



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

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[PRICE ONE PENNY.]

### THE DARWINIAN THEORY OF EVOLUTION.

This is an extract from Mr. Gerald Massey's forthcoming work on Spiritualism, now in the press:—

"Mr. Darwin points to an inherent tendency in the nature of things to vary in slight details, which, of course, means an enlargement of limits, and shows us creation still going on; therefore it must be in the creative nature of things he means. An inherent tendency amounts to an intention.

"A number of small variations would not of themselves diverge and then converge to produce one great result if undirected to that end. It is not to be conceived of without a ubiquitous presence of consciousness and control. If undirected, and if the intention were not persistently maintained, then that which is accidental would be adopted and propagated, and the children of the blind, for example, ought not to see. Without the magnet of purpose, and the presence of all-seeing and co-ordinating power to gather up the infinitesimal details, we could not have the infinitely complex miniature dealt with that has to be summed up in such a result as that of the Mantis, which is so visible an afrethought, or that of the unentable caterpillar, coloured, as chemists colour poisons, by way of warning to the birds. Here is a subjective intention, which is not the creature's so manifest; it is like a lightning-flash of revelation that almost features the face of the Creator for a moment. Sooner might we compose the Iliad by tossing out the letters of the alphabet at random on the air, than such a result would be attained without the presence of a mind determinedly fulfilling an intention. So is it all through. What objective appeal is there, identifiable as an influence in natural selection, but what equally implies a subjective intention, and is but the selected sign of its expression? What instinct, what attraction can we point to as self-implanted? What power of choice but was imparted? What fulfilment that does not include the thing thought out first? Nowhere is selection made merely by the appeal from without. Everywhere the end attained necessitates the nicest pre-adjustment of means. The creative intention is as apparent as the natural selection. Take, for example, the universal tendency to diversity in likeness, so perfectly absolute that no two lines of likeness, however near to each other they may run, ever quite touch. There is no intelligence in the scientifically known nature of things to ensure such consummate guidance as that, yet it demands an intelligence so omnipresent and consentaneous that it can drive or direct the course of growth on millions of lines at once; crossing and recrossing, turning and returning in all directions without colliding, or running of two lines into one—may, of current within current without losing distinctness—which intelligence must exist in the unknown nature of things on the spiritual side. This ordered variety, so vast and so perfect, surely reflects one image of the Infinite! Organic evolution must be based on spiritual evolution before we can get to the root of the matter. The external universe is but a visible embodiment of the unseen soul of creation, which is everywhere present in variant degrees of power, and always in evolution. It is but the type by which to read the intent. If we look back as far as Protoplasm with Mr. Huxley, and claim to have found the matter of life, what then?

"The devil of it is that when you have  
 Your Protoplasm perfect, Life is there  
 Already with its spontaneities;  
 And all its secret primal powers at work;  
 Currents of force unfollowably swift;  
 Unceasing gleams of glory ungraspable;  
 Pulses of pleasure and sharp stings of pain;  
 Flashes of lightning fastened up in knots,  
 And passion-fires bound down in prison cells.  
 Nor can you have your Matter unmixed with Mind;  
 The consciousness it comes from, and the intent  
 That is fulfilled in consciousness to be!  
 For there's no particle of Protoplasm  
 Panting with life, like a bird newly caught,

As with a heart-beat out of the Unseen,  
 But comes with all its secret orders sealed  
 Within it, safe as crumpled fronds of fern,  
 To be unfolded in due season; all  
 Initial forces of diversity:  
 Potentialities of tendency  
 And modes of motion, which are forms of thought;  
 Likings, dislikings, all are there at work  
 When we can say life is in Protoplasm.  
 And that's creation seen; caught in the act,  
 Altho' the Actor be invisible.

"At present Darwinism works as limitedly on the surface of things in its observing of facts as the man would who should study the nature of the soul by the external bumps on the head alone. The bumps are true enough to tell you a good deal, but the greatest revelation they can make relates to the underlying world of spiritual causation. It is impossible to tell what is Mr. Darwin's own underlying thought of causation, he is so reticent; perhaps wisely so, but he misses the very essence of his doctrine in treating it as if he implied self-evolution, or limited it to the evolution of one form into many. It will go so much deeper than that—the evolution of force into form, of love into life, of life into mind, consciousness of the mortal into the immortal. But this can only be done by thinking the matter through. Spiritualism will accept evolution, and carry it out, and make ends meet in the perfect circle; with it is the *vacuus*; not on the physical side of phenomena; without it the doctrine of Mr. Darwin is but a broken link. Complete evolution is the ever unfolding of the all-present, all-permeating creative Energy working through all forces and forms.

"Mr. Darwin, as much as any theologian, when he does allude to the Creator, appears to look upon him as operating *ab extra*, and working from without; a mind dwelling apart from matter and ordinary results which are executed unconsciously in his absence, whereas the Spiritualist apprehends him as the innermost Soul of all existence, the living Will, the spiritual involution that makes the physical evolution—the immediate and personal causation of dynamic force, no matter by what swift transmutations—the creative energy in presence penetrating every point of space at each moment of time, effectuating his intentions, and fulfilling his creative being."

### THE LONDON DIALECTICAL SOCIETY'S REPORT ON SPIRITUALISM.

(From "Human Nature," for September.)

Although investigations into Spiritualism have met with varied fates, none have been so common as that of being quietly shelved without sign, or even an attempt at a public report. This frequent result is not without significance, the very default declaring the weakness of the "imposture and delusion" theories, in support of which so many investigations have been undertaken, rather than in any eagerness for the discovery of truth. Why this reticence? Whence the mysterious and puzzled air of investigators who entered upon their labours with a "light heart" and with a jaunty assurance of the reputation they were to raise for themselves by exposing the superstitions and credulity of their fellow mortals? Investigations into other subjects mostly blossom into reports of some kind, and at any rate, wherever imposture is discovered, rarely fail of a publicity most damaging to the matter examined.

From the long silence in regard to the investigation of Spiritualism instituted by the London Dialectical Society, it was felt that the labours of its committee had lapsed into the common oblivion. But rumour is again busy, and a voluminous report may be announced as in a forward state for publication. Whatever causes may have operated in delaying its appearance, it is but justice to record that the Dialectical Society, as a society, is not to blame; and although, by its scheme or its rules, it is under no obligation to produce reports on any subject, it has not, in the present case, been in any way obstructive. On the contrary, when the investigating committee brought up their labours to the Council, that



body, after the ceremony of acceptance, referred back the material collected with so much patience to the investigators, for such disposal as to them might seem most fitting.

This course has resulted, it would appear, in the determination to publish *in extenso* the whole of their proceedings—a task of no ordinary magnitude, when the methods of investigation adopted are duly considered. But this only partially explains the loss of time, and, if rumour be correct, internal difficulties have occurred, counsels in some measure have been divided, and counter-reports have been prepared and tendered by members who could not agree to the general report in its entirety. That divergences of opinion should exist on a subject so novel to most of the investigators, and phenomenally so multifarious, is not surprising. Each and all, however, it is understood, have had full opportunity for expressing their views within the volume about to be issued. Less indeed could hardly have been expected of the Dialectical Society, from its known habit of courting the fullest and fairest discussion of all matters coming under its notice, and from the special reputation it has acquired for the examination of subjects too generally avoided.

Reverting to the investigators, it is known that their industry has been great. They have not stopped short at the mere reception of correspondence or the examination of witnesses, but have sought a practical acquaintanceship with the phenomena in question, for that purpose dividing themselves into several experimental committees. These, doubtless, have each "a tale to tell," and the value of evidence so direct, whatever its character, can hardly be over-estimated, from the manner in which it would affect the inquirers, and the possibilities it would imply in regard to the general testimony.

In a loose and unauthorised manner, portions of the correspondence and evidence collected have found their way into public print, therefore it will be no breach of confidence to mention the following names amongst many others in connection with the proceedings:—Lords Lytton, Borthwick, Lindsay, Adare; the Countess de Pomar, the Hon. Mrs. Egerton; Professors Huxley, Tyndall, G. H. Lewis, Cromwell Varley; Drs. Carpenter, Davey, Chambers, Edmunds, Kidd, Dixon, M. Camille Flammarion (Astronome Français), M. Leon Favre, Signor Damiani, M. Houdin, Mrs. Emma Hardinge, Mrs. Marshall, Miss Anna Blackwell, Miss Houghton; Messrs. A. R. Wallace, F.R.G.S., T. Adolphus Trollope, Hain Friiswell, Edwin Arnold, E. L. Blanchard, H. D. Jencken, Guppy, Home, Howitt, Spear, Shorter, Glover, Hockley, Eyre, Childs, Jones, Sinkiss, G. Williamson, Coleman, Burns, J. O. Chevalier, &c.—a goodly earnest of trenchant research.

One feature of this investigation is especially worthy of remark. The testimony of all persons who attributed the phenomena to imposture, trick, or delusion, was publicly and most urgently invited. Such evidence will repay perusal. Not even the most confirmed Spiritualist can object to the *exposé* of frauds bringing disrepute upon a cause he has so much at heart; for many subjects besides Spiritualism have thus been tainted and have benefited by searching examination. A sharp distinction must be drawn between the mere assertion of trick or delusion as theories to account for universal phenomena, and the actual detection of imposition. Doubtless a large section of the report is devoted to this department, and friends to Spiritualism, while only too glad to assist in the exposure of humbug, must none the less be on the alert keenly to analyse the evidence put forward in support of such theories, and must discriminate between "speculations" advanced and "facts" proven.

From this the latest contribution to Spiritual literature—a contribution, too, having its origin in scepticism—much good may result. It will focus modern evidence and inquiry; it will show once again in what degree and directions investigators may be influenced by looking the subject straight in the face; it will become a starting point for renewed and ever welcome criticism, and will introduce Spiritualism as a matter for examination into channels and circles hitherto closed against even its discussion.

#### A CONGREGATIONAL MINISTER ON SPIRITUALISM.

The *Liverpool Courier* of Monday has the following:—

The Rev. John Jones preached a sermon last evening on "Spiritualism," in Chadwick-mount Chapel, Everton-valley. The discourse was founded on the three first verses of the First Epistle of Timothy. In opening his discourse the preacher said he felt convinced that it was his duty to call attention to this subject owing to the notoriety which it had now attained. After referring to the marvellously rapid progress which the movement had made, not only in America, where it had its origin, but in this and other countries, the preacher said that if it was a friend it was the duty of the pulpit to welcome it, but if it was a foe it was the duty of the pulpit to raise up a beacon of warning against it. There were four distinct theories propounded to account for this thing. The first was, that it was an imposture and a trick; the second accounted for it by natural phenomena; the third theory—that of the Spiritualists—was that the living held actual communication with the departed dead; and the fourth was that, while it was supernatural, it was Satanic in its character. The three first theories he entirely repudiated. He did not regard Spiritualism as an imposture and a trick, because he did not consider it possible that a movement so gigantic in its dimensions, and which embraced so many people, could be an imposture and a trick. Another argument against this theory was the high character of many of its advocates. It seemed not to be confined to ordinary mortals—not to professors of science and the law merely, but to have a deep hold on the royalty of the world. With regard to the second theory, that it was to be accounted for by natural phenomena, the preacher referred to the evidence of scientific men who had witnessed the manifestations, and which satisfied him that this theory did not account for it. Passing to

the consideration of the third theory, that the man was holding communion with the spirit of the departed one, he said they could not wonder at the attraction of Spiritualism when such a theory as this lay at the foundation of it. This doctrine of Spiritualism was said to have won back many from infidelity to a belief in immortality, and he was bound to say that to that extent Spiritualism had succeeded. He believed that many infidels had been brought to a belief in immortality by Spiritualism. But that was not all that man required. Sinners of the deepest dye—Pagans and Jews—believed in immortality. There was, therefore, to his mind, not much in this achievement of Spiritualism. Then, with regard to the fourth theory, that while Spiritualism was supernatural, it was Satanic in its character, Mr. Jones said that his argument for this was, first, that it was predicted in God's word to be such; second, because this was confirmed by history; third, because this seeking counsel from the dead was forbidden by God, and, therefore, must be Satanic if it existed; fourth, that in these latter times apostasy was predicted; fifth, that that apostasy should take place by giving heed to seducing spirits and doctrine of devils. One or two other reasons for his belief in this theory were given by the preacher, who next pointed out that the word "devils" in the text was an improper translation, and ought to be "demons," which in the Scriptural sense meant the ghosts of dead bad men, and not fallen angels. The question between Christians and Spiritualists was, whether those spirits they had communion with were some good and some bad, as they (the Spiritualists) said, or whether they were all bad. He believed from his text that they were all bad. There were two things in the text which he believed referred to Spiritualism. One was "forbidding to marry," and the other "commanding to abstain from meats." Here were two marks which characterised Spiritualism as it now existed in the world. After further elucidating the Satanic character of Spiritualism, the preacher concluded by warning his hearers against its seductions, and exhorting them to continue in the old way and cling to the Bible.

[Mr. Jones has unwittingly proved the whole case for Spiritualism, though in a very illogical and ill-informed manner. It is quite evident that Mr. Jones is not practically acquainted with spiritual communion, and has not realised its facts from experience, hence he adopts the very amusing procedure of testing the nature of the spirits by quoting a text of Scripture! It is very inconvenient that the same handy process cannot be applied to human beings in general, as it might supersede courts of justice, letters of recommendation, and many other cumbrous instrumentalities used in society. We must congratulate Mr. Jones on having made a very great discovery, even if it should only be a moonshine shadow. But Mr. Jones is not only ingenious, but he is exceedingly candid. He confesses his sins in the most exemplary manner by declaring that his brethren in the spirit-world—at least such of them as would communicate—are "dead bad men," "all bad." Now, if such be the case, can Mr. Jones assign to himself the place of a saint? The Psalmist said, long ago, "There is no one righteous, no, not one." And unless Mr. Jones is absolutely "righteous," his wholesale denunciation of his fellows in the spirit-world comes from him with a peculiar bad grace. Is not such an opinion an evidence of spiritual pride and uncharitableness which may consociate with a multitude of minor abominations? If so, and if Mr. Jones cannot wash his hands of all that is "bad" in himself, does not his logic condemn his congregation for listening to him? For if it is wrong to communicate with a "bad" spirit out of the flesh, would it be right to listen to the dogmatism of an equally frail brother in the body?

It is evident that Mr. Jones's reasoning is simply ridiculous; and if his advice were acted upon, it would put an end to all human intercourse, unless Mr. Jones and a few of his "ilk" can show that they are absolutely good; and well might we ask, Where will you find a human being that has got anything good in the exclusive sense about him? We have no desire to depreciate Mr. Jones in this argument, for we believe him to be a worthy man, as imperfect human beings go, but we simply apply his standard of action to himself to show him and others how ill it becomes him—Ed. M.]

Respecting this event Mr. Chapman writes:—"Mr. Meredith and I distributed some publications to the people as they left the chapel from hearing Mr. Jones's sermon on Sunday evening. We thought if Mr. Jones would touch our spiritual citadel, he might expect a shot in return, and he would be surprised to find a tract in the hand of every one of his hearers. He used your name frequently as an authority, and alluded to many things you had said and written. I call it as fine a defence of Spiritualism as ever I had heard, and all he could object to was that it was forbidden by God to the Jews, but he advanced no arguments or facts against it."

#### ANOTHER DANIEL COME TO JUDGMENT.

In reviewing the *Quarterly Journal of Science*, the *Liverpool Courier* exclaims:—

One article excites our special surprise. It is by the editor; and oh! tell it not in Gath—publish it not in Paternoster-row; the learned and practical Mr. William Crookes, F.R.S., has become a believer in the blasphemous juggling of so-called Spiritualism. True, in the article before us Mr. Crookes admits that he holds "quite another theory of the origin of this power" from that held by its professors, but, for all that, the fact of his bringing himself to believe that the phenomena were real and not performed by mere trickery is to us astonishing.

Like all weak-minded and ignorant persons, the Reviewer finds a convenient peg upon which to hang a suspicion—his whole stock, seemingly, of mental wealth on the subject. After a quotation he remarks:—

Mr. Crookes might have written more correctly "without visible human intervention" in the above passage. Well, at his house two



other gentlemen were invited to meet, namely, Dr. Wm. Huggins and Mr. Edward William Cox, Sergeant-at-Law. It is amusing to notice the reserve with which Dr. Huggins gives his name as a witness, compared with the long, enthusiastic letter of Mr. Cox.

Our well-informed Reviewer falls into a queer mistake by supposing the "learned Serjeant" to be the proprietor of Cox's Hotel in Jernyn Street, which is Mr. Home's permanent address. Listen to the following huge specimen of newspaperial wisdom:—

The name of the learned Serjeant recalls to our memory that in the year 1855, when Home returned to this country from America, where he had been getting educated in the mysteries of the spirit-world, it was in Cox's Hotel, in Jernyn Street, London, that for a length of time he gave his sittings, to which, among other distinguished people, Lord Brougham and Sir David Brewster were invited. Both these gifted men of science denounced the whole thing as humbug.

The last sentence is false, "the concluding portion of Sir David's letter" notwithstanding. When the whole truth is made public, the memory of Sir David will not be enriched by his unfaithfulness to his physical senses as well as his conscience in that matter. As to Lord Brougham, he took a more creditable view of the subject, and might be reckoned a Spiritualist.

The logic of the Fourth Estate is beautifully illustrated in the closing paragraph. Why form a committee to investigate that which the Editor of the *Liverpool Courier* knows to be "blasphemous juggling"—the result of trickery done "without visible human intervention?" By the way, he does not explain what he means by the converse or invisible human intervention. But listen!—

Mr. Crookes believes that the phenomena are real, and attributes them to a nerve power which he would call Psychic Force. In the course of truth we would suggest that the subject be investigated by a few able scientific gentlemen. A committee formed of the following would give a verdict which would be accepted by all candid minds:—The Astronomer Royal, the Astronomer Royal for Scotland, General Sabine; Professors Sir W. Thomson, Huxley, and Tyndall.

What nonsense! Why not allow every man and woman who has a mind to do so to investigate the matter for themselves? Have the people of Liverpool not eyes and ears of their own, to test such a simple thing as a physical manifestation without the intermediation of a few able scientific gentlemen? The Reviewer must be joking, or does belong to some obsolete set who would have everything done on the authority of some one else. Our Reviewer has proved how frail a staff he is, and if Sir David is to be supplanted by Mr. Crookes, and he in turn by the proposed committee, the progress of practical knowledge must be exceedingly slow amongst mankind. No; there can be no priestcraft in science, and, without waiting for the advice of the *Courier*, millions have already satisfied themselves as to the facts of Spiritualism.

## SPIRITUALISM AND SCIENTIFIC MEN.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Allow me to express my thanks for your able and uncompromising leader of the 2nd inst., on the "Scientific Critics of Spiritual Manifestations." There appears to be in some quarters a disposition to attach too much importance to great names in Science. Let us not be anxious about the adhesion of scientific men; with a few honourable exceptions, they have been of very little use to us at present, and those of them who, to their credit, have investigated Spiritualism, and published their avowal of its truth, seem to have had little or no influence upon their scientific brethren, the great majority of whom remain as sceptical and self-opinionated as ever. Here and there we have heard of one or two of them making a slight attempt at investigation, but nearly always ending in failure, because of their ignorance of the conditions necessary for success, and because they were too conceited to apply for information to those who were versed in the subject. They have then bruted forth that they have investigated and have found it all illusion, whereas millions of common-sense people know that, so far from their investigation having been thorough, they had not even touched the matter with the tips of their fingers.

Finding at length that they have neither killed nor scotched any of the Spiritualists, and that their number keeps rapidly increasing, it occurs to some of them to "have another try," as there may be something in it after all. Accordingly a scientific experimenter now finds, by his so-called scientific tests (tests, by-the-by, twenty years old), that Mr. Home is after all not a humbug, and that the phenomena do occur through his mediumship that Spiritualists have asserted to occur. This is admitted, but a name must be coined—"Psychic Force," "a New Force," so as to avoid all reference to Spiritualism, and that the scientists may flinch from those who have for many years withstood the brunt of general prejudice, and the special curses of religious bigots, the credit of adhering to and promulgating a most important truth.

Spiritualists will, however, be glad to see that Mr. Crookes has a little more confidence in what his senses inform him of than Sir D. Brewster had. Let us hope that we have got rid of such expressions as "The table seemed to rise," &c. Really these scientific gentlemen are so exquisitely subtle that "we ought not to be surprised" to find some of them attempting to demonstrate their own existence, not after the approved method, "I think, therefore, I exist," but "I seem to think, therefore I seem to exist." And similarly, when they dabble in Spiritualism, we ought not to be surprised if we find them saying that they seemed to try experiments with a spring-balance and a clothes basket, and the result seemed to be so and so. Funny Professors, indeed! Let them do their best or their worst. Spiritualism does not now depend upon scientific men to decide whether it is a reality or not. Millions of common-sense persons who have the manifestations in their own houses, and under conditions that render deception impossible, know that if there is no reality in these things there is no reality in anything.—I am, yours truly,

ALFRED FOUNTAIN.

1, South Brink, Wisbech, Sept. 5th, 1871.

P.S.—When we bear in mind the sneers of scientific men of previous

generations at Galileo, at Columbus, at Stephenson, at Franklin, &c., we are not moved to admire their sagacity and intelligence as a body; indeed, looking at the difficulties that scientific truths have had to contend with from those who should have been most ready to receive them, we cannot avoid concluding that there have always been more Tories in Science than in Politics.

## MAGNETO-ELECTRICITY AND THE SPIRIT-CIRCLE.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—At last scientific men are stirring themselves and inquiring into spirit-phenomena. The marvellous statements which have been published from time to time in the *Medium* compel them to say these extraordinary things are the greatest delusions or the greatest wonders of our day, and it is time to prove them either true or false;—if false, endeavour to expose the deception; but if true, investigate deeper and in a thoroughly scientific manner, taking nothing for granted, but proving all things without fear or prejudice. Mr. Crookes and his two friends have boldly given their experiments to the world, and they are valuable so far as they go, but their investigations are but the commencement of an inquiry in this great field of research. The invented term "Psychic Force" appears to be considered by them the "motive power" producing the phenomena of the accordion moving and playing tunes, with Mr. Home as the medium. I think further inquiry will disclose to them that "Psychic Force" is only the agent employed by an intelligent operator, for they say the accordion played a tune without anyone touching it, while Mr. Home's hands were on the table. Believing this statement to be true, we must assume that an intelligent force caused this, although perhaps not visible. I find that the cage was surrounded with an insulated wire, and connected to a Grove's two-cell battery, but no increase of power was manifested in consequence. This, I think, is just what might be expected, for experience has taught those who have deeply studied this part of the subject, that if you want to increase the power of the phenomena, you must have suitable temperaments and a good supply of nerve-force in the circle; and when you have a medium who is negative to concentrate this force, the intelligent power, or spirit, will be positive, and through this combination will be able to move inert objects and convey his ideas to you intelligibly; and in proportion to the suitability of the agents employed, so will be the results of the experiments. The same argument may apply to the electric telegraph. If in the battery the right minerals are used, and the chemical action be satisfactory, the wires properly insulated, the circuit complete, good coils, the needles in the instrument sensitive, the apparatus can be used as an agent for conveying the thoughts of the sender at one end to the mind of the receiver at the other. You might have your agents delicately perfect, but you would not get an intelligent message unless an intelligent being was at the other end sending it; and just so with the battery, &c., formed by the different temperaments of those composing the spirit-circle: you may have all the requisites for the seance, but no intelligent phenomena will occur unless an intelligent power is there to use them. I have been labouring for a considerable time to find an intelligent force apart from spirit, but I have not been successful. Perhaps some of our advanced minds have been more fortunate; if so, I think now is the time to reveal it to an inquiring world. Again, if your apparatus for telegraphing is imperfect—if there is "contact" or "deflection of needles," how liable the receiver is to misunderstand the message, although the sender may transmit it as correctly as he possibly can under the circumstances; but who would condemn the sender of the message because the apparatus was imperfect? And just so I apprehend the messages from the spirit-world are defective, or are often considered false, because the right conditions are not provided. Is it fair to expect perfect results with incomplete conditions?

It may not be uninteresting to some of our readers to know the effects of magneto-electricity in connection with the spirit-seance. I formed a circle of friends, and got them to sit at a heavy table, but after sitting a considerable time they could not get a single phenomenon. I then induced them to join hands, and two of them to hold the handles of one of my magneto-electric machines. I charged them with the machine for five minutes, and asked them to sit again at the table; the effect was, that after a few minutes they got phenomena which was much beyond the ordinary power exhibited with parties who sit for the first time. The heavy table moved about violently, and several messages were received from a mother and sister of the parties present, so clear and thrilling that several were moved to tears. One was strongly influenced, causing the oscillation of the right arm without the power of control. Another person's hand was pushed forward and picked up a pencil, and wrote a message for a lady in the room; and many other things not necessary to mention here, but they sat until they were quite exhausted. I then caused them to join hands again, and connected them to the magneto-electric machine, and, to the great surprise of all, in two or three minutes their exhaustion vanished, and they felt nothing of the sinking sensation so common after a seance, but quite as fresh as when they commenced. Similar experiments have been repeated with different circles, and two effects always produced—first, that when the circle was charged with magneto-electricity for five minutes previous to the seance, the phenomena at once occurred, and were more powerful than usual; and secondly, that using the machine for five minutes after the seance, the exhaustion caused through loss of vital power at the circle was at once removed.

Some of the most eminent physicians I know have recommended magneto-electricity as a therapeutic agent for neuralgia, paralysis, rheumatism, &c., but I shall be glad to know (as there is so much to learn on this great subject) if anyone has tested it in connection with the spirit-circle. A little thought upon the question clearly shows that if we disturb the equilibrium of the system through giving off vital power at the seance, we must become exhausted and probably suffer in the weakest point of the nervous system, and be more susceptible to external diseases, unless we at once re-establish the equilibrium. For my own part, I am always careful to attend to this; if not, I should suffer in consequence.

I think the first thing the Spiritualist should seek for in his research is "Truth," and the next, the best method of obtaining it—if possible without injury to himself, with a deep desire of making the world better than he found it, and to know more of Him whose knowledge is infinite.—Yours sincerely,

H. S.



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### SEANCES AND MEETINGS DURING THE WEEK.

- SATURDAY, SEPTEMBER 16,** A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.
- SUNDAY, SEPTEMBER 17,** Mr. Cogman's Seance, 22, New Road, E., at 7.
- LIVERPOOL,** Psychological Society, at 45, Devon Street, Islington, at 8 p.m.
- KEIGHLEY,** 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
- NOTTINGHAM,** Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
- SOWERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
- BREARLEY,** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
- BOWLING,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
- MANCHESTER,** Grosvenor Street Temperance Hall, at 2.30.
- COWMS,** at George Holdroyd's, at 6 p.m.
- HAGG'S LANE END,** 9 a.m. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
- GLASGOW,** Whyte's Temperance Hotel, Candleriggs, at 6.30.
- GAWTHORPE,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
- MORLEY,** Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, medium, at 7.30.
- HALIFAX,** at the Stannary. 2.30 and 6.30.
- MONDAY, SEPTEMBER 18,** Seance at 15, Southampton Row, at 8 o'clock. Messrs Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
- Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, 6 till 8 o'clock p.m.
- SOWERBY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.
- TUESDAY, SEPTEMBER 19,** KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- GAWTHORPE,** at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
- WEDNESDAY, SEPTEMBER 20,** Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- Mr. Cogman's Seance, 22, New Road, E., at 8.
- BOWLING,** Spiritualists' Meeting Room, 8 p.m.
- HAGG'S LANE END,** J. Crane, Trance-Medium. 7.30 p.m.
- MORLEY,** Mr. G. Butterfield's, New Scarborough, at 7.30.
- THURSDAY, SEPTEMBER 21,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.
- Dalston Association of Inquirers into Spiritualism.** Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
- Public Seance at 7, Corporation Row, Clerkenwell,** at 8 o'clock. Free.
- BOWLING, Hall Lane, 7.30 p.m.**
- GAWTHORPE,** Spiritualists' Meeting Room, a Developing Circle, at 7.30.
- FRIDAY, SEPTEMBER 22,** Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

\* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 15, 1871.

### SPIRITUALISM AND ITS SUPPORTERS.

The proprietor of the Progressive Library is grateful for the large amount of generous aid which Mrs. Hardinge's article called forth on behalf of that institution. Pressure of time and space alone prevents him from making more frequent acknowledgment of the kind acts of his brother Spiritualists. He hopes, however, that they will kindly excuse him, as his silence in many cases does not proceed from carelessness or inappreciation, but from the stern necessity of hard work. If our readers knew how laborious is the slavery of upholding the flag of Spiritualism at all times, but at the present especially, they would even increase their efforts to do justice to the toilers who dare not even for one day neglect their post. Private Spiritualists may fold their arms and rest upon their oars for a week occasionally with the greatest security; not so with the director of a dependent institution and the editor of a Progressive paper. At present, one man is doing the work of three, and much remains undone. Health decays, life is shortened; and not only so, but Spiritualism suffers, for if our friends were a

little more mindful of the necessities of the case, more assistance could be obtained, and greater results would be accomplished. Though Spiritualists have not been unmindful of Mrs. Hardinge's appeal, yet very little has been done to make up a list of 500 annual subscribers. It is a hard thing for a man to have to work and expend money in a cause and raise the money at the same time. Would it not be a grateful act on the part of Spiritualists to bestir themselves, and see that due provision is made by becoming subscribers, and systematically inducing their friends to do so? This is the stagnant season of the year. The weather is fine, the country is inviting, the sea is smooth and glassy, and the mountains are cool and invigorating. It is not a time to sell books and papers; no one thinks of paying accounts or subscriptions, and yet Spiritualism is increasing more rapidly than it did in spring or winter. At present we are receiving from thirty to fifty letters daily, entailing a great amount of labour, and yet the whole may not contain remittances sufficient to defray return postage. Now is the time to think of the Progressive Library. While you are enjoying your very necessary holiday, some one is at work from early morning to midnight, engaged in literary work and correspondence, without respite or a glimpse of the sunny landscape. Receipts are small, and yet expenses run on, and the man who has the courage to stand in the gap, as a reward is visited with labour anxieties, and privations which it would be imprudent to detail. Surely Spiritualism teaches a different creed of action, and we may ask each of our readers individually, What have you done to better the case? We know that many have done their duty to the utmost, but hundreds are a long way from the winning-post.

It cheers us to know that the humble, hard-handed, honest working men are with us—those independent, earnest souls who never bit a crust in their lives without having previously deserved it, and more too. No one can appreciate hard work so well as the man who eats his frugal meal in the sweat of his brow. The man who earns it knows the value of money, and the toiler only estimates truly the worth of labour. We have lately received some letters which have touched us deeply, and we are tempted to give them publicity. We hope the same spirit of earnestness may be instilled into many minds, which would render the burden light and the result prosperous.

One correspondent writes as follows:—

I often wonder when told so many great men have embraced our heaven-born cause, and yet so little money is forthcoming. I am a working man, sixty years old, can only earn about 11s. weekly, yet I pay for *Human Nature*, the *MEDIUM*, and the *Spiritual Magazine*. I have often taken very coarse diet that I might be able to buy Spiritual literature, and I do not think my lot hard, for Spiritualism gives me strength to be cheerful under all circumstances. Believe me in saying I would not give my hope in Spiritualism for London—no, for the universe. About five years ago I engaged a deck passage to London, costing me 7s. 6d.; while there I sold my watch to get home. \* \* \* In conclusion, I shall be very sorry if the Progressive Library goes down. I shall try to spare a shilling for its support.

It would surely be a shame to waste this good old hero's money when there is so much being wasted in "riotous living," and what is often worse. Those who do so are more to be pitied than our correspondent, who is grateful for his lot when Spiritualism is part of it. When we were in Scotland last year, he left a letter offering to get up a meeting in his neighbourhood at his own expense, but as we did not receive the letter till the day before our return we could not accept the generous offer. A few such Spiritualists would soon stir up the whole realm.

Another letter is couched in the following terms, the literal arrangement slightly improved:—

Dear Sir,—I am only a working man, and so is my son, but we have been gathering ever since Mrs. Hardinge's noble letter appeared, and now send you one guinea for the good of Spiritualism, as our subscription to the Progressive Library for this year. When we think of the many benefits which your Institution affords us, we cannot with decency withhold our mite. From you we get everything we require in the way of spiritual knowledge, and without it our lives would not be worth having. We are convinced that the best way to support Spiritualism is to help on the Progressive Library.

On a recent excursion to Yorkshire, Mr. George Holroyd, of Cowms, near Huddersfield, handed us 5s. from the circle of which he is president, in support of the *MEDIUM*, in addition to a number of copies subscribed for weekly. The Morley friends also have sent a similar sum, more particularly to aid in the diffusion of the *MEDIUM*, and meet the expenses incurred in its production. Mr. B. Robinson, of Huddersfield, also donated 10s. to this Institution, which is much enhanced by his continuous and consistent labours for the cause.

If such letters and actions are not encouraging, we are at a loss to know what would gladden the heart of the pioneer worker. When we add that the *MEDIUM* has at present a larger circulation than it had in the spring, we also mention another cheering indication of progress. Such are the fruits of the labours of our gloriously endowed helper, Emma Hardinge. From Australia, New Zealand, India, South America, Mormondom, Rome, and indeed from all parts of the world, have we received testimonies as to the impetus which her Orations in Cleveland Hall have given to Spiritualism in all these places. The few hundreds that heard her weekly in that hall were only the core of a beautifully developed fruit, the external glories of which they had no conception of. And to what do we owe this extended influence of her labours? To the enterprise which established and sustained the Progressive Library and Spiritual Institution. It was well-spent money which reported these Orations, and yet no Number



of the MEDIUM which contained them paid for its own expenses. Are we, therefore, merely to look on Spiritualism as a commercial speculation, and desist from that which does not pay? Is our faith to be limited to dependence on Mammon? God forbid. Faith in truth and its mission to man is the staff upon which the spiritual pilgrim leans. Spiritualism is not a means of making money, but of spending it. The results are not in coins, but in illuminated minds.

The Progressive Library will not fall till it has done its work; and one of our duties in connection with its existence is to remind our friends of their responsibilities to Spiritualism in this matter, which must be our sufficient excuse for the expressions contained in this article.

#### MESSES. HERNE AND WILLIAMS'S SEANCES.

Now that the sultry weather has been somewhat abated, the phenomena at these sittings have been renewed in vigour, and afford indisputable evidences of spirit-power to those who attend them.

On Thursday of last week the seance at the Progressive Library was eminently successful both as to the manifestation of the voice and the moving of objects. On Monday evening a very powerful manifestation took place. The spirit "John King" spoke so loud in the independent spirit-voice that those in the office below could hear their names called. On going up, a strange scene presented itself. Around a table in the front drawing-room sat the mediums, one at each end of the table, and five visitors, all holding hands around, so that nothing which took place could possibly be done by any mortal present. A couch was erected on one end, and leaned in a sloping direction against the back of Mr. Herne's chair; a chair on its side was placed across his hands. An armchair and another chair were on the table, with a miscellaneous assortment of fire-irons, hats, ladies' bonnets, walking-sticks, umbrellas, cushions, cut-throats, &c. We were invited to sit down, and held Mr. Williams's hand on the one side and Mr. Williams's on the other. All hands were likewise held round. As soon as the lights were extinguished, a gentleman's hat tumbled into our lap, an umbrella gently rapped our head, a lady's bonnet was placed across our arms, and a walking-stick was found delicately poised upon a loop in the string of the bonnet, and resting in an upright position against the armchair on the table. Another chair was placed on Mr. Herne's head with its feet upwards, so that he was literally covered with furniture. The company were touched all round during the evening, and the spirit-forms of the relatives of some of the sitters were seen. It was altogether a most satisfactory sitting, proving the action of spirit-power beyond all doubt.

We also understand that the Saturday evening seance for Spiritualists only, at 61, Lamb's Conduit Street, is very successful. Tickets may be obtained at our office.

#### MR. MORSE'S SEANCES.

These long-established seances, at the Progressive Library, 15, Southampton Row, will be again resumed on the evening of Friday next, when they will be continued as usual. This is a season of the year when but few care to attend such meetings, and Mr. Morse was very much in need of a change of scene and influence. We are glad to hear that his health has been much benefited, and we may expect a renewed vigour in the control of the spirits. We hope to see a full attendance at the inauguration of the new series.

#### THE MEETINGS AT BATLEY.

It will be observed that our Gawthorpe friends intend holding a demonstration on Sunday, September 24, in Batley Town Hall. As this is the first effort of the kind that has been attempted in that district, it would be well if all Spiritualists in the neighbourhood united to make it a grand success, and repay the interest which the Gawthorpe circle have manifested on other occasions. Tickets may be obtained on application to Mr. J. Kitson, Gawthorpe, near Wakefield.

#### EMMA HARDINGE.

We have had a letter from her. Safely landed, and busy putting things straight. Hope to have a letter from her soon for publication. She has not gone home to rest, as the following few lines from the *Banner of Light* indicate:—"Mrs. Emma Hardinge will lecture in Hopedale, Mass., Sunday, Sept. 17th; in Westford, Mass., Sunday, Sept. 24th; in Music Hall, Boston, the Sundays of October and in New York during November."

NUMBERS 54 and 57 of the MEDIUM are out of print. We will be glad if any of our readers can help us to a few copies, for which we will gladly make equitable exchange.

MIDLE HUE'S SEANCE.—This lady will give another seance at 15, Southampton Row, on Wednesday evening next, September 20, at eight o'clock; admission 1s. Though Middle Hue does not speak English, yet she can give messages in our language. We should be glad if our friends would attend and investigate the merits of her mediumship.

THE FIRST PART OF MR. JACKSON'S WORK ON MAN is now ready, price 1s. It is devoted to "Man Considered Physically," and contains much important matter relating to Anthropology and Palæontology, conveyed in plain and pleasing language. These are subjects of which but little is understood by the mass of the people; but all readers, be they scientific or otherwise, will find a pleasant and instructive companion in Mr. Jackson. The readers of the MEDIUM cannot do better than peruse this work, and introduce it to their friends.

#### MRS. HARDINGE'S HISTORY OF SPIRITUALISM TO THE LIBRARIES.

Our readers will remember an announcement made in this paper some weeks ago respecting a proposal for the getting up of a fund for the presentation of copies of Mrs. Hardinge's History of Modern Spiritualism to the various public libraries of Great Britain. We have made frequent passing allusions to this movement since that announcement appeared, and we have now to report that considerable progress has been made in the undertaking. A number of ladies and gentlemen readily declared themselves on the Committee, and set to work in their respective districts to get copies into the local libraries. Other gentlemen with the means subscribed money and sustained the efforts of those engaged in the work of distribution. Mr. Wason, of Liverpool, with his accustomed enlightened liberality, subscribed £5, and received eight copies of the work, leaving a balance to place two copies in other districts. Mr. William Morris, Llanelly, subscribed for three copies; he writes, "I like Mrs. Hardinge's work very much. I have sent two out, the other I will lend." Mr. Grant, of Maidstone, had four copies, M. Damiani two, and a number of ladies and gentlemen have had single copies.

Two copies were donated to libraries connected with the Secularist Hall of Science, Old Street, City Road, and the following acknowledgment has been received:—

DEAR SIR,—In acknowledging the receipt of the two books on "Modern American Spiritualism" for the libraries, permit me to tender my sincerest thanks. They are being read already, with much interest, by our members.—Yours truly, W. RAMSEY.

September 7, 1871.

The following acknowledgments indicate where copies have been deposited:—

Received, the 27th of July, 1871, of Clement Pine, Esq., a copy of Mrs. Hardinge's work on American Spiritualism, presented to the Free Library of Bridgwater by the London Committee formed for distributing the said work to public libraries in Great Britain.

JOHN H. W. CARSLAKE,  
Town Clerk of Bridgwater.

The placing of the following two copies was undertaken by Mr. Bird:—

DEAR SIR,—I am requested by the Committee of this Institute to acknowledge the receipt of "Modern American Spiritualism," and for the same to return you their best thanks.—I am, Sir, yours faithfully, J. CLARK.  
Devonport Mechanics' Institute, August 25, 1871.

Received of Mr. Bird, one volume of Mrs. Hardinge on Spiritualism, for the Marine Square Mutual Improvement Society, Devonport. August 1, 1871. S. K. GUDRIDGE.

A literary gentleman in Hull received this memorandum in acknowledgment of a copy presented:—

DEAR SIR,—We are requested by the Committee to acknowledge the receipt of one volume presented by you to the Institute, and to tender the thanks of the Committee for the same.—We are, yours obediently, GEORGE RAVES, } Hon. Secs.  
W. R. SALMONS, }

Hull Young People's Christian and Literary Institute,  
2, Charlotte Street, Hull, Sept. 6, 1871.

The following note was addressed to Mr. Lingford:—

SIR,—I beg to acknowledge with thanks the receipt of the volume on "Modern American Spiritualism," by E. Hardinge, presented to this Institution.—I am, Sir, yours truly, J. O. DARGSON, Sec.  
Mechanics' Institution and Literary Society, Leeds,  
September 5, 1871.

Each copy has the following printed on a neat label, and pasted inside the board:—"Presented to this Library by the Committee for the Distribution of Mrs. Hardinge's 'History of Modern American Spiritualism' to the Libraries of Great Britain. Secretary: J. Burns, 15, Southampton Row, London, W.C."

These are simply a beginning of what may be done. Institutions receive them readily and they are read eagerly. It is gratifying to observe that Mechanics' Institutions, Christian Associations, and Secularists accept the volumes with equal readiness. With a little more perseverance, one or more copies might be put into circulation in every town in England. At present the funds are exhausted, and the work is at a standstill. We suggest that the Spiritualists in each place raise sufficient money to purchase copies for their local libraries. It is also very requisite that donations be given where no book is required, that a few surplus copies may be at the disposal of the Secretary when good opportunities offer.

The volumes for this purpose are 10s. each. All communications and remittances should be made to the Secretary to the Committee, Mr. J. Burns, 15, Southampton Row, London, W.C.

MR. WILLIAMS, the well-known medium who holds seances in connection with Mr. Herne at the Progressive Library and other places, was married on the 10th instant.

OUR READERS will do well to remember that Miss Houghton's Exhibition of Spirit-Drawings, 39, Old Bond Street, Piccadilly, closes on the 22nd instant, and they should lose no time in paying it a visit. A number of our friends have seen this exhibition during the week, and have been delighted.

A GENTLEMAN from the country, who was in the habit of visiting Mrs. Marshall in bygone years, has called and left with us £2 for her use. Others have expressed sympathy with her.

MISS LOTTA FOWLER, test-medium, announces that she expects to arrive in this country shortly. She writes from Baltimore.



## A LETTER FROM FRANCE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I must commence this letter with an apology to my friends for my continued absence, and the consequent temporary suspension of my Friday evening seances; yet I am sure, if I tell them that I am held prisoner, bound as it were hand and foot by the strongest chains, they will excuse and exonerate my humble self; but lest they should erroneously suppose I have fallen into the hands of the Prussians, let me explain that my fetters are but chains of kindness, the joint production of our friends, Messrs. Gladstones and Chinnery. The last-named gentleman has been my gaoler since Wednesday last, and owing to his kindness and liberality I have been enabled to visit the various public monuments in Paris. The object of this letter is to lay before the reader what I saw therein, as doubtless it may prove interesting to some, if not to all.

Previous to my carrying out the above-expressed intention, I must say that I spent over a week at Mr. Gladstone's country house at Le Pecq, and enjoyed various boating excursions, one of which is worthy of note; it occurred upon the morning of last Saturday week, when, after duly loading the boat with provisions, wrappers, &c., &c., we started for a sail down the Seine, intending to get towed up again by one of the steamers plying on the river. The weather was glorious, the wind and tide favourable, and all went as merry as the conventional marriage bell, and the close of the afternoon found us some sixteen miles from Le Pecq. After bathing, and dining *à fresco*, we put ourselves in order and awaited the arrival of the steamer. Afternoon gave place to evening, and evening deepened into night, yet no steamer came. The upshot of it all was that we had to make ourselves comfortable for the night; so we pulled the boat on to the bank, wrapped ourselves up, and went to sleep; and here is the cream of the joke. After about an hour's sleep, I was awakened by some one calling. I moved, and being unable to speak French, awoke Mr. Gladstone, when it appeared that a *gendarme* was demanding our papers, and manifesting considerable anxiety as to whether we were Communists trying to escape, which, considering we had not got our papers with us, was not an unreasonable suspicion; but Mr. Gladstone explained our position, and our friend, grumbling, took his departure, and we escaped passing a night at the Mairie, for which we ought to be thankful, as there is great prejudice against the English here. I also during my stay at Le Pecq visited a French fair, the *Fête et Loges*, held in the Forest of St. Germain, and found it in many respects a counterpart of our own fairs, there being booths for dancing, theatricals, eating, merchandise, &c., &c.

Leaving the calmness of Le Pecq, in response to Mr. Chinnery's invitation to stay with him for a few days, I returned to Paris, and proceeded to inspect the public buildings. I visited the Jardin des Plantes, and I am told the zoological collection has become greatly diminished since the commencement of the war. A hasty visit to the Bourse, truly a howling wilderness; then on to the remains of the Palais de Justice on my way to the Musée Cluny, and then to one of the finest specimens of architecture in France, viz., La Sainte Chapelle, restored by Louis Quatorze, and from thence to the Panthéon, literally going from cellar to garret, made a good day's work. I have also visited the Louvre, a splendid place indeed, and the Palais du Luxembourg, only a part of which is at present open to the public, the remainder being devoted to the business operations belonging to the destroyed public offices; on all these noble buildings the marks of shot and shell are plainly visible. I cannot tell of a tithe of the notes I have made in a letter like this, which is already over long. It would indeed have been a pity if the noble treasures contained in these equally noble buildings had been destroyed, for in these there is enough to interest the antiquarian, the historian, the artist, and the traveller; in short, something to interest everybody—this is especially true of the Louvre. I conclude by saying I return to town this week, and shall resume my usual seances on Friday evening next, at eight o'clock, when I trust to meet many of my old friends. Till then, adieu.—I am, dear Sir, yours, &c., J. J. MORSE.

## IN REPLY TO MR. J. ASHMAN.

To the Editor of the Medium and Daybreak.

SIR,—Possibly the physiology of fanaticism may not have engaged much of your attention, nevertheless I can assure you it is a curious and interesting study. Your genuine fanatic is no ordinary mortal, nor have the laws which regulate the conduct of ordinary mortals any hold upon him; his imagination is jaundiced, and consequently all nature wears for him a sickly hue. All that is, is wrong; no matter in what department of human action—religion, politics, science, ethics, everything is amiss, and he of all men is born either to be the great social regenerator, or to die a martyr in the cause of his darling chimera—whichever alternative may be his fate is of no particular consequence, but the latter for preference. It is astonishing how these men hug the martyr idea; antagonism is the very air they breathe; opposition, contumely, and contempt, the food on which they live; call them ugly names, abuse them right and left, and you do but flatter the vanity of the martyr spirit—they rather like it; but tolerate them, sympathise with them, and they are up in arms in a moment, ready to pour out upon you unparagoned the vials of their wrath. A most eccentric and contradictory creature, Mr. Editor, is your true fanatic.

Now, let it be perfectly understood, Sir, that I do not apply the term "fanatic" to your correspondent, Mr. Joseph Ashman, any more than in my last letter I applied to him the term "charlatan," of which breach of good manners he is filigonal enough to accuse me; I merely stated to you the fact of my antipathy to charlatanism or quackery, when at once your correspondent leaps to the conclusion that I applied the term to him. This may be honest on his part, but surely it is not sound logic. However, we shall not quarrel about it; it would ill become me to interfere with the exercise of Mr. Joseph Ashman's free-will in wearing any cap that he may find to fit him comfortably; but surely, Sir, it would be equally reasonable were I to seize upon his utterance when he states that he has "a confirmed abhorrence of a snobbish enunciation of half truths," and say that he wishes to apply the term "snobbish" to me; but I do nothing of the kind; I have too much faith in the love which characterises the "brotherhood of man," as existing among Spiritualists, to believe he has any such intention, to say nothing of the fact that a

cap made to the measurement of the head of Mr. Joseph Ashman would be infinitely too small for me. But, Sir, while I repudiate all intention of applying the term "fanatic" to your correspondent, I must explain that the remarks I have made on that phase of mental obliquity, and which have long existed in my mind as a matter of personal opinion, were recalled by the spirit breathing through Mr. Joseph Ashman's letter. When I recollect the spirit in which I received the announcement of his wonderful cures, and the tolerant and even sympathetic tone in which I spoke of the "laying-on of hands," bidding him God speed, and wishing him success; when I see that, in spite of my willingness to extend to him the right hand of fellowship, he persists in calling me his "antagonist," and pours out upon me vial after vial of his sarcasm, wrath; and when, in contrast to this, I note the calm unctious enjoyment with which he tells us that "others of a higher profession than mine, and 'greater lights' than myself, have 'not omitted' to call his work 'devilish,' and to declare that he 'ought to be burnt'."

—I say, Sir, when I note all this, I feel constrained to give Mr. Joseph Ashman a word of friendly warning, lest, by continuing this line of conduct, unkind persons may by-and-by apply to him the very terms from the offence of which I am desirous of guarding him.

Mr. Joseph Ashman wished me to explain why I designated the ignorance and incompetency which he attributed to the medical profession as "among the mildest" of the sins he laid to our charge. I shall do so with pleasure. I so designated them because they contained the grain of truth which I frankly acknowledged; but when he tells us that we are "powerless before the irritation of a single nerve," and that such diseases as bronchitis and rheumatism "laugh" at us, I say that such charges are the opposite of the mildest, for the very simple reason that they are unblushing falsehoods. I hope my meaning is clear, and that on this occasion, at least, I have not sacrificed perspicuity to the exigencies of style.

I have yet to learn, Sir, that in writing or speaking we cannot compare small things with great without being subjected to the charge of seeing no difference between the things compared. Let us suppose, Sir, for the sake of illustration, that you point me to some acquaintance of your own, remarkable for his loquacity, excitability, and hasty temper, and that you (jokingly, of course) compare him to an old dog that has lost his teeth, because (as you might remark) "his bark is worse than his bite;" should I be justified in assuming that you saw no difference between the man and the dog? Certainly not. And yet this is precisely the logic to which Mr. Joseph Ashman commits himself when he tells you that I see no difference between the human mechanism and the mechanism of a watch, because I compare the two things in order to illustrate a single point. Whether my comparison or the use he has made of it is the most "amusingly absurd" I leave your readers to determine.

There is another matter on which Mr. Joseph Ashman seeks information which I will gladly afford him. He assumes, with all that playful humour which must render him such a charming companion, that "the professional value of the living principle may stand at 3s. 6d." Funny fellow! Will he be "surprised to hear" that we value the vital principle according to the use made of it by its possessor?—precious, no doubt, when it animates the philanthropic soul of an Ashman, but when subservient to the obstruction of the Ashmanic philosophy, no doubt it must be held dear at any price.

Finally, Mr. Joseph Ashman agrees with me that "all real power is silent," and the more so because I have spoken. He has me there, Mr. Editor; I feel the rebuke, and intend to profit by it. He evidently wishes me to understand how weak a thing it was in me to break the silence of my power by taking notice of him. I confess it, and as conviction of the wrong should always be followed by performance of the right, I promise not to be guilty of the like weakness again—a disavowal which will compel me to bid Mr. Joseph Ashman a reluctant, but at the same time an affectionate, farewell.—I am, Sir, yours truly, NORMANTON, September 12th, 1871. ALFRED GIBBS.

## THE LANCASHIRE "FASTING" GIRL.

We cut the following from a provincial paper. It would appear that this young woman does not fast absolutely. It is painful to observe how ready the newspapers are to attach odium to those who are in any way peculiar in their ideas, habits, or even afflictions:—

"The Preston Herald has been making inquiries respecting the alleged case of a fasting girl at Walton, but owing to the reticence and superstition of the relatives of the young woman, facts are really difficult to glean. From the neighbours some very strange circumstances may be gathered. It would seem from their statements that within the sixteen months the girl has not only had her lips moistened, but that she has drunk a pint and even a quart of water at a time; that mixed with some of this was a quantity of old cheese dissolved with boiling water, alternated with black currant preserve. On one occasion she was caught out of bed in the middle of the night, and the relatives thought it was her ghost, and were much terrified, whilst some of the neighbours were wicked enough to think that she was then endeavouring to procure something in the nature of food. There can be no doubt that the relatives believe she is now living without food, but what most concerns the public is, whether they are not being deceived, and in the interests of science a close investigation would seem to be imperative. But the most curious part of the story remains to be told. The whole family are Roman Catholics, and some of them are thoroughly impressed with the notion that the woman is suffering for the sins of her mother, who was converted to Protestantism, and died in that faith. They say further that the 'fasting woman' is now really a saint upon earth, that she is sustained by spiritual food, that she holds nightly communications with the saints in heaven, and that the Virgin Mary occasionally comes to the bedroom door and holds converse with her.

"The same paper publishes the following report on the case, supplied by Dr. Marshall:—

"Stephenson Terrace, Wednesday Morning.

"Dear Sir,—I have not been able to place myself in the possession of details in connection with the so-called fasting case, so as to write out a report. I have, however, been to the house in which the girl lives, and I am in a position to state that the rumour that she has fasted for sixteen



months has originated with the public. The girl is confined to bed, and has been for the time specified. She takes a little food, though she can only take a little. The people seem respectable, though poor, and are very much grieved at the publicity which has been given to the case. They are quite averse to making a talk or show of the girl, and have no desire to make money by her unfortunate illness. With the denial of the 'fasting,' the public interest in the case, of course, is at an end.—I am, Sir, yours truly,

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SEPTEMBER 15, 1871.

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