

THE MEDIUM AND

DAYBREAK

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

SPIRITUALISM.

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REVIEW OF

A SERMON BY THE REV. ARCHIBALD G. BROWN,
ENTITLED, "A WARNING AGAINST SPIRITUALISM."

A Discourse delivered by R. T. Hallock, M.D., at Doughty Hall,
Dec. 26th, 1875.

I received from a friend of Spiritualism (to me unknown) the printed copy of "A Sermon by Archibald G. Brown, preached in the East London Tabernacle on Lord's Day Morning, Nov. 14th, 1875, entitled, 'A Warning against Spiritualism.'"

The author of this discourse is represented to be a popular authority in all things spiritual, is said to have a congregation numbering nearly two thousand, and his printed sermons, readers by many thousands. Assuming this to be the case, it has seemed to me right and proper to look into this "Warning" a little; not with any hope of benefit to the author, certainly, for a man who can seriously put forth such objections to Spiritualism as make the staple of the discourse I am about to consider, must necessarily be blind to every spiritual fact, and deaf to every rational appeal for the reality of all spiritual truth that lies outside of his own narrow creed. Not, therefore, to convert him, but to "warn" (let me hope), here and there, some honest seeker after truth among the many thousands whom he addresses, against the absurd, and in most cases utterly unfounded objections he brings against a truth which, in all ages and among all known peoples, has been the bottom, or formative power of every nationality, and the one preserving, saving truth, for individuals as for communities.

For such was Spiritualism by authority of history, and such is Spiritualism by authority of millions of living men who have tested its reality and who rejoice in its saving power. Of the facts and principles which, embodied, constitute the "Spiritualism" against which his "Warning" is directed, he personally knows nothing, if his sermon is to be taken as proof; and this should weaken his "Warning" at the very beginning. He does not know whether there is any truth, either good or bad, in the matter. He tells us he is ready to grant what "some may say," namely, "There is nothing in it; it is mere chicanery," in which case he is simply warning us against—nothing! Still he must proceed; but (as it seems to me) never, since the days of Balaam, was prophet in a greater strait how to get on. He finds himself in a narrow place. On the one hand is the greatly-to-be-feared ridicule of his brethren, who, in the plenitude of their wisdom, are like to charge him with laying lance in rest against a windmill; whereas, on the other hand, whatever these wise men may think of it, he sees clearly enough that there is a mysterious influence abroad, which, as he says, "is finding its way into most unexpected places." "Why, sirs," he exclaims, "this church is not free of it! There are some now, who at this very moment, while I am speaking, know that they are condemned by every utterance that I make." I know not how long the reverend gentleman may have had the ear of these condemned ones, but it is clear that it is not the fault of the shepherd to which he imputes their sin.

Here, you see, is a fearful state of things, and for this reason he is willing to bear "the contempt" of his short-sighted friends (not a few of whom, he is persuaded, will charge him, as he says, with "crying, 'Wolf!' when, according to their estimation, no danger is nigh at hand"), and go onward to the battle. His clerical brethren are not to ridicule him, and themselves with him, out of office and the perquisites thereunto attached. He knows full well that no mere popular delusion, no nine days' wonder or

"Maskelyne and Cooke" jugglery, can send a wave of revolutionary thought over the entire habitable globe, or enter a Christian church and steal the lambs from under the very eye of a shepherd so watchful as the author of this "Warning" assumes himself to be. Moreover, he is strengthened to press forward, despite the ridicule he fears, by the reflection that though he were unwise enough to fight the mere phantom of a diseased imagination, God is not. Hence the question (as if the fear of ridicule were getting the better of him again), "If, as some say, there is nothing in it, why does God say so much about it? Why does He continually warn me of it throughout His Word?"

Then he waxeth valorous again, and confesseth himself astonished to find "so much in the Word of God about it," and straightway he invites his thousands of hearers and readers (as though they were all as ignorant of what is in the Bible as he confesses himself to be) to look to the 19th chapter and 31st verse of Leviticus, and onward to the 20th chapter and 27th verse, and then to the 18th chapter of Deuteronomy and 9th verse, and so on, through a repetition of laws and injunctions—many, doubtless, and it may be all, highly necessary to the guidance and well-being of a tribe of emancipated serfs, whose stock of knowledge consisted of what could be gleaned out of their long years of brick-making under Egyptian task-masters, but which have no more to do with England and the nineteenth century and the Christian Church than has the law of circumcision or the statute prohibiting swine's flesh. We can readily understand why the entire life of that people required to be hedged in by statutes—in some cases, as we read in Ezekiel, by "statutes that were not good, and judgments whereby they should not live,"—that is to say, by statutes that were merely temporary. They were children in all that related to freedom of action or ability to reason. They were incapable of judging between a reality and its semblance. The spiritual power which wrought their deliverance from Pharaoh made no lasting impression upon them. In the daily reception of spiritual manifestations—fed, as they were, every morning with manna from heaven, and led, as they were, by the pillar of cloud and the pillar of fire, they were, nevertheless, so steeped in spiritual ignorance, as to clamour for the god *Apis*, and actually persuaded their high priest to make an image of that potent deity out of their golden trinkets, that they might fall down and worship it! They were in a chronic state of rebellion against the true and the real, from the time they commenced their nomadic life down to the days of the crucifixion, when rebellion reached its climax; when the very priests, whose business it was to minister in spiritual things (like the one who does the spirituality for the people who assemble "in the East London Tabernacle"), ascribed the restoring of sight to the blind, hearing to the deaf, life to the dead, and preaching the Gospel to the poor—all that Jesus said and did—to the devil.

The history of the Jews, like that of the Christian Church, is full of this tendency to forsake the higher for the lower—the reality for the semblance. Moses in Egypt, as well as the Spiritualists in London, had his "Maskelyne and Cooke" to contend with, and a Pharaoh to put faith in them too; with what result may be worth considering. But this fusing of old Jewish statutes against witchcraft into a "Warning against Spiritualism" is a piece of business that looks very like searching for a "mote" in his brother's eye, with a very considerable "beam" in his own;—that is to say, while he holds these statutes relating to divination in *terror* over his flock, he wholly disregards or repudiates a hundred others originating in the same high authority and addressed to the same

people. Now, as one of the many thousand readers of his "Warning," I have a right to ask for the authority which points out what Jewish statutes I shall keep, and *he* shall disregard? Or is it that this conscience-keeper for the multitude (in the language of an English poet) is privileged to

"Compound for sins he is inclined to
By damning those he has no mind to?"

This calling a book "The Word of God" (which, if so, must be alike holy and of equal authority from beginning to end), and then repudiating a portion here and enforcing a portion there, has given to modern civilisation a religion which is a combination of Judaism and Heathenism, rather than a compendium of the principles of its reputed founder. A Church, calling itself Christian, defending the gallows! A Church, calling itself Christian, justifying war! A Church, claiming Christ for its founder, putting "the fall of man, original sin, and a vicarious emancipation from it," into its creed, and bidding us believe it or be damned, when no word thereof is to be found in all the teaching of Jesus, should speak authoritatively in *this* age of the world to none but children!

A sort of half apology for the sin of Spiritualism, he thinks, perhaps, may arise from its not being "looked at through the medium of Scripture." But to quote a Book, the author of which is a spirit, and the "Father of Spirits," according to his own belief, and which, from beginning to end, is an unbroken narrative of spiritual presence and spiritual power,—when the Israelites were led in all their wanderings by a spirit; when the same Paul, whom he quotes against us, was converted by a spiritual manifestation (the like of which has converted thousands in our own time); when Peter's prison doors were opened by a spirit; when he saw Moses and Elias talking to his Master on the mount of Transfiguration; when John, in the very last chapter of the Book, recites his spiritual interview with one of the prophets, whom he had mistaken for the Almighty;—I say, for a Christian teacher to quote a Book so filled with Spiritualism as a *Warning against Spiritualism*, presupposes either a warped intellect or a weak one; in either case, no safe guide to follow.

The scriptural authors of these denunciations against pseudo Spiritualism were *themselves* in constant rapport with the spiritual world; enough, one would suppose, to satisfy any Biblical reader of ordinary intelligence that they were directed, not against spiritual intercourse, but the *abuses* of it. Then, as now, there were those who, if they could, were ready to make merchandise of truth; and then, as now, there were men who, if they could, would pervert it; and it was clearly against that unrighteous use of a sacred truth that the seers of old objected.

But again, this watchman over our consciences takes counsel of his fears, and shifts the ground of "Warning." We can read between the lines the thought, that perhaps his professional brethren may be right after all in their belief that Spiritualism is a mere trick and a delusion. He knows that such of them as have attended the seances at Egyptian Hall (a place aptly named for the work done there) have returned much strengthened in that belief; but then, there are those sitting right before him who *think* they can hold intercourse with their friends in the spirit-world; and now, although there is nothing to be known, the sin is "made to consist in seeking to obtain knowledge by unlawful methods." He calls it an effort at "thieving a secret out of God!" The temptation, he tells us, is through "the affections," on the one hand, and "the curiosity of the mind," on the other. The intellect and the affections! Who shall hope to crucify these? Take love out of the heart and reason out of the head, and what is there left of us? But is it necessarily curiosity that stirs the mind to inquiry in this matter of a future life? Surely our reprover will not charge Job with idle curiosity when he asks, "If a man die, shall he live again?" There comes a time in our lives when that question presses with a solemnity and importance which attaches to no other that the soberest mind can ask. The question is as natural as it is universal. We ask it beside the open graves, when we place therein the remains of our beloved, and the answer which is to satisfy at once the affection and the reason which prompts the inquiry must come from the life beyond these graves.

The appeal lies there, and there *alone*, for its final and satisfactory settlement. For at best we get but a rational conjecture upon which to found a *hope* of a future life, when we consider the reason of things, while popular theology dogmatically couples it with conditions against which both instinct and reason revolt, and popular science repudiates it altogether! That Spiritualism, therefore, as it has come to us, is an imminent need of the time, instead of a delusion to be ridiculed, or a crime to be "warned" against, is seen in the fact that the answer of theological authority—once the only authority that the questioner had to lean upon in the hour of trial—had grown gradually weaker as the centuries passed, and humanity emerged out of childhood into adolescence, and science began to ask for demonstration in place of dogmatism. The materialistic writers of the last century have so weakened the authority of the Church by their negative truth, that it only required the facts and inferences, the open denial, or the half-breathed hints, of our modern savants, to create in the minds of millions of men and women the belief that the doctrine of a future life, as taught by the Church, is a mere fable.

The fact is patent, that such was the rapidly growing opinion throughout the civilised world when "Modern Spiritualism" made its first appearance in America. Churchmen of all denominations saw this wide-spreading denial of the faith, deplored it, denounced it as the special sin of the times, but have proved themselves unable to stay its progress. Faith in spiritual things had reached a

point in the growth and development of the human mind when *demonstration* must be its only and absolute authority. Now the demand for demonstrative evidence upon which to rest a knowledge of the future, cannot be a *sin* of the age, because it is a *necessity* of the age, growing out of the natural progress of the mind in its search after truth. It is not the fault of this age that mediæval scholasticism gave it a creed that it cannot accept, and hence it cannot be justly charged with criminality in its seeking for the factors of a faith which it *can* accept.

These factors spiritual intercourse alone can furnish. This age demands that man shall first be proved an immortal being before any condition in the future, either good or bad, is predicable of him. In this it does but follow the normal progress of the ages. Authority is proper only while reason is in abeyance. This is true, alike with the childhood of the individual and the childhood of the race. For this reason ancient Spiritualism took the authoritative form—the form of specific commands—as "Thou shalt," or "Thou shalt not," and generally the latter, or negative form. God, as revealed through Moses, is a very different being from him whom Jesus instructs us to call "Our Father;" but who shall say that the Mosaic representation of deity was not the highest and the best for the people to whom it was addressed, and the age in which it was given? For example, the 27th verse of the 20th of Leviticus reads: "A man, also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." So also in the 35th chapter of Exodus, we read, concerning the Sabbath, that "Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day." But what has the Gospel, Jesus, Paul, or even the Rev. Mr. Brown to say to all this stoning to death and Sabbath-breaking? Unless he is "a seventh-day Baptist" he not only neglects to keep the *day* set apart by law, but refuses, as well, to observe the *manner* of its keeping which the *law* prescribes. His own non-observance of these various Jewish commands is a virtual concession on his part that they are not applicable to all countries, nor for all time, and it seems to me no more than just that he should allow to the Spiritualists the same right to disobey that he assumes for himself.

But what was this "familiar spirit," against which so much "Warning" is given? Concerning the "wizard," which is usually coupled in denunciation with the said "familiar spirit," I am unable to form any rational hypothesis; but in the light of my own experience, as a Spiritualist, it seems to me rational to suppose that what in the olden time was called "a familiar spirit," to-day is called "a guardian spirit." Now, assuming the correctness of this, we can readily understand, from personal knowledge of the inferior moral and mental status of many of these well-meaning "guardian spirits," that the same was true in a much greater degree of "the familiar spirits" spoken of in Scripture. True, we do not stone to death, nor otherwise persecute those who often come to grief in our own day, by following the silly counsel of their spirit-guardians, but the admonition, "Try the spirits," is just as profitable for us to-day as it was when given.

As great stress is laid upon the case of Saul and "the witch of Endor," as our reprover is pleased to call her, and as it furnishes the only example in Scripture of what took place in a visit of the kind, it is worth a somewhat careful analysis. Perhaps no portion of the Bible has been wrenched from its true lesson more universally. It forms the prominent, popular, religious objection to Spiritualism, and is quoted, as in the present instance, by reputed Biblical scholars, who fail to perceive that their interpretation of it makes as great a sinner of Samuel as it does of Saul.

It is well to notice that notwithstanding the denunciations and legal stoning to death of those who had "familiar spirits," they were by no means annihilated. Even as late as the time of Saul, who had tried his hand at "stamping them out," to use a familiar English phrase, we see there was at least one left alive. The only mention of this person with "a familiar spirit" is to be found in the 28th chapter of the First Book of Samuel. In the text she is simply called a *woman*; in the table of contents, at the head of the chapter, she is twice called a *witch*, but by what authority no man knoweth, certainly not that of the text by any possible reading of it. In the time of King James the term "witch" had a terrible significance, and its incorporation with the heading of this narrative doubtless had its origin in the superstition of that time; but it was *then* an unwarrantable falsification of the text, for there is nothing in the story which reflects the least discredit upon the character of the woman. On the contrary, she gave a practical proof of being possessed of as much charity and humanity as one might expect from, or as would be required of, the Rev. Mr. Brown himself under similar circumstances. The 21st and 22nd verses read thus: "And the woman"—not the *witch*, as Mr. Brown unjustly calls her—"came unto Saul" (who lay prostrate with weakness and fear), "and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me: Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way." Saul refused at first, but finally yielded, and "rose from the earth, and sat upon the bed." Then, in the 24th and 25th verses, which conclude the narrative, it is said, "And the woman"—woman again, not *witch*—"had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof; and she

brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night."

Now, if the forgiveness of enemies be a Christian virtue, if to do good to him who spitefully uses and persecutes us be a sound example of Christian character, then is this "woman of Endor," *this reputed witch*, entitled to the benefit of it; for, by authority of the text, she exemplified these virtues in a way too rarely copied by Christians of our own time, although she lived long before the author of the injunction was born into the world.

But there is another aspect of this story, which is wholly overlooked by orthodox commentators when they quote it against Spiritualism. It proves too much. A glance at the salient points of the narrative reveals the fact that Saul, who was once himself "among the prophets"—that is to say, was once in personal rapport with the spiritual world, lost this privilege. It is not necessary to recount here the how or the why, but he lost it; and, as we are told, in the 6th verse of the chapter under consideration, that "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." In this strait he orders a search for "a woman with a familiar spirit," and his servants tell him of one at Endor. To her, accordingly, having "disguised himself" that he might the better steal into her good graces, he straightway repairs. Here let us pause to reflect that the King of Israel and a prophet of the Lord (altogether "fallen from grace," to be sure), was in the presence of a woman the like of whom the great lawgiver of his people had ordered to be stoned, and not be suffered to live, and which order he had executed with becoming zeal himself. And what occurs? Surely, in the name of consistency, one should suppose that this fallen man, in the presence of, and invoking aid through, this *wicked woman*, would ask, if not for the devil in person, at least for an emissary who should be of no higher moral grade than themselves. Instead of which, in answer to Saul's request, Samuel, a prophet of the Lord, who died mourned by all the people for his virtues, makes his presence known in their midst. I know it is often said that Saul did not see his old friend and counsellor; that only a witch, who is not to be believed, under oath even, *pretends* to have seen him; but there is little comfort in that wire-drawn objection, for Saul heard Samuel if he did not see him, as the whole conversation was confined to them from the point of Saul's recognition of Samuel's presence to the prediction of his death on the morrow, and the deliverance of "the host of Israel into the hands of the Philistines."

Now, without further quotation from the story, it must be obvious, I think, to all fair-minded readers, that Samuel's presence there entirely spoils the moral our reverend mentor seeks to draw from it. He cannot play fast and loose with the narrative of this ancient spiritual manifestation as he seeks to do with Modern Spiritualism. He cannot say, "This was a mere delusion, a trick played upon Saul by a wicked woman," for he has to face "the Word of God," and not a mere newspaper report, in this matter; and as he has seen fit to call up his "witch of Endor" to testify against us, he must take the consequences resulting from our right of cross-examination. The dilemma is this: If he is right in his imputation of *witch* to this woman of Endor, with all the wickedness he means the word to imply, then is he chargeable with the profanity of making Samuel, a prophet of God, *particeps criminis* with an emissary of the devil in breaking the law of God. Surely, this will not do. But suppose we try another assumption (equally unfounded, however), and see whether *that* will do any better. He may say that Samuel did not attend that seance voluntarily, that he was drawn there by the power of a wicked woman—a "witch." In that case, to use his own language, here was a successful effort "to pick the lock of heaven with a key from hell." But in that case what becomes of his creed, which shuts up that dismal pit, and lets neither devil nor devilish device escape, to the annoyance of the citizens of "the New Jerusalem?" When the Rev. Mr. Varley, the great English revivalist, was in New York last winter, he publicly expressed his heartfelt thankfulness to Almighty God "that sin in the next world was localised," whereas, here we have it entering heaven itself and dragging thence a redeemed soul to serve its purposes.

From these absurdities there is no escape except by abandoning the popular hypothesis with respect to this matter, which one would think not a hard task for an honest and intelligent reader of the Bible, seeing that it is not based upon the word of Scripture at all, but merely on the unsupported assumption of the compilers of Scripture. The text itself, shorn of the theological gloss with which clerical ignorance has invested it, is a simple account of a spiritual seance (rational throughout, when read in the light of Modern Spiritualism), and full of interest from the peculiar circumstances involved, and the moral to be drawn from it.

I have dwelt thus long on this case, because, as before hinted, it is the only one on record which is open to modern criticism. What folly was enacted in the other cases cited, what was done, for example, by the "wizards that peep, and that mutter," we have no knowledge, but may cheerfully concede the justice of the prophet's rebuke, and pass on to the consideration of the "Warning" drawn from the New Testament; and that, too, presents but one case for analysis. It is related in the 16th chapter of Acts. Beginning at the 16th verse, we have the well-known story of "a certain damsel possessed with a spirit of divination," who followed Paul and his friends, saying, "These men are the servants of the most high God, which show unto us the way of salvation." "There was never," cries the Rev. Mr. Brown, "there was never a truer word uttered on the earth than that which this medium spoke."

What, then, is his objection to it? Only this, namely, that it was inspired by the devil. But how does that look? Here is a "bad tree bringing forth good fruit," which Jesus tells us it cannot do. "Paul," he says, "could not stoop so low as to do God's work with the devil's weapons," and so, "Paul being grieved," as it is said, commanded the spirit to come out of her. "Paul knew," says Mr. Brown; but how Mr. Brown knows that Paul knew "what," he says, "the present devotees of the evil do not seem to know, that it is not a pure and holy spirit, but the very devil himself, who is speaking," Mr. Brown does not inform us. But it is not in the least necessary for the Bible student to go to the devil with Mr. Brown for a reason for Paul's rebuke to the spirit of divination manifest through this girl. It may be rationally accounted for in more ways than one, without troubling the devil in the least. It appears that this damsel, by her "soothsaying"—clairvoyance, we should say—"brought her masters much gain," and we may rationally, *not* to say truthfully, suppose that Paul considered this the perversion of a spiritual gift; and so, by his superior power, derived from a greater knowledge of spiritual things, deprived her of it. Or, it may have been (for Paul was human) that, in the press and hurry of the occasion, the damsel following him about the city, he turned upon her in a mere fit of temporary impatience, such as any good man might exhibit under less temptation than was induced by the circumstances surrounding Paul. Be that as it may, it seems to me that any hypothesis is more consistent than that which puts an important truth into the devil's mouth, and makes a good Christian man, sorely in need of its aid, refuse to avail himself of it because the devil was fool enough to give it utterance. Only, be it remembered, it is Mr. Brown, and not Paul, who lugs in the devil as one of the factors necessary to the solution of this problem. The story contains nothing of the kind. It is a mere incident among more important personal concerns. The girl was following him from place to place, and, bachelor that he was, her importunity naturally annoyed him somewhat, and, although she seemed anxious that the people should know how good and noble a man he was, her proclamations grieved him probably, and so he simply turned, after hearing several repetitions of his virtues, and said to the spirit, "I command thee in the name of Jesus Christ to come out of her," and then went on his way without another word concerning the matter.

It is worthy of note, that in both these cases, as before hinted, there is nothing in either narrative which imputes wickedness to the persons charged in the "Warning" with being emissaries of Satan. The damsel told the truth. The woman of Endor practised the noblest of Christian virtues before Christianity was born into the world. The only character meriting reproof, in the one case, is Saul, and in the other, the men who were making merchandise of a spiritual gift.

These cases are directly opposed to the character which Mr. Brown seeks to fasten upon them, and the "Warning," based upon them, should therefore frighten no one. He thinks, however, that his hearers and readers will agree with him that "these Scriptures, if they prove anything, at least prove this—that dealing with spirits is abhorrent to God, and is accounted by him among the very grossest of sins." I, for one, do not agree with him in this opinion. I do not agree with him when he calls it "a deliberate attempt to cheat God." I do not agree with him in the "persuasion" with which he closes his "Warning"—the "persuasion," namely, "that it is Satan personating the departed in order to damn the living." I do not believe (as he seems to think I should) that "dealing with spirits is abhorrent to God" by authority of Scripture, for the reason that, if you take out of the Bible the dealing of spirits with mankind on the earth there will be nothing left of it but the two lids thereof. I do not believe it is an "attempt to cheat God," for the thing being impossible, no sane man would be fool enough to try. Nor can I accept his "persuasion that it is Satan personating the departed," because, as a churchman, his own theory of the devil is directly in the teeth of it, inasmuch as, to do good would destroy his own kingdom and himself with it.

It seems to me that it is unwarrantably presuming upon public ignorance to array the Bible against Spiritualism. Why, that same Paul whom he quotes against us, as is known to all readers, had both his name and character changed by a spiritual manifestation. But against this and every other case, the stale, and wholly unsupported objection, will be brought, that these were cases of miracle, belonging to a dispensation that is closed, and never to be reopened.

In reply to this clerical assumption I would respectfully refer Mr. Brown, and all who believe with him, to the concluding portion of the 16th chapter of St. Mark, not only as applicable to the question of the continuance of spiritual intercourse, but, also, as suggestive of certain very grave questions on the part of those who assume, *par excellence*, the name of Christians. Beginning with the 9th verse, we learn that when Jesus appeared first to Mary Magdalen, she went and told some of his disciples, who believed her not. Then, again, he appeared to two of them as they were walking in the country, and they went and told the story to their brethren, who were alike sceptical. Then he appeared to them all, as they sat at meat, and having upbraided them because of their unbelief, he said, "Go ye into all the world and preach the Gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned." We need not stop here to define the nature of the damnation spoken of, because, whatever it might be, the Gospel was to save from it. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak

with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now, "these signs" were to follow the true believer in the gospel of life and immortality brought to light then and there, whenever, as well as wherever he was to be found, for there is no restriction in the text as to time or country; and these signs are predicable only of spiritual aid, for they depend upon the power of spiritual over physical law, which superiority is one of the great lessons taught us in the life of Jesus. But by these tests of Christian character, where, among all the men and women who name the name of Jesus to-day, can one be found able to give these evidences of a living faith?

My friends, they must, of necessity, be found, if found at all, among true and genuine Spiritualists, because they are "spiritual gifts," as the apostle Paul justly calls them. And among these they are found, as thousands of truthful men and women on either side of the Atlantic can testify. It is the like unbelief of which Jesus complained which has deprived the so-called Christian Church of a living inspiration, and left it to starve on the bare history of it. It is left to live upon what of sustenance it can extract from the account of what prophets, apostles, and holy men of old enjoyed through their personal intercourse with the spiritual world; but, throughout all its sects, there runs the flat denial of the possibility of any such intercourse for itself.

It is from this utter want of living faith in himself, concerning the possibility of spiritual intercourse, that the Rev. Mr. Brown condemns it in others. But it is high time (if I rightly interpret the signs of the times) for Mr. Brown and his fellow-churchmen to look to themselves rather more critically than has been their practice of late years. If the text recorded by St. Mark is in reality what the Church claims, then is the Church in a bad way, for it makes no pretence of being able to furnish the "signs" of a living faith in the Gospel of Christ, which Christ himself promised—that those who *did* believe in it should be able to give; for here is the solemn fact to be considered—either the Church is void of faith or the promise of Jesus is void of truth. In either case, it is no more than charity to call the attention of our well-meaning opponent to this matter. He holds "The Word of God" in terror over the Spiritualists. Does he believe in it himself? If he does, then, as I think, his time might be more profitably spent in trying to find out why he is not a recipient of the gifts following the faith which he professes. Or is his faith a mere profession? This is no idle question. The whole world is concerned in it. For this so-called Christian Religion, as embodied in its various sects, and claiming supreme authority in matters of faith, stands convicted, on its own confession, before this nineteenth century, of either a want of faith in itself, or a want of confidence in the truth of its reputed founder. Which is it, my friends of the Church? which is it? For myself I am unwilling to believe that it is wholly given over to shams and insincerity. I think, rather, that it has sinned through ignorance. It does not appear to know that it does not "preach the Gospel to any creature, to say nothing of every creature." It preaches a creed—a man-made compilation of dogmas, from which no Gospel—that is to say, "No glad tidings, good news, or most important truth of Christianity" (as the dictionary defines it) can be extracted.

For that "most important truth"—the basic fact and cornerstone of Christianity—was that which Jesus stood, a risen, spiritual man, in the presence of his followers, to exemplify. Take that fact out of Christianity—the fact, namely, that man is a spiritual being, and has the power to manifest his spirituality, through his knowledge of spiritual law, to man in the body, as was demonstrated then and there, and there is nothing left of it; for, as writes St. Paul, "If Christ be not risen, then is our preaching vain and your faith is also vain." And he continues, "If in this life only we have hope in Christ, we are, of all men, most miserable." But instead of preaching this—instead of looking upon Jesus as an "elder brother"—as an example to be followed, scholasticism has made him into a God, to be worshipped, and has sent him away from the earth for ever. It does not seem to know that the baptism, by sprinkling or immersion in water, which it practices, by way of accompaniment, to the believing, is the baptism of John, and not that of Christ at all, John himself being the witness.

With such blunders as these, taught from generation to generation, with original sin, total depravity, an endless hell, and only imputed righteousness to save us from it, what wonder that it should lack the "signs" which should accompany a living faith in a real truth? What wonder that it should substitute ceremony for sincerity? What wonder that it should elevate the *history* of Spiritualism into an infallible *God Word*, while denying at the same time that the Divine Providence has permitted the *fact* of Spiritualism to re-appear all around it, and in spite of ministerial anathemas, to enter its very churches!

And surely we need not wonder that, from such a training, for so many centuries persisted in, there should come forth, as its natural result, an "Archibald G. Brown," who, in the year of grace 1875, and in the metropolis of the world, in the face of his Bible and the testimony of his peers, should, from the pulpit of "The East London Tabernacle," on the morning of the 14th of Nov. last, fulminate a "Warning against Spiritualism;" because, when we consider his theological "bringing up," it would have been a miracle for him to have done otherwise.

EPES SARGENT'S REPLY TO TYNDALL ON SPIRITUALISM.

(From the *Spiritual Scientist*, Boston, Mass.)

PROF. JOHN TYNDALL.

Sir,—I find in the preface to your "Fragments of Science," in the *Popular Science Monthly* for December, 1875, the following remark:—

The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism.

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you. Seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity,—if possible of chivalry—but certainly not the seat of littleness," and that you regard as "unmannerly" those persons who have denounced you for "rejecting the notion of a separate soul," &c., does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to affix a foul, dishonouring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russel Wallace, known to science as sharing with Darwin the discovery of the principle of natural selection; Maxmillian Percy Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butlerof, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Wurtzburg University; Camille Flammarion, whose astronomical writings are well known to the readers of the *Popular Science Monthly*; Dr. J. R. Nichols, chemist, and editor of the *Boston Journal of Chemistry*; the late Nassau William Senior, celebrated as a political economist; Hermann Goldschmidt, the discoverer of fourteen planets; William Crookes, F.R.S., a well-known chemist, and editor of the *London Quarterly Journal of Science*; C. F. Varley, F.R.S., electrician; and the late Prof. De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourself,—who "snap up" the investigators of Spiritualism with the cry of unphilosophical, degrading, even as the clergyman of a former generation thought to frighten Free-thinkers with the cry of infidel.—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

PROFESSORS ON THE LIST.

I could enlarge this list considerably, as you must well know. In this very number of the *Popular Science Monthly*, containing your "unmannerly" attack, is a paper by Prof. W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution, and is illustrated in the natural world. Prof. Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Prof. William Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit-power into temporarily material conditions; also to Dr. J. R. Buchanan, of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for "Napier's Book of Nature and Book of Man," he says in conclusion: "But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand: it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist and editor of the *Zoist*, who, after advocating up to the age of seventy, views as to "potency of matter" similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the *British Quarterly Review* for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural fact in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that these facts, being such as were forbidden by the Mosaic law, and the moral conditions of their production being assumed to be objectionable, the moment we have become convinced of their reality we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as these are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts, it must

be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The London *Spectator*, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, "that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic."

THE RELIGION OF THE FUTURE.

I might also call your attention to a remarkable paper on "Theism" in the last number of the *Westminster Review*, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:—

It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. . . . Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present—a continuation under improved conditions of the scheme of things around us.

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of nature's laws." It is neither a religion nor a sect. Reconciling as it does to our reason the theory of superior spirits, and hence a Supreme Spirit, infinite in his attributes, Spiritualism presents the basis for a religion even as the earth-life presents the basis of a morality, and all the signs and wonders are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all of the leading Catholic authorities of the day in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual hypothesis. I could mention the names of some sixty journals, in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

A DEATH-DEFYING PRINCIPLE.

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition of another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named, and other Spiritualists, is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the region of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Prof. Huxley, "Supposing the phenomena to be genuine, they do not interest me." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialised hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Prof. Butlerof, the Russian physicist of the University of St. Petersburg, remarks of the manifestations indicating this fact:—

The recognition of their reality will very soon be the inevitable duty of every honourable observer, and finally of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence.

And yet you, in the very breath in which you deplore the illiberality of the clergy towards your own free utterances, do your best to prevent investigation into these stupendous facts of nature, by exerting your influence, as a man of science, to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading," as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, Sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously, and

trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

TROUBLESOME FACTS.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed a transcendent fact of Spiritualism, affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *a priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original:—

Most learned Don, I know you by these tokens:

What you can feel not, that can no one feel;

What comprehend not, no one comprehend;

What you can't reckon is of no account,

What you can't weigh, can no existence have;

What you've not coined, that must be counterfeited.

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force from which they are supposed to proceed declares itself to be a spirit. The establishing of these phenomena as occurrences recognised by science, is merely a question of time. The question how far and in what sense they are spiritual, is likely to remain an open one long after the facts are accepted as proven. Meanwhile, how can any man of science, not crazed by prejudice, or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become, through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says, "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks prudence."

SPIRITUALISM ABLE TO TAKE CARE OF ITSELF.

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is more irrepressible than ever, though its expositors seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy, medio-mania, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanism, and pseudo-science. It has survived not only the frauds and misdemeanours of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities, and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of the supposed spirit-help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly-tested facts on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*, and you have since so softened down your materialism with conditions, qualifications, and admissions, that no one who has followed you through all your explanations could be surprised any day to hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate materialism by conceding that there is "an impassable chasm, intellectually, between the physical process of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:—

Were not man's origin implicated, we should accept, without a murmur, the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way, and no other. But this purity is troubled by our interests in this life, and by our hopes and fears regarding the world to come.

This looks very much like a contradiction. After having told us that "the passage from physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter!

HOPES AND FEARS OF FUTURE LIFE.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter!

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on, to prove that you are not the atheist they would make you out, while at other times you would create the impression that science and "pure intellect" favour your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:—

Nor am I anxious to shut out the idea that the life here spoken of ("the life immanent everywhere") may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed.

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralises the theory of materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter, and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theological conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit, with Locke, that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis theology replies with another which neutralises it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind, when your purpose is to prove that no mind is needed in the case?

REDUCING MATTER.

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing, whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter.

And you then quote Tertullian to show that he "was quite a physician in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was, after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism; for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial colour, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power, to a divine influx, a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things, the eternal cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere"

may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if, in the production of the snow-crystal for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

THE HIGHER LIFE.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and everything is possessed of lies in its idea, and this idea—a vitalising, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body, should ask, "Has it legs or arms? What becomes of it? Did it enter at once or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things, and culminating in the human soul, we have a glimpse of the immediate agency of Deity.

You ask, "If there be anything besides matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency," to characterise the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

A FRUITLESS CONTENTION.

But what an aimless logomachy it is, then, that you are engaged in! After all the qualifications and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerialises your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your sceptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter, and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Butlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of—

But I will spare you the repetition of the ribald scoff. If it came to you from those higher moods, those "Alpine summits," "those moments of clearness and vigour," to which you claim to be sometimes lifted, what form of speech would you have found unclean enough for the lower level of your ordinary discourse?—Respectfully,

EPES SARGENT.

Moreland Street, Boston, Mass.

THE MACCLESFIELD MEDIUMS.

It is pleasing to witness such an increase of spirit-power as one passes from town to town and village to village. Surely the age will ultimately be constrained to acknowledge that spirits not only can, but really do, come back to prove the grand fact that there is a future life.

On Saturday, January 8th, I went to Mr. Bamford's, and found friends waiting to have a seance with the Bamford Brothers. I cannot describe all that occurred, but will state a few things witnessed in full gaslight. Accordions played, bells rung, and direct writing was obtained. The boy Walter was also fastened up in a bag, when a ring was put on his finger and taken off again several times by the spirits; also a coin put in a small box, and then, strange to say, placed in the boy's pocket, who was still in the bag with his hands tied behind his back and sewed to his clothes.—Yours,

THOS. BROWN of Howden-le-Wear.

17, Park Street, Macclesfield.

My next address will be in care of Mr. Sutcliffe, 21, Elliott Street, Rochdale. Applications for my services in Lancashire should be sent there at once, or I will be off to the North.

MR. EGLINGTON'S MEDIUMSHIP.

To the Editor.—Sir,—I am sorry that through some misapprehension a report has gone abroad through me unfavourable to the character of Mr. Wm. Eglington, and that he finds the report doing him a personal injury.

I have said, and do think, that neither spirits nor public mediums should, in the interest of Spiritualism, be always implicitly relied on, and that it would be for the interest and invariable good standing of public mediums, when in the presence of strangers and sceptics, if they insisted on being placed under reasonable and satisfactory test-conditions. This would be to the good of the cause.

With respect to Mr. Eglington, he has in no instance been proved dishonourable. Through him, myself and others have known spirit-manifestations to come of fine and varied character, and he has ever been willing to be tested in any way required. Unmistakable spirit-materialisations also have repeatedly come through him. On one occasion the spirit-form and himself were shown out together, and on another, lately, when a lady was in the cabinet with him, there was plainly made visible to her her little spirit-child. On different occasions voices, bell-ringing, music-playing, spirit-lights, touching by spirit-hands, the removal of things by the spirits, have surely occurred. Let others willingly try him, and judge for themselves.—I remain, yours, &c.,

T. BLACKBURN.

10th January, 1876.

P.S.—I should have said also that to set aside an important doubt of one who was known to the controlling spirit, he volunteered a remarkable and convincing test on Friday last.

FURTHER PHENOMENA AT SHEFFIELD.

Mr. Editor.—Dear Sir,—We met again on December 21 at Mr. B——'s house, having procured a round table with three claws, but without castors. Eight of us sat round it for some time. We experienced several electric shocks, and much powerful tilting; answers to questions, many perfectly intelligible and correct, others somewhat confused. We found that one of the sitters was rather a disadvantage to us, and requested him to leave the table. Very soon after, the table began to move round, first one way, then the other. I then requested it to move round with the sun; we all prepared to go with it, but, to our surprise, it took the opposite course. This fully convinced us all that it was not will-power that moved it. It moved completely round on two claws, with the other claw four or five inches high, but the most startling was the fact of the table moving round once or twice with a lad seventeen years of age sitting on it, notwithstanding the floor being carpeted, and no castors on the claws of the table. I asked if the control could strike a note on the piano. Answer, "Yes." I then asked for a note. Four or five of us instantly and distinctly heard, although rather faintly, the vibration of a wire, but were not fortunate enough to get it repeated. I then requested raps directly under the hand of each person, the table being motionless. This request was instantly granted. We then individually said, "Good-night," getting a loud rap in response, and one very loud rap as a good-night to us all. These are facts, and can be proved by a dozen or more, who were thorough sceptics six weeks ago, and it is as great a mystery to me as to them.—Your truly,

WM. STEER.

Sheffield, Jan. 8, 1876.

BIRMINGHAM SPIRITUAL INSTITUTION.

At the Athenaeum, Temple Street, Birmingham, the usual monthly tea-party was held on Sunday last, attended by from forty to fifty friends. In consequence of a wordy war having taken place in the *Birmingham Daily Mail* concerning Spiritualism, occasioned by a vituperative article, headed, "Credulity in Birmingham," which a few days ago disgraced its columns, many strangers dropped in, and towards seven p.m. the evening meeting commenced with a hymn from the "Spiritual Lyre."

Mr. R. Harper, the chairman, having offered an impressive invocation and read an extract from "Hafed, Prince of Persia," called upon Mr. A. W. Turner, for an account of his experiences of Spiritualism, who, in response, proceeded to give a most interesting narrative of facts which had come under his own personal observation, through the mediumship of his wife. As Mrs. Turner is a powerful physical medium, the incidents touched upon in the address were to "outsiders" somewhat startling, including, as they did, raps, luminous forms, lights, the moving of furniture, the bringing into a room with closed doors fruits, flowers, clouds of turf, &c. Mr. Turner then proceeded to review the spiritual philosophy, contrasting it most favourably with that of the Romish Church (of which he was formerly a member), illustrating his remarks by reading extracts from the Catholic text-book, "The Garden of the Soul," condemning in unqualified terms the doctrine of "Eternal Torment," and concluding with specimens of spirit-poetry, produced through the hand of Mrs. Turner.

There being not sufficient time left for Mr. Judd's paper, which was announced to be read, Mr. W. Russell gave a condensed account of the most remarkable incidents that had come under his observation, both through his own mediumship and that of Mrs. Groom and Dr. Monck. This most interesting meeting was brought to a close about nine p.m.

FATFIELD, COUNTY DURHAM.—To the Editor.—Dear Sir,—We commenced a circle here about three months ago, and I am glad to inform you we are getting on well. We have got a good trance-medium. Although our numbers were small at first we have made rapid progress. We have met with a great amount of opposition from those people that call themselves Christians. But we have got both preachers and teachers belonging to that body now. We have been getting our Mediums from a new agent belonging to that body, and they were going to put him out of society if he still continued to do so, and the poor man has had to give it up, so we have no other resource left than to get them from you, and I enclose twenty-six stamps for a dozen each week. We will send the contributions every fortnight, and I expect to have to send for a much larger number very soon. Hoping that all Spiritualists will put their shoulder to the wheel and do their utmost to push this glorious truth, I remain, dear Sir, yours very truly, WM. MILLER.—January 9.

SUBSCRIPTIONS TO INSTITUTION WEEK.

£ s. d.			£ s. d.		
Mr. J. Gladwin Jebb	...	0 5 0	Collected by W. Clark-		
"J. M."	...	0 1 0	son:—		
Burslem Circle	...	15 0	Mr. W. Clarkson	2 6	
Friends at Burslem	7 6		Mr. P. McCloskey	1 0	
	1 2 6		Mr. W. Hatfield	1 0	
Collected by Mr. W. J.			Mr. Jarvis	1 0	
Champernowne:—			Mr. J. W. Ulla-		
Mr. W. Berry	2 6		thorne	2 6	
Sergeant-Major				0 8 0	
Bradish	5 0		Collected by R. Knott:—		
Mr. W. J. Cham-			R. Knott	2 6	
pernowne	5 0		Mrs. Guest	1 0	
Mr. Constable	5 0		Mr. G. Parrott	1 0	
Mrs. Constable	2 6		Mr. J. Manmuir	1 0	
	1 0 0			0 5 6	
Mr. J. L. Veitch	...	0 2 6	Amount previously ac-		
Mr. Thos. Hocker	...	0 1 0	knowledged	118 9 6	
"W."	...	0 5 0			

HELP TO MRS. JACKSON.

We have forwarded to Mrs. Makdougall-Gregory the following sums received at the Spiritual Institution for the benefit of Mrs. J. W. Jackson:—

£ s. d.			£ s. d.		
"W."	...	0 2 6	Lieut.-Col. Adair	...	1 0 0
J. Denton	...	0 2 6	Mr. Jos. Gibson	...	0 16 9
T. Denton	...	0 2 6	"M."	...	0 10 0
S. Hocking	...	1 0 0			
"J. R."	...	0 1 0			
Mr. Swinburne	...	0 10 0			
					£4 5 3

THE HOME FOR SPIRITUALISTS.

I have been repeatedly asked for private information respecting this scheme, and I think I cannot do better than make my answer public, as it may probably meet the eye of many who have not made their difficulties known to me. I am asked whether the proposal be of a *bond fide* nature, and if Mrs. Burke is a reliable woman, and adapted for the work.

I am happy to be able to give an answer to these queries, which gratifies my feelings in many respects. In the first place, there is need for such a Home in London. We are continually asked by country visitors where they can remain during their stay in town, and I feel sure I could almost keep such a house occupied. Indeed, if I had capital, I would only think the chance too good to be lost, and would commence such a Home myself.

In the second place, those who are engaged in promoting it are substantial people. Mr. Martheze has signified his intention of becoming responsible for the payment of the rent, which is the nucleus of the whole thing. Mr. Tebb and the other names found in the subscription-list, are equally well known and thoroughly reliable gentlemen. Mr. Linton, who is doing the work connected with the matter, is engaged in this office, so that I have thorough knowledge of all departments of the undertaking, and I am glad to be able to recommend each feature to the confidence of the public.

Mrs. Burke is an educated lady of good family, and her manner is well adapted for the management of such a Home, and furthermore, her present circumstances require that she find some sphere of remunerative usefulness. I have subscribed five guineas to fit out the house, well knowing that this sum will soon be returned when Mrs. Burke gets into working order.

What I would suggest is, that Spiritualists up and down the country, who have £5, £10, or £20 lying idle, should send it up to Mr. Linton to aid Mrs. Burke in furnishing the house, and when these depositors come to town they may reside with Mrs. Burke, and not only help her in her new sphere, but also gradually work out their deposits. Thus by a number of persons being interested in the concern, it is sure to succeed.

Any Spiritualists in the vicinity of London, who have spare furniture, which may be occupying space inconveniently, would aid the effort by lending it to Mrs. Burke for a stated period, or the loan might be returned at a valuation in money.

In conclusion, I heartily wish success to this undertaking, and hope it will be very largely patronised by the friends of Spiritualism.

Spiritual Institution.

J. BURNS.

"Out of seeming evil comes good." The temporary delay arising from the unavoidable suspension of previous negotiations for the house fixed upon for the Home, has conducted to present before us premises of a far more eligible character. Arrangements for these are in progress which, it is believed, will be completed in a few days. Meanwhile, the Subscription List increases, and our friends may well continue to pour in upon us their tangible sympathy.

R. LINTON.

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

CONTRIBUTORS.

£ s. d.			£ s. d.		
Mr. W. Tebb	...	25 0 0	Mr. J. Ashman	...	5 5 0
Mr. Thomas Grant	...	20 0 0	Mr. and Mrs. Pearson	...	2 2 0
Sir Charles Isham, Bart.	5 0 0		Mr. J. Cotterell	...	2 0 0
Mr. Strawbridge	...	5 5 0	Mrs. Barrett	...	1 0 0
Colonel Greck	...	5 0 0	Mr. Rutherford	...	1 1 0
Mr. Burns	...	5 5 0	Mr. Wootton	...	0 5 0
A Friend	...	5 5 0	"Anon. Anon. Sir"	...	25 0 0

EXETER.—Mr. John J. Norman has returned from America after twenty-seven years absence, to endeavour to promote Spiritualism in his native city. He desires to receive, from those who have it by them, any spare literature, which he could distribute to advantage. Address, 6, St. Sidwell's, Exeter.

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. 308.

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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 14, 1876.

WHAT SPIRITUALISM NEEDS.

Our movement may well be called a "spiritual" one, for it is but little indebted to human talent or culture for its promulgation. There are, no doubt, many scholars and geniuses in its army, but they are as dependent for light as are less gifted or less ambitious minds, and only a small proportion of those eminent individuals who accept Spiritualism take any conspicuous part in the warfare. The obscure, the illiterate, the lowly, and the uncultured, have been made the chief instruments of spirit-work in the popular sphere. These instruments have not necessarily been of inferior organisation, but quite the reverse, and they have served a purpose which has aroused a larger share of interest, attention, and knowledge of new facts, than have all the efforts of the geniuses, scholars, scientists, and philosophers, during the last twenty-five years.

The chief platform work is achieved by men and women under spirit-influence. But little of this kind of work is done, to be sure, and it is generally effected at a great disadvantage. All Spiritualists know, that for a medium to be used effectively or creditably, certain conditions are necessary. It is impossible to thrust spiritual impression and intellectual enlightenment upon a motley crowd who are neither disposed nor prepared to receive them. The most gifted and forcible orator could not succeed in maintaining his prestige amidst an audience prejudiced, unsympathetic, and ribald. He might, perchance, be heard, but he would speak as to the wind. No enlightenment, no conviction, would follow upon his labour. In the case of a speaker abnormally controlled by spirit-influence, the difficulty is much greater. Not only has the speaker to impress the audience, but the spirit has to impress the speaker; and if the thoughts of the normal orator miscarry, and thus be tossed to the winds, how much more likely are the ideas sought to be conveyed by the spirit to be distorted, and the words of the medium fly, like chaff, before the torrent of prejudice and oftentimes of abuse which rule in pioneering meetings? Not only is the opportunity lost, but the cause is injured by such attempts. The ignorant mob being told that a spirit is addressing them, think that a medium should expound like a divine oracle, and carry on the discussion with a force of conviction which requires no credentials. But the very opposite is the case. Instead of being wiser than an ordinary human being, the control, under improper conditions, becomes disturbed, the sentences are not coherent, and the performance as an intellectual feat is decidedly a failure. And the medium suffers also. His forces are dissipated; the tone of mediumship is lowered; and on subsequent occasions, permanent difficulties have to be overcome by the controlling friends.

We think it is an abuse of mediumship to use it for pioneering work in stormy meetings. We would suggest that all such opening difficulties be undertaken by speakers in the normal state. But where shall we find them? There are not perhaps half-a-dozen efficient normal exponents of the Cause in the United Kingdom. This is a sad want, of which we should be heartily ashamed, and for which we should endeavour to find a remedy. We have been all the time busy developing mediums, most of whom are of little practical use in bringing the question before the public, and as Spiritualists and men of intellect, we have neglected to develop ourselves. Our culture has been wholly vicarious, and we have

supinely hoped to sail our bark into the popular port upon the borrowed merits of spirits and their human instruments. There is plenty of material in our ranks for producing an abundance of normal speakers, and that of good quality. We have attended many conferences in London and various parts of the provinces, and have introduced upon the platform not a few speakers who have occupied that position for the first time. These attempts have been eminently successful. Our conferences have been more interesting than any lectures, except those of the higher class, and oftentimes we have observed that the audience dispersed with a feeling of satisfaction, and stimulated by hope which could not be derived from any lecture.

Why, then, should not this conference form of work be more largely adopted by the promoters of the movement? In another column appears an enthusiastic account of the success of lay speakers at Birmingham. Mr. Turner's personal experiences were so interesting that he occupied the whole evening, and prevented another gentleman who had prepared himself from taking a part in the meeting. Mr. John Lamont does much excellent work in this way, often travelling great distances, and not seldom paying his own expenses. Dr. Hitchman and Mr. Priest, also of Liverpool, work in their respective spheres. Mr. Barkas of Newcastle stands in the front rank. Why are there not more to follow these examples? We feel confident that three or four normal speakers would introduce the question much more acceptably to a prejudiced audience utterly ignorant of the subject, than any controlled speaker except of the very highest order. In the first place, no great effort would be expected of these normal speakers. They would come before the audience with none other than human pretensions. They would simply give their views, their experience, their facts, and their comments.

After one or two had spoken on such pioneering occasions, a controlled medium might, with propriety, be introduced; after which might follow other comments, and the matter could not fail to be a success.

We respectfully commend these suggestions to such workers as the Lancashire Committee. The local committees, aided by a deputation from the central one, should take the platform themselves, and do the pioneering work, and sustain their medium in the task too often left entirely to him alone. Having thus conducted the preliminary services, it may be on a Sunday or other evening, it should be intimated to the audience that the medium, Mr. Wood, Mr. Brown, or others, would remain in the district for the following week, to wait upon inquirers at their houses for the purpose of holding seances for those who are prepared for that step. It is in such little gatherings that the power of spirit-control would be felt, and produce its legitimate results. Medical advice, personal admonition, tests of departed friends, and explanations, would follow each other, mixed up in such a way as to present a mass of evidence that would bring help and comfort to all. Whereas, a general lecture given to an unsympathetic or hostile audience would touch no one, and produce no direct result.

Mediumship is not for this rough pioneering work. It is the abuse of a heavenly gift, and great ingratitude to unpaid humble men and women, thus to subject them to what many mediums have to suffer on the public platform. Instead of pushing our mediums ahead, we ought to go before and prepare the way for them, protect them, and place them in conditions where they may work with comfort to themselves, and with advantage and credit to the Cause.

This normal speaking is the great demand of the day. Where are the genius, education, and culture of our renowned Spiritualists that these gifts are not forthcoming? Why is it that they allow the harvest to rot in the field for want of sufficient reapers? Why should they not come forward and demonstrate their abilities and their earnestness? We are besieged by importunities to visit all parts of the country. We do what we can. During the year that has just closed, we have delivered "free gratis and for nothing," as the saying goes, some hundred discourses, beside taking part in a great many other meetings, and this fact, and the further fact that we might have done so many times over, admonish us that the words given above are exceedingly seasonable, and we hope they will lead to needful steps being taken during the coming year.

THE SPIRITUAL ALMANAC AND COMPANION.

We repeat the announcement made last week of this publication, and desire that all who have information to insert therein forward it without delay. All announcements relative to the cause may be inserted free.

The Almanac will this year contain a series of original articles of especial interest to Spiritualists and those inquiring into the subject.

THANKS to John Scott, Belfast, for parcels of books, received by Rowland Buxton, Manchester, and by C. E. Barton, Grimsby.

TO CORRESPONDENTS.—The pressure of important matter has debarred from appearance several minor contributions. We have somewhere correspondence on Mr. Raby's case respecting the challenge, reports of Christmas gatherings, &c., which may be noticed next week. We do not intend to lend our space to an enlarged discussion of the Raby question. Both sides have been heard already. Should they deem it necessary to bring the challenge to bear, they may do that among themselves, and tell us the result afterwards. We beg of all correspondents to use as few words as possible, as the pressure on our space increases weekly, and we desire to use it to the best advantage of the cause and of all concerned.

SUCCESS OF OUR NEW DEPARTURE.

The reception accorded to the New Series of the MEDIUM has fully justified our expectations. The demand has been a considerable increase upon recent issues, and the opinions expressed of the appearance and contents have been favourable in the extreme. The week's loss has been a trifle, to be sure, but through it we have been enabled to reach a larger number of fresh minds, and it is questionable whether the same sum of money could have been spent to better advantage in any other direction.

We have made arrangements to keep the numbers of the MEDIUM of this year in print, and those who have been unable to obtain last week's issue, or desire more copies, may have them by ordering through their newsagent, or direct by post. The sale in many places has exhausted supplies before all could be accommodated; but the newsagents have no excuse for not obtaining further copies.

We urge our friends to recommend to all new readers to begin with the New Year's Number, and have the volume complete, which, when issued, we hope will be the best and cheapest work on Spiritualism ever offered.

DR. MACK.

According to present arrangements, Dr. Mack will sail from Liverpool for New York early next week. Letters for him addressed to the Spiritual Institution, 15, Southampton Row, W.C., will be duly forwarded.

MRS. KIMBALL'S RECEPTIONS AND SEANCES.

On Monday evening, at eight o'clock, Mrs. Kimball will give her second reception at the Spiritual Institution, 15, Southampton Row. Admission by special invitation. Mrs. Kimball gives private sittings at her rooms, 7, Bloomsbury Place, Bloomsbury Square, from 12 till 4 daily. Terms One Guinea. Mrs. Kimball also accepts invitations to visit private residences, and address special meetings of inquirers. She desires to work in any way which will enable her guides to fulfil their mission.

SPEAKERS FOR SUNDAY.

Mr. E. W. Wallis, trance-medium, will speak at Doughty Hall, 14, Bedford Row, at 7.

Mr. E. Wood of Halifax, trance-medium, will speak at Mrs. Bullock's Hall, 11, Church Street, Upper Street, Islington, at 7.

SANKEY SLIGHTLY ALTERED.

"HOLD THE FORT."

Ho, my comrades, see the signal
Waving in the sky!
Reinforcements now appearing,
Victory is nigh!
"Hold the Fort, the Truth is coming,"
Angels signal still;
Send the answer back to heaven,
"By their aid we will."

See the mighty host advancing,
Truth is leading on;
Mighty men are gathering round it,
Courage, boys, come on.
"Hold the Fort," &c.

New Shildon.

GEORGE METCALFE.

PROGRESS IN SWEDEN.

To the Editor.—Sir,—It is with pleasure I have to report some little progress in Spiritualism here. During my residence of about twelve months in Sweden I have tried hard to find a medium. Many seances have been held without success, until just lately two workmen have shown signs of becoming pretty good mediums. I meet them twice a week.

At Wenersborg there is Mrs. Dahlöf, who I think in time will become a very good writing and probably drawing medium. At the present time she uses the planchette, and many communications of a high tone have been given through her. Her husband, Mr. Dahlöf, has the cause at heart, and is holding seances regularly for the development of Mr. Wingstrand, who is likely to become a good clairvoyant and physical medium. Mr. Dahlöf writes on the 22nd inst. as follows:—

"Mr. Wingstrand had been the whole evening at his lodgings, in company with a couple of friends from another town. After their leaving at ten p.m., Mr. Wingstrand was about to retire to bed, and when undressing, five well-fastened buttons were torn instantaneously from his trousers, and thrown on the floor. He laid himself in bed, and extinguished the lamplight, but so soon as that was done he saw the figure of an old woman standing beside him. This figure he had previously seen, and was informed that it was the spirit of an unhappy woman who had murdered her husband. He was at first unable to speak, but as she remained there, he ultimately found speech, and asked her the reason of her visit, and if there was anything she wanted to be done. She gave no answer, but gazed intently at him. This he found so unbearable that he at length requested her in the name of God to leave him and the house, and never appear to him again. The figure turned about, and the door, which had been just previously locked and bolted, flew open, and the mysterious visitor vanished."

My pamphlet in Swedish I expect to be ready by Christmas. Mr. Dahlöf is revising and improving my translations.—Yours faithfully,

MATTHEW FIDLER.

Karlstad, Alster, Sweden, November 20, 1875.

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THE DELIVERY OF "HAFED" AND "MRS. TAPPAN'S ORATIONS."

The delay experienced by some subscribers in receiving their copies of "Hafed," arose from the fact that the large box for London was despatched during the holidays, and took an extra time in transit. When the copies were finally delivered, these were found to be too few, as persons entering the shop and seeing them carried copies away by force, though they were not subscribers. This necessitated the order of another supply from Glasgow, which has now been delivered, and it is hoped that all who kindly subscribed for the book have received their copies. It is seldom that the issue of a new work on Spiritualism has produced such a sensation as the publication of "Hafed" has done.

Of Mrs. Tappan's volume of "Orations" the bookbinder is now making such deliveries as will enable subscribers to be supplied during this week or the earlier part of next. The pressure upon the binding trade has been very great for several months, but it is to be hoped that other departments have received a larger share of attention than that which has been accorded to spiritual literature.

TUTTLE'S "ARCANA OF SPIRITUALISM."

When the author observed that we were about to publish an English edition of his celebrated work, "The Arcana of Spiritualism," he asked us to delay operations that he might revise it, and prepare the manuscript of a new edition for his English readers. To this arrangement we gladly assented, and recently have had the satisfaction of receiving from Mr. Tuttle a corrected copy of the work, which has been put into the hands of the printer, and will be pushed forward without any delay. It is expected to be ready for delivery early in March. It will make a handsome book of about 450 pages, and, when neatly bound, will sell at 5s. Subscribers are being taken at 3s. 6d., post free 4s., or six copies for £1; carriage extra.

THE WELCOME TO MRS. KIMBALL AND HER SPIRIT-FRIENDS.

On Monday evening one of those pleasant and harmonious meetings which have from the first event in its history been a feature of the work done by the Spiritual Institution, met at 15, Southampton Row, to welcome to their future sphere of usefulness in this country Mrs. Kimball and her distinguished band of spirit-controls. The rooms were comfortably occupied by a choice selection of the best-known workers in the cause. The arrivals began early, and as the rooms were comfortably warmed and lighted, the time was well utilised in friendly conversation. A spirit of love and unanimity seemed to pervade all and link soul with soul in fraternal considerations. At eight o'clock, Mr. Ward kindly took his place at the piano, and his fine singing and accompaniment lent a fitting charm to the meeting, and rendered it as perfect as human heart could wish. During the opening song Mr. Burns entered with Mrs. Kimball, accompanied by her lady friend, and placed them in seats which had been reserved for their use.

We must pause to say a few words respecting these interesting strangers. Mrs. Kimball is a tall, elegantly-formed lady, with well-defined and regular features, indicating latent force and strength of character. The hair, of a mixed grey, clusters around the brow and temples in short curls, extending behind the ears quite plain, and ending in a queue. The dress and style of the lady, as a whole, are neatness and simplicity, but, at the same time, impressively becoming. Her friend is an interesting young lady, slightly taller, but as she does not visit England for any public purpose we refrain from any further comments. What has been said will, however, enable the reader to judge of the interest which absorbed every beholder on Monday evening when these ladies took their seats.

Like other mediums, Mrs. Kimball has an ever-changing expression of countenance. When all influence is withdrawn, the more enduring features of the character present themselves; but lighted up with the ebbing and flowing glow of inspiration, the human tenement becomes in succession the simple Indian child of nature, the playful treasure of home and heart, the graceful and vivacious young lady, the acute physician, the distant-visioned seer, the thoughtful philosopher, the benignant philanthropist, or the transcendent queen. Only a few of these varied impersonations were witnessed on Monday evening, as the time at disposal,

or conditions, did not permit of it, but enough was presented to deeply absorb the attention and sympathies of all who had the good fortune to form part of the audience.

Mrs. Kimball's voice is of fine quality, sympathetic, and musical. She speaks under influence with her eyes open, and with ever-varying and appropriate gesture and expression. Her subject-matter is rich and instructive, and spoken with a choiceness and refinement of language and feeling which enthralls the sentiments and affections as well as the intellect. The object of the control is to purify and elevate, as well as to inform. The responsive tear starts freely from many a pair of eyes as the natural oratory of the entranced medium plays upon the human faculties as upon the strings of a musical instrument.

Dr. Hallock, by the unanimous wish of the meeting, occupied the chair. After a few preliminary remarks, he referred to his acquaintance with Mr. W. Fishbough, by whom Mrs. Kimball had been introduced to the Spiritualists of this country. He was a man in whose recommendation the greatest confidence could be placed. This gave the highest assurance of the excellence of Mrs. Kimball's mediumship.

Mr. Burns took the initiative of moving a resolution "That a welcome be offered to Mrs. Kimball and her spirit-friends from the Spiritualists of this country." In doing this, he remarked that Mrs. Kimball was her own recommendation. He had received test-proofs of her mediumship after only a few minutes' conversation, which no investigator could dispute. Such tests were often given by her when in the normal state, or under only partial control, which constituted a peculiar feature of her mediumship. Through her chief control, "Mary Stuart," he had received historical tests, which, as a Scotchman, he could well appreciate. On that account, as well as in view of the Cause, he was convinced that all would rejoice in the visit to this country of Mrs. Kimball, more than any other medium who could cross the Atlantic, and he felt assured that her guides had a good work in store for her, and which she was eminently calculated to perform. It was a new phase of Mrs. Kimball's mediumship to come before the public as she had done that evening, and he hoped these personal references would not wound that keen sensitiveness which attaches to mediums.

Mr. Slater seconded the resolution of welcome with much pleasure, first, because he hailed every genuine medium from America. Secondly, and emphatically, because he loved, he might say, the guide who controls Mrs. Kimball. If ever a thrill of sympathy passed through his frame, it was when the name of "Mary, Queen of Scots," fell upon his ear. His birthplace was within a short distance of Fotheringhay Castle, where she had suffered martyrdom, and he blushed for the country that allowed such an enormity to have been enacted. With such credentials as Mrs. Kimball brought, he was satisfied she was a medium of no ordinary character, and he had not a doubt that she would find true and genial friends among British Spiritualists.

The resolution was carried with much acclamation.

Mrs. Kimball, acknowledged the welcome in the following words:—"Dear friends, sisters, brothers, everyone, I thank you most heartily for your kind welcome. Never have I felt so unequal to the task that my dear guardian spirit has set me as to-night. Never have I felt how little I possess for her to work with—so little that it is my daily wonder she should have accepted me as her instrument to promote the beautiful work that engages her lofty thoughts. But such capacities as I have, with all the intensity of love for a being so exalted, I unreservedly devote to the promotion of that glorious cause, the advancement of which is the undying theme of the loftiest natures in the spirit-world as it is yours on this earth."

Mrs. Kimball then passed for a short time under the control of "Silver Light," and made a few brief remarks to several who were present. As Mrs. Kimball's eyes are not closed during her controls, her features retain all their natural intelligence and power.

Mr. Ward very kindly and effectively sang "The Angel at the Window," during which "Mary Stuart" took control of the medium.

Mrs. Kimball, under this control, then spoke:—"It is with a gratitude and joy to which these lips can scarcely give utterance, that I greet these few friends in dear old England. I thank the Infinite Spirit that you feel a thrill when the name of 'Mary Stuart' comes before you, for if there is but an atom of love in your spirit it at once reaches me, and I can come and freely converse with you. It becomes me to speak somewhat of our glorious religion and of the work that we are planning to accomplish in co-operation with you on this side.

Having found that the brain of this medium was susceptible to my influence, I have been gradually operating upon it, in order to effect a control that might enable me to do a work that is dear to my heart. For ten years I have been thus so closely associated with her bodily organisation as to produce for myself a most important result. Through her brain and body I have outgrown every physiological effect of those earth-sufferings I endured which have been alluded to. Now my earth-life seems to me but as a horrible vision passed away like a dark night—yes, as a fleeting dream of trouble, in a world that is all love and beauty around me.

I come not here for the purpose of giving you tests as to 'Mary Stuart's' personality—perhaps I may do so—but I do not promise it, and for this reason: I have other and higher work to do. I am so absorbed with spiritual truth that I can speak and work for little else. For the simplest and for the lowliest, as well as for the higher classes, I come. Since my first entrance into spirit-life I have been toiling on in this earth-plane for the sick, the suffering, the sorrowing, the oppressed, everywhere, and as opportunity has offered, I have developed mediums to obtain those conditions whereby you might learn what awaits you beyond the grave. I am associated with a band of whom often I am but the mouthpiece, who long to establish on earth the one pervading principle of love—a principle that shall animate you all to labour in unison with us for the wide dissemination of spiritual knowledge, truth, and wisdom—for that all of light, all of truth, all of beauty, all of good that emanate from the Infinite Father, and Mother, Spirit.

Thus, if friends approach me through this medium, under the impression that I remember every little circumstance of my earth-life, I shall disappoint them. I have no memory for such. For so many years I have lived in a higher plane, that the dreary past has sunk into oblivion, amid the brighter glories of that existence, and unless I am

brought into contact with atoms or conditions of my former life, I cannot recall, nor do I wish to recall, its painful realities. The spirit that soars to the infinite, seeks not the grovelling elements, even in memory, of the earth's past career. It is in my purpose to take my medium to Scotland, and to conduct her to spots of historical interest, that I may link together conditions that may enable me to speak and write of the past, not because of the part I played in that mighty drama, but to unfold to you the silent, yet powerful forces that underlie it. You speak of martyrdom. I do not regard myself as having been a martyr. I was but the special instrument in the hands of an Infinite Providence to work out its mysterious schemes on earth, and, I trust, an agent still for the attainment of your enjoyments of to-day. It was this that no doubt made me superior, while yet treading the earth, to the machinations of my enemies.

I have been asked, Am I a Roman Catholic? Yes; just as good, true, and loyal as ever. But I am more than this. I am a Catholic who seeks to embrace all humanity, and one who, when she prays, says, as does our good brother Theodore Parker, "Nearer, my God, to Thee." My Catholicity embraces all, from the lowest of earth up to the throne of God. My religion is the religion of universal love, and this is what I bring my medium to teach.

At this point of the address the control appeared to suffer from the heated state of the room, and directed a few observations to the spirit-influences present, premising that "Mary Stuart," although it was not generally known, was clairvoyant in earth-life. "My blessed mother," said the control, "was visibly present with me through all my long and dreary imprisonment. Her fond love cheered me in those dark hours, and her tender sympathy sustained me in the moment of agony. And such loving spirits I see around you here to-night bringing you flowers symbolic of their affection. Alas! Many of you heed them not, but patiently they wait your recognition. Many grand and lofty spirits are now present. They come from those congresses of spirits in our world, who are ever engaged in working out great problems for the welfare of humanity on earth. Let your spirits be open to entertain them, and the work of earth and heaven becomes one."

Pointing to a portion of the room, the control said: "There are three little children there; they look attenuated. They seem not to be loved enough. How is this? I know they had a mother's love; but they have only been thought of as dead, gone—beings only to be loved with earth-love; but these little buds thrown off into our life are just as dependent upon you, as mothers and fathers, for the magnetic life that builds up their little system, as they were dependent upon you in earth-life; and there is no possibility of your evading it, unless you throw that child away into an asylum in spirit-life, where motherly angel-guardians take up the work you leave undone. Then, by-and-by, when you pass away, these angel-mothers will present you with those children as offerings from the Infinite Spirit. This is a law of spirit-life that all should well consider. Had I the voice of a hundred women, I would go through the length and breadth of this land exclaiming: 'Mothers, mothers! open wide the door of your hearts to your spirit-children!' Here I see a sister at her devotions. So used I to kneel before the crucified Saviour, and to worship the Mother Mary. Now I worship the Mary-mothers all, and I love them more than my former crucified Christ. Many are the men among you who might well be crucified for the lack of pure and holy love for the mothers of the race. Fathers and mothers, your love is necessary for those who have passed away as for those on earth. The parental tie is not snapped. Think of it, and let your life be divine and pure, and let your spirit-love be strong."

"Hitherto I have restrained my medium from public work, because I wish to unfold to you Nature's laws not yet comprehended; and for this, little parlour lectures are preferable, especially where union, sympathy, and harmony prevail. Thus I hope, from week to week, to meet friends here.

"Some seem surprised that I undertake this work, and, say others, it is done as a penance. If so, it is one imposed upon me by my Infinite Parent for all that has been done for me. It is a penance I love. No disgrace is there in it. I am not ashamed of it. My whole soul and heart and thought find holy pleasure in it.

"We are here to do something to awaken this country, to teach some new thoughts, or, failing that, to give you 'line upon line and precept upon precept.' Great teachers have been before us, but truth is ever fresh, ever new. We ask that the Infinite Parent, whose wisdom and love can fill every heart, may guide and keep you evermore."

Mr. Wood of Halifax went under control, and was speaking of the privilege of communion with the spirit that had addressed the meeting, when it was observed that Mrs. Kimball was again under control. Mrs. Burke, who sat next her, was requested to introduce the control as "Geraldine Grey."

Mrs. Kimball, addressing Mrs. Hallock, who had no previous acquaintance with the medium, said, "You know my father, Dr. Grey?" This was assented to by Mrs. Hallock, and Dr. Hallock entered into a short conversation with the controlling spirit, fully recognising it from his acquaintance with her in earth-life.

Although in a mixed audience, where the conditions could not be favourable for minute tests, yet the presence of spirit-friends about certain sitters was indicated.

A lady was described attendant upon Captain James, who was believed to be his mother. The spirit-presence of "Lord Brougham" and of "Richard the Lion-hearted" was announced. This gave rise to some remarks on the continuity of the power of great characters passing into spirit-life, which power was said to be utilised by return to the earth; the efforts being in the direction of combining spiritual forces for great undertakings.

"Judge Edmonds" and "Dr. Rush" were announced as present. The control then offered excellent advice on the individual duty and blessedness of spirit-communion. Pointing to Mrs. Hallock, it was said, "There is a sister who sits day by day alone, or with her husband, to hold communion with the spirit-world, and that communion makes the sphere around them to be all light. You all give out electricity from the body, and if it be not taken up and utilised in this communion, it surrounds you to our view as with a dense fog, destroying our joyousness, and impeding our close approach; but if you welcome the spirits who are hovering around, then, by a law of nature, that otherwise dense force is

employed, and in light and joy we can come and talk with you, and the closer the rapport the deeper that communion will be. If you go to a medium, go in this spirit: say, 'This is an altar, and I come here to worship with the angels.' Then will they infallibly come and bring you what you need, for you are then obeying a law of nature that cannot fail. But, above all, sit down in your own little room; erect your altar there; introduce flowers there; every day worship at that silent altar; send forth your aspirations; woo the blessed ones to give you light; pray them to release you from those bonds that, like shadowy influences, flit around you, and that silent room shall become voiceful to your soul, not with phantoms, but with living spirits, with angels ever eager to bring down the joys of heaven into your earthly homes."

Mr. Ward then sang, with much pathos, "The Village Blacksmith," and his portion of the evening's entertainment won for him the expressed thanks of the audience.

Before the meeting separated, Mrs. Wiskin was controlled by "Elizabeth," sister to "Mary Stuart," to advance to Mrs. Kimball and greet her arrival in this country.

It was not till a late hour that the meeting dispersed, for many lingered to give an individual greeting to a medium whose manifestations are so interesting, and promise to effect an elevating work in our midst.

SEANCES WITH MRS. KIMBALL.

HENRY WAINWRIGHT IN SPIRIT-LIFE.

I was receiving a communication from a spirit-friend, a little girl, through Mrs. Kimball, when the utterance of the medium was impeded and her face assumed the fixed appearance of a corpse. Her companion was much alarmed, but knowing that she was in good hands I waited the result with interest. Soon the medium's hands were used to manipulate her neck and chest, and she gasped convulsively for breath. At a signal I approached the medium, and also made some passes over the region of the neck and throat. The spirit now indicated, in reply to questions, that he had met with a violent termination to physical life, and further indicated that he was "Henry Wainwright." The animation now somewhat returned to the medium's face, and looking upwards the spirit said that he beheld his mother, but at such a distance from him that there was no communication between them. He complained of the intense cold and darkness of his situation. I spoke to him encouragingly and the influence which he derived from our sphere somewhat subdued his despair and reconciled him to existence. He relinquished control with thanks for what had been done for him.

"Judge Edmonds" now spoke in a hearty, friendly manner, stating that he had brought the spirit there, knowing that his effort to aid him would be seconded, and thanking me for the assistance I had rendered. He said "Henry Wainwright" was an intelligent and mediumistic spirit, and would in time become very useful in the work of human progress. His personal condition was not due to grossness, but to moral influences, from which he would rapidly emerge after that interview. He had been partly clairvoyant, and hence was enabled to see his mother while controlling. Soon she would be able to reach him and give aid in his development. Being mediumistic he had, under conditions favourable to such a control, given way to the influence of a suicidal spirit, which caused him to do the deed for which he was punished.

I asked the "Judge" if he saw any reason to believe the report that the witness Stokes was influenced by a spiritual power to endeavour to disclose the crime. The reply was, "Undoubtedly Stokes was influenced, but by one of those suicidal spirits who rejoiced not in beneficence but in extending the chain of evil incidents. No good spirit would bring a human being to the condition which modern laws demanded of those who take the life of another." The conversation was at last rather abruptly terminated, as the "Judge" stated he had exhausted so much power in bringing "Henry Wainwright," that he had none left whereby to enable him to express his views, but he promised further intercourse on a more suitable occasion.

I may say, that soon after the murder by Wainwright, his photograph was shown to me by an old schoolfellow of his. I had no idea whose likeness it was. My delineation of him indicated that he was a man of fine susceptible temperament, with great activity, considerable energy, and facility of expression; one of those men who are, as it were, continually on a pivot, and easily influenced in any direction. His intellect was of a practical and comprehensive cast, inclined more to literary, oratorical, musical, or artistic pursuits, than a mere matter-of-fact business life. His ability to observe social and personal peculiarities, his memory of anecdotes and associations, his ingenuity, facility of address, and dramatic power, were all apparent to me. I observed, however, that he was deficient in self-control, was easily led, had but little firmness or stability, and was the subject of strong passion impulses. He appeared to me to be such a man as would be an excellent character under favourable circumstances, but there was no necessity in his organisation for him to die the death of a murderer. These observations from the organisation are fully corroborated by the statements made by "Judge Edmonds" through Mrs. Kimball.

WHO WROTE SHAKESPEARE'S PLAYS?

While conversing with Mrs. Kimball's Indian control "Silver Light," a number of eminent spirits were spoken of as being in view of the controlling spirit. "Lord Bacon" and "Swedenborg" were announced, and it was said that the former, during his earth-life, had been under the control of a very luminous and exalted spirit, who was now related to him in a similar manner. I made mention of the statement which has been put forth that Bacon wrote the plays attributed to Shakespeare. After a pause, "Silver Light" said, "'Bacon' was extremely sorry that any such report had ever been circulated. It was untrue, and its perpetuation caused him uneasiness." The supposition is a stupid one, for no judge of organisation would attribute dramatic poetry to a cerebrum of the type of Lord Bacon, whereas the very opposite is true of Shakespeare.

"Lord Brougham" was also described as having a massive head, shaggy eyebrows, prominent nose, and shepherd's tartan trousers. When he had finished communion through "Silver Light," he expressed his satisfaction by saying that he would give her a shilling. Can any one say whether this is a test? Was "Lord Brougham" in the habit of bestowing a shilling on subordinates who did him service in earth-life? It is to be implied that "Lord Brougham" has some work to do through Mrs. Kimball, as he has been frequently in her sphere since that time.

He expressed himself on the occasion in question as in cordial sympathy with Spiritualism, and wished he had a hundred lives to spend in its promulgation.

J. BURNS.

MEETINGS AND SEANCES AT BRIGHTON.

To the Editor.—Dear Sir,—As I have decided to open an investigating-circle with the new year for those who are not already acquainted with Spiritualism, you will favour me by inserting this letter in your next issue.

As an investigator who has mingled but little with the advanced, but read with avidity the MEDIUM from its first date, and many other works on the subject, the impression has been left on my mind that if a quarter of what is written be true, the day of Pentecost continues.

Therefore as many as may read this in my neighbourhood, and are, like myself, sincerely desirous of investigating its sacred truths, by calling at this address, on any Monday from ten till twelve a.m., giving me privately the name and address, may obtain a card of admission to a select private circle. The number will be limited, and only those who apply be admitted by card, to prevent confusion.

For eight years before I came to this town (now twenty-one years ago) I practised animal magnetism, now known as the gift of healing, and to nearly all my patients administered the relief they sought, seldom prescribing any medicine, feeling that almost an omnipotent power still dwelt among men, as referred to by Solon, who wrote about 600 years before the birth of Christ.

"The smallest hurts sometimes increase with rage
More than all art or physic can assuage,
Yet the hand's soft touch can soon appease
The utmost fury of the worst disease."

Although but little known among those publicly using the gift, some of my most effectual restorations to health have been, and still are, aided by the gift of healing, which too many of my profession ignore. I see by the MEDIUM that Dr. Mack is coming to Brighton. I hope he will favour me with a visit.—I am, thine sincerely,

Hall of Science, 3, Church Street, Brighton, THOS. STOWELL, M.D.
Jan. 12th, 1876.

BRIGHTON.—To the Editor.—Dear Sir,—I have much pleasure in informing you that I have made arrangements with Mr. Herne to hold seances here on the 15th and 16th inst. His friends here feel great sympathy for him in being so grossly attacked at Liverpool. He is quite a favourite with us, he having during about two years held over fifty seances here, the greater number of which have been public; the press have always had free admission to the seances, a privilege of which they have often availed themselves, and given copious and favourable notices. He has always readily submitted to all tests that have ever been suggested, and some wonderful phenomena have been witnessed by us. I have never been absent from any of the seances, and never heard anyone suggest that Mr. Herne had tricked, and a very large majority of the company have been sceptics and the conditions often of the worst. The company generally attended through the seances being advertised.—I am, Sir, yours truly, JOHN BRAY, Jan. 3rd., 1876.

SPIRITUALISM IN BYERS GREEN, COUNTY OF DURHAM.

Dear Mr. Burns.—We think it our duty to make known to you and the world around the effects of Spiritualism in Byers Green. When we commenced to investigate Spiritualism the minds of the people were so dark and prejudiced that great numbers, both old and young, gathered round the houses where the circles were held, and we were fearfully annoyed by knocking at the doors and throwing stones and dirt at the windows, also by their circulating all sorts of falsehoods respecting us. But we, the Spiritualists, gave a supper, and invited several local friends. To our surprise sixty persons accepted the invitation and took supper with us on New Year's Eve, showing that Spiritualism is making rapid progress in Byers Green, and steadily lessening the place. This event has had a very pleasant effect on the minds of the people around us. Many more would have been there had they been invited. The disappointed ones are much grieved. We think if our neighbouring friends, say of Bishop Auckland, Shildon, Crook, &c., could make it convenient to visit us occasionally until we get mediums fully developed, it would be a benefit to us.—I am yours, &c.,
WM. NEWTON.

January 10, 1876.

We quote from a report which appeared in the *Durham Chronicle*, that the supper took place at the commodious house of Mr. Whitfield, by whose courtesy a large number of friends were enabled to meet together. The meeting was organised by a committee of gentlemen, viz., Mr. Newton, C. Hetherington, Mr. Whitfield, Mr. Chatt, Mr. W. Curry, Mr. R. Newton, Mr. R. Curry, &c., by whom several local gentlemen were invited. Mr. Thomas Willis, of Hunwick, was called to the chair, and with a suitable address opened a pleasant and merry meeting. Mr. W. Curry, with marked ability, enlivened the audience by the rendering of a choice selection of his own compositions; he also enhanced the proceedings by giving several solos on the violin. Mr. R. Curry also sang with great spirit several good songs. The Misses E. and D. Hetherington very effectively rendered a choice duet. Mr. J. Newton added greatly to the harmony of the evening by giving solos and a comic gallop on the clarionette in a very amusing style. Mr. W. Hetherington, in a very able manner, gave selections from the *Messiah*. Mr. Chatt, with sweet strains of harmony, highly delighted the audience. Votes of thanks brought to a close one of the most friendly meetings which has ever been held in Byers Green. The doxology was sung with much force and feeling, when all separated highly delighted with the evening's proceedings.

A TEST-MEDIUM.—To the Editor.—Dear Sir,—I think it due to Spiritualism, as well as to investigators, to say that, having had three sittings with Mr. Caldwell, the medium, those present had the most satisfactory evidence of the genuineness of his powers for meeting the requirements of sceptics. At the last seance nearly thirty questions, involving dates, places, ages, and particulars of persons long since dead, were promptly and correctly given to several present. I would be glad to see test-mediums of this kind preferred by inquirers to mediums of a more sensational order, for the individual satisfaction obtained goes much farther to convince than any other manifestations, the first conditions of which have to be admitted.—I remain, Sir, yours truly, IVER MACDONNELL.

THE LIVERPOOL OUTRAGE.

The savage attack on Mr. Herne at Liverpool has created a widespread interest, which may be turned to advantage for the guidance and instruction of Spiritualists. Our position in regard to the matter is approved by the many, misunderstood by a few, and misrepresented by anonymous letter-writers. We say a few more words on the subject.

1. The "exposure" of Mr. Herne at Liverpool was a foregone conclusion on the part of "the gang" who committed the assault. Members of that disreputable body gave utterance to this purpose before Mr. Herne went to Liverpool at all.

2. Mr. Herne had unpleasant impressions of the whole affair, and on the evening before the occurrence his spirit-friends hinted at something which was realised in the event of the last sitting.

3. The published account of the "exposure" is unworthy of credit; it is a burlesque, nota report, and emanates from those who committed the assault, and who cannot be received as witnesses on their own behalf.

4. That the attack upon Mr. Herne was premeditated, there cannot be the slightest doubt. It is unwarrantable to conceive that such brutal treatment could be the result of sudden impulse caused by circumstances the nature of which there was no opportunity to define. The affair, therefore, assumes the appearance of a wilful interruption, planned to injure Mr. Herne and calumniate Spiritualism. The report of the occurrence, as noted above, being the work of the same hands, must partake of the same character, and is not evidence to which any sane mind would attach the slightest importance.

5. Mr. Herne during the seance was surrounded by the perpetrators of this act, and as the gas was inadvertently turned out during part of the sitting, they had an opportunity of affixing to him any objects necessary for their purpose. During the outrage the curtains constituting the cabinet were pulled down and utterly transformed, so that no evidence against Mr. Herne can be derived from his surroundings after the seance.

6. There was no certainty of arriving at the conclusion that the phenomena were spurious. As reported in the newspaper, the opposite appears to be the case, and witnesses have testified to manifestations which could not be explained by the tricks imputed to Mr. Herne.

7. Granting, for argument's sake, that something suspicious did occur, knowing, as we do, the power of spirits to mesmerise or operate on mediums when in a trance condition, and observing, also, that the medium was surrounded by persons bent on his destruction, it is a feasible argument to suppose that he was actuated by spirits in sympathy with his enemies.

8. Under any circumstances we conceive it to be our duty to Spiritualism and to society, to enter our most powerful protest against an illegal assault upon any person, whether medium or otherwise, or to inflict punishment upon anyone who has not had the advantage of a fair trial by the laws of the country. Such an assault is a crime, and if permitted or sanctioned on a mere pretext or suspicion, who would be safe?

9. We must also discountenance the introduction of brute force into the spirit-circle.

10. Mr. Herne has no possible excuse for cheating. Genuine phenomena had been plentifully observed at previous sittings. The medium had established his reputation and the certainty of the phenomena, and a failure after that would have reflected no discredit on him. Knowing, as he did, that he was in the toils of the enemy, it is not possible to suppose that he would willingly pull the trigger which would seal his fate.

These various points, reviewed as a whole, take away every inch of ground from under the feet of those who would sympathise for a moment with the savage act committed at Liverpool. We know that Mr. Herne has received grievous bodily injury, the effects of which may cling to him for some time. When asked why he did not give his assailants in charge on the spot, he says, when he came to himself he was in a confused state, suffering from he knew not what, and unaware what had occurred to him. Our astonishment is that no one took his part. On Tuesday evening he came to his seance very ill indeed, and was benefited by Mr. Wood's treatment, and only slight manifestations were obtained. For the present he is unable to fulfil his duties as a medium.

Taking the matter into consideration, we perceive that, leaving out of the question Mr. Herne's moral qualities, which are not the immediate topic of consideration, he has been grossly injured, and merits the sympathy of all who can feel for the victim of a cowardly outrage.

We hope the discussion of this case will have a useful moral influence upon all connected with Spiritualism; that it will deter them from making merchandise of the spirit-circle to those who seek to enter it in the most improper spirit possible to conceive; that it will lead the managers of seances to adopt such test-conditions in promiscuous circles as will protect the medium, for the sake of the cause and their own credit, from injury and disputes of this kind; and that all investigators will see that the results of a seance depend as much upon the conditions supplied as upon the operations of the spirits.

The following subscriptions have been received towards a purse to be presented to Mr. Herne at an early date. Additional subscriptions may be forwarded to the Spiritual Institution, 15, Southampton Row, W.C.

	£	s.	d.
J. Burns	...	1	0
"P. K. R."	...	1	0
"J. W."	...	1	0
W. J. Champenowne	...	0	2
T. Constable	...	0	5
Mrs. Constable	...	0	5
W. Gill	...	0	5

NEW SHILDON.—Mr. W. H. Robinson of Chester-le-Street sends us a pleasing account of a visit he lately paid to this "locality of the birth-place of steam locomotion"—how he was welcomed by Mr. G. Metcalfe, his visit to Mr. Mensforth's family, who have been interdicted by the houseowner not to hold seances in his Christian tenements, and to Mr. Dunn's, where he heard able discourses through trance-mediums. We rejoice at the good news, and at the success of Mr. Metcalfe's labours.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton continued his ministrations at the above rooms as usual. He delivered two discourses, that in the evening drawing together a large audience, the subject being the "Great Enigma of the Universe." He dealt at length with the various theories that had been invented to reconcile the existence of evil with the goodness of God, and pointed out what he conceived to be the true explanation. On Sunday next Dr. Sexton will deliver two discourses as usual, one in the morning at eleven, and the other in the evening at seven.

SUNDAY-EVENING SERVICE AT BLECHYNDEN MEWS.

Dear Editor,—I was induced to pay a visit last evening to the above-named place, and was much pleased with what I saw and heard there. The chief agent in promoting the cause of Spiritualism in that neighbourhood (Mr. Mackenzie) appears to be a thoughtful, earnest-minded man, and great credit is, I think, due to him for coming forward so boldly, instead of "hiding his light under a bushel," as too many appear to be doing at the present time. The services are intended more especially for working-men, and although everything around is scrupulously clean and comfortable, still it is of the very plainest description, and as inexpensive as possible, showing that no money has been wasted in that direction.

The service commenced with singing a hymn from the "Spiritual Lyre," after which the chairman (whose name I did not catch) read the 12th chapter of the 1st Corinthians, and made a few passing remarks thereon, having previously addressed the meeting upon the subject of the new year opening out before us. The principal speaker afterwards was Mrs. Moss, and although her language may not have been so polished and elegant as that of "the bishops and clergy of the diocese," yet I venture to say that the truths she gave utterance to exceeded in truthfulness and importance those which fell from any or all of the teachers of Christianity upon yesterday, the first Sabbath of the new year. I think if those who conduct the service there were to encourage visitors to bring written questions for Mrs. Moss to answer (like Mrs. Tappan), it would be easier for the medium, and more convincing to inquirers also. I feel satisfied Mrs. Moss would (by the aid of her guides) be able to hold her own against either atheist or orthodox Christian, and so spread abroad a knowledge of the truth which alone can "make us free." There were two other speakers, Mr. Webster and a young girl. The former gave some sound, practical advice; the latter, being only partially developed, would, I think, act wisely in not addressing an audience when strangers are present until her power is greater.—Yours, very faithfully,

T. L. HENLY.

January 3rd, 1876.

THE WELSH SPIRIT-MEDIUM AT MERTHYR TYDFIL.

Mr. J. T. Docton sends us a long account, which we regret we must curtail considerably. We give the introduction, as it describes somewhat the state of the public mind. Mr. Sadler's grand manifestations are well known to our readers:—

We have just been favoured with another visit from Mr. E. G. Sadler of Cardiff, the well-known physical medium, who gave a series of four seances at our house last week, and in point of remarkable physical manifestations the phenomena produced at this visit far overstepped anything that has been produced on any of his former visits. In point of fact, I do not think that we can more fitly or eloquently describe them than in the words of one of the gentlemen sitters, when he said that "the manifestations are the most successful, and the test-conditions under which they were produced the most satisfactory that it has been his pleasure to witness." This is a voluntary statement by a gentleman holding a responsible public position in our town, and who has been an investigator of spiritual phenomena for a period extending over several years; and, on the other hand, we have made every exertion, at this visit of the medium, to carry conviction into the ranks of the working-classes and the professing Christians. At one sitting we had several prominent members of Christian Churches who were utterly sceptical on the point of spiritual manifestations, and these were purposely induced to closely examine the tying and sealing of the medium before the seance commenced, and likewise again at the close, the test-conditions being so stringent that they voluntarily admitted at the close of the seance that "they were perfectly satisfied that the remarkable phenomena that had taken place were produced by other means than trickery or delusion on the part of the medium or the sitters." Mr. Docton concludes: Although the sceptical element was present, we were careful to keep it in the minority, and we are very sanguine of much good resulting from this remarkable medium's visit to our town.

MR. E. WOOD AT DOUGHTY HALL.

The visits of our provincial trance-speakers to London from time to time seem to awaken a lively interest among the frequenters of Doughty Hall. Much pleasure was derived on Sunday last from the address of Mr. E. Wood of Halifax. Passing under control, the subject of the discourse was announced as "Why are you a Spiritualist, and what evidence have you received?" The various points were treated with great force and clearness, and progressive thought characterised the address throughout.

MR. WILLIAM RUSSELL has received an appointment from the Walsall School Board. It is reported that his selection hinged upon his being a Spiritualist. At the Board meeting, at which the election took place, the Rev. J. E. McCarten, Catholic priest, rose and said:—"Knowing Mr. Russell to be a Spiritualist, I beg to propose that he be elected, as he may be able to bring a better class of spirits to our Board meetings." (Laughter.)

WALES.—A correspondent says, "I am happy to inform you that our progress is very favourable indeed. Things incredible are related to us, and though we are compelled in a way to keep our circle quite private, we find ourselves coming in contact with the most select controls. We have a very powerful healing-medium as well. I feel myself happy under the different influences, wishing that many more would come and search for the grand truth connected with it. But our townpeople have set their faces against even the idea of the thing. But we must expect the dawn of better days."

THE OLD YEAR AND THE NEW.

(Given by a spirit-friend through a Medium).

He is fading, he is dying,
Cover up his darkening face;
Fold his worn-out mantle round him,
Soon we'll see of him no trace.

Bind his brow with faded laurels—
Place the cypress and the yew;
For the poor Old Year is dying,
Once so bright, and fond, and true.

Welcomed with such glad acclaiming;
He was once both young and fair;
With a mantle gay and verdant,
And with shining, floating hair.

Spring and summer, autumn, winter,
He has worn upon his brow;
But his garlands are all faded,
And he's passing from us now.

Passing, with his joys and sorrows;
Passing, with his hopes and fears;
Passing, with his scrolls of promise;
Passing, with his smiles and tears.

Lay him gently, lay him softly;
Sing his requiem on the blast
Cover up his faded features,
For his sands are fleeting fast.

One there cometh, brightly smiling!
One there comes that knows no fear;
Welcome him with songs of gladness,
Carol in the blithe New Year.

He will come with hope and promise;
He will come with blessings sweet;
He will come with joyful greetings;
Glorious are his coming feet.

On his head are shining garlands;
Wealth and hope, and joy, and peace;
And his hands are full of blessings,
And his wealth shall not decrease.

And he bringeth grief and sorrow;
And he bringeth war and blood;
And he bringeth storms and torrents;
And he bringeth wind and flood.

Change of State and change of nation
He hath written on his scroll;
And much hope and true salvation
For each true and faithful soul.

Peace to thee, and blessings with thee;
Love and plenty be thy lot;
Wealth increase, and harvest ripen;
Sunshine fill for aye thy cot.

Storms may blow and floods may ravish,
Wars may scatter and destroy;
But within his scroll is written,
Peace for thee, and hope, and joy.

Each have different lots attending,
In their path in this New Year!
But let Hope the angel lead thee,
Banish sin, and wrath, and fear.

Belfast, 30th December, 1875.

ASTLEY WALTON.

ASTROLOGY.

To the Editor.—Dear Sir,—Having received a number of applications from various persons desirous of being placed on the same footing as "The Mite" (see MEDIUM for December 31) as regards the sublime science of the stars, I herewith beg to state emphatically that I cannot possibly answer any letters unless accompanied with a stamped addressed envelope, my letters not being more privileged than theirs. At the same time I trust correspondents will not feel annoyed if they do not receive immediate answers, as I am perfectly besieged with letters from all parts of England. Trusting to your generosity to insert the above, I am, dear Sir, yours faithfully,

E. CASALI.

13, Langley Road, Watford, Herts, January 6, 1876.

To the Editor.—Dear Sir,—I observe a letter in a recent issue, signed "The Mite," inquiring what almanacs are edited by professional astrologers. If your correspondent refers to "Raphael" (1876), which is advertised in your paper, he will find that the present editor is a professional astrologer, whose address can be obtained of Mr. Millard, 79, St. Paul's Churchyard, and for whose experience and perfect *bona-fides* I can vouch, having for several years often tested his abilities, and proved him very competent.—Yours faithfully,

"AMATEUR."

AUSTRALIA.—Mr. Williams has opened a progressive book-store at 30, Benson's Arcade, Sandhurst, in addition to his establishment in High Street of the same city. He says there are from 300 to 400 Spiritualists in Sandhurst, and that the cause is gradually spreading.

GERMANY.—The friends have resolved on forming a Spiritual Institution and Library. Ten members are already enrolled. Mr. C. E. Barton, Providence Works, has been appointed secretary. A meeting to arrange matters was to be held last evening.

A WRITER in the *Bath Argus* is awfully shocked with Mr. Burns's recent discourse in the MEDIUM. Good old soul. He (or she) does not descend to argument; declamation is sufficient; but we thank the writer for quoting a few sentences. If the foes of Spiritualism would permit fair play and free expression, then *odium theologum* would avail but little. Their conduct confesses the impotence of their position.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

MEETINGS.

Macclesfield, Sunday, January 23, half-past two and six p.m.; medium, Mr. Johnson of Hyde.

Leigh, Sunday, January 30, half-past two and six p.m.; speaker, Mr. Mahony of Birmingham.

Warrington, Monday, January 31, half-past seven p.m.; speaker, Mr. Mahony of Birmingham.

Wigan, Tuesday, February 1, half-past seven p.m.; speaker, Mr. Mahony of Birmingham.

Hyde, Sunday, February 6, conference; mediums and speakers from all parts of the country, including Mr. James Burns of London. Every accommodation provided for persons from a distance. Dinners and teas at reasonable prices.

Leigh, second week in February

Bolton, second week in February

Mr. James Burns of London will lecture one evening at each place, and exhibit spirit-photographs, &c., &c., by aid of magic lantern.

The two meetings at Hyde last Sunday passed off well. Respectable and attentive audiences listened to the very excellent and eloquent lectures by Mr. John Lamont of Liverpool, who very generously gave both his expenses and services to the committee. The committee beg to tender their best thanks to the local mediums, Mr. Jackson and Mr. Johnson, and other friends, for the very liberal and comfortable entertainment of ourselves and friends.

JAMES SUTCLIFFE, Secretary.

21, Elliott Street, Rochdale.

MR. MORSE'S APPOINTMENTS.

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

DARLINGTON.—Sunday, January 23, Spiritual Institution, Mount St., evening at six o'clock; subject—"What constitutes a Spiritualist?" Monday, January 24th, at half-past seven p.m.; subject to be chosen by the audience. Admission free to both meetings. A Social Meeting will be held on Tuesday, January 25th. Tea served at six p.m. Admission to tea and public meeting, 1s.; after tea, 6d.

SALTBURN-BY-THE-SEA.—January 26, 27, and 28.

NEWCASTLE.—Sunday, January 30, afternoon and evening. Monday, January 31st, at eight p.m. Tuesday, February 1st, at eight p.m. Particulars next week.

CHOPPINGTON.—Tuesday, February 8th; subject to be chosen by the audience.

JARROW.—Friday and Saturday, February 11th and 12th.

GLASGOW.—To follow.

Places requiring Mr. Morse's services, adjacent to any of the above towns, are requested to write soon. Letters to be sent to Warwick Cottage, Old Ford Road, Bow, London, E.

THE LANCASHIRE DISTRICT CONFERENCE.

PRELIMINARY ANNOUNCEMENT.

The THIRD QUARTERLY CONFERENCE of the Lancashire Spiritualists will be held in the TEMPERANCE HALL, HYDE, on SUNDAY, February 6th. Mr. BURNS, of London is expected to be present. Arrangements and particulars to follow.

To the Editor.—Dear Sir,—Will you please allow me to inform your readers that the next quarterly meeting of the Nottingham Psychological Society and the second local conference will be held at our room, Churchgate, Low Pavement, on Sunday, the 23rd instant, at 2.30 p.m. We cordially invite all friends who can make it convenient to come and join us. All who wish to stay at the room for tea will be supplied with water, crockery, and milk, at twopence each. Should any friends from a distance desire to be present, I shall be glad to be notified of the same. —J. ARNTHORP, Sec., 72, Heskey Street, Nottingham, January 10th, 1876. P.S.—The Bamford brothers, from Macclesfield, are expected here next Saturday and Sunday.—J. A.

"A TRUE SPIRITUALIST" prudently conceals her name, no doubt somewhat ashamed of the language she uses, and the unwomanly sentiments she utters. Has she ever read that it was said to one of her own sex, "Go, and sin no more." What can she mean by the term "a True Spiritualist"?

W. AVERY, 28 Bentinck Street, Ashton-under-Lyne.—Glad to hear you say, "Circumstances compel me to state that I am now ready to enter the field once more for the cause of truth." We have sent your letter to the Secretary of the Lancashire Committee, who will answer your questions, but which are indeed all replied to in past reports in our columns.

"OXONIAN" gives us a cheerful account of remarkable tests he has had through the mediumship of Mrs. Bradley, 77, Oakley Road, Islington. She told him correctly the appearance of his native place and other localities in which he has lived, and yet he was a perfect stranger to her. We have heard many times of Mrs. Bradley's powers, and have often wished they were more widely appreciated.

MISS LOTTIE FOWLER.—The London Correspondent of the *Leamington Chronicle* speaks highly of Miss Lottie Fowler's physical mediumship. He says:—"Her hands were tied, sewn with thread, and the tie sewn to her sleeves; she was then put inside a large bag, and her sleeves were sewn to the bag; she was then put into a chair, and the string of the bag sewn to the back of it. The first part was, she being in the dark behind the curtains of the room when the bell, tambourine, and harp played with a vigorous effort; but the light seance was the most extraordinary. She was taken out of the bag and seated before us in the light; a music-book was placed on her knees, and presently the cover and the leaves of the music-book were lifted up as if a person was peeping inside of it. This is in advance of what has been hitherto attempted, for it was before our eyes, and we were not three yards off the sitter, and you could not see how it was done."

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The publisher is permitted by Mr. S. C. Hall, F.S.A., whose name stands so high, not only in the Spiritual movement, but in the world of Art and Literature, to publish the following eulogistic letter:—

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

"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 love the Lord Christ. . . . Blessed be the God of love and mercy who sent him ('Hafed') 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."

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A seance at the Spiritual Institution. Spirit-voices. "King Henry VIII." manifests. "At a dark seance." (From the *Daily Telegraph*.) A spirit-voice. A successful seance by new mediums. A campanological seance.

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

SUNDAY, JAN. 16, Mr. E. Wallis at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, JAN. 17, Mrs. Kimball's Reception, at 8.
TUESDAY, JAN. 18, Mr. Herne's Developing Circle, Private, at 8.
WEDNESDAY, JAN. 19, Mr. Herne, at 3. Admission 2s. 6d.
FRIDAY, JAN. 21, Miss Egar, Trance Medium, at 8. Admission 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JAN. 15, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]
SUNDAY, JAN. 16, 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. 17, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advt.
TUESDAY, JAN. 18, 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.
Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.
WEDNESDAY, JAN. 19, 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. 20, Developing Circle at Mr. W. Cunnell'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.
Mr. Williams. See advt.
FRIDAY, JAN. 21, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

SEANCES AND MEETINGS AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, JAN. 16, Healing at 11 a.m.; Service at 7 p.m.
TUESDAY, JAN. 18, Seance at 8. Admission 1s.
WEDNESDAY, JAN. 19, Trance and Test Seances, at 8. Admission 6d.
FRIDAY, JAN. 21, Seance at 8. Non-subscribers 6d.
SATURDAY, JAN. 22, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 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 6.30 p.m.
OSSETT 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 6 p.m.
SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
HECKMOKDWITH, Service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Services at 2.30 and 6 p.m. Local mediums.
OLDHAM, Spiritual Institution, Waterloo Street, at 6.
HULL, 4, Strawberry Street, Drypool. 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. 17, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.
TUESDAY, JAN. 18, 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. 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.
BIRMINGHAM, Mrs. Groom. Developing circle. Mediums only. 6 to 7, 165, St. Vincent Street.
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. 20, 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. 21, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8.
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INDEX OF FIRST LINES.

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascends Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Clerical faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernatural, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that maddest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Bath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our blest Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Salute above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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