

79
FROM THIS DATE,
THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.



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

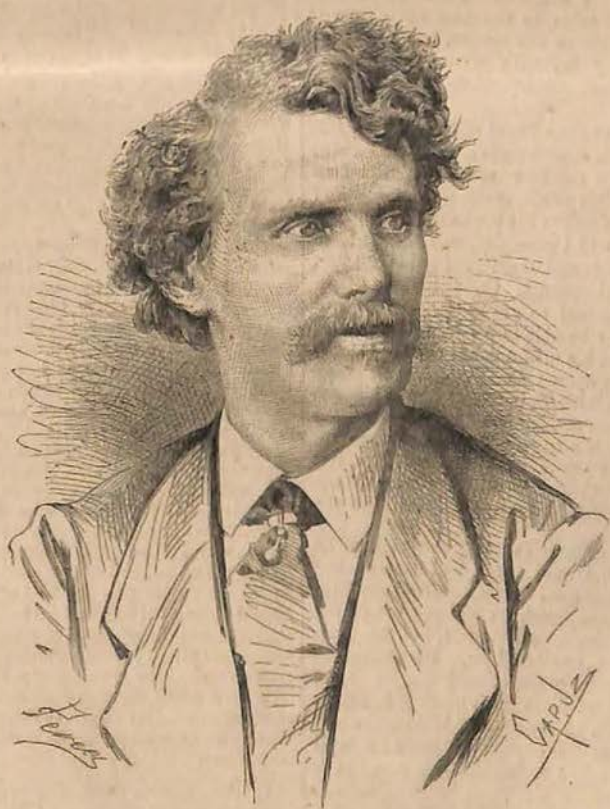
SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 301.—VOL. VII.]

LONDON, JANUARY 7, 1876.

[DOUBLE SHEET—PRICE 1d.]



D. Douglas Home

MR. DANIEL DUNGLAS HOME.

It would be difficult to mention a living celebrity in whom more interest centres than the gentleman whose name stands at the head of this column. Whether the observer be a Spiritualist or a non-Spiritualist, the facts of Mr. Home's individual career are equally striking and important. First, we observe that the wonderful power which has caused him to be sought after by the most exalted personages of the century has not been acquired by any kind of training or culture, but was hereditary—a natural gift—his mother having been a seer throughout her life, able to tell what was going on at a distance, foretell events, more particularly the passing-away of relatives. She foretold her own passing-away four months before it occurred in 1850, at the early age of 42. Two of her relations were also possessed of second sight, and the same faculty has been manifested in Mr. Home's son.

Mr. D. D. Home was born in the early part of 1833, and while yet a child he was found to be possessed of the clairvoyant power. His health was extremely delicate, and he has suffered much from that cause during life. It cannot be said that the exercise of mediumship shortens life when one so delicate has seen so many vicissitudes and been used so frequently as a medium. It may be questioned whether he could have endured so much had it not been for spirit-power, and though he suffers considerably at present, we hope he may remain long in the form to carry on the work which has so brilliantly distinguished his career hitherto.

Like all great mediums, Mr. Home did not require any process of development. When he was seventeen years of age he had a most truthful vision of the sudden decease of a playmate who had removed to a distance. He lived then in America with an aunt who had adopted him. Before another year he found himself famous. Articles commenced to move in his presence. The ministers were called in, and his aunt was so shocked at these occult proceedings that the youthful medium had to seek a home elsewhere. These events occurred in 1851, just three years after the manifestations were first seen in the family of Mr. Fox. Like their manifestations, those attending Mr. Home occurred quite spontaneously, and without his even knowing of the nature of the phenomena when they took place. His mother left the earth-sphere during the time of his development—if we may assign such a stage of mediumship to Mr. Home—and her arisen spirit was a great consolation to him and guide in his mediumship. From the first he seems to have been possessed by a moral conviction that mediumship was a sacred duty on his part and that he might trust the spirits with the utmost confidence. He neither spurned it on the one hand, nor courted it for mercenary purposes or for notoriety on the other. The influence has been frequently withdrawn, once for a whole year; but whether a seance terminates successfully or otherwise, it is all the same to the medium. True to the passive position which he holds in the matter, he accepts the consequences, whatever they may be, with serene indifference, neither exulting in success nor feeling disappointed when no phenomena occur.

Once thrown upon the world as the servant of the spirits, Mr. Home found one circle of friends after another, ready to receive him. It is truly astonishing to see how many eminent men attached themselves to the friendless youth, many of whom stand by him to this hour. In these early days his mediumship was investigated by a committee of Harvard University, and at that time Mr. Home seems to have been as free and unreserved in his conduct at the circle as he has been at all other times. Conditions he seems to have none, allowing all investigators to act as they please, and take the results that the spirits may be able to produce. Amongst those who at the commencement of his mediumship testified to the nature of the phenomena may be named Dr. Hallock, and many others whose names in connection with Spiritualism have become historical. Mr. Home's fortune has always been to become allied to persons of distinction, to give the widest possible currency to the facts placed before them. He never worked in a corner, but from the house-top, as it were, proclaimed demonstrations of the new gospel of immortality, which resounded to all ends of the earth.

Mr. Home paid a visit to this country in 1855, but though he had been only four years before the public, and had been backed by no organisation or influence other than the spirit-world supplied him with, his fame as an extraordinary medium had preceded him. Lonely and friendless he neared the English coast, but he little knew what brilliant achievements awaited him. He arrived at Cox's Hotel, Jermyn Street, London, and soon found friends. Lord Brougham and other distinguished men sat with him. He subsequently removed to Ealing, and Mr. Coleman, Mr. Wilkinson, and other early and influential investigators have made the wonderful phenomena then witnessed so widely known, that no mention of them need be made here.

It was when Mr. Home passed on to the continent that the most eventful portion of his career was consummated. His first visit was but of short duration. He returned to America for a short tour and was on the continent again in 1858. In that year he was presented to the Queen of Holland at the Hague. He also met at Rome with the Russian lady who subsequently became his wife. She was the youngest daughter of the General Count de Kroll and goddaughter of the late Emperor Nicholas. The marriage was performed at St. Petersburg, according to the rites of the Greek church, and afterwards in the Roman Catholic chapel. The Emperor was represented at the ceremony by two aides-de-camp, and in a most friendly manner removed certain obstacles to the marriage. The Emperor of Russia has always treated Mr. Home

with the highest consideration. This happy union was not of long duration. The amiable lady bore Mr. Home a son, now a fine young man, but she sickened and passed away after about three years of married life. Mr. Home is again married to a Russian lady, of fine character and high social position, but the state of her health will not permit of her living in England. Mr. Home is thus intimately related to distinguished residents in St. Petersburg. Mr. Aksakof and Professor Boutlerof, who were recently in London, are his kinsmen, being respectively his cousin and his brother-in-law. Did our space permit, we might dwell much longer on this department of the narrative, as well as on visits to the various European courts and seances with the crowned heads of modern civilisation. It is indeed seldom that any one man can work his way into the presence of such a list as the Emperors of Russia, Germany, and France, the Queen of Holland, and, it is said, Queen Victoria, not to mention lesser potentates and dignitaries innumerable. Yet this has been the fortune of Mr. Home, and if we are required to state his passport to such distinguished society, the answer must be Spiritualism. The power of communion with the invisible world must be regarded as the greatest of all harmonisers, when it can bring into unity of sympathy so many diverse elements of character scattered abroad through every stratum of the social system. Whether king or labourer, of the Greek Church, Romish Church, or Protestant, Spiritualism is equally agreeable to all, and touches a chord truly human and deeper far than any sectarian or social difference can reach.

It is impossible to form any estimate of the services which Mr. Home has rendered to Spiritualism. Without him the cause must have been in a very different position. He has done a work unique in itself, and which no other medium seems to have had the adaptation to accomplish. Born of a noble family, Mr. Home has the education and polished manners of the courtly gentleman, which render him fit to enter the highest society with ease and propriety. He is also by nature a man of considerable genius and mental ability, and had his health and vital power been adequate thereto, he could have distinguished himself in many ways. As a public reader few men are so versatile, and exercise such masterful control over the emotions of an audience. He is gifted with a high order of taste and fine feelings, which enable him to represent the more exquisite shades of character, whether as an artist on the platform or in the ordinary amenities of life.

The name of Mr. Home has become with the outside public synonymous with Spiritualism, and many who have never heard of Spiritualism as a movement, or as a philosophy, have heard of the wonderful phenomena of Mr. Home. His mediumship has permeated literature, and given the phenomena a position which they could not have claimed on their own account. As an instance of the wide-spread influence of Mr. Home's mediumship, the following extract from "Recollections of Society," by Lady Clementina Davies, may be cited:—

Having heard so many particulars of the Court of Russia from my brother, who was continually there, I was not in the least astonished when the following account was given to me a few years ago by Mr. Home, the medium. The circumstances of his marriage with a charming and amiable Russian lady, and his consequent connection with many personages of distinction about the Court of Russia, are generally well known, as well as the high estimation in which he is still, I believe, held by the present Czar.

The Empress was extremely anxious to behold some of Mr. Home's extraordinary manifestations, concerning which he himself had declared that, fugitive though they sometimes were—not subject to his own control—he rejoiced to have been made their medium, as by them he had convinced many materialists and sceptics that there are more things true than they had previously dreamed of in their merely terrestrial philosophy. The Empress, as just said, was eager to witness some of the wonders of which she had heard; but Mr. Home had no power, because even an Imperial lady wished him, to "call up spirits from the vasty deep."

He passed from room to room in the palace apparently with no more supernatural capacity than was possessed by anyone else present. At last, however, he entered the chamber known as the Blue Room, which the eldest son of the Czar, who had recently died, used to occupy, and there, in the presence of the Empress, and many other astonished witnesses, extraordinary manifestations took place. To say that Mr. Home was, by some invisible force, enabled to float upwards in the air, and round the room; that material objects were raised against all which is known of gravitation; and that during his state of trance or mediumship, the marvels of occult science, or whatever it may be, were revealed, would be only to provoke a smile, or even a sneer of incredulity, on the part of those who have never witnessed these things, and to tell those who have beheld them that which can never be forgotten. The effect of these manifestations upon the Sovereign of Russia was such that even now, years afterwards, the Czar bestows marks of personal friendship on Mr. Home.

Of Mr. Home's work of late it is needless to speak, as his name has been frequently before those who may read this short sketch. His health has not permitted him to exercise his mediumship much recently, but when he does give a seance it is usually under such peculiar circumstances as to have great weight with distinguished investigators. Mr. Home is an author. Two volumes of "Incidents in My Life" have been published, and a third one is in preparation. The first volume has gone through two editions, and a new edition is being contemplated. It is one of the most interesting personal narratives in the language. The second volume gives particulars of the controversy with Sir David Brewster, and an account of phenomena which have been recorded during the last ten years. The Introduction, by the late Dr. Robert Chambers of Edinburgh, is a most important document. The later part of

the volume is occupied with affidavits concerning the "Lyon v. Home" case. Few men have been so shamefully wronged as Mr. Home was with that old lady. The facts go to show that he was perfectly blameless in the matter, that the money was pressed upon him, and he refused to have anything to do with it till, after much importunity, he consulted his friends, and had the whole transaction effected by legal advisers. No conduct could be more honourable than that of Mr. Home, and no man of honour could have done otherwise than as he did in contending his position at law. It was not for money, but for good faith and honesty, that he struggled, and that he did not meet with either from the other side the legal documents show, while they as clearly indicate the blamelessness of Mr. Home's connection with the matter. What he suffered at that time in anxiety and undeserved obloquy from a blind and prejudiced public it is impossible to judge, but he had the cordial sympathy of all who took an impartial view of the case.

In this brief sketch we have scarcely touched upon the most salient points of a career which stands alone amongst contemporary biography. When we begin to trace this unparalleled life-work from the delicate timid boy all at once endowed with a mysterious power which led him into the varied spheres of society, even to the very highest, loaded him with rare gifts and high honours, as well as sorrowful defeats and deep suffering, we have before us a life which challenges the most profound endeavour of philosophy to solve. It is all a part of the great problem now being revealed to mankind in the work of Modern Spiritualism, and must be explained on the general principle that there is working on and through mankind, at this present time, a power which they can neither control nor adequately comprehend.

MR. HOME'S WORKS.

A few copies of the first volume of "Incidents in My Life," by Mr. D. D. Home, are at present on sale at 15, Southampton Row, price 7s. 6d. each. Vol. II., published at 10s. 6d., may be had as a premium volume, with *Human Nature* for August, 1873, at 3s. 6d.; post free, 4s. *Human Nature* and the volume, post free for 4s. 6d. An article on Mr. Home, and his phrenological delineation by Mr. Burns, appeared in *Human Nature* for July, 1868, which may be obtained, post free, for 7d.

SUBSCRIPTIONS TO INSTITUTION WEEK.

£ s. d.	£ s. d.
Mrs. Groom's Seance at Walsall, per T. Blinkhorn	0 10 0
Belper Circle, per Mr. G. Wheeldon	1 8 0
Mr. C. Davison	0 5 0
Collected by Miss Fairlamb:—	
Mr. H. A. Kago	5 0
Mr. J. Greenwell	1 0
Mr. J. Colman	2 6
Miss Colman	2 6
Mr. Wilson, Brandon Colliery	2 6
Mr. W. Hunter	2 0
Mr. J. Miller	2 6
Mr. J. Mould	2 6
Mr. T. Lamb	1 0
Mr. Lamb	1 0
W. J. E.	1 0
C. E. W.	1 0
J. W.	1 0
Mr. Bowman	1 0
Mrs. Deans	1 0
Mrs. Armstrong	1 0
Mr. Fenton	1 0
Mr. J. Robson	2 0
Mr. Armstrong, President	2 6
Mr. W. B. Armstrong	2 6
Miss Baker's Seance	0 15 0
Collected by Mr. R. Catling:—	
Mr. R. Catling	10 0
Mrs. Catling	2 6
Bobby Catling	1 0
Lilly Catling	1 0
J. T. Catling	1 0
Mrs. Hickford	1 0
Mr. T. McKinney	1 0
"A Friend"	1 0
Mr. W. Gautrey	0 18 6
Friends at Macclesfield, per Mr. E. W. R. Lowe	1 4 6
Mrs. E. Lord	0 2 6
Leah Lord	0 2 6
Mr. James Lord	0 2 6
Collected by Mr. H. Freund from:—	
A. Crawford	0 11 1
W. Crisp	
J. J. Clephan	
H. Freund	
J. Pullen	
G. Izzard	
Collected at Bolton, per W. Johnson	*1 14 9
"N."	0 5 0
Mr. R. Haswell	0 1 0
J. T. Stormont	1 0 0
M. Alastair	2 11 0
Malton Psychological Society	1 5 0
Collected by John Bleasdale:—	
Thos. Bleasdale	2 6
Henry Bleasdale	2 6
John Bleasdale	2 6
Service at Bolton	0 7 6
Collected by Amy Maynard	0 8 0
Circle at Pailsworth	0 6 0
Collected by Mr. J. T. Docton:—	
Mr. E. Jones	5 0
Mr. J. T. Docton	5 0
Friends from Troedyrhiew	3 0
Mr. W. E. Docton	5 0
Mr. Hulbert	2 0
Collected by H. Lord:—	
H. Broadbent	1 0
Hy. Lord	1 0
Am. Lord	1 0
Mrs. Greenwood	0 6
S. Shaw	0 6
Martha Lever	0 4 6
Rushden Spiritualists	0 10 6
"Otley Chevin"	0 10 0
Amount previously acknowledged	100 8 6

* Incorrectly stated before as £2 2s. 9d.

BIRMINGHAM.—Mr. Mahony's Christmas Gathering at Birmingham was, Mr. Charles Gray writes us, "One of the greatest successes of the kind that Birmingham has seen. . . . The Athenaeum was well packed. . . . and the programme, consisting chiefly of singing, recitations, music, and an exhibition of dissolving views by Mr. Pyvies, contributed to a most enjoyable evening's entertainment."

EVIL: ITS NATURE CONSIDERED, AND ITS USE DISCUSSED.

AN INSPIRATIONAL DISCOURSE BY MR. J. J. MORSE, DELIVERED AT DOUGHTY HALL, DEC. 19, 1875.

One of the admitted purposes of all religious systems has ever been to give an adequate explanation of certain facts incident to the general humanity, which facts are in modern time phrased under the head of the evil nature of man, and to give some rational idea of that nature, and to trace out some of the consequences of it as affecting the race here, and in the future. Such have always been the themes of all religious teachers of every age; with what amount of success pursued, we would not divine. But the universality of the attempt to solve these problems, points at least to the recognition of certain facts peculiar to human life, which have not yet received that complete solution which the question demands.

In this modern age, when new thoughts, discoveries, and inventions are abroad in the world, it is to be hoped, as all true-hearted thinkers fondly imagine, that an adequate solution will be given to this problem of evil; that a reasonable explanation of its existence may be found; and that some system of philosophy and religion may be forthcoming that shall remove its causes, and thereby at the same time remove its consequences—a system that will thus usher in a blessed era of peace and happiness. The enthusiastic Spiritualist naturally maintains that his philosophy can do all this, and that it is by entering through the pearly gates of spiritual truth, all these enigmas can be adequately solved. But the enthusiastic Methodist says the same; it is by accepting his belief that the only pathway is found out of the labyrinth in the bye-ways of which so many have been lost. As the Methodist's opinion would be a matter of contempt to the majority of Spiritualists, so the Spiritualist should not forget that his opinion is equally so to the Methodist brother. While both differ, the world goes on, and remains sick with the evils that afflict it, and the vast incubus of crime grows blacker and darker, and there seems a possibility that it shall engulf the whole human family in eternal darkness impenetrable even to truth itself. There are not wanting alarmists who say that civilisation is slowly deteriorating, and that as reason unfolds and asserts itself, religion recedes. We do not believe it. We say that as the voice of reason is heard, morality and true religion will hold sway.

It may be we shall consider that this self-same Spiritualism may contain the elements that shall solve the problem. We do not claim for Spiritualism the ability to unravel every puzzle in the universe, or to set all things right, as many Spiritualists conceive. But at the same time we persistently assert, that as a step in the right direction of life's problems, the spiritual philosophy has exceeded all others in breadth and comprehensiveness. It may not be out of place to consider the question which to many appears so anomalous; we therefore direct your attention to "Evil; its Nature Considered, and its Uses Discussed."

The universality of evil is recognised; and that which is so universal must surely serve some purpose and end, and must accomplish some designed result. It might at first sight seem that the only result would be like unto the source whence it emanated, bringing trouble and confusion, plunging humanity deeper and deeper in misery and distress. A superficial view indeed is this. In our opinion the average thinking masses fail to catch the true spirit and purpose of things as they are, for in our judgment, evil is a relative fact, and really exercises a potent purpose, fulfilling a mighty mission, and is indeed one of the levers that lift humanity out of darkness into light and knowledge.

Supposing that we admit the existence of evil as a principle, as an absolute reality, and not relative. In that case we must have a source capable of evolving this principle, and this would give us the supposition that, if there is this absolute principle, there must, at the same time, be an absolute principle of good to counteract it. Thus we are brought back to the orthodox idea, that there are two potent agencies, one good, or God, and the other evil, or the devil; and that these two forces are ever contending, the one against the other—evil, ever and anon encroaching upon the good, and good striving to win the victory over the evil. The consequence is, there is a persistent struggle for the "balance of power" between God and Devil! Pull Devil—pull God! and he wins who has the stronger arm! But it would seem that the Devil has the stronger arm, for evil is universal, and, as some say, good is only partial. The millions sink down into his relentless clutches, while only the few are, perchance, pulled in at the "strait gate!" Thanks to Spiritualism—the Devil has been relegated to the lumber-room of old ideas, as worn-out stage property used for the frightening of the youth of past ages, although still there is a remnant of people who think no one can become good without being frightened into it. We cannot admit that there are two absolute principles—one good and the other evil, and both in fierce contention, for that leaves us so much to chance, so much hanging on the uncertainty as to which prevails, that the whole scheme of life would be in continual peril. And how lamentable would be the consequences if the evil power proved actually the stronger. Of course, we are told that could never happen, for the reason that the good is the positive power, and the evil the negative one, and that God is stronger than the Devil. If this be true, where is the use of evil at all? If good can overcome it, then why not have it good always? How is it that God is not ever in the ascendant?

What is our explanation of the origin of evil? Look for moment at the explanation given to you for several centuries past

—that man originally, at the solicitation of the woman, ate of a certain fruit, and thereby entailed misery upon himself and suffering upon the world. The irony of fate has manifested itself in a peculiar manner, for if woman caused man to sin originally, it is wonderful how that same man pays court and bows submissive to her to-day. The inconsistency is so evident that it stamps the account at once as mythical. We claim it is so. There is no foundation, in fact, for that statement. It was a beautiful fable, in which was enshrined an esoteric meaning, hatched by the priesthood. The consequence of this eating the fruit was that sin entered the world, the Devil got into the world, and has remained paramount ever since; and that God, first by Himself alone, and afterwards conjointly with His Son, has been waging war with him, that man may be saved and be assured of an eternity of happiness hereafter, if he could not realise it here. What wise philosophers the compilers of that theory must have been! How thoroughly they must have studied human nature! What acute physiological investigators were they! Why, had they looked the length of their finger-tips, and reasoned on their own being for a few moments, such a theory would never have gained credence. You will find three-fourths of the circumstances of your lives resident within your own personality. Trace your erring actions to their legitimate sources, and instead of the Devil being the instigator thereof, you will find the origin in disobedience to law, natural, physical, social.

We are told that the world is evil, that humanity is totally depraved. This is called Christian doctrine. The Bible says so. It forms the faith of the Christian community, and therefore we are justified in saying that mankind is totally depraved by nature, and can only obtain justification by faith in Jesus. Apologists exclaim, "That was the Christianity of the days of ignorance;" but, unhappily, it has in no way improved, even in this year of good grace. If you would deny it, then you say there are two kinds of Christianity, one that is bigoted and superstitious, and the other not so. You must settle which is true. Here, then, we are called upon to admit that apparently, all the circumstances duly considered, there is an evil principle resident in human nature and operating in human life, and that evil is a fact, and that it comes from the original fall of man.

If we extend our vision beyond the sphere of theology to the brighter realm of philosophy, we shall find that the opinions entertained in this new atmosphere are antagonistic to those uninitiated therein, and, instead of man having had a fall downwards, he has been stumbling upwards ever since his first appearance upon the earth. Instead of having been created pure and noble, and falling from that high estate, there is every reason to suppose—what is actually the fact—that humanity has been feeling its way upwards and onwards, has been gradually coming out of a barbarous condition closely allied to the animal nature, till he has reached the height he stands upon, and to-day, with all his imperfections, is an almost infinite improvement over his original progenitors. Thus far we are in harmony with philosophy. We claim it as spiritual philosophy.

What is the fundamental fact in the spiritual philosophy? Is it not that man is a spirit, and that that spirit is the pure essence of the Divine? Can the pure essence of the Divine, when individualised in human nature, become contaminated? Can it lose its essential purity? If so, may it not be possible that the Divine good, from which that individualised portion has been detached, may also become contaminated? For if the portion can be, why not the source? If derived humanity can contract the dry-rot of evil, why may it not attack the greater parentage, and Divine goodness lose its nature also? And why may not the whole universe become contaminated, and wander on in wickedness and sinfulness irretrievable and for ever, the whole creation becoming a cesspool of moral filth, and, by the self-destroying power of evil, flowing away into utter oblivion? This is but a suggestion, for it is impossible that it can transpire; but, nevertheless, the postulate remains, if a portion of the same thing can be contaminated, so can be the whole.

The spiritual philosophy supports the theory that man has been working upwards, and, therefore, it does not matter what are the past experiences of the race. The basic fact underlying the whole is that man is a spirit, and that spirit is a portion of the Divine Godhead. This makes humanity grand and glorious, and endows it with a spiritual origin, of which the Churchianity of the nineteenth century has endeavoured to rob it.

If the nature of the first human beings that peopled this earth was spiritual, how was it that they were, as we have intimated, barbarians and ignorant of the simplest laws of life? How was it that their religion was so rude and hideous? How was it that these originals of the human race were not glorious men and women? Why did they not exhibit all the grand characteristics that would be innate in them as creatures of the Divine? Pause for a moment and ask: With all the advantages of civilisation, with all the influence of Christianity, with all the beauties of Spiritualism, with all the grandeur of philosophy, with all the advancement of science, with all the progress of art, intellect, and human thought, why is it that humanity does not show the characteristics of the Divine to-day? It does not do so. What improvement has there been? If so much improved, would there be the thunders of war? Would man stretch out his hand against his brother? Would Christian kings and emperors go forth to dye the earth with the blood of nations? Would despots grind to powder the subjects beneath their away till all humanity was crushed out? Where, where is the improvement? The ancient Britons were content to

use their wooden spears, and others their bows and arrows. To-day the aim and inglorious boast of science is to forge the monster artillery that shall mow down whole ranks of human beings on the battle-field; to make war more deadly and, if shorter, more bloody and horrible! The improvement is there! It is vainly hoped that the abolition of war will ultimately follow these terrible means. But we think other methods—spiritual methods—will have to be adopted before such a result can arise, before men "shall beat their swords into ploughshares, and their spears into pruning-hooks."

Why is it that these earlier specimens of humanity did not show more of the Divine? If there is the absolute purity in the individual, it can never lose its quality; therefore, we say it was not so in the Paradise, so-called.

If the essential element of the human nature is the pure spirit of the Divine, why does it not clearly express itself? Here we must observe, that essential spirit in expressing itself is dependent upon its organisation, or upon the vehicle through which it has to express itself; and this involves its relationship with the medium surrounding itself. In the case we are considering, that medium is the body of the individual. It involves the development and quality of that organisation, and other considerations of a like character. And when we consider these, we might well wonder, not that humanity is low, but that it is so good, so high as it is, and that so much of human goodness really rises to the surface, for which we may feel abundantly grateful.

It behoves us to digress and place before you another theory that has been advanced as to the origin of evil. In the olden time it was believed that there was a class of evil genii roving about who would influence certain persons subject to them; and that their lives became so contaminated and impure as to represent the worst characteristics of evil. They would become such scoundrels that they would require an impossible amount of cleansing.

There is another theory, and one we repudiate. It is claimed that as nearly all people are mediums, more or less, the evil spirits of the spirit-world are in many instances the instigators of the crimes committed in human life. We thank the promulgators of that theory, for it creates a very respectable hell on either side! A hell on our side, whose prime aim is to come back into this world and to instigate their fellows to the commission of further crimes! That is indeed a compliment to our side! We grant that such cases may occasionally arise; but to lay it down as a general principle, as a law of divine government of the universe, we say it is false! The question of free-will comes in here. In human action there is a certain amount of free-will, and there are certain actions in which the individual must share the responsibility. There are other actions into which circumstances drift him. In these you will find the causes of human action, and among them, of evil actions. But to claim that the inhabitants of the spirit-world are engaged in the prosecution of wickedness and villainy in the earth is not to be sustained. We say, the spirit-world does not know it is so. And why? We do not deny the fact of what are called by you "low spirits" in the spirit-world. Better perhaps call them unprogressed spirits. But are there not those in the spirit-world engaged in teaching, and lifting them up from their low condition? Assuredly there are. It would be a poor compliment to these if the evil could be masters of the situation. It is true, as we have said, the spirit-world has many evil-disposed souls in it, who are subject to mental and moral obliquity. But ask where did they come from? Did they not live in this world, and did not what is called death send them into ours? And when there, with all their knowledge of the past, and suffering, as they do, the consequences of that past, is it reasonable that their main occupation in spirit-life is to perpetuate the evil and misery not only of their own existence, but of the world they have left? Where lies the remedy? If you wish to be rid of any evil influence that may possibly come from the spirit-world, we urge upon you the absolute necessity of improving the human race here, and of sending healthy spirits into our world. Until the time comes that moral health pervades the family of man upon earth, you will run the risk of receiving influences from the evil-disposed who pass thither.

Now we have seen that man is a spiritual being. That spiritual being has to operate through bodily organism; and we say that as are the conditions of that organism, so will be the nature of the expression manifested through it. To those inclined to look physiologically into these matters, the argument is full of weight and importance, for it involves not only a principle, but a practical benefit to ourselves as well. The human organism represents the highest structural development that the terrestrial world has produced. It is the crown of all nature in the direction of organic structure, and is completely adapted to its purpose. Perhaps we may say, so perfect is it that the highest philosophers of the present day have been unable to invent any article better suited to its purpose. Remember this fact, that as are the conditions of the body, so will be the nature and character of the expression through it. Can you not, then, see the importance of two things—of so ordering your physical lives that you shall enjoy the highest possible amount of bodily health and purity, and secondly, that the greatest possible care should be bestowed upon that department of human life which relates to the perpetuation of human kind? On these two subjects there is much ignorance, lamentable ignorance, resulting in numerous physiological sins.

We will use an illustration to impress upon you what we have said. We admit the operation of evil, and we have seen that the conditions of the body may deflect the ultimate object or conceived purpose. Here is a court of justice. A criminal is brought

before it accused of murder, let us say, taken in the deed, with the knife all gory with human blood in his hand. There is no question of his criminality—there he stands defenceless. The dread sentence of the law is declared, and the individual is legally strangled for the sake of justice! Or there is another case. This time it is a woman, all soiled and stained morally and physically, with hair dishevelled and garments in rags, the lowest of her sex. The evidences of dissipation and debauchery are only too conspicuous, but she is still a woman. She is consigned to durango vile! Still yet another case. It is a little boy whose blue eyes and curly hair scarcely reach the level of the justice-table. He is accused of stealing. It may not have been his own voluntary act. He may have been driven to the dishonest deed by some monster lurking behind, not from *our* world, but, forsooth! his own father in this, and the child that might have been a gem of innocence stretches forth his hand to steal, and at length is detected in the deed. Sentence is given,—a short confinement and then a longer one in an educational prison you call a reformatory! You may ask, Why have we these criminals? The question goes home, and brings us back to the facts of organic structure. It may be that that murderer has inherited a violent temper. The organs, as phrenologists call them, of destructiveness and combativeness may be very large, and the restraining faculties and sense of religion proportionally small. His nature is aroused by some untoward circumstance in all its terrible intensity. He loses his temper, and, heated with rage, it becomes to him the most natural thing in the world to take the knife or to strike the blow. In a moment it is done; but the law only recognises the deed, not the causes that led to the deed. And thus the wise legislation of the nineteenth century kills a man for the want of a restraining organisation, without giving a moment's heed to motives, and in acting thus the Government or the law does to the man himself that for which it condemns him; whereas, if you act rightly, and in accordance with the eternal laws of spiritual justice, those whom you kill you would instead cultivate, weeding out from their natures all ill-regulated desires, and fostering the development of the higher restraining powers. And thus the criminals of to-day may become useful members of society, or at least you would give them the chance, by living on the full term of life, to gather those moral and spiritual experiences of the world which may change their abnormal tendencies, instead of, as now, cutting them adrift on the trackless sea of lost opportunity, where they may possibly toss about for ages ere they reach a haven of rest.

Or, here stands this woman. She was once a babe, whose laughing eyes and sunny face looked up with joy to meet the mother's loving gaze; and as that mother folded that babe to her breast when her husband was away on the distant main, no matter while that dear one was in her arms, she could well endure all and live in hope; and many praised the little darling, so pure, so innocent, so precious, and so she grew to be the parent's joy. To-day she stands there, all soiled and ragged, destitute, forlorn, despoiled; in the language of the world, a prostitute! But one sentence falls upon her desolate heart, "Send her to prison! Send her to prison!" Ah, yes! Who sent her there? The sterner sex who make the laws. Every fallen woman has its converse—the fallen man. Without the one there could not be the other. Let, then, ye men who look upon that contemptible object, cowering in her shame and disgrace before the eyes of her accusers, think of the time when that was an innocent babe at her mother's breast, and the light and joy of home with the merry prattling of its childhood, and remember that her condition to-day owes its existence to some cause, and the cause is to be found in one of the sterner sex. Had the circumstances and conditions of human society favoured the proper development—had she been properly educated, and judiciously cultured, her sad fate would never have transpired. These are facts which are true.

And this little curly-headed boy: "A thief! a thief!" is the cry. "Something wrong about the head," say the phrenologists, and perhaps they are not far out; and it may be so in the other cases, but what of that? The causes only lie a little farther back. The causes may be traced to prenatal conditions. These are very uncomfortable facts indeed, for they imply that the *evil of the world is created by the world itself*; and it springs not from the wilful ignorance of humanity, but from the absence of knowledge; not from a desire to be ignorant, but from the inability to obtain accurate knowledge on the natural laws that govern human life. The evil, in ninety-nine per cent. of cases, arises not from wilful perverseness, but through ignorance of physiological and psychological laws, and in consequence, a storehouse of inherited trouble is laid up for those classes of the community not only in the short span of their terrestrial life, but even after they have passed the silent river of death.

But if this is permitted, if ninety-nine per cent. of the evils existent in this world flow from the ignorance of the masses, where is the beneficence of God that allows it to go on? What good is there in a God who allows the human race to stumble on under the vast load of vice and misery of humanity to-day? Where, say some, is the goodness of God? If there was a God, and a good God, he would straightway come down and lift the load off from humanity's shoulders, and thereby prove himself a very great fool! If you offend the laws, the natural result is you must bear the penalty of your actions. If God ordained laws, they are for your guidance and well-being, and if you disobey them, who is to blame? If you refuse to be guided, and spurn that which is for your well-being, you must take the consequences, and instead of thinking that God could wisely interfere between the ordination of law

and the consequences thereof, we think that God, having allowed these things you call evil to transpire, and having permitted the present condition of things to accrue, has manifested the highest possible wisdom, and displayed the truest evidence of his love. We do not take our standpoint from human observation, but from spirit-life. The child plunges its hand upon the hot bar, and weeps in the agony of its suffering, but it does not put it there again. The greater child, man, has in the past disobeyed natural laws. What is the result? He does it not again. The navigators of olden time were ignorant of many of the phenomena of the tides, and of the flows and currents of the broad and mighty ocean. Nor did they know the "laws of storms" that rule the hurricane and tornado. The appliances, too, they had to use were inadequate. And so ships were lost, and many went down beneath the gurgling wave which formed their grave. But the human spirit will never be mastered. It may succumb to-day, yet to it is given the right to conquer all nature for its use. Its elasticity is eternal; if it bend low under the pressure of forces not yet comprehended, it will spring up again all the higher when the knowledge of them by experience dawns upon it. The more terrible the disaster, the more zealous and energetic become those navigators to secure appliances that will cope with the difficulties to be contended against. Hence, navigation, so full of marvels, has reached its present point of perfection as a science and practical art. And thus out of the padded canoe have come the proud "Leviathan" steam-ships that almost bid defiance to surging seas and furious winds. But had the world been allowed to go steadily on without any disaster on the one hand, or special success on the other, in one dull round of monotony, science would have made no progress, the stranger phenomena of the seas would never have been understood; maritime knowledge would have been contracted, and the world would have gone on in a sleepy mood.

So with the nations of the earth. Not by one great effort or step did they assume the consolidated forms they now present upon the globe. Commencing in the lowest forms of social compacts, they have grown from an elemental state. Nor without strife and struggle. From the family to the tribe, then as necessities arose to organised governments, and those governments at length clashing with each other in the full clang of many a deadly war,—such have been the histories of nations. No nation becomes great without suffering. The improved conditions, the higher organic surroundings that come of the clash of nations are but the fruits of ages of conflict, essential to the solidity and perfection of human institutions.

So came Religion, with all her healing influences. Not at first with the highest conceptions of truth and duty; not in the purest and most refined worship of the soul; but it has been a gradual growth from the Fetichism of the savage, to the bright and charming development of to-day, whereby the spiritual nature of the individual may be fostered in all the beauty of the most exalted truths and aspirations. Strange it may be that Religion should have had such a beginning; but better that than none at all. It was but the primal thought that, through many a counter influence and ages of darkness and superstition, should ultimately expand into the hopes of man to-day.

So in every department of life. The imperfections of to-day are the roots of the improvement of to-morrow. The inferiorities of all past times have formed the very groundwork of the successes of ages following. If the world had been created in a state of dead, cold goodness, the improvement of to-day would never have transpired, and the wondrous appliances of modern civilisation would have been yet sleeping in the vasty womb of nature. Never, in fact, would they have been brought to light at all if absolute goodness had been the normal condition of mankind. In truth it is very questionable if any progress whatever would have transpired in the conditions of existence. The primary state of man would have been perpetuated, and we should have had the human race walking about in the original condition, without even the "apron of fig leaves." Whereas, that beneficent fairy, that hath power to transform, has wandered o'er the earth, and the very scourges of human existence by the waving of her wand, have been pregnant of good. Talk, then, of a principle of evil in nature opposed to good—why such reasoning is absurd—for here we see not only evil, as a fact, relatively considered, but evil administering to the advance of mankind. The most potent agent, in truth, for the advancement of humanity. God placed man on the first round of the ladder of life. Like a child at school, who must pass through the rudiments of learning, with many a stumble, many a tear, ere he can benefit by literature and knowledge, so man, with many a stumble, many a tear, must toil upwards, step by step, through all the processes of life's education, till, after much trial and suffering, he masters the rudimentary difficulties of a terrestrial existence, and takes his upward course, not by one easy leap to the top, but slowly, patiently, step by step.

We claim that God in permitting the trials and troubles of human life (we don't like the word "permitted" where law is expressed), did the best thing God could do. Think not that we are deifying evil or giving it a God-like nature. If we say it is a blessing, it is a blessing as a means to an end,—but the thing itself,—it is vile. Follow evil actions,—and you lay up their consequences in the future—utterly ignore your possibilities. Your friends will soon interpret your character, and forsake you, and you will be laying up treasures beyond. You will find them waiting for you. Prostitute your powers, debase your natures, and when you pass to the next world, you will assuredly find that you have passed into a hornets' nest, and that you have created more

unpleasant acquaintances than you would like to recognise. Do not think to shelve moral responsibility on to circumstances, surroundings, and so forth, for much as these have to do with human development apart from volition, there is a certain modicum after all where responsibility comes in, from which you cannot escape. Where you intelligently, volitionally, duly and carefully prosecute an evil course and thereby fashion the consequences, can you ask to be absolved from those consequences? Would you seek a refuge, and lay them on the back of Jesus? If so, Oh, fie upon your humanity! Fie upon your goodness! If you are man enough to plan wicked actions, and to prosecute them to their successful consummation, be man enough to bear their consequences. Understand therefore, that though philosophically considered, we look upon evil as a means to an end, to urge on the sluggish pupils in the college of life, we do not hold evil up to the veneration of the human race. It is something that you must accept as the inevitable lot of existence, but something for you always to be in front of. You must always be ahead of evil; never let it be ahead of you.

Finally, we have to say, that as the personal surroundings of the individual improve, so the expression of that individual improves in purity and brilliancy. Therefore, with all mankind, when they lay aside the physical nature and operate solely through the spiritual nature, there is a perceptible advance and improvement manifest. Of the degree thereof we will not speak. It may be something grand or otherwise, but in all cases there is an improvement in the nature of the individual; and while the various causes that have been inherited are still in operation, even in that spiritual condition, yet *no individual in that world absolutely retrogrades*. But after a time has elapsed, during which the consequences of earth-life have been endured and overcome, after the bill that has been presented has been duly paid, the individual is released from his liabilities, and is able to join hands with those better favoured than he, and receives their assistance to break loose from the bondage, and to take another step forward along the highway of eternal progress.

Thus, then, however you consider the matter, back and behind the anomalies of universal life, there still remains the golden reality that man is an immortal spirit, a portion of the Divine essence. Therefore, all humanity, high or low, are all children of the One Father, and he adopts methods and means for the unfoldment of all. Remember that the criminal in the dock, the emperor on his throne, the student in his closet, the minister in the pulpit, the reader at his desk, the labourer in the field or street, each and all, good or bad, rich or poor, are our brethren and our sisters; and that love and charity which you extend to those of your own blood, should also flow out to that greater brotherhood that lies around you. Then would your judgment be tempered with wisdom, and love and forbearance will operate to unfold the less favoured among you, and lead you ever to pause before condemnation. Think of this; and, though evil be around you, the blessed consciousness of living in harmony with these principles will lift you above it all, and will make you the saviours of those who, whether from natural organisation or corrupt volition, are ranked among the lost of mankind. This work of salvation is yours, and its duty is inculcated on you by every breath from the spirit-world.

We say these things, because they are in strict accordance with the philosophy of Spiritualism. Say some, Spiritualism is too young to have a philosophy; and so far as science is concerned, wait a little. There may be truth in this statement; but when you find the facts of Spiritualism prove the spirituality of human nature in harmony with any given thought, you may claim it as a portion of the philosophy of Spiritualism. In that sense we claim our remarks to be a portion of the philosophy of Spiritualism. That that philosophy will grow and expand, being an eclectic one, we are assured. And when the spiritual philosophy is spiritually received, then indeed, will the death of evil in its present fearful potencies take place; and though ignorance must ever remain, to some degree, till man reaches the Infinite itself, the domination of evil will grow weaker hour by hour. Why must ignorance for ever remain? If ignorance should depart from you eternally, infinite knowledge would be your condition, and that cannot be. There must be throughout the long eternity something to know, something to aspire to, and thus ignorance will exist. But the ignorance which leads to crime and misery will have passed away. Thus will dawn the day, when lifted up to the higher plane of immortality, we shall join hands with the advanced ones yet beyond, and with them united, the human world shall journey upwards and onwards softly, sweetly, surely. And as they travel along the upward road, radiant beams from the upper life shall fall upon the souls of men. And celestial incense shall surround the altars in human hearts. And as the aspirations of the children of men harmonise with those of the higher spheres, rising upwards to the great footstool of our Father, God, answers shall come from the Great Beyond that shall fill all souls with gladness,—gladness, that in his own method and by his own way, He has led the family of man on from its primal state, through those devious paths, that nevertheless all converge to one grand home. And though the stages of its history may partake of seeming evil, all shall end in one loud acclaim of universal good.

Mrs. OHLSEN will be at Bolton on January 14, 15, and 16. She will hold a seance at Mr. John Walker's, Temperance Hotel, St. George's Road, on Friday and Saturday evenings for test communications. On Sunday morning, the 16th, at ten a.m., at the Reform Club, Duke Street, for healing purposes, and in the afternoon and evening, at half-past two and half-past six, she will give addresses under spirit-control.—D. CORDINGLEY, Secretary.

THE BRUTAL OUTRAGE ON MR. HERNE.

Our short but explicit statement of the disgraceful event at Liverpool has evoked a very large amount of correspondence. One writer, while applauding our devotion in heading a subscription, points out that no such contribution is necessary, seeing that the laws of the country are sufficient to protect all subjects, and the only necessary process is to summon the offenders for assault. This is what ought to have been done at the moment; and it is beyond our powers of conception to realise a British home, which ought to be the castle of freedom, in which such gross personal violence could be inflicted upon a human being without calling forth the efforts of those around to protect him.

The question is not whether Mr. Herne cheated or not, but the fact that he was cruelly assaulted and seriously injured. Even though his offence had been of a particularly grave description, no one would have been warranted in taking the law into his own hands, and treating him as he was treated at Liverpool. One crime does not condone the commission of a much greater crime. Some correspondents state that certain "Liverpool Spiritualists," not of the "gang," are doubtful as to Herne's honesty, or are of opinion that he is not blameless. We scarcely know whether it would be at all creditable to us to own any "Liverpool Spiritualists" or other aspirants to humanity who would coolly stand by and see a fellow-creature ill-used as Mr. Herne was, and on the very slight suspicion that he moved in a cabinet situated in a room so dimly lighted that it was almost impossible to distinguish one object from another. We would not hesitate to give dogs the credit of greater chivalry than to see one of their species worried under such a slight pretext. If Mr. Herne had been a beast of burden instead of a human being, the Society for the Prevention of Cruelty to Animals could have severely punished the owner or any other person who would have dared to have inflicted similar injuries. We therefore waive all questions as to Mr. Herne's conduct, and fearlessly stand up in the name of Spiritualism and humanity to protest against any such conduct being offered to any human being—not to speak of a medium—under any circumstances whatever. If the morality of Spiritualism stooped so low into the barbarian stage of society development as to endorse such outrageous conduct as that at Liverpool, then we, as Spiritualists, would have to confess ourselves centuries behind the age in even the simplest proprieties of civilisation.

As we were not present at the seance, we cannot testify as to what took place, but we were assured when at Liverpool on Monday week that no case could be proved against Mr. Herne, but with certainty it might be demonstrated that a conspiracy was in operation to injure him. It is quite possible that the "Liverpool Spiritualists" and the "gang" may give corroborative evidence to inculpate Mr. Herne; and at this we would not be the least surprised, for creatures who could fall upon a passive, defenceless human being, and almost take his life, or who could stand by and see it done, and not interfere on behalf of the weak and injured, are dastardly enough to make any mean or lying excuse for their contemptible and cowardly conduct. This is the view which we take of the matter, and we care not whom we please or displease thereby. We should be very sorry indeed to be at the tender mercies of any who could sympathise with the Liverpool outrage. As to punishing such people, it may, after all, be sufficient chastisement for them to be publicly held up to the scorn of modern civilisation, and to the perpetrators of the foul act we would heartily add the names of all who would with the slightest whisper excuse them or try to palliate their inhuman conduct.

As to the cause of the abnormal mediumship or supposed trickery which might be witnessed, and we are not aware that any such did exist, we have received some communications, of which the following is a specimen:—

To the Editor.—Dear Sir,—When sitting with Mrs. Moss, the trance-medium, on Sunday morning last, I took up the *Telegraph*, and read the account of the unfortunate affair with Mr. Herne at Liverpool. The instant I finished reading a spirit took possession, and said he was at the seance at Liverpool, and saw the whole affair. He stated that the tricks attributed to Mr. Herne were done by low spirits who came with the seances; also that Mr. Herne was unconscious the whole time, and is quite innocent of any trickery whatever. He specially requested me to send this to you. I am a perfect stranger to Mr. Herne, never having had the pleasure of seeing him. I have every confidence in this statement, having sat with Mrs. Moss almost daily for some months, and have had tests enough to convince thousands. I have had through her mediumship all the facts of my life, and secrets, and family matters brought to light beyond all my expectations, also scientific facts, both of this and the worlds beyond, that are indisputable and glorious, outwitting all my most sanguine expectations this side of the grave. I therefore give this statement without reserve. I am also willing to stake my existence on the verity of direct spirit-communication. I began the subject with my mind prejudiced against it, and though being up in the ideas of Huxley, Darwin, Mill, &c., and having had my mind trained to scientific investigation, I stand at this day and fearlessly say Spiritualism is a glorious fact, with which I am prepared to face the world.—Yours truly,

J. CROUCHER,
Chairman of the Notting Hill
Spiritualists' Association.

24, Brook Green, Hammersmith, W.,
January 4, 1876.

If a theory of evil spirits be applicable to the interference with human affairs, surely it is not necessary to go further than that Liverpool circle for an instance of it. The cowardliness and the almost murderous intent of the conduct of those in the circle, is on a plane as low as it is possible to conceive. It is not goodness, or moral principle of any kind, which keeps such people from being

wild beasts every day, but simply the fear that they would themselves suffer by their lawlessness. If attended by spirits who found conditions for operation, their conduct would necessarily be of a similar description.

Correspondents have suggested the desirability of having certain test seances with Mr. Herne to establish the genuineness of his mediumship. We may say this has been done many hundreds of times within the last ten years, and the most recent series of experiments was recorded only a few weeks ago in these columns. We have sat many times with Mr. Herne, and have been cognisant of hundreds of his seances, and we never yet witnessed, or had proof from others, of one case of trickery committed by him. Many of the charges brought against mediums are the product of the imagination of sitters, who, under conditions incapable of demonstrating the real facts, adopt such conclusions as may best protect themselves, never thinking that the medium should have the benefit of the doubt. The following letter is a specimen of further experiences with Mr. Herne, which could be reproduced in hundreds of cases:—

To the Editor.—Dear Sir,—I fully endorse your editorial remarks of last week on the recent outrage on Mr. Herne by the Liverpool Spiritualists (so-called), and shall consider it a pleasure, as well as a duty, to subscribe my mite towards the expense of prosecuting the offenders. I have been present at a great many of Mr. Herne's seances, witnessing all the phases of his powerful mediumship, and although a most critical, and, at first, sceptical, observer of the phenomena, and the medium of their production, have never once detected Mr. Herne, or even had cause to suspect him of any imposture; on the other hand, he has always shown the utmost willingness and desire to submit himself to any conditions or tests that were suggested by the sitters. If Mr. Herne is to be blamed for anything, it is for not insisting upon conditions more favourable to the exercise of his spiritual gifts. I have frequently assisted in constructing a cabinet for him, and though it has sometimes been of so unsubstantial a character as to be in danger of collapsing at any moment, and disclosing him to the full view of the sitters, he has never raised the slightest objection to it, but entered with the most perfect indifference, and the materialisation has taken place. If he was in the habit of resorting to imposture, would he not be most careful to ascertain that the cabinet was perfectly secure before he trusted himself therein? Would he be willing to sit in a cabinet formed in the corner of a room, by suspending a tablecloth from one wall to the other by a couple of small tin tacks driven into the plaster, the sitters momentarily expecting (perhaps even wishing) it to fall and disclose him to their view? If such an accident had occurred, I feel certain Mr. Herne would not have cared in the least. If our mediums could have better conditions about them, a cabinet would not be required at all. I have seen a spirit materialise when the medium (Mrs. Guppy-Volekman) was sitting at the table with her hands in mine (see *MEDIUM*, vol. vi., page 405). Some Spiritualists wonder why it is that spirits do not oftener materialise; to me the wonder is they do so often, when they thereby subject their mediums to such gross outrages as the one reported from Liverpool. Surely spirits are not less considerate of the lives of their mediums than we are of the lives of our friends. Those who suspect Mr. Herne to be an impostor would make him out to be a fool as well as a knave, but anyone who has the pleasure of knowing him will corroborate me in saying that he is neither one nor the other.

Hoping Mr. Herne may soon recover from the brutal assault, and in the future receive compensation for it in additional kindness, I remain, dear Sir, yours, very truly,
W. GILL.
Brighton, Jan. 4th, 1876.

Other sums have been offered to sustain the case in defence of Mr. Herne. Mr. A., Birmingham, says, "Please enter me for 21s. to the Herne Fund." Three working men will give 1s. each. A Belfast correspondent, 2s. 6d. Mr. Blake, Newcastle, has had deposited with him 5s. each from Mr. Armstrong, president, and Mr. Miller, treasurer, of the Newcastle Society. Mr. Butterfield has offered his co-operation, though a working man. The regular sitters at Mr. Herne's seances have promised help, and if the matter take shape, much more will be forthcoming.

We think it would be but small comfort to the injured medium and benefit his position but little, to expend money on a set of people who are beneath contempt. Our proposal is, that the subscriptions offered, or part of them, as the donors may decide, be put into a purse and presented to Mr. Herne at an early date, and we would respectfully ask, not only the friends of Mr. Herne, but the friends of mediums and of the injured and defenceless, wherever they may be, to forward their mite towards this object. Mr. Herne is really incapacitated from following his profession. He visited the Spiritual Institution on Monday and Tuesday evening, for the purpose of sitting, but was too unwell to obtain manifestations, and it is probable that for some time he will be partially prevented from gaining an income indispensable to his domestic necessities. There never was a case where sympathy and help were more urgently needed; and after all, the concurrent testimony of Mr. Herne's numerous friends to his mediumship and to his integrity will be the best offset to the injuries he has sustained, and place him in a higher position than he was before.

MOVEMENT FOR PLACING WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

[The following statement has been handed to us for publication.—Ed. M.]

A large number of standard works on Spiritualism have been from time to time placed in public and institution libraries, enabling many readers to become acquainted with the facts and principles of Spiritualism. A further extension of this plan has been repeatedly suggested, and now that a large number of Spiritualists have

expressed their interest in the movement, an effort is being made to carry it to a successful issue.

It is proposed to present to 1,000 or more libraries, at a cost of 500 guineas, one set each of the following works:—"Miracles and Modern Spiritualism," by A. R. Wallace; "The Report on Spiritualism of the London Dialectical Society," and "The Arcana of Spiritualism," by Hudson Tuttle. Copy of a new edition of the last-named work has just been received from the author. This selection it is hoped will be more generally accepted and prove of greater utility than any other three works that could be named.

The cost of each set of three volumes will be 10s. 6d. or 500 guineas for 1,000 sets, which is being raised in special donations, subscriptions of one guinea or half-a-guinea, and contributions of smaller amounts. Subscribers may have placed at their disposal sets for which they subscribe, which they may present to libraries in their own name on behalf of the movement. It is expected that the sum named will cover all incidental expenses and carriage of the volumes.

To carry out this great object, the help of all will be required. In addition to subscriptions and donations, the Secretary of this Movement will be glad to receive the names of representatives in the various towns, who, in addition to rendering pecuniary aid, will furnish information as to the libraries in the district in connection with Literary and Philosophical Institutions, Mechanics' Institutes, Mutual Improvement Societies, Working Men's Clubs and Reading Rooms, Libraries in connection with Religious Bodies, or any library supplying works for perusal to the public or to members.

The volumes will be ready for delivery during March, by which time it is hoped that the necessary funds will be collected and arrangements perfected for the placing of the works. An acknowledgment must in all cases be obtained from the librarian, that subscribers may satisfy themselves that their money has been properly utilised. The presentations should also be properly reported in the local newspapers, which will bring the claims of the cause very widely before the public and give inquirers information where to find works for perusal.

The only office which it has been considered necessary to institute in connection with this movement is that of secretary, which laborious duty has been kindly undertaken by Mr. Walter Glendinning. All monies will be publicly advertised from week to week in the *MEDIUM*; and the presentations being in like manner made public, there will be the fullest means of checking all transactions, and thus render mistakes impossible. Spiritualists may ally themselves with this movement by taking part therein. It is an excellent opportunity for all to do something towards an end which is highly desirable.

It is expected that the whole business will be completed by the end of March, 1876, and that the promoters of the movement will assemble at a congratulatory festival on the 31st of March, and fittingly celebrate the twenty-eighth anniversary of Modern Spiritualism.

All communications should be addressed to the hon. secretary, Walter Glendinning, 33, Russell Street, Liverpool.

LET THE LIGHT OF TRUTH SHINE FORTH.

Now is the time to push the book movement in libraries and reading-rooms when the public mind is awakened with so-called exposures of spirit-manifestations. The press here and in surrounding counties are teeming with the accounts. Every newspaper is doing our cause service in exposing, as they think, Spiritualism. On the face of every article is gross prejudice and a desire to burk the truth. The public can perceive the partial nature of the statements made by the newspapers, and desire to examine for themselves the reality of our facts. The journals are astonished at Spiritualists standing by the manifestations in the face of their ridicule and trumped-up charges against mediums and Spiritualists generally. I could fill half the *MEDIUM* with infamous charges they bring against us of crimes of all kinds, but prefer to ignore such positive want of truth. If spirit-communication be what a scientist calls "mental prostitution" he could not better use his time than in exploding it, which, as an honest man, would be his duty, for if he could prove it to be a lie he would deserve the blessings of mankind. As Spiritualists, we are of opinion that the so-called "mental prostitution" is universal, and as old as our world, and indeed a high form of knowledge to which some learned professors have not attained. In conclusion, let all join in this work and offer, instead of scurrility, our proved facts by men whose capacity is established. Let us give proof instead of arguments. It must be made known that Spiritualism is not a belief, but demonstrable truth, and hence our strength of conviction.

Liverpool, January 4, 1876.

W. GLENDINNING.

RECEPTION AT MRS. MAKDOUGAL GREGORY'S.

To the Editor.—Dear Sir,—At an evening reception on December 29, 1875, at the residence of Mrs. Lisette Makdougall Gregory, 21, Green Street, Grosvenor Square, W., the following friends were present:—Dr. Kenenly, Mrs. Kenenly, Mrs. Simond Strong, Rev. Mr. and Mrs. Hawes, Rev. Mr. and Mrs. Gordon, Rev. Maurice Davies, Sir William Fairfax, Bart., Colonel Stewart, Mr. Buchanan, Lady Helena Newenham, Mr. Thomson, Mrs. Schletter, Miss Schletter, Miss Annie Schletter, Lady Brewster, Mrs. Showers, Miss Showers, Mr. Harrison, Miss Hope, Mr. Stoke, Miss Lottie Fowler, Mr. Peale, Miss Strong, Mr. Henleigh, Mr. Wedgwood.

Mr. St. GEORGE STOCK visited Mr. Cogman's Institution with his brother on December 27th, but could not gain admittance in accordance with the announcement in the *MEDIUM*, the family being apparently from home.

GEORGE MACKENZIE, of Blechynden Mews, acknowledges receipt of a second parcel of books from Mr. J. Scott.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear on February 11th. No. 306.

		per annum	£ s. d.
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TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 7, 1876.

THE GLAD NEW YEAR.

At this joyful season is there any cause for congratulation among Spiritualists? We think there is. The year opens with the Cause in a position which it has not occupied at any time in the past. The phenomena which are the basis, in a physical direction, of the superstructure, have been determined to be scientific facts, and mediumship an integral function of humanity.

All well-informed persons, the respectable portion of the public press included, now accept the manifestations as realities, whatever may be the respective theories offered to account for them. Strange it may seem, but in conjunction with this enlightened view of the matter, there exists among the lower orders of intellect and morals a vehement infatuation that mediums are cheats, the phenomena illusions or tricks, and that the whole thing may be exterminated by striking a light, or an exhibition of brute force. The manner in which individuals recognise Spiritualism may be taken as a kind of mental barometer, indicating the degree of rational development they have acquired. It matters not in what social stratum we find the specimen, whether in the University of St. Petersburg, that of Oxford, or amidst the aroma of tobacco at Liverpool, the conduct, outrageous and irrational in degree, indicates the true status of the man.

Spiritualism has not only gained a place in the Circle of the Sciences, but its light is seen in the Temple of Religion, shedding a brilliant effulgence over the almost extinct embers which flicker there. It reverently opens the sacred books of the past, spiritualises the letter, explains the symbols, and elevates what have been assumed to be chronological facts into a spiritual alphabet, by means of which man may read his soul's career and development. Spiritualism proves itself to be a continuation of the ever-flowing Waters of Life which have fed the stream of time in all ages, and related harmoniously all times, countries, and peoples to the one universal source. It discards not sacred books, but explains them, and exhorts man to worship God and not, as idols, these records. It abolishes not religious observances, but leads the soul through those hard and stony gateways into the spiritual arcana beyond. It dishonours not the messengers of God, who have laboured and suffered for mankind, but refuses to worship them as deity, and places them in their subordinate position to the divine spirit which manifested through them. It is not the "Antichrist," but a renewed outpouring of that celestial baptism which is the "light of the world," the redeemer of man, and the salvation of the soul from all its troubles.

This, truly spiritual minds in all the religious communities begin to perceive, and they forget their credal differences. They observe no longer the dim landmarks which have hedged them into those cold and stagnant trenches, but their eyes are uplifted towards the universal light which diffuses itself over all, and before they know it they have raised themselves out of the mire of traditions and definitions, and are winging their way to a higher sphere of thought, and a wider expanse of spiritual observation.

And shall we again look for the antithesis? We may soon find it in the thought of those who regard this Spiritualism with its many signs, and wonders, and agitation of thought, as a diabolical agency, leading many away from conventional traditions—which

are falsely regarded as the everlasting light by those who have sufficient eyesight to read printer's type, but have no perception of the work of the spirit, and no ears to hear the voice that would charm them away from their man-imposed tasks.

Thus we open the year, with one foot firmly placed upon the pedestal of Science, and the other as positively established on the rock of Religious Truth; and though the mistaken friends of these two great guides of mankind, but who are their real enemies may fume and fret all the more, their writhings and anger are our triumph, their impotence is our strength, and the heat of the conflict will the sooner lead to the obliteration of all opposition.

Withdrawing our observation from this brief view of the Cause, the external movement presents an appearance not less encouraging. The field is white with ripeness, and cheerful, sturdy labourers in all departments of it find their hands full with the overflowing fruitfulness. Our speakers are more eloquent than ever, and imbued with a wisdom and power to interest which they never before possessed. New methods of teaching and bringing the facts before the people usher themselves in. The manifestations gradually present a higher order, and results are being obtained in the light which a few months ago could only be achieved in darkness. Promiscuous seances and wonder-mongering exhibitions and speculations are no longer found to be the best means of bringing the phenomena before the public, and hence the attempts are less successful, sometimes resulting in unpleasant altercations. Real investigators who desire to know the truth, take another course, and in special seances are now beginning to learn the methods of spiritual manifestation. Local conferences are acquiring genuine power in their districts. Whole communities are being plied with oral and printed information. The newspapers cordially review the works of scientific men on the subject, and report the proceedings of the movement. The literature is increasing in importance and a greater amount of attention is being bestowed upon it by the public, as well as by Spiritualists.

This day the cause has a weekly organ which for commercial value and popularity of contents cannot be matched by any other organ published in this country. Spiritualism, indeed, is in the front, and, speaking for ourselves, we are in a better position than ever before to do our part in keeping it there. We have lately received that form of material help which is necessary for the accomplishment of material work, and though friends of the same thoughtful character have crossed our path before, yet in no past time was their aid more valuable than that which we have just received. Health and brighter impressions beam upon us once more, and in all heartiness and thankfulness we wish our brother Spiritualists a Happy and Prosperous New Year for themselves and the Cause.

HELP TO MRS. JACKSON.

Dear Mr. Burns.—Will you kindly allow me through your columns to thank the friends who have so generously responded to my appeal on behalf of Mrs. Jackson, and to ask those who may further intend to help her, to kindly send in their subscriptions at once, as I am very happy to say Mrs. Jackson has fortunately succeeded in obtaining an appointment as teacher of English on the Continent, and, as she must necessarily be put to extra expense in having to leave at once, all the help she now receives will be greatly valued, and, I hope, of permanent good to her.

If you can find space in your next issue for this, I shall feel obliged.—M. A. EVERITT.

Holder's Hill, Hendon, January 7th, 1876.

HOLDER'S HILL, HENDON.—Dear Mr. Burns.—Will you please insert in your next issue the following items for Mrs. Jackson?—W. P. Adshad, Belper, £1 1s.; Mrs. Haughton, Liverpool, 10s.; J. Lamont, Liverpool, 10s.; Mrs. Lamont, Liverpool, 10s.; M. C. Glasgow, £1. Total, £3 11s.—Yours, &c., M. A. EVERITT, Jan. 2, 1876. [Received for Mrs. Jackson at the Spiritual Institution:—"M." 10s.]

MRS. BUTTERFIELD desires us to state that it is the north of England, and not Scotland, which she is about to visit.

MISS FAIRLAMB and Miss Wood are expected in London early next week. We hope the public may have an opportunity of sitting with them.

BENEFIT FOR GEORGE HAGON.—On Sunday, January 16, a benefit seance on behalf of George Hagon, whose case has been before our readers under the title of "The Unburied Child," will be given under the auspices of Mrs. Saines, 70, Mark Lane, Fenchurch Street. Mr. Chandler, trance-speaker, and other mediums, have kindly offered their services, and Mrs. Hagon will assist in trance and normal clairvoyant test power. Admission, sixpence.

MR. WILLIAM EGGLETON, St. James's House, Walthamstow, writes to us to say, in answer to numerous inquiries in London and the provinces, who seem to mistake him for Mr. Egerton, who was exposed in Liverpool, that he has never had any connection at all with that medium, and will continue to give his private seances at inquirers' houses as usual, though at the same time he begs to assure his numerous friends in the provinces that he cannot as yet leave London, but due notice will be given when he does.

BIRMINGHAM.—Several persons had expressed doubts of the directness of the voices at Mrs. Groom's seances. On Thursday last the late "Mr. B. Hawkes" demonstrated the genuineness of these phenomena by ordering the medium's mouth to be filled with water. This being done, he spoke in his usual voice and idiom, and the water was afterwards returned to the glass. Seven witnesses were present, whose names will be forthcoming for inquirers.—R. HARPER. On Sunday, Jan. 9, the monthly tea-party will be held at the Athenæum. Adults, 9d.; children, 6d. Afterwards a conference and experience meeting, when, among others, Messrs. Judd and Turner will give some striking passages from their investigations.

MANY THANKS TO SUBSCRIBERS

Who are sending in their remittances for the MEDIUM for 1876. Will all please to remember that the price post free is 6s. 7d., being one penny extra, to cover cost of photographic number, price 2d., to appear on February 11th? Those who only paid to number 299 last year will be due 6s. 9d. for this year, as there will be fifty-three issues from that number to the end of 1876.

OUR FIRST FULL-SHEET PENNY ISSUE.

As we now use smaller type, we give nearly three times the amount of reading matter for a penny that we gave when the MEDIUM commenced the weekly series six years ago. This fact is a substantial indication of progress, showing something just the opposite of a falling off. We look for a large increase of usefulness, which must depend on the energy of our many friends. We have now done what we could, and more than anyone would have dared to ask of us. Freely as it is given unto you, freely distribute it to the hungry and thirsty world around you.

THE SPIRITUALISTS' ALMANACK FOR 1875 AND 1876.

Our announcement of this work has met with a general response. It will be issued immediately. We ask all who have announcements to make to send them on, and they will be inserted free. We do not insert advertisements gratuitously, but simple cards from mediums, speakers, mesmerists, and friends of the cause, willing to aid investigators in the respective towns. All who have any ideas, facts, or information for public use, send it on, and we shall make good use of it. The Almanack will be illustrated this year, and altogether full of new and original matter.

THE PROGRESSIVE COLLEGE.

The annual Christmas entertainment given by Mr. Harrison's pupils took place at Dalton-in-Furness on December 21st, 1875.

Mr. Harrison has signified his intention of visiting London about the middle of next week, to meet the friends of progressive education, and take back to the Progressive College with him some fresh pupils. We hope parents who are Spiritualists will do what they can to sustain this good effort.

DR. MACK.

After a very successful and useful visit to Manchester and Uttroter, Dr. Mack has returned for a few days to London. All who wish to consult him should do so without delay, at 26, Southampton Row, as he purposes leaving London on Saturday week. Time will not permit him to visit Brighton. Those patients who expected him should make an appointment in London. All who neglect to do so must wait their turn.

MRS. KIMBALL'S SEANCES AND RECEPTIONS.

The public will be pleased to learn that Mrs. Kimball has obtained suitable apartments at 7, Bloomsbury Place, leading from Southampton Row into the north end of Bloomsbury Square. She will be happy to receive visits from sitters who may desire to commune with her spirit-guides. She gives tests, medical advice, and much information of a useful character. Hours from 12 to 4 daily, Sundays excepted. Terms, one guinea.

On Monday evening Mrs. Kimball will give the first of a series of weekly receptions at the Spiritual Institution, 15, Southampton Row. The admission will be by invitation, but on the first evening the invitation will be general. It is hoped that there will be a good attendance on Monday evening at eight o'clock to give Mrs. Kimball a hearty reception. During the evening she will be controlled by "Mary Queen of Scots," or other of her guides.

THE HOME FOR SPIRITUALISTS.

The death of the landlord of the premises intended for the Home, the arrangements for which were on the point of completion, the requisite signatures only being required to the legal documents, has presented an unexpected check to the proceedings. The property changing hands, as the result of sale under the will, the negotiations have been broken off. It is hoped that the delay will be very temporary, a vigorous search being made for another residence. Meanwhile the aid of our friends may still be forthcoming.

R. LINTON.

Spiritual Institution, 15, Southampton Row, W.C.

MISS LOTTIE FOWLER.

We are pleased to say a good word when we can of all mediums, and for none more readily than Miss Lottie Fowler. As has been hitherto, her chief power of mediumship is clairvoyance, which she exercises daily at her rooms, 2, Vernon Place, Bloomsbury Square. Sitters should call as soon after twelve as possible, as the power is best when fresh and unused.

A PRESENT TO APPLICANTS.

We have received a large parcel of the January number of the *Truth-seeker*, edited by John Page Hopps, and on application copies may be obtained gratis. Those at a distance should send a halfpenny wrapper duly addressed. Those who are favoured with copies should resolve to take in the magazine for at least six months. Apply to J. Burns, 15, Southampton Row, London, W.C.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

MEETINGS.

Temperance Hall, Hyde, on Sunday next, January 9; half-past two and six p.m. Speaker—Mr. Lamont, of Liverpool.

Hall cannot be had at Shaw for meetings next Sunday.

January 16, Macclesfield.

JAMES SUTCLIFFE, Secretary.

Contents of the "Medium" for this week.

Mr. Daniel Douglas Home, with Portrait. Pages 1 and 2.
Mr. Home's Works—Subscriptions to Institution Week—Evil: its Nature Considered, and its Use Discussed; Inspirational Discourse by J. J. Morse. Page 3.
The Brutal Outrage on Mr. Herne. Page 6.
Movement for placing Works on Spiritualism in Public Libraries—Let the Light of Truth Shine Forth—Reception at Mrs. Makdougall Gregory's. Page 7.
The Glad New Year—Help to Mrs. Jackson. Page 8.
Many Thanks to Subscribers—Our First Full-Sheet Penny Issue—The Spiritualists' Almanack for 1875 and 1876—The Progressive College—Dr. Mack—Mrs. Kimball's Seances—The Home for Spiritualists—Mr. Edward Wood, the Yorkshire Stonemason and Seance-Medium—Mr. Walter Glendinning. Page 9.
Spirit-Modelling; Plaster-of-Paris Hands Cast by the Spirits. Page 10.
The Bamford Brothers at Brighton—The Bolton Case of Restored Eyesight—Christmas at South Shields—Christmas at Bolton—The Oldham Festival. Page 11.
Commendation of "Hafed"—Mr. Linton at Doughty Hall—Church of Comprehension in England—Disgraceful Reception at Leigh—Spiritualists' Relief Fund—Dr. Mack's Cures. Page 12.
Does Spiritualism Prove Man's Immortality?—Spiritualism in Pimlico—Mr. Morse's Appointments—Theological Nuts. Page 13.
Mesmerism and Spiritualism—Seances and Meetings during the week in London and the Provinces. Page 14.

MR. EDWARD WOOD, THE YORKSHIRE STONEMASON AND TRANCE-MEDIUM.

Mr. Wood will arrive in London to-day or to-morrow, and will speak at Doughty Hall on Sunday. As a medium he presents a good example of what the spirits can do with an instrument wholly uneducated. An instance of a similar kind was presented in the case of Mrs. Illingworth. Like that lady, Mr. Wood is possessed of a superior organisation; the brain is harmonious, and well developed, and united with a body influenced by a high degree of vital power, but much more susceptible and delicate than the external appearance indicates.

Like all mediums, Mr. Wood is very much influenced by conditions. Sometimes his addresses are of a high order. We have heard him, years ago, give utterance to noble thoughts, well expressed in choice language. He has also a great variety of controls; some are very accomplished, others speak in the ordinary phraseology of the West Riding, but with an appositeness truly instructive and sometimes entertaining. To the investigator Mr. Wood furnishes some good evidence as to the control of spirits.

In private Mr. Wood is controlled to give delineations of character, medical prescriptions, and tests. In this capacity he is much sought after where his powers are best known. His time is fully occupied with sitters, who often invite him to their houses to their family circle.

During his short stay in London, Mr. Wood will accept calls to visit and hold circles, or he will receive sitters at the Spiritual Institution. On Wednesday evening he will give a public seance at 15, Southampton Row, at eight o'clock. Admission 1s.

Remember Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at seven o'clock, when Mr. Wood will address the meeting in the trance state.

MR. WALTER GLENDINNING.

We take pleasure in introducing to our readers Mr. Walter Glendinning of Liverpool. He has recently undertaken the work of promoting the movement for placing standard works on Spiritualism in public libraries throughout the country. Already a considerable sum of money has been collected, and soon a public appeal will be made for the widest possible support to this movement. In view of that step being taken, we think it well to recommend to the confidence of all Spiritualists the gentleman whose name will appear on the circulars as secretary. In Liverpool and other places where the name of Glendinning is well known, any word from us would be entirely superfluous. It might be graceful, on our part, to acknowledge that Mr. Glendinning's position in taking up this work will reflect more lustre upon us than any words of ours will compensate him for. However, as he now comes before the public in connection with the work with which we are associated, we take the opportunity of expressing our hearty concurrence with the programme he has put forth, and the hope that his endeavours will be amply sustained by the friends of the cause. Mr. Glendinning does not come before the supporters of this movement, asking favours of any kind, or in the remotest degree to serve personal ends. He is a gentleman of ample means and requires no compensation—all his work will be honorary. He has his entire time at his disposal and will spend it for no other purpose than to promote the interests of the truth. Like all intelligent adherents, he perceives that Spiritualism is much indebted to its literature, and having had a successful business career, he well knows the difficulties that beset all forms of commercial enterprise connected with an unpopular cause. His first step was to devote a handsome sum to the funds for producing standard works on Spiritualism, realising as he does how impossible it is to multiply stock of unpopular products without adequate capital to fall back upon. We hope Mr. Glendinning will excuse us for naming this matter, which does not particularly concern anyone beyond the principals in the transaction, but having heard several versions of the affair, we give utterance to this general statement, allowing the details to remain in abeyance. Happily there is nothing on either side to be ashamed of; the conduct of our friend has been of the most generous kind, and reflects credit upon his discernment and philanthropy. To ourselves it is a great compliment. It says something for the soundness of our business scheme, when a gentleman who has already made himself a fortune, sees fit to sustain our operations in a form the most substantial. Our credit and good faith must also be regarded as solid and sincere when they can be accepted as an equivalent for the deposit of hard cash. But we would perhaps be wronging all concerned if we regarded

as a mere commercial transaction that which is entertained on far higher grounds by the participants therein. Our comments are intended to show the practical bearings of the affair rather than to attempt to define its terms, with which the public can have no business. It will, however, give us higher claims upon public confidence, and enable us much more promptly to fulfil all obligations connected with our work.

Besides this central act of co-operation, Mr. Glendinning has proved himself a generous supporter of various special objects, as the lists in support thereof show. For all these reasons, and many others that might be named, our readers may, in the most hearty manner, extend to Mr. Glendinning any help in their power towards the object which he places before them. They will find that they are co-operating with the right man—one who pays his share, does his part, and expects nothing in return but spiritual results. These are the kind of workers which the cause requires. The programme of Mr. Glendinning augurs the introduction of a new era in the cause when men of position, wealth, leisure, and moral purpose will take the matter up and, in their various ways, do what they can to promote the dissemination of spiritual truth.

If we understand Mr. Glendinning aright, he will place his circular before the public in a few days, when we hope it will meet with universal support. He will not take it amiss if the cause he has undertaken entails upon him ever so much labour; he does not bog of his brother workers that he may be spared trouble. Letters or subscriptions may shower in upon him thick and fast, but he will not on that account cry, "Hold! enough." Difficulties will not daunt him, and being endowed with a useful form of mediumship, he will, no doubt, be guided by impressions to tide over whatever obstacles may come in the way.

We have taken it upon ourselves to put these remarks before the public. We hope they will be received by all in the same spirit in which we have penned them.

SPIRIT-MODELLING.—PLASTER-OF-PARIS HANDS CAST BY THE SPIRITS THEMSELVES.—HAND IDENTIFIED.

The experiments to obtain casts of spirit-hands inaugurated at the Spiritual Institution seems to have created a new sensation among our spirit-friends.

On Thursday, December 9th, by invitation, I attended the first of a series of sittings given on Thursday evenings by Mr. W. Eglington, under the auspices of Mrs. Woodforde. Mr. Arthur Colman was also present, not in the capacity of medium, but as a visitor. Shortly after the sittings commenced, I was addressed in the direct voice by one of Mr. Colman's controls in this wise:—"Mr. Linton, will you be kind enough, at the end of this sittings, to prepare the paraffine and plaster of Paris for obtaining casts of spirit-hands, for we wish to-night to make a test experiment?" I promised compliance so far as in my power lay. It had previously been my intention to have made an effort in that direction at this sittings, but as there was some uncertainty about it, I had not made the necessary preparation. Our spirit-friends, however, were intent upon the purpose being fulfilled. The sittings with Mr. Eglington then proceeded.

During the materialisation phenomena in the cabinet the direct voice again addressed me, thus:—"Mr. Linton, will you please now get the materials ready for the casts of spirit-hands?" Accordingly I withdrew to fetch the paraffine and prepare it for the taking of the moulds. In about half an hour I re-appeared with all the apparatus I could command, and arranged it on the floor in readiness for the spirits to dip in their hands and get the moulds.

The circle was re-arranged, Mr. Arthur Colman being on this occasion the medium for obtaining these casts of spirit-hands. There seemed to be many spirits present witnessing the proceedings, and we were assured this was so. And the excitement among them was also apparent, for we heard the direct voices exclaim, "This is very, very interesting."

At length into the paraffine went a spirit-hand, and a voice exclaimed, "I say, Mr. Linton, this is stinging hot!" I had kept the temperature rather high, perhaps 140° Fahr., to prevent the solidification of the paraffine in the vessel. That the materialised spirit-hand was thus possessed of nerves of sensation, or whatever it be that gives the impression of heat, may be inferred from this exclamation. After this process had been gone through, splash, splash, went the hand into the cold water, and I was saluted with being sprinkled on the face. In a few minutes we were ordered to light up, and the mould of a hand was lying on the floor.

All the members of the circle carefully inspected this mould. It was peculiar, evidently that of a thin, small hand, with the second and third fingers more widely separated than the others, and with a circular elevation around the little finger. This examination finished, the lights were extinguished. The direct voice again spoke, "Now, Mr. Linton, where is the plaster of Paris?" I replied, "Unfortunately, I have none." "Then please go and get some," was the rejoinder. I remonstrated that the hour was late (10.30) and the shops were closed. Still the voice persisted, "Go and try, for we want to make a cast ourselves." I did go and try, but failed to get any.

During my absence another mould of a spirit-hand was obtained, which, upon subsequent scrutiny, was found to be that of a large, fat hand, quite different from the former one, and which I perceived at once to be a fine mould.

Returning to the circle, somewhat chaffed at my failure in getting the plaster of Paris, and chagrined at the thought of a fine evidence of spirit-power being thus thwarted, I apologised for the shortcoming, and remarked that "I must make the cast in the morning," whereupon the direct voice said, "Never mind, we will get some ourselves. Get the hot water ready for melting the paraffine off from the cast."

An interval of great expectancy and wonderment now ensued, during which the water was boiled. I placed a jug of cold water on the floor, and a vessel to mix the plaster of Paris in, and poured the boiling water into a large basin. In a few minutes something hard was struck against the basin, producing a muffled sound. "What's that?" I said. "We've

cast the hand, and it's in the mould," was the reply. "Now we are going to melt the paraffine off." In a short time a clear, sharp tap was heard against the basin. "Well," I said, "have you got the cast all right?" "Do you think it's likely not to be all right?" was the sardonic answer. Then added the voice, "I have placed the cast on the mantelpiece, but no one must touch it for a quarter of an hour, until it is sufficiently hard." Before relighting, a voice said, audibly, "The large hand is mine, and my relative is in the circle. The small hand is that of an Indian spirit, now about Mrs. Burns, and who is one of a band of twelve engaged in producing these moulds of spirit-hands. Please observe the ring on the little finger." "Good night" from our several spirit-friends closed this unexpected sittings.

As soon as the gas was relighted, the eager eyes of the circle were turned to the mantelpiece, and thereon rested an exquisite cast of a small, thin hand, with the second and third fingers widely divided, and a chased ring on the little finger, and it was unmistakably a beautiful cast of the mould that was placed by the spirits on the floor. The excitement of the observers was intense, and natural enough. I remarked that the spirit-hand "must have been partially, if not wholly, dematerialised in the mould, for, with the paraffine concreted around the ring, the little finger could not have been withdrawn without breaking it." The model had all the usual marks of a natural hand upon it: the veins, the curved corrugations of the under side of the thumb and fingers, the papillæ of the dermis, and characteristic lines on the palmar surface. The hand was compared with those of all in the circle, and there was not one so small or in any way like it. Bursts of surprise came from the lips of all. Said Mr. Cotterell, "I can scarcely believe it. Where did the stuff come from?" Where? There was no plaster of Paris in the house, and none was brought in by mortal hand. I expressed my conviction that the plaster of Paris had been materialised by the spirits on the spot. I was so mentally impressed; and for persisting in that belief was somewhat sharply rebuked; but I was right, for at the Saturday evening sittings the question was asked whether "the plaster of Paris was brought in by the spirits or materialised?" and the answer of the operating spirit was, "We could not find any, and we materialised it." This is not the least interesting fact connected with this matter, for, in addition to the operation of casting, the spirits provided their own material out of the elements of the air and the circle.

Now, as to identification. Only one hand was cast by the spirits, the smaller one. A cast of the larger one was made on Saturday, and a most perfect model it is in every respect, and so pronounced to be by a modeller. The hand, too, a very characteristic one. This I took to the sittings of Saturday evening. The relative of the spirit, of whose hand it was a model, was present. I placed it for a test, with the model of another large hand, upon the table, and requested the relative to select the spirit-hand. In a moment, in an ecstasy of delight, he said, "That's John's hand!" and at the same instant took up the cast of the spirit-hand, the various features of which he unhesitatingly recognised, the friend having only departed a few years since to spirit-life. Thus, from athwart the space of life and immortality, comes not only the outstretched hand, but a veritable model thereof on which the material eye may feast.

Nor less interesting are the circumstances connected with the hand of the Indian spirit. On Saturday evening, Captain James being present, a communication was made in the direct voice, that the small hand was that of "Ottowah," a former control of Miss Lottie Fowler. A peculiarity of that control was described. The spirit said, "Ottowah, years ago, used to make Lottie Fowler sit cross-legged on the floor and chew tobacco." "Ottowah's" presence and interest in other spirit-manifestations were also announced. Subsequently "Ottowah" controlled Mr. Colman, and confirmed the statements above recorded.

On Monday I waited upon Miss Lottie Fowler, with a view of obtaining further corroboration. By a curious coincidence Captain James was present. On mentioning the name of "Ottowah" to Miss Fowler, she recognised it as that of a former control, and without any hint whatever, she laughingly exclaimed, "'Ottowah' used to compel me to do such funny things," and Miss Fowler minutely described the mode of control here described. I mention this as indicating the reliability of the communicating spirit. Although, therefore, this remarkable cast of a spirit-hand could not be identified by mortals, it is interesting to know that the spirit "Ottowah" herself recognises it.

At a subsequent sittings, Mr. Eglington being the medium, a sitting was held for obtaining casts of spirit-hands. On that occasion I was requested to arrange a kind of double cabinet, an inner one for the materialisation of the spirit-form who would subsequently obtain a cast, and an outer one to enclose the materials for moulding and casting. The first was the usual curtain across the corner of the room. The second was extemporised by means of a clothes-horse, about five feet high, covered with curtains, and placed in front of the first cabinet.

Very soon after Mr. Eglington entered the cabinet, a low light being on, a hand appeared from between the curtains. It was a small, fleshy, lady's hand. Then a face appeared; it was the same face that was materialised at Mr. Colman's sittings, described by me in the *Messenger*, for Dec. 24th, and recognised by Dr. Corbett as that of his sister. Immediately after this we heard the process of moulding going on in the front cabinet. This completed, the operating spirits proceeded themselves to make the cast, for which purpose I had provided plaster of Paris and all the essentials. A materialised hand was, at the conclusion, shown above the clothes-horse. On lighting up, we found the cast of a hand lying upon the floor, with the paraffine still enclosing it. This was melted off with boiling water, and we had the pleasure of beholding a cast of the most beautiful and life-like hand that has been obtained in this country. So far as we could judge, it was the model of the materialised hand that had previously appeared, and subsequently, Mr. Eglington being under control, we were assured it was the hand of Dr. Corbett's sister. A modeller has pronounced it perfect, and far beyond the ordinary power of his art to produce.

Before Mr. Eglington left us, by the aid of Mr. Vacher, who was present, we obtained a cast of his hand by the same process. It is needless to remark what a contrast it presented to that of the spirit-hand. Mrs. Woodforde and Captain James were the only other persons present beside myself.

Two points not without interest may be noted in connection with the facts above recorded. At Mr. Eglington's sittings, to prevent the tempera-

ture of the paraffine becoming too low during the time required for materialisation, I made the mixture with boiling water, and so introduced it into the outer cabinet, at the same time apologising to the spirits for the high temperature, giving my reasons. "It doesn't matter to us," was the reply; "we can protect our hands from any heat." And this must have been done, for no human being could have put an unprotected hand into that mixture without severe scalding. As hands, previously prepared, can be brought into contact with highly heated matter without injury, this power of the spirits was no marvel, and we know that Mr. D. D. Home, Mr. Veitch, Mr. Brown, and other mediums, under spirit-control, can harmlessly handle hot coals. The moulding of spirit-hands may, by this co-operation of the spirits, be very much facilitated.

The next point is this. When I took "Ottowah's" hand, above referred to, the cast of which was made by the spirits from materialised plaster of Paris, to a modeller, he inquired, "Where did you get such stuff from?" He knew not what to make of it. He said, "It was all rotten, and if not protected by a varnish, would certainly crumble to powder." If it was plaster of Paris, he "had never seen the like." Now, it is curious that the cast obtained with Mr. Eglington has the same character, and both differ materially in colour and texture from casts made by ourselves.

I cannot resist the inference that the difference arises in some way from direct spirit-influence. Thus, apart from the evidence which these casts afford of spirit-life, they may, in a scientific point of view, lead us to a knowledge of the action of spirit on matter. R. LAYTON.

THE BAMFORD BROTHERS AT BRIGHTON.

To the Editor.—Dear Sir,—Will you allow me a little space in your next paper in favour of the Macolesfield mediums? I had them at my house for the last ten days, and have tried several experiments under strict test conditions. I will speak only of the youngest one, Walter, the other having but little power. Hands being tied firmly behind the back, he is put in a bag and fastened with a cord round the neck to a staple in the wall, his legs being tied up to the chair. I must add that the upper part of the bag was sewn all round to his clothing. Thus seated behind the curtain, not only a bell is rung, and a violin played instantly, but direct writing is obtained, and a golden ring is put on his fingers. I going myself behind the curtain, the same manifestations occurred, and I was frequently touched with the violin. My request to feel a hand was not granted, very likely the medium being too young, or from want of power. However, one night during the dark seance I had felt the touch of a hand on mine. I have also changed the conditions for the dark seance. Instead of tying both the boys to their chairs, which takes a good deal of time, I have put the youngest in the middle of a circle, filling his hands with flour. Under these conditions, with the exception of touches by hands, all the other manifestations produced by Mr. Bastian and Mrs. Fey were obtained. In fact, to my opinion Walter may be recommended to all inquirers, and I have no doubt that in a short time he will make a first-class medium if not overworked, as generally this is the case with public mediums.—Yours obediently,
J. N. T. MARTINEZ.

THE BOLTON CASE OF RESTORED EYESIGHT.

Dear Mr. Burns.—It has not been from any want of respect towards Dr. Hayle that I did not reply to him last week; it was for want of time. I see from his explanation that I have misunderstood him. I had no right to assume that evidence that satisfied me was sufficient for others; I admit that I transgressed the proprieties, and I offer an apology as open and as candid as was the offence. With respect to the restored eyesight, I cannot say more than I have already said; I know it to be a fact. The particular condition of the eye, and the nature of the disease, or the causes of the loss of eyesight are, I admit, not within my province; they would interest a medical gentleman, and he would, I doubt not, see a greater truth and fact in it than I do. At present, I know not what evidence or proof Mr. Mitchell may be able to give on these particular points, I have not inquired from him. I do not doubt he will give all the evidence and proof he can on these points to any gentleman whose object is the furtherance of truth, and not a vulgar curiosity. He has been much pestered by such vulgar inquirers, who cannot comprehend a thing, and therefore think it cannot be as stated to them, and in some instances they have been rude enough to express their disbelief in his presence.

As I said before, the young man and his father do not desire to become famous, and they dread the idea of being made public characters. Any inquiries for evidence require to be made and obtained delicately in this case, and no one would be more pleased than I should if it could be placed beyond the possibility of doubt or cavil, as I believe it can be, that spirit-power and energy are capable of removing human infirmity and disease.
DAVID CORDINGLEY.

Bolton, December 28th, 1875.

CHRISTMAS AT SOUTH SHIELDS.

To the Editor.—Dear Sir,—As announced through the *Mercury*, a conference of friends interested in spiritual phenomena was held in the Central Hall, Auction Sale Rooms, on the afternoon of Monday, Dec. 27th. The chair was occupied by Mr. J. Robertson. A number of friends from the neighbouring towns were present, including Mr. Armstrong, president of the Newcastle Society, Mr. Rhodes of Newcastle, and Mr. Rutherford of Sunderland.

There was quite a numerous company of intelligent and well-known gentlemen of the town, in fact, there were twice the number present that were really expected.

The chairman, in introducing the subject of Spiritualism, which he did in a clear and forcible manner, said that the object in view in calling the meeting was to obtain an idea of the number of investigators in the town, and to take into consideration the formation of a society, or to devise some means as best to promulgate the truth in the district. He then took some of the objections raised against Spiritualism, and dealt with them in a careful and reasonable manner. After which Mr. W. H. Lambelle, trance-medium, was controlled by the spirit of "Oliver Cromwell," who for about half an hour spoke of the benefits to be derived from spirit-communication. The control said that Spiritualism is

based upon a foundation, and that foundation is truth. In the midst of your enjoyments, when the glad blast blows against your fireside, and your bright prospects are there, perhaps a dear wife or child is taken away; you feel as though you had been robbed and thrown into the midst of winter. It is one great despairing hope. Yet a voice comes and says, "I am not dead, I am living still, and near you, and I have come to tell you that death has not robbed you, but that I am still within your reach." Your soul brightens up at the thought, and your heart rushes forward with gladness, and you find yourself verging on the summer-land itself. If Spiritualism comes and says, in superiority to the pulpit, that man does live hereafter, it is worthy of your acceptance. Let your souls rise in unison, sit with a mind passive, bent on truth, and you will find such food that neither mind nor science can explain away; and if you cannot explain it, your only chance is, accept the teachings as the result of your investigation, and I know you will say that the spiritual hypothesis is the only thing to account for the spiritual phenomena. May the true light of heaven shine upon you, light up the dark recesses of your souls, and lead you to celestial bliss.

Another control took possession, by name "William Prynce," and as a hint to some making themselves rather busy with questioning, said, "Aged warblers are not always to be taken with the hucks of corn."

Mr. Armstrong then addressed the meeting, and gave a lengthy account of his investigation. He described the process of materialisation and dealt with several phases of the phenomena that had come under his personal notice during the course of his lengthened investigation. Some said it was passing strange, others that it was quite possible, and again, others that they could not believe it.

Several gentlemen addressed the meeting, and expressed a wish to form a society, and although nothing definite was made out, it is expected that substantial steps will be taken in a week or two. A gentleman then rose and said that he was not a believer in the so-called spiritual movement of the present day, but he was startled by what he had heard that afternoon and wished to go further into the subject. After moving a vote of thanks to the chairman, which was carried unanimously, the meeting came to a close.

In the evening a seance was held in the rooms, with Mr. Robertson as superintendant. About fifty very attentive persons seated themselves. Mr. W. H. Lambelle was controlled by "Oliver Cromwell," who asked the company to select a subject upon which he might address them. The subject chosen was the origin and ultimate destiny of the human soul. The control dealt with it in a masterly manner, and at the finish asked for questions, which, you may be sure, were very numerous. Yet for about one hour and a half after the address the control did nothing but reply to questions, as by that means, they say, the most information may be distributed. Amongst the many questions which were submitted was one, "What is the greatest evil of the present day?" to which the answer instantly came, "Ignorance."

Several sceptical gentlemen said they were highly pleased with the answers given, and although non-Spiritualists, yet they should give more credence in the future to what they heard of spiritual phenomena; and, Sir, it is my earnest hope that we may be so benefited by the loving messages and truthful teachings of these philanthropic souls that have gone before us, that our souls may be bound together in one common bond of love and sympathy, to assist our fellow-beings.

Hoping you will find space for this in your valuable paper, with good wishes for your welfare, and that of the cause at heart, I remain, dear Sir, yours, in truth,
T. M. BURNSIDES.
Dec. 28th, 1875.

A CHRISTMAS PARTY AT BOLTON.

Dear Mr. Burns.—A number of our friends in Bolton not being able to attend the Oldham Festival, it was resolved to have a social meeting of Spiritualists on Christmas Day in Bolton; a tea-party was therefore held at Mr. John Walker's, Temperance Hotel, Regent's Buildings, St. George's Road. A first-class tea was partaken of by upwards of twenty of the friends; after which, readings, recitations, singing, and conversation, with a fruit dessert, brought a most pleasant and profitable evening to a close with a cordial vote of thanks to Mr. and Mrs. Walker, for the very superior manner in which the company had been attended to on this the first social party of the Bolton Spiritualists. Indeed, such a party would have been impossible under other than the sympathetic care and roof of a Spiritualist like Mr. Walker and his kind lady.

They have only just opened these premises as a commercial boarding-house and temperance hotel. It is a model of its kind, and such a one for cleanliness, comfort, and excellence is seldom met with anywhere, and gives its owner a claim and title to success. It is to be hoped that all friends and Spiritualists who visit Bolton will not fail to visit Mr. Walker. He is a true and intelligent Spiritualist, and a powerful healing medium.—Yours sincerely,
Dec. 28th, 1875.
DAVID CORDINGLEY, Sec.

THE OLDHAM FESTIVAL.

Mr. Quarby, in furnishing the particulars of the tea-meeting, &c., says, "I am instructed to convey the committee's grateful thanks to the various mediums and friends who contributed so much to the success of the festival. The committee also beg to convey their grateful acknowledgments for your services, and for Mr. Bonham's good offices. They beg to state their indebtedness to all, and trust to be able to return service to the other societies at some future time."

The furnishing account, amounting to £14, has been all cleared off except £1 5s. 7d. by collections made by Mr. Kershaw, &c. For the Christmas festival 327½ tickets were sold, and the day's receipts and those of Sunday amounted to £27 17s. 2d., leaving a balance of £6 12s. 11d. to the good. This shows that the gathering was a success in many ways.

Mrs. MAIN, Bethnal Green, is reported to be seriously ill.

Mrs. TREADWELL will hold a seance on Monday evening next, at her residence, 7, Carlisle Mews, in aid of Institution Week, her household arrangements having prevented her doing so earlier.

THANKS to Mr. John Scott of Belfast for his very liberal gift of literature, which we beg to assure him shall be judiciously appropriated.—JAMES SUTCHIFF and THOMAS LANGTRY, *Reichale*, Dec. 26th, 1875.

COMMENDATION OF "HAFED."

Dear Mr. Burns.—I am sure you will be as much gratified as I am by the following letter, which I have received from S. C. Hall, Esq., a gentleman who occupies so eminent a position, not only in the spiritual movement, but in the world of literature and wit. He has kindly allowed me to publish it:—

"Dear Mr. Nisbet.—You have sent me a most wonderful book. It has given me intense delight. I cannot exaggerate if I say I have never yet read a book that has given me such deep and delicious joy—with only one exception, *The Book*, which this book so thoroughly upholds. Surely it will be so with all who believe in and love the Lord Christ. . . . Blessed be the God of love and mercy, who sent him to reveal and to elucidate the great truths of the gospel. Mrs. Hall is reading it now. But I must read it again, and yet again. It will companion the New Testament that stands at my bed-head, and in which I read a chapter every night. Send me two more copies. . . . Burns says it is cheap; it is worth its weight in diamonds. But I wish it had been in two volumes.—Ever truly yours, "S. C. HALL.

"Avenue Villa, 50, Holland Street, Kensington, W.,
"December 27, 1875."

I append the following expressions of approbation of the book from the letters of subscribers:—

"I am very much pleased with it."

"Countess of C——— has just received the book, which she has not yet perused, but hears most highly spoken of on all sides."

"Many thanks, dear Mr. Nisbet, for 'Hafed.' . . . I have had but a slight glance at it; . . . but I much liked the tone of what I did read."

"Agreeably surprised to receive 'Hafed' last night. It will be a great treat for Christmas."

"The work does infinite credit to yourself and the cause of Spiritualism. Mr. Duguid's mediumship is an occasion for great rejoicing to all who sympathise with us."

"I enclose cheque for the (ten) books I have just received. As much as I have seen of it, 'Hafed' seems highly interesting. I was told fifteen or sixteen years ago, by spirits in Paris, that one day much light would be thrown upon the early life of Jesus; that it would be proved that he had been in India; and that he was instructed by the Magi and other great philosophers of India (I use the general name). This book seems to be the key of this knowledge. I shall read it with great attention."

"It is a splendid volume."

"I enclose you cheque for copies of 'Hafed.' . . . I like the book very much, and hope it will meet with the reception it deserves. I think I shall require a few more copies."

"You have been the means of putting into the hands of poor humanity such a treasure—a book so much to enlighten, so much to instruct, and so much to cheer. I will do all I can to induce others to read 'Hafed.'"

"I received your beautiful book. . . . I am delighted with it, and can't help thinking it a very good omen that we should receive it at this season of the year (Christmas)."

"'Hafed' is a miracle. I have never done admiring it, or dear David, the medium."

"Many thanks for 'Hafed,' which I received on Saturday. I sat down to read it in the course of that evening, and continued reading it all Sunday. It is wonderfully interesting, and will, I trust, be very useful."

—I am, yours, &c.,

HAY NISBET.

219, George Street, Glasgow, January 4, 1876.

MR. LINTON AT DOUGHTY HALL.

On Sunday evening last Mr. Linton delivered a discourse, entitled "An Old Sermon from a New Pulpit." After dwelling upon the various spiritual expressions of mankind in all ages, he took a masterly review of the dominant Churches of England and of Europe. He depicted, in most vivid colours, the inroads which the obstinate adherence to creeds and dogmas had made upon the truly spiritual teachings of Jesus as they fell from his inspired lips amid the hills and valleys of Palestine. He adduced current literature in evidence of the decadence of the Churches, and showed how the perversion of spiritual truth by theologians themselves had driven the masses of thinking men into the arms of a cold and dreary rationalism. No Church or sect escaped Mr. Linton's scathing criticism, whether Romish, Protestant, or Nonconformist, yet he was just to all. It was with true pathos and eloquence that he dwelt upon the real goodness and beneficent work to be still found inside the Churches, in spite of all false doctrine, and he showed how society had been benefited by the public maintenance of religious principles. The union of religion, science, and philosophy, all ranged under the omnipotence of the spiritual element, was portrayed as the only Church of the future that could meet the demands of advanced modern thought and knowledge. All these questions were discussed with a mastery of historical detail and a vast amount of scientific knowledge, while a natural eloquence and force of expression made a telling effect upon all assembled.

Mr. Alsop, at the close, expressed the intense interest that had been aroused by that discourse, which he hoped would find its way into print, either in the *Messenger* or in a pamphlet, and which suggestion was most warmly responded to by the audience. A. C. BURKS.

CHURCH OF COMPREHENSION IN ENGLAND.

On Sunday, January 2, 1876, at Cambridge Hall, Mr. Wilson explained the influence of the spirit on manufacture.

Let us first examine the meaning of the appellation Spiritualist. A Spiritualist is one who believes to recognise the influence of the Holy Spirit as apart from recognising the exhibition of manifestations, of which the believers in should be styled Spiritists. Again, the term spirit is applied as an encouragement, "to spirit him on"—to put spirit in the execution—*as, a spirited work of art*; and these expressions may be said to be imputations, and mean encouragement to energy on the implacable that spirit and life are synonymous. To get our ideas clearly arranged, we assume that *Essence* is the *ALL*, that at first *Essence* existed as the *ALL* in *ALL*; the inherent qualities in *Essence* making

the universes, the *Essence* became the *ALL* as *ALL*, and when the universalities shall have spiritualised the spirituality to the re-evaporation as *Essence*, the circle will be complete, and the *Essence* as the *ALL* will be the *ALL* of *ALL*,—paraphrased by the petition, "Thy will be done in earth as it is in heaven." This shows what a lot there may be to think about in a little sentence. Spirit, then, as applied to manufacture, does not mean energy or design. The subject of design will be treated of under the head of Fine Arts. Instead of design in manufacture, we use the term pattern, which is of course a design as a construction, but a design for use is in contradistinction to a design for ornament. If I gave you an order to make the forms in this hall, I should give you one as a pattern to work by. These forms are admirably constructed to sit upon. The back is at a proper angle from the seat, and they are well proportioned, and the velvet cushions are comfortable, but you cannot say there is any design about them. Now we come to the term manufacture. What is manufacture? Making samples in quantities—you cannot say objects, for you manufacture gas, air, and water; and yet all that manufacture can apply itself to are enclosed in the animal, vegetable, and mineral objects of nature; and as we manufacture air and gas, they must be classed under the head of minerals. To enter on the details of divisions, sub-divisions, and of the parts that people apply themselves to in manufacture would be to publish a volume or to talk for a week. Our general conception of the system of manufacture is wrong in its interpretation. It should be the personal interest of the individual with associative advantages. Spirit is applied to manufacture in the excellence of the workmanship and the durability of the intention. A Comprehensionist should be as able to do everything as to know everything, and consequently, the intelligence he would bring to bear on the manufacture of an idea would be an astonishment to the ding-dong-bell routine labourer, who now does what he has to do somehow. Spirit in manufacture is to enclose the wish for those for whom you work in the workmanship.

The subject for next Sunday will be "Spirit in Pioneering."

DISGRACEFUL RECEPTION AT LEIGH.

On Sunday week two meetings were held at Leigh—medium, Mrs. Ohlsen, of Liverpool. In the afternoon the subject was the "Alphabet of Spiritualism; and Spiritualism v. Christianity." It was very ably dealt with, and gave general satisfaction.

In the evening the hall was again moderately well filled, and after the medium had been speaking about ten minutes, a most disgraceful scene took place. Several persons were taken with violent fits of coughing; this contagion increased so rapidly that the whole audience immediately had the infection. The cause was soon apparent by the heated throats and irritated nostrils, which were caused by the abominable fumes of heated pepper, which some evil spirits in the flesh amused themselves by blowing from an adjoining room. The tale is soon told: a general rush was made to the door. Medium, chairman, and all had to go. Fortunately in the stampede the only damage done was the breaking of one or two forms. However, in a little while the people began to re-enter, and the medium again got under a slight control, but of course all harmony had been destroyed, and thus concluded one of the most disgraceful meetings ever held under our banner. Great credit is due to our sub-committee (Mr. Ashbury and Mr. Taylor) for the manner in which they performed their arduous and unpleasant duties, and much sympathy was felt for the medium under such trying circumstances.

JAMES STUTCLIFFE,

Sec., Lancashire Committee.

Mr. William Halliwell, of Leigh, thus closes his account of the meeting:—

"A good normal speaker, who would begin with the alphabet of Spiritualism, would do very well here, as the people are totally ignorant on matters spiritual, especially as regards mediumship."

SPIRITUALISTS' RELIEF FUND.

To the Editor.—Dear Sir,—I have received several inquiries respecting the Spiritualists' Relief Fund. The committee desire me to answer the same through the *Messenger*. This little society was established about six months ago by a few ladies and gentlemen who believed there was a need for such a movement amongst us, and that it was only putting into practice what the spirit-world is continually teaching us. The object of this society is unity of effort in helping those who stand in need. It is not confined to locality, but desires the co-operation of all. The contribution of not less than one penny per week constitutes a member. The officers are chosen by the members once in six months. For the present term they are as follows:—Mr. A. Backet, president; Mr. Swindon, treasurer; Mr. Bullock, secretary. Committee: Mrs. Davis, Mrs. Bullock, Mr. Davis, Mr. Dean, and Mr. Gordon. A meeting will be held on Sunday afternoon next at three o'clock, when all members and friends of the movement are invited to attend.

E. B., Secretary.

DR. MACK'S CASES.

Dear Mr. Editor.—We are leaving Manchester to-day, after having spent a week of downright hard work for the Doctor. From the first thing in the morning until late at night numbers of people were obliged to leave without seeing Dr. Mack; others came and waited hours rather than not see him. As far as I can remember, there were more than eighty-five persons received treatment. Out of that number thirty-five were treated free, and I fancy there has been great good done in many ways. The Doctor got a change of air, of which he stood very much in need. The health of a great number of people was restored. The lame were made to walk, and the blind to see. The cause, too, I think did not suffer any injury, for I heard a great many say that, after all, Spiritualism was of some good. I give one case here of a woman fifty-seven years of age, who has been suffering for the last six years from great weakness, and all that time has been troubled with cold, clammy sweats, which nothing has been able to stop. After two treatments from Dr. Mack these sweats entirely disappeared. Her left arm, which has been paralysed since the 2nd of January last, she can now use as well as ever she did. To use her own words, she says that when she came to Dr. Mack she felt as heavy as ten women, now she feels lighter than one. You see, Mr. Editor, there is good done on all sides.

—Yours, &c.,

BESSIE WILLIAMS.

81, Bury New Road, Manchester, Jan. 2, 1876.

UTTOXETER.—That indefatigable worker, Dr. Mack, treated patients here at the residence of Mr. R. Bewley, jun.—not Mark Bewley, as erroneously printed in the MEDIUM last week—with considerable success. Of fifteen cases examined, two were found to be incurable; all the other patients declared themselves to be considerably benefited by the Doctor's treatment, and two cases were particularly striking, one, a case of partial deafness, being in a few minutes so perfectly cured that the patient could hear what was said to her in a whisper; the other case being that of an old man who had been so lame for the last five years, that he could only walk, and with difficulty, with the assistance of two crutches. After the Doctor's treatment, he walked away with the assistance of a walking-stick, and it was touching to hear the old man thanking God for the blessing bestowed upon him through the instrumentality of the good Doctor. The Doctor was accompanied in his provincial tour and assisted by a remarkable clairvoyant medium, Miss Bessie Williams. It was something wonderful to observe the accuracy with which she located the seat of disease, and described the pains felt by the patients. It is well for her that the days of fire and faggots are past, or the fact of her being young and pretty would not be sufficient to save her from the stake. As a practical refutation of the charge so often hurled at the Doctor of trading on the "gift of God," it may be mentioned that he cheerfully accepted whatever those who could afford to pay were disposed to give, and those who could not afford much he treated with equal care and earnestness for nothing. Can any of your readers say why a magnetic healer, who devotes his time and vitality to effectually curing disease, should not be entitled to earn his livelihood, while other doctors, who only give a portion of their time and some nasty drugs, are justified in charging as much as they can get, whether they benefit their patients or not?—**CORRESPONDENT.**

DOES SPIRITUALISM PROVE MAN'S IMMORTALITY?

To the Editor.—Sir,—I wish to put before your readers a few words on a point of spiritualistic philosophy which seems to call for a little more attention than it appears to have received at the hands of those most competent to handle the subject.

So far as I can learn, it is the current opinion that Spiritualism demonstrates the immortality of man. I have repeatedly noticed expressions of this opinion in the columns of your journal, as well in reports of lectures and addresses as in other matter editorial and communicated. In some cases it is authoritatively stated, in others only implied; but in no instance have I seen any proof advanced in support of the assertion, so that I am forced to the conclusion that it is assumed to be self-evident.

Dr. Sexton, in his lecture, "If a man die shall he live again?" p. 19, says, "The spirit-theory alone will enable us to understand the phenomena, and that theory implies the immortality of man." Here, however, it is not distinctly stated whether Dr. Sexton means a theory drawn from observation of the phenomena he alludes to, or some other theory. But at p. 21 of the same paper these words occur—"Spiritualism . . . demonstrates beyond dispute the fact that man is immortal."

To cite another instance: in one of Mr. J. J. Morse's trance addresses it is said that some people are so thick-headed, that "nothing but the hammer and chisel of the physical manifestation will convince their sublime unconsciousness that there exists a soul in themselves, and as immortal world around them." By the words, "an immortal world," I take it we are to understand a world of immortal spirits,—the eternity of the physical universe being out of the question. Now, taking "Spiritualism" to mean those facts which have been ascertained respecting spirit-communication, and "immortality" to mean life never to end, I beg to submit that the certainty of the latter does not follow from the facts of the latter. All that we are warranted in concluding is that man's individual existence is continued for an indefinite period after his body has passed through that change which we call death.

I am of opinion that this matter, if taken up by competent persons, would be a subject of interest to your readers; and I am assured that no partiality or discourtesy will prevent the insertion of this communication in the columns of the MEDIUM AND DAYBREAK.—I remain, Sir, your obedient servant,

"CASTOR."

[Our correspondent has concluded with the point claimed by Spiritualists, namely, that man exists after physical dissolution. As to a continuous existence, or eternal existence, that can only be implied, for that cannot be proved by facts, as no one can demonstrate what will occur during the endless lapse of time. We are in communication with spirits who have enjoyed an immortality extending to hundreds of years, and philosophically a prolonged immortality might be argued.—Ed. M.]

SPIRITUALISM IN PIMLICO.

To the Editor.—Dear Sir,—I have been asked to receive the names of Spiritualists in this neighbourhood who would be willing to combine in holding seances, &c., as there are several persons just investigating the phenomena who have not the opportunity for holding sittings at their homes, but would be glad to join others.

If those wishing to co-operate will send their addresses to me, I will put them in communication with each other. W. RICHARDS.

7, Tachbrook Street, Pimlico, Dec. 30th, 1875.

THEOLOGICAL NUTS.

40. Can finite man frustrate the purposes of the Almighty?
41. Is every individual under obligation to be thankful for his existence?
42. Can anyone be thankful for that which, on the whole, is not a blessing?
43. If anyone be rendered endlessly miserable, will he still be under obligation to thank God for existence?
44. Can the pleasure of the Almighty be contrary to his determinate will?
45. Would the infliction of endless punishment afford pleasure to the Deity?

46. As Jesus tasted death for every man, can it be true that the pleasure of the Lord shall prosper in his hands if a part are never saved?

47. Can endless misery be brought about contrary to the good pleasure of the Almighty?

48. Can God will anything contrary to his knowledge?

49. Did God know when he created man that a part of his creatures would be endlessly miserable?

50. Can God be glorified by that which gives him no pleasure?

MR. MORSE'S APPOINTMENTS.

WOLVERHAMPTON.—Tuesday, Wednesday, and Thursday, January 11, 12, and 13.

LIVERPOOL.—Friday, January 14, Annual Meeting of the Liverpool Psychological Society; Sunday, January 16, Islington Assembly Rooms—afternoon at three o'clock, evening at seven o'clock. Admission free.

DARLINGTON.—Sunday, January 23, Darlington Spiritual Institution, Mount Street, at six p.m.; subject—"What constitutes a Spiritualist?" Monday, 24th, same place, at half-past seven p.m.; subject to be chosen by the audience. Admission free to both meetings. Tuesday, 25th, Social Tea at six p.m.; Public Meeting at half-past seven. Admission to tea and meeting, 1s.; after tea, 6d. Mr. Morse will narrate his American Experiences.

SALTBURN.—January 26, 27, and 28.

NEWCASTLE.—January 30, and during the week.

CHOPPINGTON.—To follow.

JARROW.—February 7, and the district to follow.

GLASGOW.—To follow.

All letters to be directed, Mr. J. J. Morse, Warwick Cottage, Old Ford Road, Bow, London, E.

Mrs. BULLOCK'S HALL.—On Sunday evening last the spirit "Salvator Rosa," through Mr. Robson, in the trance, delighted the audience with an exalted discourse on the words of Jesus, "Love one another." During his remarks the guide said that "the disembodied spirits were looking forward to the day when the spirit would stand, and not the medium, on the platform, and deliver his address or oration through a materialised body akin to that he wore in earth-life; that the spirit-form would rise, made visible slowly to the audience, and assume the human form again with particles and emanations taken from the audience and the medium; and that when the spirit in this form had performed its work, he would vanish away or dissolve before the audience." Mr. Lawrence was then controlled by a spirit, who gave some excellent advice to husbands and wives, fathers, mothers, and children; and Mr. Robson was subsequently controlled by the fascinating young spirit, "Silver Star." The phenomena witnessed at the seances of Mr. Bullock, jun., are increasing in magnitude and intensity.

To the Editor.—Sir,—Will you allow me, through the MEDIUM, to acknowledge the receipt of a very handsome and valuable contribution of books to our circulating library, from some unknown friend, and to thank him sincerely for his very kind donation.

Among the list we hailed with delight the "Letters by Judge Edmonds," "Startling Facts in Modern Spiritualism," by Dr. Wolfe, and the more recent work by Mr. Wallace, viz., "Miracles and Modern Spiritualism."

With the testimony of such valuable witnesses as these, yea, and thousands more, whose experience comes not within the ken of the reading public, we are encouraged to gird ourselves afresh with the armour of investigation and see what the coming year has in store for us.

19, Church Street, Islington, Dec. 29th, 1875. Mrs. BULLOCK.

OSSETT.—A public tea-meeting will be held at Ossett on Saturday, January 29th, when Mr. John Lamont of Liverpool, Miss Longbottom of Halifax, and several local mediums, will be present. For visitors from a distance tea will also be provided on Sunday, January 30th, when it is hoped many friends will meet together.

BYERS GREEN, COUNTY DURHAM.—Mr. C. Hetherington informs us that a very pleasant reunion of friends was held at the residence of Mr. William Whitfield, Mountslowley, to welcome the New Year. The entertainment, consisting of music, singing, recitations, and addresses, afforded great delight to the visitors.

HIGH GRANGE.—On Christmas Day the Spiritualists of this place held their annual tea-meeting, having been joined by a few friends from Darlington, Crook, and neighbouring places. All seemed thoroughly to enjoy themselves. After tea interesting seances were held. On the Sunday following all again met at two o'clock, when some interesting subjects were discussed, one being "Re-incarnation," advocated by Mr. Scott of Darlington, while the contrary was taken by Mr. Lobley of Crook, both parties showing their views very clearly and impressively. The rest of the evening was spent with a seance of a physical nature.—Yours, &c., JOHN BIRNS, Old Hamwick, January 1st, 1876.

THE SOUTH LONDON ASSOCIATION OF SPIRITUALISTS, 71, STAMFORD STREET, BLACKFRIARS ROAD, S.E.—The above rooms were opened on January 3, 1876, when the Rev. A. K. Macsorley, in the absence of Mr. Burns, gave an excellent address on the benefits derivable from Spiritualism, which was received with great applause by those present. The meeting was well attended, and the greatest harmony prevailed. On Sunday, Jan. 9, Mr. Wallis will occupy the platform. Commence at seven p.m. On Monday, January 10th, public meeting, on which evening it is hoped Mr. Burns will address the audience. Tuesday and Thursday, developing circle; members only. Wednesday, public seance; admission, 3d. Friday, for materialisation. Persons wishing to become members can do so on application to the Secretary, J. Birch, 8, Union Road, Borough, or at the above rooms to J. Clarke.

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MESMERISM AND SPIRITUALISM.

Whatever may be the views we hold concerning causation in general, the mind that forms such views to the mind itself is profoundly mysterious, as shown in the various schemes of philosophy and metaphysical writings of all ages and countries, so that it seems clear that if we are to make any real advance towards a science of mind it can only be by the use of some other means and some other class of facts than has as yet been contemplated, and I think that the phenomena and facts of mesmerism and of Spiritualism may prove to afford the thing needed. The first difficulty in respect to mind is as to whence it comes and the genesis of its perceptions and thought. Berkeley would solve the difficulty by affirming that the perceptions are the things themselves, and external to their perceiver. But how the thing perceived can also be the perception we have of it he does not inform us. That it is a divine mystery is all he can say about it, but which strange statement gives us no help, but is rather the denial of the possibility of a science of mind at all. Hume and his followers, taking up the argument, deny a perceiver, or that we have any evidence of a cause at all—call it God or what you will—leaving the sequence of thought without any basis whatever, either as a substance called matter or as a substance called spirit; such is the *reductio ad absurdum* of the great Hegel, and the absolute scepticism in metaphysics consistently followed to its legitimate consequences land you in, and many eminent living authorities such as Carlisle, think, or think they think, this negation to be profoundly true. But put aside your books and take a walk in the fresh air amidst the physical objects of nature, and you soon awake from the dream in your acquaintance with physical realities in a determined order and sequence of events, and find that you have a body that breathes and moves and feels and thinks, and, in fact, come to your senses again, and to acknowledge the duality of perception and object, and are in a position to look out for some other channel of inquiry as to the real nature of man, the science of mind, and after a full acquaintance with all the facts of philosophy, to seek for that class of facts that correspond in respect to man and mind to those other classes of facts available in the pursuit of other sciences, and the study of which special facts have been productive of so much in each. For no matter what the science may be, each refers to a class of facts which constitute its essential elements, and I hold that the phenomena of mesmerism and Spiritualism, rightly considered in all their collateral bearings and correlated matters, are essential elements in the study of man and mind, and which I think may be very easily exemplified as affording those deviating or exceptional instances special to man's nature, corresponding with those deviating instances that have in each particular science shed the most light. But we must not expect to arrive at fundamental and absolute truth in respect to mind any more than in respect to any other department of nature, but must accept the order and sequence as we find it, and leave conceivability as the criterion of truth to the dreamers, whether they be identity or mechanical materialists.

HENRY G. ATKINSON.

A St. Louis correspondent informs us that Mrs. Hollis is at present residing in that city.

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SUNDAY, JAN. 9, Mr. E. Wood at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JAN. 10, Mrs. Kimball's Reception, at 8.

TUESDAY, JAN. 11, Mr. Herne's Developing Circle, Private, at 9.

WEDNESDAY, JAN. 12, Mr. Herne, at 3. Admission 2s. 6d.

THURSDAY, JAN. 13, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, JAN. 14, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JAN. 8, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, JAN. 9, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, JAN. 10, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JAN. 11, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Invillie Road, Waltham, S.E., at 8. Admission 1s.

Daiston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Daiston, E.

WEDNESDAY, JAN. 12, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission, 3d.

THURSDAY, JAN. 13, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Tarlinton Hall, 90, Church Street, Paddington. Lecture at 5.

Mr. Williams. See advt.

FRIDAY, JAN. 14, Mrs. Olive's Seances, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

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FRIDAY, JAN. 14, Seance at 8. Non-subscribers 6d.

SATURDAY, JAN. 15, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVEREIGN BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 4.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

Hookley, United Christian Spiritualists at 8.30 for 7, for Spiritualists only.

Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 8.30 p.m.

OSWERT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 8 p.m.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dane's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW, Public meeting, 8.30 p.m., at 164, Troughton.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSWERT Spiritual Institution, Oswest Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 8.

HULL, 4, Strawberry Street, Draypool. 2 p.m., Healing Power; 6.30 p.m., Trance Speaking. Medium, J. L. Bland.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

MONDAY, JAN. 10, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, JAN. 11, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, JAN. 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSWERT COMMON, at Mr. John Crane's, at 7.30.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, JAN. 13, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

FRIDAY, JAN. 14, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

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