

THE MEDIUM AND DAYBREAK.

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

No. 102.—VOL. III.]

LONDON, MARCH 15, 1872.

[PRICE ONE PENNY.]

SPIRITUALISM IN AUSTRALIA.

We have just had a call from Mr. Pritchard, of Melbourne, who has been in this country—residing chiefly at Leeds—for about six months. He is now on his way back to his home in Victoria, and called to say “good-bye,” and was kind enough to take out our fraternal good wishes to our friends at the South. He says that recent letters from Australia give most gratifying accounts of progress. Mr. Bamford, at Castlemaine, about seventy-five miles from Melbourne, has had upwards of 2,000 visitors at his public circles during the last six months. Mr. Pritchard has no limit to his good opinions of Mr. Terry, the publisher of spiritual works in Melbourne, whose labours in the cause are appreciated throughout the entire colony. As far as we can understand, men of good position in society identify themselves with the movement.

The Spiritualists of Melbourne have formed themselves into an association for purposes of mental edification and worship. They have rented the Masonic Hall, Lonsdale Street, where they hold service every Sunday afternoon, “and,” says the *Age* of Melbourne, “both in number and appearance they make a very respectable church. Strangers cannot but observe a marked preponderance of intellectual physiognomy in the audience.” The service appears to resemble that conducted in the Cavendish Rooms, Mortimer Street, consisting of invocations, the singing of suitable hymns, and the delivering of addresses, without any ceremony or ritual. The movement has recently gained a great acquisition in the person of the Rev. Mr. Tyerman, who a short time ago was deposed from the Church of England for having embraced Spiritualistic views. He was induced to investigate the subject by some Spiritualists who resided in his district. He commenced the investigation openly, believing, as a religious man, it was his duty to do so. He formed a circle, became a writing medium, and in the course of time received messages from the unseen world, of such a character as satisfied him beyond all doubt that our departed friends do really communicate with us. His next step in the process of investigation was to test the bearing which Spiritualism has on the doctrines of the church, and the result was that he was compelled, by the force of evidence, to modify his views regarding plenary inspiration, the trinity, justification, atonement, the eternity of future punishment, and the personality of the Devil. Conscious as he was of the change which had taken place in his doctrinal views, he could not remain in the Church of England, and had not the dignitaries of that church taken the steps they did, his own sense of honesty would have constrained him to resign. The rev. gentleman, however, complains of the injustice which has been done to him in excommunicating him without a hearing, which, as a regularly-ordained minister, was due to him. Henceforth he is resolved to remain free from any of the orthodox sects, and endeavour to strike out a new and independent course. As a token of the respect and esteem in which Mr. Tyerman is held by the Spiritualists of Melbourne, they have recently handed him a purse of £310 19s. We clip the annexed correspondence relative to the subject from the *Age* of Melbourne:—

“Sandhurst, 1st December, 1871.—The Rev. John Tyerman.—Dear Sir,—I have much pleasure in handing to you the enclosed cheque for £310 19s., being the amount subscribed by a number of your friends in the city of Sandhurst and district of Bendigo, as a small token of the esteem in which you are held by them for your honourable and independent advocacy of truth. There is still a little more to come in, but the above is the sum come to hand, which, in the name of the subscribers, may I beg your acceptance of? The branch of the Victorian Association of Progressive Spiritualists which has been recently formed in this city desire me to express to you the pleasure they feel at your presence amongst them, and their best wishes for your success in the new sphere of labour which you have chosen. They beg to congratulate you upon the wide field of usefulness opening to you throughout Victoria, and to assure you of their hearty sympathy and co-operation.—With compliments, I am, my dear Sir, yours most respectfully, W. D. C. DENOVAN, hon. secretary.”

“Sandhurst, 1st December, 1871.—W. D. C. Denovan, Esq., Hon. Sec. of the Sandhurst Branch of the Victorian Association of Progressive Spiritualists.—Dear Sir,—I beg to acknowledge the receipt of

your letter of this date, enclosing a cheque for £310 19s., being the amount subscribed by my friends in this city and district, as a token of their esteem for me in the advocacy of truth. Words cannot fully express the sentiments which this practical proof of their sympathy and confidence has awakened within me. Be good enough to convey to my friends a sense of my hearty appreciation of their kindness, and an assurance that I shall strive to so acquit myself in my new sphere of labour as to prove myself in some measure worthy of it. Allow me to congratulate the Sandhurst Branch of the Victorian Association of Progressive Spiritualists on having organised and unfurled its banner of religious liberty and progress in this city, and to reciprocate the kindly feelings and wishes it has expressed through you. I need sympathy and encouragement in my new and arduous enterprise. Spiritualism has long been derided and opposed, but the public are waking up to the fact that there is much more in it than has hitherto been supposed. Prejudice, though still active against it, is less powerful than it was; and ignorance, the parent of all ridicule and opposition, is vanishing before the spreading knowledge of its true character and claims. A great battle, however, has yet to be fought; and it becomes the friends of the cause in all parts of the colony to rally round its standard, and bravely do their duty. The ministers and members of churches will see by-and-by that we are not the enemies of truth and goodness. In the meantime let us remember for our encouragement that time will befriend us; science is on our side; the spirit of the age is with us; the independent intellect of the world is fast becoming favourable to us; and, above all, we feel, we know, that truth is with us—the life and soul of our movement. To popularise and extend this movement, to the best of my ability, will be the object of my future labours; and amid the unpleasant things it may have to encounter, I shall no doubt be much stimulated and cheered by the cordial sympathy and co-operation of a number of friends in this district. Again thanking my many friends for the way in which they have evinced their good will towards me, and yourself for the active interest you have taken in this matter—I remain, my dear Sir, yours fraternally, J. TYERMAN.”

Of course such a manifestation of esteem cannot take place without the venomous tongue of scandal having something to do without it; and, accordingly, we find abuse and detraction hard at work on the character and career of Mr. Tyerman. The tree, however, is known by its fruit; and the uncharitableness of some of the organs of public opinion does not speak well for that orthodoxy which the above-named gentleman has cut.

Extra services have of late been held in the Masonic Hall, to which the public were invited, and which have caused the subject to be much ventilated. A fuller and more accurate knowledge of the phenomena and principles of Spiritualism has thus been disseminated throughout the community. The subject has likewise received a decided impetus of late in Victoria and other Australasian colonies.

THE CARRYING OF SOLID OBJECTS THROUGH SOLID WALLS.

To the Editor of the *Medium and Daybreak*.

SIR,—Will you kindly permit me to comment a little on the recent aerial voyage of Miss Fowler, the particulars of which were given by Mr. H. Clifford Smith a fortnight ago in this paper, and which has called forth the letter of Mr. J. Ogden, of Hyde, seeking some further explanation. In your editorial note you have furnished the facts, no doubt, as fully as you can collect them. I would like, however, to sum up the case; and, for Mr. Ogden's information, state a little of my own experience. Like Mr. Ogden, I reside many miles from the metropolis, but I have the pleasure of knowing two of the three mediums concerned in this affair, and am perfectly satisfied of their honesty. With Miss Fowler I am unacquainted, but a reliable friend, who has “interviewed” her, is my next best evidence, and on his testimony I prefer to believe in her truthfulness than otherwise. The generality of acknowledged Spiritualists—those who have studied the science—will agree with me that strange things do occur in the presence of any one, or of all three, of these mediums. Then, I cannot believe that the persons who were

present at Messrs. Herne and Williams's rooms would be so base as to lend themselves to an imposture. They may decline to render themselves open to abuse by giving their names, but I think that if any one of them suspected a fraud, we should have heard of it before now. Granted, then, that the company believed that the aerial flight did take place, is it at all at variance with the general experience of Spiritualists? If it is possible for an inanimate object to be lifted through a solid wall, what is there to prevent a living body from being carried in the same way? It is only a question of degree. What right have I to disbelieve Miss Fowler's statement when I believe most thoroughly and conscientiously in the following circumstance?—

Last summer Mr. Williams was staying at my house. We took supper one evening in the front parlour together, I having invited two or three sceptical friends to be present. After supper we repaired into the back room for a seance, the fire having been put out to make the conditions more favourable. I was the last to leave the apartment, and as I was about to close the door my eyes fell upon a field-glass which was standing on the mantelpiece. The thought at once flashed across my mind, "I had better put that in my pocket, as I am going up the Lakes with Mr. Williams to-morrow. I may forget it if I do not." Then came a second thought—"it will be so bulky as to be uncomfortable in your pocket at the seance; it had better be left till wanted." I determined it should be left. Whilst I was looking at that glass there was no person in the room—Mr. Williams and all the others had previously left. I followed them, and told the servant girl to go into the parlour. As she went out I closed the door, excluding the light from the hall. When we were arranged at the table, Mr. Williams being held on one side by my wife, and on the other by a friend, I turned off the gas and sat myself down. The door in that room was not again opened till the seance was over; if it had been, the light must have been visible from the hall. Before commencing I had placed the paper tube for voice manifestations in the centre of the large table round which we sat—it was then quite empty. In a few minutes the sound of moving chairs and other noises were heard. After a while I put what I considered to be a "poser" to the spirit "Katie." I said, "Can you fetch me anything?—bring me something out of the other room." "Bring something out of the other room, Katie," said Mr. Williams. In less than twenty seconds there was the noise of a descending object, which, as it fell, touched my hands. "That's the tube," said I, rather surprised. I secured it, and got up to turn on the gas. Judge of my astonishment to find that inside the paper tube was the glass which I had been thinking about, and had seen on the mantel-shelf of the next room a quarter of an hour before! We at once went into the parlour and asked the servant girl if she knew anything about it. She was sitting on the sofa reading the *Daily Telegraph* when we all entered. "Yes," she said, "I was playing with it just before I sat down to read. I turned the swivel in and out and then put the glass back on the shelf. I did not hear it taken from the room."

To me this was conclusive evidence. None of the "scientist" explanations of collusion or delusion could account for it; so, though it was the first time I had had any experience of the carrying of solid objects through walls, I did not stubbornly close my eyes to facts.

Now, I have quoted this case to show that solids will go through solids. If a field-glass can be passed through a door or a wall after being carried some yards, and so noiselessly as not to be heard by a person sitting near it, what is there to prevent the larger enterprise of Miss Fowler's flight? I do not attempt to explain how it could be done, but I am quite sure that there is no impossibility about it.—Yours, truly, J. E. T.

[Our intelligent correspondent very kindly declares his belief in Miss Fowler's truthfulness. This is more than she could do herself till she had thought over her strange flight for some time, and was assured that no person had been imposing upon her credulity. When she found herself amongst strangers at the rooms of Messrs. Herne and Williams she could not understand how she had got there. Her last recollection was being in an omnibus going down Oxford Street, and when she was told that she had been brought into the seance while the doors were closed, and almost at the same instant of time that she was in Oxford Street, Miss Fowler thought she was being made the victim of some conspiracy to hoax her, and was loud in her protests against "humbug." She could give no explanation as to how she got there, for she knew so little of the neighbourhood that she could not have walked to it even if she had so desired. She was therefore in a state of great mental distress and uncertainty, and was more difficult to convince as to what had occurred than any other person present.

The visitors at the seance were in a similar state of uncertainty as to where Miss Fowler had come from. They knew she came amongst them in the dark, noiselessly, through closed doors and windows, but they were not aware of the conditions under which Miss Fowler had been transferred thither. To make the case comprehensible, Miss Fowler's statement had to be added to the experiences of the circle, when the narrative appeared as given by Mr. Clifford Smith in the *MEDIUM*. Thus there is a certain degree of incompleteness in any account that can be given of the event; yet there can be no doubt as to the truth of every statement made. Miss Fowler stated where she had been that evening before she had weighed the matter so as to fabricate an erroneous account, even if she were capable of so doing, and the spirit "Annie" had talked the subject over while Miss Fowler was in the trance. In the case recorded above by our correspondent much more complete evidence exists as to the fact of the object being carried from and to the places indicated. Similar instances have occurred repeatedly at the Spiritual Institution, so that no doubt exists as to the ability of spirits to carry objects through solid walls.

The carrying of human beings into closed rooms was very certainly tested on one occasion at the rooms of Messrs. Herne and Williams, when Mrs. Burns and Mr. Morse visited those mediums, and saw them repeatedly taken from the room and brought back again under the most stringent test conditions. One of the instances was as follows:—Mr. Williams was missed right before their eyes. The remaining three—Mrs. Burns, Mr. Morse, and Mr. Herne—went into the seance-room, examined it thoroughly, darkened the room as it was in the afternoon, and stood with their backs against the closed doors. In a short time Mrs. Burns saw Mr. Williams descend from the ceiling in a shaft of light. He remained suspended, with his feet about eighteen inches from

the floor, for a little time, and came to consciousness as soon as his feet touched the ground. This case was reported in the *MEDIUM* at the time. To those who are well acquainted with these experiments, this carrying manifestation is quite a matter of course.—Ed. M.]

JESSE PANDRA.

To the Editor of the Medium and Daybreak.

DEAR SIR,—The controversy about "Jesse Pandra" has perhaps been carried to sufficient length. The following addition may not, however, be without interest, especially to those of your readers who are prone to cool and impartial investigation. It is an extract from the well-known Commentary of Dr. Adam Clarke, and occurs in his notes at the end of the 3rd chapter of St. Luke, which treat of the genealogy of Christ. Dr. Adam Clarke, in discussing Barrett's theory, says:—"Ancient writers in order to prove that Mary sprang from David invented two names, Panther and Barpanther, as the grandfather and father of Joachim." (Joachim, it will be remembered, was the Virgin's father, according to the universal voice of antiquity.) Concerning this fabulous Panther there were two hypotheses; one is, that Panther was the surname of Jacob, the father of Joseph, and this was the opinion of Epiphanius. Others maintained that he was of the family of Nathan, and brother of Melchi; this hypothesis is delivered by Damascenus, who appears to have found it in Epiphanius.

Now, under any circumstances, the phonographic similarity between "Pandra" and "Panther" is striking; but if we duly consider the difficulties of the mode of the communication to which we are indebted for "Jesse Pandra," and especially if we take into account how all proper names, and especially Scripture names, are liable to terminal alteration in transmission from one language to another, and from one age to another, it will not be unreasonable to contend that these two names, though somewhat different in their present form, both point to a common original.

It is probable that in neither one case nor the other has the original been transmitted with absolute accuracy, but if this theory should be correct, then the world has not now for the first time heard of the name in question in connection with the genealogy of our Lord—and Panther and Barpanther (the son of Panther) may not after all have been invented for some purpose of pious fraud, as the learned commentator teaches us.—Yours, &c., INQUIRER.

[It can matter very little to Spiritualists what was the name of the father of Jesus. The point of interest is the fact that at a circle and through a medium entirely ignorant of these historical matters the name of "Pandra" was given. We do not stand up for the truth of the theory advanced by the spirits at Halifax, nor would it be any truer if we did. We simply report it as a fact, and point out that it is corroborated by the above extract and passages in Voltaire's *Philosophical Dictionary* and elsewhere. There is much curious lore in these subjects, but it has been at all times the policy of the Christian church to suppress such discussion, in case people should find out how to think for themselves. They have tried the same practice in respect to the *MEDIUM*, but it will not work. We maintain that mankind have an absolute right to free discussion and free investigation of all that comes within the sphere of their minds, and the prime use of bringing up these matters is to exercise the minds of Spiritualists in freedom, and give strength and individuality to their characters.—Ed. M.]

LECTURE ON PHENOMENAL SPIRITUALISM.

A CORRECTION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Your reporter, in his otherwise admirable abstract of my lecture on "Phenomenal Spiritualism,"—delivered on Thursday, February 29, at the S. John's Association Rooms—has, in two important points, misunderstood my remarks. You will be glad to have the misunderstandings corrected.

First, let me free myself from the charge of narrow-mindedness, quite unintentionally preferred against me. I am made to say, in reply to one of the audience, that Socrates and Plato were obnoxious to me in consequence of their not holding theological views similar to my own. I did not intend to be so understood, nor could I have made the remark; because, never having had any intercourse with either of these philosophers, I am ignorant of their present theological beliefs; but, were I to know them to hold a belief different from mine, they as fellow-men would not be obnoxious, however much I might differ from the beliefs they held. I hold that men who are true to the light given them are honest men and responsible only to their Father who is in heaven for their belief. In all I recognise brethren, mistaken as I may and do consider some to be.

I can confidently appeal to you, Mr. Editor, to confirm me herein; no public man knowing better than yourself, that, according to the seats at my disposal, I have ever welcomed to our seances those who hold every variety of opinions; and I never ask, What is your creed? And secondly, in speaking of the theological belief of our spirit-friend, John Watt, your reporter says: "Mr. Everitt gave an interesting account as to how the spirit had been converted to Trinitarianism after his arrival in the spirit-world." Now the words I used—I quote from my manuscript—were: "Friend John has often told us that he was what we call a Unitarian in this world; but now he believes in the Divinity of Jesus Christ, in consequence of teachings received from a higher source." To have prevented this misunderstanding, it would have been better had I added—"He believes in one personal God, and not in Three; that one God being He who appeared on this earth in a human form, and known to external men as Jesus Christ."—Yours truly,

26, Penton Street, Pentonville, Islington.

THOMAS EVERITT.

[Even before we received the above letter we became impressed with the conviction that Mr. Everitt's principles were considerably misrepresented in the discussion which followed his essay. His questioners really answered their own queries, by putting them in such a way that either "yes" or "no" was all that was demanded of Mr. Everitt. This gentleman, as his friends are aware, is not used to public speaking, and hence, instead of restating his position and views from his own standpoint, he simply assented to the questions put to him. Hence, though our report is true as to what took place, it may, nevertheless, fall short

of expressing Mr. Everitt's views, which we are glad to see he has taken the above opportunity of doing. With respect to the term Trinitarianism, we used it in contradistinction to Unitarianism, as its leading principle, as defined by Mr. Farquhar in the March number of *Human Nature*, is the recognition of Jesus as God, or, in other words, the doctrine of the Sonship. We would gladly welcome more frequent opportunities for the interchange of opinion amongst Spiritualists on these and similar topics, and, as far as our space will permit, we shall freely publish correspondence from all sides when the matter contributed may prove of general interest and instruction.—Ed. M.]

WHAT DOES "CHURCH" MEAN?

In a letter to the *Examiner*, on "Church Reform," Mr. T. Herbert Noyes, jun., thus defines the origin of the term "church," and forcibly points out the corrupt state in which the church at present exists:—

"Reputed orthodoxy has lost its ancient prestige; the world has opened its eyes to the fact that churchmanship and Christianity are by no means convertible terms; and, what is more, partial investigation has shown that no phase of our traditional modern Christianity is identical with the religion which Christ practised and professed on earth. He clearly knew nothing of churchmanship, little of dogmatism, less of orthodoxy; and, to say the truth, when one hears the exaggerated pretensions of modern churchmen, one wonders what percentage of them have any idea of the intrinsic value of the words they worship. Let us strip the word 'church' of its halo of mystery and adventitious sanctity, and apply the etymological scalpel. If we take the pronunciation of modern Italian as our most trustworthy guide to that of ancient Latin, we shall at once perceive the root of the matter in the simple word 'Circus,' which our Roman conquerors would naturally have applied to the primitive megalithic temples of the Druids. We may reasonably conjecture that the circular construction of these temples was due to observations of the mysterious phenomena elicited from sensitive organisations in magnetic circles, doubtless as familiar to the Druids of old as they are at the present day to the civilised Spiritualists of Europe and the uncivilised savages of Asia and Africa. By the ignorant and superstitious these occult phenomena would naturally be attributed to supernatural or divine agency; and, indeed, it remains to be seen whether impartial scientific investigation will not discover that they will yield a satisfactory solution of the mysterious problems of inspiration and revelation which for so many generations have baffled the comprehension of the faithful.

"For if the views put forward by his Grace of Argyll in his 'Reign of Law' be, as I believe, sound, we must be prepared to find that the alleged supernatural phenomena of former ages were normal—dependent on special conditions not peculiar to any historical period, but such as we must expect to find exemplified in our own days. We are only now beginning to realise our ignorance of the laws of the universe, and we know that the investigation of occult phenomena has been ever forbidden to the vulgar, under the heaviest penalties, by all the powers of law and all the prejudices of orthodox superstition. What wonder, then, that they are still unfathomed by the few! But I am digressing; for we have not yet done with the word 'church,' or dealt with the ample circumstantial evidence of its etymological identity with the Latin 'circus.' Witness the French derivative 'cerce,' meaning 'a club'—our own phrase, 'the family circle,'—and the Scotch 'kirk,' the German 'kirche'—and I am indebted to an excellent Russian scholar for the valuable corroboration furnished by the fact that the Russian for church is 'tserk,' and for club 'tserque.' The analogy is obvious. Again, we may appeal to the circular form of the apse, or primitive chancel of the early Christian churches, as indicating the same fact. The evidence seems irresistible, and it needs no divination to discover how the term came to be transferred, in strict accordance with analogy, from the circle to its members, from the society to its associates, from the shrine to its worshippers;—its prestige would be naturally transferred with it."

THE SPIRIT-VOICE versus VENTRILOQUISM.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—It is with extreme surprise that I listen to the Ventriloquism theory on the part of any who have witnessed the extraordinary manifestations in presence of Messrs. Herne and Williams. For, in the course of twenty years' acquaintance with the marvels of modern Spiritualism, both in America and this country, I have met with no description of spirit-manifestation, in my opinion, more calculated to convince the most obstinate sceptic. The doubting investigator seems to forget that the voices are not only accompanied generally with the transit of heavy objects across the room, as well as touches, and often powerful pressure at considerable distances from the mediums, but that the replies to questions put come by the voices with such pertinence and promptness as to remove those voices quite out of the domain of Ventriloquism. The excellent letter which you published recently, from the pen of Mr. Harte, ought of itself to settle such a question as this; but as, undoubtedly, the spirit "John King" will be at all times only too happy to reproduce any of the phenomena already credited to his agency, if sought by sincere and honest investigators, I would suggest that sceptics have a few important questions ready before entering the seance-room, keeping, of course, such questions to themselves, and taking care that they be not of such a private and family nature as to be probably only known to the inquirer's own spirit-friends or relations.—Yours ever, C.

London, 6th March, 1872.

IN ANSWER to a lady who asked her spirit-sister "Ellen" and her guide respecting the "state of health" of a very dear friend of hers:—Answer.—"Ellen sees her wasting form is nearly extinct. She may reach the first cheerful warbling of the birds, which invite her to the bright shores of that ever-blissful land of happy angels who are standing to aid her to ascend those beautiful regions of ever-reigning harmony, where the angels of bliss are singing their welcome chants, of melodious ringing through the groves of the most luxuriant plants and trees, whose fragrance perfumes the air. As you glide through, scarcely touching the soil, you feel to soar the air like the kings of winged creation; but pride does not exist among the dear angel-spirits."—Medium, MARIE DE S. Baden-Baden, 20th January, 1872.

IMPOSTORS AT MANCHESTER.

We have received a number of communications referring to the acts of three men, calling themselves Christian Brethren, who have for some time been pretending to be mediums, and at the same time were going about preaching as Christians. On February the 17th they addressed a meeting, stating that their adhesion to Spiritualism had been a mere sham, thinking that they could thereby damage the cause. It is also stated that the Spiritualists at one of their meetings gave them permission to make this confession, and sat quietly hearing it, to the astonishment of all. On the following Sunday another meeting was held, at which the history of these men's hypocrisy, which they were forced to acknowledge, was given by several Spiritualists, as also the way in which their true motives had been first discovered. A medium had seen the word "deception" written on the forehead of one of them. These men carried the thing so far as to engage in prayer at seances, professing to be under the influence of spirits. The odious nature of these proceedings has created quite a sensation amongst the Spiritualists of one district of Manchester, but they may rest assured that such practices cannot in any way damage their cause or destroy the credit of anyone except the persons who so conduct themselves.

THE *New York Evening Standard* of the 17th of January, 1872, contains, under the heading "Interviewing the Spirits," a long account of several seances with Dr. Henry C. Gordon, of that city. The "interviewer" was one of the "staff," "with causality large and spirituality only moderate." We extract the following:—"This seance took place in the daytime. He and I alone sat at the table, which was an ordinary round dining table, covered with a striped tea-cloth. On the table were a Bible, a small hand-bell, a tray of pencils, some common reporting paper, and a small portfolio. The medium and I sat facing each other at opposite sides of the table, and sideways to the light. After sitting a moment he became influenced, and after a process of jerks and spasmodic contortions, passed into what is supposed to be the 'trance.' He knew neither my name nor occupation, but immediately reaching across the table put his hand on mine, and calling me by name, saluted me as 'brother.' 'Who are you,' I asked. 'Do you not know —?' he answered, giving the name of a little sister who died many years ago. The name was a common one, and this 'test' did not affect me much. Next, the medium drew himself up, and with a peculiar motion of the head and drawing down of the moustache, that strongly reminded me of a friend recently deceased, commenced writing rapidly. Page after page of the paper was filled; at the bottom of the fifth he signed a name and shoved the script across to me. The communication began with a term of endearment with which my friend, whom he had appeared to personate, used to address me. I glanced at the signature, and there was the name of my friend in full and facsimile of his own sign manual. The contents of the communications were such as I would have supposed could be addressed me by no one but my friend. They referred to matters which I have every reason to believe were known to none but ourselves. I sat considering a moment, when the medium said: 'If you do not believe that I (my friend) am present, if you have not faith after this test, you may ask and we will try to give you a test that shall satisfy you.' 'May I ask mentally?' 'Yes.' The hand-bell was just before me, and I involuntarily wished that it might be rung without hands; the wish was hardly out of my mind ere the bell arose about six inches from the table, was rung twice, and then gently descended to its place. This closed the seance, the doctor opened his eyes, came to himself, and not being engaged for the moment, very cheerfully answered the questions I asked."

PORTSMOUTH.—MR. BURNS.—Dear Sir,—Since your lecture I have had many opportunities of hearing the opinions of the people who heard it, and I am very glad to be able to state that with one exception all with whom I have come in contact express themselves very much pleased with it, and hope that you will soon pay us another visit. I should have written something about the lecture when I sent the papers, but I was so very unwell that I was scarcely able to write the address on the papers; and I should have written something about our society before now, but I feel that it would be altogether out of place to do so just now, so soon after the flattering account which you gave concerning us. With regard to the newspaper reports of our meeting, I think they were quite as favourable as we could expect. The *Hampshire Telegraph* has done us some good; it is read by thousands of people, and judging from the effect produced on some with whom I am acquainted, I should think it has done a considerable deal of good. I have been spoken to by several persons who were not at the meeting, and, having read the report, say they are sorry they did not go. I know of one case. A man became interested in the subject through reading the paper, and got a few friends together to try what they could do with the table. After sitting about an hour, one of the party, a female, became entranced, which very much frightened them. The same medium was told that one of her children would soon die. There was nothing particularly the matter with either of her children then, but not many days after one of them was taken very ill and died. I think all of them believe in Spiritualism now. Since you were here we have found another medium. She was entranced last Sunday night, and spoke a little while in the trance. She returned to her home, and when in a light room, she saw one of her spirit-friends very distinctly, and heard him speak. He appeared to be speaking to some one else, and she knew his voice. She says he spoke rather low, but his voice was just like it used to be. Hoping that we shall soon be able to arrange for you to come here again,—I remain, dear Sir, yours fraternally, JAMES FRAY. March 2nd, 1872.

ELECTRICITY v. SPIRITUALISM.—Your experiences are interesting and have been corroborated by others. We shall be glad to hear if your experiments are being continued, and with what result.

G. A.—Your verses on the regenerating power of love breathe a beautiful sentiment, but their poetical merits might be improved. Try again.

JOHN MCCAIRN.—We are not unacquainted with the mediumship of Miss Harris. We hope to have a sitting with her soon, which we would prefer reporting rather than an account from a stranger. It is of far more importance to form circles than to report them—to work rather than blow the trumpet.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1½d.; per annum, 6s. 6d.	
Two copies " " 2½d. " 10s. 10d.	
Three " " 3½d. " 15s. 2d.	
Four " " 4d. " 17s. 4d.	

Above four copies, post free at 1d. each, or 4s. 4d. each per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C. Curtice & Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

"Try the Spirits"—Extracts from my Diary—Mediums and Mediumship—A Natural History Study—Apparitions and Supernatural Visitations Tested—Seances at the Spiritual Institution—The Sunday Services—Scientific Reviewing—The Spirit Messenger—Walter Montgomery—A Seance with Gerald Massey—Mediumship at Bishop Auckland—Miss Fowler's "Voyage"—"Another New Man" Again—Mrs. Powell's Healing Powers, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, AND CAVENDISH ROOMS.

FRIDAY, MARCH 15, Seance at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

SUNDAY, MARCH 17, Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Wallace will deliver an address in the trance.

MONDAY, MARCH 18, Seance at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

TUESDAY, MARCH 19, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, MARCH 20, Mdlle. Huel's Seance at 8. Admission 1s.

THURSDAY, MARCH 21, Seance 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

* Other Seances in London and the Provinces may be found on the last page but one.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 15, 1872.

DR. CARPENTER, AND HIS THEORY OF UNCONSCIOUS CEREBRAL ACTION.*

The greatest delusion of the present day is Dr. Carpenter! The next greatest is his theory that all the so-called spiritual manifestations are due to unconscious cerebral action. The greatest illusion is, perhaps, that of Dr. Carpenter's thinking he is the discoverer of the theory of such unconscious cerebral action. He claims it, however, as his own—pets it, fondles it, and fights for it—no, scratches for it—as if the offspring were legitimate, or, rather, as if the paternity were. It can be of no great concern to Spiritualists who is the originator of such a method of accounting for their phenomena, because any number of things are known to them, a single one of which would scuttle and sink the theory in attempting to carry it. But fair play is fair play, and foul is foul. The theory was applied by Liebnitz to certain mental phenomena. Sir William Hamilton formulated it in his doctrine of *mental latencies*. He affirmed that the infinitely greater part of our spiritual treasures lies always beyond the sphere of consciousness hid in the obscure recesses of the mind, and what we are conscious of is cerebrated out of what we are not conscious of; that our whole knowledge is, in fact, made up of the unknown and uncognisable. In this he carried mental philosophy to that blending point where it must become merged in Spiritualism. It was in his fifth edition of "The Principles of Human Physiology" (1855), that Dr. Carpenter set up a formal claim of priority as the discoverer of the law of unconscious cerebration. Now, as early as the years 1837-8, Dr. Laycock, author of "Mind and Brain," &c., had fully stated and developed the doctrine and its applications in a series of papers which were printed in the *Edinburgh Medical and Surgical Journal*, 1838-39. Here we find the law discovered and applied to mental physiology and pathology twelve years before Dr. Carpenter knew anything about it whatever. But may he not have known it long before he announced his claim? We shall see.

Dr. Carpenter published the first edition of his work on Physiology in 1839, just at the moment when Dr. Laycock had first promulgated his views, and it furnishes proof positive of Dr. Carpenter's ignorance of mental dynamics, for he declares that cerebral physiology in its relation to the mental operations is to him a complete blank. In 1840 Dr. Laycock published his "Treatise on the Nervous Diseases of Women." Dr. Carpenter reviewed the physiological portion of the work, and he shows that he has not the least notion of what the author had in view in

various applications of the law which he called that of "reflex action" of the brain—the scope of one chapter, headed "The Instinctive Actions in Relation to Consciousness—the Brain Subject to the Laws of Reflex Action," being entirely overlooked, or ignored.

The new doctrines which Dr. Laycock had developed and applied excited little or no attention, mainly—Dr. Laycock suggests—in consequence of Dr. Carpenter's adverse criticism in so influential a journal. In 1844 Dr. Laycock brought his views before the British Association meeting at York. His paper was published in the *British and Foreign Medical Review* for January, 1845. To the surprise of Dr. Laycock, Dr. Carpenter, after reading it, hinted a charge of plagiarism against him. This, on grounds which demonstrated Dr. Carpenter's ignorance of "reflex action" or "unconscious cerebration," in the year following Dr. Carpenter published a paper "On the Brain and its Physiology," in which he did not develop his own doctrine of "unconscious cerebral action," and he did avoid all mention of Dr. Laycock's "reflex action." In 1848 Dr. Carpenter became Editor of the *British and Foreign Medico-Chirurgical Review*. The January number for 1850 opened with a paper by Dr. Carpenter. In this he expressed views somewhat more advanced, but containing no trace whatever of any knowledge of the reflex functions of the brain. In the next year (January, 1851), Dr. Laycock wrote an article in the same Review in which he once more brought his cerebral doctrines before the profession, showing their applicability to the phenomena of sleep, and to pathological states involving the thoughts and will, especially delirium, somnambulism, ecstasy, reverie, and catalepsy. Without consulting the writer, Dr. Carpenter, as editor, suppressed the whole of that portion of the article which was devoted to his special subject. The explanation Dr. Carpenter gave for this "burking" of Dr. Laycock's views was that they were inconsistent with those expressed in his own article of the previous year, and trenched too closely upon his own subject. As this was the first time that Dr. Carpenter had recognised any difference between Dr. Laycock's doctrines and his own, it follows that he had certainly had them before him for ten years without understanding their bearing. In 1851 Dr. Carpenter's eyes appear to have opened to the true meaning of Dr. Laycock's doctrines of the reflex function of the brain, and in 1852 he delivered a lecture on the subject at the Royal Institution. There is not one original idea developed in this paper; the only thing new is the single phrase *Ideo-motor*, which, as applied by him to reflex cerebral phenomena, simply means *motive*. Yet, in some way or other, the public became possessed with a notion that the whole of the doctrines he taught originated with him—a notion into which Dr. Carpenter himself finally lapsed. He certainly gave a vague acknowledgment of Dr. Laycock's priority, but this was in a footnote, showing that the reference to Dr. Laycock formed no part of the spoken matter. In September, 1853, an article by Dr. Carpenter appeared in the *Quarterly Review*: in this there is the same careful suppression of Dr. Laycock's claims; the same surreptitious attempt to foist Dr. Carpenter on the public as will be found in the late article in the *Quarterly*—the writer of both being Dr. Carpenter. Here is an allusion very artfully couched: "This is only an hypothesis"—that is his explanation of "table talking"—"but it will be found in strict conformity with the physiological views put forth by Dr. Carpenter as to the unconscious action of the cerebrum" that is put forth in his recently published "Principles." In explaining his remarkable omission of all reference to Dr. Laycock's views, Dr. Carpenter said the article originally recognised Dr. Laycock's services, but that, contrary to his wishes, the Editor of the *Quarterly Review* suppressed that portion of the MS.

No doubt Dr. Carpenter's belief that he is a great discoverer may be partly sincere, but it is wholly delusive—a result of unconscious cerebration. He seems to have been so long pottering over the process of stealing the idea as to lose sight of the fact that he did not come by it honestly. He has covertly taken another man's bantling—or, let us say, a foundling, as there may be other claimants to paternity—and rebaptised it in his own name; but that will never make the offspring his! By the year 1855 he put forth an unqualified claim to paternity and priority. Under these circumstances Dr. Laycock thought it necessary to lay a friendly representation of the facts before him and call his special attention to the unfounded and unjust character of his claim. After due consideration, Dr. Carpenter professed himself convinced that Dr. Laycock's claim to priority was well founded, although he felt, or thought he felt, that he had arrived at his conclusions by a process of independent thinking. In accordance with these convictions, he expressed in a written communication his intentions to withdraw the claim of having been the first to formulate the doctrines in the next edition of his work. So far as we know, this withdrawal has never been made. During all these years Dr. Carpenter has allowed himself to be considered the discoverer of an important law in cerebral physiology without ever intimating how much was due to another writer, and latterly he has imposed himself on the public as sole discoverer and the one only authority. Dr. Carpenter had a good opportunity the other day of making the *amende honorable* to Dr. Laycock in the *Quarterly Review*. Did he avail himself of the chance? And did the Editor again interfere to prevent justice being done? Was it not rather a disreputable repetition of his old dirty tricks? What a pity Dr. Carpenter should fall into the hands of such editors, who allow so much space for the puffings-up of a writer's own conceit and the decrying of infinitely better men! Now, had he fallen into our hands, how different would our treatment have been! We would have fulfilled the old Scotch minister's prayer on behalf of

* For the main facts of this article the reader is referred to the Appendix of Dr. Laycock's work, entitled "Mind and Brain" (1869).

a very inflated friend—"But, O Lord, tak' a brood, and prod him weel, and let the wind out o' him, for thou knowest, Lord, he sairly needs it!" In doing justice, however, let us be just. Dr. Carpenter has one claim to originality, though rather a wooden-headed one. This consists in his applying to chairs, tables, walls, floors, or what-not, that law and practice of unconscious cerebration which others were content to apply to the action of living brains. Thus far is Dr. Carpenter a discoverer. But how long will the scientific men of England permit this thing of shreds and patches to be hung out as their scarecrow, intended to frighten people in the fields of Spiritualism?

WE ARE SORRY to be under the necessity of reporting that Mr. J. W. Jackson has not yet recovered from the serious illness we referred to a fortnight ago. The intense state of mental activity which then prevailed has now subsided, but he still lies in a very weak state. His illness is the result of many years of incessant brainwork and activity, coupled with much hardship and anxiety. For nearly thirty years our friend has devoted every effort of his life to the cause of humanity, teaching from time to time the highest truths of which he became cognisant. Since his arrival in London, and, indeed, some time previous, he has devoted his attention to Spiritualism with great assiduity. Indeed, before the dawn of modern Spiritualism, Mr. Jackson discussed similar phenomena in the light of mesmerism and psychology. He has latterly brought his vast experience and powerful intellect to bear upon the spiritual phenomena; and before his coming to London, and since then, he has given his attention to these manifestations with unremitting industry. The readers of the MEDIUM are indebted to his pen for the numerous intelligent and graphic reports of seances, held chiefly at Mrs. Makdougall Gregory's, in the presence of the most distinguished mediums of the time. As contributions to the scientific testimony respecting these phenomena, Mr. Jackson's papers stand second to none, and have been of great use in establishing in many minds the nature and reliability of these manifestations. And now that powerful intellect lies prostrate, overwhelmed by unremitting toil and many cares which have been from year to year set aside that humanity might be served. It is indeed a sad sight to see a life thus spent, at such a crisis surrounded by little ones for whom there is no provision during their parent's incapacity for his professional duties. Under such circumstances, Mr. Jackson's recovery must be protracted and difficult; but remove the load of care from his shoulders, and the best medicine would be administered which the case demands. Mr. Jackson is in a strange city, but should not be without friends if genius and devotion are any bond between souls. We hope all our readers will feel their indebtedness, and promptly rally round their suffering friend with such aid and comforts as they may feel able to bestow, as some have already done. Messages may be left at our office.

WE UNDERSTAND that, in consequence of certain invitations received, Miss Lottie Fowler intends making a tour into various parts of the country. She purposes visiting Ireland, Scotland, and some towns in the North of England. She will be glad to hear from Spiritualists in these various localities as to the probable demand there would be for her form of mediumship. She would be willing to give public seances, the same as she does at the Progressive Library, as well as tests to private sitters. Her residence in London will not be long, and those who intend to call upon her should do so at once. She is willing to attend private parties in the evening, as well as to receive visitors during the day. Her address may be found in another column.

ON SUNDAY EVENING next, the platform at the Cavendish Rooms, Mortimer Street, will be occupied by Mr. Wallace, trance-medium, who has been nearly twenty years before the public as a medium. In the early days of Spiritualism in London, Mr. and Mrs. Wallace were well known in every circle which then existed, and their indefatigable labours tended much to the growth and progress of the young movement. We have recently had a private sitting with Mr. Wallace, and can testify to the sound and instructive nature of the matter communicated through him by his spirit-guides.

THE ARRANGEMENTS for securing four lectures on Spiritualism from Mr. Gerald Massey, poet, are making satisfactory progress. A large and influential invitation committee is in course of formation, and the executive committee have the offer of St. George's Hall four Sunday afternoons in May and June. Next week we hope to be able to state that Mr. Massey has accepted the invitation, and that an announcement of the dates, chairmen, and subjects will speedily follow.

THE MARRIAGE OF THE COUNTESS POMAR.—Communications from this lady's pen have frequently appeared in the MEDIUM, so that the following record of her marriage, taken from the *Daily News*, will be read with interest:—"CAITHNESS.—POMAR.—March 6, at Windsor Street, Edinburgh, the Right Hon. the Earl of Caithness, to Marie, daughter of the Senor Don Jose de Mariategui, and widow of his Excellency General the Conde de Medina Pomar."

JENNER AND VACCINATION.—In the admirable paper by Mr. Alfred R. Wallace on "Miracles," he refers to the "great discoveries" of Galileo, Harvey, and Jenner. I think that nine Spiritualists out of ten will be of opinion that Jenner made no discovery, that vaccination was practised before his day, and that no term is bad enough to denote the vile superstition.—HENRY PITMAN.

THE *Echo of Otago* reprints "Professor Allen Thomson on Spiritualism," from the *Edinburgh Evening Courier*. The Melbourne correspondent of the *Otago Daily Times* ridicules the progress which Spiritualism is making in Victoria. Numerous paragraphs on behalf of Spiritualism appear in the New Zealand papers.

SPIRIT-PHOTOGRAPHS TAKEN IN LONDON.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As you may wish to give your readers a reliable spirit-novelty, I state to you the following:—On the 4th inst., I accompanied my wife to Mr. Hudson, Photographer, 177, Palmer Terrace, Holloway Road, to have her picture taken for some cartes de visite. After her sitting was finished I asked her to try an experiment, to see if I could get a spirit-photograph. I arranged the drapery, sitting myself in front of a screen of black cloth, my wife being behind it. While so sitting, waiting for Mr. Hudson to bring the prepared plate, a wreath of artificial flowers was placed on my head. Mr. Hudson brought the plate, took and developed the picture, which showed a draped figure, in white, standing behind me. My wife was dressed entirely in black, and neither she nor I had any idea of trying for spirit-photographs when we went to Mr. Hudson; in fact, the idea only entered my head five minutes before I put it in execution. We tried again, and got another curious figure of white drapery, with an opening in it resembling the ace of spades. The third time we tried I arranged the drapery so that instead of one large background two curtains met. This time the black curtain appears to have been drawn aside, and there is white drapery with a dark place in the centre.

Two days after, Mr. Hudson had sent me the proofs, and Miss Houghton called on my wife, and seeing the proofs, begged her to step over with her to Mr. Hudson's and make a trial. Three pictures were taken of Miss Houghton. In the first there is a veiled figure behind Miss H., and a spirit-hand on Miss H.'s shoulder, and she felt the pressure of the hand; in the second there is a veiled figure, in which there are indistinct traces of a face; in the third there is no figure; but Miss H. felt her hairpin (a tortoiseshell, with a cross) removed, and above her head are three illuminated points representing a cross.

As far as I know, these are the first positively and indubitably spirit-photographs taken in this country. They are neither very handsome nor very perfect, but they show a spirit-power of acting on the salts of silver much stronger than anything I have seen from America. I shall not reply to any supposed doubts, as other pictures of the same sort will be taken in a few days of persons of distinction. Mr. Hudson (177, Palmer Terrace, Holloway Road) will show the pictures to any person who calls on him, and he is authorised to sell copies.

If you think proper, before inserting this in the MEDIUM, to call at Mr. Hudson's and inspect for yourself, and give the public any opinion you may form, you are quite welcome to do so.—I am, Sir, your obedient servant,

SAM. GUPPY.

1, Morland Villas, Highbury Hill Park, March 12, 1872.

[This letter arrived too late for us to visit Mr. Hudson this week, but we are happy in being able to point to Mr. Guppy's experience and reliability as quite equal to anything our readers may desire in the way of evidence. This is, indeed, good news, which fitly supplements a long letter just received from Mr. Mumler, which will appear in next number. Mr. Mumler has also sent an interesting package of spirit-photographs.—ED. M.]

A pine-tree standeth lonely
On a dreary northern height;
It sleepeth, with pallid cover
Of ice and snow bedight.
It of a palm-tree dreameth
That far in the eastern land,
Silent and lonesome, pineth
On the burning rocky strand.

HEINE.

ON WEDNESDAY evening a crowded audience assembled at the Spiritual Institution to hear Mr. Harris read his paper on "Apparitions." An interesting discussion followed, which was adjourned till Wednesday week, on which occasion the topic will be resumed by a paper from Mrs. Berry. Tickets are now ready, but to limit the attendance it will be necessary to issue them only to subscribers to the Institution, with the privilege of introducing one friend.

A PICTURE CLUB.—The Spiritualists of Portsmouth have adopted a novel means of supplying themselves with the Ten Spiritual Commandments, illuminated by Mr. Bielfeld. Mr. G. Smith informs us that they have formed a club, whereby the members, by paying a small weekly subscription, are "put in possession of a picture fit to grace the hall of any Spiritualist," and that without encroaching upon their slender income. We are glad to hear that the cause of Spiritualism is making continued headway in that town.

THE DECAY OF SECULARISM is reported from various places. The Liverpool Society is said to be breaking up, as it has not held a meeting since Mr. Morse's visit. The leading members are espousing Spiritualism, and find therein a more congenial sphere for their mental activities and moral feelings. Why should not Secularists straightway investigate Spiritualism, and embrace its truths? There is no principle of Secularism denied by Spiritualism. Spiritualists, however, oppose all dogma which Secularists may entertain as to the non-existence of immortality and spiritual being; but as Secularists claim to be Freethinkers and lovers of truth, they must of necessity love the truth as it is in Spiritualism, or they cannot be true to their professed motives. We ask our Secularist friends who judge of Spiritualism by the lying reports of vulgar clamour, whether Bigotry and Secularism are in harmony with each other?

WE HEAR that the "haunted house" at Willington, near Newcastle-on-Tyne, is at present visited by a renewal of the disturbances. Some Germans are said to have gone to reside there who were quite unacquainted with the history of the place, and have been very much exasperated by the noises which take place between 10 o'clock at night and 4 o'clock in the morning. Will some of our investigators in County Durham visit the place with mediums and clairvoyants, form a circle, and search into the matter?

F. A. B.—Thanks for your suggestion as to the machine for receiving messages from spirits. You had better make one yourself, and then report the result. We shall have it looked into.

H. V. (Pimlico).—"Spirit Mysteries" has been handed to the Editor of FREELIGHT.

RECEIVED.—"Truth v. Ecclesiastical Dogma."

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. MORSE, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

March 8th.

(The questions were answered by TIK-SIEN-TIE.)

Q. I frequently see a very beautiful blue light over Mr. Morse; sometimes not larger than the flame of a candle, at other times I have seen it cover half of his body. Can our spirit-friends inform me the cause and nature of the light?—A. The light seen is a spherulic emanation surrounding the medium, proceeding in part from his own body and in part from the sitters. As the power of the seer varies at different times, he is enabled to perceive it more or less perfectly, and so it appears to him as a small light at one time, and a much larger one at another.

Q. A Dublin correspondent desired to know if the feeling of touches passing over the forehead occasionally were due to spirit-influences, and if so, why they would not give signals indicative of intelligence when desired to do so?—A. The sensation may be caused by spirits who can enter into partial contact with the questioner; hence his mental action may not be perceived by them, and they, in return, may be unable to give expression to their wishes. On the other hand, the experience described may proceed from local disturbances in the nerves and skin, which are sometimes mistaken for spiritual influences. Due respect to exercise in the open air and the condition of the blood would rectify this state of things.

Q. You were good enough a few weeks since to explain that the current from an electric machine passed through the nerves only, and not direct through the body of the patient. Now, as the nerves have their origin in the brain and spine, should not the positive pole be applied to those parts only, and not to the parts supposed to be diseased, as the electric current would oppose the natural current?—A. Remedial agencies applied to the sick have a psychological as well as a physiological effect, and hence the pole applied to the part affected causes an action on the part of the patient's mind towards the spot, which is beneficial in the cure of disease. A radical cure can in most cases be best effected by applying the magnetism generally, as by holding the poles in the hands or placing them to the feet. Local applications are supplementary.

Q. Is electricity of any benefit in case of paralysis or cataract; if so, how is it to be applied?—A. Animal or human magnetism should be used in such cases. Mineral magnetism is negative, removing obstructions, but not stimulating nervous action in the same way that vital magnetism does.

Q. How do you define sexual love?—A. There are two kinds of love—that which proceeds from reciprocity of external influences, and that which proceeds from sympathy within. True love is the rapport of soul to soul and spiritual harmony.

Q. What is the true philosophy of marriage?—A. The domain of philosophy is to show us the use of our organs, and how to apply them to secure happiness. Such is the basis of a happy marriage. The State should supply the people with this information. Marriage has three aspects—the affectional, the parental, and the industrial. These are its external manifestations and consequences, and yet it has a use to the individual over and above these. The mutual life of man and woman in marriage is a valuable species of soul-culture, by which the better emotional instincts of human nature are developed. All should celebrate this event and live in accordance with its requirements. If they do not do so on earth, they will do so in the spiritual state. Earthly marriages are continued in the spiritual life, when true and sympathetic friendship is an inferior development of the love faculty. It is manifested in admiration and respect. This ought to precede the manifestation of the more interior love, the charms and enjoyments of which are beyond description.

Q. Is polygamy or monogamy best suited to the happiness of man?—A. Let the experience of man be his guide.

Q. What is the proper age for marriage?—A. When men and women arrive at full maturity and ripeness they may marry, but not till then.

Q. Is there any truth in the poetical idea that one soul is born especially for union with some other in marriage?—A. We do not say so absolutely, but have implied it in a general sense. Every person requires a certain type for his counterpart, but that type may be represented in a great number of individuals.

Q. Is the pairing of suitable couples left to chance, or does the responsibility rest with the parties to the union?—A. The common-sense method cannot be improved upon, namely, to take those whom we truly love.

Q. Would it be possible by the aid of Spiritualism, clairvoyance, or otherwise, to improve upon the conventional manner of selecting partners for life?—A. Phrenology and physiology can aid very much in discovering the compatibilities of those who desire to marry, and so can clairvoyance. Some do not know whether they love truly or not. If they merely admire and respect, they may change the object from time to time. But if they truly love, with genuine conjugal affection, it is not difficult to discover it, and this love is unchangeable.

THE STROLLING PLAYER

discussed at some length the tendencies and opinions of those who investigate Spiritualism. The goody-goody people always get Sir Isaac Newton, Shakespeare, and similar dignitaries to communicate with them. This was because these investigators lived in big houses, set themselves up as something better than other people, and were open to flattery; and so Tom Brown and Bill Sykes, when they communicated from the spirit-world at such a circle, always assumed big names, otherwise they knew they would not be received. It was the style of the coat a man wore, and the manners he affected, which recommended him to such society, rather than his intellectual power or moral weight. If any person, either mortally or spiritually, visited such a house, and gave expression to substantial, wholesome, yet undesirable truths to its inmates, they would speedily show him that mechanical invention called a door, and how to avail himself of it.

Speaking of organisation in connection with Spiritualism and religion, the spirit remarked that an organisation based upon beliefs or principles

indicating the finality of such principles, was an absurdity, as man's power of arriving at the truth was continually extending, and hence a finality was an impossibility. He regarded it as a proverbial wisdom, noting, that "dogmas damn the world," and those who organise themselves into associations upon any form of belief or final principle were opposing the interests of their race. The true motive of organisation should be for the sake of obtaining knowledge and diffusing it amongst others. The bond should be love, rather than intellect.

WHERE ARE THE MIGHTY DEAD?

ABSTRACT OF AN ADDRESS BY MR. J. H. POWELL, DELIVERED AT THE CAVENDISH ROOMS, MARCH 10.

The speaker commenced by stating that this question had no reference to the great intellects or excellent personages who had departed this life, but the great multitudes who are continually leaving this world. The question had received no satisfactory answer, except from Spiritualism. The Materialist, aided by science, resolved everything into dust, even to the mind of Shakespeare, and the vast Intellect of the universe. The arguments of the scientist overturned all the logic of Christendom. Materialism led to selfishness, for if a man knew that he only had an hour to live he would not be able to allow his thoughts to go beyond his own anxieties. If the time were extended, he would be more inclined to think of others; but if his individuality were extended to an unlimited time, he would not be so eager to gratify his personal necessities, but would devote more of his energies to the interests of others. The scientist had regard only to the material part of human existence, and handed the spiritual over to the church. Clairvoyance pierced the curtain which separates the material from the spiritual. The church contained many eminent men, but what had they done towards answering this mighty question. They said, "Read the Bible, and be satisfied." In doing so we find evidences of spiritual manifestations on every page. But what power had this on the mind, unless the reader had some practical acquaintance with such manifestations. Even the Bible gave contradictory statements as regards immortality, as in the book of Job, and it was difficult to know which portions to follow. What evidence had the religious man that the dead live? We must have some evidence that the law yet exists whereby Moses and Elias were seen with the transfigured Jesus before we can believe that account, or entertain it as an evidence of man's immortality. The Bible corroborated the seances of the Spiritualists in many respects. External evidence was wanted to substantiate the statements of that book, as it could not do so itself. It was against the laws of evidence to call in the Bible to be a witness on its own behalf. No man could affirm the truth of anything unless his reason saw that truth and could demonstrate it.

What evidence did Spiritualism give of immortality? As an answer Mr. Powell gave some of his personal experiences whilst in America. On leaving London he parted with his father, then in life and health. In Philadelphia he was told through a medium that his father had left the body, and in a few days a letter came to hand confirming the statement. In Buffalo he made the acquaintance of Mrs. Butler, who lived in Main Street, and took spirit-photographs. She had been engaged in a photographic studio and was oftentimes grieved to find that figures appeared on the negatives which she manipulated, thus destroying the picture. After a time she discovered that they were portraits, and ultimately found out that she could take photographs of spirits. Mr. Powell sat for her, and desired that his father and mother should appear in the picture. As soon as the negative was developed, two figures were seen on it, beside his own portrait, and when a print was sent to him he at once found that one of the figures bore his father's features. He sat again, and the same result followed; in all, he sat four times. He could not recognise the female portrait. On returning home to Vineland, 500 miles from Buffalo, he showed the portraits to his wife, when, without his having communicated anything respecting them, she at once recognised the likeness of his father in the spirit appearing on one side of him. His little boy did the same, as also Dr. Ferguson, who saw them some time afterwards. On a subsequent occasion, when in the presence of a medium who was an entire stranger to him, his mother communicated from the spirit-world, and intimated that the female figure represented her. He could not recognise it because of the fact that she had departed this life when he was twelve years old; but she said she would give him a test to establish her identity, and desired him to look carefully at the photograph, and he would see the likeness of a little dog leaning on his arm. Now, he had discovered this dog's likeness that very day; it had previously been overlooked by him. This brought to his mind an incident of his early youth, which for many years had been entirely forgotten. When a boy, a little spaniel was his companion, and when it died he felt very much grieved at the loss. He expressed his conviction that animals existed in the spirit-world, and that men would not treat them so cruelly if they thought they would exist after death, and perhaps confront their persecutors in the future. He regarded this as an undeniable test. He could fill a volume with similar narratives. His experience was not a singular one, as multitudes of Spiritualists throughout the world had received evidence that the dead live, and can manifest themselves. On these matters the poet came nearer the truth than the scientist. Imagination is another name for spiritual insight. The so-called normal productions of men of genius were, indeed, spiritual productions; but the abnormal medium was the great need of the hour, as through him was demonstrated the existence of the spiritual element operating on the human mind. No person was convinced of spiritual existence or spirit-communication by normal mediumship. It was true that the productions of the normal medium might be most valuable in themselves, but the functions of the abnormal medium fulfilled a far higher end, and revealed a much greater truth than the subject matter of the communications thus given.

AN ARTICLE RETURNED BY SPIRITS.

As we went to press last week the following note from Mrs. Berry came to hand. In order that the circumstances may be clearly understood, it may be necessary for us to observe that, in a letter published in the MEDIUM, No. 97, Mrs. Berry reported that several articles, including a liqueur bottle, had been taken from her by the spirits on a previous evening. She requested that the articles might be returned to her if

the spirits had deposited them at any other circle. It will also be remembered that *Punch* noticed the letter referred to, and a reply from Mrs. Berry appeared in No. 99 of the *MEDIUM*. Readers of the *MEDIUM* are well aware that the transmission of articles by spirits from one circle to another is a matter of quite frequent occurrence, and our paper has been instrumental on various occasions in discovering the persons to whom these articles belonged:—

DEAR SIR,—Just a few lines to inform you that the *liqueur* bottle with silver top and stopper has been brought back. This afternoon Messrs. Herne and Williams called, and being particularly engaged, I sent word I could not see them. Mr. Williams then wrote a letter begging me to do so, as the spirit John King sent them expressly to gain power, as they were going to Sergeant Cox in the evening to give a seance. This being the case I admitted them, and was in the seance-room when they came up. They were both very nice and quiet. While they were taking off their coats, which they always do before going into the cabinet, they both exclaimed: "There! there's the bottle!" and about four feet from where we were standing the bottle was picked up, they having seen it fall from the ceiling to the ground. I was standing with my back to it, and could not see it fall. It must be understood that this took place in broad daylight, and though my back was to the bottle the mediums were both in front of me, so that I am quite certain as to the truth of what I record. They were both very much pleased, and then told me that the same bottle had been seen by them all at their rooms, where they had been giving a private seance to Mr. Cholmondeley Pennel and a friend. After this surprise, the mediums went into the cabinet, and before the doors were closed John King came with his usual hearty greeting. I then asked him whether I should go into the cabinet with the mediums: he said, "No; I will impress you what to do." I kept my hand over the aperture, and the spirit-hand took it, talking and chatting until Katie came. She then gave me what I considered some very good tests, and wanted to tell me more, but could not send the mediums to sleep. John King then came, and said, "Let the boys out. Sit round a table, and I will help you to give them power." We sat accordingly about five minutes, and I gave them some terrible shocks. John then called out, "You must not do any more; send them away directly"—which I did.—Yours faithfully,
CATHERINE BERRY.

March 4, 1872.

P.S.—I hope Mr. *Punch* will see this, as he took so much interest in the seance when the bottle was taken away.

GAWTHORPE.—Dear Sir,—As you know, I am no Spiritualist, yet, notwithstanding, am willing to speak truthfully of them whenever I come across them. On Saturday last, when I was passing through this Yorkshire village (Gawthorpe) one of the Spiritualists said to me that they were going to have a tea-meeting, and invited me to be present. Accordingly I hastened on and delivered my papers and returned just before the conclusion of tea. After partaking of the good cheer provided, the friends adjourned to the meeting room, where a seance was held. The meeting was opened by the audience singing the hymn commencing "God is love, his mercy brightens." J. O. Kitson offered up prayer. The company afterwards sang another hymn. During the singing of the hymn both the mediums (Mr. Kitson and Mrs. Swift) appeared to go to sleep. Mr. Kitson was the first to rise to his feet, and was controlled by William Houghton—a departed Spiritualist. He said: Spiritualism teaches you to try to elevate all around. It cheers the heart of all its recipients. Why? Because you now have to work in love. The young in the families of Spiritualists should be taught to be happy and blithe; no breaking down of the young mind in its tender years. Spiritualism develops the mind and body at the same time. When the great Spiritualist was on earth he pointed to the flowers and said—"Consider the lilies how they grow—they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." They (the flowers) come in all their beauty, showing that the great and Infinite One loves to see you blithe and happy—and it is for you to shed joy around you wherever you go. Spiritualism teaches you to live to the best advantage. It teaches you to take care of these beautiful organs of yours, and not destroy them in dissipation. Spiritualism teaches that cramming the minds of the young when they ought to have no care is injurious, and that parents are doing mischief to the young when they think they are doing good. It is for you to throw off the shackles and trammels of society, and train up your children the best way for time and for eternity. It had long been impressed on the mind of the people that when once they were in the spirit-land their destiny was sealed, but it was not so; there was a stage of progression; man could rise from stage to stage, continually progressing. You who are Spiritualists try to carry an influence with you, and remember that the Great Spirit is ever near you, and as you try to elevate and ennoble your mind here, so will you be when you leave this mundane sphere.—Mrs. Swift, under the influence of the Indian doctor, said there had been much misrepresentation about them—the great orthodox teachers had been trying to put down Spiritualism. . . . The time will come when you will be able to spread your views to all around.—Mr. Kitson was next influenced by the American Indian chief, who advised his auditors to become more loving to all. The church, kings, and princes are losing their hold on the minds of the people. The time is coming slowly but surely when the people will not destroy each other at the bidding of their rulers. Spiritualists must strive to lead a better life and throw a light around them, so as to lead the people, and let love be the ruling influence of their actions.—At the close of the meeting I learned that the tea had been provided to celebrate the birthday of Mr. Kitson, who had attained his fortieth year.—I remain faithfully yours, J. W. SYKES.—*Springfield, Dunsbury, March 11, 1872.*—[We have had to abridge very much Mr. Sykes's excellent report.—Ed. M.]

Here.—Annexed I forward you a scrap (reporting the visit of Mr. John Scott, of Belfast, and Mr. A. Shackleton, of Keighley. The meeting took place in the Foresters' Hall, Charlotte Street) which I cut out of the *Hull News* of Saturday, the 9th, being the report of our meeting in brief of the 6th. Last night we were honoured by a visitor from Liverpool, Mr. Meredith, and were highly edified with his remarks on Spiritualism. He also exhibited a number of spirit-photographs and direct spirit-drawings. One was a pencil sketch of "Stein," by that

spirit through the mediumship of Mr. Duguid, Glasgow; another a sketch of Garibaldi, by the spirit Stein, and through the same medium. We were all astonished at these marvellous productions, and amused at the pranks which some of the spirits have been playing with our friends in Liverpool. I should like to detail, but will not rob our Liverpool friends of such a pleasure, hoping soon to see them in the *MEDIUM*. I shall adopt Mr. Meredith's plan of distribution of spiritual works; he always takes a supply of *Mediums*, &c., in his pocket, and gives them throughout the country. I shall do the same in Hull and district.—I remain yours faithfully, JOHN L. BLAND, 42, New King Street, March 12, 1872.

RUSHDEN.—The friends of Spiritualism in this village, vigilant in every effort whereby the public mind may be enlightened, got up a good meeting in the fine new Temperance Hall on Wednesday evening of last week, to hear J. Burns, of the Progressive Library, deliver a lecture on "Smallpox and Vaccination." The lecture produced a good effect, and there was evidence that the tactics of the Government doctors were not sympathised with in the village. When the smallpox visited the place some time ago, the only one who died of the disease was a person who had been vaccinated.

MORLEY.—Amidst much opposition the Spiritualists are making headway. Mrs. Butterfield is used as a medium to great advantage.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, MARCH 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, MARCH 17, Mr. Cogman's Seance, 22, New Road, E., at 7.
MONDAY, MARCH 18, Mr. Charles Williams, Healing Medium, at 45, Ada Street, Broadway, London Fields, at 7.30.
TUESDAY, MARCH 19, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.
Seance at Mrs. Maine's, 321, Bethnal Green Road.
WEDNESDAY, MARCH 20, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, MARCH 21, 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. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, MARCH 15, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, MARCH 17, 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.
BOWENBY 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.
BRARLEY, 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, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWES, at George Holdroyd's, at 6 p.m.
HAGG'S LAKE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
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 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.
MONDAY, MARCH 18, NEW PRILLO, at Mr. Swain's, at 8 o'clock.
HULL, 42, New King Street, at 7.30.
TUESDAY, MARCH 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.
BOWENBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, MARCH 20, BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LAKE END, J. Crane, Trance-Medium, 7.30 p.m.
MORLEY, Mr. G. Butterfield's, New Scarborough, at 7.30.
THURSDAY, MARCH 21, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

* * 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.

AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

BERMONDSEY—Mrs. FAIR, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.
BRISTOL—GEORGE TOMMY, 7, Unity Street.
GLASGOW—J. McGRACHY, 26, Union Street.
HALIFAX—ARNWORTH, 29, Crib Lane.
HUDDERSFIELD—COWELL, Printer and Stationer, 24, Kirkgate.
G. HEPPLESTON, General Dealer, King Street.
KEIGHLEY—J. TILLOTSON, Mary Street, Greengate.
KILBURN & ST. JOHN'S WOOD—W. MITCHELL, 3, Albert Terrace, Belsize Road.
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
LANDPORT—E. FORD, Bookseller, 16, Charlotte Street.
LEICESTER—MR. HEWETT, Granby Street.
" MR. BENT, Carta Lane, High Street.
LIVERPOOL—Mrs. LEIGHTON, 39, West Derby Road.
LOUGHBOROUGH—J. BENT, 20, Pinfold Gate.
MANCHESTER—JOHN HEYWOOD, 143, Deansgate.
MIDDLESBORO—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.
NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.
NORTHAMPTON—L. HILLYARD, 42, Grafton Street.
NOTTINGHAM—J. HEYWOOD, 64, Marple Street.
" J. SWEET, Bookseller, Honey Street.
" BENNETT, 24, Milton Street.
" CLAYTON, 15, Carrington Street.
" WAPLINGTON, 61, Alfreton Road, New Radford.
PADDINGTON—T. WHITTINGHAM, Newsagent, 95, Church Street, Edgware Rd.
STOKE-ON-TRENT—T. GURMAN, Brassfounder, South Street, Mount Pleasant.
BOWENBY BRIDGE—ALFRED ARNORTH, Newsagent.
WHITBACH—R. COGMAN, 22, New Road.
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.

GRATEFUL—COMFORTING.

E P P S ' S C O C O A.
BREAKFAST.

The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homœopathic Chemists, London.
Also makers of CACAOINE, a thin Evening Beverage.

EVERY SPIRITUALIST

Should become a Member of the

Progressive Library and Spiritual Institution,
15, SOUTHAMPTON ROW, LONDON, W.C.

SUBSCRIBERS have access to the Reading Room and Drawing Room, the Use of Books from the Library, and Literature for Distribution, according to the amount of their subscription. Subscriptions from One Shilling. An annual sum of One Guinea entitles to all the privileges of membership. All Periodicals and Works on Spiritualism kept on sale, or supplied to order.

The Inquiries of Investigators Answered, Seances Arranged, Mediums and Lecturers Supplied to Country Associations. All communications should be addressed to J. BURNS, 15, Southampton Row, London, W.C.

A SPIRIT DRAWING,

Done direct without human intervention, representing Jesus restoring a dead man to life, is presented *gratis* with

"HUMAN NATURE" FOR FEBRUARY.

This beautiful picture, carefully reproduced by lithography, is one of the greatest triumphs of modern Mediumship.

"HUMAN NATURE" contains a descriptive article, by spirits, of great interest, throwing much light upon the early history of Jesus. Price Sixpence. Post free, Sevenpence.

London: J. BURNS, 15, Southampton Row.

Just Published. Part II.

**HEAVEN OPENED; OR, MESSAGES FOR THE BE-
REAVED FROM THEIR LITTLE ONES IN GLORY.** By F. J. T.
In wrappers, 6d.; cloth, 9d. Also Part I., same price.

London: J. BURNS, 15, Southampton Row, W.C.

THE ALPHA;

OR, THE FIRST PRINCIPLE OF THE HUMAN MIND:

A REVELATION, BUT NO MYSTERY. WITH SPIRITUAL ADVENT AND
STEEL PORTRAIT OF THE AUTHOR, E. N. DENNYS.

"We can call to mind few books fit to be its fellows."—*Athenæum*.

"It contains more truth, poetry, philosophy, and logic, than any work we have ever read; it is a new revelation, and one of the most remarkable productions ever given to the world."—*Cosmopolitan*.

"The ALPHA is the book of an age."—*The Banner of Light*.

Published by J. BURNS, Progressive Library, 15, Southampton Row, London, W.C.

WORKS BY J. W. JACKSON, M.A.I.

**ON MAN, CONTEMPLATED PHYSICALLY, MORALLY,
INTELLECTUALLY, AND SPIRITUALLY.** To be issued as a Serial,
in Four numbers, price 1s. each, and intended to constitute, when
finished, an octavo volume of about 220 pages. Parts I. and II. now
ready.

**ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE
HISTORIAN.** 324 pp., cloth, 4s. This most agreeably written work
describes in a lucid manner the races of men of ancient and modern
times.

EXTATICS OF GENIUS. Price 1s. 6d. Introductory Remarks
—1. Pythagoras. 2. Socrates. 3. Josephus. 4. Apollonius Tyaneus.
5. Mahomet. 6. Joan of Arc. 7. Ignatius Loyola. 8. George Fox.
9. Sir Isaac Newton. 10. Swedenborg. 11. Mrs. Buchan. 12. Joseph
Smith. 13. Schamyl. Conclusion. This wonderful book illustrates
the existence of the Inspirational or Mediumistic faculty in the
noted personages named above.

**MESMERISM IN CONNECTION WITH POPULAR SUPER-
STITIONS.** Price 1s. Introduction—Charms, Amulets, Crystallic
Divinations, and Magic Mirrors. Seerdom and Oracles. Witchcraft,
Exorcism, Magic, and Enchantment. Dreams, Second Sight, and
Premonitions. Village Stories of Ghosts and Fairies. Verified
Apparitions. Death Omens. Rustic Sorcery. Miracles of the Papal
Church—Saintly Cures. Fasting and Vision. Stigmata and Crown
of Glory. Ritual of the Papal Church—Holy Water, Incense, and
Litanies.

THE SEER OF SINAI, AND OTHER POEMS. Price 1s.
Egypt, or Slavery. Exodus, or Liberty. Sinai, or Law. Pisgah, or
Futurity. "The author is both a scholar and a poet of no mean
order."—*Christian Cabinet*.

Mr. JACKSON has contributed a series of able papers in *Human Nature*,
running through five volumes, 7s. 6d. each.

London: J. BURNS, 15, Southampton Row, W.C.

EDUCATION FOR BOYS.—The Advertiser, an experienced
teacher, is desirous of undertaking the Education of a few Boys.
All branches of a thorough mercantile instruction, including French,
German, Shorthand, &c., taught, apart from any theological bias what-
ever. The greatest attention given to health and physical development.
For further particulars apply to A. T. S., care of Mr. J. Burns, at the
office of publication.

CONCERNING SPIRITUALISM.

By GERALD MASSEY, Poet.

In *Artistic Cloth Gilt*, 2s.; *Fancy Wrapper*, 1s. Both Editions on fine
Toned Paper.

CONTENTS:—Preface and Mottoes—"One Rat may Deluge a Province"
—Bible Spiritualism—Different Media—St. Paul's "Thorn"—Scientific
Extinguishers—Moleculists—Curiosity Mongers—Abnormal and Normal
—Second-hand Inspiration—Spirits Cannot do Our Work—Spirit-Com-
munion—Intimations of Immortality—Origin of Life—Life Origin always
Spiritual—Carlyle on Swedenborg—Mind and Matter—All Rootage is
Out of Sight—The Living Spiritual World—Correspondence—Mind Born
of Matter, not Begotten by it—Ideas of the Creator—Professor Tyndall
—Incarnation of Soul, not of Souls—Fulfillment in Spiritualism—Evil
Often Good in the Making—New View of the "Fall"—Dual Origin of
Man—Within and Without—Thorough—Natural and Spiritual Evolution
—Jesus Christ—Finite and Infinite—The Holy Spirit—In the Spirit—
Belief in the "Other World"—The Spirit of the Living God—Anti-
Spiritual Christianity—A Spiritual Revival—A Later Revelation—The
Spirit-World Realised—The Day of the Lord at Hand—Faith and Science.
APPENDIX:—Professor Allen Thomson—Isaac Taylor—The Article in
the *Quarterly Review*—A Hint for Messrs. Darwin and Wallace—Marlowe
a Spiritualist.—Poetical Extracts from "A Tale of Eternity"—The Doom
of a Child Murderer—A True Story—Let Not the Sun Go Down Upon
Your Wrath—Non-Eternity of Punishment—In Memoriam.

BOOKS OF SONG FOR SPIRITUALISTS.

Suitable for the Family, the Circle, Public Meetings, or Religious Services.

THE SPIRITUAL LYRE. A Collection of 150 Songs for
the use of Spiritualists. Price 6d., cloth 1s.

THE PSALMS OF LIFE. A Compilation of Psalms, Hymns,
Chants, Anthems, &c., embodying the Spiritual, Progressive, and
Reformatory Sentiments of the present age. By JOHN S. ADAMS.
This work contains suitable Music to the Words. Wrappers 3s.,
cloth 4s.

THE SPIRITUAL HARP. A Collection of Vocal Music for
the Choir, Congregation, and Social Circle. By J. M. PEEBLES and
J. O. BARRETT. A large and handsome work. Price 8s., abridged
edition 4s. 6d.

THE LYCEUM GUIDE. Lessons, Exercises, Recitations,
Hymns, Music, &c. Cloth 2s. 6d.

London: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,
15, Southampton Row, W.C.

MR. C. P. B. ALSOP, having returned from his American tour,
begs to inform his friends and the public that he has opened
spacious Premises at 46, High Holborn, W.C., for the sale of Oil Paint-
ings and Furniture of all kinds.

TO COMPOSITORS.—Wanted, at the Office of this Paper, a
respectable Young Man as Improver. A total abstainer, and one
desirous of being associated with Progressive principles, would find this
a desirable opportunity for securing a comfortable situation.

SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street,
London; and Raimes, Blanshards, and Co., Leith Walk, Edinburgh.
General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire,
who on receipt of 2s. 9d. will send a box prepaid. Sole proprietor,
Alfred Senier, Pharmacist, Mazomanie, Wis., United States.

Now Ready. Price Sixpence.

**ZURIEL'S VOICE OF THE STARS, FOR 1872: THE YEAR
OF STRIFE.** Containing an Essay upon the Antiquity of Astrology,
with notices of several of its most eminent Professors; Demonstrations
of the Science, &c., &c. Sceptics are cordially invited to peruse the
remarkably Fulfilled Predictions in this Annual.

London: J. BURNS, 15, Southampton Row, W.C.

MESSRS. HERNE AND WILLIAMS, SPIRIT-MEDIUMS, beg
to inform investigators that they are at home daily to give private
seances from 10 a.m. to 5 o'clock p.m. They are also open to receive
engagements for private seances in the evening, either at home or at
the residences of investigators. Address, 61, Lamb's Conduit Street,
Foundling, W.C.

MRS. OLIVE, Trance Medium for Tests, Healing, and Develop-
ment.—61, St. George's Road, Regent's Park Road, Primrose Hill.

MISS LOTTIE FOWLER, Medical and Business Clairvoyante
and Test-Medium, from America, can be Consulted Daily, at 24,
Keppel Street, Russell Square, W.C. Hours from 12 till 8. Terms, 2ls.

MDLLE. HUET, under Spirit-Influence and by Mesmeric
Power, treats the Sick, on Tuesdays and Fridays, at 39, Duke
Street, Grosvenor Square, from 1 till 5 o'clock p.m. Private Seances—
terms: one, 5s.; six, £1 4s. The Sick are received on the same days,
free of charge, from 10 till 12 o'clock a.m., at 78, Edgware Road.

JAMES V. MANSFIELD, Test-Medium, Answers Sealed
Letters, at 361, Sixth Avenue, New York, U.S.A. Terms, One
Guinea. Letters may be left with J. BURNS, 15, Southampton Row,
with 6d. for postage.

LIVERPOOL.—A HOME FOR SPIRITUALISTS.—Mrs.
S. A. SPRING'S Boarding House, 16, Mount Pleasant, two minutes'
walk from Lime Street Station, Liverpool.

W. PRICHARD, PLUMBER, GLAZIER, & DECORATOR,
6A, Boswell Court, Devonshire Street, Queen Square. Estimates
given for drain-work and every description of house repairs.