the pains of the body, and this power of healing would do a great work in England. The dough has already been raised, soon the bread will be put into the oven, and be brought forth for the benefit of those hungry souls who have been fed on husks, and who dread an angry God, and a burning hell. It is a happy knowledge that the brightest spirits that ever walked the earth are with us by day and by night, and that their love becomes more intensified because they are in spirit life. He then announced that for some weeks to come he would attend at "The Repository," Gray's-inn-road, every morning from ten to twelve o'clock, to heal the sick without charge of any kind. He closed with a few words of kindness to Mr. Peebles.

Mr. SHORTER proposed and Mr. BURNS seconded a vote of thanks to the ladies, and those who had aided in various ways the purposes of the meeting. Lastly, Mr. HARRISON proposed and Mr. F. N. DAW seconded, a vote of thanks to Mr. Jencken, the president.

Some of the intervals between the speeches here recorded were filled up with music, songs, and recitations. Mrs. Varley sang Gounod's "Serenade" with much good taste; also "The Guardian Angel" (Gounod); the rendering of this latter song was much admired, and the words were very clearly heard throughout the hall. Miss Keene accompanied the singing with some excellent music. Mr. Shepard, the musical medium, in the course of the evening, performed on the piano, in a highly successful manner. Mr. Peeble recited a stirring poem written by Mrs. Mary Howitt, and he did so with much good

taste. Mr. James Hicks, Mrs. Morris, and others, also aided in entertaining the company with music. Some of the decorations and objects of interest in the room, were furnished or lent by Mr. Lander, Mr. Taylor, Mr. Slous, Mr. Hockley, Mrs. Berry, Mr. Henderson, Mr. Dixon, Mr. Duguid, Mr. Everitt, Mrs. Varley, Mr. Rippon, Miss Hay, Mr. Childs, and Mr. E. T. Bennett.

In consequence of the pressure on space this month, it has been found necessary to omit the usual leading article.

Mr. J. M. PEEBLES was elected an honorary fellow of the Anthropological Society of London, shortly before he left England for the United States.

MR. HOME'S MEDIUMSHIP.—Mr. Home was at Ems for a few days last month, on a visit to the Emperor of Russia, and at the *séances* some good manifestations were obtained.

MRS. MARSHALL'S MEDIUMSHIP.—On inquiry at the residence of Mrs. Mary Marshall, we have been informed that she has left town for a time for the benefit of her health, and that she will probably be back at 2, Bennett-street, St. James's, S.W., early in July.

MR. MORSE'S MEDIUMSHIP.—During the past month, the mediumship and the health of Mr. Morse have somewhat improved. We have shorthand notes of some of the communications received through him, but unfortunately have not space to spare for them this month.

DR. NEWTON'S FUTURE MOVEMENTS.—After this morning (Wednesday), Dr. Newton will cease to heal the sick publicly at the Repository, Gray's-inn-road, but will wait till he can hire a proper and suitable public building to go on with his work. The Repository is only an open space roofed in, and surrounded by stables. Dr. Newton's private address is 34, Upper-park-road, Haverstock-hill, and he is at home from two to six p.m., Sundays excepted. His private secretary, Mr. Watson, also Mrs. Watson, who both came over from America with him, reside in the same house.

SPIRITUALISM IN HALIFAX.—Mr. Culpan of Union-street, Halifax, writes:—Our mediums are uneducated men and women. Mr. John Blackburn, Halifax, is a speaking medium, having been under the influence twelve or fourteen years. A great variety of intelligences manifest through him; the quality of such appears to be determined by the state of his own mind and the character of his surroundings. Like attracts like. It is observed that harmony in himself and those about him attract the more elevated spirit intelligences, and under less favourable conditions, the partially developed spirits manifest. There have been recently produced under his mediumship spirit-paintings; paint, brushes, and water being previously supplied; in a state of darkness the paintings were produced without any physical hand.

ANTI-SPIRITUALISM AT NORWICH.—The Rev. T. Kidd, of St. George's Colegate, Norwich, has preached during the past month four sermons against modern Spiritualism and its teachings. As evidence of the baneful tendency of Spiritualism, he read an extract from a spiritualistic publication, the name of which he did not give, justifying lying and murder. He further urged as reasons why this investigation should be discontinued that it denied the Trinity, taught that the blood of Jesus Christ did not cleanse from sin, that eternal punishment was contrary to the teachings of Christ, and that there was not a devil. Copies of the *Spiritualist* and *Medium*, to the number of over a hundred, were distributed at the doors of the church after the concluding sermon.

A STRANGE STORY.—The *Cork Examiner* says:—"A correspondent who sends us the account of the death by drowning of two fishermen off Darrynane, makes the following curious addendum to his narrative. The casualty occurred by the striking of their boat upon a sunken rock, and out of eleven men who composed the crew two were lost. The rescued men say that when embarking they were called on by some unseen person to return. Not heeding the warning they rowed on, when they heard a horn sounded, to which also they paid no attention. A few moments before the boat upset they say they heard laughter and other sounds quite close to them, but the darkness rendered every object invisible. There is we believe no doubt of the good faith in which these statements are made, or that the men themselves are fully convinced that they heard the noises they describe."

THE ROYAL INSTITUTION.—On Friday, June 3rd, Professor Max Muller, M.A., delivered an amusing and very interesting lecture, at the Royal Institution, on "The Migration of Fables." The proverb, "Do not count your chickens before they are hatched," is derived from a fable which the lecturer traced back through many of the chief nations and languages of Europe and Asia, to the literature of India 300 years before Christ. The migration of fables has usually been from east to west, across Europe, and seldom in the reverse direction. He also pointed out how Buddha at last was made a saint in the Romish Church under the name of Saint Josephat. This announcement caused a burst of laughter, which the lecturer stopped by remarking that if Buddha lived as he is said to have done, no man ever better deserved to be made into a saint by his fellow-creatures. On Thursday, May 19th, Professor Tyndall, in a lecture upon "Electricity," described many of the inventions of Mr. C. F. Varley, C.E., and exhibited the apparatus at work; Mrs. Varley, Lord Lindsay, and many other Spiritualists, were among the listeners. At the close of the lecture Professor Tyndall invited Mr. Varley to address the meeting, and he did so, after being received with considerable applause. The following notice of the lecture is from the *Daily Telegraph* of May the 20th:—"Yesterday afternoon, at the lecture by Professor Tyndall, at the Royal Institution, Mr. C. F. Varley's artificial telegraphic line between London and Australia was exhibited. The electrical resistances of the copper conductor between the different stations were imitated by U-shaped tubes, filled with a solution of sulphate of zinc, through which the galvanic current was made to pass. The mirrors in the galvanometers, placed at the several stations, such as Gibraltar, Malta, Alexandria, Aden, Bombay, and Melbourne, were made to reflect spots of light upon the screen, so that the whole audience could see the arrival of the signals at the different stations, by the motion of the spots. This represented what would really occur in a stretch of cable 14,000 miles long, and the apparatus was the same which was used in the calculation of the dimensions of the first Atlantic cable. By means of Mr. Varley's 1,000 cell Daniell's battery, in connection with 50 condensers, Professor Tyndall performed some brilliant experiments; metallic wires were heated, went to pieces, and evaporated. By means of some of the apparatus, galvanic was changed into frictional electricity, and made to give long sparks outside a Leyden jar. The shocks from this apparatus would have been fatal to any human being."

Poetry.

THE WORLD.

THE following is part of an inspirational poem given through the mediumship of Mr. T. L. Harris:—

Yes, the aged world is dead—
Dead are all its mystic dreams;
Angels from its thoughts are fled,
Angels from its groves and streams!
Faith is lost, and being fled,
In its loss the world is dead.

Yes, the aged world is dead—
Mirth is gone from court and shrine;
And a sensual pall is spread
O'er the tomb of life divine
Hope is lost, and being fled,
In its loss the world is dead.

Yes, the aged world is dead—
Cold the heart, and dim the brain;
Wise men flinch the orphan's bread,
Fate and hate in temples reign.
Love is lost, and being fled,
In its loss the world is dead.

Then through all the midnight speeding,
Like the wind hurrying on,
O'er the sounding seas reedling,
Sweep the stormy chorus on.
The day of burning comes at last,
The world is dead—the world is dead!
Spring, summer, autumn, winter past—
Youth, manhood, age, like vapours fled.
Alas! Alas!

Sun moon, and stars—groves, fields, and flowers,
Ye pass away, ye pass away!
Shrines, temples, minarets, and towers,
Ye are but tombs where minds decay.
Alas! Alas!

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers].

AMERICAN SPIRITUALISM.

SIR,—My attention has been directed to the following paragraph in THE SPIRITUALIST of May 15th, from the pen of Mr. John Jones:—

"America is said to contain several millions of Spiritualists; if so, where are they? What are they doing? They are scattered to the winds—have no cohesion, because the 'wildest theory' men leap on to the platform and bear sway. Men of knowledge, of sense, of refinement, and refuse to co-operate. It may be said, that American serial literature consists of only one weekly journal, which has a weakly existence, because it has been and is a cesspool of theories."

"Enmore-park, South Norwood.
"May 2nd, 1870."

Though having no aspirations in the line of newspaper controversies, I confess to the pleasure, only excelled by the moral duty, of enlightening inquirers and correcting all misstatements concerning the Spiritualists of my own, this, or any other country. Certainly America "contains several millions of Spiritualists"—that is, believers in a present intercourse and communion between the inhabitants of this and the world of spirits.

"What are they doing?" Well, while exercising quite as much charity and "cohesion" as English Spiritualists—while refusing to support orthodox churches with their cramping creeds and dogmas, and while refraining from sending their children to sectarian Sunday-schools, to be taught among other Christian doctrines, total depravity, and a vicarious atonement, a future general judgment and endless hell torments; they are erecting free-church edifices, leasing elegant and commodious halls for *séances* and Sunday services, organising children's progressive lyceums for physical, mental, and moral instruction, and deeply interesting themselves, generally, in the reform movements of the age.

That men of "knowledge and sense" refuse to co-operate with Spiritualists in America is squarely untrue, unless Judge Edmunds, Robert Dale Owen, and William L. Garrison—unless General Banks, Senators Wade, Howard, Harris, and many others justly distinguished, either as judges, jurists, congressmen, poets, or authors, are utterly devoid of "knowledge and sense." During the delivery of our last lecture but one in New York, Judge Edmunds sat near us in the congregation, a quiet listener; and at the May anniversaries last season in Boston, Robert Dale Owen and Judge Ladd not only occupied the platform with us and other speakers, but Mr. Owen delivered a very sound and logical address.

Instead of "American serial literature, consisting of only one weekly journal, which has a weakly existence," as alleged, it consists of *The Banner of Light*, *American Spiritualist*, *The Religio-Philosophical Journal*, *The Universe*, *The Present Age*, and several others devoted in part to the advocacy of the phenomena and philosophy of Spiritualism. *The Banner of Light* alone has a weekly circulation list of at least five times the number of all the English periodicals devoted to Spiritualism put together. The genius of all genuine Spiritualism, like that "charity" recommended by the Gentle apostle, "rejoiceth not in iniquity, but rejoiceth in the truth."

June 1st, 1870.

THE BIBLE.—THE UNSEEN.—A CREED.

SIR,—In lieu of the silly attacks on the Bible and Christianity by some of your correspondents calling themselves "Spiritualists," I suggested last month that men of matured knowledge should send a series of articles on the unseen elements which make the physical of man, and which produce the wonderful phases of power manifested by him. By so doing practical knowledge would be given to your readers. THE SPIRITUALIST would be the medium for thought, instead of slap-dash wordage, which, besides showing gross ignorance in the writers, is doing serious mischief to our common cause, by leading men who know better to avoid our company.

In passing, I say on my own behalf, and of others called when needed "leading Spiritualists," we declare our conviction to be "That the Bible is the TEXT BOOK of Spiritualists: the New Testament ethics the ideal or spiritual for us and our families to copy, its teachings having supernatural authority having been heralded to man by signs and wonders."

So far as I am personally concerned, I have only leisure to suggest an energetic movement in the direction of the natural of man. I pursued the natural in years gone by, and the experience and knowledge then acquired, have been of immense service to me during the past fifteen years, in investigations connected with the supernatural branches, and have guarded me from calling many natural results, supernatural.

Other men have doubtless also so studied the natural in relation to the super-natural, and they can and will forward

the desired communications. I suggest that they commence by giving a list of the chemical substances physical man is composed of, and the relative quantity of each. The colour each chemical produces on combustion, and the colour in mass. The medicinal qualities of those substances, and their force in their natural condition, and their force when combined or charged with the life-power of man as a spirit, and thrown by him with energy on a man full of inertness.

If this method were adopted, your readers would soon solve the problem of the so-called "teachings of Spirits" at circles, through mediums who are mere rush-lights, compared to the miracle mediums who founded the Christian creed—"God is Love. That heaven is a place and a state which man may enjoy when denuded of his flesh-body."

My heart's thought and desire is to gather in all men of all divisional creeds to subscribe to our common faith. To effect this, a concrete foundation must be laid, by forming a spiritualistic creed. Then there would be a oneness of opinion, a oneness of action, a concentration of power, by men in the churches, with men out of the churches. Men in the churches would bring their families and their church companions to spiritualistic gatherings, instead of avoiding them as at present; men of the churches would then distribute spiritualistic literature as they do not at present. Then the tens of thousands of our population, would be operated upon on a life-question, as they now are on any national question, irrespective of sectional opinions, the intrusion of which in great gatherings of the people is at once put down.

Such a creed is easily formed, and I have no objection to be one of a committee to draw it up, for the sanction of and adoption by Spiritualists.

JOHN JONES.

Enmore-park, Norwood Junction, May 30, 1870.

[The product of the combustion of any substance with oxygen, has not necessarily one particular colour; iron, for instance, may after union with oxygen be of a red or black colour. There may be combustion without oxygen, as in the union of iron filings and sulphur, and thus further varieties of colour may be produced. We have never, to our knowledge, witnessed anything "supernatural" at spiritual *séances*.—Ed.]

DR. NEWTON'S WORK.

SIR,—A gentleman from your office has taken (with my consent) my name and address, in reference to a forty years' total deafness of my right ear, which was not cured but relieved by the specially gifted Dr. Newton. He has not, however, made a "perfect cure" of me, which some may think to be quite needless. As far as I have seen, however, and experienced myself in the matter, I am to that extent assured that our worthy friend, the Doctor, is spiritually gifted as a healing medium; at the same time, I presume there are other spiritual gifts of still higher importance.

WM. ELLIOTT.

103, Haggerstone-road, N.E.

THE BIBLE-SPIRITUALISM CONTROVERSY.

SIR,—Some of our worthy Spiritualists appear to deprecate the introduction into the Spiritualistic journals the discussion of theological subjects. There is, probably, soundness in this advice, as it may be well to be careful not to needlessly arouse the enmity of the sects. But it may not be out of place for one to observe that, finding the teachings of Spiritualism do not uphold as necessary for belief many of the dogmas of the churches, I was led to read the New Testament, to discover if any other interpretation could be found respecting the doctrine of Christ's righteousness and death, than is commonly received, as relating to the saving of souls by faith therein. I was in consequence led on to conclude that, scripturally, His personal righteousness and death or atonement, referred to His mission to redeem the Jews from Mosaic institutions and ordinances into His gospel, as a higher dispensation of truth and love; and that men are benefited by Him, not as by any saving faith in His earthly substituted and atoning merits, but by embracing in their lives the spirit of truth and love, which He both manifested and taught. Hence was He also a "light to lighten the Gentiles;" and perceiving all this, I became satisfied the personal gospel or teaching of Jesus is not really opposed to, but is in harmony with the high teachings of Spiritualism. But for this discovery I may have concluded Spiritualism to be opposed to Christianity, as many do.

Stoke Newington, May 17th, 1870.

W. V.

SIR,—I am one of a rather numerous class who believe that there is some truth in "Spiritualism," but who yet think it is mixed up with a large amount of error—in fact that the error preponderates greatly. I have conversed with believers in Spiritualism, who as a consequence of such belief, have adopted sceptical notions with regard to religion, going so far as to deny even the existence of Christ as an historical character, whilst I have read that others have become more orthodox through the teachings of spirits, and Dr. Newton, the Spiritualist, now on a visit to this country, even professes to work miracles through the power of Jesus Christ. I cannot reconcile these not mere apparent but real contradictions, and I shall be glad if some of your readers will help me out of my difficulty.

THOMAS VAUGHAN.

Kensington-gardens, Haverfordwest,
South Wales, May 31, 1870.

[The back numbers of this journal and of other spiritual periodicals, will throw light on your difficulties.—Ed.]

Reason is of the understanding. . . The Understanding must teach.—Swedenborg.
I obtained my knowledge by being *en rapport* with the "spirit" of things.—A. J. Davis.

SIR,—Truth is a diamond, having uncounted facets; no mind has yet compassed it, for it is boundless; all the recorded thoughts of past ages are precious jewels from the mine of the unfathomable. Each child of the Divine, reveals more of the Divine than the world knew before; each unit of humanity born into the world is a new revelation of the All-Father. The finite is of and from the Infinite; his finite brother cannot reveal God to him, for God is within him, and He reveals Himself.

Humanity's mind being part of the Infinite Mind, of a necessity it yields to truth, when truth meets it in the *special* channel Divine Wisdom has cut for it; therefore discussion, by which many of the facets of the diamond are shown, must result in good; for no being can be wilfully blind to himself, though he may for a time refuse to tell his brethren that though once he was blind, yet now he can see.

Deity is unchangeable. He is the same to day as yesterday. He still shines upon us in the golden beams of the glorious sun, in the silvery rays of the crystal moon, and in the sparkling glitter of the far-off stars—day unto day uttereth knowledge—night unto night, sheweth forth praise. He speaks to us now, as of old, in the still small voice of the zephyr, and in the hoarse roar of the storm; in the chirp of the grasshopper, and the shrill trumpeting of the elephant; in the sweet music

of the nightingale's voice, and in the hum of the bee. There is no speech nor language in which his voice is not heard.

Humanity of to-day cannot see God through eyes which saw 2,000 years ago, nor hear him through ears of 2,000 years since: to suppose so, is to suppose the present shut out from the Divine: and we are able only to perceive him, when Moses, Isaiah, Jesus, Peter, or Paul speaks.

Whence came humanity? How came humanity? Man knows his presence in the world is due to the never-failing action of a Divine law. Whence came the power to walk? That phase of the child's manifestation was within the germ of the child—a part of the Divine plan, and, without the Divine life to sustain it, no power to walk could exist. Whence came the child's intelligence? There is but one source of intelligence, and that source is the Author of it; nor is it possible to effect a separation between the source and the stream, and the stream then to continue.

Thought lies behind all forms, and controls all forces. Before the visible stellar systems were formed, the plan of them, their form, and ultimate, existed in the mind of the Omniscent. As they now are, they are but the externalisation of the thought. Every object we see is but the externalisation of a thought of God: the grass upon which we tread, is an evergreen expression of tender thought; the flowers, with their varied hues and odours, are thoughts perfumed by the breath of God; the songs of the birds are musical thoughts filling the world with the harmony of His presence. And man?—Man is the externalisation of the noblest thought of which Deity is capable; the image of Himself is man.

Can any thought of God's be evil? Can any manifestation of God's thought be evil? The ultimate of all Deity's work is perfection, but the end is not yet. Deity works in his own way.

He thinks to make man in His image. The first expression of His thought (of which we are conscious) appears in a condensation of the elemental forces into (what we call) nebulous matter; then the relatively concrete globe; next, the first and comparatively imperfect vegetable life; then the animal; afterwards the more perfect herb and the more perfect animal; then the relatively perfect herb and animal; and then—man.

The Divine thought was to make Man. Why did he not make him at once? Why does not an acorn become a full-grown oak immediately it is planted in the ground? Why need it be put in the ground at all? Why does not the child become a man immediately it is born? Why need there be such a birth at all? Why? Because the law is—all higher forms are preceded by lower ones, out of which the higher are developed.

The Omnipotent manifested His thought through matter in its earlier stages in the most perfect manner possible; but ages after, the expression of the thought would appear to superficial observers more perfect, and still more so in future ages.

And thus, as matter has been educated by the Divine Spirit—first, the herb, having life without intelligence (as far as we know); next, the animal, with life and unconscious intelligence; and then man, with life and conscious intelligence—so is intelligence, or man, being educated.

Man is dual natured, having animal unconscious intelligence, instinct (in man called feeling), and Divine perception (called intuition), which is conscious intelligence. This conscious intelligence has to develop the selfish animal instinct or feeling into the *unselfish* or Divine, that the end of life—conscious happiness—may be attained.

Observe the child. Its first manifestations are purely animal, selfish; all it sees it wants; it obtains possession, and is happy; by-and-bye its friends call it greedy, and shun it. This gives pain; it then divides its possession with others; this gives a higher pleasure, because more spiritual; it is then called unselfish. A continued repetition of the experience reveals to it that to be unselfish, to distribute, brings the highest happiness.

As with the child, so with man. Humanity, first selfish, as it is now; then unselfish, as it will be. But this can only be attained by teaching the truth; and this, the present system cannot, will not do. All the so-called religion of the present is founded upon selfishness, and maintained by brute force. Might is right. Those get who have the power; those keep who can. All are taught that *they can get rid of their selfishness* by shifting it to the shoulders of Him who lived unselfishly (2,000 years since), to show each that *such* a life is possible.

The earth, and the fulness thereof, which is the Lord's, and therefore equally humanity's, is *largely* appropriated by the men and their friends, who say they are divinely appointed (by Him who had not where to lay his head) to teach their brethren the lesson He taught the rich young man, who asked what he should do to inherit eternal life, viz., "Sell all that thou hast and give to the poor." Do they do as they teach? Nay, rather they employ lawyers to make laws to legalise their selfishness; they employ judges to direct punishment to those who infringe such laws, and policemen and jailors to inflict the punishment; and soldiers, with cannon, rifle, sword, and bayonet to overawe the people, who otherwise would insist upon their rights.

This religion of covetousness, the expression of the present development of the world, is the outgrowth of the animal selfishness imperfectly controlled by intelligence. To overcome it, let every man who feels he is one, have nought to do with the thing; but living true to his internal convictions of truth, though it bring upon him (in the present state) persecution, tribulation, and death, let him be at once a living protest against the self-degrading impositions of mystical religion, which is soul-bondage, and let him be an example of what man is when the angel-dictates of his divine nature are complied with. This action will hasten the time "when all men shall know the Lord," and then will be that millennium so long foretold, so earnestly worked for, by all men in every age and of every clime, in which all will fulfil the simple precept so faithfully exemplified by Jesus of Nazareth, and taught by his bosom friend John, namely:

"Brethren, love one another!"

C. W. PEARCE.

6, Cambridge-road, Kilburn, N.W.

SIR,—I would not now have troubled you but to correct three errors that somehow slipped into my letter in your last issue; they influence the sense materially. In the first paragraph, instead of "all existence," read "*all evidence*." In the second, for "inspired," read "*inspired*," and in the last paragraph for "or equally honest," read "*if equally honest*."

As my pen is in hand, and you intimate that there will not be another opportunity for some time, allow me room for a

few lines in reply to Mr. Pearce's letter in your last. As I must be brief, pardon me if I seem a little dogmatic.

If religion is to be taught in any form there must be a creed, and in some sense a sectarian one. "I believe in one God," that is a creed, and as the question is one of pure speculation, men will differ in their opinions upon it. Hence various sections or sects. The fullest charity is compatible with any difference of opinion. I deny Mr. Pearce's "theoretical definition of religion." When religion becomes a set of duties, it ceases to be religion, and sinks from the spiritual to the moral plane. It is of no use applying our mensurative perception to a subject, which from its infinite nature can only be approached by the ideal faculty. Spontaneity is the chief element in all religious action.

I wish Mr. Pearce would not think so much about "what they say," but about what the Bible says. I "believe the Bible to be the inspired word of God," but I am not therefore to believe that God would supply finite men with infinite intelligence. Mr. Pearce ought to see that we can never know anything about infinite intelligence, the relation of the finite to the infinite is a problem yet unsolved by ontological science, and therefore all we can know must be conditioned, and God's revelation to us must have a relation to us as finite and relative beings. And every "well-read man knows" (as Mr. Pearce has it), or ought to know, that therein lyeth the sublime philosophy of Christianity—God manifest in man. Christ is the everlasting manifestation of God, "the high and lofty One whose name is holy," and yet He stands at the door of every sick, worn, spirit, using the melting words, "Come unto me all ye that are weary."

To conclude. As a Spiritualist, I find the truth and potency of the Christian philosophy in its application. It is of no use for Mr. Pearce to write about a council that has sat, or may be sitting, upon it. He might as well talk against a specific for a disease, on account of its not being in harmony with orthodox treatment. The question would remain—Does it cure?

JOHN BEATTIE.

2, Westbourne-place, Clifton, Bristol.

PRIVATE SEANCES.

MR. CHILDS'S CIRCLE—THE DEVELOPMENT OF VOICE MANIFESTATIONS—MOVEMENT OF SOLID OBJECTS BY SPIRIT POWER—SPIRIT IDENTITY—JOCULAR MANIFESTATIONS—DIRECT SPIRIT WRITING.

DURING the past three years much has been published in the spiritual periodicals, about the wonderful physical manifestations obtained through the mediumship of Mr. Edward Childs, of 21, Offord-street, Calcedonian-road, Islington, N. At his circle chairs, stools, and other heavy articles are carried about the room by the spirits, who also speak with audible voices, play musical instruments, and produce direct spirit drawings and writings. Several members of the Dialectical Society have been present at the seances, and the manifestations have been witnessed by many scores of people; some of the most remarkable phenomena seen at the circle have been published in different numbers of *Human Nature*.

Until two years ago, Mr. Edward Childs knew little or nothing of Spiritualism, and had never been to a spirit circle, although his brother, Mr. George Childs, was well acquainted with the subject, and was moreover a writing and drawing medium. Mr. Edward Childs considered the whole subject a delusion. One evening early in May, 1868, at the conclusion of a seance under Mrs. Everitt's mediumship, held in the house of Mr. George Childs, Mr. Edward Childs entered the room, and stopped to supper with the other guests. While there he saw a little table move towards Mrs. Everitt, with nobody touching it, and loud raps spelt out "George William," the name of a little nephew of his own, in the spirit world. These things considerably excited his curiosity.

A few days later—May 16th, 1868—he sat alone at a table, trying to obtain manifestations by himself, and he heard faint scratching and other noises, which became louder when his brother sat with him. Raps then again spelt out "George William," the name of the little son of Mr. George Childs, and afterwards they spelt out some kind messages to "Pa, dear," and "Ma, dear." The little communicant also gave proofs of personal identity, by reminding his father and mother of little occurrences they had forgotten, such as how they used to play at "postman" with him, and how he delivered letters after giving double knocks at the folding doors of the back room. The child was six or seven years old when he died. Some conversation took place, to the effect that the mediumistic power possessed by Mr. Edward Childs was a serious thing, and required care in its development, upon which the message was given—"God will lead you through, if you wish it. You will have other powers if you are faithful." Mr. Edward Childs was advised in another message, not to sit alone for manifestations, or with anybody but his brother George.

Other sittings then took place occasionally, and some low spirits were sometimes at work who indulged in a little hard swearing; their influence was removed from the medium by means of mesmeric passes, made by Mr. George Childs, over his brother, under the guidance of higher spirits. Once, when Mr. Edward Childs sat by himself for manifestations, he received the message—"Why do you sit alone? You were told not to do so. If you seek such things you will get a class of spirits round you that you will not be able to get rid of any more.—Samuel." This "Samuel" said that he was a clergyman in earth life. However, in spite of these warnings, Mr. Childs sat again by himself during a thunderstorm, and had a message containing rough language and swearing. He narrated this to his brother next day, and his brother went into a room alone to pray for advice, after which he received the following message:—"Have patience—be firm. Have assurance and faith in your God. Be very calm; your brother and you will be freed from this evil spirit."

On the 4th June, 1868, Mr. George Childs was told, through his writing mediumship, to invite an old friend and Spiritualist, Mr. Thomas Jones, of 34, Rahere-street, Goswell-road, to sit with them that evening, and they would get something remarkable in the shape of direct spirit writing. They required paper, pencil, and darkness for this manifestation, which is now common enough at spirit circles. In a short time the pencil was heard at work, and some sheets of paper were heard to fall under the table; other sheets were folded up, and thrown at one or other of the sitters. When a light was struck the sheets under the table were found to contain failures, in the shape of imperfect sentences, but the others contained affectionate messages from George William to "Dear Pa." After supper, another sitting was held, at which Mrs. Childs was present, and the little spirit wrote—"Dear Ma, bless you, I do not forget you." Mr. George Childs asked him whether he remembered and would write a pet name which he was called by at home; a paper was then thrown at his feet, on which was written, "Cub, dear Pa." This was true,

and the name was given him because his hair in long flowing ringlets gave him a lion-like appearance.

The circle was then instructed to sit regularly for the spirit voice, and it met often for that purpose. All this time plenty of messages by direct writing and other methods were given. On one occasion, in the dark, something struck Mr. George Childs in the face; he picked it up, and found it to be a piece of paper with a flower inside, and on the paper was written—"Here's the flower from Uncle's coat; he is almost asleep from fear. G. W. C." Mr. Edward Childs then missed the flower from his button-hole; he acknowledged that he did feel alarmed, and had been sitting with his coat over his head. His brother expostulated with him, but he replied—"It's no use; if I sit for a hundred years I shall not be able to get over it." On another occasion, by direct writing, the following message was given—"Do not speak, dears, when I write—it disturbs me." Silence assists direct spirit writing, yet it is not good to aid in the production of the spirit voice, "for," says Mr. George Childs, "now, when the voices are so strong that they can be heard all over the house, anxiety on the part of the sitters will prevent each voice from developing itself into anything like a loud tone; we are constantly told to converse among ourselves, when anything is about to be done."

During the time that the circle sat for the voices, according to instructions a light paper tube, as described on page 80 of this issue, was placed on the table, for at first such tubes much aid the spirits in producing audible voices, although in time they may be abolished. The early attempts to speak were very interesting, and were often heard by the company; the power gradually increased, and it became plain that the spirit was trying to say "Pa," but the sound was exactly like that made by puffing out a candle. After one of these attempts, a message was written: "I tried to speak, but Uncle was alarmed." As the medium became more passive, the power increased. At last, on the 23rd of July, 1868, the words "Pa! Ma!" were clearly pronounced, and Mr. George Childs, on hearing these loved words coming from beyond the grave, said, in a state of great excitement, "Pa! Ma! There! There! I heard it!" The delight was reciprocal, for little George William knew by the exclamations of his father that he had made himself heard, and began beating the table incessantly and frantically with the paper tube, as if he could not sufficiently control his delight. The voice gradually increased in strength, and at last it resembled a strong whisper. The voice was not, and is not, that of the little boy as he spoke in the flesh, but the proofs of identity given at different times, quite satisfied Mr. and Mrs. Childs that they were in direct communication with their son in the next world.

After a time another voice, and a strong one, was indistinctly heard, and the owner thereof by raps on the table, spelt out his name as "Amos Ferguson, a friend." He then asked George William to speak for him, and said that he was a Scotchman and a soldier; he lived at the same time as Robert Burns, the poet, and saw him once while in the body. Amos taught little George to speak a few sentences in the Scotch dialect through the tube, and when those present could not understand them, he spelt out the words in full. Amos, after attempts, extending over two or three weeks, was first able to make himself heard clearly on the 13th August, 1868, but at the present time his voice is not louder than a strong whisper. He began to attend the meetings of the circle regularly, and at first was very respectful and somewhat formal to those present; he usually closed with a "Good night, Madam," to Mrs. Childs. After a time he grew more familiar, and now calls Mr. Childs "George," and Mrs. Childs "Ellen." All the members of the circle find him to be very truthful, and now look upon him as a most sincere friend; once, after telling him of their confidence in him, he replied—"I am glad you understand me, for I have been to other circles, and was repulsed, being considered an evil spirit." Amos after a time began to produce direct writing, but usually finished by throwing down the pencils, and breaking the points; Mr. Childs expostulated with him, but on one occasion remarked, "If you give me a good drawing, I don't mind the points being broken." A good drawing was then made, after which Amos said—"I suppose you don't mind my keeping your word. There they go. Ha! Ha! Ha! Ha!" and down went the pencils on the floor. Mr. Childs said—"Amos! Amos!" He replied—"Can you tell me why you are like an actor who has lost his cue?" The riddle being given up, Amos said—"Because I have spoilt your points." On one occasion when those present were talking about how shocked many of the outside public are at the idea of spirits cracking jokes and asking riddles, Amos made some remarks to the effect that the ordinary notions about disembodied spirits are very erroneous; spirits are not furnished with great pairs of wings, and do not go off to a place of happiness all at once.

Mr. Austin, a friend of the Messrs. Childs, was afterwards invited to come to the circle to see the wonderful manifestations, and immediately there was a great increase of power. It was supposed that Mr. Austin was a medium before he came to the circle, because on one occasion he had seen the spirit of his deceased aunt. The second time Mr. Austin sat at the circle a third spirit, who gave the name of "Sancto," made his voice heard, and asked for a concertina. This was furnished him, and a few minutes afterwards he played upon it "The Soldier's Chorus" from Gounod's *Faust*. He afterwards produced good music both on the flute and violin. He gave his history, and said that he was born at Nice, and was in earth-life a gentleman amateur musician. Articles weighing from a few ounces to thirty or forty pounds were often carried noiselessly about the room while the music was going on, and all the members of the circle were holding each others hands. The growth of the spirit power to such a marvellous extent, at first caused a little alarm, but no harm was done to anybody, nor was anything ever broken. Whenever the spirits asked anybody to hold out a hand, something would always be placed in it with unerring accuracy, showing that the spirits could see perfectly in pitch darkness.

Three more spirits were afterwards introduced by Amos, and their voices are very powerful. One of these was "Joe," who describes himself as an agricultural labourer; the second was Ebenezer Wyatt, who speaks with a whining voice, is very jocular, and produces extraordinary music by means of a piece of paper and a comb. With this primitive instrument he often accompanies Sancto, while the latter plays the violin or flute. Ebenezer Wyatt first spoke on the 8th of April, 1869. The third spirit, "Alonzo Bates," was introduced by Amos on the 3rd of June, 1869, as follows:—"My boy, I will with your permission, introduce another one who was a humble individual upon earth, indeed he was a street singer, but he possessed capabilities which were not developed here. He will amuse you very much by his singing and reciting, and I have no doubt you will learn from him too. I am sure, if you will allow him to come, he will, as I do, bless you for permitting it, for it will help him to progress." Afterwards,

another friend of Mr. Edward Childs, Mr. Macmillan, was invited to the circle. He proved to be a medium, and his presence enabled another spirit, an Irishman, Dennis O'Bryan, to make his voice heard. The power of the voices is now so strong that the paper tubes have been abolished. The voices often can be heard all over the house and in the street outside. Sometimes they have been feebly heard in broad daylight, and they are often heard near Mr. Edward Childs when he is out walking at night, or when the light is not strong.

Soon after Mr. Austin joined the circle, the little boy, George William, ceased to come to it and speak audibly, and the other spirits say that he has now risen too high in spirit life to be able to make his voice heard by mortals. The last time he spoke, Mrs. Emma Hardinge was there. She saw and described him. Mr. W. D. Meers, seeing-medium, who is now in New Zealand, also attended the circle before he left England, and saw the spirit-child, whom he had also known in earth life. The spirits said that while the child came and spoke at the circle, attracted there by love, he could have been higher in spirit-life had he chosen, and since then he has risen considerably.

One evening in April last, Amos remarked, "You said you would like some physical manifestations. You shall have them." Many were given during the evening, and then Amos said—"You shall have a literary curiosity. Let me have a pencil. I will give Ted something to put his initials on." The Irishman, O'Bryan, then began talking to keep the members of the circle in a passive state. Shortly afterwards Amos said, "I have put him to sleep, don't say a word," and a few seconds later Amos ordered a light to be struck. Mr. Edward Childs then said—"I have been asleep, I do think," and on looking up to the ceiling the initials of Mr. Edward Childs, and the name of Amos Ferguson were seen to be written thereon, Mr. Childs having been taken up to the ceiling in the trance state, and made to do the writing. White finger-marks on the ceiling caused by the right and left hands of Mr. Childs having rubbed away some of the smoke stains produced by the gas, were also visible. The ceiling was ten feet from the floor. Mr. Childs, to this day, has no recollection of being moved, or of having done the writing.

Mr. George Childs has, from the first, very wisely kept a diary in which he has noted down all the facts witnessed and communications received during the development of his brother's mediumship. To him, consequently, we are indebted for the foregoing particulars. He says that there is something very remarkable in the way spirits place things in the hands of those present, and he adds: "If I give out of my hands anything to another person, although it is done instantaneously, yet we both convey a sensation and perception of weight to each other—I in giving the weight, and he in taking it. I do not release the object till the other person has it firmly. There is nothing of this in connection with the articles the spirits move about, the object is evidently controlled differently and more completely." Similar facts are mentioned in the little pamphlet by Mr. William Howitt, on "The throwing of stones by Spirits," which pamphlet is still in print. In spiritualistic literature the instances where heavy articles, after being moved through the air with the utmost velocity, come to rest as if they had no more weight than a feather, are very numerous, and such things are often witnessed at those spirit circles where powerful physical manifestations are obtained.

Mr. Edward Childs and Mr. Austin were very old friends of each other, and frequently together, yet the first evening they sat with each other for spiritual manifestations, the presence of Mr. Austin caused Mr. Childs intolerable pain, showing that ordinary conditions were changed under the circumstances. At further sittings the painful feeling quickly passed away. One night, at the close of a seance, Mr. Austin said, "Try if you can find out where the voice comes from." Mr. George Childs then heard Sancto's voice, coming apparently from Mr. Austin's breast. He accordingly placed his ear there, and then the voice seemed to come from Mr. Austin's back. Mr. Childs then put his head there, and then Sancto's voice came apparently from his brother, two yards off, and said, "Ha! ha! ha! catch me if you can." Fear, or want of passivity, on the part of the medium, will often suddenly stop the voices, and if the spirits chance to be using the paper tubes at the time, they will fall. Anxiety on the part of fresh visitors to the circle will often very considerably reduce the strength of the voices. Since the first outbreak of Mr. Childs's mediumship, the circle has sat for manifestations once or twice a week with much regularity. The power has been taken away from the medium three or four times for short intervals, and then no manifestations could be obtained; in two or three cases this was done because sitting too much weakened the medium, and sometimes no reason was given by the spirits for the temporary removal of the power.

As regards the direct spirit-writing obtained at Mr. Childs's circle, it is done as usual with extraordinary velocity, long sentences being written out almost instantaneously, and sometimes when both paper and pencil are in mid air.

In closing, it may be remarked that Mr. Childs is not a professional medium; neither he nor his friends derive any income in any way from the manifestations which are produced in their presence. Experienced Spiritualists accustomed to the phenomena now common in those private circles where voice-manifestations are obtained, know them in this case to be genuine, but, as stated in our published advice to outsiders, investigators should begin by testing the genuine character of the raps, table motions, and other things which are obtainable in daylight, and as dark circles offer such opportunities for deception, they should be held only by those who know each other.

Details of many of the remarkable seances which have been held under the mediumship of Mr. E. Childs have been written by Dr. Dixon, of 8, Great Ormond-street, W.C., and published in some of the back numbers of *Human Nature*.

ANSWERS TO CORRESPONDENTS.

W. R. T., Isle of Wight.—A. G., Glasgow.—A. C. S., Kilburn.—J. B., Southampton.—Your communications unavoidably kept over for want of space, caused by the necessity of placing accurate details of Dr. Newton's work on record.

J.—While you think that opinions diametrically at variance with your own should not be published, some of those who hold such opinions, are equally desirous that yours should be suppressed. We think that you have a right to express your opinions.

*.—We are much obliged to those friends who so often post us newspapers containing matters of psychological interest. When such papers are not used, it is because of pressure upon space by unpublished news. There is reason to suppose that perhaps not more than one country newspaper out of every five or ten containing articles on Spiritualism, reaches our office, and we wish that provincial subscribers would think to send copies of such journals.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses, that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home. The following was the affidavit of Mr. C. F. Varley, C.E., F.R.G.S., M.R.I.:—

"I, Cromwell Fleetwood Varley, of Fleetwood House, Beckenham, in the County of Kent, Esquire, make oath and say as follows:—

"I have been a student of electricity, chemistry, and natural philosophy for twenty-six years, and a telegraphic engineer by profession for twenty-one years, and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company.

"About nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development in my own family in the form of clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them.

"Accordingly, about eight years ago, I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully.

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men, and having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers.

"The subject of course offers many opportunities and inducements for fraud, and I only speak of what I have myself seen and tested. Since my acquaintance with Mr. Home began I have pursued the enquiry, and I have found engaged in it able, learned, and scientific men, who are convinced as I am, that the physical manifestations are but the introduction to an extensive field of mental and physical knowledge which will in a great measure explain and reconcile the beliefs of all ages and nations. I know of several instances both in Europe and America, in which this course of study has awakened the perception of the purest and loftiest truths and principles. There have been no doubt cases in which the intellect has been too feeble for the stimulus, and has been overpowered by it; just as frequently results from excessive application to religion and other exciting topics, but such cases have not come within my own observation.

"Mr. Home, like several other non-professional mediums whose cases I have studied, was passive during the occurrence of the manifestations. He, like the other mediums, is extremely susceptible to external influences, and has a mind better suited to receive impressions than to prosecute enquiries. I willingly testify my entire conviction of his truthfulness and honesty.

"C. F. VARLEY

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his sances. In March, 1869, the *Spiritual Magazine* gave the names of the following gentlemen as those who have long been investigating the subject:—

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square.

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another

very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

Signor G. Damiani, a Sicilian gentleman living at Clifton, has written a pamphlet, still in print, in which he severely censures Professor Tyndall, Mr. G. H. Lewes, and others like them, for refusing to investigate the subject. He further offers a reward of 1,000 guineas to any respectable, scientific or educated man, who will investigate the subject and prove it to be an imposture. The following are his words:—

"I now offer you two challenges.

"First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount,—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish any fact in history or in a criminal or civil court of justice.

"Secondly—That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognised law of nature.

"Thirdly—That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

"Fourthly—That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men.

"A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned, professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved *per testes*—i.e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that these facts are established, the thousand guineas to be mine.

"Secondly—Immediately after the above wager being decided, either way, I offer a like challenge of five hundred guineas to be met on the other side in like manner as above—the ownership of the second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, by experiments conducted in the actual presence of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

"In either case, the sances are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

"The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

"I hope this is plain English.

"Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen, your obedient servant,

G. DAMIANI.

"P.S.—Letters addressed 'Sign. Damiani, care of Manager of West of England and South Wales District Bank, Corn-street, Bristol,' will always reach the writer."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his *New America* estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards, the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance. Information respecting the many kinds of mediumship will be found in Mrs. Professor De Morgan's book, *From Matter to Spirit*, published by Longmans; and this is a good book to read before trying to start a new circle.

There are in England several very interesting circles for physical manifestations, where the spirits speak with audible voices, but, unfortunately, total darkness is a necessary condition. Non-spiritualists who are inquiring into the subject should have nothing to do with dark sances, which should be held only by those who know each other, since they offer so many facilities for fraud. When any circle regularly obtains powerful physical manifestations, they may desire to sit for the voices. The very slightest glimmer of light must be excluded from the room, while the members of the circle sit round the table in the ordinary way. One or two paper tubes, each twelve or eighteen inches long, with an orifice about an inch-and-a-half in diameter, should be placed on the table. They may be readily made by rolling up a piece of music and tying a few pieces of cotton round the rough tube thus formed.

In the early stages of a voice-circle these tubes are necessary for the use of the spirits, but afterwards they may be dispensed with except when the weather and other conditions are unfavourable. When first trying to obtain the voices the spirits may not be able to lift the tubes from the table, afterwards they often get them up in the air a foot or two and let them drop again. When they get full control over them they can carry them about up to the ceiling and to all parts of the room, and they talk to the members of the circle often while floating above their heads. Very beautiful luminous phenomena are sometimes shown by the spirits at dark circles. While sitting for the voices, the spirits will tell by the ordinary table signals how they are progressing in their work of getting control of the tubes.

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