



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

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"THE STAR DEPTHS."

A LECTURE BY R. A. PROCTOR, Esq., B.A., F.R.A.S.

We made our second visit on Sunday last to the "Sunday Evenings for the People," St. George's Hall, Langham Place. Though the weather was again unfavourable, there was no diminution in the ardour with which the public flocked in and filled every spot on which a seat could be placed. After the overture, the Secretary stepped forward, and stated that he had received a letter late on Saturday night to the effect that the committee could not have the use of the hall after that evening. No reason had been given, but he hoped some arrangement would be made so that the doors would be opened next Sunday as usual. He hoped the friends present would stand by the committee in the effort to supply the people with that which was calculated to interest and instruct them. From that platform no religion had been assailed, nor had contempt been cast on any portion of society. The movement regarded the Christian sabbath as a festival, not a fast, and it was to maintain a right to enjoy it as such, and not to advance any religious or theological notions, that such meetings were maintained.

These remarks were received with much warmth, and during their utterance a screen was lowered, on which views from a magic lantern might be exhibited to illustrate the lecture announced. The preparations having been completed, Mr. Proctor came on the platform and delivered his lecture upon

"THE STAR DEPTHS."

The lecturer exhibited a thorough mastery of his subject. His matter was well arranged, and he spoke in a clear and perspicuous manner, carrying his hearers with him throughout. He commenced by remarking that in former times it was thought that all was solemn peace and stillness in the eternal depths of the starry spaces. On the contrary, it had been discovered that the heavens presented a wonderful scene of life and activity. Three apparent motions of the heavenly bodies were observable: that from east to west, caused by the diurnal rotation of the earth; that from the annual motion of the earth in its orbit; and a larger revolution of the whole mass of stars round the pole in a period of 25,000 years. Nothing could so well illustrate this peculiar gyration as the spinning of a top. To convey an idea of the magnitude of the universe, he stated that the faintest stars were suns mightier than our own, surrounded by a cluster of shining worlds like the solar system. Our own sun seems so serenely at rest that we have no idea of the scenes of noise and uproar which its surface presents. The sounds of thunder, wind, cataract, earthquake, and volcano, with which we are acquainted, were exceeded a million-fold by what occurs in the sun. All the suns seen as stars on a clear night were as mighty engines, producing, by irresistible energy, life and sustenance for the myriads of worlds dependant upon them. The nearest of the stars is so far away that if our sun were at the same distance it would not shine so brightly as Capella, which only supplies us with the 55,000-millionth part of the light we now get from the sun; but if the sun were as far distant as Capella is, he would then appear as a star of the third or fourth magnitude. The stars were so far away, that when viewed from either side of the earth's orbit, that immense distance did not appear to alter their appearance perceptibly as to size. The minute-hand of a clock moved an almost imperceptible distance in a second, but if a telescope were pointed at a star for six months it would be found to have moved only the four-hundredth part of the space which the minute-hand of a clock moved in a second. Though the experiments were so delicate, yet the distances and motions of these bodies could be calculated to the greatest nicety, and astronomers were absolutely certain as to these operations.

But the question arose that these stars might be but flames, and not solid bodies at all. This matter could not be settled alone by the amount of light emitted. Of recent years astronomers had discovered a means of analysing the light of the sun, and knowing of what it is composed. By spectrum analysis it is found to be a glowing mass shining through vapours that are quite familiar to us on earth. The same method of investigation can be applied to the stars, and similar

results obtained. The bars on the spectrum indicate that they are masses of incandescent matter shining through vapours composed of elements similar to those which constitute the earth.

At this point the light was turned down, and a series of diagrams were exhibited on the screen by means of a magic lantern. The first slide was occupied with views of various spectra derived from different classes of stars. They were results obtained by Father Secchi at Rome. The first spectrum was of Sirius, the brightest of the fixed stars, and it emitted a degree of light which gave a spectrum of uniform brightness throughout, and presented bars of a faint character. About 300 out of 600 stars were of this grade. The next spectrum was that of our sun, which was considerably marked by dark bars at the ends, which showed that our sun was not so high in development as those fixed stars which gave a spectrum like that first described. The third spectrum was of stars giving a much less degree of light, and the red-coloured stars had a spectrum in which only a small degree of light was visible in the middle. This showed that our sun is neither the highest nor the lowest in development. Another diagram was exhibited to show the spectrum of the star Aldebaran, which gave evidences of iron, sodium, hydrogen, bismuth, and other familiar elements being on that star. We were not, however, to suppose that there were not elements thus discovered of which we are ignorant on earth. There were faint lines which the telescope could not as yet reveal.

The lecturer then described double stars, illustrated by the Cygni, one of which is orange, the other blue; and he explained the reason why. He then stated that some stars diminish in brightness, and sometimes fade out altogether. The question occurred to the thinker, Might not our sun also lose his brightness and heat, and cause ruin and decay to all dependent on him? An investigation was entered into by the lecturer to prove that stars do fade away. The ancients named the constellations after animals, to the outlines of which they fancied such constellations bore a resemblance. A number of maps were exhibited to show that the constellations did not now appear in the shape of the animals they are named after. He had rearranged the Lion and the Bear, two well-known constellations, and found that they bore a striking resemblance to these animals. A star in the plough was of the second magnitude 200 years ago, but it gave only one-fourth of the light now it did then. Unless the inhabitants of the worlds dependent on that sun were very hardy, they must have suffered much because of the diminution of light and heat which had taken place these 200 years or so. In 1847 a certain star was only inferior to Sirius, and now it can only just be seen by the naked eye on a very dark night, being only one two-hundredth part of the brilliancy. If our sun shrunk in a similar manner, we should all perish.

The lecturer next discussed various theories of the starry system. Kepler supposed the solar system occupied the centre of the starry universe, with a circle or shell of stars around it only seventy miles in thickness. Astronomers had since then discovered that stars were many millions of miles apart. Wright thought the stars were in groups or clusters, to one of which our sun might belong. Herschel at first entertained a like idea. A French astronomer conceived the stars to be in a belt; and a German was of opinion that the stars aggregated towards the Milky Way, forming a belt cloven at one end. The lecturer had made some progress in this department of the subject. He took forty charts of the stars, and put them all down in their relative positions on one map, and he found that the stars thus placed as they are in the heavens formed a zone of great density, with a comparatively clear space in the centre. The result was beautifully shown by a diagram. This zone is the Milky Way.

The stars also changed their places. A map was shown with the distances which various stars would move in 36,000 years. The distance which some stars had moved from their places during the last 300 years had been determined by observation. They were found to be drifting or travelling in one general direction. Dr. Huggins had made recent experiments to show whether stars were approaching or receding from the earth. This was determined by the increasing or decreasing intensity of light in the spectrum. When he heard of the experiment,

he predicted that five stars in the Great Bear would be found to be going all in one direction. Dr. Huggins accordingly found that they were all of a similar constitution, and receding from the earth at a uniform speed.

The lecturer was of opinion that the most powerful instruments had not yet fathomed the depths of the starry system with which we are connected, and he exhibited a map which suggested the existence of many such systems, arranged in ribbons, clusters, and aggregations of clusters in a curious manner. We thought our earth was large, yet it was small when compared with the other planets, and these again were much less than the sun; but when sun and planets were compared with other systems, and the whole scheme of such systems taken into account, the mind was quite unable to grasp the idea presented. The astronomer might write down the figures, but no man could realise their import. He concluded by reciting a passage from Richter as translated by De Quincy: "Disrobe a man of his covering of flesh, but leave him those sentiments and power of conception resident in the human heart. Give him an angel for a guide, and let them go forth to explore the fathomless depths of space. Through wildernesses of death and darkness they make their trackless path. Twilight dawns upon them. The light increases, and they are amidst the blaze of suns and the bustle of planets. Mighty constellations rise before their path like gorgeous gates, the architraves of which seem ghostly from their infinitude. Above is below and below is above now that the man is divested of his gravitating body. System after system even more stupendous is approached, and, when assured by his guide that the journey was only begun, the man shuddered at the awful grandeur of the thought, and wept, saying, 'I will go no farther. Unsufferable is the glory of God. End there is none. Let me lie down and forget myself in the grave, and hide from the persecuting presence of the Almighty.'" "Yes," the angel replied, "there is no end, neither has there been any beginning."

After the lecture selections were given from "Judas Maccabeus" by the band and choir. This part of the entertainment was not so long as on our previous visit, and as the selections sung breathed a spirit somewhat in harmony with the objects of the Committee, it was far more enjoyable. The National Sunday League have solved an important problem in the success which has attended these meetings.

MESSRS. HERNE AND WILLIAMS IN THE NETHERLANDS.

(A REPORT BY A. J. RIKO, 71, MOLENSTRAAT, THE HAGUE.)

II.

Of the Amsterdam inquirers, I must say that most of them never witnessed physical manifestations, as we did at The Hague some years ago. They possess only writing-mediums, one of whom is very remarkable. At Amsterdam they speak of "Spiritisme," and call themselves "Spiritists," and not Spiritualists. After dinner, I met the mediums in the room where the first seance was to be given. On talking with some of the Amsterdam inquirers, I soon perceived that they possessed a great deal of mistrust; in one word, there was no confidence. As I was obliged to return to The Hague the same evening, I left Amsterdam just before the seance began; so that as an eye-witness I can say nothing about what took place there, but from correspondence with inquirers, and with the mediums during their residence in the capital, it appears that some were not content and others were satisfied. From a letter dated October 9th, I find that, under the strongest test conditions, all trickery was quite impossible; and from another, that some objects were handed to an inquirer and again taken from him with great force. Another gentleman says that Messrs. Herne and Williams are strong mediums, but he considers some manifestations as not genuine without explaining their reasons, although he has failed to discover any trickery on the part of the mediums. You see that here, as everywhere, there are different opinions among persons who are not well acquainted with the manifestations and the different aspects of physical mediumship, with all its singular particulars.

Messrs. Herne and Williams left Amsterdam on Sunday, October 13th, about half-past two o'clock, for Arnhem, where they were invited to give four seances at Mrs. S. K.—'s, who lives at a country seat near the above-named town and the village of Velp. That lady, being a Spiritualist, and many years acquainted with Spiritualism in all its phases, only wished to hold private seances with a few persons—all Spiritualists. I supposed that all would be well there, and the result proved that my anticipation was right. The letter which I got from the mediums showed how kind their reception there was, and how great the success.

On Wednesday, October 16th, I received a telegram from Dr. W. B.—, at Arnhem, for years past one of the ablest inquirers in our country, who invited me to come that evening to be present at the last seance to be given at Arnhem. I arrived at Arnhem about half-past four o'clock. In the evening the carriage of Mrs. S. K.— came, and we were conducted to her pretty country seat. There I found Mr. B.—, who told me that, among other manifestations, books were handed to him from another room while he sat in the closed seance room; that the piano was, on the preceding evening, taken from the wall and placed before the door, &c. &c.

At eight o'clock we all sat round a table in a room with the door locked. Our small company joined hands, and as soon as the light was out, the bell was rung, and the voices were heard. All at once we heard the piano opened, which stood at a considerable distance against the wall, and the instrument was played. Afterwards we were gently touched with different objects. After a pause we formed a cabinet by placing the table in the door between the rooms. All hands were joined, and the mediums were held by two ladies. After we had sat a few moments in darkness, and had sung a religious song, the lady near me exclaimed, "My God! there is some person standing behind my chair!" I told her not to be afraid, and at the same moment the loop of the door-curtain was put on my arm. I asked "Katey" to show herself, and she said she would do her utmost; we must be patient, and sing more. This being done, I heard near my chair—not in the front room where the mediums sat, but in the sitting-room—"Here, here! Mr. Riko, can you see me?" and there appeared between me and the lady who had felt "a person" at her chair, "Katey's" radiant face. All saw her. She spoke to me face to face. At my request she went behind the

chairs, and was seen by the whole company; she spoke to everyone, touched everyone, and showed herself in the immediate presence of all the sitters at their chairs. Again coming to me, she laid her hands on my shoulders and on my head; she also showed her whole person, standing in the middle of the room, and speaking to us. Coming again to us, she let us touch her dress, and went to all again individually. She kissed me; and, at my request, she allowed me to kiss her forehead, which I did several times. She also allowed all the other sitters to kiss her hands and to touch her. How many times she illuminated with her hands her face and dress. I cannot say, but the apparition lasted more than an hour. It was indeed magnificent to see that earnest face, in a mysterious cloud of light, gazing upon us; to hear that gentle voice conversing with us. She also showed us her dress in the spiritual state by holding her luminous hands under it, which appeared in those moments as if hidden by a kind of cloud. She told me that if I would consent to defend always the great cause, she would do for me and my friends all that was possible. So I promised, and I hope to fulfil that promise. She now took my head between her hands, pressed and caressed it, and kissed me several times. [Those readers who are unacquainted with these phenomena must understand that "Katey" is the name of a spirit who can incarnate herself in a temporary body, and perform these acts.] Let me say that even Dr. H.—, who has for years witnessed, like myself, nearly all kinds of manifestations, said to me: "That surpasses all I have seen. Now it is beyond all doubt that it is spirits who give the manifestations. My God, my God! how interesting it is." It is unnecessary to say how pleased all were, for all had seen, heard, and touched the spirit several times. "Katey" took leave of us with her usual "Good-night; God bless you," and so finished this the last seance at Arnhem. Mrs. S. K.— wrote to me afterwards at The Hague, expressing her thanks for what she witnessed in the presence of the mediums; but the thanks do not belong to us poor mortals.

At about eleven o'clock the carriage conveyed us to the country seat of the family F—, where another seance was given that night, a larger number being present. This seance was a success, although the manifestations were different. Rappings were heard, those of the spirit "John" being very strong; the furniture covers were spread over the carpet; and a very heavy easy-chair came up to the table, Mr. Williams sitting therein entranced, as he usually is. A Dutch spirit manifested through the medium, and was recognised by one of the sitters as a relation, from the table movements and rappings. Afterwards the table was put in a corner by the spirits, and we stood around, holding each other, when the chairs of several persons were brought from their places in the room, so that they could sit down. Such were the chief incidents of the second seance. The night was far advanced when the company separated, and we returned to The Hague next day.

Thursday, Oct. 17th.—On the evening of our arrival we had a seance, with about fifteen persons, in a room of a particular house where our Society has held its meetings for some time past. As soon as Messrs. Herne and Williams entered the room they felt an unpleasant influence, saying it was not good for seances. The seance, in accordance with their feelings, was a failure. But now I must mention that one of our mediums, Mr. Van Paasschen, had communicated to us by writing some months ago that the room in question was not good for seances, and that we should not have any remarkable manifestations there; and so it has been to this day, but we change our room on the 5th of November.

Tuesday, Oct. 18th.—Another room: seance given by the mediums to our Spiritual Society, "Oromase." All present were inquirers. As soon as the seance commenced, the spirits "Peter" and "John" spoke very loud; also "Katey," who wished us "Good-night." The musical box was wound up and floated in the air, always playing. We then had a guitar used in a similar way, till it floated in a corner of the room. During the evening we heard, for the first time, the voice of the "Jew," a spirit with a rough, powerful voice, very difficult for us Dutchmen to understand. The spectacles of one of our members (Mr. Glaser) were taken off and handed to another person. Once I was vigorously touched with the bell, so that it hurt me; it was the only time this occurred, the touchings generally being gentle. Mr. Arbuter, who sat on one side of the table, notwithstanding his wish not to be touched that evening, was beaten with the tubes very heavily several times, causing some amusement. Mr. Herne's coat was taken off in a most inexplicable manner, and was put on the arms of a Dutch medium who sat in our circle. (We had witnessed the same phenomenon with Fay, who was with the Davenport.) "Peter" was joking the whole evening, and pulled our hair and noses. Towards the end of the seance we heard a great noise upon a chest where a porcelain tea-service was standing, with a lamp, &c. After a few minutes we heard cups, &c., set upon the table, with such a noise that we thought all would be broken. "Peter" asked if we should like tea, and finally he touched us on our heads with the tea-board. On producing a light, imagine our surprise to find the tea-service, the lamp, and several objects standing upon chests round the room; and little figures, vases, &c., were ranged upon the table in order, immediately at our hands; beside me were two vases, one on each side. The cups were arranged upon the tea-board, &c. After the seance the mediums were very much exhausted. Mr. Herne was sitting on a chair, and became unwell. Mr. Williams, who was standing near me, talking and smoking a cigar, fell suddenly to the ground. Both were soon restored. We were not in the least afraid, knowing, by some of our own mediums, that by good treatment all would be well in a few minutes.

MR. WALLACE, missionary medium, writes from Forres:—"On the first night of the twentieth year of my mediumship there were produced two new writing mediums here, so the year began very well. The weather here is awfully wet and cold. One poor fellow came here to the circle the other night from a distance of four miles; another, five miles. They had to return along the dark roads, through a tremendous storm of wind and rain; so you see what interest the people take in the subject. There are but few people in this district who have heard anything about it. I have been engaged every day since I left home, and sometimes twice a day, except on three days when I was travelling, so you see I have had enough to do." Mr. Wallace hopes to visit Glasgow the next move he makes. His present address is at the Turkish Baths, 90, Princes Street, Edinburgh. We hope he will succeed in organising the Spiritualists of the modern Athens.

The Spiritual Review.

THE EARTHWARD PILGRIMAGE. HOW I LEFT THE WORLD TO COME FOR THAT WHICH IS.

By MONSIEUR D. CONWAY. London: Hotten. Price 7s. 6d.

The author introduces himself as a devotee to popular religious ideas and ceremonies, and, as such, an inhabitant of the Celestial City, and under the rule of the "Prince of Otherworldliness." He gets tired of "sitting on a purple cloud with a golden trumpet," and determines to return to the City of Destruction. He makes a start, and the meek servants of the prince assail him with cries of "Infidel! Atheist! Neologist! Pantheist! Madman!" He even finds the infernal Apollyon arrayed against his return, and throwing at him showers of darts named Popularity, Patronage, Promotion, and the like. At last he arrives at "Bothworldsburg," and finds that he is quite near to the City of Humanity, where "the only prayer to the Lord is work—the only promise, virtue." In the thirty-two succeeding chapters the Pilgrim visits the various Christian institutions, and observes some unchristian features which mar the face of Christian society, and gives comments thereon. Casting aside the very clever and entertaining similitude with which the work opens, it is the personal opinions of a gentleman of education and ability, who, actuated by a spirit of truth and philanthropy, renounces what is called Christianity, divests himself of the cloak and cognomen of "Reverend," of which he had become ashamed, and, as a plain brother human, reviews the condition and requirements of society.

The Pilgrim takes a look at Christianity as it now is, and seeks to discover the causes which have led to the anomalies which it presents. As to the influence of the Bible, he remarks: "From the same pages which just now furnished the Reformer with the Golden Rule will be brought for Brigham Young the examples of polygamy, and for the Pope texts favourable to celibacy. If Christ's words are good to be hurled against formalism, they are no less good to fill the air with good and evil spirits for spiritists." This passing allusion to Spiritualism is an echo of much which the book contains. While he laments the absence of "conviction" and the superabundance of "opinion," he is almost continually found doing that which he deplores; not that he *knows* whether there is any ground in nature for the Spiritualism of the Gospels or the experiences of the Spiritists: such knowledge would fruit in "conviction." Mr. Conway's probings have been less profound, and on the apex of the gilded stem dangles the empty chaff of "opinion."

Perhaps the most valuable feature of the work is the lucid and amusing manner in which modern Christian religious observances are traced back to their ancient pagan sources. To Spiritualists, who are now engaged in building up an indigenous religion, founded on universal principles and demonstrated by living facts, the policy of old Augustine is an instruction and a warning. To attain a temporary victory this first of first primates adopted the native Scandinavian gods, holidays, and social observances, labelling them with terms derived from the Christian sect; and to this day his successors and the Church over which they preside are inculcating pre-historic heathenism, and perhaps (poor gentlemen!) they know too little of their business to be able to distinguish as to the real value of the wares they vend at such an exorbitant price. Unfortunately members of this dependent-minded class get converted to Spiritualism, and forthwith, like their patron Saint Augustine, they make every endeavour to christianise Spiritualism, as he, in his day, laboured to invest the dead body of Judean Spiritualism in the cast-off garments of Odin and Thor.

On "The Doctrine of Trust" the author thus expresses himself: "To trust God is to trust the laws of his universe; it is to trust your own faculties, and the laws of cause and effect. You are distrusting him when you accept as his providence that which you have power to control. The only way to pray for a thing is to work for it in accordance with the conditions under which that thing is to be attained. Anything else, whatever Cant may teach, is the moral indolence which expects some God to do your work." Having satisfied himself that a hopeful return is attainable for every true and earnest worker for human improvement, the author extends his anticipations into the confines of "Bothworldsburg," with a wistful glance at the "Celestial City." He exclaims: "To realms more difficult and shadowy the spirit of Trust attends her child, even where the human spirit rises with trembling wing to the last verge of time, and, looking down the dim vista beyond the grave, questions—Whither? We have arrived at an age which no longer can, even if it would, trust its sacred treasures of hope to the frail and flimsy vessels of tradition. To Thought there can be no authority but Reason. The world has long trusted the determined assertions of immortality so completely, that now, when those assertions are questioned, it turns out that the human mind has no single clear proof of a future existence. Socrates gives plausible speculations! Modern Philosophy feeds itself with a few probabilities! While Science shows the problem still standing, a sphinx with sealed lips, just beyond the reach of the human faculties." In this extract the author concedes the whole plea advanced by the Spiritualist, who joins him in his distrust of tradition and unfounded speculation. But Mr. Conway identifies the "Human Spirit," and discovers a "dim vista beyond the grave." Recognising these as facts, we may imagine that it is in a spirit of regret that he is forced to declare that there is no means of demonstrating them. Yes; he is a believer in immortality, and wherewithal does he console himself? In this way: "Why should I be anxious concerning the voyage or the distant shore, if Wisdom hold the helm and the breath of Love fill the sail? Shall I realise elsewhere the ideals earth has failed to fulfil? Shall I clasp again the kindred hearts parted from me by death? I know not. This I know; that the Inspirer of affections, the Source of unattained ideals, lives." The Pilgrim's unsupported faith is noble, commendable; but cherished as a finality must become an empty husk, like the chaff offered by the priesthood. While as an idea it contains a germ of life, its product must be a deathless desire to ratify its trust as a veritable fact, to trace the relations of the "human spirit" to "those beyond the grave," force the sphinx to open her lips and constrain philosophy to support her decisions by facts. Spiritualists will be prepared to deny that there is "no single clear proof of a future existence," and it is taking rather

a liberty with old Socrates to cry down his testimony and experiences with the empty declaration that he has given us "plausible speculations" alone. Unless we have the genius of Socrates, how are we prepared to judge of his evidences of immortality? Let us, like Socrates, seek a personal acquaintance with the spiritual, according to our power to receive the evidences thereof, physical or psychical.

The word "sceptic" is traced to a Greek root signifying "to consider," or strictly, "to shade the eye for better vision." "A sceptic, then, is one who shades his eyes in order to look steadfastly at a thing." According to this sensible rendering, it seems to be a foul misuse of the honourable term "sceptic" to apply it to those who do not "shade" their eyes but *shut* them; who look in the opposite direction, that they may not see that which would convict them of ignorance or prick the windbags which they cling to as philosophy; or those who, in looking at a new fact, wear the spectacles of prejudice, and obtain a coloured and distorted view of the unwelcome phenomena. Spiritualists observe numerous instances of such pseudo-sceptics; but every one of our readers has been, and it may be said is, a member of the true class. As such, we come in for the Pilgrim's commendations. "I, for one, should call the Sceptic the ideal man, with Nature's finest clay and clearest flame in the make of him. He stands for justice against autocracy in the sphere of thought. The young discoverer knows that the current opinion was only the conclusion of some previous young discoverer," and thus the "youngest discoverer" of the age takes courage from one in whose "current opinion" he does not at present find a place.

We remember Mr. Conway being present at the Spiritual Institution on the occasion of a meeting to welcome the arrival in London of Mr. Peebles, "The Spiritual Pilgrim." The circumstance is thus alluded to: "It was not very far from where the Positivists met that I found the Spiritualists assembled. A speaker and medium from America was engaging their attention, and their warmth, their enthusiasm, their implicit faith that they were in communication with the World of Spirits were sufficient to suggest the feeling that might have prevailed at some meeting of the earliest disciples of Christ after the crucifixion, as they listened for the sound of the trumpet and awaited the descent of heavenly hosts. Amid these believers—their tongues touched with pentecostal fire, their eyes radiant with invisible visions—I sat among the blind unbelievers, and they prayed for our conversion with a sincere sympathy. The tables they saw floating, to my eyes were still; the messages for me were demonstrably false; their trance-revelations were trash; yet, when they appealed to the history of the world for the veracity of their experiences, when they referred to the witch of Endor, to the angels that opened prison-doors for Paul and Silas, to the dumb spirit, the possessed souls, the walking on water, told of in the Bible, how could I but sympathise with their indignation at the contempt heaped upon them by Christians? Here are multitudes of living witnesses to events exactly similar to those which Christendom claims as its credentials. Here are unimpeached men and women, living in an age of scepticism and science, open to our tests and cross-examinations: are we to give them less credence than we give to people who lived in crude, unscientific, universally superstitious ages, and who cannot be examined at all? What explanation can be given of the aversion of believers in Christian supernaturalism from these contemporary miracles? Spiritism is only the appearance of their own mythology in a form detached from their association and interests; it is legendary Christianity brought for the first time to a point where it can receive their own impartial verdict; and we know now what the human mind in this age really thinks of it." A most unsatisfactory and disingenuous extract from the diary of our "blind" Pilgrim. What an instructive contrast between the warm fraternal "conviction" of the "Spiritual Pilgrim" and his friends, and the cold, bilious cynicism of the "Earthward Pilgrim" and his imaginary associates; but the man physically "blind" cannot be intelligent in matters requiring observation; the man mentally "blind" cannot be logical; and the blinded by prejudice cannot be honest. The above extract gives indications of these infirmities rather than that of honest scepticism. To use a common mode of illustration, the reader of Mr. Conway's book is simply "humbugged." He naturally supposes that he is gaining some definite ideas as to the movement called Spiritualism, and instead of bread he gets a stone.

The inquiring reader is first led to suppose that the physical manifestations do not take place, and to the man who dares to deny that, we simply have to say that he does not know enough to give an opinion on the subject, or he has not sufficient honesty to tell the truth. He is either a "blind leader of the blind," or a "wolf in sheep's clothing." Again it is implied that no fact has been communicated by mediumistic processes, and that intellectual utterances worthy of attention do not proceed from the mouth of the entranced speaker. We would ask, How is it that "unimpeached men, living in an age of scepticism and science," and those men in many instances champions of science and the most successful enemies of supernaturalism, are to be found in hundreds attending to the "trash" trance revelations, where units find it worth their while to listen to the distorted history and melancholy sentimentalisms of "The Earthward Pilgrim"? Evidently the greatest number of witnesses are against him, and for his own credit we earnestly recommend him to revise his "opinion" before he again darkens truth and progress with its unjust shadow. The next scarecrow which Mr. Conway exhibits is the untruthful implication that Spiritualists base their conclusions upon "the history of the world," and that Spiritualism is "the appearance" of the Christian or any other "mythology." We reply to the first allegation, that Spiritualism rests upon the laws of nature, and its facts may be certified by universal experiment, and not by the testing or examining of men and women who, according to our author, believe in illusions, trash, supernaturalism, miracles, and mythology. True, the Spiritualist finds, on reading history, that similar phenomena have occurred in other ages, modified by the psychological conditions of the peoples; and seeing that such is the case, the Spiritualists cannot understand the opposition of Christians, as Mr. Conway very aptly observes when the matter is viewed in that light. The answer to the second allegation is, that the phenomena of Spiritualism present a universal harmony and significance, notwithstanding the varied and contending mythologies of the people amongst which they occur. "In crude, unscientific, and superstitious ages," these phenomena, and the psychological functions attending man, might be referred to a supernatural source, and therefore associated with mythological

theories; but such is not the basis upon which the Spiritualist places them in this "age of scepticism and science." He finds that for man to have a spirit which shall exist after the dissolution of the physical body, and under certain conditions be able to communicate with its kind in the flesh, and influence physical objects, is a part of the nature of man, and a legitimate field for scientific inquiry. Thus the Spiritualist is the only true enemy of unscientific supernaturalism and superstitious mythology. But what are we to understand by the closing phrase, "We know now what the human mind in this age really thinks of it"? The fable of the Mississippi man who had never seen a mirror and quarrelled with his own shadow, is simply the shadow of Mr. Conway in the mirror of his own prejudices, unless he can point out in what respect the Spiritualist is misled in his conclusion that he is in correspondence with the world of spirits.

Notwithstanding his crotchets, the great bulk of "The Earthward Pilgrim's" experiences and ruminations are hearty and wholesome. Listen to his creed: "Religion is essentially man's duty to himself. On the instant that a man has reference in his conduct to some satisfaction conferred upon God, his act is an act of superstition, for his deity is assumed to be dependent on man for his happiness, and is thus regarded as subject to the passions of men. A man is religious who reveres his own soul sufficiently to be loyal to its dictates, to cherish and cultivate its faculties, and to preserve it from guilt. But this fidelity to the sacred self is the source of any true fidelity to others. Only by disobeying the laws of our own nature can we wrong others. Separate our relations to others from self-truthfulness, and our service to them, though it may be what they desire, is harmful to them—the mere catering to their prejudices, or indulgence of their faults—and therefore essentially criminal." Well done, Pilgrim; thy "thorough" investigation of Spiritualism to wit!

Mr. Conway bewails the absence of a circle of religious sympathy wide enough to include all parties. "There is nothing left for us but a church of God," he observes; "in that common term of all religions we may behold the germ of the next religion of mankind. Simple Theism has but few churches now. Utopian Pilgrim! thine is but one vision among many. Thy neighbour's prophecy is that there shall be no church at all in the future. He sees bands of men leagued for practical earthly ends—Temperance, Education, Equality of Women, Sabbath Reform, and the like, but no Society for the culture of the religious or moral sentiment. It is even so. . . . Onward, ye children of the new faith! The sun of Christendom hastes to its setting, but the hope never sets of those who know that the sunset here is a sunrise there." As to what this "new faith" shall be is discovered in the following chapter. "Seest thou those great temples? There shall not be left of them one stone upon another which shall not be cast down. The builders have rejected the stone which evermore breaks to its own measure all that falls upon it, which grinds to powder that on which it falls. The oath of the universe is pledged that only that shall stand which has for its corner-stone Man." To this grand truth we echo Amen; but how does it agree with "simple Theism"? God, as the personification of truth or unity of causation, must be sought for in its or his ultimates as revealed in the laws of our being, and not in the aggregate Theistic sense, or we drop in our narrow and obscure path a theological dogma over which all preceding religions have stumbled. Let us have a spiritual God—Truth, not a Theistic personality—whose laws may be read in the principles which govern the universe, and self-consciously reveal themselves in the reason of man. Here we have Anthropology, Spiritualism, and newly-discovered methods of psychological circle and magnetic trance, whereby man may normally satisfy the behests of his soul, and "cherish and cultivate its faculties;" such faculties, indeed, as are at present unknown to all but those who are acquainted with the recent discoveries of Spiritualism. We are thoroughly convinced, and indeed could demonstrate it, that any attempt at unity amongst the lovers of truth and humanity must be based upon the widest view of man possible. Let individuals who are engaged in such an investigation think what they please about Theology, Mythology, or controvertible points in history, but let us be severely accurate and liberally open to every fact or truth that we can find in the nature of man and his surroundings. Such a course being observed, is it not possible that along with "Temperance, Education," &c., "the culture of the religious or moral sentiment" may be harmoniously carried on under the auspices of one Society having for its basis the varied powers, needs, and phenomena of man? To cultivate man we must first understand him, and that is the great work upon which the Spiritualists are engaged, and so they are the rough "concrete" which is forming the foundation of the "church of the future;" and if Mr. Conway would assume the honour of being a builder therein, he must be careful not to treat them as his "rejected stone."

To conclude, What is the general import of the volume before us? The author tells us that this is an age of transition. Men are returning from the vague chase after monastic subtleties and ceremonies to study the hard facts of God's universe, and the conditions of his struggling, striving children. The transitional man has found that his past religious infatuations have been more characteristic of folly than wisdom, and that he has been the victim of men and institutions neither over-wise nor quite scrupulous. He tears his garments, cuts his hair, and, running into the wilderness of his uncultured, nay, perverted intuitions, he surrenders himself to melancholy moralisings and solitary despair. Such is the condition of our Pilgrim. He is like the convalescent whose body has been the abode of morbid humours and vampirous fungi. By the energetic use of emetic, diaphoretic, diuretic, and cathartic, he has purged his blood and exercised the excretories to the disregard of nutritious regimen. The fever is gone, the system is passive, the mind equable though vague, but the vital power is weak—so low—depressingly weak. The appetite is as yet quite capricious, and the absorbents of the stomach are not sufficiently active even to relieve the scanty local juices. Strong food might incur a return of the more aggravated symptoms. Let him alone. Rest, pure air, and a subdued light are best for him. Soon the reaction will set in, and the digestive organs will look about for substantial aliment. Facts that are now rejected with nauseating pangs will be selected and healthily assimilated. The peccant fluids hitherto have been changed by their morbid action "spiritual facts" into "supernatural myths," and poisoned the blood instead of nourishing the body. If this

prognosis does not apply to the individual Pilgrim, it is true of the transitional class whom he represents; and the scientific exploration of man's spiritual being, and his relations to the future, is the quarry from which must be dug the materials to build the church about which our weary wanderer dreams.

SPIRITUALISM IN SOUTH WALES.

MESSRS. HERNE AND WILLIAMS AT LLANELLY.

A remarkable series of manifestations has taken place in a large room belonging to Mr. J. P. Young, of Stepney Street, Llanelly. Messrs. Herne and Williams being the mediums. The Editor of the *South Wales Press* thus speaks of these manifestations:—

"It is simply our duty to record the phenomena, which were produced under circumstances rendering connivances or trickery a physical impossibility, not to speculate upon the scientific value of those phenomena, or upon the place that would be assigned them by the theologian or the moralist. The first seance was held on Monday evening (the 4th inst.), when some seventeen persons were present, including many highly-respectable townspeople. The mediums were placed at the extreme ends of the table from each other, and these gentlemen respectively had both hands locked in the hands of the persons on either side of them, who were selected by the company. The room itself, which was stripped very bare for the occasion, was examined carefully in every part before proceedings commenced, and the mediums, who only entered when they were informed that everything was in readiness, brought no apparatus at all with them, the few musical instruments, flowers, cords and swags, &c. lying on the tables having been placed there by members of the company. Such were the circumstances of the case at every sitting. On Monday the manifestations were, we are informed by the most credible eye and ear-witnesses, exceedingly pleasing. Musical instruments were played as they were borne aloft in the air; persons in the circle had their faces touched, or their hair stroked as if by invisible hands, and one gentleman's hair was drawn over his forehead. A voice was once or twice heard; and 'Good-night. We have done our best to convince you. God bless you all!—John King' was written in pencil on the skin of a tambourine. On Tuesday evening (the 5th) neither the writing nor the voice was developed, and many of the manifestations were outrageously violent—so much so that one of the claws was wrenched from the pedestal of a strong round table, which was thrown down with a huge crash. Indeed, the circle had twice to be broken and a lamp lit because of the uproar and the distress caused to the mediums. We should have said that the first manifestation observed by us and perceptible to all the company on Tuesday was some beautiful star-like blue lights, and the instruments of music were performed upon as usual, invisible hands were felt, and heads were tapped with rolls of pasteboard and tambourines, until the irruption of the rougher agency to which we have referred. While this latter continued in operation it was now and then as if Lancashire clog-dancers were dancing on the tables. Mr. Herne and the gentlemen on either side of him were not only forcibly deprived of their chairs, but these were thrust down over their heads, and in one instance a heavy musical-box was piled a-top of the chair; and Mr. Williams and the chair on which he sat were lifted up bodily and then set down on the middle of the table. It was noticeable that during the flying about of the chairs and other articles no one was struck or hurt in any way; and although the ruder outbreaks were at times almost appalling, yet they gave impressiveness and variety to the experience of those who (like ourselves) had never before sat in one of these gatherings, and more powerfully convinced the few who were at first inclined to doubt the genuineness of the marvels they witnessed. Towards the conclusion of the sitting the proceedings were much more quiet and agreeable. One of the tables moved, or rather (as it seemed to us) pulsed; the pasteboard rolls were taken up into the air out of the hands, and then again put into the hands of persons present, who were, moreover, patted on their foreheads and temples as daintily and tenderly as if touched by a loving hand; and finally the good-night and benediction were rapped out, with the declaration, 'The power is exhausted.' On Wednesday afternoon and evening (6th inst.) successful seances were again held, and we are told that three distinct voices conversed in the afternoon with the party assembled. We may add that some extraordinary photographs of the mediums have been taken by Mr. Shaw, at the studio of Howell Brothers, in which 'spirit-forms' are also visible. Messrs. Herne and Williams are unaffected, quiet, gentleman-like young men; and our esteemed townsman Mr. Young, who (it is perfectly needless to say) has acted in the matter solely and disinterestedly as a lover of truth, arranged the seances."

Mr. Young has favoured us with, for our private information, the following hurried account; but as it embodies a description of a great number of remarkable phenomena, we give it a place in our columns:—

My time is so limited from the constant crowding of inquirers, &c., that I cannot give detail in succession of each seance with Messrs. Herne and Williams, the mediums, who, I cannot omit to say, we all have found very straightforward young men, and can fully recommend them to Spiritualists as being willing to accede to any wishes or to be put to any tests by their now numerous friends.

Amongst the phenomena witnessed during the series of eight seances held in my house I may name the following, all of which were performed by invisible agency, under strict test conditions—playing of bells, tambourines, violin, musical-box, toy-trumpet, concertina, harmonium, &c., without human contact; these instruments being carried round the room at a great height whilst playing. The musical-box was repeatedly wound up by the spirits, and a most remarkable event in connection with it was, that the tune was changed once in the middle of it to another tune—a feat which it would be impossible for us to perform in any way. A flower-pot, with earth and flowers, were brought in through closed doors from the top room, and the earth thrown over the sitters. A prayer-book was put in the reporter's hand—also brought from another room under test conditions—topped with a quantity of apples. Mr. Herne was taken up by the spirits to the ceiling, a height of 12ft., on which he wrote; chairs, as many as ten, were placed on the table at once; one table was put on another table, and a chair on that again. Both mediums were placed on the table at

the same time; in fact, Mr. Williams was floated at nearly every seance. While all hands were joined, and his held, perfumes, spirit-hands, lights, voices, and here let me remark, the voice of the spirits "Katey," "John," and "Peter," together with Mr. Williams, were all talking at one time, making the ventriloquist theory impossible; in fact, a sitter was told by "John" he had let go hands, which was true; as this occurred in darkness, no mortal could have seen it. The spirit-voices were very powerful on each occasion, tubes tapping sitters in all directions; sofa, with three chairs and table on it, were taken bodily from the end of the room to the centre, and the large harmonium was also drawn out, and all things taken from the table and put on it. A gentleman present was crowned with a band-box taken from the wall near the ceiling, put right over his face, and chair again on that; three iron rings, procured from an ironmonger, were repeatedly placed on sitters' arms whilst hands were locked; also a triangle. Mr. Herne's coat was taken off and thrown in the middle of the table whilst his hands were held, and for the first time a chair was hung on the medium's arm by its being passed through the back of the chair, while his hands were securely held. The photographs I have enclosed are copies of what are at present printed. Some others have been taken, which are being printed, in which two sages, with long quaint gowns, are apparently walking side-ways. Four figures appeared on another plate, which the spirits rubbed out, and another has been carried away, to the photographer's great astonishment. A picture was also taken in which the sitter was transparent, the chair being visible through him. This plate was accidentally broken. And here let me remark, that the nasty insinuations and remarks made against the spirit-photography by some who call themselves "Spiritualists" are entirely set aside by the astounding character of these photographs, which I defy any photographer to imitate. A beautifully veiled figure appears on one, which I enclose, and I could stake my own existence that there was neither deception nor fraud in the production of any of them. We have had a continual series of manifestations in the house in the light, such as spirit-hands, table going up in the air with all the tea-things on it, and rocking from all the four corners; chairs rushing towards us; fruit brought and taken away; a pencil brought by spirits which I had lost. It came in a slanting direction from the ceiling, and went under my plate, when I was expressing a wish that I could find it; we all saw it, and no person was at the side from whence it came, and it appeared rolling over and over like a wheel. A tambourine, placed under a picture to keep it from a damp wall, was thrown at us from the room where it was hanging, striking Mr. Williams gently in passing over his head from back to front, and falling in front of him; all of us being then facing him, saw it coming, which was to us a beautiful test. The next moment, something, which was lost for some time and could not be found, was thrown in our faces and on our bodies; a basket of fruit was taken across the room and hung on my little finger, while holding it under the table in gaslight; things thrown down the stairs, and the voice of the spirit "John" talking to us apparently from the wheat mill which I use. Mr. Williams's watch and Albert were taken from him, and placed in a gentleman's pocket whilst holding him. Altogether, it has been a series of extraordinary phenomena, far surpassing our expectations. I forgot to say spirit-lights were often seen, and once a large light, about the size of a hand, was apparently held by fingers. Chairs were continually being drawn from under sitters and placed on their heads; sometimes two chairs were thus used, locked into each other, and the musical-box placed on the top of all. The reporter had the musical-box balanced on his head while it was playing. Four sitters were bound by the spirits with list, which had been placed on the table to bind the mediums.

J. F. YOUNG.

Just a line to add to my last account. A large step-ladder we had been using in the room was brought on to the table, and the kitchen table turned legs upward. A quantity of barley was brought from a cask in the kitchen and showered down upon the sitters; and an umbrella belonging to a lady was brought from a corner of the room, opened, and placed over the medium, with the editor on one side and the reporter on the other, and a light called for; a very amusing incident. The concluding seance was the crowning point of all. After getting spirit-lights and ring-tests we were told to sit for faces, which we accordingly did; myself and father then being privileged to hold the mediums—not from suspicion, but to satisfy outsiders. "Katey" was very soon busy rattling the drapery or curtains, and forms could be seen passing and repassing. After being told by her to sing, the existence of a beautiful luminous light appeared behind me, which gradually intensified until the dear form of "Katey" was observed, she repeatedly telling us to look, and asking if we could see her. She was dressed in a turban of snowy whiteness, which she opened to us, showing her face and body to the floor. The face exactly corresponds to your description a week or two since—especially the nose, which was considerably turned to the left; the lips moved as she spoke, and her eyes were also in motion. She was constantly flapping her beautiful, soft, snowy dress over us. She then passed to each one, talking to and kissing them; and I may here observe, as she pressed her lips to my forehead, she kept them there some time, and they were as warm as living lips. She talked with each, showing us her spirit-lamp, and tried to please us in every way fully half an hour. "John," "Peter," and "Katey" were all talking at one time, and gave us instructions to form a circle, who to get, and when to sit. At the expiration of an hour they wished us "Good night; God bless you all. We have done our best." I should have said that previously to "Katey" coming, Mr. Williams's vest was taken off instantly and thrown at my brother.

We bade Messrs. Herne and Williams farewell this morning at the station with heavy hearts; and our earnest wishes are that they will do well wherever they go. I forgot to mention, "John King" is very firm in his opinion, and declares that the boys are "not guilty," and that the photos are genuine. "John" has repeatedly said here that the boys are innocent of the accusations brought against them by the *Spiritualist*. They told us they were much pleased with our circle, and that by sitting regularly they would assist us. I can assure you these were some of the happiest moments of our lives; no one can realise the beauty and pleasure of such a scene unless actually having the experience. I shall send you some more spirit-photos to-morrow.—Yours truly,

J. F. YOUNG.

Mr. Young also forwards the following document:—

To the Editor.—Dear Sir,—At my suggestion, and for the satisfaction of the public, I have requested Mr. Shaw, the photographer, to sign the following declaration:—"I do most solemnly declare and take oath that the so-called spirit-photographs—Nos. 1, 2, 3—taken by me are genuine, and that there has been no deception, collusion, or fraud of any kind in the production of them, and that no one but myself had anything to do whatever in the manipulation of them.—(Signed) W. GERMANUS SHAW."

Another correspondent observes:—"Llanely is pulsating with new thoughts. Everyone is bewildered at the astounding manifestations through Messrs. Herne and Williams; and as if to make satisfaction complete, we have been favoured with spirit-photographs, which, as you may imagine, have added to the interest, inasmuch as the previous character of the photographer and his disbelief in Spiritualism make the matter a certainty." On one of the photographs a white halo, like a veiled object, appears between and behind the mediums; in the other the outlines of a face are visible.

A SIGN OF RECOGNITION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Having seen a suggestion in the MEDIUM (which I consider a good one) that Spiritualists should adopt a sign and password by which we could recognise each other wherever we might meet, and which would be to many a very great boon when travelling, enabling us to hold conversation with those of the same belief, now I would suggest that Mr. Burns do decide upon a certain sign or password, and that each Spiritualist do pay (say) 1d. or 2d. for the secret, and that the said moneys do go for the benefit of the Institution. It would be a donation that would come within the reach of all, and if all subscribed it would materially aid the Institution. The various secretaries in each locality could act as deputies for Mr. Burns with regard to giving the signs, &c., and collecting the pence. I may say that I have spoken to several Spiritualists on the subject, and they all seem favourable to it.—I remain, yours truly,

JAMES SUTCLIFFE.

24, Russell Street, Rochdale, Nov. 6th, 1872.

[We have known several instances in which a well-known sign of recognition has proved highly effective. The sign to which we refer is the MEDIUM, which, if read in a railway train or hotel, is sure to attract those who are interested in the movement. But to the subject of our correspondent's letter: the plan he suggests is that on which the Order of Good Templars is founded, and with which philanthropic brotherhood we are connected. The subscription is 1s. quarterly, but each lodge can fix that to suit the convenience of the members. A new password is issued every quarter, which is not given to any but those who pay their subscription, and without which no person can enter a lodge, so that the Order is enabled to collect a vast sum of money. Part of these subscriptions goes to the Grand Lodge Funds, and the balance is used in working the local lodges. The Good Templars have a declaration of abstinence from intoxicating drinks, but in the proposed organisation there would be no such declaration, and no special form of practice could be demanded. The question then would arise, Who are entitled to receive the sign and password? That once settled by ballot on the part of the members of a circle or otherwise, the matter would be very much simplified. The chief use of such movements is to interest people in the principles, and induce them to support the cause pecuniarily. To be effective in the latter respect, it would be necessary to pay more frequently than on initiation. The plan would require to be adopted of deriving a periodical subscription in return for a password extending to a certain date. The arrangement of the affair would be very simple. We could suggest sign and countersign conveying the natural language of the inquiry desired to be made, and nothing would be easier than to arrange passwords and deputies, as Mr. Blinkhorn suggested some time ago. But the question is, Would it work? What result would be gained? The chief object is to get money to carry on the movement and introduce a sign of recognition. The latter is not at all a difficult matter, if men would be honest and were possessed of the pluck worthy of a common terrier. Then their lives and words would represent their principles, and the ice of hypocrisy and servility, which freezes men down like frogs in winter, would be cracked up and speedily thawed by the genial sun of free inquiry and an unfettered conscience. It is not to Spiritualists alone that we should desire to reveal our Spiritualism, but to non-Spiritualists more particularly. If every Spiritualist in the country were to allow every person he has intimate or casual intercourse with, for one week, to know that he is a Spiritualist, it would do more for Spiritualism than all the expediency dodges that the mind of man can conceive. But some men are only children in men's bodies, and we suppose they must be dealt with in some sort of nursery fashion, and if we can aid them in their growth it is our duty so to do.

As to the funds, we see but little improvement in that direction, and any plan which would promote liberality would be welcomed. If we could get one penny per week from those who read the MEDIUM, then our labours would float on the stream of comparative prosperity. As it is, we are forced to borrow half-crowns from our poor relations to keep princes, lords, members of parliament, landed gentry, bankers, merchant-princes, and other hard-up people in Spiritualism. What is wanted, friends, is a little more true dignity amongst you—a soul a few sizes larger in every figure which, with its shadow darkening the earth's surface, calls itself a man.]

HALIFAX.—The secretary, W. B. Aaron, informs us that the Halifax Spiritualists have made their third payment since July 1st, and that they have yet a debt of £68 on the plot of land which they have purchased as a site for a hall. In order to redeem this debt, it has been thought advisable to hold as many lectures as possible and work the cause in the surrounding villages. The Temperance Hall, Oronden, has been engaged for the 24th instant, for two lectures through Mr. Edward Wood, trance-medium. A committee has also in progress arrangements for Mr. Gerald Massey to give four lectures. Other work is in contemplation. As the committee desire to have their new hall as soon as possible, they will be glad of all the assistance that may be obtained. Address to W. B. Aaron, hon. secretary, 33, Cavendish Terrace, West Hill Park, Halifax.

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:—

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

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Fruit and Flowers at Birmingham—Mr. Home and the French Emperor—Scriptural Meaning of the Word "Church"—Moncure D. Conway on Spiritualism—The Maskelyne and Cook Cabinet Mystery—Herr Dobler and Spiritualism—The Cause in Australia—Spiritualism in the North of Scotland—The Conference on Monday—Next Sunday in London—Northampton—Dr. Sexton at Huddersfield—The Spirit Messenger: Mr. Towns' Seance—A Spirit-Message Confirmed—Phenomena in the Light—Likenesses of Spirits on Window Panes—Apostolic Spiritualism—Dalston Association of Inquirers into Spiritualism—Movements at Manchester—Glasgow Spiritualism, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTE, 15, SOUTHAMPTON ROW, HOLBORN.

FRIDAY, NOVEMBER 15, Seance by Miss Fowler, at 8 o'clock. Admission, 2s. 6d.

MONDAY, NOVEMBER 18, Conference, at 8 o'clock. Admission Free.

TUESDAY, NOVEMBER 19, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission, 2s. 6d. Her last seance in London.

THURSDAY, NOVEMBER 21, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

" " Other Seances in London and the Provinces may be found on the last page.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 15, 1872.

SPIRITUALISM AND THEOLOGY.

While in conversation the other day with Mr. Truelove, the proprietor of the Reformer's Library and Secularist bookseller, the question of theology came up, when Mr. Truelove remarked: "How do you Spiritualists explain yourselves as getting rid of theology when you retain the ideas of God and immortality?" At that moment a customer entered which prevented our reply being given, and so we now present it. Let us explain what we mean by the terms "God" and "immortality." By the former we mean Cause, and by the latter Destiny or Purpose. The effects which we witness, and amongst which we live, must have had, and still have, an ever present operant cause; an assumption which, we take it, Mr. Truelove would admit. The philosophy of this conception on the part of the human mind necessarily constitutes the peculiar "theology" of the person who entertains it. It may or may not be of the nature of that theory peculiar to the unthinking masses of religionists, yet a theology of some kind every thinking man must have; and, further, it is probable that every original mind will have one of its own. Then, as to immortality, we ask, What is the destiny of man? He struggles through the years of his life and he dies. Can any man or any number of men come forward and demonstrate satisfactorily and to a certainty that death is the last of the man? The objector to immortality may say, Well, I do not see beyond death; I know naught of a future life nor of a spiritual state, and consequently am not in a position to affirm of it. Granted; and since your condition is one of ignorance, you cannot deny it; how can you give an opinion on either side respecting a subject which is quite outside of your realm of knowledge?

But the Spiritualist comes forward and he says: I know something of this matter. I have many and varied evidences of a spiritual state, and of continued individuality after what is called death; in fact, I know as much of it as is possible for any person who has not absolutely been in that state. At least, if I shall not enter it, I am quite certain that others I have known on earth are in it; and why may not I? Are the laws of man's nature not universal, and is not the destiny of one man the fate of all? Thus the Spiritualist meets objections one by one as they press forward on his position. The various Theologians—Christadelphian, orthodox, Swedenborgian—march into the arena, but they are overcome, and cross over in crowds to swell the ranks that they but a short time before opposed. Scientists, materialistic philosophers, positivists, and dogmatic secularists share the same transition; and the arguments of none of them, nor all combined, are able to withstand the positive evidences of the Spiritualist. This shows the superiority of his position; and all are forced to admit that, whether immortality be a fact or not, the Spiritualist has by far the best of the argument and belongs to the winning party.

The Spiritualist therefore logically concludes that the destiny of man is to develop and enjoy the functions of the intellectually conscious part of his being. This is the man; the essence of his individuality—the finite cause of his being a man. Here we have cause, means, and effect in a visible series. Life's surroundings, or man's state of being now or hereafter are the means, the agencies, by which the cause works out appropriate and inseparable effects. The cause is self-existent, irremovable, omnipotent. The effect must be the same. The means alone are within our grasp. These we can modify to some extent; and, indeed, the proper use and adaptation of them is our only care and duty. As to the cause, we cannot in any way affect it, and the effect we cannot in the least influence or annul. But, again, without a clear and sensible view of this cause-and-destiny question, man cannot gain a logical and scientific knowledge of how to use and apply the means with which existence furnishes him; so that a proper determination of the grand problems of theology and immortality lie at the root of all schemes for human improvement and social amelioration.

The argument, that because theology and immortality have been, and are to this day, turned by the priesthood into superstitious folly, and a curse to man rather than a blessing, that they are therefore non-existent, is about as sensible as to suppose that man himself does not exist because, in like manner, church dogmas have pictured his life's career as a diabolical farce. The Adam and Eve story is a myth; the fall of man is a fable; the plan of salvation is an immoral absurdity; man's sonship to the devil is a grotesque barbarism—all of these, and many other uncouth ideas respecting man, are false; and yet man exists—who can deny it?—and a sensible and satisfactory view of him is possible. So of theology. The churchal ideas of God may be unmitigated fetishism, and the views of immortality craven superstition; and yet what folly it would be, therefore, to assume that such stupendous facts do not exist!

The settlement of these great problems must commence in, and result from, a scientific study of man. It is in him that causation and effect unite in their fullest measure; and all questions of theology and religion must depend for their wholesome truth and usefulness on the exact knowledge which is retained of man as a scientific fact. The Spiritualist, then, throws all exegetical and authoritarian methods overboard, as dangerous ballast, calculated to sink the ship. He does not, like the so-called freethinkers, reason upon what he does not know. Being conscious of his ignorance, he patiently observes; and having gathered a few facts, reasons upon them and forms a basis entirely independent of the dogmatic conclusions of negationists, on the one hand, or religionists on the other; forming by degrees, as the light shines upon him, relatively imperfect though they may be, definite ideas of Cause, Life, and Destiny—God, Man, and Immortality.

NEXT SUNDAY IN LONDON.

Moncure D. Conway, at South Place Chapel, Finsbury, at 11.15 (Subject: "John Knox and 300 Years Ago"); and at 7 p.m., at St. Paul's Road Chapel, Camden Square, Camden Town.

Charles Voysey, at St. George's Hall in the morning, and South Place Chapel in the evening.

Sunday Lecture Society at St. George's Hall, at 4 p.m., Professor W. K. Clifford, M.A. (Cambridge), on "The Dawn of the Sciences in Europe."

Sunday Evenings for the People, St. George's Hall, at 7. "British Authors in their Moral and Religious Teachings," by Charles Collette, Esq.; followed by Rossini's "Stabat Mater."

New Church, the Mall, Kensington. Dr. Bayley, at 6.30: "Jesus Transfigured on a Mountain."

DR. SEXTON'S APPOINTMENTS.

HUDDERSFIELD.—Gymnasium Hall, Ramsden Street, Sunday, December 1. Roger Houghton, Esq., Chairman. Subjects:—

Afternoon.—"The Philosophy of Trance—Natural, Mesmeric, and Spiritual; with Remarks on Clairvoyants and Mediums."

Evening.—"Unconscious Cerebration a Scientific Fallacy, and no Explanation of Spiritual Phenomena."

Secretary—MR. GEO. HEPPLESTONE, 75, King Street.

BRADFORD.—Pullan's Music Hall, Westgate. Three discourses on Sunday, December 8.—Secretary, Mr. H. Smith, 12, Garnett Street, Leeds Road.

MR. JOSEPH ASHMAN, of the Psychopathic Institution, London, will visit Brighton several times during this month, and may be consulted by appointment.—Address, 254, Marylebone Road, London, N.W. We can honestly recommend Mr. Ashman to any persons requiring the services of a healer.

MR. MORSE'S APPOINTMENTS.—DARLINGTON.—Mr. J. J. Morse, medium, from London, will give seances as under, at the Co-operative Amusement Room, Commercial Street, on Sunday, November 17, at 2 p.m. and 6 p.m.; and on Monday, November 18, at 8 p.m. Tickets to each seance 1s. each.

MRS. BUTTERFIELD, of Morley, will lecture in the Town Hall, Sowerby Bridge, on Sunday, November 17, 1872. Subjects—Afternoon, "Spiritualism: Past, Present, Future;" Evening, "Who are my Disciples?"—T. Thorp, Secretary. Arrangements are in progress to obtain a lecture from Mrs. Butterfield one Sunday each month at Batley.

Our excellent agent, Mr. Smith, of Bradford, writes stating that they hope to have lectures from Dr. Sexton on December 8. He also says: "We are going on favourably at Mr. Wade's meeting room, Arden Street, Bowling. Every Sunday the meeting is crowded. I think we are regularly increasing in number of Spiritualists in Bradford." Mr. Wade is a very devoted man, and all his efforts deserve to succeed.

MISS LOTTIE FOWLER.

We regret to learn that Miss Lottie Fowler leaves London on Monday for Liverpool, on her return to America. She will remain for a few days at the residence of Mrs. Lamont, 85, Islington, Liverpool, at which place she may be consulted, and where communications should be addressed to her till further notice. Miss Fowler is being thronged by visitors, and her last seance on Tuesday evening was very largely attended. Miss Fowler came to this country about fourteen months ago, an entire stranger, and she leaves followed by the goodwill and appreciation of all who know her, extending from royalty down to the humblest rank in the realm, for to all classes Miss Fowler has been equally attentive without slavishly worshipping the lofty or despising the low. To the credit of mediumship, and the cause with which it is connected, Miss Fowler leaves our shores without the shadow of an imputation being recorded against her.

WE ARE frequently applied to for a reliable medical clairvoyant, and can recommend Miss Godfrey, 161, Hampstead Road. Make an appointment.

THROUGH the polite attentions of our friend Mr. Hawkes, Mr. Lord's letter in last week's MEDIUM appeared in a Birmingham paper before it could be read in the MEDIUM by the subscribers who live in that town.

SPIRITUALISM is making inroads on the "Apostolic Church," and corroding, in an alarming manner, some of the pillars. The original "Apostolic Church" was not built of stones and mortar, like the modern sham.

OUR lynx-eyed contemporary the *Guardian* slightly misunderstands our views when he supposes that we publish spirit-communications that they may be implicitly believed as fact. We call his polite attention to the sentence at the top of "Spirit Messenger" column.

IN reply to numerous inquiries, we have to state that there is no likelihood of Mrs. De Morgan's "From Matter to Spirit" appearing in a new edition at present. The absence of this excellent book on sale is a great loss to the movement, as it was the most popular work on the subject as a text-book for investigators.

SPIRITUAL MANIFESTATIONS by new experimenters are reported as having occurred at Belfast. Another correspondent, writing from the same town, says that the faith of the people is already a spiritual one, so that Spiritualism is not so imperatively demanded as in some other places. Might we ask, What of their knowledge? is it as spiritual as their faith?

JOANNA SOUTHCOTT.—Readers of the MEDIUM who may be able and willing to supply information as to the life, opinions, and history (up to the present time) of Joanna Southcott and her followers, would greatly oblige by communicating with the editor of the *Christian Spiritualist*, Swindon, Wilts, as early as it may be convenient to do so.

J. WASON, Esq., of Liverpool, very much approves of the suggestion made by D. H. Wilson, B.A., as reported in the MEDIUM, November 1, in respect to a central committee to promote Mr. Massey's lectures. Mr. Wason offers to subscribe £5 to the guarantee fund, and a subscription if the scheme is carried out.

AN INJURED art critic, editor of the *Comprehensionist*, himself an artist and designer, thus characterises popular picture-making:—"As the *Graphic* is simply the scrap-book of the unartistic (a numerous horde), its literary matter may be classed with its woodcuts, and as such, though it may be occasionally referred to for an explanation of its shadowless scratches, it is otherwise unnoticed."

THERE is a curious and ponderous book of three volumes, entitled "The Book of God," which few of our readers are acquainted with, though some of them have met with it through the agency of the Progressive Library. The author, who is mysteriously and undiscoverably anonymous, has just issued another work, in two volumes, entitled "Enoch, the Second Messenger of God." These works are characterised by great learning, and throw much light on the religious thoughts and symbols of past civilisations, upon the remnants of some of which our present irreconcilable religious dogmas are formed. We have to thank the author for copies of both works donated to the Progressive Library.

WE have received a tract with the following title:—"This pamphlet shows that man is not an accountable being in the way represented by priestcraft; and that the doctrine of original sin has no foundation in Scripture." It contains an introduction by C. Hollinsworth, 10, Digbeth, Birmingham, but the text is from "Zion," which was the spiritual title of John Ward, an Irishman, who founded the sect of "Shilohites." Another tract gives "a brief summary of the New Principles on which the Religion of the Shilohites is founded." One clause runs: "We believe that no one has ever gone to a place of torment or of eternal happiness after the death of the body; but that when they have died they have been no more as to the body, but the spirits that animated bodies throughout all former ages are here now on the earth." It is stated that Ward was author of "upwards of 300 epistles, discourses, letters, &c., written during the period extending from 1829 to 1837," and that "they must form the literature of the future age." All such eccentric efforts to base spiritual truth on "the Scriptures" were a prophetic forerunner of the more glorious result which has been attained by deriving such truth from the spiritual nature of Man—the works of the Creator.

A NEW SUBSCRIBER observes: "I have only seen one paper, and am greatly interested with it." If our friends would take a little trouble to introduce the MEDIUM to likely persons, the circulation might be trebled very soon. Earnest workers may receive specimen copies free on application.

I BEG TO THANK Mr. Gardner, of Newcastle-on-Tyne, for his handsome contribution of spiritual literature to the Darlington New Market bookstall—not less than twenty pounds in weight of first-class reading matter.—J. DIXON.

A CORRESPONDENT says:—"I would not have been without the information and spiritual comforts which I have got since I read the MEDIUM and the other cheap books which I got from you, for a thousand worlds."

THE *Phonetic Journal* is to be published at 1d. weekly after this year's volume is finished. We can recommend it to our readers, all the junior's of whom should study phonography and be able to write shorthand.

R. BADERLEY.—We have many such narratives; however, you may write if you feel disposed.

REINCARNATION.

To the Editor of the *Medium and Daybreak*.

The apothegm of "Dr. Forbes," quoted in the MEDIUM of October 18, as interpreted by a spirit through the mediumship of Mrs. Olive, appears to me the most rational summary of the doctrine of reincarnation we have yet had. "Dr. Forbes" says:—"Reincarnation, while it is a phenomenal fact, is an economical absurdity." In commenting upon this concise and remarkable assertion, a spirit, through Mrs. Olive, put the following interpretation:—"The elevation of the spirit would have been better accomplished by its surrendering itself to the operation of the elevating forces of the spirit-spheres, and thus reincarnation, while a phenomenal fact, is an economical absurdity." Here we find, recognised by a Scotch spirit, the doctrine of progress by reincarnation, and also the doctrine of progressive elevation in the spheres, without the medium of reincarnation; and, moreover, we find it asserted, that of the two methods the latter is the more excellent, and perhaps the more usual way. This, we see, is in opposition to the assumption of the followers of M. Kardec, that progress can only be attained by successive reincarnations.

I am led to enter upon this subject by the dicta of the very spirits themselves, who, in England, have expressed the strongest denials of reincarnation, as well as the strongest arguments against the doctrine itself. For we must not forget that these very spirits are they who have told us, through the inspirational mediums whom we most respect, that progress, in the direction least desirable, is by no means uncommon in the spheres. That exalted disciple of Confucius, "Tien-Sien-Tie," whose powerful teaching is published through the mediumship of Mr. Morse, is at times very decided upon this point; while Mrs. Hardinge has been occasionally the same, placing spirits in the lowest depths, without giving any decided explanation as to how to get them out, though it must be fully acknowledged that that admirable lady entirely concedes that they will emerge somehow, it may be even in time.

This backsliding in the spheres is in perfect analogy with what we find here. How do men and women here "go from bad to worse"?—led away by undesirable companionship, "taking complexion from the things they work in, like the dyer's hand;" for passions "grow by what they feed on;" how every step lost is a step more difficult to be regained; until at length they sink to the very lowest depths, bruised, bleeding, and shattered, morally and physically; "dead in trespasses and sins." Then, perhaps, comes repentance or "despair."

Can we believe such a picture as I have described to exist in spirit-life? Our highest inspirational mediums have implied it. If it be so, may we not hail the doctrine of reincarnation for such as these, if reincarnation be a fact? And that it was a fact, in the form of a mission, in the case of John the Baptist, I cite from the highest authority in which I personally believe. Then, why may it not also be a fact as a last resource? Infinite mercy and outraged love coming to the rescue of imaginary despair, to prove that such an unworthy motive does not—cannot—exist in the Divine economy. In the case of such a dilemma in the spheres as that I have sketched on earth, the phenomenal fact of reincarnation would be no longer an economical absurdity; seeing that, as an economical absurdity, it is, as pointed out by a spirit, confined to the unhappy spirit himself. "The elevation of the spirit would have been better accomplished by its surrendering itself to the operation of the elevating forces of the spirit-spheres." But supposing the spirit does not avail himself of the operation of the elevating forces; supposing it is there, as we sometimes find it here, progressively sinking, not progressively rising—sinking deeper, deeper into the slough of despond, and all owing to an economical absurdity, as it is here, of the spirit himself? What if a higher power than his should at length, in love and pity, turn the economical absurdity of the individual into a phenomenal fact of the highest economy, and make, for the "hopeless," reincarnation a general law? Try again.

WM. R. TOMLINSON, M.A.

MESSRS. HERNE AND WILLIAMS return to London on Monday, the 18th, and may be found at their rooms, 61, Lamb's Conduit Street. For information respecting their public seances, see list on back page of MEDIUM.

TEMPERANCE HALL, BATLEY.—On Sunday, November 24th, 1872, two addresses on Spiritualism will be given, in the above hall, by Mrs. Butterfield, of Morley, under Spiritual influence. Mr. A. D. Wilson, of Halifax, will preside. Subject in the afternoon—"Spiritualism and the Religion of Jesus;" subject in the evening—"The Immortality of the Soul." Doors open in the afternoon at two o'clock, service to commence at half-past two; doors open in the evening at six o'clock, service to commence at half-past six. The clergy are cordially invited to attend. Admission 3d.

MR. YOUNG, who has been many times fined for not allowing his children to be vaccinated, thus addressed the Paddington Guardians:—"Though the abuse of power exercised through you may ever so frequently renew the trouble and expense to which I have been subjected through the performance of what you ignorantly imagine to be a public duty, in the enforcing of the provisions of the Vaccination Act, let me assure you that however eager may be your vindictive wish to compel the vaccination of any child of mine, you have a hopeless task before you. Fortunately, the intent of this accursed Act, which so deeply disgraces the statute-book of a free country, cannot be enforced. As a lover of humanity, and a consistent hater of oppression, I can, and shall, as often as you show your paltry and ignoble spite, by instituting proceedings against me, choose the alternative provided by law—pay the fine. Rob me continually by the tyrannical exercise of an iniquitous law, you may, but never shall you pollute the blood of my child with your filth. It reflects no credit on you as professing Christians that you refuse to respect the conscientious convictions of men as honest as yourselves; but I trust the time is not far distant when you will cease to be led by the interested and false assertions of the larger portion of the medical profession on this momentous question, for assuredly, when you exercise common sense and think and inquire for yourselves, you will see that this "pestilence which walketh at noonday," this pseudo-vaccination, *alias* penal inoculation, *alias* blood-poisoning (the offspring of infatuated empiricism), is the greatest medical heresy that ever afflicted the world—a fraudulent scheme for enriching an endowed and established medical priesthood at the expense of the people."

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the 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.]

November 8th.

MISS LOTTIE FOWLER'S SEANCE.

The audience formed a closely packed circle round the room. Miss Fowler sat as part of the circle, and hands were held all round. In the course of a few preliminary explanations, Mr. Burns observed that the medium was quite unconscious during the time of her trance, and had no control whatever over the results. While she was in that unconscious state she was controlled by a spirit who described forms and scenes observed by the spirit round the sitters. The power to do this depended on the conditions. No person could see and describe objects successfully in a dense November fog; and sometimes a spiritual fog emanated from certain temperaments, or, in other words, their personal sphere was not such that the spirit could come *en rapport* with it. He had seen instances in which the entranced medium could give no successful descriptions while one individual was in the room, but as soon as the uncongenial person left, then the spirit controlling the medium could see clearly. This showed that the failures made did not depend on the will of the medium, but on conditions over which she had no control, which was evidence of the fact that there could be no imposition mixed up with the attempts made.

Miss Fowler then gradually passed into the trance-state, and, under the control of her spirit-guide "Annie," walked round the circle till she halted before a group of young gentlemen who were not Spiritualists, and were strangers. She described several of their deceased relatives—yet not without some mistakes. She then described the father of a gentleman as a military man, which was true. A French lady, who did not know a word of English, sat next to this gentleman, and though Miss Fowler was ignorant of the fact that a French lady was present, she at once said, "This lady does not know a word I am saying." She then gave the name of the mother of this lady, and two of her sisters, who are in spirit-life, and the number in the family. The spirit said there was a spirit behind Miss Fowler trying to make her speak French, and one or two words were spoken, but the attempt could not be called successful. Miss Fowler, still in the trance, with her eyes closed, was made by the controlling spirit to pass on to another lady, and describe a son who was a sailor and died of yellow fever abroad. She gave his age when he so died, and how long it was since. She also gave an accurate account of the personal appearance and business position of the father of one of the visitors, foretelling, and as she often does quite truthfully, the result of his present efforts. When she took the hand of another gentleman, she astonished the whole circle by saying, "Oh, you do not live with your wife; you have been separated from her for six years. Did any one say you are insane? you are not, though, but have more in your head than they have. You are an old bookworm, all the day poring over books, and your room is like an old ragshop." To each sentence of this extraordinary speech the gentleman candidly assented. The whole two hours during which the seance lasted, the medium gave expression to similar startling facts. This is nothing, however, to the clearness with which Miss Fowler's controlling spirit can describe when one person sits with her alone, as when a number are present the influences get mixed up, which confuses the spirit. When Miss Fowler was by the spirits again restored to consciousness, she did not know a word she had said, but was somewhat tired by the two hours of active brain exercise. Mr. Burns returned his thanks to Miss Fowler for her services, which had been given freely for the benefit of the Spiritual Institution. The sum thus contributed was £2 10s.

MR. GERALD MASSEY IN THE NORTH.

Mr. Gerald Massey's visit to the county of Durham, to lecture at Darlington, Bishop Auckland, and Barnard Castle, has given great satisfaction in each of those towns, not merely to the Spiritualists, who, we need not say, have had a rare treat, but to the general public who patronised his lectures. The *Darlington and Stockton Times* says:—

"One of the most intellectual, and, I may say, influential gatherings that I have ever noticed of the inhabitants of Darlington, assembled on Monday evening to listen to Mr. Gerald Massey's lecture on Spiritualism. It was, indeed, a strange story that Mr. Massey had to tell—how he was made to believe in Spiritualism, almost in spite of himself. The evidence was so strong, powerful, and multitudinous that Mr. Massey could not resist it, he tells us. He tried to account for it by every other means than that of the Spiritualist theory, but failed. He was assured of the communication of the disembodied spirits of his own relatives, and also others who had passed to the other side. I heard one or two people say, however, that the lectures were more for those who were to some extent acquainted with Spiritualism than for the general public, though I defy any intelligent man, be he Spiritualist or not, to listen to what was said without having his attention arrested, and the spirit of inquiry excited."

On leaving Darlington, where Mr. Massey was the guest of one of the leading gentlemen of the town, Mr. H. K. Spark, he proceeded to the ancient town of Barnard Castle, where he gave the same two lectures as at Darlington, and where he was most warmly welcomed by a small but enthusiastic circle of friends, at the head of whom is Mr. Joseph Lee, who was mainly instrumental in securing Mr. Massey's services for that place. The lectures were delivered on Wednesday and Thursday evenings. Great quakings, it is understood, were heard on the part of the orthodox at this invasion of their very quiet little town, but nevertheless curiosity and the energy of local friends secured a good house each evening. The local scribe of the *Northern Echo* furnished some account of these lectures to his employer, the Editor, who, it will be remembered, made himself conspicuous by condemning Spiritualism while he admitted the phenomena at the time of the late Conference. The *Northern Echo* had a large heading over the article which dealt with the lectures, entitled, "Gerald Massey interviewing the Ghost of Muller the Murderer," and the article, we scarcely need say, was quite

in keeping with the heading, and ended with the remark, "Many things were propounded difficult of apprehension, very strange to ears unused to them, and to many minds revolting in their rank heterodoxy."

On Wednesday night Mr. Massey addressed a considerable audience in the Music Hall. The subject advertised was, "The Man Shakespeare," but owing to some mischance Mr. Massey had not been informed of the title, and hence was only prepared, as arranged with the other places on this tour, to give his course on the subject of Spiritualism. However, with the approval of the audience, taken by vote, he delivered his No. 2, or "The Spirit World revealed." The subject was treated in the lecturer's usual masterly style, and gave much satisfaction, save, perhaps, to those whose religious prejudices influenced their reception of the truth.

On Thursday the subject was on "The Facts of my own Personal Experience." Much credit is due to Mr. Lee and Mr. Kepling, who so energetically managed the arrangements of the Barnard-Castle lectures.

From Barnard Castle Mr. Massey journeyed to Bishop Auckland, where our old friend Mr. N. Kilburn, jun., had made every arrangement for his reception for a lecture on Friday evening (of which there is an account appended). Mr. Massey again returned to Barnard Castle for Sunday, and, on the evening of that day, delivered the third of his course of lectures on Spiritualism, pertaining to the life and miracles of Jesus Christ. This lecture was given in place of the usual discourse from the pulpit of the Free Christian Church, of which Mr. Joseph Lee is the pastor—a fact which reveals, both on the part of Mr. Lee and his congregation, a freedom and liberality of thought rarely paralleled in the churches of the present day.

GERALD MASSEY AT BISHOP AUCKLAND.

On Friday night last, the 8th inst., Mr. Massey lectured in the Town Hall to an audience of 300 people. The fact that such a number of listeners could be brought together for a lecture will, to those who know the town best, be the most convincing proof of the deep interest taken in the subject of Spiritualism. Doubtless some few who came out of curiosity rather than in search of knowledge found the lecture technical, deep, and searching; but in Spiritualism, as in other branches of knowledge, there is no royal road to learning; and on this occasion the subject was being fundamentally expounded, rather than any mere oratorical flights indulged in.

The lecture was in part an exhaustive reply to those who ask for facts in connection with Spiritualism. Mr. Massey carefully narrated, from notes taken at the time, the various experiences which occurred in his own house through the mediumship of his wife. From these facts, most minutely analysed, no other possible conclusion could be arrived at save that spirits who once lived on the earth could, and did, under certain laws or conditions, communicate with us.

The so-called explanations of the phenomena, by psychic force and unconscious cerebration, were thoroughly sifted without at all damaging the spiritual theory. This portion of the lecture was characterised by great depth of thought, and thoroughly taxed the mental capacity of the audience.

The inestimable value of prayer, as a power on the spirit-world, was pointed out in a graphic and touching manner; and its use as a means of spiritual elevation, recalled from that sphere of abstraction into which the creeds have banished it. Man is a denizen of two worlds; in him meet and blend the spiritual and the natural; prayer is the magnetic link between the two, and is therefore the special attribute of all true Spiritualism.

Spiritualism claims to have substantiated and made real the spirit-land, which is ever near. It teaches that our actions here are the arbitrators of our position yonder, rather than any misty faith in a wholesale salvation; and while it upholds the justice of God in the punishment of all wrong-doing, condemns, with trumpet-tongue, the lying farce of an eternal hell. Man, after death, will be his desires and affections personified; therefore, set your affections on the highest things.

God is really our father, not a chemical compound. Let us draw near to him by communion with those departed ones whose exalted position reveals to them more and more of his power and glory. In our lives let us act so that no dear one may have to look back with sorrow on us; rather may we be a strength and stay to both worlds. "Be not afraid! eternally shall truth live on, whilst error shall shrivel up and become as nothing."

We cannot attempt more than the briefest sketch of the lecture, which was characterised by that wealth of thought and illustration which is so profoundly exhibited in the author's works. It is not to be anticipated, from the very nature of the subject, that all present were satisfied or convinced; but certain it is that seeds of truth were sown in many places, which after time will abundantly reveal. Mr. Massey deserves the lasting gratitude of all who love truth and progress, for his courageous avowal of facts, the recital of which must have cost him many a pang. We heartily wish him God-speed in his labours. N. K. J.

THE Samoan Islanders, who are about to annex, or have already annexed, themselves to the United States of America, have drawn up a code of laws for their future government, from which we extract the following:—"All trading in distilled or spirituous liquors or any kind of intoxicating drink is absolutely prohibited. Any person so offending shall be fined 100 dollars on conviction before a mixed court. All such liquors found on shore, and kept for sale or barter in any way, shall be seized and destroyed. If any native is found intoxicated, the individual who has supplied him with drink shall pay a fine of ten dollars. If any foreigner be found drunk or riotous, he shall pay a fine of ten dollars." Missionary Societies in this country are in the habit of expending large sums of money annually in sending missionaries to such places as the Samoan Group, and possibly the above is part of the result of their labours; but if they could persuade the people of the Navigator Islands to send a few preachers over here to teach the Government and inhabitants of these islands a few doctrines, it might, in the opinion of some earnest friends of Missionary work, well repay any Society which would guarantee the expenses.—*Echo*.

WE HAVE received from Mr. Henry Herries a description of a very successful seance with Mrs. Holmes.

MANIFESTATIONS IN AUSTRALIA.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Since I last wrote you we have had a series of startling physical manifestations here, and as most of them took place under test conditions, and in the presence of sceptics, they furnish strong corroborative evidence of the power of spirits to convey ponderable objects into a closed room.

The reported occurrence of wonderful physical phenomena at the house of Mr. J. P——n, at Castlemaine, caused that gentleman to be applied to by many anxious to witness them, and amongst others, three well-known individuals—one being the sheriff of the county, another a government official holding a responsible office, and the third a merchant of repute—acknowledged by our opponents to be men of undoubted intelligence, and more than ordinary shrewdness. Mr. J. P——n agreed to give them an opportunity if they would affirm to what they witnessed, and sign a document if necessary. This being agreed to, the three gentlemen came, two of them being accompanied by their wives, and the other by a Chinese, who, with the exception of Mr. P——n (and Mrs. P——n, the medium), formed the whole company. Before commencing, Mr. P——n requested his guests to examine carefully the room, and take whatever precautions they thought proper. This they accordingly did, both inside and out. They then fastened the door, and put a seal upon it, nailed up the window with four nails, also the fireplace, leaving no aperture of any kind. The light was turned down low, and in a short time something fell heavily on the table, which, on examination, proved to be a hot brick, from the fireplace in the adjoining room. This was followed by a flower-pot with plant, then an album, which, on a light being struck, was seen by all to be turned over leaf-by-leaf, and stop at the portrait of a person whose name had been incidentally mentioned. Two other sittings were held by the same persons, when several heavy objects were brought, including a large iron barrow-wheel, a fore-quarter of bacon, a bottle of wine, &c., the two last-mentioned items being seen in transit in the light, the bottle of wine being first laid on the table, and then stood up on its bottom while all were looking at it.

During and after the seance the door and windows were examined, and the fastenings found undisturbed. The leading local paper, which has hitherto persistently ridiculed the manifestations and discredited the evidence in regard to them, is quite taken aback. The three gentlemen alluded to each sent an account of their experiences to it, and these were fully commented upon in two leading articles, in which the editor admits the necessity for scientific investigation, and recommends some of our university men to take the matter in hand. The only consolation the writer has is, that the witnesses were not Spiritualists, and there was no invocation used, hence there is no evidence that the manifestations were produced by spirits! The Melbourne Daily Telegraph, commenting upon the foregoing, suggested that if two detectives were sent up, there was no doubt they would be able to discover how it was done. Mr. J. P——n thereupon sent a document to the office of the Mount Alexander Mail, accepting the Telegraph's suggestion, requesting them to select their detectives, and offering to deposit fifty pounds in the hands of the editor of the Mount Alexander Mail, which was to be given to the local charities in the event of any trickery being discovered; on the other hand, he stipulated that the editor of the Telegraph should deposit a like amount, to be applied to a similar purpose in the event of the detectives being unable to discover any fraud. This floored the Telegraph, and they backed out of it in a cowardly manner. There are also some interesting manifestations occurring at Sandhurst, some of which are recorded in the Harbinger of Light for August and September, which also contains a full account of the opening of the Stowell Spiritual Lyceum. Mr. J. Tyerman has just completed a series of four lectures on Spiritualism and kindred subjects, at St. George's Hall, Melbourne, which have been attended by large and appreciative audiences. The hall holds about 700 people, and on the last occasion was not only full in every part, but at least 100 were unable to obtain admission, yet not one of the papers have reported or even noticed the lectures. The movement is getting too strong for them.

I send you a prospectus of a proposed community of Spiritualists which I think will probably be floated during the ensuing year. If the prospectus is adhered to, it is bound to succeed, and be productive of much good. You will see from the foregoing items that the present prospects of Progressive Spiritualism here are very encouraging. We have started on a good basis, and the cause is steadily progressing. Ere long I trust and believe it will be one of the most prominent movements in the southern hemisphere. With best wishes for the success of the Medium, and the philosophy it so ably expounds,—I am, dear Sir, yours fraternally,

W. H. TERRY.

Melbourne, Victoria, Sept. 6th, 1872.

MANIFESTATIONS AT BIRMINGHAM.

To the Editor.—Dear Sir,—We are thankful to be able to report a continuance of manifestations at our circle in Market Street, as detailed by our worthy friend Mr. Lord last week.

On Saturday evening, Nov. 2nd—present, Messrs. Giffard, Giffard, jun., Evans, Morris, and Mrs. Giffard. A fern, called *scotopendrium vulgare crispum*, having four fronds, root, and some soil, was thrust into Mr. Morris's hand. It has been planted, and we trust it will grow. The spirit (Mr. Brewer) had previously remarked to us that he was fond of ferns, when on this side, as a florist and seedsman.

On Sunday, Nov. 3rd—present, Messrs. Giffard, Giffard, jun., Evans, Morris, and Mrs. Giffard. Four beautiful fronds of ferns—one, "*adiantum capillus veneris*," Irish variety; three foreign varieties—one "gold," one "silver," and one "*asplenium filix femina*." These were somewhat crumpled, which the spirit (Mr. Brewer) explained by stating that he had introduced a friendly spirit to this duty this evening because he (Brewer) expected to be removed from the seventh spiritual sphere shortly to the heavenly spheres, where he would not be permitted to convey articles such as we had had the pleasure of receiving at his hands, and this being his first essay, accounted for his being rather clumsy; but I assure you, Sir, none of the sitters thought him clumsy, but felt all thankfulness and love for the manifestation.

Last evening, Nov. 11th—present, Messrs. Giffard, Giffard, jun., Evans, Morris, Gray, Huskisson, and Smith; Mesdames Giffard, Smith, Ball, Davies, and Taylor. After prayer by Mr. Huskisson, and also

mentally by all present (requested by the spirit), and occasional singing, the spirit (Mr. Brewer) told us he would bring us something to look at, and after the usual manifestations, together with a perfume from the Spanish spirit, "Welcome," that scented the room, we lighted the gas, and found a fine bunch of everlasting flowers and grasses. The spirit complained that none of us were good enough, and seemed to indicate and press upon us the necessity of purity and holiness of life. Mr. Morris has photographed all that has been received at the circle.—I remain, dear Sir, yours faithfully,

CHAS. GRAY.

Birmingham, Nov. 12th, 1872.

SPIRITUALISM IN THE NORTH OF SCOTLAND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Promising you further particulars relative to the manifestation and development given in my last, I now somewhat hurriedly send you the following. Out of our small circle everyone has been developed as a medium, notwithstanding our having been strangers to the subject, and one of us, at least, a confirmed sceptic. Such having been the case, and our proceedings having been so pleasant and satisfactory, we resolved to give Mr. Wallace a small benefit upon the evening of his nineteenth anniversary in Spiritualism.

I opine, Sir, that you can readily understand that, although we are poor, we are in earnest, as our small donation of 2s. 6d. each to Mr. Wallace was heartily and sincerely contributed to by every one of us, my only wish being that it had been pounds.

Within those past few days I have received a considerable amount of writing from spirit-friends, as well as numerous test-messages. Other mediums are rapidly developing, and the good and godly work will soon pierce the thick darkened clouds of bigotry and parson-rid madness which haunt this locality as an omnipotent and ubiquitous demon.

Spiritualism may appositely be likened to one grand and magnificent edifice, whose inferior foundations are terrene, but whose flashing golden minarets pierce heaven itself, for its sculptures are carved by angelic fingers, and its teachings are the intuitions of God alone. Again apologising for space occupied,—Believe me to remain, yours faithfully,

MACHETH.

Forres, November 11, 1872.

A CORRESPONDENT wants to know why all cannot be mediums as well as one or two, and why spirits cannot appear to all. Spirits being on a plane of being different from that of mortals, it is necessary that some common ground peculiar to both states should exist between them, that they may be able to come into communion. This common element is furnished by an atmosphere given off from the bodies of certain persons, who are therefore called mediums. Those persons who do not emit this element cannot afford spirits the means of manifesting. There is also in some individuals a peculiar development of the senses and faculties generally, which brings them into sensible contact with the spiritual state, and some can even see and hear spirits and get impressions from them, while many others are entirely unconscious of such a power.

DR. NEWTON.—Yesterday afternoon Dr. Newton manipulated about one hundred persons afflicted with various diseases, many of whom testified to having received relief. One case especially is worthy of mention; it was that of a man who had been prostrated for the past forty-eight hours with excruciating pains in the head. Not being able to come in person, he sent an article of linen by another man. The doctor took both the linen and the hand of the person who brought it together between his two hands, first telling the party referred to that his friend would feel a magnetic shock as soon as he should give it, and by that means he would be instantly healed. Pulling out his watch, he noted the time, and informed the proxy man accordingly; then gave the "shock," telling the party at the same time to go immediately to the sick person and ascertain the facts, and return and relate them for the benefit of the audience present. The man retired, and in about half an hour returned to thank the doctor in the name of his friend, stating that the curé was effected as described by Dr. Newton beforehand. Several cases of acute pain and deafness were successfully treated, according to the testimony of the patients. What the entire result of the doctor's efforts were, we have no means of knowing. Dr. Newton and his wife leave town to-day for California, where they purpose staying for a year.—From the "Salt Lake Daily Tribune."

ATHEOS suggests, that since spirits can pinch legs and carry furniture, that possibly a malevolent spirit committed the Hoxton murder. He asks:—"Is it true that you can call up the spirits of the dead? If so, why do you not call up the spirits of the murdered women of Hoxton? Then you would be able to find out who did so foul a deed, and bring the rascal or rascals to justice; you would prove that Spiritualism is of some utility, and in consequence gain numbers of believers." We answer that spirits can operate on material objects only when in a mediumistic sphere; that is, when such objects are near some person who is a medium, and who gives off that kind of magnetism which enables spirits to establish contact with matter as we understand it. Spiritualists do not "call up spirits," but simply afford them conditions for manifesting. It is quite probable that spirits take a different view of the matter from our correspondent, and would regard the hunting down and execution of the murderer as a greater crime than the one he committed. We have talked with spirits who have left their bodies through the violence of others, and they have informed us that their happiness in the spirit-world was in proportion to the forgiveness with which they regarded those who had injured them. Spirits get to know a truth which it would be well if men could recognise, that the consequences of every act overtake the actor sooner or later. Spirits, then, leave retaliation to the natural law of effect which follows cause, and employ their time in benefiting their own condition and that of others. If our correspondent takes the trouble, he will find evidence whereon to rest a conviction of immortality more agreeable than the one he suggests. Even if the information he refers to were obtained from the spirit-world, who would believe in the report? Not "Atheos," for one. We hope our friend will suggest more rational tests, and thereby indicate his rationality.

MONDAY'S CONFERENCE.

To the Editor.—Dear Sir,—I herewith send you a report of the conference meeting last evening. There were present about twelve or fourteen gentlemen, when, after waiting some time, Mr. Gray was voted to the chair, when it was proposed, seconded, and carried, "That in the absence of Mr. Burns or any representative to give an account of the financial position with reference to the guarantee fund for the hire of the Cavendish Rooms, &c., it is advisable to postpone the meeting."

Mr. Ganney also suggested that a new tract be written and appended to the present tracts, containing the principal facts of Spiritualism, with their authorities, both ancient and modern, from the Bible and other sources. This resolution was, after some discussion, in which Messrs. Grey, Frances, Hoeker took part, thought worthy of adoption. The meeting then adjourned.

Such is a brief account of the meeting, which produced but little practical result. I think if anything is to be done with the Cavendish Rooms, the wiser course is to call for subscriptions to be sent into the office of the MEDIUM by a given date, to form a guarantee fund, and that action be taken forthwith. But if, on the other hand, Spiritualists—who must number some thousands in London alone—are so lukewarm as not to care about disseminating among their fellow mortals the truths they believe in themselves, such resolve will be shown by their not responding to the appeal, which will prove one of two things, either that their belief is shaken, or that they are troubled with the extreme of conservatism—utter selfishness—and mean to keep to themselves the light which common humanity would dictate should be "spread around."—I remain, dear Sir, yours truly,

22, Cowley Road, Brixton, Nov. 12th, 1872.

H. E. FRANCES.

MR. HARWOOD, Luddenden Fort, remarks:—"I have found a new way of circulating the MEDIUM, by just walking into the ladies' or gentlemen's waiting-rooms at the railway stations, and leaving a copy, along with other books that people give for public information. I am glad to see you stand so manfully to the cause you are engaged in. It is my Sunday morning's work to read the MEDIUM, and I am sure it gives me more comfort than going to the church or chapel."

SPIRITUALISM AT THE ANTIPODES.—The *Otago Daily Times* of Tuesday, September 3, 1872, says:—"Modern Spiritualism appears to be gaining a foothold in New Zealand. The society for investigating the subject, established in Dunedin during the winter, is increasing in numbers; its meetings are well attended, and its discussions excite a good deal of interest. Circles have been formed under its auspices for the development of mediums, and it is said that some most extraordinary phenomena have already been witnessed. The last lecture was delivered on Thursday evening, 22nd ult., by Mr. William Christie, on 'Spirit-communication as a Fact of History.'"

HINDOOISM AND CHRISTIANITY.—A remarkable lecture was delivered in Calcutta towards the close of September by the minister of the Adi-Sumaj, the elder branch of the Brahmos, on "The Superiority of Hindooism to every other existing Religion." The lecturer, among other things, held that Hindooism was superior, because it owed its name to no man; because it acknowledged no mediator between God and man; because the Hindoo worships God, in the intensely devotional sense, as the soul of the soul; because the Hindoo alone can worship God at all times, in business and pleasure, and everything; because, while other Scriptures inculcate the practice of piety and virtue for the sake of eternal happiness, the Hindoo scriptures alone maintain that God should be worshipped for the sake of God alone, and virtue practised for the sake of virtue alone; because Hindooism inculcates universal benevolence, while other faiths merely refer to man; and because Hindooism is non-sectarian, believing that all faiths are good if the men who hold them are good. The lecture was replied to on a subsequent evening by the principal of the Free Church of Scotland's College, and he was answered by several of the Brahmos. The original lecture is said to have startled the religious portion of the Calcutta population.—*Newspaper.*

A CORRESPONDENT of the *Daily Telegraph* wrote on Monday week an account of psychological phenomena occurring at the meetings of the Jumpers at Chelsea. Of one woman he says: "She came slowly to herself, or rather I should say, not to herself so much as to her capability of moving her body, which she did by allowing it to resume its sitting posture; but her mind was evidently elsewhere. Her eyes were fixed on the ceiling with an expression which could not easily have been assumed; a smile was on her face which seemed to be the reflection of a heavenly light, and she waved her hands slowly and gracefully towards the object of her vision. She muttered at intervals in a low voice, and in sentences which sounded like gibberish. Still attentively watching her, I saw that she was imitating the playing of a stringed instrument, such as the ancient people sang their praises to God upon, and when she concluded, both with eyes and hands she said, as plainly as if she spoke the words aloud, 'There, was not that right?' I could not laugh at this woman, who thus seemed in another world. There were others, however, on every side who laughed in her face and passed coarse and common jests, of which she appeared perfectly unconscious." Though we regard all forms of psychological phenomena with interest, yet we have no sympathy with the grotesque and unprofitable phase of it exhibited by the Jumpers. We think it is a matter worthy of study and possible utilisation, and cordially agree with the concluding remarks of the letter to which we refer:—"On the whole, I came to the conclusion that there was no humbug in the ceremony. I do not know whether this is a right or a wrong way for Christians to behave, or whether the sisters and brothers of the fraternity are mistaken or not; but I am inclined to the view that the Shakers' form of worship should be respected like any other. That the whole scene was a most disgraceful one I admit; but I think the disgrace rests on the outsiders more than on the Jumpers. It is not in England that Shakers alone exist. In Egypt and Asia Minor, and in America, in various forms, the dancing element in religion is by no means absent. The whole ceremony as practised in England is too ridiculous for the foundation of any important sect; but there can be no doubt that, farcical as the whole proceedings are, the Shakers are a sect, and their worship within the walls of their chapels should be respected accordingly."

"GOOD TEMPLAR" (Merthyr).—Thanks for your kind words. We shall eagerly grasp every opportunity to make our actions worthy thereof.

R. D. CHARLTON, 1, CAVE STREET, BEVERLEY ROAD, HULL.—The kind of drawing of which you send a specimen is very frequently met with in the early stages of mediumistic development. There are numerous instances in which great proficiency has been obtained by following the matter up.

The talent in opposition to Spiritualism is so poor that a Camberwell paper publishes as a "leader" a string of nonsense which did the same duty in the *Llanelly Guardian*. Of course our "able" brethren, the editors, have not brains to write their own opinions, nor honesty to see that what they publish is true. The public is consequently "enlightened" (?).

A GENTLEMAN in Brecon writes:—"I think it would be well if you were to visit Merthyr and Cardiff, and also this quiet but pretty place." We should be glad to do so if our friends would arrange. On our former visits to Wales we got so deeply into the sympathies of the people that it was repeatedly observed that our ignorance of the Welsh language was our only disqualification. We had a crowded meeting in the Temperance Hall, Merthyr; but such an effort would produce far more effect now, as public opinion has advanced very much since then.

A CLERGYMAN, in writing, adds to his letter as a P.S.:—"I may be wrong, but I certainly see little difference, except in quality, between the teaching of Tien-Sien-Tie and the first Article of the Church of England. I, of course, go no further. 'There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness—the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.' Tien-Sien-Tie says, 'God and man are identical, but one is finite (i.e., in power, &c.), the other infinite.' Of course spirits are included in the category. The church puts man and spirits higher than Tien-Sien-Tie." It may be interesting to add that, in Siamese theology the Deity is called *Somona-Kodom*, which signifies "a man without passions." Here we have the essence of Tien-Sien-Tie and the prayer-book condensed into a single phrase. As to the position which the church assumes for man, it is quite probable that, as in other opinions of an ecclesiastical nature, it may be more fanciful than scientific.

I READ WITH much delight the article on the front page of your last: "A Cure for Scepticism." In carefully following the statements, and comparing them with the appended diagram, the sceptic will find a nut to crack, and hardly attempt it with his own teeth. With total disregard to belief or unbelief, we have a simple statement of facts, with all the surrounding circumstances, which were carefully tested by that kind of caution and suspicion which is dictated only by love for truth, and therefore not interfering with the disposition of the medium. Although the reports of many seances in your paper are sufficiently strengthened by severe tests, I feel encouraged, by reading the results of Herne and Williams in Holland, to propose a test which would prove very convincing to outsiders. The addition of a thin woollen thread to the cords in binding the medium is excellent in its way. The cords bind the medium, and the thread controls the cords, and when all is found as before after the seance, there can be no doubt about the moving of the mediums. Now, if to this, after the sitters have been arranged, a long woollen thread would connect all their wrists or waists with double knots, then I think no more tests could be desired, as the last pretext (or refuge) of the sceptic—confederates in the circle—is completely destroyed.—Yours truly, C. R., Manchester, Nov. 4.

PHOTOGRAPHS of MESSRS. HERNE AND WILLIAMS, taken during their visit to South Wales. Vignettes of either Gentleman, 1s. each. Cartes-de-Visite, with Messrs. Herne and Williams together, 1s.; also with Spirit-form (warranted genuine), 1s. 6d.—Address, with stamps, "THE MANAGER," Howell Brothers, 17, Market Street, Llanelly.

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REPORT ON SPIRITUALISM

OF THE COMMITTEE OF THE
LONDON DIALECTICAL SOCIETY,

TOGETHER WITH THE

EVIDENCE—ORAL AND WRITTEN—AND A SELECTION FROM THE CORRESPONDENCE.

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THIS work is the result of an investigation, extending over two years, by the following Committee, appointed by the Council of the DIALECTICAL SOCIETY:

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Professor Huxley and Mr. George Henry Lewis, Esq., to be invited to co-operate.

Minute Reports are given of the experiences of sub-committees, derived from the general Committee, who were for many months engaged in the investigation "of the phenomena without the aid or presence of any professional medium;" and the greater part of these members of Committees "commenced their investigations in an avowedly sceptical spirit." These reports corroborate each other, and embody the following synopsis of phenomena obtained:—

I. Sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur without being produced by muscular action or mechanical contrivance.

II. Movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present; and frequently without contact or connection with any person.

III. These sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals answer questions and spell-out coherent communications.

During the course of a long series of sittings the Committee obtained evidences, arguments, and experiences from the following persons:—

Mrs. Emma Hardinge.
Mr. H. D. Jencken.
Mrs. Honeywood.
The Hon. Mrs. —.
Mr. T. M. Simkiss.
Mr. Edward L. Blanchard.
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Mr. Glover.
Lord Lindsay.
Miss Douglass.
M. Chevalier.
Miss Anne Blackwell.
Mr. Percival.
Mr. Hain Friswell.
Mr. William Faulkner.

The statements of these witnesses are given at length, embracing an accurate description, amplified by cross-examination, of some of the most remarkable phenomena which have been witnessed. This important evidence may be thus summarised:—

1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support.

2. Fourteen witnesses testify to having seen hands or fingers, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched, or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often, when requested, when the hands of all present were visible.

4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any visible agency.

5. Five witnesses state that they have seen red-hot coal applied to the hands or heads of several persons without producing pain or scorching.

6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions as to render human agency impossible.

8. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days, and even weeks before.

The work also contains communications, letters, and statements from—

Mr. J. Edmunds, M.D., M.R.C.S.
Mr. A. R. Wallace, F.Z.S.
Mr. Henry Jeffery.
Mr. Grattan Geary.
Mr. Serjeant Cox.
Mr. H. G. Atkinson, F.G.S.
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Mrs. Letitia Lewis.
The Countess De Pomar.
M. Canillo Flamarion.
Mrs. Guppy, &c., &c., &c.

The Work is, altogether, an aggregation of the strongest testimony in favour of the phenomena of Spiritualism that has been presented in this country. It ought to be in every public library in the three kingdoms, and for that purpose it may be obtained at half-price on the conditions stated above.

LONDON: J. BURNS, PROGRESSIVE LIBRARY, 15, SOUTHAMPTON ROW, W.C.

INFORMATION FOR INVESTIGATORS.

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SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, NOVEMBER 15**, SOUTH LONDON Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SUNDAY, NOVEMBER 17, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, NOVEMBER 18, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.
TUESDAY, NOVEMBER 19, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
WEDNESDAY, NOVEMBER 20, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, NOVEMBER 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.
 St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. A Seance to commence at 8.30 p.m.; Miss Hudson, Medium. Free.
 Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock.
SATURDAY, NOVEMBER 23, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, NOVEMBER 15**, LIVERPOOL Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, NOVEMBER 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.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
 BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
 MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
 COWMS, at George Holdroyd's, at 6 p.m.
 HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
 MORLEY, Mr. G. Butterfield's, New Scarboro', 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.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
 BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 6 o'clock. Notice is required from strangers.
 ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
 GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m., at 164, Trongate.
MONDAY, NOVEMBER 18, HULL, 42, New King Street, at 7.30.
TUESDAY, NOVEMBER 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.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
 ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
WEDNESDAY, NOVEMBER 20, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
 GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
THURSDAY, NOVEMBER 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.
 BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.
 ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
 NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

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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 Paintings and Furniture of all kinds.

LA LIONNE, L.D., TRANCE, PHYSICAL, &c., MEDIUM, holds Bi-weekly SEANCES at 16, MOUNT STREET, New Road, E. Sunday, at 8 p.m.; Wednesday, at 8 p.m. Admission, 1s. Circles attended by appointment.

NOTICE TO SPIRITUALISTS.

MR. COTTER will LECTURE at the BALL'S POND ASSOCIATION, 102, Ball's Pond Road, Islington, on MONDAY, November 18th; subject for the Evening—"Mind and Matter." To commence at Eight o'clock. Admission Free.

PADDINGTON HALL OF PROGRESS, 90, OLD CHURCH STREET, EDGWARE ROAD.—On SUNDAY Evening, November 24th, Mr. C. B. MERSH will deliver a LECTURE, entitled "Thoughts on the Utility of the Belief in Spiritualism." Spiritualists are cordially requested to attend, as Discussion will be invited. Open at 6.30; admission, 1d. and 3d.

MRS. JENNIE HOLMES'S (late of New Orleans, La., U.S.A.) SEANCES, for Musical, Physical, Trance, Inspirational, and Materialisation Manifestations, will be held every MONDAY, TUESDAY, WEDNESDAY, and THURSDAY Evenings, at her reception rooms, No. 18, Old Quebec Street (two doors from Oxford Street), Marble Arch, W., at Eight o'clock; fee, 5s. Private Sitzings, for Business and Medical Consultations, from One to Four o'clock p.m. same days; fee, One Guinea. Strangers, investigators, and non-believers especially, are invited to attend, to "Prove all things and hold fast to that which is good."—Her powers as a Medium have been the subject of wonder and comment throughout the United States, Canada, and Central America. Her endorsements are from some of the most prominent gentlemen of the States.

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