

ON AND AFTER FRIDAY, JANUARY 7, 1876,
THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.



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

SPIRITUALISM.

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

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THE ORIGIN AND HISTORY OF THE "MEDIUM AND DAYBREAK."

When we completed the fifth year of this journal as a weekly newspaper last spring, we promised a short retrospect, which we have not found convenient to present till now. As this is the closing issue of one distinct portion of our labours, and the last number of a volume, we think it well that the promised history has been postponed till this more fitting time.

The MEDIUM AND DAYBREAK had a most honourable origin, both as regards the motive which called it forth and the talent and earnestness of its projector. Eight years ago there was no organ of Spiritualism in this country at a less price than sixpence monthly. The Yorkshire and Lancashire Spiritualists had of old been used to a popular form of literature in the *Yorkshire Spiritual Telegraph*, which existed prior to 1860, and the want of a cheap magazine was felt in the district. At that time (1867) the Rev. John Page Hopps was stationed near Manchester, and with that fearlessness and love of truth which has at all times characterised him, he looked into the question of Spiritualism, and published the results of his investigations in "Spiritualism at Home," a tract which was much sought after, and which effected a great deal of good. He also identified himself considerably with the movement in the locality, and with the aid of many warm friends of the cause resolved on the pub-

"ARISE! SHINE! FOR THY LIGHT IS COME."

Vol. I.

JUNE.

No. 1.

DAYBREAK,



A JOURNAL OF

FACTS AND THOUGHTS IN RELATION TO

SPIRIT COMMUNION.

"The angel of the Lord encampeth round about them that fear Him."—Old Testament.

"Are they not all ministering spirits?"—New Testament.

PRICE ONE PENNY.

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"THE GLORY OF THE LORD IS RISEN UPON THEE."

lication of *Daybreak*, the first number of which appeared in June, 1868. We give a *fac-simile* of the wrapper of this first number in connection with this article. *Daybreak* was a sixteen-page magazine, exactly of the size of the wrapper which we now give. Some of the numbers were so much sought after that they reached a second edition. The original promoters in the various centres of Spiritualism subscribed for large parcels of each number; and these early friends are to this day warm supporters of the journal in its present form. From the very first *Daybreak* received every encouragement from the Progressive Library, then at Chamberwell, the imprint of which appears on the title page. One of the London agents. In this way for ten months the little magazine made its appearance and did its work. Of the secrets of its management we know absolutely nothing. In the spring of 1869 Mr. Hopps offered the whole concern to Mr. J. Burns, on condition that he paid a few pounds which Mr. Hopps had incurred on behalf of *Daybreak*. Mr. Burns had no ambition to be Editor of another periodical, or to enlarge his responsibilities, but he accepted the offer almost mechanically, and the stock and engraving used as frontispiece were handed over to him.

It would appear that Mr. Hopps's management of the

little periodical was a labour of love, as the concern owed him a balance at the time of parting with it. The aid rendered by literary workers in the cause in this and other instances will never be recorded. The man who puts down his donation does well, contributors and those who make an effort to extend circulation do their parts, but the man who undertakes the responsibilities does much more than either, and by his activity, talent, and devotion, renders all other kinds of assistance a possible good. The donor having paid down his contribution is free from bonds and liabilities. The contributor of matter, or subscriber for copies, may work or refrain, according to his convenience, but the editor and publisher once having taken up their task, cannot lay it down again. The weary round must be trodden continually; the family may starve, business or profession may go to ruin, health may be broken and debts incurred, but the paper must come out, or all is lost. This has been more or less the recompense of all who have undertaken work of the kind on behalf of Spiritualism.

As soon as Mr. Burns found himself the guardian of *Daybreak*, he set himself to work—or he was set to work by others—to modify its form and adapt it to a career of wider usefulness. It was made a quarto, so that the pages were double size, though only of half the number, which allowed more matter to be given in the space saved by margins. In short, *Daybreak* was changed from a monthly magazine to a monthly newspaper. Items of news and matters of current interest appeared in it more frequently. Its new position at the centre of the movement gave the editorial department greater facilities for adapting the little paper to the needs of the cause. Thus the issues succeeded each other for thirteen months, the circulation gradually increased, but the infrequency of its publication prevented it from having any real power as a newspaper. It may be said that nothing can be truly called a newspaper which does not come out weekly, and which has not got in its management the best-informed elements to be found in connection with the cause which it expounds.

In November, 1869, the *Spiritualist* came out, at first fortnightly, but after five issues that arrangement had to be abandoned and its first appearance as a monthly was on February 15, 1870. The proprietor of that paper was anxious to secure *Daybreak* as a basis for his operations, but that was not granted. At that time there was a strong demand for a weekly paper, and we had been urged to bring one out, but shrunk from the task. The commencement of the *Spiritualist* gave us some hopes that it would prove a success, and come out weekly, and thus relieve us from the responsibility and labour of sustaining a weekly organ. To our regret the *Spiritualist*, instead of developing into a weekly, relapsed into a monthly, and the consideration of a weekly paper fell back on us with renewed force but only to be postponed indefinitely.

The spirit-world had for years prophesied the success of a weekly newspaper in connection with the cause. John Murray Spear urged it upon us repeatedly that we ought to undertake the matter forthwith. At the time of his visit to England such was clearly out of the question, as Mr. Cooper had just been almost ruined with his effort to sustain such a burden and other steps taken on behalf of the movement. During the spring of 1870 our spirit-friends reiterated their desire that we should make *Daybreak* weekly. We saw that the new arrangement would be useful, and even successful, but we could not convince ourselves that ours were the proper hands to take it up. We were already overworked, had no confidence in our abilities, and having lately commenced the Spiritual Institution, at 15, Southampton Row, at an outlay of several hundred pounds, were rather in difficulties and in need of release, than able to take up a work necessitating a capital of thousands of pounds. In this undecided state we resisted the importunities of all friends, mortal and immortal, till in the month of March, 1870, we got the idea that the new paper should be called the *Medium*, retaining the old name as well, thus making the weekly organ a continuation of the monthly periodical, the last issue of which appeared on April 1st, 1870, and contained a timid announcement of the fact that it was intended to continue it weekly, under the title of the *MEDIUM AND DAYBREAK*, the first number to appear on the following week.

But where was the money to come from to pay for the first number? That problem had not been solved till the morning when paper ought to be purchased, when Miss E. Dickson came in and donated £5 to the "*Medium Fund*." From that moment the issue of No. 1 became a certainty, and it was duly published on Friday, April 8, 1870. The prospectus is perhaps the least pretentious that could be written. As it is something of a curiosity we reprint it:—

MR NAME.—I hope no one will object to my name. Whether such a thing as "Spiritualism" exists or not is a question with some. Its numerous explanations are exceedingly conflicting, but there is no doubt as to the existence of a peculiar faculty of the human organism which has received the appellation of "mediumship." Man's organisation is a "medium," whereby he performs the functions necessary to life and thought, and in other respects human beings and the means which they use are the "media" for purposes and processes beyond themselves. This is my position exactly. Many minds are busily engaged in the investigation of mediumship, its nature, cause, products, and results, and I desire to be a "medium" between them and the accomplishment of their labours. I make my *debut* entirely uninfluenced by preconceived notions on any point, and I desire this important fact to be known whenever my name is uttered. I can thus be the faithful servant of truth and humanity without bias in regard to isms and persons. I shall also be a friend of mediums, sustaining and protecting those who are worthy, and exposing pretentious shams. The processes of mediumship I will practically explain in minute and intelligible reports of seances and manifestations of mediumship. In fact, the greater portion

of the matter which fill my pages will be obtained directly through the exercise of the mediumistic faculty. And, lastly, I am indebted to the spirit-world, through the aid of a capable medium, for my existence as a weekly newspaper, presenting the history, facts, teachings, literature, and progress of Spiritualism throughout this country, and in other parts of the world, so far as the space at command will allow.

When we look back on our past work, we see but little to be proud of. The grand results have not been of our seeking, but have been the produce of workers who stand superior to mortal effort. We have simply been a "Medium" for their work, and our sole endeavour has been to be faithful to their purposes. We have not filled these columns with artificial literary verbiage, but have devoted all the space to the needs of the movement and those engaged therein. The *MEDIUM*, from its first number to this present date, is a faithful picture of the work of Spiritualism amongst us. This paper has been of immense service, nay, indispensable to the spiritual work; and when we contemplate the magnitude of the purpose that has been and is being served, we experience regret that our stewardship has been so faulty and has fallen so far short of the grandeur of the work to which it has been an imperfect adjunct.

These, then, are the circumstances which attended the course of this paper into its weekly form. The old friends of the *DAYBREAK* took to the *MEDIUM* in the most kindly manner, and have stuck to it ever since. Our circulation was greater weekly than it had been monthly. The visit of Dr. Newton soon followed on our weekly issues, and we were enabled to render important service to his work. J. M. Peebles was also with us, and the *MEDIUM* stimulated the London Sunday services, and led to the adoption of meetings of the same kind in various parts of the country. Then came Emma Hardinge, whose able orations in Cleveland Hall were reported and published in these columns. This venture was almost too much for us, but it was highly esteemed by our readers.

In our third volume, in weekly form, published in 1872, the paper was occasionally increased to twelve pages, more particularly during the insertion of the series of translations on "Solar Worship," rendered from the French of M. Dupuis by Mr. T. E. Partridge. In addition to furnishing the translation, Mr. Partridge paid for the cost of printing the *MEDIUM* four pages larger, to contain his articles. This led to the permanent enlargement of the *MEDIUM* to twelve pages the following year (1873, Vol. IV.). By this means the paper was made half larger, and yet no advance was made in price. This extension of space rendered the working-power of the *MEDIUM* much more effective, and it increased in influence and in circulation. The first sixteen-page Number was the "John King" Number, published on August 8th, 1873, and of which 50,000 copies were circulated. That week's issue alone did more to extend Spiritualism than have years of other publications. Mrs. Tappan soon followed, and the reporting of her discourses was commenced. The "John King" Number had very much extended the circulation, and the reports of Mrs. Tappan's grand orations sustained it. Towards the end of the year the paper was enlarged to a double sheet sixteen pages, and the price advanced to 1½d., which arrangements terminate with this Number. In the future the size will remain the same, but the price will be reduced to 1d. per copy.

Such has been the career of the *MEDIUM*. From the first the sole object of its publication has been to promote Spiritualism and liberality of thought. It has never paid from the first, but it is the only periodical of the kind in this country which has ever succeeded. As an organ of the movement, serving all purposes connected therewith, and uniting all classes in one grand scheme of co-operation, it has been triumphantly successful. This, no doubt, was the object of the spiritual projectors, in causing it to be established, and to that alone is its success due. So far from having had any purpose of our own in the matter, we were driven into it at the first, and have, in opposition to our interests, struggled hard and suffered much to sustain it. In this we have been aided in a very hearty manner by the friends of the cause, both in this country and abroad. We point to this fact of the universal support we have received as the most fitting credential we could desire. But the *MEDIUM* has cost much more in time and money than the subscription lists show. Gentlemen and ladies, too, who have consented to remain in privacy, have done more nobly in sustaining this work than would be believed by many. The spirit-world have found means to carry their work through. Had the *MEDIUM* been started on a money basis, and to fulfil some personal ambition, it would never have seen this day, and would have been as cliquish and obscure as other human organs. On the contrary, we have been made to act in opposition to sound commercial considerations. We have put into the work more and more, involving ourselves in deeper responsibilities, and the greater the demand has been the more abundant the supply of means has become. If an illustration of "faith" were asked for, we think we could furnish it in the facts now under statement.

May we say a word as to the theological principles, which have distinguished our labours. We have believed in truth, and hence that truth is capable of demonstration. As a necessity we have also been forced to the conclusion that truth will ultimately prevail and that it is all powerful against opposition of every kind. This has been the backbone and basis of our Spiritualism, and hence we have felt God and his innumerable host at our back sustaining, upholding, and directing our steps. It has brought us in direct conflict with the numerous untruths around us, and often we have been cautioned to purchase the gaudy baubles of Vanity Fair and speak considerably of human ignorance and superstition.

Like the Pilgrim of Bunyan our answer has been, "We buy the truth," and stopping our ears to all other sounds have proclaimed what we considered to be truth for the time being. Instead of wrecking us, this policy has been our bulwark of success. It has brought to our rescue truth-seekers and truth-lovers—men and women of principle that could be depended on, willing to labour and suffer for truth. This has led to a great spiritual organisation on the basis of truth—the secret of our power in the work of Spiritualism.

While we have refrained from falling down and worshipping the idols of the day, we have permitted the fullest expression of opinion. The "Christian" has found more scope for a statement of his position in relation to Spiritualism than in the organs professedly with that creedal bias. We have permitted freedom, well knowing the might of truth and its power to prevail against error of every form. We have been the servant of Spiritualism as a divine principle, and not of the purely human social agencies connected with the movement in its mundane aspect. This has protected us from falling into the hands of clique or party. At the same time, we have done the work of organisation by bringing all together in one spiritual bond with unity of principle and of purpose.

Mediums, speakers, and all workers in the field have found in us all the help we could give, and that without money and without price. We have been a gratuitous advertising medium to many from whom we never received one farthing. To the cause of literature we have been enabled to do some service by advertising it free, so that subscribers could be supplied with the best books at cost price. In this way we have put many hundreds of pounds into the pockets of the friends of the movement in the purchase of books indispensable to them for the promotion of the cause. In short, the MEDIUM and the movement are all of a piece, and in all departments mutually sustain each other.

We feel that our work is yet in its infancy; what has been done is only a beginning—a mere scratch upon the surface. The power that has entered the wedge will no doubt drive it home. The reduction of the MEDIUM to 1d. per copy is an effective blow in that direction. With the aid of our many friends, we feel that the circulation may be immediately extended. The spiritual movement is an effort to produce in this age a native-born religion and philosophy reconciled with the love of truth and reason which characterises this era of scientific research. It is destined, from its adaptation to the constitution of the rational mind, to become the form of thought of the immediate future. It is rapidly superseding all other systems, and as it gains impetus with its onward march, it enfolds all in its protective power. In this glorious work is every Spiritualist engaged, and our mission is to help all, and render their labours as fruitful as possible. Our business is not to build churches, frame creeds, or constitute societies and organisations, but to diffuse truths and show men how to relate themselves to the eternal world, the source of all progress and true power. Many there be in this movement who very seriously mistake their duty, and, neglecting the true spiritual work, toil for external purposes. For this reason our task must be all the more diligently prosecuted. But we make no promises. It is not ours to offer. Our duty is to plant and water as we may have strength and opportunity, but the increase is not at our disposal.

DR. HALLOCK'S REPLY TO THE REV. ARCHIBALD BROWN.

A large audience assembled in Doughty Hall on Sunday last to hear Dr. Hallock's reply to the East London Tabernacle preacher's "Warning against Spiritualism." The discourse was pervaded throughout, with the Doctor's usual solid thought and pungent criticisms. The arguments of the preacher, if such flimsy statements as were put forth deserve the name, were completely answered, and the absurdity of many of the assertions was thoroughly exposed. The popular preacher's theory fell to pieces like a house of cards at the doctor's first onslaught. As a verbatim report will appear in our next issue, we will not impair the relish of anticipation by giving even a *resumé* of it. It is to be hoped that other clergymen will follow Mr. Archibald Brown's example, of introducing the subject of Spiritualism in their pulpits, albeit in a condemnatory spirit, for no surer method could be taken to induce Christian congregations to "look into the matter";—and when once the spirit of investigation is aroused within the church the religious ideas of the age will undergo a mighty and beneficent revolution.

Mr. Linton made a few remarks on the bigotry and intolerance of the pulpit, which he attributed very much to the narrow-minded theological training of clergymen and ministers. The course of theological study through which every candidate must pass to obtain Church orders, was, of the most exclusive character. The great book of Nature, was, during student-life, for the most part a closed one; and students knew only the God to be found in dusty polemical works out of date. Immured in this false atmosphere of thought, they passed from college to their curacies and livings, the circumstances of which tended to fossilise them in their theological prejudices, out from which only the active-minded and the thinkers ever groped their way, and these were the few. Thus it came to pass that the pulpit was behind the age,—an age of true knowledge and science,—had lost its hold on the intellect and affections of Englishmen, and was a theme for derision rather than for respect among the cultured minds of the community. The progress of knowledge must sooner or later bring this anomalous state of things to an end. The collision between ignorant pulpistry and advancing science was threatening the church. In the transition state, the duty of Spiritualists was clear. Let them show their light. And the result, he felt assured would be, that Spiritualism would make its way into the church and bring about the downfall of all those creeds and forms that impeded the development of true religion among mankind.

EDITORIAL RAMBLES.

THE OLDHAM CHRISTMAS FESTIVAL.

The enjoyments of a Christmas campaign on behalf of Spiritualism are not all of the easy and comfortable description, but the human character has many phases, and the powers of activity and endurance demand their share of gratification as well as the more sensuous departments of our nature. So much is a preface to a narrative of how we spent our Christmas. A party consisting of Dr. Mack, Mr. Bonham, Mr. Burns, and two ladies, left King's Cross railway station on Friday afternoon. At Peterboro, Mr. Thomas Brown of Howden was added to the party. All went merrily and in due course till Guide-Bridge was reached an hour after time; and a further delay of three hours waiting for the train permitted the party to reach Oldham some time after midnight. Christmas morning was ushered in in the effort to find lodgings, and far on in the morning the party was broken up and billeted in various houses. Early on Saturday, the Oldham friends were astir, preparing for their grand Christmas festival. Before we describe the magnitude of this gathering, it might be well to state that three years ago there was not a single Spiritualist in the place. Good Friday is recognised as the anniversary day of Spiritualism in Oldham; and it will be three years next Good Friday since the first manifestations were seen in the parlour of Mr. Kershaw, who has been so active in the cause ever since.

The Co-operative Hall, capable of holding 1,200 people was used for the Christmas gathering. Early in the afternoon visitors from distant towns began to drop in, and shortly after four o'clock, the body of the Hall was densely crowded by one of the largest tea-parties we ever saw connected with Spiritualism. We hear that 328 partook of tea. This portion of the proceedings terminated by six o'clock, shortly after which hour, the programme of the evening was commenced by Mr. Kershaw president of the Oldham Society taking the chair. Mr. Jones of Hyde, presided at the harmonium; and the platform was well sustained by well-known spiritualists and mediums of the Lancashire and Yorkshire districts. Early in the evening, Mr. Quarmbay, secretary, read the report of the Oldham Society. Particulars next week.

Mr. Smith moved a vote of thanks to the Committee who had worked better than any of their predecessors. He had not been a member of it, but he felt it to be his duty to work whether in or out of office.

The Chairman called on Mr. Johnson of Hyde, to second the vote of thanks proposed by Mr. Smith. At the same time complimenting Mr. Johnson on the active part he had taken in getting up the Christmas gathering by his suggestions in the MEDIUM, &c.

Mr. Johnson said he had always found the Oldham friends earnest workers, and equally earnest in collecting funds. They were also good givers,—three points of character he was glad to see. Mr. Johnson explained his connection with that Christmas gathering. Having visited Oldham some weeks ago, he, in the course of other business, made mention to Mr. Burns of some views he had on the subject, and this letter unexpectedly to him found its way into the MEDIUM. Being thus associated with the thing, he had followed it up. He was glad to see the success which that meeting presented. The union of town with town was a foreshadowing of universal human brotherhood. Spiritualism united all men irrespectively of creeds or beliefs, showing its power in combining mankind and removing hindrances to social progress.

The vote of thanks to the Oldham Committee was carried with acclamation.

Mr. Scattergood, on being called upon, gave an account of his first introduction to Spiritualism. He went to a seance, and was well pleased with the influence and what took place. His wife was very ill at the time, and objected to his spending his evenings from home at seances, and hence she took a great dislike to Spiritualism. She suffered from hardness of the liver. He had sought all forms of medical aid within his power, but no benefit was derived. One evening he induced her to start for a seance, though she was so ill that she could scarcely move downstairs. But she got to the room. The medium was speaking under spirit-influence, but as soon as she entered, the medium stopped, and at once went up to Mrs. Scattergood, and made a few passes over her;—and the consequence was, she went home that evening as comfortably as possible. This introduction led to Mrs. Scattergood being developed as a medium, and her subsequent career is well known.

Mr. Sutcliffe, secretary of the Lancashire District Committee, said he was more inclined to work than to speak. The District Committee had sold ninety tickets, showing the advantages of co-operation. He regarded Spiritualism as the most tangible solution of the important problem as to whether the soul is immortal. Many were looking into the question with great comfort to themselves. He had witnessed all the phenomena, from simple table-turning to the materialisation and dissolution of spirit-forms in the light. Ministers should not be refused admission to circles. He had introduced the matter to three or four, who acknowledged that Spiritualism is a fact. These convictions had been effected by physical mediumship, which he highly eulogised, declaring that the spirits who perform these phenomena were not by any means low, but very intelligent, and he had heard them give utterance to sublime teachings. The great demand was for palpable evidence of immortality, which physical mediums could best accomplish. He thought this form of mediumship should be more assiduously developed. As for the working of the committee, they had reached from thirty to forty thousand minds in two months. This great work had been undertaken by men who had put themselves to the trouble of going great distances to meetings to aid the work.

Mr. Butterfield said, when he reviewed the advantages he had derived from his acquaintance with the subject, he felt inclined to exclaim "All hail, Spiritualism." When he first heard of it he was very much prejudiced against it, and said if his table would get up such antics he would kick the top from it. After that, he got an idea that if other people's tables moved, why should not his? He accordingly had a sitting at home, and his wife was moved and shaken about on the first occasion. He thought this was undignified conduct on the part of the spirits, not understanding their object. After a time or two they were able to speak through her, and then he saw the great purpose which the spirit-world had in view. Thus he traced the course of events to the development of Mrs. Butterfield as a public speaker under spirit-influence.

These speeches were interspersed with the singing of the Misses Jones of Hyde, accompanied by their father on the harmonium. The two young ladies afforded much gratification by their songs and duets, and, as the Hall was well-filled soon after the entertainment began, the efforts of the youthful entertainers was sometimes hearty and deafening. Miss Shepherd also sang, as also did the Misses Fitton. Mr. Dawes gave a recitation in the Lancashire dialect, and further on in the evening, another gentleman also rendered similar service.

Soon after eight o'clock the greatest event of the evening occurred in the marvellous recitation and acting of Mr. Melville Bonham, who had accompanied Mr. Burns from London to see something of England and English customs, and kindly responded to an invitation to introduce to the assembly his unrivalled elocutionary entertainment. He commenced by singing the song "Dot it down," full of progressive ideas; and then gave four of his pieces,—one "Willie and Amie's Prayer,"—a Christmas piece. Secondly, "A burlesque on would-be Orators,"—to show a contrast. Thirdly,—"Betsey and I are out,"—a piece describing how an American farmer applied for a divorce because his wife and he could not agree, the narrative winding up with how they came to good terms again. The last selection was on the "Evils of Intemperance." Mr. Bonham had not anything like time to give a full exhibition of his powers, but he moved the feelings of those present more profoundly than anything else that took place that evening. He is calculated to do a great good by his entertainments which are mainly intended to elevate, refine, and spiritualise society.

After Mr. Bonham's part, Mr. Burns introduced his Illustrations of Spirit-Photography and other spiritual phenomena, by aid of the Sciopticon Lantern. The pictures were beautiful and distinct, and could be seen quite clearly from the farthest part of the hall. This department was presented in rather a hurried manner, but it was received with great attention, and there was a strong desire to look upon all the pictures, and hear what was said about them.

The evening was now far spent, but much of the programme had yet to be gone through. Mr. Wood was controlled by a spirit that spoke in the Yorkshire dialect. Mrs. Ohlsen gave a recitation. Mr. Brown was controlled by his spirit-guide. Various other items were introduced, and towards eleven o'clock the meeting gradually broke up, having been seven hours in session, including a good tea, which was certainly a very good shillingsworth.

On Sunday morning the hall was open again at ten o'clock. At 10.30 the public meeting commenced by Mr. Burns taking the chair. He made a speech upon the "Proper Care and Management of Mediums," warning the friends to keep their mediums as little as possible in crowded and protracted meetings, for no medium was in a fit state to speak that morning, from the effects of the previous evening's influences. Mrs. Butterfield and Mrs. Scattergood had not been able to attend, being quite indisposed. He also recommended that the friends of mediums should not keep them up talking, and giving sittings after they had been in public; but, after making them comfortable, get them to bed as soon as possible, and without exciting their minds after the soothing effect of the open air in going home from the meeting.

Mr. Brown of Howden being present, the friends desired that he might be controlled, to afford them an opportunity of judging of his mediumship. The conditions could not be said to be good in a large hall capable of holding 1,200 people, with only fifty persons present. But "Brettimo," Mr. Brown's guide, did his work well, though nothing like so effectively as he is capable of doing under conditions more suitable to him.

During the day Mr. Brown had a seance in one of the ante-rooms, and altogether his appearance as a medium so far recommended him that he at once had an engagement to go to Macclesfield for the week. We have no doubt he will be much worked in the district before he returns to his native county.

After Mr. Brown's address, Mr. Wood of Halifax was controlled by a spirit, who said he had been engaged in works of beneficence, and in movements to promote the happiness of humanity while on earth, and he found his career in the spirit-world was a continuation of the same good work. He gave a good part of his speech in poetical couplets. At the close the name was asked for. He seemed rather averse to giving it, but stated that when on earth he was Godfrey Higgins, and caused the medium to stretch forth his hand to Mr. Burns, at the same time remarking that "You have long wished for this." Looking upon this as a test, there is something to be said on either side. It is true that Godfrey Higgins was a philanthropist and a mild, gentle, social man, though possessed of a most powerful intellect. We are not, however, aware that he expressed himself in rhymes, the control in that respect being more like John Bunyan. Mr. Wood is, however, quite an illiterate man, knows nothing of the character of Godfrey Higgins or of his works, or of the fact that Mr. Burns is at present republishing the "Anacalypsis," and hence is in close sympathy with that spirit. When Mr. Wood comes to London next week, we hope to have further opportunities of becoming acquainted with "Godfrey Higgins."

In the interval between the morning and afternoon meetings, we called on Dr. Maack, at his hotel, and found him busily engaged in treating the sick. A blind man had been brought to him. One eye was entirely closed and the other quite blind, and of a white colour. Dr. Maack set to work on it to see what change he could effect. In a short time the blue began to be seen through the white film, though no vision accompanied the operation. We also met the young lady from Rochdale, whom Mr. Sutcliffe reported in the last number of the MEDIUM, as being entranced. She had lain in an unconscious state three weeks all but two days, and when she got up she felt rather weak, but now appeared quite well. She had been subsequently controlled for two days together. Some excellent tests had been given by her when in this state. We also met her father, who is mediumistic, but of delicate health.

The afternoon meeting was very well attended. Mr. Kershaw presided. Mrs. Butterfield gave a very forcible and lengthy address on "Christians, Awake!" It was full of good arguments and was well delivered, and brought prominently into view the inconsistencies between the professions of Christians and their actual power as spiritual believers. Mrs. Butterfield is much improved, both in health and in mediumship, and if all her controls are equal to that of Sunday, she is certainly capable of being very useful in the cause. We hope to see

her in London soon. She has been to Scotland, and intends returning to Glasgow next month.

Mrs. Scattergood was also on the platform, but suffered from congestion of the throat. She was, however, controlled by her spirit-guides, and gave a short address which was characterised by great taste, intensity and spirituality of thought. We regretted we had not a better opportunity of hearing this medium: but we had a promise from her that she will visit London in the Spring, when our friends in the metropolis will have an opportunity of hearing her at Doughty Hall.

A short control by Mr. Wood concluded the meeting.

In the interval between afternoon and evening, an excellent tea was served to strangers at sixpence a-head.

At six o'clock, the evening meeting commenced. The attendance was very good. Mr. Kershaw presided. After singing a hymn, Mrs. Scattergood pronounced an invocation and named the child of a Spiritualist, giving it the spirit name of "Lily," its usual name having been registered.

Mr. Burns then, for an hour and a half, delivered a lecture under very pleasing influences. An extended view of the subject of Spiritualism was presented, and the effort seemed to give considerable satisfaction. The meeting broke up slowly, all apparently being deeply impressed with the series of meetings which had been held.

The Oldham friends did their best to render visitors comfortable. The friends threw open their houses, and took in all who could be accommodated, either to bed or board. The festival must have produced an excellent effect, not only in the town, but throughout the district generally.

On Monday morning, Dr. Maack went in to Manchester to occupy the rooms he had engaged at 81, Bury New Road. We visited Liverpool for a few hours, and had an interview with various friends of the cause. Mr. Walter Glendinning is busily engaged in promoting the scheme for introducing standard works on Spiritualism to public libraries. He is possessed of energy and enthusiasm, and has a high degree of mediumship, which imbues him with a whole-souled devotion to the cause. The readers of the MEDIUM will hear of his success very soon. Mr. John Lamont was, in patriarchal fashion, presiding over the annual dinner-party of his employes. His duties being finished, we had a pleasant conversation with him, during which he suggested an entertainment to be got up by the Spiritualists of Liverpool generally towards Institution Week Fund. This will come off about the end of January. It will take the form of an entertainment, consisting of music, spirit-photographs, and other pictorial illustrations of phenomena shown by the lantern.

We were sorry to hear that Mr. Herne had been brutally assaulted at his last seance by a party of unprincipled persons, who have for a long time devoted themselves to the dirty work of opposing Spiritualism in the town. At this last seance Mr. Herne was properly searched in his room, and the figure of a little girl had manifested, and then "John King." Some persons grasped at the figure, which they could not lay hold of; then they pulled down the curtain, and seized Mr. Herne, one savage pulling and kicking him about so unmercifully as to seriously injure him, so that he was ill all night, and, indeed, has not recovered from it yet. A partisan in the conspiracy was the last to leave Mr. Herne's room, when he was searched. This agent had brought with him from the room a neck-scarf, or comforter, which had been placed by another confederate round Mr. Herne's neck in the dark. This the parties carried away with them; and since, they have been threatening to prosecute Mr. Wilson for something we know not what. It would be well if this case could be brought before a court of law. No tittle of evidence exists against Mr. Herne, but the culpability is entirely on the other side. One Liverpool paper contains a long and false account of the transaction. Only one paper lent itself to this vile act, and, being in a state of decay, it is glad to catch at any rotten straw whereby to float itself upon the lower currents of popularity.

About midnight we found ourselves in London again, heartily tired with our Christmas outing; not much lighter in pocket, to be sure, but with four days of precious time spent. Our recompense is, that a great deal of good work was done, and we hope to see the fruits spring up in the future.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses on the subject of "The Advent" which topic he took up, as he himself explained, partly because it was appropriate to the time of year and partly with a view to give expression clearly and distinctly to his own opinions respecting the character and mission of Christ which would, he said, form the basis of his teaching in the future. The evening discourse was a continuation of that given in the morning and created a considerable amount of interest. On Sunday next Dr. Sexton will deliver two discourses as usual, that in the morning being on "The Great Enigma of the Universe," and that in the evening on "Twenty Years Personal Experience of Scepticism, Sceptical Teaching, and Sceptical Teachers."

A POWERFUL HEALER.

The gentleman who receives no fees for healing, but devotes donations to the advertisement of spiritual literature, is thus spoken of in a letter addressed to us:—

"I have availed myself on several occasions lately of the magnetic healing powers of the gentleman in daily attendance from eleven till two at Mrs. Bullock's Hall, No. 19, Church Street, Islington, and, with the exception of Dr. Newton, have derived a greater amount of benefit to my back at his hands than from any other, not excepting Jacob, and I think, he is to be well recommended to the attention of sufferers.—I remain, yours truly,

"Dec. 28, 1875.

"THOMAS BLACKBURN."

During next week all donations received by this healer will be passed to Institution Week Fund.

THE LANGUAGE OF THE RAINBOW.—Mr. Wilson writes to state that the labour involved in colouring his work on the teachings of nature is too great to enable him to sell the coloured edition at 4d. In a future issue the coloured copies will be 6d.

A CHRISTMAS NOVELTY.

Although Liverpool is the queen of seaports in Britain, with her 500,000 inhabitants, and a commensurate number of churches, chapels, meeting-houses, &c., in every class and variety of orthodoxy or heterodoxy in religion, we doubt if ever in the history of this town such a Christmas sermon (as the phrase is) was delivered previously to that of Dr. William Hitchman on Sunday last, in the Islington Assembly Rooms. What between the signification of Cross, Christ, Christianity, sun-worship, the symbolism of Hindu deities, phallic emblems of Phœnician origin, obelisks, pillars, or upright stones, the Hebrew daleth and Greek delta, the marks and signs of the Trinity, Mother of God, Saviour, Christmas, the "heathen" origin of our popular theology was amply demonstrated. "What else can be made," said the Doctor, "of such texts as, 'Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air,' 'This generation shall not pass away till all these things be accomplished,' and a vast number of other texts quoted?"

The Christmas novelty was "Mythology Unveiled." The whole discourse was alive with recent sayings and doings pertaining to the science of the soul and Modern Spiritualism, of which we give one specimen only. "But yesterday," remarked the lecturer, "a popular clergyman of a fashionable church said to me, 'Why, Doctor, I am told that the spirits you believe in are like men, and can eat and drink.' Why not, I answered, since the very God himself, in whom you profess to believe, not only ate and drank, but was fond of drunkards, men who had children by their own daughters, liars, whoremongers, adulterers, and robbers; not only so, but the Jewish Deity, in whom you are very handsomely paid to believe, was fond of his prophet Isaiah, because he had walked naked for three years; and Jehovah, moreover, ordered that thirty-two pretty girls, whom no man had offered the marital kiss should be kept aside for himself. Meanwhile, the inhabitants of Ethiopia were commanded to expose their persons to public view. He avowedly told a lie, repented of his conduct, and then prompted other prophets, by means of a lying spirit—and many such spirits of the Bible are recorded as affording palpable proof of their presence—and to have enjoyed the capacity not only of eating and drinking, but of marrying the daughters of men," &c. "Cross, Christ, and Christianity are based essentially upon Paganism," he said, "or phallic and sun-worship, as proved by offerings found near Numidia, and emblems of organisation, both male and female, in Assyrian, Babylonian, or other sculptures. Morality, intelligence, independence were a Trinity that should be exhibited by all the Spiritualists of the coming year 1876 as the religion of each daily life; then will Britannia shine as an angel of pure, free light, and each advent of Christmas shall find the Kingdom of Heaven within us.

"SPIRITUALISM AND CHRISTIANITY."

Spiritualism has been having an airing in the *Hour*. In reply to another correspondent, "M. R. I." writes on behalf of Spiritualism. We extract:—

"Here, then, are the Faith of Christianity and the Fact of Spiritualism pitted in deadly combat, under uncivilised conditions—No quarter given," as suggested by the meek and gentle Christian! Which does he fancy will 'bite the dust?' It will certainly not be the Fact.

"He objects to Spiritualism on the ground that it 'denies the fundamental truths of our faith; disbelieves in eternal punishment,' and some other things which the writer calls fundamental truths.

"Why, only yesterday I was one of some four or six hundred who heard one of the most distinguished clergymen of the Church deny in the most clear and emphatic manner from the pulpit of Westminster Abbey the doctrine of eternal punishments, the Dean being present, and aiding in the service with all his subordinates in full canonicals. The preacher's words were these: 'The progress of human knowledge has established the truth of the fatherhood of God. It has also established the inconsistency of the doctrine of eternal punishments with the truth of the fatherhood of God. Therefore, the doctrine of eternal punishments must be given up.'

"Evidently the Christianity taught in Westminster Abbey is not out of harmony with Spiritualism in this 'fundamental truth.' Nor is it out of harmony with regard to other of your correspondent's 'fundamental truths,' as interpreted there.

"He admits the truth of Spiritualism, and forgets the axiom that a truth cannot be out of harmony with all truth. Therefore, if his Christianity were true, it could not be out of harmony with Spiritualism."

It is more than probable that the "distinguished clergyman" is only a nominal Christian and a Spiritualist at heart. What is the difference between the two? A Spiritualist is a fearless truth-speaker as far as he knows it. A Christian is at alack of dogmatism according to the conventional pattern ruling at the hour and in the place where he is. Let him overstep the line ever so little and he is at once a heretic. Viewed thus, Spiritualism is making more rapid strides than its conventicles indicate.

"M. R. I." thus comes out on the insanity problem. It is not generally known, that even the great Faraday, anti-spiritual though he was, wavered in his sanity:—"But he is poor Robert Dale Owen on other grounds. He has been insane. At an advanced age he had, by overwork, injured the health of his brain, as his medical advisers had frequently warned him he would do. He was sent to an asylum, and remained there under treatment for some two or three months, when he was cured and returned to the outside world, and is now, by his writings, proving his mind to be in its former healthy vigour. No one who is acquainted with his case attributes it to his adoption of Spiritualism. Any more than they would attribute the far more serious case of Professor Faraday to anti-Spiritualism. In both cases it was from overworking the brain; the case of the Spiritualist being by far the milder of the two. But a case is to be seen also in to-day's *Hour*, which is better adapted to the illustration of the influence of certain creeds on sensitive minds than is that of Robert Dale Owen. It is the case of a young lady who has just died in a lunatic asylum at Norwood, who had 'suffered since April last from delusions of a religious character which led her to believe she was hopelessly lost, and already enduring the torments of hell.'"

THE DEATH PUNISHMENT.

We make extracts from a letter by "Lux," addressed to the Editor of the *Sussex Daily News*:—

"To your admirable articles on the Wainwright affair will you allow the addition of a few remarks from a spiritualistic point of view? The Spiritualists have reason to believe (in fact we may go so far as to say we know) that the atmosphere swarms with spirits of low development far exceeding in numbers the earth's population, who play an important part in the affairs of the world by acting upon and influencing to a greater or less degree the minds of men. Thus, drunkards, profligates, and murderers are in general accompanied by corresponding spirits—spirits who, when as men formerly inhabiting the earth, had similar moral or immoral tendencies. This is due to a universal law—the law of attraction,—like attracts like; consequently, we are all, while in the body, attended by invisible influences, corresponding with the inclinations, the tastes, the aims we cultivate, and, whether we will it or not, this is unavoidable. This has been well known to students of the occult in all ages: this it was which, doubtless, originated the crude doctrine of 'the Devil,' and there is little doubt that it was one of these spirits who recently personated Jesus to Father Ignatius and told him 'to tear up his notes'—the rev. gentleman being apparently a clairvoyant and clairaudient medium, gifted with the power of both seeing and hearing influences invisible and inaudible to the physical eye and ear.

"If this theory be true, and I maintain it is, the question arises—Is it right or politic, either for the man himself or for society, to punish the crime of murder with death? Wainwright hanged, passes into the spirit-world, joins the band of spirits whose agent he has become, and immediately in his turn enters on the part of obsessor or tempter to weak humanity. And so it goes on: every such man sent headlong, unprepared and undeveloped, into the world of spirits, becomes forthwith an additional source of vice and crime upon the earth. The object of punishment ought to be two-fold, reformatory and deterrent—to reclaim the criminal and to deter others from imitation. 'Does execution reform the criminal? Let what is said above answer. Does it deter from other murders? Let our criminal annals furnish the reply.

The true punishment of the really criminal is not death—to which all, both good and bad, are liable every instant—but remorse! And this must of course depend very much in degree on the motive which prompted the deed—an element of which human tribunals can take but very imperfect consideration. This is well illustrated by that eminent seer, Judge Edmond's account of the meeting of Abraham Lincoln and his assassin, Booth, in the spirit-world. On these grounds then the seclusion of the murderer should be advocated; and by the diffusion of spiritualistic knowledge men would gradually learn how, by themselves or through qualified mediums, to disentangle their own will from the will of surrounding pernicious influences."

THE WHITECHAPEL TRAGEDY.

The witness Stokes wrote a letter to Henry Wainwright in Newgate saying that he was actuated by "strange promptings" to open the parcel. He says "These unaccountable promptings began the very moment you left me with that frightful bundle whilst you went to fetch the cab. The very instant your back was turned I seemed to hear a supernatural voice say to me three times, as distinctly as though it was a human voice somewhere near me, 'Open that parcel; open that parcel! Look in that parcel!' I at first thought that, perhaps, you were carrying away hair, or something not belonging to you, and I hesitated what I should do. I seemed to hear the voice again, and then felt pressed on by an irresistible impulse to open it. I immediately rent it open. The head and hands came up together, and as I stood for a moment aghast at the mutilated head—so grim, and yet apparently so pitiable—thinking over and puzzling what I should say to you when you came back, I seemed instantly possessed, and controlled by a power and agency, by a cautionary prudence and energy not my own, and certainly not natural to me; and then, as I hastily closed up the parcel again, thinking that perhaps it would be best to say nothing about it, I then seemed to hear the same supernatural voice address me again and say, 'Murder! it is a murder! Will you conceal a murder?' I then said, 'No, not for my own father. Oh! pray God direct me aright; but shall I give up the very best friend I have had in my life?'

"You then came up in the cab, took the parcels and drove away. As I stood for a moment in utter consternation, with my hair feeling as though it stood erect on my head, I immediately seemed to hear the same voice again addressing me, and saying 'Follow that cab! follow that cab!' I at once did so. I set on to run as though I was propelled along. I ran till I nearly dropped of exhaustion, and certainly seemed sustained by a strength superior to my own. Thus, from the remembrance of that strange, inexplicable power which so suddenly overruled me, I feel convinced that I was really destined to be the humble medium by which that mysterious and barbarous murder was to be brought to light."

MR. CHARLES DAVIESON, Professor of Music, Marlborough College, is at present in town. All communications may be addressed 15, Southampton Row, W.C.

MR. MORSE'S meetings at Birmingham were very badly attended. A large sum was lost in them. Struggles for personal ascendancy seem to be sacrificing Spiritualism.

BRINSOP PLACE, WESTHOUGHTON.—To the Editor.—Dear Sir,—On Sunday, Dec. 19th, Mr. Knight of Bolton delivered two excellent trance-addresses near Fourgates, Westhoughton. The place was crowded to excess. We had about 150 persons at each meeting, in a room seven yards by five, all eagerly listening to the addresses on both occasions. The address in the afternoon was on "The History of Religion from the Earliest Period," tracing it from the systems of Brahma, India, and Buddha, down to the Present System of Christianity. The discourse in the evening was, "Drawing a Contrast between the Teachings of Orthodox Christianity and Spiritualism." Several questions were asked at the close, which we believe were satisfactorily answered. The friends here desire to thank Mr. James Knight and Mr. Ashbury of Bolton for their gratuitous and willing services in carrying out the first public meeting on Spiritualism in Westhoughton.—Yours truly, PETER BRINDLE.

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. 303.

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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 news-vendors, 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, DECEMBER 31, 1875.

THE ASSAULT ON MR. HERNE.

In consequence of the injuries sustained at Liverpool, Mr. Herne is still unable to leave his bed. One side of his body is literally black and blue with the bruises he has received. If ever there was a case for legal interference this is one. The victim of a vile conspiracy, no charge whatever can be brought against Mr. Herne. The phenomena were unmistakably genuine, and he was collared while in a deep trance, and while a manifestation was in view, which could not be explained away by any possible theory of trickery.

We warmly urge the prosecution of the offenders. Unless the Spiritualists of Liverpool take this matter in hand with due alacrity, we shall be bound to consider them unworthy the confidence of mediums, and fit objects of ridicule by the unprincipled crew who try to annoy them. We are willing to devote our space and our influence to this matter, and shall take an initiatory step by declaring a Subscription List open, headed by the Editor of the MEDIUM with a sum of £5 5s. Immediate action should be taken, and the proper legal agents selected to carry the matter through, and to visit with condign punishment the offenders. If money be necessary, surely any amount may be forthcoming to vindicate the rights of a servant of the spirits who has been most vilely abused while in a helpless state, and while under spirit-influence. Those who will not stand up for righteousness and justice on behalf of the injured, cannot expect this blessing of heaven to attend them in their own career. We hope to receive an immediate and universal response to this appeal.

OUR NEXT NUMBER.

Next week we begin a New Series, having fulfilled two triennial cycles since this periodical became a weekly organ. Our numerous helpers will oblige us by giving their orders to the newspaper agents at once, that the wholesale houses may be prepared to supply the increased demand.

SUBSCRIBERS TO THE MEDIUM

Would oblige us by remitting a renewal of their subscriptions as early in the week as possible that we may know whether they require a continuance of the paper. We have to thank many of our friends for the ready response which has already been made to this arrangement.

Mr. HERNE will commence another series of private subscription seances for the materialisation of the spirit-form at the Spiritual Institution, on Tuesday evening, next, if his health will permit. Mr. Wootton has, we understand, collected sufficient names to make a complete circle, and this notice is to intimate to subscribers the commencement of the seances.

BIRMINGHAM.—Special Notices.—On Sunday, January 2, at eleven a.m., will be commenced a series of friendly discussions on "Spiritualism versus Positivism," the leading speakers being Mr. Harper and Mr. Starling respectively, but the public are invited to take part. Same day, at half-past six p.m., Mrs. Groom will share the platform with Mr. Harper, and deliver an address in the trance. The Bazaar and Entertainment are postponed till January 24.

MRS. KIMBALL.

Mrs. Kimball, introduced to English Spiritualists a few weeks ago by the letter of Mr. Fishbough, of New York, has now arrived in London, and desires to meet with comfortable apartments as near the Spiritual Institution as possible. Those who have accommodation to offer may apply at the Spiritual Institution.

We have had several sittings with Mrs. Kimball, and find her to be a test-medium of the highest order. We have derived from her much satisfaction respecting spiritual problems which have hitherto been only partly revealed to us. Mrs. Kimball's guides take up the inquiry at an advanced stage, and carry on students into realms of investigation which very few have as yet reached.

We have also had conversation with her chief control, "Mary Queen of Scots," a most intelligent and devoted spirit, whose mission it is to afford high teachings on the subject of Spiritualism.

We understand that Mrs. Kimball will give a series of seances at the Spiritual Institution, and so soon as she can locate herself will receive visitors for private sittings.

OUR INDEX.

We have been asked hundreds of times to compile an index to the volumes of the MEDIUM. We present one this week, and it has been a Christmas holiday indeed to get it ready. It shows but faintly the abundant feast which we have placed before our readers during the year. To have named all the articles would have occupied more space than we can spare. In consequence of this index appearing, we have been compelled to postpone the publication of important matter.

DOUGHTY HALL ON SUNDAY NEXT.

Mr. Linton will conduct the service on Sunday next, and will give an "Old Sermon from a New Pulpit." Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock.

DR. MACK AT WORK.

We have received the following particulars from Miss Bessie Williams: To the Editor.—Dear Sir,—When we arrived here on Monday morning at half-past nine we found patients waiting. Dr. Mack set to work, and was hard at it for nine hours; as fast as he had done with one patient another came in, and so it has been all the time, from half-past eight, a.m., until after nine, p.m. Dr. Mack will leave here at the end of the week, and intends breaking his journey to London by staying for one day (Monday) at Uttoxeter. His address will be, Dr. J. Mack, at Mark Bewley's, Brook House Foundry, Uttoxeter. We expect to be in London by Wednesday next, but as the doctor will be able to remain there only a very short time, he thinks it will be well for all persons who intend calling upon him, to write and fix a time to see him. The doctor intends, while in London, to give his own personal attention to all patients.

81, Bury New Road, Manchester, Dec. 29th, 1875.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE MEETINGS.

On Sunday, 9th January, 1876, at Shaw. Medium, Mr. Thomas Brown, Howden-le-Wear; Committee of Management, Mr. Rogers, Mr. Kershaw, Mr. Parsons, Mr. Singleton, Mr. Raby.

On Sunday, 9th January, 1876, at Hyde.

On Sunday, 16th January, 1876, at Macclesfield. Committee of Management, Mr. Hartley, Mr. Hammond, Mr. Rogers, Mr. Chiswell.

The Oldham and Rochdale friends are respectfully requested to attend the meetings at Shaw, when they will be gratified by hearing the controls of Mr. Brown, the missionary medium, and all friends that can possibly attend any of the above meetings are urgently requested to do so, as these meetings are got up at considerable expense, and we desire all the support possible. J. SUTCLIFF, Secretary.

SUBSCRIPTIONS to Institution Week are postponed to next issue.

REPORTS of Christmas parties stand over till next week.

MR. THOMAS BROWN may be addressed care of Mr. J. Smith, 17, Park Street, Macclesfield. He will visit Manchester next.

MR. RABY'S MEDIUMSHIP.—We have not space to discuss this matter this week.

MR. EDWARD WOOD, the Yorkshire stonemason, will visit London next week, and speak in the trance, at Doughty Hall, on January 9th.

HALIFAX.—Mr. R. Ashworth thanks Mr. John Scott, Belfast, for a parcel of books for distribution, carriage paid. Mr. Ashworth intends giving them away at Dean Clough Institute Debating Society from time to time.

To the Editor.—Dear Sir,—Will you kindly permit me, through the MEDIUM, to acknowledge a large parcel of books that I have received from Mr. John Scott, Belfast. I am very glad of the opportunity to assist him in his great and good work.—Yours, &c.,

R. Y. BARBER, Secretary.

10, Great Holme Street, Leicester, December 11, 1875.

ISLINGTON SPIRITUAL INSTITUTION, 19, CHURCH STREET.—On Saturday evening next, January 1, there will be a juvenile party, tea on the table at five o'clock. Tickets 6d. each. Several ladies and gentlemen have promised to take part in the evening's entertainment. All friends are kindly invited. A physical seance by Mr. E. Bullock, Jun., on Tuesday the 4th; and Thursday the 6th, there will be a special seance for Institution Week; admission 1s. Mr. Robson will occupy the platform on Sunday evening next. Mr. Bullock desires to acknowledge the receipt of a parcel of handsomely-bound books from a friend, towards the establishment of a library for the use of Spiritualists in this part of London.

SPIRITUAL PHOTOGRAPHY.

To the Editor.—Dear Sir,—I do not know if the experiment has ever been made, or even attempted, of photographing the flames from magnets, as seen by sensitive persons, and described by Reichenbach, but it would be a highly interesting one to succeed in. Not much apparatus is required, but total darkness and a seer would be indispensable, in order to be certain that the emanation did occur. This should be followed, if successful, by obtaining photographs of the light, seen by sensitives, emanating from the fingers of the mesmeriser. Perhaps the most satisfactory way of showing this would be to show the effect of the emanation rather than the emanation itself. For this purpose, gum strips of black paper on to a glass plate, and a small piece of card at each corner, to prevent contact with a sensitised plate, on which lay it, with the strips downwards, and in complete darkness let a powerful mesmeriser act on the plate as if a patient was before his hand. If on developing the emanation is proved to have a darkening effect on the photographic preparation, a step of importance will have been made towards elucidating the mystery and wonder of spirit-photography. It may very naturally be said, as these experiments are not very elaborate, it would be better to make them, and write about them afterwards. It no doubt would be so, but unfortunately circumstances have combined to entirely incapacitate me for pursuing that desirable course. I can only, therefore, hope that those who are engaged in studying the phenomena of spirit-photography will undertake to make these, which may be called preliminary experiments.—Yours truly, HENRY COLLEN.

[Dr. Mack has had several sittings with Mr. Hudson and has obtained photos in which he has been completely covered with fog, the result of the magnetism surrounding him.—Ed. M.]

TO INVESTIGATORS.

Mr. Burns.—Dear Sir,—I am now sufficiently recovered to commence work again in the spiritual cause. My mediumship is of little value to Spiritualists, but from past experience, I can say that the tests that I am able to obtain in private circles, if not sufficient in every case to convince of the truth of Spiritualism, yet are of such a character as to stagger scepticism, prove there is something beyond human intelligence at work, and awaken a desire for further investigation. I am not in a position to refuse payment for my services, from those who can afford to pay, but am, at the same time, willing to sit for my bare expenses, with those who cannot afford to pay more.—I remain, dear Sir, yours sincerely, J. C. CALDWELL.

46, Thorne Road, South Lambeth, London, S.W., Nov. 23, 1875.

MISS BESSIE WILLIAMS of Birmingham, has been to London for a short visit. Good Judges of mediumship who had the opportunity of sitting with her, were well pleased with her powers as a medium.

COCKFIELD.—Mr. T. Brown writes to say that he had two warm stirring meetings there recently. The friends have a large amount of medium power amongst them, and he has no doubt it will soon become a blessing to the neighbourhood.

MR. R. GIBSON, the poetical and Spiritualist pitman of Bishop Auckland, whose work, "The Vision of England, Past, Present, and Future," we reviewed so favourably some time ago, has been for two years deprived of the power of locomotion by a paralytic stroke. His various works are well worth circulation, and their merit has secured him such high patronage as that of the Lord Bishop of Durham. He has published six works in all. Five shillings sent to the old poet would be a great help to him, and secure a parcel of his publications. We hope many will write to him and cheer him during this inclement weather. We have not his address, but letters may be directed to him, care of Mr. N. Kilburn, jun., Bishop Auckland.

SOUTH AFRICA.—Mr. Hutchinson continues to push on the work. He has built a hall, which will hold six hundred people, so that there is a place for Spiritualism when it is ready for it. He keeps the subject alive in the newspapers, and, being one of the leading men in Cape Town, and well known as a Spiritualist, his personal influence is a continuous testimony in itself. He has just established a circle for scientific investigation, and has obtained spirit-raps and other phenomena. He desires us to convey his compliments to Mr. A. R. Wallace, Mr. W. Crookes, Mr. Cromwell, F. Varley, Dr. Hitchman, and others, whose works have aided him in compiling the publication which he issued some time ago.

SIGNS OF THE TIMES.—The following, I think, will be interesting to many of your readers. It is an extract from a work published in 1874 by Messrs. Clarke and Co., Fleet Street, London, and written by the Rev. Wickham Tozer, of Kensington, entitled, "The Other Side of Things." In the chapter on "Modern Spiritualism," the author, in his concluding remarks, says: "Finally, Spiritualism is the great antidote to the materialism of the age. Its mission is to counteract the sordid worldliness of the church, the infidelity of the learned, and the indifference of the great masses of the people." "In most of the foregoing propositions I cordially concur: I see no escape from them. Admit the facts, as all must do who investigate them, and the only theory that I can see to be consistent with them, is that they are produced by intelligent and benevolent agents. If it be said that, by admitting so much, I am bound, by logical consistency, to believe the whole, then all I can say is that I must submit to my fate, and be content to lie, for the present, under the charge of inconsistency. With the light I now have, I cannot assent to the truth of ALL that Spiritualists contend for. Just as when I first read Pye Smith on Geology and the Bible, I feel that I know and believe quite sufficient to give me no little anxious thought and labour in re-arranging my ideas of Scripture truth, and adapting them to the light I have received. This will be work enough for the present. With regard to those points on which I feel considerable doubt and difficulty, I venture to say that, not only may there be a side other than that which I now see, but one or more aspects of the truth which Spiritualists themselves have not discovered. There are three states of mind in which a man may be in relation to truth—denial, conviction, and the suspension of judgment. I deny none of the facts, nor the reasonable inferences Spiritualists draw from them. I am convinced of the truth of very many of them, and as for the rest, my relation to them for the present must be a suspension of judgment."—E. J. B.

MOVEMENT FOR PLACING WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

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

A large number of standard works on Spiritualism have been from time to time placed in public and institution libraries, enabling many readers to become acquainted with the facts and principles of Spiritualism. A further extension of this plan has been repeatedly suggested, and now that a large number of Spiritualists have expressed their interest in the movement, an effort is being made to carry it to a successful issue.

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

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

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

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

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

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

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

A THIEF DETECTED BY SPIRITS.

To the Editor.—Dear Sir,—We Spiritualists are often asked for the *Cui bono?* of Spiritualism. "What is the use of it?" people say. "Even if true, what is the use of it?" I reply, that if for nothing else it proves that the future life is no mere theory, but an actual fact. "Oh," say they, "that we knew before, but give us something tangible, something we can grasp, something of every-day occurrence. Let the spirits bring to light the perpetrator of some atrocious murder, or prevent the thieves from breaking into our house at dead of night, by timely intimation to us of their intention, and then we will believe." I reply, that the spirits, as a rule, have something better and higher to occupy them than to become mere detectives; but, to show that they have the power, and sometimes use it, let the following statement show. I will merely premise that the parties are strangers to me, that I had the statement from their lips, that they appear to be hard-working and industrious people, and that they are willing to answer any further inquiries that may be asked of them:—

Mr. and Mrs. Goodwin, residing at 39, Sherborne Street, Islington, employ a number of hands in the fur trade, and for some time found that they were being robbed, but by whom they could not discover, though they used every means they could to detect the thief. Though they were not Spiritualists at the time, they had heard something about it, and had been at one or two seances. They resolved, therefore, to have a sitting at home, and eventually the father of Mrs. Goodwin manifested his presence, and told them not only the name of the thief, but also the time to detect her, and under what circumstances they would find the stolen property. They also gave the name and address of the person where it was disposed of, and so clear was the case brought home to them, that the individual was sentenced to two months imprisonment with hard labour. By inserting the above in the MEDIUM you may, perhaps, convince some sceptics that there is more truth in Spiritualism than ever they believed.—Believe me, dear Mr. Editor, yours truly,

THOMAS WILKS.

14, Lorne Terrace, Green Lanes, Stoke Newington Green.

PHENOMENA AT SHEFFIELD.

Mr. Editor.—Dear Sir,—I cannot subscribe myself a believer in Spiritualism, but an honest doubter and investigator, therefore my personal experience may be of considerable service to encourage other investigators. You know, my occupation is travelling, and no sooner than I have found or made a friend I am of necessity obliged to leave him. My investigation is pursued under great difficulty. Here in Sheffield, a friend, through business, invited me to his house to tea on Sunday, November 28th. I introduced the subject of Spiritualism. We agreed to try the table. We sat around a large dining-room table, with castors, for more than an hour. Six of us, all thorough sceptics to any phenomena except myself. We began to despair, but then we all felt several powerful electric shocks, quite equal to many electric machines. One young man, who sat directly opposite me, boasted that no electro-biologist could ever affect him in the slightest degree; but he had frequently to gasp for breath, almost painfully, and big tears rolled down his cheeks copiously. It was real fun to see him. We got several raps; but nothing of an intelligent nature; but curiosity was aroused; and we agreed to meet on the following Thursday. Accordingly we met; my hostess, Mrs. B., her eldest daughter, two sons, our weeping friend, a young lady friend of my hostess, and myself, while Mr. B. and younger branches of the family watched us anxiously. In half an hour the table began to revolve, first one way then the other. We rose from our chairs. The table began to revolve with the sun, at the rate, I should think, of about three revolutions a minute. I requested Mr. B. to put his little girl on the table, weight about three stone. It continued to revolve on a complete axis, with scarcely any diminution of speed, for about a quarter of an hour. All being tired, we agreed to stop. We got several answers by raps correctly. Twelve converts were fully convinced of the phenomena. Elated with success, we again agreed to meet on Thursday, December 16th. We procured a smaller table, without castors. Mrs. B., her two daughters, one son, our weeping friend, and myself, sat for more than an hour; the table began to tilt rapidly and powerfully. We got many questions answered correctly, and of which I was totally ignorant till the answers were given. We then began to question who of those present were mediums. Answer: Mrs. B., Miss B., our weeping friend, and myself; Mrs. B.'s guide the control for the evening. I requested the control to lay the table on Mrs. B.'s lap. The desire was instantly granted. We then turned down the gas. I asked for the name of any friend of Mrs. B.'s who might be present. Name given of a dear child, the loss of whom Mrs. B. had grieved much, I not knowing that such a child ever existed. There was an eight-day clock on the chimney-piece, but no one could possibly see the time. I asked for as many raps as hours from twelve o'clock at noon. Ten raps; simultaneously with last rap the clock ceased to tick. I said, "The clock is stopped." Instantly two raps. I said, "Did you stop it?" Two raps. I then said, "Will you set it going?" One rap. I then asked, "How many minutes after ten was it when the clock stopped?" Twenty-five raps. We then turned up the gas, and found it perfectly correct. This ended our night's experiment. My bewildered friends could only say, in answer to my inquiries what they thought of it, that it was really startling.—Yours truly,

WILLIAM STEER.

Sheffield, December 18th, 1875.

HOW WAS THIS DOVE GOT INTO THIS CLOSED ROOM?

Mr. H. H. Crocker, Chicago, writes to the *Religio-Philosophical Journal* describing a seance with Dr. E. J. Witheford, who, we understand, will visit this country shortly.

"Bro. Jones,—Knowing your desire to keep as well posted as possible in all matters pertaining to the great philosophy of Spiritualism, as well as to the development of our mediums, which I can assure you is increasing daily, I felt it my duty to inform you concerning a private seance held at my house on Saturday evening last, 13th inst.

"Long since, feeling the necessity of surrounding a medium with good and harmonious conditions, in order to get good and truthful results, has induced me to organise a private circle for that purpose; our number being limited to fifteen in circle, and under no circumstance do I admit any, only regular members; and for our medium I have employed Dr. Witheford, of 188, West Madison Street. The last circle held, on 13th inst., he gave us some most wonderful manifestations, such as independent voices, carrying of articles from one person to another, and while the medium was sitting in cabinet, fully entranced, the musical instruments were brought out free and clear from the cabinet, where they had been placed previous to the medium's occupying the same, and carried around our heads making music all the time, also giving us communications on the slate. But what I wish to speak of more particularly, is that after the medium had entered the cabinet, his controlling spirit, 'John B. Crane' came, and after wishing all 'Good evening,' spoke to me saying, 'Mr. Crocker, I wish to give you, and all of you a test, in the way of bringing something that is alive and now living in earth-life; what shall it be?' After some further conversation, I asked for a pure white pigeon. He answered, 'You shall have one,' and left us instantly, and was gone some fifteen minutes, during which time we were entertained by other members of his band, when all at once, he announced his return, and placed in my wife's hand a most beautiful white pigeon, saying he had brought it from the south side, or rather, over the river, and wished me to accept of it as a present from him. The pigeon I still have in my possession at 383, West Randolph Street, where it can be seen by any one who feels an interest in this affair, and at the same time they can learn all the particulars concerning this wonderful manifestation."

"H. H. CROCKER."

Chicago, Ill.

"It will be gratifying news to the admirers of Mr. S. C. Hall's last work, 'An Old Story,' to learn that the first edition of 10,000 copies has been disposed of, and that the estimable author has hopes that another and equally large edition will be sold in a few months hence. The book is so thoroughly excellent, and contains in such happy measure the *gracile et utile*, that every friend of temperance must wish that other editions will be called for and circulated till its teachings, by print and pencil, have become familiar to patrician and plebeian."—*Alliance News*.

SPIRITUALISM IN CHOPPINGTON AND NEIGHBOURHOOD.

To the Editor.—Dear Sir,—On our way from Seghill to Choppington on Saturday last, Dec. 18th, to hear Mr. Lambelle of South Shields deliver a lecture, my companions and I called at Bebside, and met there with our indefatigable co-worker, Mr. Joseph James. We were informed that new circles for investigating Spiritualism had commenced at Bedlington Bank Top, and at Blyth.

We reached Choppington a short time before our meeting commenced, and were glad to hear of the manifestations of Spiritualism there. Spirit-communion there, we learnt, had been the means of uniting the marital bond more closely in many cases, and had demonstrated the true value of genuine friendships. Mothers and fathers now rejoice at the return of their spirit-sons and daughters, who come laden with news from the supernal spirit-spheres, thereby giving them an earnest of the joys beyond, which they say are only awaiting those who are living true and spiritual lives.

We also met with the Smith Brothers of New Delaval, who are very anxious about the spread of Spiritualism in the district. I understand one of their daughters gives promise of being a good trance-medium. They were delighted with the account in the *Medium* of Mr. Brown's address at Doughty Hall, London.

The time for the lecture in the Unitarian Chapel had now arrived. About fifty persons assembled, mostly Spiritualists. We had taken no steps to secure an audience from the outside world, as the speaker required to be surrounded with sympathetic minds, as he had only taken the platform as an orator very recently.

Our friend, Mr. Robert Elliott, who has unbounded faith in the ultimate success of Spiritualism, gave out a hymn, and as we sang it, the medium was entranced, who spoke an invocation after its conclusion.

Mr. Robertson of Dunstan-on-Tyne, was then called to the chair, and made a few appropriate remarks on the historical, religious, and philosophical aspects of spiritualism.

The audience then proposed that the spirit now controlling the medium should give a discourse on his entrance into spirit-life. The control purported to be "Oliver Cromwell."

He gave us an account of his earth-life and spirit-life, and his experience of the change called death. He is the same man still, working for religious liberty and the general welfare of humanity. How to uplift humanity, he said, is the burden of all their thoughts as spirits in spirit-life, who were called reformers in earth-life. It afforded them great pleasure to do so; in fact, it is their chief joy.

Several questions were asked and answered after the address was delivered. Votes of thanks to the chairman and lecturer, for their honorary services, terminated the meeting. All seemed pleased and instructed.

Mr. Lambelle appears to excel as a writing medium, as his most accomplished manuscripts show. It is our wish that he may, with all other true mediums, long live to bless and enlighten their kind.

Let me conclude, Mr. Editor, with wishing you "A merry Christmas and a happy New Year."—Ever yours, truly,
GEORGE FORSTER.
Seghill, Dec. 20th, 1875.

THE MANNER OF SHELLEY'S DEATH.

Mr. Editor.—Sir,—As you may have seen, through the columns of the daily press, a discussion has been going on relating to the manner in which the poet Shelley met with his death. This discussion has arisen from the reported death-bed confession of an old Italian sailor, who stated that he was on board of a vessel which intentionally ran into Shelley's boat, and that they expected Lord Byron and a large quantity of treasure on board, but in this they were disappointed. Well, having lately received several visits from "Shelley," I determined, on reading this statement, to ask his opinion on it on the first opportunity, and on December 12 the desired opportunity came. After reading over to him the statement alluded to above respecting his death, he gave us the following message through the planchette:—

"Well, I will inform you, in a quiet, brief way, of my being lost. We were journeying homewards, and the winds rose, loud and strong, and our vessel, which was a critical one, was upset by a fishing boat coming in an opposite direction, but it was quite accidentally done.

"Facts are oaks that winna ding,
And downa be disputed."

"Good night, and blessings on you, friends, until another opportunity offers me to visit you."

"P. SHELLEY."

Since then we have had another visit from him, and he states that there were four men in the boat which ran into them, and they were all lost.

I may state that my wife has seen "Shelley" on different occasions, and that she recognised him through a portrait of him which we have in our possession.—I am, yours truly,
ROBERT ELLIOTT.
Choppington, Dec. 20, 1875.

[In the signature Shelley's middle name is omitted.—Ed. M.]

W. GAUTREY thinks the decisions of spirits ought to be accepted on certain vexed questions of doctrine respecting the saving efficacy of creeds and doctrines. Spirits do tell us most distinctly that creeds and doctrines have no effect in the spiritual elevation of the soul in the spirit-world. This is a question that all can answer for themselves. We are all spirits, and by referring to our spiritual intuitions we can easily determine what is truth according to our power to perceive it. Right and wrong are so strictly defined throughout the universe that it is only the blind or perverse who cannot see the distinction. But it may be said that we are all blind, more or less. This is strictly true; but with a proper use of the light we possess and a desire for more, our sight is sure to improve. Let us be certain that we live up to the truth we possess in matters that we are capable of judging, and soon our strength will increase to grapple with things that are at present beyond us. We do not think it would be advisable to cultivate too much the decisions of spirits; that would be the thin edge of creedal dogmatism. Let every man learn to decide for himself. We are in God's universe equally as much as any spirit, and ought, as subjects of the Great King, to know his laws.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday, at Cambridge Hall, Dec. 19th, Mr. F. Wilson exhibited his large Map of Universal Comprehension, and, having explained in block the relation of one circle with another, proceeded to consider the influence the spirit would exert on each of the professions. The first profession was the protecting one, or protectors, represented by the staff (red) the controlling power, the cape (blue) the comforting assistant, and the bull's-eye lantern (yellow) the aid to inquiry. This profession inclosed the army, navy, volunteers, police, fire brigade, &c. If a boat's crew were cast upon an island, their first step would be the appointment of a guard during the night; and if justice was supreme in this country, the whole of our army would be disbanded, and the care of our country would be safe in the hands of a few policemen and commissioners; for if justice was supreme, the whole of the lands and houses in the country would belong to the state, in life-lease occupancy, and so we should not have, as now, an increase of rent, or a notice to quit, when we had sunk a large sum in the farm, or improved our town dwelling, which improvement the landlord now reaps the benefit of. What would state ownership mean? It would mean homes for the people, not lodgings, and home means a centre for the affections to cling to—to see what you plant in youth, the pride of your age. Living, as we now do, in lodgings, we find all our interests or pleasures away from our lodgings, and consequently the country is kept in a state of chronic discontent. So, if the influence of the Spirit pervaded the nation, each one would feel a sense of patriotism, and would be a special constable or volunteer, and a constitutional preserver of order; so the actual army would be reduced to a skeleton. Each man would know how to use his arms, having been drilled at school; he would be a member of a local battalion, and the Swiss system would be adopted as the rule for national defence. The first influence felt of spirit-power would be our recognition of nationalities; and as the influence of the spirit was manifested, fraternity of nationalities would develop; and as the law would prevail that no one could personally own the land, it would be useless to fight for possessions that public opinion forbade you to appropriate.

The influence of the spirit would stimulate the law of kindness, not only to humanity, but also to dumb animals; so, under its guidance, we should gain a far greater assistance from the horse, for instance, if we trained it by kindness instead of the whip.

Spiritualism entered into the minutest details of life. Dr. Hallock, in one of his admirable addresses at Doughty Hall, had said in effect, "That which you feel it naturally right to do, cannot be morally wrong to execute." The great law, "This above all, to thine own self be true, and then it follows, as the night the day, thou canst not then be false to any man," would infuse a living spirit-influence into life, and make life a blessing. Let us work it out. The subject for next Sunday will be, "The Spirit-Influence in Manufacture."

IMPORTANT NOTICE TO ADVANCED THINKERS.

ART MAGIC; OR, MUNDANE, SUPER-MUNDANE AND SUB-MUNDANE SPIRITISM. An European gentleman, now sojourning in America for a brief season, gives notice to thinkers interested in occult science, that having spent forty years in the practical and theoretical study of art magic, partly acquired in the East and West Indies, Egypt, Arabia, and Europe, he is now prepared to share the fruit of his researches with a few students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:—

"The work in question cannot become a marketable commodity, but may be published for *limited distribution* when a sufficient number of students are found to insure the cost of publication.

The requisite number being obtained, a protective copyright is to prevent any further publication.

The work is not to be published or sold by any professional firm, nor submitted for review to professional critics.

After the requisite number of copies are drawn off to defray the expense of publication, the types, vignettes, &c., are to be cancelled.

The author will give no name, token of identity, nor personal response of any kind to inquirers.

He will publish only through a friend. The friend selected has accepted the office of secretary for the work, and is Emma Hardinge Britten.

If published in the United States of America, the cost will be \$2,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare occult works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction.

The publication of the work will not commence until the entire 500 subscribers are guaranteed.

This notice will only hold good up to the Christmas of this year.

All subscriptions are to be paid for only according to the customs of the country, C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary *pro tem.*, Emma Hardinge Britten, 206, West 38th Street, New York.

The work will be entitled "Art Magic; or, Mundane, Sub-mundane, and Super-mundane Spiritism."

This will be the first, and it is believed only publication in existence which will give an authentic and practical description of art magic, natural magic, modern spiritism, the different orders of spirits in the universe known to be related to, or in communication with, man, together with directions for invoking, controlling and discharging spirits, and the uses and abuses, dangers and possibilities of magical art.

Signed for the author and publisher,

EMMA HARDINGE BRITTEN, Sec. *pro tem.*

I, Emma Hardinge Britten, having read the above-described work, do hereby testify my belief that it is the most practical revelation of the subject treated on, and the most scientific explanation of occult powers in man ever given to the world. I deem it also a work eminently calculated to afford to *advanced* thinkers the clue they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, spiritual mediumship, and many spiritual problems in human

history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvellous work to the few, instead of being able to give it broadcast to the world; but grateful for its perusal, and desirous to aid as far as I can in even its limited distribution, I cheerfully lend myself to the task imposed upon me, namely, to become guarantee in this statement for the high value of the work, and to receive for the author and publisher the names and addresses of the favoured few who may wish to make up the five hundred subscribers required. Address, Emma Hardinge Britten, 206, West 38th Street, New York.

Persons in foreign countries desirous of becoming subscribers to this work can apply by letter to Mrs. Britten. It is hoped it will be ready for delivery in the forthcoming spring,—but due notice will be given, and arrangements made for forwarding books and remitting payments.

[ADVERTISEMENT.]

Messrs. Colby and Rich, publishers of the *Banner of Light*, have written to their subscribers in this country, asking them to forward subscriptions direct, as Mr. Burns has not paid all of last year's subscriptions. I have received many applications for an explanation, which time will not permit me to attend to individually, and Messrs. Colby and Rich can have no objection to this form of answer, as a few weeks ago they threatened to state in the *Banner of Light* that the subscriptions had not been paid by me.

The explanation I have to offer is, one time and another I have sent them subscribers' names, money, and publications of my own, and at the present time there is a balance of some £7 or £8 due by me to Messrs. Colby and Rich. This I, no doubt, could have paid long ago had Colby and Rich been as accessible to me as my other creditors have been, but what with incessant occupation, distance, and a scarcity of cash, the matter has stood over. This is a true statement of the case. Like almost every man in business, I have been under the necessity of asking indulgence on the part of those to whom I owed money before now; and I have been very kindly dealt with. Had it not been for the leniency of men of business who are in no way connected with Spiritualism, it would have been impossible for me to have done my work as a promoter of Spiritualism. It is only when I had been placed at the mercy of Spiritualists of a political, pharisaical, or mercenary type that my poverty has been made a painful reproach and serious inconvenience to me. But it is an error to state that the subscriptions have not been paid. A balance due is not, in commercial language, an engagement repudiated while the debtor is solvent and willing to meet his obligations as best he can. During these last twelve years I have been the means of conveying thousands of dollars into the treasury of the firm upon the reputation of which Messrs. Colby and Rich now trade. I have bought their works for cash, and kept them on sale; advertised and printed catalogues of them at my own expense; solicited subscribers for the *Banner of Light*; and pushed their business in this country as if I had been one with them in interests. I feel satisfaction in knowing that I have been of great service to them in business. And the above statements show how they treat one of their best customers. Even though I, as a customer, leaving out of consideration all fraternity in a common cause, were impecunious and on the brink of insolvency, it would be hard to punish me for my misfortunes by endeavouring to damage my credit with my customers round my doors. Colby and Rich have one system of business for themselves and another for me. I am expected to pay down at the beginning of the year for all of their papers that may be required through me; whereas they only give me credit for my periodicals as they receive them. They are worthy of credit; I am not, in their estimation. They have always had the run of my stock, and I am only sorry they patronise me so meagerly. But while these terms exist, I feel myself justified in keeping open the account, and regard their letter not only as an impertinence, but an injury.

I have had my share of trouble in collecting subscriptions and getting them ready to send in a body, which has been some annoyance to all concerned. For any shortcomings I may have been guilty of, I am duly sorry, but in future I shall work less in promoting the interests of Colby and Rich in this country, and attend rather to the diffusion of English literature in America. I hereby invite the co-operation of Spiritualists in the United States to aid me in extending the circulation of the *MEDIUM* and of standard English works on Spiritualism in that country. It has been the policy of American speculators in spiritual literature to debar as much as possible English works from circulation in America. Thus have they met the efforts made on this side to promote American interests. I had thought that the hundreds of pounds that Americans have carried away out of this country, to a great extent through my instrumentality, would have compensated for any little fault of poverty or neglect where the motives are unmistakable and the efforts sincere.

I conclude by congratulating humanity on the fact that there is more genuine Spiritualism in English counting-houses that I have had to deal with than there is in that of the *Banner of Light* of Boston.

15, Southampton Row, London, W.C.,

Dec. 28th, 1875.

J. BURNS.

I wish to acknowledge in the *MEDIUM* the receipt of a large parcel of books and pamphlets for distribution from John Scott of Belfast. It affords me great pleasure to assist in his educational scheme and benevolent design. I hope to receive more when my present supply is exhausted.—J. W. MAHONEY.

CASTLEFORD.—The literature distributed on the occasion of the visit of Mr. Ashcroft has had the effect of counteracting some of the theological poison then circulated. Unfortunately Mr. Ashcroft's effort was to a great extent a failure, and hence the opportunity for sowing spiritual seed was limited. We trust Mr. Ashcroft will stir up more interest in his future raids.

CLAIRVOYANCE.—Mr. Editor.—Dear Sir,—I have had an interview with Mr. Skipsey of Ashington. He is a wonderful clairvoyant in his normal state. He gave me some remarkable facts about a spirit whose name is M. B., though he never knew her. To me he is also quite a stranger. He is a wonderful man, and ought to be encouraged.—Yours, J. BATIE. Chester-le-Street.

ASTROLOGY.

To the Editor.—Dear Sir,—In your copy of the MEDIUM AND DAYBREAK for November 5th, information is sought as to what almanack or almanacks are edited by professional astrologers. Has "The Mite" never heard of "Orion's" almanack? not that "Zadkiel's" or "Raphael's," in my opinion, has deteriorated to any appreciable extent at present. Then again, a stranger has made its *début* in the "Row," published by A. Hall & Co., price 1s. 6d. styled "Neptune's Almanack and Ephemeris," a clear and plainly written treatise, proving that the author is thorough master of what he has taken in hand; the predictions are copious; a perusal will, I doubt not, interest "The Mite" if nothing more; still I would urge him by all means to study the subject for himself, and become acquainted with the only almanack our forefathers possessed, the "glorious firmament" above, then he would not need to consult astrologers. If "The Mite" has any inclination to learn the heaven-born science, I will give the required information, free of charge, either through your valuable paper (providing you will grant permission) or by letter direct, if "The Mite" will reveal himself; as I am very anxious to spread that which I consider one of the greatest blessings to mankind; for to be forewarned is to be forearmed.—I am, Sir, yours very faithfully,
E. CASAEI.

13, Langley Road, Watford.

MATERIALISTIC POLITENESS.—If anything could make us ashamed of human nature, it would be to find that even such a chivalrous soldier of truth as Professor Tyndall could be tempted to defile himself by such writing as this recently in the *Fortnightly*:—"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

A FACETIOUS SPIRIT.—In the north of England a fall on the ice is called "a penny pie." Mr. J. C. Ferguson of Carlisle was at a seance recently in the "Border City" when the spirit asked, "Why is a skating pond like Christmas Day?" The circle gave it up. Solution from the spirit: "Because you get plenty of penny pies, and if you go in you get a bit of duck." Taking them on all sides, the "elementary spirits" are wonderfully like human beings.

THOMAS LEES.—What you quote from the paper is not an expression of "free love" as made by Mrs. Woodhull, and hence our opinion is justified that the beastliness of the thing is toned down to the very proper opinion that love, not law, ought to unite man and wife. But this is not "free love," nor were the evils of unfit marriages discovered by the "free lovers." The attempt to discuss social relations, which has been so well done by the Fowlers, Davis, Henry C. Wright, &c., is not "free love," but pure love. Your particular pet movement is a symptom of the disease, not the remedy. This has been owned even by its promoters in their altered tone. As to the "Gentle Wilson," we never said he was not a medium, but merely intimated that he had a very insinuating way with him. As to whether there are others worth quoting than Davis and Tuttle, we would say that, take them out of your literature where would the rest be?—as it is for the most part an inconsistent rehash of these standard writers' works. People who have not power of criticism enough to detect the altered tone of the *Weekly* may well be called by your term "Soum."

MATERIALISED SPIRITS.—At private seances lately, Mr. W. Eglington being medium, I have witnessed various good manifestations. Tables have been floated. "John King," "Katie King," "Joey," "Johnny," "James," and an American spirit have used their voices. Full materialisations, probably assisted by the presence of another medium of the circle, have been witnessed, and on one occasion a materialised spirit led Mr. Eglington to the front, that spirit and medium might be seen together. At the last materialisation the father of a gentleman present, "John King," "Joey," and a tall spirit, which I believe was the American, and new control of Mr. Eglington were well witnessed. "Joey" favoured me with a piece of his robe, cut off by himself, and he passed outside around a sitter for fuller inspection. "John King" has favoured me with his writing. I doubt not but Mr. W. Eglington bids fair to be a good and reliable medium. On one occasion, under the mediumship of a gentleman present, we had the piano finely played, and on another the tambourine, in full light, when placed on the ground, was moved to keep time to the tune sung.—Yours truly,
THOS. BLACKBURN.—Stoke Newington, Nov. 15.

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SUNDAY, JAN. 2, Mr. Eaton at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, JAN. 3, Mr. Herne's Seance at 8. Admission 2s. 6d.
TUESDAY, JAN. 4, Mr. Herne's Developing Circle, Private, at 8.
WEDNESDAY, JAN. 5, Mr. Herne, at 8. Admission 2s. 6d.
THURSDAY, JAN. 6, Mr. Herne, at 8. Admission 2s. 6d.
FRIDAY, JAN. 7, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JAN. 1, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. 7.30. 3d.
SUNDAY, JAN. 2, 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. 3, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advt.
TUESDAY, JAN. 4, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.
Miss Baker's Developing Circle, at 87, Inville Road, Walworth, 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. 5, 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. 6, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
Tarlinton Hall, 90, Church Street, Paddington. Lecture at 8.
Mr. Williams. See advt.
FRIDAY, JAN. 7, Mrs. Olive's Seances, 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. 2, Healing at 11 a.m.; Service at 7 p.m.
TUESDAY, JAN. 4, Seance at 8. Admission 1s.
WEDNESDAY, JAN. 5, Trance and Test Seance, at 8. Admission 6d.
FRIDAY, JAN. 7, Seance at 8. Non-subscribers 6d.
SATURDAY, JAN. 8, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 2, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
BOWERBY 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, Hookley, 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.
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, Finfold Terrace, at 6 o'clock.
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWIKE, 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) Service 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. 3, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.
TUESDAY, JAN. 4, 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. 5, 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. 6, 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.
RIDAY, JAN. 7, 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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