



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

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[PRICE ONE PENNY.]

A CHRISTMAS ORATION,

DELIVERED IN THE CAVENDISH ROOMS, LONDON, DECEMBER 25, 1870,
 BY MRS. EMMA HARDINGE.

Our first inquiry is, Whence arises the popular homage or celebrity that attaches to this day? With the usual egotism that marks all sectarian and narrow creeds or faiths, it has been urged by one set of individuals—a very small one—a set of individuals who, compared with the Mohammedans, Jews, and the various denominational beliefs that are spread over the Eastern world, are numerically very small, and very modern—it has been claimed by them that this day should be kept holy—observed as a solemnity—because it is the one on which Christ, the messenger of the Infinite, was born—the day on which the Child of the Manger appeared, bearing the Divine message, “Peace on earth, and good will to men.” At the very starting point of our inquiry we recognise how detrimentally sectarian faiths bend even the facts and the truths of history to their own purposes. This is not the origin of the solemnity observed on the 25th day of December, neither is it the origin of the Christ mass.

The first ages of civilisation—that is to say, the very earliest periods in which history presents us any vestiges of man and his faiths—record the fact that the earliest form of worship on earth was the astronomical religion, that which has been called “Sabæism,” the worship of the Sabæans; but not the Sabæans alone; the entire of the families of mankind in the first ages of the world worshipped or observed the heavenly bodies, recognised that the wonderful forces of Nature were inevitably connected with the motions of those wonderful and large fiery orbs which moved on in one grand and unbroken procession of glory, which their fathers and their forefathers had recorded as ever moving on in the same magnificent order of times and seasons. The earliest of men, gardeners and shepherds—arts and sciences were unknown to them, except in such degrees as ministered to their agricultural occupations, and to the humble pursuits of the nomadic people who first inhabited the earth; hence the great necessity of observing the changes of seasons and times, and hence one of the most momentous occupations of the wise and philosophic minds of old was to observe the heavenly bodies. High towers were built, and a set of peeping, studious men set apart for this purpose. In later days, the Greeks remembered these antique priests of old, and called them by a name which signifies watchers, or episcopalian; they were the episcopacy of old, which signifies simply the watchers on the towers. To observe these signs, those who studied them devoted their lives to the most earnest purpose; their followers—not only these but those that succeeded them, their posterity for generation after generation—resolved themselves into a caste, and these were the earliest order of priests. It was observed that the sun, the great and powerful centre of all the changes that occurred on this earth—the vivifier, the light, the light-bringer, from whom proceeded those beneficent gifts of vegetation and culture—from whom proceeded those miraculous changes that converted the darkness and cold of winter into the glory and heat of summer—that this grand and wonderful orb, as he moved, or was supposed to move, through the high heavens, was constantly attended by groups of stars the ancients denominated constellations, assigning to them imaginary or fanciful names according to the groups in which they appeared. Thus were formed the ancient signs of the Zodiac, and according to the passage of the sun through these signs, so were they deemed antagonistic or favourable, malignant or beneficent. The wintry signs and constellations were deemed malignant—the spring and summer beneficent. Such was the ancient foundation of the Sabæan system, elaborated through upwards of 2000 years, handed down from ancient Hindoostan to Egypt, and by the powerful priests of both lands spread abroad throughout the entire of the East. This magnificent system cannot now be appreciated, scarcely comprehended; but we retain enough, through monumental remains—through the deciphering of hieroglyphics, of the traditions of old, to comprehend that all the sacred days of the ancients were dedicated in honour of some of these constellations; the very days were named after them, and the periods and times were held sacred, and seasons of mourning or rejoicing, according to the position of the sun and the constellations. We may here name one curious portion of this grand and gorgeous system—for such it was, extending over thousands of miles, and many, many centuries of time. It was assumed that, after the glorious summer had passed, a bright and beautiful star appeared which had once appeared in the spring time, and from its glorious lustre was named the beautiful, or the star of the evening. This beautiful star, Vesper, late in the autumnal equinox, descended to the lowest point of the heavens, and was then

assumed to have fallen from its high estate, and was called by a term which signifies pride dethroned, or Lucifer; and now this beautiful star appears at a period when the sighing winds of autumn predicate the approaching sternness of winter. The constellation, grand and magnificent, of which this star formed a part, signified, in the ancient Sabæan system, the Great Dragon, from its enormous size, and from its fancied resemblance to the scorpions of the East; and, as the predictor of the coming winter, was regarded as the most evil of all the signs in the heavens. We need not point to the significance which this system has since obtained as a reality—not as a myth, as it originally was. As the dark winter approached, and as the season deepened, and the beams of the glorious sun became shorn of their radiance, at last sinking into the darkness and cold of mid-winter, the ancients mourned. Various significant mourning seasons were noted, the darkest and saddest of all of which was observed at a period that now corresponds to the 21st day of December. It was then said that the sun, the glorious sun, was shorn of his light and heat, that he was dead; for whilst it is a popular tone amongst your teachers to instruct the world that the ancients worshipped these glorious orbs, they simply worshipped them as the external symbols of a spiritual significance; they believed that they signified the order of nature, the order of the invisible and unknown spirits that governed nature—no more. Hence the mighty power, the beneficent and the good, which was the author of light and heat and vegetation, was no more on the 21st of December, and then the ancients were accustomed to set up a sign of mourning called the Cross. Its significance in Egypt is well known to all scholars as signifying the height to which the sacred river the Nile should ascend. If it reached the cross-piece, the land that year was redeemed from famine; if it failed, then indeed famine, with all its horrors, was expected. The Hindoo cross was of different significance; but every antique nation preserved this sign as the sacred sign, originating as it did in India. The cross was there set up on high, and, as stated in Ezekiel, women wept for Tammuz, which signifies in Hebrew the sun—the sun was gone. In Greece it was Adonis—they wept for Adonis. The famous mysteries of old, the foundations of the equally famous modern freemasonry, were all founded upon this same system. These mysteries commenced on the 21st day of December with all their power, but it was a season of mourning. Three days the ancients wept or mourned for Tammuz, who had descended into the darkness of the earth, and then he arose, and on the 25th day of December he was born again—the day of mid-winter, when the sun appeared in the midst of a bright and beautiful constellation, popularly called Virgo, or the Virgin. We speak to you from no platform of creed or faith—we have neither fear nor favour of any sectarian prejudices—but on the stern facts of history, a history which the monuments of old are proclaiming with their stony voices in thunder tones; they have long been silent, but now the stones are preachers of God’s truth. Unfaithful shepherds have marred and deformed it, and perverted it to their own ends; and when they are silent on the solemn facts of history, the stones cry out and proclaim the truth, which, from the beginning of time, throughout eternity, is the word of God.

We may pause no more on this, save to show you that in this, as in all other forms of modern belief, we found upon those great central principles discovered of old, the principles revealed by God in nature. The Infinite One has written his law, declared his will to man, in Scriptures that never die. Those Scriptures, as far as man’s observations have carried him, are these—that adversity, and discipline, and change are the absolute necessities of human life, for the evolution of the highest good. We are not to live in the garden of Paradise in luxurious ease—we are not to slumber in the Eden of rest; we are called upon to know, to eat perpetually of the fruit of the tree of knowledge, and that bringing with it good and evil compels us to go forth from the Paradise of our childhood, and to labour, to toil, to earn the Paradise that we shall regain by the sweat of our brow. Such is the meaning of nature and its changes, and even the changes of the year impress this upon us. But in the midst of the darkness of winter, whether the winter of time, of national distress, personal adversity, or individual suffering, or the winter of God’s year, there is ever a Christ mass. The Christ signifies ever the same, ever a messenger of peace and good will; the mass is only the celebration of this, the memento of his coming.

1870 years ago, when the Jews were most rebellious and wicked people, had sunk into trespass, and disgrace, and corruption—when the entire of the East had run its course—when the destiny of humanity, as far as the Eastern dynasties were concerned, was fulfilled; for there is a wave of destiny in every land, an uprising, a crest, a tidal culmination, and a descent—the waves of time had swept over the East, and the sun

was already pointing with the finger of promise to the Northern and Western lands of earth. Then it was that the Jews, a monumental people, were called upon, in the last spasmodic throes of the death of the splendid East, to perform a wonderful and stupendous part. Some seventy years before their ultimate dispersion, and the destruction of nearly all the nationalities of the East, there appeared in their midst an humble child;—none knew him, none heeded him, and yet his mission had been foretold by spirits, and angels had encamped round the humble and obscure home from which he sprang. He was a child of destiny—a child such as thousands before and thousands since have been. Instructed, he knew not why or whence, by the Infinite Mind whose full spiritual presence he and all of us call "Our Father," with a pressure of his mighty mission upon him, even as the young child he felt himself a being separated from his race. He realised in that deep, interior, spiritual nature which understood all that was in man, as the mediums of our own day do in part—he understood that humanity was a man of sorrows, compelled for a time to strive and toil, to labour and to suffer; and it was not for humanity in its brightest and most prosperous aspect that he felt himself called upon to toil, to preach, to labour, but it was for the great troubling, bleeding heart of the poor—it was for the comfortless and the friendless, whom the strong of earth had combined to oppress. And such is ever our Father's care; it is the poorest, the most helpless, the most miserable that are most tenderly folded to the mother's bosom, most carefully shielded by the father's providence. Even so this child of destiny, this creature of the spirit, this missionary of an unknown power whom he called "Our Father," feeling that this power was upon him, separated himself from the rest of his race, and, according to the Jewish custom, when, in the fulness of maturity or manhood, he felt that the hour had come to commence his mission, like the Nazarenes to whom he belonged as a separated man, he surrounded himself with twelve disciples, according to the usual custom of all ancient societies, of all primitive teachers—according to the Cabala of the Jews, and in imitation of the sun and the twelve constellations called the signs of the zodiac. With these men he went forth to preach and teach. By what authority? By the authority of the spirit that was upon him—by none vouchsafed from man. According to all the statutes, edicts, and formulæ of the day, he was a vagabond, not fit to live; he was a man despised and rejected of all men, denied even by his own. Who knew him? Who understood him? None but himself, and the spirit that was in him. There were times when he spoke as from himself—denied any of the divinity that was attributed to him by the superstition of the time, pleading that his disciples would neither call him good nor master, nor speak of him as the Christ. At other times, being in the spirit, he spoke as the spirit itself, not as the man. Therefore, who could understand or appreciate his mission but those who, in these latter days, comprehend something of the interior nature and opening of the spirit? This was the man. What was the message? To every living creature it was the same—the same as ever was, as ever will be—Peace on earth and good will to men. God pointed through this chosen one, this man of sorrows, how the destiny of humanity in its rudimental state was of necessity to bear the cross of suffering, even to perish for the truth. Even the bright, the beautiful, the beneficent, the generous and tender spirit of this merciful being was not sufficient to overcome the tyranny, the autocracy, and the darkness of human power and human ambition of those in place—of earth's rulers; and because he was beneficent, and because he was merciful and good, and possessed a power which men knew not, they crucified him. They chose even a murderer, they accepted even a Barabbas, and rejected a Jesus. Viewed from a human point, from a practical point, this night, do we not know how constantly the howling voices of the ignorant multitude cry for Barabbas and reject Jesus? It is an old story, but it is a most instructive one; and if we do believe that we are in the hands of design, law, order, wisdom, and power, we know that all this is according to God's will.

And when we find that the deeds he performed were significant, and are repeated to-day—that these powers, vaguely claimed by one set of beliefs miracle, and utterly denied by another, are reproduced to-day—that the same powers are still in humanity—does it not bring with marvellous significance the old story back again, and show us that whoever wrote it wrote a truth, whether it was a mere inspiration or an actual history? We have the more faith, therefore, in the history, and we repeat it and record it this night with the more willingness, as significant of what we are and must be. This day he suffered, he endured, bore the transgressions of mankind; ay, he bore them, for every medium, everyone born of the spirit, and realising the nature of spiritual existence, feels this night the sighing of the poor, the shivering of the houseless, the woe of the hungry, the curses of those who neither know God through man, nor God's mercies through the cruelty of human institutions. All this is upon you and I; we cannot rest, because, like Jesus in the spirit, we are compelled spiritually to bear one another's burdens, and to share them, and to realise them, and a whole world throbs when one heart is broken. And so this type of all that is beautiful and true, the divine man who symbolised what we should be, passed from earth; and still the story was not ended there. As a spirit he reappeared amongst his followers, still caring for them, still manifesting the great heart and the sweet tenderness that moved him, and the deep affection which is of the spirit and not of the man; and still clinging fondly to the loves and the affections of earth, he gave as his parting charge to those that loved him, as the best evidence of the love which we can bear to that which we worship as God: "Feed my sheep—feed my lambs."

Now, on this Christmas Day, 1870 years after the dear and the loving One had proclaimed "Peace on earth, good will to men," and died and perished for the sake of this doctrine, and returned from the bright rest of Paradise to cry, "Feed my sheep—feed my lambs," where is his religion? where is his doctrine?—where, oh! where would this Man of Sorrows this Christmas night find an entrance,—where in your own great Babylon of London? If the fishermen, the poor Galileans who followed him, were to present themselves at the gates of your palaces or the door-steps of your great, even at the portico of your venerable churches—churches dedicated to their names—would they be admitted? If the Nazarene, the Man of Sorrows, were there, with the outcast in his train and the publican by his side, asking for bread for his hungry lambs, who would give it? Should he come amidst us and lay his kind hands

on the suppliant, should he convert water into wine, or perform any of those signs and wonders which are being read forth in solemn tones and with solemn platitudes for comment this night beneath every tall steeple dedicated to his name, what would they think of him? Write him down with the pen of a ribald Press, and anathematise him from the pulpits dedicated to his honour,—that is what they would do. So, friends, the significance of Christmas is not yet utterly lost. It is now four Christmas-days since your speaker in this great Babylon of London heard in the midnight air a wailing voice as of a parting spirit—a spirit whose last breath was expelled in a great burst of agony. The air was full of it, and the winds shuddered as they bore the cry. It was a parting soul driven violently out of its lean, gaunt tenement of clay for want of bread. The next day your public journals recorded that a miserable woman dependent on the labour of her hands had found that labour fail; she was neither pauper nor idler, but a worker, and all the work she could do, and all the toil she could perform, was insufficient to clothe and to feed herself and her little ones; and on Christmas Day, whilst the steam of fat things loaded the air, and the joy bells were sounding, and the city was glad, and gilded carriages, and rich equipages, and purple and fine linen made the whole land fine and fair, this wretched creature stripped a ragged garment from her shoulders and sent forth her little gaunt child into the streets to sell it, that she might eat a bit of bread and die. It was too late; the bit of bread came, and there were no lips to consume it—they were lifeless clay. But even in the parting, that soul went up with a wail which is echoed, I do know, by thousands of hungry lips this night in the metropolis of London. Now, what can you and I do? Were we to starve too, to strip ourselves of all we have, and to go houseless, we might feed a few; but can we renovate, change, or destroy the system that makes these hungry lips? No: the individual charities which any can perform they pour out of their own bleeding hearts; and woe betide them if they fail to do so, no matter at what disadvantage—that is their individual care: it is the whole system, ruled, governed, fostered, and established under the rule of that ecclesiasticism that bears the precious name of Christ. Do I arraign it falsely? You know I do not. Within the year that is now dying, there has gone to the spirits' heaven a man who wrote of these things—cried them aloud to the world—spared not—proclaimed them with trumpet-tongue; and with the brightest, boldest, and most generous pen that was ever wielded, this man wrote of the history, and the woes, and the sufferings of the miserable poor, and proclaimed the dreadful haunts into which they were crushed down, and dragged into the light the shameful abuses by which they were ground. You know of whom I speak; you know that man—Charles Dickens. He has written these things, and has dragged to light conditions of the poor, the suffering, the wronged, and the wretched that should make every Christian that lives in the land where such things are enacted shudder. We have been told, upon Christian authority, that this man was all that we claim for him except a Christian. We have been told, upon the authority of certain ecclesiastics, that there was no admittance for him in the Christian's heaven, because he had probably failed in some respect of tithes and pew-rents—we know not. It is enough to know, by the glorious openings into the new continent of spiritual existence, that he is there and in glory—that those for whom he pleaded, that the suffering ones whom his pen helped and the great wrongs that his righteous pen redressed, have all followed him there—that whether he knew Christ or not, he obeyed his behest and did his work. And still the question remains, What shall we do, as a race, to fulfil this message of peace on earth and good will to men? Whilst we celebrate this day with festival and bells, whilst we rejoice and make merry on this day, what are we doing to fulfil its great significance? This day speaks to the whole earth—it is a reminder to every living creature that the Author of our existence has entrusted us to one another; that He has placed us in each other's hands for the development of our energies, for discipline, for the evolution of the highest powers of our bodies and souls, but that his will is peace, his will is good, and that unless peace and good prevail on earth, we celebrate Christmas as mockers—we are simply defiant of the tones of that message—we are simply rebuking him who gave it, and appropriating the goods that He has vouchsafed to us to ourselves, and not for the highest purposes for which they have been lent. I do not speak to you as individuals; I have said, and repeat, that that which each one can do is limited; act out faithfully the charge as far as ye can in your own sphere—it is all that is demanded of you. To each one of you the message speaks. God has given to each one heart, and conscience, and sympathy, and understanding that there is great and dreadful suffering in the world, and that ye are all called upon—some in a large and some in a small circle—to alleviate it. Do your best, and you have done enough in that respect. But you who are Spiritualists are called upon to do something more. You who are Spiritualists are no longer in ignorance of the meaning of these ancient revelations. That which in antique days men saw vaguely, as in a glass darkly, you, Spiritualists, see face to face; you realise that there is a great Spirit—a mighty Designer—the infinite Lawgiver: you realise that from time to time providentially men are raised up, and the spirit is poured out upon them, and God himself puts words in their mouths and baptises them with the fire of his Holy Spirit, and sends them with messages of warning and encouragement, and with tones of power that cannot die out. All the power of infidelity has never crushed out the truths of religion, and never will; they spring up again in some form or other in the human heart. Whilst science and infidelity, doubt and scepticism chop logic, the facts of spiritual existence glare before our eyes, flash upon our senses, and compel us to acknowledge God, the spirit's immortality, and to glory in the light of religion. And to you, Spiritualists, in especial, this message has been brought. I advertise you this night, small as are your numbers, that you are strong enough to do the mightiest work for humanity that has yet been granted for 1800 years; you are strong enough to reproclaim this message, and that not merely in the voice of power, but with the addition of demonstrable facts. A great and a holy mission is yours. You have been shown the truths of this spiritual existence; you have been shown the dark and dreadful consequences of infraction of the charge; you have been shown the consolation and strength that shall greet even the martyr, like righteous Stephen, who, whilst sinking beneath the stones of persecution, displayed the angel-light shining on his bleeding brow, and beheld the open heaven waiting to receive him. Every one of you sees this—every one knows it

and every one of you knows that war, and ruin, and slaughter—that cruelty and oppression—that luxury in high places and starvation in low—are all opposed to the divine will and to divine law. If you cannot change human laws, you can modify them. We know the effect of public opinion. We do believe that if this good message had been endorsed by facts which men could believe, know, and see, they would not continue wilfully to wreck their souls as they do. We do believe it is for the want of religion—that true religion which does not harbour beneath steeples alone, but that true religion which is not taken down from the shelf on the seventh day and put up again on the first—that true religion which lives every moment of time and perpetually keeps before a consciousness of compensation and retribution hereafter. When such a religion as this is given to the whole earth and enters into the heart of men, and possesses their conscience, and makes them realise it as a fact, there cannot be war—there cannot be injustice—there cannot be those cruel systems of oppression by which the wealth of God's heritage is crowded into the hands of the very rich, to the exclusion and misery of the very poor. You and I cannot redeem the great and miserable burdens which pauperism has thrown upon this land, strewn it with wrecks of humanity from end to end; but we can modify existing conditions, and by each one proclaiming as best they may, unitedly and individually, severally and singly, each in his place, and with all his strength and power, this message which the spirits have brought, we shall bring a significance to the 25th day of December which festival and joy-bells will never inculcate;—we shall teach a meaning in Christ mass—we shall make a mass or celebration of the Christ principle more fair and more beautiful than the world has heard of for eighteen centuries. It is not a mere theory, but it is in the hands of each of you. Clasp hands with your spirits to-night, and pledge yourselves to disseminate the truths of this mighty revelation—compensation and retribution. Every wrong shall be atoned for, and the land we live in where wrong is practised, is a part of blood-guiltiness on each one's head until, in our special way and as a mighty and united body, we can redeem this wrong and make our message heard. Be this our pledge on Christmas night, 1870.

PHYSICAL AND VOCAL MANIFESTATIONS OF SPIRITS' ACTION.

To the Editor of the Medium and Daybreak.

SIR,—Through the kind invitation of Mrs. Berry to her circle of a few friends, I have had several favourable opportunities of witnessing physical manifestations of the action of spirits. The last I had the privilege of attending was marked by an occurrence which was perhaps of greater singularity than usual. The circle was to consist of Mrs. and Miss Emma Berry, Mrs. Ellis, Dr. Davies, Mr. Holloway, Mr. Rondi, Dr. Dixon, my father, and myself. While awaiting the appearance of the medium, Mr. Herne, who was delayed, we were invited by Mrs. Berry to look over some extraordinary specimens of art which, she says, are done through her own hand (she being ignorant of art) by a spirit, who, she understood by a spiritual communication, was Cuvier. Specimens of this peculiar manifestation may be seen where I first saw them, at 15, Southampton Row. While so engaged the party was augmented by the introduction of Mrs. Guppy and Miss Neyland, at which Mrs. Berry and those present who knew these ladies expressed the liveliest satisfaction, as their presence, it was thought, even if Mr. Herne did not come, would ensure what Mrs. Berry called a good seance. We had only entered the room kept expressly for the seances when Mr. Herne joined us. After the usual preliminaries, Mrs. Berry explained to the two strangers present that the spirits would frequently prove their action in opposition to material obstacles by bringing things, such as fruits and flowers, and placing them on the table before those who asked for them; and she hoped to have a successful experiment of that sort on this occasion. Mrs. Guppy jokingly said, "I've been to the Zoological Gardens, and if they would bring the elephant from there, that would be a manifestation indeed." Miss Neyland said, "Or that fox; I should so like that handsome fox." "Nonsense," said Mrs. Berry; "don't ask for anything extravagant—fruits and flowers are best to have brought," and all around asked accordingly—an apple, a pear, grapes, &c. While still talking about our wishes, Mrs. Berry, Mrs. Guppy, and Miss Neyland screamed and called "Light! light!" "What's this?" shouted Mr. Herne. On striking a match, there was a nice white cat crawling over the shoulder of Mr. Herne, and a Maltese dog looking surprisedly about him on the table. These little animals Mrs. Guppy said belonged to her, but they were safe at her house (three miles off) three hours before, for Miss Neyland and she had had to make two calls before coming to Mrs. Berry's. After the excitement of this event had subsided and the little animals had been taken into another room (the dog to yelp and bark all the evening afterwards), the other requests were preferred; but only a paper rose on Miss Berry asking for a flower, and a shower of confetti in answer to a request for fruit, appeared. In the course of the sitting, and in the absence of light, a china cup was placed in Mrs. Berry's hand, and a pair of bracelets were fixed upon her wrists (these bracelets had, unknown to the owner, been brought from Mrs. Guppy's). A communication by alphabet was spelt—"Always wear them." A ring was also taken from Mrs. Berry's finger and dropped into the hollow of the hand of one of the circle whom she designated. By-and-by the voice made itself heard; it was that of "John King" and of "Harry." Mrs. Berry invited their attention to Dr. Davies and the two strangers. The former gentleman had come this evening to receive, by appointment, some particular test. But instead of the expected test, he received another, which he said could only have come from a spirit. To one of the strangers the voice uttered two detached and abrupt sentences, exhibiting a knowledge by the spirit of his profession and residence. He was quite a stranger to Mrs. Berry and the medium, and lives 200 miles off. Mrs. Guppy now asked permission of Mr. Herne to enable her to make a statement elsewhere with respect to the *bona fides* of his mediumship, namely, to agree to her holding his hands and placing her fingers against his lips while the spirit-voice was heard. Mr. Herne was quite willing. She said, "Now, John, speak while I feel his mouth closed." John uttered a few sentences with respect to the test in hand, and again and again, at her request, in order, she said, "to make assurance doubly sure," the last sentence of John's being, "Why, Lizzie, you are as hard

to believe as those you want to convince." Mrs. Guppy said she was now in a position to make oath on the point, if required. Then ensued a little scene between Mrs. Berry and Mrs. Guppy, the former lady claiming the right of feeling offended at a suspicion of being a party to deceit, which the latter lady's test conveyed, Mrs. Guppy urging that it was in order to satisfy a distinguished Spiritualist that she had requested Mr. Herne to agree to the test. "John King" poured oil upon the waters of dispute; he persuaded Mrs. Berry that it was all right, and succeeded in restoring peace, only for a moment disturbed, between herself and friend.

At one part of the evening there was a little tabulation in the light, at the wish of the two strangers. The question was at the same time asked why our several requests had not been complied with. The answer, by the raps, was, "Because of the cat and dog." Bringing them so far had perhaps exhausted the power. Before breaking up, Mrs. Berry said, "We have to take leave of you, John, for some time. Herne is going home for ten days." "I know," said the voice; "I shall be with him." Mr. Herne said, "Oh don't, John; they are so nervous at home; pray don't come!" John said, "I shall go with you to Dr. Blake's; I want him and a friend of his to hear the voice." It will be interesting to learn if there is any basis for this spiritual appointment.

One cannot avoid speculating upon how a solid object is made to pass through a solid surface. It seems to me that the spirit as rapport with the medium brings the solid surface or wall under the influence of the negative magnetism of the medium, and envelope the object to be moved through it with its own positive magnetism, and then by will brings it into the medium's sphere, the particles of the wall retreating themselves like the particles of water do on rapidly drawing a stick through it.

[It is but due to our readers to state that we are well acquainted with nearly all the persons who attended this seance, and can refer inquirers to them if desired.—E. M.]

KILBURN ASSOCIATION FOR INVESTIGATING THE TRUTHFULNESS OF SPIRITUALISM.

This association has arranged the following programme for January:—

January 9.—Lecture by J. Burns, of the Progressive Library. Subject: "The Realm of Mystery; or, Spiritualism Popularly Examined."

January 16.—A Paper will be read by J. Freeman, President of the Brixton Society of Spiritualists. Subject: "Do Spirits or Angels Communicate with Men? and, if so, by what Means?"

January 23.—Lecture by J. J. Morse, the Trance Medium, under Spirit Control. After this lecture, the spirit controlling the medium will answer questions.

January 30.—"My Advent." A. C. Swinton will read "My Advent," being an account given by E. N. Denney, author of "Alpha" (through J. J. Morse, Medium), of his first experiences, surroundings, and occupations upon his entrance into the spiritual world after the change called death.

Admission to members, free. Members of similar societies, free, upon producing their cards of membership.

The meetings will be held in the Carlton Hall, Carlton Road, Kilburn, and they will commence precisely at 8.30.

The terms of membership are 5s. per annum. A. C. Swinton is secretary *pro tem*.

The *Glasgow Herald* published a stupid article on Spiritualism, referring especially to Mrs. Guppy's recent seance. James Brown wrote a sensible reply, which appeared in the same paper of December 21. The editor thought that Spiritualism would recommend itself if the spirits could give a "free breakfast" to the poor. Might we not suggest that if spiritual knowledge was general there would be no poor, and the charity breakfast would be superseded by a more healthy state of society? The editor of the *Herald* seems to suppose that the seat of the kingdom of heaven is the stomach. Could anything short of physical manifestations of the lowest description appeal to such a mind?

HALIFAX.—The members and friends of the Halifax Spiritualists' Society held their Annual Tea Meeting on Monday last, the 26th inst., when 120 partook of tea. Afterwards Brother Ambler presided, and the rest of the evening was spent in a very pleasing manner. Songs, recitations, addresses, &c., were given by the members, and the meeting closed a little after ten o'clock. Everyone seemed pleased with the programme that had been provided for their enjoyment.—HARRIS LOAN, Secretary.

KEIGHLEY.—On Monday evening, the 26th inst., 200 Spiritualists sat down to tea at Keighley. The Lyceum members had tickets presented to them, and the good David Weatherhead saw that the old and infirm were provided for. The Lyceum children were found to provide efficient entertainment, and a very happy evening was spent.—JOSEPH TILLOTSON, Secretary.

A FELLOW OF THE GEOLOGICAL SOCIETY OF SPIRITUALISM.—On Tuesday in last week, W. Salmon, Esq., F.G.S., delivered a lecture at Barrow-in-Furness, on "Subjects of Reading." One of the "subjects" he recommended to the audience was Spiritualism. He said he saw no difficulty in believing in the existence of spirits, invisible to human observation, yet cognisant of our actions and exercising an influence upon us. Let his hearers commune deeply with the best works on such themes. The universal belief of mankind in angels, archangels, cherubs, seraphs, devils, imps, demons, witches, fairies, and elfs, presented an irresistible appeal, enforcing the claims of the subject on their attention, whilst divines, philosophers, poets, dramatists, and writers of prose fiction had largely treated thereon; and there were also traditions innumerable, amusing and instructive, connected therewith.

We have received a copy of the *Christian Spiritualist*, edited by Rev. F. E. Young, Swindon, and published by Freeman, 122, Fleet Street, London. It is a monthly publication, price 2d.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One Copy Weekly, post free,	- - - - -	1½d.
Two Copies Weekly, „	- - - - -	2½d.
Five Copies Weekly, „	- - - - -	5d.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Heywood & Co., 335, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 90, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The God of the Spirits—Children's Progressive Lyceum—Thanks to the Givers—The Spirit-Voice—Mr. Herne's Seances—The Christmas Parcel—The Sunday Services—The Dialectical Society—An Element in Organisation—The Spirit Messenger—Bells Rung by Spirits, &c.—More Interesting Phenomena—The Personal Appearance of Christ, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, DECEMBER 30, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, JANUARY 1, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Emma Hardinge will speak on "Man, the Microcosm."

Carlton Hall, Carlton Road, Kilburn, at 7. J. J. Morse, Trance-Speaker. KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30. ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m., and 2 p.m. Public Meetings, 2.30 and 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

MONDAY, JANUARY 2, Seance at 15, Southampton Row, at 8 o'clock. Mr. Herne Medium for the Spirit-Voice. Admission 2s.

TUESDAY, JANUARY 3, Private Seance at 15, Southampton Row, Mr. Herne Medium, at 8 o'clock. Admission by ticket, £1 1s. for six seances.

Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d. KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, JANUARY 4, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

THURSDAY, JANUARY 5, Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock.

BOWLING, Hall Lane, 7.30 p.m.

Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 30, 1870.

THE PHILOSOPHY OF THE SPIRIT-CIRCLE.

Those who are unacquainted with the practical workings of spirit-communion are disposed to ask, "Why is a table, a circle of sitters, or a medium, necessary to enable a spirit to communicate? If my mother or relations in the spirit-world desired to speak to me, why do they not come to me direct, without the intervention of such absurd processes?" We reply, that every act in nature must take place in accordance with natural law and by appropriate agencies. Man's spirit is pure intelligence, and his body is the instrument of that spirit, having organs adapted to give expression to the various forms of intelligence. The many acts of life are therefore "spiritual manifestations;" and it may be asked, How is it that the intelligent principle or spirit within man can operate on the various organs? We know that a man WILLs to think or act, and he immediately does so. We observe that his body is composed of a number of dissimilar structures pervaded by impalpable forces, which, for want of a better name, are called "electricities" and "magnetisms." It is also understood that something analogous to these magnetisms constitute the spirit-body both in this life and after death, and these electricities connect the inner or spirit-body with the outer or physical body, thereby bringing about all the varied and complex phenomena of life. The interior spiritual principle is in like manner connected with the spiritual body by much finer magnetism, and thus the intelligence of man is brought into immediate correspondence with the gross matters constituting the body.

Let it be further noted that the visible body of man is composed of bone, tendon, muscle, tissue, blood, fluids, nerve, nerve-aura, organs of special sense, &c., which are very different in composition and function. The invisible magnetisms and electricities differ as widely in quality and function as the structures of the external body, notably so in persons of opposite temperaments. As it is through the agency of these invisible elements that spirits

are able to manifest themselves, we can now comprehend somewhat of the philosophy of the spirit-circle, which is thus constituted:—A family party of from three to eight persons sit around an ordinary table, with the palms of their hands placed lightly on the top of it. The peculiar magnetisms of the sitters, if the circle is harmonious in its constituents, mingle and accumulate over the table, and form a lever of a semi-physical nature with which the spirits work. If the sitters throw off that electricity which is nearest in quality to physical matter, then the spirits will not be able to approach it or operate upon it, and the circle will be a failure; no phenomena will occur. If, on the other hand, there is some person present who produces an emanation of a quality near to that of which the spirit-body is composed, then the spirits can operate upon it, and from that to a lower magnetism derived from some other member of the circle, till physical objects can be moved. The person who gives off this fine spiritual magnetism which enables spirits to communicate is called a "Medium." If the magnetisms of the various sitters do not blend or harmonise into one combined instrument, the spirit will not be able to use it, because it will be fragmentary or disjointed.

Sometimes a party of investigators may sit for many nights and produce no results; but if a neighbour joins them with the proper temperament, success at once will crown their efforts.

If the general magnetism of the medium and of the circle be of a certain quality, the table will be tilted, or objects will be moved; if of another kind, raps will be produced. Other forms of the magnetism enable the spirits to perform the wonderful phenomena recorded in the present number of the MEDIUM—the direct writing, the spirit-voice, and the carrying of fruits, flowers, and even animals to the circle. A change in the conditions gives opportunity for the intellectual phenomena, such as the control of writing, speaking, impressional, and trance mediums. These various processes also require specific qualifications and practical knowledge on the part of the operating spirits, whose magnetisms have to harmonise with the necessary conditions in the circle.

These very interesting considerations explain why it is that spirits adopt such means as tilting tables, making raps, &c., in order to be understood. These means are said to be undignified and unworthy of the high position of spirits. The fact is that spirits are limited by conditions, the same as their brothers in the flesh, and hence they are necessitated to adopt the means of communion at their disposal.

The body or plane of the spirit is composed of one kind of substance, and the body or surroundings of the sojourner in the flesh is constituted of matter in a very different state, hence the necessity for a "medium" to connect the two. Mediumship is thus seen to be a matter of temperament. Some families are mediumistic, and if they form a circle round a table they are certain to produce the phenomena. Other families are quite opposite, and can achieve no results, though they sit for years. The presence of some persons is so detrimental to the success of a circle that no manifestations will take place while they form part of it, and thus they come to the conclusion that the Spiritualists are deluded.

The mediumistic faculty in all its forms can be cultivated by sitting in the spirit-circle, which tends to perfect and spiritualise the magnetism of the sitters by their mutual action on each other and by the influence of the spirits.

Every family should have its spirit-circle and its mediums. It is the true "family altar," and in combination with it all forms of religious, intellectual, or æsthetic exercises may be associated, according to the taste or needs of the sitters. Do not delay one day longer to inquire into the merits of Spiritualism. You cannot do better than procure a little work called "Rules for Conducting Spirit-Circles," by Mrs. Emma Hardinge, to be obtained at the Publishing Office of the MEDIUM.

EMMA HARDINGE.

This forcible deliverance, written some years ago, is not out of place at the present time:—

"So far as I know anything of modern orators, there is not one fit to carry Mrs. Hardinge's shoes after her. In her you have none of the hum's and ha's and repetitions which try your nerves so dreadfully in many of the best of them, though, thanks to the reporter, they read pretty well in the papers the next morning. Her language is free, flowing, without a limp, a halt, or a shuffle; and that is the least of her perfections. On whatever subject she speaks, though proposed on the instant, she gives you a grand *coup d'œil* of it. You have the great facts and truths of the topic, and in an order as lucid as if it were the effect of the most careful study and arrangement. Rising from a simple but solid proposition, she ascends by a truly musical scale to the very highest reach of the theme, and leaves you at once enlightened, charmed, and astonished. The elocution, the action, and delivery, if a little theatrical, are feminine in their mode, masculine in their vigour, and angelic in their sentiment. The wide range and grasp of mind are as conspicuous as the energy with which her thoughts are enunciated. All this she says the spirits give her. Well, good and kind souls! they do themselves and herself the greatest credit, for their deliveries are of the most noble conceptions, most advanced opinions, the most philanthropic aspirations. I don't think that these invisible prompters are always quite perfect in their mundane science, any more than Professor Owen is when he says toads cannot live in rocks, though thousands of people with their heads right-side foremost have seen them; but perhaps they seem sometimes wrong because we are wrong—who knows?"

"For the rest, if Mrs. Hardinge did not lecture on the most unpopular of subjects—a subject which the public abhors because it

is suffering under the hallucinations of priestcraft and science-craft—she would be the enthusiasm of the day. Had she come to uphold the favourite notions of the time—could she cant on Evangelism, or adorn the shrines of a Popery without a Pope, or preach the delectabilities of Materialism, or show that Mammon is the most wise of devils and Belial the most blessed of saints—all London, all England, would run after her—she would be incensed by the Press, and killed with the kindness of late, heavy dinners, and by lionising in fashionable midnights in the poisonous atmosphere of the West End. As it is, she is going on a more quiet and healthy way, teaching the great truths of a divine philosophy with an unparalleled eloquence—the truths of a philosophy rejected because it is hateful to the spirit of those who would fain persuade themselves and us that this is our abiding city, though we every day and hour see those who have comfortably seated themselves deep in the cushions of an imaginary abidance most uncereemoniously ejected into their unknown, because they wished it to be unknown. Hard as is the old feudalised soul of this England, the arrows of Heaven are everywhere piercing its pachydermatous coat of worldly interests and worldly wisdom. Everywhere the cry of the wounded is heard, and they are seeking for healing from the hand that smote them. The enemies of Christ called Him devil-inspired, and killed Him, and stoned and murdered his disciples; yet Christianity lives. The enemies of Spiritualism have not yet killed us, or stoned or pilloried us; let them do their worst, and then the best is sure to come out of it. In the meantime, if England has an orator who can stand on the same platform with Mrs. Hardinge and deliver an address on any instant—given subject with the same clear, unfaltering, forcible, and splendid mind and manner, let him come forth, for we do not yet know of him, and if he can match Mrs. Hardinge he is worth knowing, and we fain would hear him. If no such champion can be found, let the noisy revilers at least be silent, and let Spiritualism, in her person, wear the palm of eloquence.

“WILLIAM HOWITT.”

THE “MEDIUM” FOR 1871.

We prefer our readers to procure the MEDIUM through a local bookseller when they can be regularly served, as it introduces the paper to the trade, and sometimes to new readers. Where this mode is not convenient, we offer to supply the MEDIUM, post free, on the following terms:—

1 copy for 52 weeks, 6s. 6d.	3 copies for 52 weeks 15s. 2d.
2 copies ” 10s. 10d.	4 ” ” ” 17s. 4d.
5 copies for 52 weeks, 21s. 8d.	

And 4s. 4d. for every extra copy, which brings them to the rate of 1d. each per week post free. It will save us much trouble if our Subscribers will promptly remit in accordance with these arrangements, and save us the expense of forwarding an account. Our readers should remember that there is a sheer loss of about £2 weekly on the MEDIUM, and all the literary work done for nothing; hence they will see the justice of aiding us all they can, both to secure new readers and settle existing claims.

THE CHRISTMAS NUMBER.

This Number of the MEDIUM has been so extensively ordered that we have prepared a few extra hundreds for those who make up their minds to do a good thing after it is too late. If any of our readers should require an odd hundred of the present Number for distribution, they may be supplied at 5s. per 100, or 20 for 1s.

THE SUNDAY SERVICES.

The Spiritualists of London will read with pleasure the announcement on our last page respecting the transference of these meetings to the Cleveland Assembly Rooms. We can only hope that the friends of the movement will heartily accede to the prayer of the committee as contained in the advertisement to which we refer.

MR. ROBERT H. FRYAR, 72, Grosvenor Street, Southsea, desires to know if magnetism has been used to subdue animals. Mr. Lones, of West Bromwich, can give practical information on the matter.

Psalm.

OPENING HYMN FOR CIRCLES.

MAESTOSO.

T. M. SIMKINS

1 Come, let us join our hearts With lov-ing hearts a - bove, Nor
2 List not to out-ward sound, But ope your in-ward ears, And
3 A - way with out-ward gaze; Un - fold your in - ner sight; Be -

think of worldly cares While an - gels shed their love, While an - gels shed their love.
heark-en to the hymns Of the ce - les - tial spheres, Of the ce - les - tial spheres.
- hold around us stand, Our guardians cloth'd in light; Oh! bless'd and glo - rious sight!

MR. HERNE'S SEANCES.

Many of our country friends were deeply disappointed that Mr. Herne was not in town this week to hold his weekly seances. On Monday evening he will resume the series for the manifestation of the spirit-voice; admission 2s. Those who desire to investigate this remarkable phenomenon more intimately have suggested a series of private seances. These will commence on Tuesday evening, and the ticket for six consecutive Tuesday evenings will be £1 1s.; only eight sitters can be admitted.

SPIRITUALISM.

Wherever an angel has appeared and spoken; wherever a real saint has lived, and worshipped, and died; wherever a great seer has appeared, walking thousands of years before his time, and lifting the soul of generations into a higher civilisation, there is an element of historic authority for Spiritualism. Spiritual philosophy is the living gospel of all time. Its priests are such souls as Pythagoras, Socrates, and Plato; Jesus, Swedenborg, and Joan of Arc; Copernicus, Kepler, Galileo, and Newton; Leibnitz, Descartes, and Laplace. These have been the ministers of an ever-advancing religion, whose ideas and discoveries have given names to certain epochs of thoughts. Members and chiefs in God's infinite spiritual republic are they, from whose souls whole civilisations have sprung. The historical authority behind Spiritualism is equal to that behind all the thousand and one religious sects of the whole world. It is more. It is all these revived, enlarged, and reduced to scientific proof in modern manifestations.

THE LIVERPOOL SPIRITUALISTS.

We are glad to learn that the Liverpool Psychological Society is about being reorganised. A meeting of members is appointed to be held at Mr. Wall's, Temperance Hotel, 1, Islington Flagg, on Wednesday evening next, at eight o'clock, and future meetings will then be arranged.

The Society was formed so far back as April, 1866, with the object of promoting the study of the truths of Psychology, and more particularly to investigate the facts, phases, and teachings of Spiritualism, and all cognate subjects; but, unfortunately, owing to the removal of members and the difficulty in obtaining a suitable room to meet in, the Society gradually collapsed, and no meetings have been held for a considerable time past. However, we trust that more favourable circumstances will now attend the Society's meetings, and hope shortly to hear of satisfactory results.

THE “ZOUAVE JACOB,” or “Jacob the Healer,” is at home daily, at 38, Somerset Street, Orchard Street, W., from 2.30 to 6, and is glad to see any friends. Fees, for benefit that invalids may receive, are optional, as it is only from necessity, as a refugee, that he accepts any remuneration whatever. He is glad to attend any seances for the poor (or such as may be unable to get to him at his own rooms), after six in the evening, or on Sundays.

COUNTY DURHAM.—The signs of the times seem to prognosticate that the cause of Spiritualism is making slow but sure progress everywhere. As yet the so-called religious world are only taking a negative part in it, but I hope they will soon see the necessity of taking an active and decided opposition to stem the torrent of Devilism, as some of my good neighbours call it, which would be sure to raise a spirit of inquiry and so help forward the good cause, and dispel the clouds that now hang between the people and truth.

EDINBURGH.—Since you lectured here the new philosophy has been silently taking hold of a great many minds, but there must be union before much progress can be attained. I hope soon to be able to tell you that we have an organised society in this city.

ON WHAT SUBJECTS DOES MRS. HARDINGE LECTURE?

In answer to the frequent inquiries which are being made as to the subjects upon which Mrs. Emma Hardinge is prepared to lecture, we would refer our readers to the periodicals devoted to Spiritualism, which for the last few years have abounded with this lady's spoken addresses. To aid those who desire to invite Mrs. Hardinge, we have gleaned the following subjects, but it is well to observe that Mrs. Hardinge utters that with which her mind is inspired at the moment, and it is always found to be suitable for the occasion. Mrs. Hardinge has frequently spoken to the titles here subjoined, which may prove usefully suggestive to committees who are anxious to make arrangements:—

Relations between Ancient and Modern Spiritualism.
Philosophy of Miracles.
Spirit Mediums.
What is Spiritualism?
The Gifts of the Spirit.
The Use and Abuse of Spiritualism.
Spiritualism nad the Sciences.
Spiritualism and Religion.
Origin and Progress of Modern Spiritualism.
Inspiration. Prophecy.
The Gift of Healing.
Scientific Methods of Investigating Spiritualism.
The Life Hereafter.
Spiritualism as a Moral Reformer. &c., &c.

We might extend this list indefinitely, but it will suffice to show that Mrs. Hardinge is prepared to elucidate Spiritualism in all its aspects, in a very long series of discourses. We only hope our friends throughout the country may be able to secure a visit from her during her short stay with us.

The Spirit Messenger.

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

December 23.

(The answers were given by Tien-Sien-Tie, the guide of the medium.)

Q. What do you conceive to be the use of spirit-communion?—

A. It gives us a clear and consistent knowledge of the immortality of the soul, its condition in the future life, and how it is affected by its actions in this life. This seems to be enough to recommend it to the attention of all thoughtful minds.

Q. What are the benefits and dangers of being a medium?—A. The advantages of mediumship consist in an interior or spiritual education that could not be otherwise attained. The medium is an instrument for effecting much good. The thinker sees in the manifestations much to arrest his attention and reveal the laws of existence. The dangers can be easily controlled by the medium. They arise from sitting too often, thus disturbing the balance of physical power, which might lead to mental derangement. Being too much under spirit-influence also drains the vital powers, so that the duties of life cannot be attended to. These evils will in time correct themselves by giving mankind the necessary experience to avoid them. A medium should not be mesmerised to induce the control, as the mesmerine of the operator has a tendency to tincture the matter communicated through the medium. The same effect comes from those who sit in the circle, but to a less degree.

Q. The sound of a bird whistling has been heard in connection with certain mediums; can you explain how that phenomenon might be produced?—A. The sound of the bird might be a correct imitation by a spirit through the audible voice; or the elements of the bird's spiritual atmosphere may have remained in the room, and, under certain circumstances, have found expression. There are also chemists in the spirit-world who can re-combine the elements of a bird, and from it produce vibrations which can be heard as a bird whistling. These artificial birds have no life or sensation, but act automatically like a toy.

Q. A medium in the country, who is being developed, suffers much in his breathing while under the influence; sometimes he ceases to breathe entirely. Is there danger in such a state?—A. No. It is merely a suppression of the external breathing that the internal may be called into action. We have some knowledge of the spirits who are around the medium, and they will take good care of his welfare.

The control concluded with an address on the Christmas season. "There may be a chair empty ere it returns again, but you know that man lives after death, and can return to those he loves. You will not repress your efforts, then, to circulate that knowledge which has filled the empty chair, and which you would not barter for all the world's wealth." The seance terminated by a long and humorous conversation with the "Strolling Player."

A VISIT TO MR. AND MRS. GUPPY.

Two days before Christmas Day I made a casual call on my friends, Mr. and Mrs. Guppy. In the course of the evening they proposed to adjourn to the seance room. After a good deal of tabulation, from the strength of which Mr. Guppy augured some unusual manifestation, by the raps the spirit of my son was announced to be present. I said I should be happy to be enabled to take something from him to his mother at home. It was signified that I should have something. While waiting patiently, the table still oscillating, there was a rushing sound, and we all called out. I felt profusely sprinkled, as if with the coldest water. Mr. Guppy instantly struck a light, and we found ourselves well dredged with snow, of which there was also as much as a quart over the table and carpet. Mrs. Guppy wished to close the seance, but Mr. Guppy, who likes what he calls stirring manifestations, persuaded her to be patient, and see what further "seasonable gift" might be in store for us. On putting out the light the table resumed its rocking motion, and in a few seconds we heard another rushing and a rustling of something on the table; at the same moment I felt something chilly cold placed upon my head. On Mr. Guppy striking a light, what was on my head fell into my lap; it was a chaplet made of fir, laurel, and mistletoe, and on the table were loose branches of the same, with some red-berried holly. The fir-fronds were glistening with fine ice. The chaplet was tied at two points with thin locks of long hair. Mrs. Guppy was clamorous now to get away from these freezing objects and the snow, but again Mr. Guppy entreated her to ask if anything else was to be brought. The answer was, "Yes." "Come," said Mr. Guppy, "let us have patience to see what it is; we shall soon get warm in the other room." The light was again turned off. Again came the working of the table, and presently something heavy fell upon it. On light being produced there was seen lying upon the green bed made by the chaplet and branches, a block of ice about twelve inches long, nine wide, and six thick. After this, even Mr. Guppy was glad when the spirits signified that the seance was over. I brought away with me the chaplet and branches.

Through my hand spirit-writing sometimes comes; this happened to be the case on the following morning. It was the spirit of my son who professed to be writing. I asked this:—"How is it that these things are brought into closed apartments?" The answer was:—"The objects to be brought are polarised by the bringing spirit to the medium's sphere, and the obstacles themselves are, by the same agency, changed in their polar relation to allow them to pass. The holly branch—symbol of immortality—is for aunt Jane; the garland—symbol of the garland she will soon wear—is for my dear mother; the mistletoe—symbol of the soul's dependence upon God, as the mistletoe depends upon the oak—is for yourself. The grace of God be with you. Farewell."

J. D.

M. JACOB has consented to visit the Kilburn Association of Spiritualists, and hold a seance for healing.

SPIRITUALISM is attracting considerable attention amongst certain influential European residents in India.

A YEAR OF SPIRITUALISM.

The year that is just closing has been one of the most eventful that has occurred in the history of Spiritualism in this country. It has been one of steady progress and satisfactory results in all departments of the movement. A year ago matters were very quiet, and in London especially the friends of Spiritualism were resting on their oars, and passively floating with the tide of time. The arrival of J. M. Peebles from Asia Minor was followed by the inauguration of the Sunday Services at the Cavendish Rooms, London, which were a great success, and stimulated similar meetings in various parts of the country, till at the present time it is contemplated to commence several of such services in London alone. In Keighley, Bradford, Halifax, and other places in the West Riding, such Sunday meetings, addressed by mediums in the trance, have been no new feature for years past, but during the last twelve months they have been carried on with more vigour and system than hitherto. It is rapidly becoming apparent to Spiritualists that Spiritualism is not a mere intellectual toy or social amusement, but a revelation of man's spiritual being of the most serious import, in the light of which religious duties and exercises can be better defined and performed than under any other teachings. Spiritualism is, therefore, becoming a genuine auxiliary to an earnest and rational religion—nay, it is even being recognised as the very form of religion itself, to the no small annoyance of Sectarianism, with the tests, dogmas, and distinctions of which it happily dispenses. The series of meetings in the Cavendish Rooms have contributed much to this result.

During the period of which we write, another new feature has been introduced into this movement, namely, the employment of lecturers on the same basis of remuneration as is adopted by well-established institutions. This shows that there is a demand for information on the subject, for committees can now afford to engage lecturers to supply it. J. M. Peebles visited Norwich, Halifax, and Bradford, and J. Burns various places in Wales, Bradford, &c., and in nearly every instance the lectures were remunerative to the societies which conducted them. A great amount of gratuitous lecturing has been performed—perhaps more than has been done since the beginning of the movement. John Jones, Thomas Shorter, and other gentlemen have been laudably busy in London, and J. Burns has introduced the subject in public lectures in various parts of London, generally in connection with public institutions, and always with the most gratifying results. This lecturer has also travelled some thousands of miles into the provinces, and addressed some thousands of people during the year. The audiences have been not only orderly, but eager to hear the subject discussed, and in many instances have asked questions quite respectfully at the close. The coming season promises to be one of even greater activity than any that has passed.

The visit of the good Dr. Newton to this country aroused the attention of the public generally to the subject of Spiritualism. His brilliant cures, often performed before the eyes of hundreds, formed excellent materials for thought, and many of his doings were reported in the newspapers—often unfairly, it must be confessed, yet so as to bring the claims and motives of Spiritualists prominently before the people. His visits to country towns introduced the subject where otherwise it would not have been discussed; and in connection with his work many thousands of publications were distributed to those who were in a state of mind to profit thereby. The noble tolerance of the Rev. Dr. Burns is an event which cannot be forgotten in connection with Dr. Newton.

In the sphere of mediumship the activity has been great, and is continually increasing. Circles are being held more and more plentifully, and mediums are being developed in great numbers. The direct writing, through the mediumship of Mrs. Everitt, by which several hundred words are written in a few seconds, without the intervention of human hand, has attracted universal attention. A specimen was lithographed and published in *Human Nature* for May. Our columns have also testified repeatedly to this remarkable phenomenon, as well as to the direct paintings through the mediumship of D. Duguid, of Glasgow. The audible spirit-voice is also becoming much more general. At J. W. Champenowne's circle, at Kingston-on-Thames, the spirits perform services on Sunday, and converse with mortals face to face, without using the organism of a medium. Through the mediumship of F. Herne, this very rare phenomenon has been brought before the public at his seances at the Spiritual Institution, and it has received the testimony of the Press as to its genuineness. Physical objects are also being moved by spirits quite frequently, and articles are even brought through solid walls. At Mrs. Guppy's seances, fruits, flowers, and other articles have been presented at the request of those who sat at the circle. In the provinces, trance-mediumship is the most general form cultivated. For years past our excellent friends in Yorkshire, Nottingham, &c., have been ministered to by superior speakers under spirit-influence. These men and women are quite untaught—some of them not being able to read or write—and yet in the trance they give discourses of the most instructive and elevating character, and oftentimes in choice language. The services of J. J. Morse in this character have been pre-eminently conspicuous. His spirit-guides are enlightened, philanthropic, and truthful, and control him now to great perfection. The philosophy which he enunciates in the trance is far beyond his comprehension in his normal state. He has given two courses of lectures in the Cavendish Rooms, which were highly appreciated; and he has also spoken acceptably in other places. He is now quite qualified to address public meetings in the trance state. His seances at the Progressive Library have afforded instruction to a great number.

The healing form of mediumship flourishes in the Yorkshire district. It exists in two forms,—by magnetic operations performed by the medium on the patient, and by prescriptions given by the spirits through the medium when in the trance or by writing. Numbers of sufferers, who have been given up by the medical faculty, are being continually cured or relieved by these beneficent means, for which all who are acquainted with the facts are truly grateful.

That form of mediumship which manifests itself in the power to speak in foreign, ancient, and unknown tongues is on the increase. R. Cogman in London, T. Tate in Bradford, and others, are well-known examples. These facts are beginning to exercise a very decided influence on the minds of thinking men, who are beginning to see that the usually-accepted materialistic philosophy is the grossest ignorance when considered as a finality, and that there is a great universe of realities around us on every side, of which we were entirely ignorant until Spiritualism came and enlightened us. Thus this movement is assuming an intellectual or scientific position, and with the enumeration of all these advantages, it is surely too late in the day for any intelligent person to inquire "Of what use is Spiritualism?"

At present the most important agency in connection with the movement is the labours of Emma Hardinge, who has recently arrived in London from America. She has commenced a series of Sunday Evening Services, which have been removed to the Cleveland Assembly Rooms to give accommodation to the increasing numbers who desire to hear her eloquent and impressive orations. These addresses unite the deepest religious feeling with the clearest philosophical definition, and altogether constitute a new era in religious teaching. A movement is on foot to give Mrs. Hardinge frequent opportunities to speak on this philosophy in various parts of London, and numbers of invitations for her to visit the provinces are being received. B. Coleman has done good service in this respect by arranging several meetings for her at Harley Street. Other speakers have also addressed the same series of meetings; notably A. R. Wallace, on "Miracles," a paper which he had previously read before the Dialectical Society; and Thomas Shorter, on "Greatrakes the Healer."

The Children's Progressive Lyceum has received much impetus from the series of articles published in the MEDIUM, and Lyceums have been established at Keighley and Sowerby Bridge, in addition to the original one at Nottingham, which continues to do good work. A new institution, called "The Spiritual Brotherhood Lyceum," has been inaugurated at Keighley, in a handsome building erected for the purpose, and there are similar meeting-places at Bowling, Halifax, &c.

The Progressive Library and Spiritual Institution, 15, Southampton Row, continues to increase in usefulness. During the year it has rendered incalculable assistance to the movement, not only in London but throughout the whole country, and even abroad. The broad and liberal principles on which it is conducted render it available to Spiritualists of all shades of opinion, while its loyalty to Spiritualism pure and simple prevents its being perverted to any side issues or Sectarian purposes.

We cannot close this brief sketch without referring to the MEDIUM, which has infused a new life into Spiritualism. Under its broad and kindly banner have arisen many forms of useful action which are destined to play an important part in the movement. It is emphatically a MEDIUM of Spiritualism pure and universal, accessible to all, and advocating the welfare of the cause rather than reflecting individual opinions or local interests. This useful function, called into being without favour or patronage, is meriting the cordial appreciation and support of the great and increasing body of true and independent Spiritualists, while those who occupy a narrower platform are glad of its co-operation and acknowledge its powers.

Looking abroad, we find that the destructive War on the Continent has, for a time, frustrated the efforts of reformers. In the United States the movement is being carried on more energetically and methodically than ever. In South America, journals and agitation are being conducted, and in the colonies of Australia and New Zealand the greatest activity prevails. In these new lands depôts for publications, periodicals, and hundreds of circles have been established within the year, and the Spiritualists in these regions are daily gaining strength and confidence.

Looking at the cause of Spiritualism as a whole, there is the greatest encouragement for all who know the truth to do their duty faithfully in its dissemination.

A METHODIST MINISTER'S IDEA OF "HEAVEN."—On Sunday week the Rev. T. D. Anderson, B.A., "improved the occasion" of the death of a person named Simpson, connected with the Wesleyan Methodist body at Kirkby Ireleth by preaching a sermon from the words in the 21st verse of the first chapter in Philippians: "To die is gain." He said it is only for those who believe in Christ that death is gain. When they died, the disembodied spirits of God's people flew to Jesus, there to remain until the resurrection morn, when they will be united to a new and perfect body. There would not be one forgotten in this great work of re-creation. Respecting the employment of the redeemed throughout all eternity, he thought it might be that they would be ministering spirits to intelligent beings in the other world, for life was universal, and they might infer that the stars were inhabited. Doubtless angels had watched with interest the progress of events in this world from the beginning of time, and it might be that our spirits would be able to fly from world to world with the rapidity of thought. He could not tell what the employment would be, but they would never be weary. There would be an eternal sabbath, and they would be engaged in continual praise to God. Enoch, Moses, David, Ezekiel, and Paul would each be there, to tell us that they lived again.

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On Sunday next, January 1st, 1871, the first Service will take place in the Cleveland Rooms, when Mrs. Hardinge will commence an entirely new series of discourses on "Man and his Relations." The special topic of the first address will be "Man, the Microcosm." It is very important that those who desire to benefit by this course should hear the inaugural lecture, and it is also desirable that the series should open with a full and hearty audience. It is hoped that every friend of the movement will make this matter his own business, and do all that lies in his power to win a success.

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