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AND TEACHINGS OF
SPIRITUALISM.

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THE MYSTIC ARTIST.

BY MISS CHANDOS LEIGH HUNT.

IN LOVE, BUT WITH WHOM?

"The Beeches" was a fine old family mansion, approached by many winding paths from various quarters of a picturesque village in Gloucestershire, like unto a monster cobweb, with Squire Granville for the spider; and "I'm the poor little fly" often sighed his neice and protégé, Nelly Trevor. She looks very pretty now, as she stands outside the gate of one of these most secluded of paths, abstractedly stroking the gracefully arched neck of Frederick Milton's steed.

Frederick Milton was twirling his hat on his whip handle, exposing thick masses of closely cut chesnut curls to the strong rays of the midday sun, regardless of the dangers of sunstroke. His large blue eyes were as intently watching the vagaries of his hat, as if the future welfare of his being depended upon the exact regularity of its gyrations.

Presently he gazed intently at his fair companion. She was draped in a delicate sun-tinted texture, which was flowing and waving with the caresses of every gentle breeze, losing its outlines as if woven from the fond air; her black ringlets were rippling far below the bend of her symmetrical figure, and her eyes had a look of far-off longing, half sorrowful, half peaceful, resting in their beautiful light. Verily might she vie with an Egyptian goddess.

"Yes," said Frederick Milton, evidently in reply to a remark of hers made some minutes ago, "your fortune is a large one now, and when it is doubled by your marriage with that artist cousin of yours, it will be great indeed."

"It will be a long time before THAT takes place. I must be twenty-one years of age before he makes the slightest advances to me, so I've at least three years before me of happy freedom," she replied.

"I suppose you have every confidence in the stability of his love?"

"He has no love for me. I believe he views me with utter indifference," (and here her voice grew sorrowful) "such indifference, indeed, that he apparently neither rejoices at, nor regrets our inconsiderate uncle's decree. I don't think he ever considers the affair. He is too much absorbed in his arts and mysticisms; for when he

pays his prescribed visits here, his behaviour to me is exactly the same as to any other ladies to whom he may happen to be introduced."

"This must be a great trial to you. I fear it gives you that look of sadness which I have observed for many weeks past."

As he said this he viewed her with a gaze as searching as it was intent.

She raised her eyes to his with a glance, the meaning of which none but its receiver could interpret to its fullest extent, and then her head drooped upon the neck of his horse, and her whole frame was shaken by deep, quick, involuntary, convulsive sobs.

Soon after this little scene "The Beeches" luncheon bell rang out its welcome reminder, and Nellie Trevor occupied her accustomed place of honour, as brightly and gaily as a summer butterfly.

AN ART TREASURE FOUND.

Beech Clarendon was an artist, occupying a studio and resident chambers in Fitzroy Street. We say he was an artist, because he called himself one. Certainly he could dilate, by the hour together, upon the perfections and imperfections of nearly all the ancient and modern, English and foreign, artists, who had ever made themselves a public reputation. He intently loved and gloried in the art of exhibiting the beauties of nature upon canvas, but he rarely, if ever, completed a work; and when he did, he was so fond of it that it was hung in the studio for his daily admiration, but his organ of ideality being large, it was not long before he found so many faults with it that it was consigned, unreservedly, to one of Christie and Manson's sale-rooms to fetch what it might.

Anything of an occult, mystical nature fascinated him beyond description, and now he was steeped in the fulness of a desire to portray "The Somnambulist." But he wanted a model, and wondered where he could obtain a faithful description of the appearance of a person in the somnambulist state.

Being a reader at the British Museum he repaired there early one morning, and hunted the old and new catalogues for all the books he could obtain upon the subject. Daily he found fresh works, and reference from one to another caused him to study observations upon natural sleep-walkers, and at length the wondrous science and art of producing artificial somnambulism

broke, like the light of a new sun, upon his intellect. He soon discovered that it was believed by the students of this fascinating subject, that the secret of the extreme beauty of ancient sculpturings and paintings was, that the apparently inspired artists had for their models, somnambulists, who exhibited all the surpassingly beautiful phenomena specially displayed during that entranced condition. He then read of the priests of the Temples studying the phenomena, and eventually succeeding in artificially producing it, by means known in this age as Animal Magnetism. Oh, how he longed to practically investigate its mysteries; and Beech Clarendon, with his peculiarly well adapted mental organisation and innate love of the mystical was the man to become an adept, indeed, in the science.*

He closely continued his studies, daily, for over a month, purchasing every volume on the subject he could find, in the repositories of old and rare collections of books. He wanted them in his own library, but he found that he could purchase few indeed, compared to the immense number written, as they were mostly too rare, being so long out of print. His thick quarto manuscript book was crammed with excerpts from the various works he had perused.†

One evening, when leaving the Museum Reading Room, his eye fell mechanically upon the graceful figure of a girl, lightly tripping down the long passage leading from the Reading Room to the new Lysian collection in the Great Hall, and he wondered where he had seen that figure before, and why its outlines so forced themselves upon his attention.

As he waited for his umbrella he remembered that he had met her at an "at home" evening of an acquaintance, and that she was introduced to him as a friend of the childrens' governess; he also recollected that he was struck with the truthful expression of her face and attitude, and devoted himself to her for the entire evening, and that he was laughed at by many lively ladies and solemnly pronounced "in love;" that he was very much amused at the absurdity of the idea at the time, and was so again, as he reflected upon the circumstances while watching the same form emerge from the ladies' cloak room, ready equipped for the road. Acting—as he always did—upon the impulse of the moment, he stepped quickly forward, in time to open the heavy doors for her egress. She thanked him in her simple artless manner, but without raising her eyes. He had forgotten her name, and was at a loss how to introduce himself.

Raising his hat, he observed, "I did not know you were a reader here."

"Oh, Mr. Clarendon, how do you do!" she replied, evidently surprised, but instantly recognising him, "why, I've been a reader here for ever so many years."

"Indeed, pray how can that be, surely you're not 'ever so many years' over twenty-one?"

"Hush; whisper it gently. A friend got me in, as I was not aware of the rule regarding age till a few days ago."

"And what do you study, if I may be permitted to ask?"

"I don't study anything," she replied, "I only copy manuscripts, ancient works, music out of print; in fact, anything I can get orders for. You know, that is the way I've earned my living ever since my good aunt died."

"By your appearance I should say it must be a very profitable employment," he said, glancing at her costly attire.

"No, indeed, it's very precarious; but though my relation did not leave me money, she left me an endless

accumulation of dresses and dress-stuffs, jewellery, and plate, as well as arranging for the payment of my rent, so long as I require it, which I suppose I always shall."

"Of course," he remarked, hesitatingly, in an enquiring tone, "you never thought of trying any other employment, such, for instance, as sitting as portrait model to an artist?"

"Dear me, no!" she replied, evidently much surprised and amused, "I never knew there were such people as 'models.' I thought pictures were portraits of people who wanted their portraits taken, and paid the artist for his time; or else were the ideal conceptions of the artists themselves, correctly proportioned by certain rules of anatomy."

And so they chatted on till she was near her residence, situated in one of the Islington squares. But before they parted, Beech Clarendon had told her of his desire to picture a somnambulist, and she had arranged to become his model for a certain pecuniary consideration.

Edith Denton was naturally delighted, because every sitting of two hours would pay her as much as a week's drudgery at copying, though she was greatly puzzled as to how she should have to deport herself, to look like a somnambulist. What a relief these sittings would be to seven, eight, or nine hours daily copying that which was often, to her, the most uninteresting matter. The novelty of the event was exciting, and she took a solitary moonlight walk to Highbury and back, on purpose to speculate upon it. At night she dreamed of it so much that it is a wonder she did not turn natural somnambulist, and play the midnight ghost, and present herself at Beech Clarendon's door in Fitzroy Street.

And Beech Clarendon, too, was dreaming all night of Edith Denton, and racking his conscientious brains as to whether he would be justified in endeavouring to produce in her the magnetic-somnambulist trance, without informing her of his intention, but he despaired of bringing to her comprehension, an understanding of such magical proceedings without alarming her. He felt most grateful to Providence or fate, whichever it was, for having thrown in his way a face and figure more suited to his purpose than ever he dreamed existed. Golden haired and blue eyed, with features perfect, and an expression simply inspirational in its purity, deportment erect and graceful. Indeed, the beauty of the outlines of such a casket could only be induced by a development of the internal spirit, which rarely exists, save in the imagination of the student of high moral philosophy, when recognising what the effects of the cultivation of the divinity within, to an outward expression, would necessarily be.

GRATIFYING AND SURPRISING SUCCESS.

Whatever is Beech Clarendon doing? He has the door of his studio open, and is behaving somewhat as though he were raking cobwebs from the air above, below, right and left of the threshold, and now he swings his arms round from above his head to the ground, with outstretched fingers, as though to strike someone lying at his feet. Stepping slowly backwards inch by inch, he thus crosses the room. If we could imagine sparks of fire coming from his fingers, an illumined path would be seen stretching from the door to a well-cushioned chair at the farthest end of the apartment, and even upon this chair he rains this invisible something from his fingers, down the back, over the seat, and a great quantity upon the soft, velveted footstool. Once, twice, thrice has he performed this curious operation, with a look of concentrated Will-power expressed in his every feature that is almost frightening to behold. He next folds his arms, and gazes with a strange, fixed, determined stare into a full-length mirror which stands upon an easel. Then he sweeps his hands slowly from top to bottom, with the same unfathomable intensity of purpose marking his

* "No one who has ever seen a case of natural sleep-walking, and who subsequently examines one of artificially excited somnambulism, ever hesitates a moment in recognising the essential and complete identity of the two phenomena."—Animal Magnetism, by Wm. Gregory, M.D., F.R.S.E.

† A few extracts from Beech Clarendon's note-book are given in the form of footnotes to this narrative.

countenance. Next he empties a jar of biscuits, and passes his hands curiously over its contents, after which he replaces them; then over some coffee, a jug of milk and an empty cup he performs similar actions, after which he sits down. In a few minutes that curious look leaves his face, and is replaced by his usual kindly, beneficent placidity of expression (though nevertheless uncompromisingly determined when he has once decided upon the course he means to pursue), which is ever pleasant to contemplate.*

Rat-tat-tat! ring-ding-ding! and a servant shows Edith Denton into the studio. As she steps in, a strange look of dreaminess gradually deepens in her eyes in place of one of bright liveliness which formerly dwelt there. She becomes a little paler, and, holding her hand out in an automatic manner, she exchanges the usual orthodox salutation of "How do you do?" He watches her face narrowly, and seems satisfied. She remarks:

"What a curious room this is. It reminds me of one of Pepper's ghost arrangements and other such exhibitions which I have seen at the Polytechnic."

"Does it? Why?" he inquired, in evident surprise.

"Because of the peculiar light you have running from this chair to the door."

"Oh, yes, of course—I understand—of course," he replied, in rather a confused manner.

"I suppose it is for the purpose of obtaining some peculiar artistic lights and shadows."

"Certainly," he replied, more collectedly.

"And how it shines upon you and on this urn," she continued, "and on the milk even, and on this cup. Oh, what a pretty cup!" and she took it in her hand. "What pretty china! and how soft it feels. What kind of china is it? It is very pleasant to touch."

"I am glad you find it so. Allow me to give you some coffee."

"Thank you," and she drank some coffee and ate some biscuits, and became gradually more and more dreamy in her whole demeanour. After a time she removed her hat and mantle, and, at Beech Clarendon's suggestion, she stood before the mirror and freed her luxuriant hair, which streamed over her shoulders like golden rain. Raising her eyes, she met his intently gazing into hers. She felt as if fascinated, and was powerless to remove them.

In an instant Edith Denton had passed into the trance of the magnetic somnambulist.

Beech Clarendon at once recognised the transition, and was in raptures at the surpassing loveliness of the expression of her countenance—far too beautiful for pen or tongue to depict. Taking her hand, he led her to the chair so mystically prepared for her reception, and in a kindly voice inquired if she were comfortable.†

* "From multiplied experiments in six different hospitals, I should as soon doubt the power of fresh water to quench thirst as that of mesmerised water to induce sleep in persons who have already deeply felt the mesmeric influence. When the sores of the patients (in tumour cases, as big as soup plates) became foul, they often got a dose of mesmerised water as the speediest way of entrancing them, and then their sores were steeped in nitric acid without a sign of sensibility. 'Expectation did it all,' we shall be told. Well, I can only say that, to make this impossible, the mesmerised water was medicated with tincture of rhubarb, tincture of cardamoms, spirit of ammonia, etc., and was given at their usual times of taking physic, in order not to excite expectation of anything unusual."—Edale's Introduction of Mesmerism into the Hospitals of India.

† "In the highest stages of the mesmeric sleep, the countenance often acquires the most lovely expressions, surpassing all that the greatest artists have given to the Virgin Mary, or to angels, and which may fitly be called heavenly, for it involuntarily suggests to our minds the moral and intellectual beauty which alone seems consistent with our views of heaven." Speaking of the voice Dr. Gregory says, "In the highest stages it has a character quite new, and in perfect accordance with the pure and lovely smile of the countenance, which beams on the observer, in spite of the closed eyes, like a ray of heaven's own light and beauty. I speak here of that which I have often seen, and I would say that, as a general rule, the sleeper,

"Yes. I'm so happy! so happy! I wish you were as happy."

"Am I not happy, then?" he asked, wondering whether she could read his life, and to what she could be alluding. She soon, however, demonstrated her power of catching his unspoken thoughts by replying to them in her answer.

"No, indeed, no; your spirit and mind seem constantly haunted by an only half-recognised, half-acknowledged feeling of embarrassment. Yes, that's it; you are thinking of it now."

Beech Clarendon was surprised and delighted at such rapid manifestations of lucidity. Wishing to test her powers further, he took her hand in his, and, passing his disengaged hand in a curious manner over her eyes, he said:

"Now I want you to go somewhere with me; do you think you can?"

Oh, yes. It is a large mansion. What a beautiful place!‡ And there is an old man in this room. Ah! he will not live long.¶ He seems to have some intuitive conception of it, for even now he is making his will,‡ and she described the rooms minutely.

"Is there a lady there?" queried Beech.

"No; only this old gentleman and one who seems to be his lawyer."

"Can you go through the rooms and see if you can find a young lady with dark hair and eyes?"

Edith remained silent for some moments, and then replied:—

"I think this must be her. How warm the sun is. What a beautiful horse, and the rider has such a pleasant face. I should say he was a good man. Do you know him?"§

"No. What is the lady like?"

when in his ordinary state, and when in the deep mesmeric sleep, appears not like the same, but like two different individuals."—Gregory.

* "A gentleman previously wholly incredulous as to the truth of mesmerism, said that if any mesmerised subject, who had never entered his house, would describe to him the furniture of his drawing-room, he should be convinced. The challenge was accepted. The subject was mesmerised at some distance from the audience. The lad was desired to describe the furniture. After looking it carefully over, he enumerated the articles one by one. . . ."—Spurrell's Rationale.

† "The somnambulist said, 'This child is lost, it will die in twenty days.' On the 26th of the month the child died."—Manual Pratique.

‡ "J.E., on many occasions, when in the trance, has described remarkable events which have occurred some time after." The same person "read verbatim two letters then coming to him by post, one from London and the other from Sheffield."—Phreno-Magnet.

Physically Mr. E. Wisenden had never been to London. The following is an account of his clairvoyant journey there, from the pen of Mr. Richardson, of Cornhill, and is similar to the experience of every magnetizer who investigates this branch of the science.

"I desired E. W. to go to London by the railway. He soon entered on the rail. After about three minutes had elapsed he called out 'Hullo! I have overtaken you, have I?' I inquired what had happened. He said 'I have just passed the train on the rail.' Soon after this he shivered, and buttoned up his coat, saying, 'I don't like going under ground, it strikes so cold!' but immediately unbuttoned it again. In a short time he said, 'I have got to the end of the rail; which way shall I go? for its all confusion here.' He then passed over London Bridge, describing it as a large and handsome structure; and here he noticed a very lofty building, which proved to be the Monument. At my request he ascended to the top, complaining that it made his legs ache. He then placed himself on the flame—and gave me a very pretty description of all that he could see; saying that 'the people appear to be very small.' He then descended, counting the steps as he came down. I now told him that when last in London a young woman threw herself from the top; when my patient immediately said 'I cannot see how she could do so, there is no place for her to get out at, it is all enclosed like a cage.' From the Monument he went up King William Street into the Bank of England, giving a description of some of the offices, of large quantities of writings deposited in a strong iron closet, on shelves, and of a great quantity of sovereigns in a chest, in another chest, in another closet, the closet and chest as being of iron, and the date on those sovereigns to be 1842."—Staites's Mesmerism.

"It is the one you are thinking of, dark and very beautiful. Listen, I can hear what they are saying. He says that when she marries her artist-cousin her fortune will be doubled—what a pleasing voice he has—she does not seem happy, and says it will be a long time before that takes place—three years. He asks her if she feels confident of the stability of her future husband's love. She addresses her companion as Mr. Milton, and replies that her cousin does not love her, and behaves to her as he does to any other lady to whom he may happen to be introduced, and she seems so grieved; and he asks her if this is not a trial to her, and the cause of a look of sadness which has haunted her face for many weeks past. Oh, how bitterly she is weeping, she can scarcely stand, and now he gets off his horse." Beech Clarendon saw that Edith Denton was becoming agitated through her sympathy for the lady's grief, so, with a few sweeps of his hand across her forehead, he bids her leave the scene, and for ever forget it. He was too well read in the art of magnetic somnambulism, not to know the meaning of that convulsive clenching of the hands, working of the lips, and rigid straightening of the back.

Composure being re-established, he asked her if she were tired.

"No," she replied, "but it would be better for you to awaken me soon."

"Certainly I will; and you will forget all you have seen."

"Yes, and I shall not even know that you warmed me by this lovely sunlight when I am out of it again."

Beech Clarendon then seemed to view his hands as fans, for he employed them in wafting the doorway, and all parts of the room which he had submitted to the curious process already described. Placing Edith in the exact position she occupied before her transition into the "sunlight," he apparently engaged himself by trimming his pencils, but was silently willing her to awaken.

"Do you wish me to have it down, so," she enquired, shaking her hair as if nothing had happened.

"Well, yes, I think it will be better," he answered, abstractedly, "I shall make a miniature sketch first. Will you please sit down there;" and he pointed to a different chair to that which she had previously occupied.

Beech Clarendon was too strongly affected by the scene described by Edith to attend seriously to work, so after passing the time by pretending to be busy, he permitted her to leave, arranging another visit for the morrow.

Being alone, he commenced reviewing the whole experiment. When he engaged Edith to sit for him he had only half resolved attempting to artificially produce somnambulism, which was merely to satisfy an unquenchable desire to witness, in one so innately lovely as Edith, the grace and beauty which this condition was declared to develope; but he had no idea of being favoured with such truly marvellous success, and he could only account for it upon the hypothesis that she was a natural somnambulist—able, with but little assistance, to shew forth all the mysterious beauties of this inspired state. He was astounded by her sudden powers of reading his thoughts, and he was prompted, out of pure scientific curiosity, to see whether she could travel to "The Beeches."

His uncle, Squire Granville, had undertaken to adopt and educate his nephew Beech, and neice Nellie, both of them being left penniless orphans in their early childhood. Nellie he educated at "The Beeches," and Beech at Oxford University. As they grew up, Squire Granville took it into his despotic mind to leave to these two, by will, the whole of his property, upon condition that when Nellie arrived to the age of twenty-one she should be married to Beech Clarendon; but he specified, that should Beech marry another, or Nellie

Trevor marry another, both were beggars, so far as his property was concerned.

Nellie Trevor was lovely, and Beech had been dutifully down to see her every Midsummer and Christmas for ten years running. Beech had never been "in love" with anyone. He simply accepted the conditions, and supposed that some day he should marry his fair cousin. Lately, however, the serious worldly consequences of the possibility of his desiring to marry another, which would bring beggary upon Nellie, forcibly presented itself to his mind; and, on the other hand, should Nellie marry he would be in a like position, as every penny he possessed in the world was from his uncle. The seriousness of both positions was causing him some anxiety, and it was this which Edith so quickly discerned. He had not the least idea of doubting the correctness of her description, as he knew "The Beeches" too well, and had heard the name of Milton mentioned as a constant visitor there.

By Nellie's sobs he was disposed to come to the conclusion that she was heart-broken at his never displaying any affection towards her (his affianced bride) by even so much as a look. But how could he offer her that which he had not? To refuse to marry her was to plunge her into absolute poverty, and now that he had reason to suppose she entertained desires for his affections, he became more embarrassed than ever.

Gradually the daily contemplation of Nellie for his wife became utterly unbearable to him. At length, he determined to give the subject a week's careful consideration, and then boldly write his views to his uncle.

Ah, Beech! Beech! Do you read your own heart aright?

(To be concluded next week.)

SOLSTICIAL HYMN TO SURYA, THE VEDIC SUN-GOD, AND TO THE GRECIAN GODDESSES DEMETER AND PERSEPHONEia.

Now SURYA, mighty handed,
Turns his chariot in the sky—
Thundering 'mid the stars on high,
And the wintry Anarchs banded,
Dreading him the mighty handed
Like pale ghosts before him sweep,
Shivering down the sunless deep.

Lo! he strikes the fiery coursers
Grasping tight the brazen reins,
Fierce they stamp, with fury snorting—
Biting at the brazen reins,
And the lightnings flash from under;
As they stamp, loud peals of thunder
Roll along the heavenly plain:
But he strikes, and strikes again.

INDRA laughs to see the God
Taming thus the fiery brood,
INDRA smiles and clouds are breaking—
Isles of blue appear,
Spring from her long sleep is waking,
Love and Hope are near.

Away! the chariot swiftly rolling,
Steeds their golden manes far waving
And their nostrils, wide, fire flashing,
Flames around the axle crashing,
Fire sparks from the wheels are dashing,
As they grind the dust of worlds
Shattered and to ruin hurled!

And thy golden hair is streaming
In the tempest of the flight,
And thy flashing eyes are beaming
Ocean floods of fiery light,
Torrent streams of love's delight.

Great SURYA! Open-hearted,
Godly giver, free to all,
Hear thy children from thee parted
How upon thy name they call!

Friend of all!
Generous-hearted!
All the planets round thee singing,
Laughing while the heavens are ringing
When they see thy coursers prancing
Up the skies,
When they see the glory glancing
From thine eyes:

With the lives that live upon them
Offer up their hearts to thee
When they feel stern Winter flee,
For thou bringest to thy children,
In thy beating, loving heart,
All things that can joy impart.
Prophetic winds o'er earth are breathing
Once again of PROSERPINE,
And DEMETER's heart is heaving
With the love—the hope divine :
Hope—once more to feel her child
Rest upon her bosom beating—
With a mother's frenzy, wild,
Once again her loved one meeting ;
Long torn from her, now returned
From the terrors underground,
Bright as when in Enna's bowers
Plucking violets gathering flowers
Passed in joy her happy hours :
A maiden's golden childhood's hours.

Now SOTEIRA's* heart is beating
As she leaves the gloomy shades,
Hasting to her mother's greeting ;
Frenzied mother—sadly wandering
O'er the lofty pineclad mountains,
Down along the flowing fountains,
Waiting for her in the glades,
Longing for her in the vales,
By the streams, amid the dales.

Lo! she comes, the flowers once sleeping
Now are dreaming, now are weeping—
Dreaming of the spring's delights,
Of the balmy summer nights,
When the moon within the deep
Seems a second moon to sleep ;
Weeping for their future blisses,
Longing for the loved one's kisses,
Sighing for their final rest
Gathered up in BEAUTY's breast.

O SURYA! Godly giver!
Grant to BELLA by the sea,
She SOTEIRA, she DESPOINA,
She the dream of spring to me,
Grant her pleasure this New Year,
Grant her freedom from all fear ;
Let no sorrow dim the gladness
Sparkling in her orient eyes,
Let no grief, nor pain, nor sadness,
Make her bosom heave with sighs,
Let her gather flowers of beauty,
Treasures from the fields of Time,
Let her pluck the fruits of duty,
Growing in the golden clime,
In the golden years of youth,
On the trees of life and truth.

Consecrate her from above
BEAUTY's priestess on the earth,
Fill her soul with glowing love
For Beauty, Truth and Worth ;
In her bosom's inmost shrine,
Her spirit waits for thee—
Take the offerings, all divine,
Beauties for futurity,
Fancy clothed in robes of light,
Love the giver of delight,
Mystery longing for the unknown,
Buds of hope, flowers yet unblown ;
Kindle thou that sacrifice,
Lighting it with loving eyes,
Touch it with thy heart of fire,
Nourishing each high desire,
Till the flame soars higher, higher,
And the incense to the sky,
From the earth floats up on high,
A sacrifice continually.

The legend of Demeter and Proserpine, her daughter, is one of the most beautiful of the divine Grecian legends; and a deep spiritual philosophy may be drawn even from the name of the great Mother Goddess. Demeter is most probably derived from the Sanskrit—Deva-Matar, "Mother of the Gods;" although some derive it from—Ge-Matar, "Mother-Earth." Truly the earth is the mother of all the gods imagined by men, for what are all these gods but anthropomorphic reflections of her beauty cast upon the mirror of the human soul, and reflected again from it?

Shelley saw this clearly when he wrote his splendid hymn:

Sacred goddess, Mother Earth!
Thou from whose immortal bosom
Gods and men and beasts have birth,
Leaf and blade and bud and blossom ;

* Proserpine was often called in Arcadia, Soteira, the Saviour Maiden, and Despoina, our Lady.

Breathe thine influence most divine,
On thine own child Proserpine."

The Greeks said that to be well with Persephoneia in her dread realm of invisible Hades, every one should in a life, at least once, write a hymn in her honour; I therefore dedicate this to her, praying that it may be well with us all when with her.

Lucerne.

A. J. C.

A NEW KALENDAR SUGGESTED.

To the Editor.—Sir,—It must have occurred to many minds—to statesman, philosophers, and business men—that a better arrangement of the civil year than we have at present would be highly desirable. The civil year, in present use, consisting of 365 days, being one day in each year and two in leap year more than 52 weeks; the result is that the days of the month fall on different days of the week in each succeeding year, and as it is frequently required to know on what day of the week any given day of the month may fall, a great number of almanacs are required to give such and other information each year. Now it must be evident to all, that if any system could be contrived which would make the days of the month fall on the same days of the week in every year, not unnecessarily offending the customs and traditions of various civilized nations, such a system would be of incalculable advantage to all classes of persons, but especially to those engaged in any business. By the system I now propose, it is not suggested in any way to alter the length of the year, or the number of the days in the week, as was attempted by the French savants. The plan now proposed is, to make the civil year commence on the 24th day of September, the autumnal equinox, which every one that is at all acquainted with science, will see is the natural commencement of the year civil (or else the 24th day of March, being the vernal equinox). Each week would consist of 7 days and each month of 30 days, an extra day being added to the month at the end of each quarter, and two days (in leap years three) to the end of each year, these yearly extra days being extra for all civil purposes, and not be counted as days of the week at all. So that the first day of the first month in every year would fall on the first day of the week, and, likewise, the first day of every quarter. To make the year symmetrical as it should be, each quarter should consist of the same number of months—3, the same number of weeks—13, the same number of days—91. The third month in each quarter should consist of 31 days, the third month of the last quarter consisting of (practically) 32, and in leap year 33 days, the 32nd and 33rd days not being counted days of the week at all, but kept as holidays for all civil purposes as above mentioned. It would be superfluous to take up time and space with a rhetorical catalogue of all the real and possible advantages to be derived from the proposed change by every class of persons, as they must be obvious to all who will give a few moments' serious consideration to the subject. When this system has become sufficiently known and appreciated by the scientific and commercial, political and religious world at large, it can very easily be legally adopted by any and every nation in every part of the world. The best time for its inauguration would obviously be in some year, the 24th of September of which would fall, according to the present system, on the first day of the week. Such year would be 1882. The advantage of such a system would also be speedily seen and appreciated by liturgical men in the yearly recurrence of holidays, feasts, and festivals, which now are ever clashing with each other, owing to the present system. In place of the endless and perplexing tables and calculations, the following rule and rubric would serve once for all, supposing the sacred year to begin on the 24th September, at the autumn equinox. "The sacred year, as here set forth in this Kalendar, is divided into four equal parts, according to the four seasons, each quarter beginning on the first day of the month thus,—AUTUMN on the first day of the first month (24th September, according to the present Kalendar of the Western churches) being the autumnal equinox; WINTER on the first day of the fourth month (24th December) being the winter solstice; SPRING, on the first day of the seventh month (24th March) being the vernal equinox; and SUMMER on the first day of the tenth month (24th June) being the summer solstice. This year hath 364 days, so that each quarter hath 91 days or thirteen weeks exactly, each quarter, moreover, beginning with the Lord's day, and the other months therein on Tuesday and Thursday respectively, and each month having 30 days, one day being added to the end of every third month or quarter. But since the exact solar year hath 365 days, 5 hours, 48 minutes, 49 seconds, it is provided and hereby enacted that, at the end of each year, there be an intercalary day, being kept as the vigil of the New-Year, and at the end of every fourth (leap or long) year there shall be two such intercalary days, the last of these being New Year's eve or vigil, and the former also a day of general cessation from business—and further, to correct the occasional overplus arising from the accumulation of the remaining minutes and seconds, it is hereby provided, and be it enacted, that of all the hundredth years, beginning with the year 1700, every fourth hundredth alone be retained and accounted as a long (or leap) year. Thus the years 2000, 2400, 2800, are alone (of all the hundredths) to be counted as long (or leap) years."

I shall give the secular Kalendar, which would be for secular use; the only really necessary Kalendar for all time after the adoption of the above Kalendar. The names of the months would preferably be changed to first month, second month, etc., the first month answering to the present September 24th—October 24th.

PERPETUAL KALENDAR.

	October. January. April. July.	November. February. May. August.	December. March. June. September.
Sunday	1 8 15 22 29	— 6 13 20 27	— 4 11 18 25
Monday	2 9 16 23 30	— 7 14 21 28	— 5 12 19 26
Tuesday	3 10 17 24 —	1 8 15 22 29	— 6 13 20 27
Wednesday	4 11 18 25 —	2 9 16 23 30	— 7 14 21 28
Thursday	5 12 19 26 —	3 10 17 24 —	1 8 15 22 29
Friday	6 13 20 27 —	4 11 18 25 —	2 9 16 23 30
Saturday	7 14 21 28 —	5 12 19 26 —	3 10 17 24 31

Extra day in each year—September 32. Extra day in long year—September 32 and 33.—I am, Sir, Your obedient servant,
I. O.

TREATMENT OF SPIRITUALISM A TEST OF CHARACTER.

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

"But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."—John iii. 20, 21.

Light, the Christ-principle, the principle of universal beneficence, is "the true light which lighteth every man that cometh into the world." By it the "world was made," yet "the world knew" it "not" when at different times and in different regions its so-called personifications have appeared. Still, to "as many as received" it, to them has the privilege of closer kinship with the Divine principle been granted: not that the privileges of the sonship of God have been withheld from any of mankind, but that to as many as receive the higher light a yet more intimate relationship has been given. "And this is the judgment" (not "condemnation," but rather "judgment" in its more primitive sense of "discernment," "putting difference between," "discriminating between"), "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The obliquity and perversity of the majority, however, does not exalt the receptivity of the few into a cause for self-complacency, much less disdain for their erring brethren. "Be not high-minded" (i.e., haughty, disdainful), "but fear," "lest any of you should seem to come short of" the true end of a conviction of spiritual truth. "For unto us was the gospel" (these good news of the "communion" with angels, of immortality, and of the attainment of true happiness by a holy and useful life) "preached as well as unto them" (those who reject it); but the word "preached did not profit them." "A discernment of the thoughts and intents of the heart" is many a good spirit who communicates now with mankind—this may serve to explain the reason why many dread to sit for manifestations amongst right-minded people. "Be sure your sin will find you out" is felt to be a true adage, and the fear of it tells on many a guilty one, and makes him allege some shuffling excuse, "lest his deeds should be reproved." I do not venture to assert that, because a man refuses to investigate Spiritualism, therefore he is "to be shunned as a moral pestilence"; but I do assert that no small percentage of persons are really afraid of Spiritualism, lest they should be "told all things that ever they did." In fact, amongst Spiritualists themselves there are those who call mediums hard names rather than acknowledge to the justice of well-merited rebukes administered by truthful spirits. Even some who go by the sacred name of Spiritualist love the honied words of pleasant falsehood rather than the "bitter" yet health-giving "herbs" of needful exhortation. What is at the present time the great cause of the powerlessness of even well-meaning "ministers of religion" but that "voice of the people" (in this case no "voice of God") which peremptorily drowns or seeks to drown all wiser ones. "Prophecy not unto us right things,—speak unto us smooth things, prophecy deceits." Alas, that "the people" should "love to have it so." "What will ye do in the end thereof?"

Those who "see nothing in Spiritualism" (or rather, let me say, they do not wish to see anything in it,—for herein lies the "judgment" or "discernment," i.e., between those who desire and those who do not desire, but "hate," enlightenment), those who are "tired of hearing about reforms" (because they never practise self-reform, which is, after all, the most difficult, the most radical, and therefore the most vitally important reform), those who hope to be happy without being holy, and to be blessed themselves without striving to impart blessings to others are indeed travelling on a worse than futile errand. Rather: may it be given to us to see that Spiritualism is the true "light" for this dark age, that a "life of usefulness" is composed of actions done for the good of others, that such actions cannot be performed for the most part "vicariously"—that is, by the intervention of another,—but that all attempts to better ourselves physically, morally, or spiritually, will

redound to the advancement of others, both by the example we shall thereby set before the world, and by the light on progressive subjects we shall thus diffuse to an ignorant multitude.

Having the knowledge of such glorious truths, we are to be "the salt of the earth." May we never lose the true "savour"—that is, the true aim of our career as Spiritualists, namely, to become spiritual ourselves, and to help to elevate others. Ours is the little "leaven" which shall presently "leaven the whole lump." Let us earnestly strive to keep this "leaven" untainted by the vitiating atmosphere of a mercenary and self-seeking age. "Look not every man on his own things, but every man also on the things of others." Thus united, helping one another, assisting to spread the knowledge of Spiritualism, the beginning of each new year will find us advancing with an increasing band of fellow travellers; "old things will" verily "have passed away;" a regenerated earth will smile again; even the seasons will grow more propitious; and angels' visits, no longer "few and far between," will gladden the hearts of all those who contend for purity and right. To achieve which glorious end, let us spare no effort to support the agencies which now diffuse the knowledge of this "saving health" (such an agency, *par excellence*, is the Spiritual Institution), and to act as "living epistles, known and read of all men," one of the most decisive proofs of the value of our convictions as Spiritualists. "CAMBOR."

SPIRITUAL COMMUNION v. MATERIALISATIONS.

Dear Mr. Editor,—Your readers, who are seekers after spiritual truth, cannot fail to notice the higher tone of spiritual understanding which manifests itself through your columns week after week, not only from the pens of experienced writers but now and again from very isolated quarters—from those who have discovered that spiritual communion means something more than material manifestations.

I would like to contribute a little of my personal experience in regard to spiritual communion, which may be instructive to some of my readers.

When I first became acquainted with the subject of Spiritualism, and the facts of spirit-communion were established in my mind, I at once gave up all desire for witnessing outward manifestations, and devoted my attention to understanding the working of spiritual laws, and, being favoured with that inestimable blessing, intuition, I made rapid progress in my understanding and conceptions of the unseen world. I found that witnessing outward manifestations was only the gratification of the material senses, but spirit-communion meant spirit answering to spirit, not through the mediumship of any second organisation, but spirit direct with spirit. In the course of time I was called upon to surrender what many would call the chief pleasure of one's existence. My beloved partner received the summons to come up higher and pass through the veil which separates the higher conditions of spiritual existence. And having tasted of the joys of direct spirit-communion, I endeavoured with greater exertion to cultivate those spiritual faculties which enable us to see spiritually, hear spiritually, and feel spiritually, and oh that many who turn their attention to the materialisation phenomena for consolation would adopt the same course! I soon found that my endeavours were not fruitless. I began to experience someone attracting my attention within my own self, and after a little attention I heard my christian name whispered in my soul, yet quite audibly. I sometimes feel her place her hand on my head and lightly press it, and then call my name, and when she has secured my attention we exchange our thoughts as real as though we were in the flesh. When she calls me by my name it is so much of the old familiar sound that it is impossible for me to mistake it. I have also three little ones on the other side, who passed on when each a few months old, and very often when I make the necessary conditions I see them hovering around my head, each holding a wreath of flowers over me, and in their midst stands their mother, also holding a wreath of flowers. I don't see them by looking at them as most clairvoyant mediums do, but I seem to be taken to them, and forget my earthly surroundings, though still in my normal condition, and I believe I shall soon be able to hear them sing.

My wife does not often communicate through the medium to me now, although I reside in the same house with a well-tried and spiritually-developed medium. The reason she affirms is because I have formed the necessary conditions within my own self that she can now communicate with me at any time. It is more satisfactory that she has expressed the accuracy of the above statement through the medium in the presence of strangers.

She told me a few nights ago through the medium that she will soon be able to show herself to me just as she appears in her spirit-home, which is in the seventh sphere, but that depends chiefly upon my own spiritual condition.

It is a great boon to be able to see them as they appeared in their earth-life, but what is that to being able to see them as they appear in their spirit-homes uncontaminated by lower conditions? To cultivate our spiritual faculties not only enables us to communicate with those to whom we are bound by nature's ties, but it enables us to drink at the great fountain of spirit-intelligence. To communicate with spirit, is to com-

municate with the intelligent essence of the great God-power we call Father. And those children of this Father whose spiritual perception is open to receive the expression of this spirit-intelligence can see spirit manifest in all their surroundings. The very stones we walk upon express the presence of spirit.

Science teaches us that it is not our eyes which see, but that it is our surroundings which express their conditions upon our perceptions, and if our material faculties can accept material expression, how much more ought we to spiritually accept spiritual expression. The material faculties are limited, but the spirit-faculties are capable of expansion throughout eternity. Disembodied spirits cannot give us spiritual understanding; they may advise us how to adapt ourselves to receive it, and then it depends upon ourselves whether we receive it or not.

It is above, below, and around us on every side. We have only to desire it and apply it to our needs, and we become partakers of it at once; but those who don't prepare themselves to receive it are as ignorant of its presence and reality as the man who is materially blind is ignorant of colours.

Leicester.

J. HOLLEYHEAD.

THE ORDER OF SPIRITUAL TEACHERS.

THE MEDIUM OF THE FUTURE.

On Thursday evening last No. 1 School met, as usual, at 15, Southampton Row. The leading topics in the MEDIUM just from the press were briefly discussed, particularly the difference between phenomenal mediumship and "spiritual gifts." A man might be a powerful medium without having any spiritual faculty in an active state. Others might have the spiritual faculties, and only be a medium—a normal medium—through their exercise. There was yet a third class who were possessed of the spiritual faculties or "gifts" in active exercise, and were phenomenal mediums as well. It was suggested that the kind of medium about to be developed would be of the latter class, capable of demonstrating a high spirituality in their lives, and at the same time giving expression to spontaneous and startling phenomena of all kinds. But to realise this grand result it was necessary that there should be in the Movement a much larger proportion of Spiritualists having the spiritual faculties in a state of activity. Mediums had been hitherto surrounded by persons without spirituality in too many instances, which dragged the phenomena downward and demoralised the mediums. Surround them, however, with spiritually-minded, pure-living people, and the tendency would undoubtedly be in an opposite direction. Hence the urgent need of the Spiritual Teacher as an apostle to lead the way to a true estimate of spirit-communion.

THE SPIRITUALITY OF THE PAST.

The MS. of Mr. Cranston's poem on the Sun-God was then read and commented on. It was pointed out that in the past the spiritual faculties had been in a much higher state of cultivation than at the present day. There was consequently more poetical thought used in describing the phenomena of existence. The modern civilisee regarded the seasons of the year in a purely utilitarian manner—as seasons for sowing, reaping, buying, selling, eating, drinking, &c. The ancient Greeks and Orientals, whose thoughts have come down to us, saw in these changes spiritual forces at work, and, as such, indications of intelligence, therefore of individuality. Hence the sun, its light and heat, the earth and its product, the spiritual state—"Proserpine"—that succeeds it, all had characters assumed to them indicative of spiritual qualities. This phase of thought is grandly expressed in Mr. Cranston's verses. The Sun, type of the Great God, while he stimulates the animal and vegetative forces, also to the spiritual mind gives reason for joy unspeakable and delights culminating in love divine. How beautiful is the thought also that our mother Earth or Nature and the Almighty energising Power typified in the sun, jointly, through the medium of the body during earth life, develop the soul—the Child who goes to dwell with Persephoneia. That it may be well with us when we go there it is necessary that we give some thought to the soul when here, and occasionally raise our voices in praiseful song of the higher state which in the future will be ours to realise.

The Christian system, as expressed more particularly in the Romish Church, is a transcript of this ancient mythology. There is our Lady and the Child, and in the tripartite spiritual significance of the sun with its light and heat we have the Trinity; also denoting its influence upon man, the Light—the Word—to the intellect, and the Heat—the Holy Ghost—to the spiritual affections.

All Nature is an expression of the Divinity, and looking up through Nature we may perceive Nature's God.

RECOGNISED MATERIALISATIONS AT MR. AND MRS. HERNE'S CIRCLES.

To the Editor.—Dear Sir,—I have great pleasure in being able to confirm R. W.'s account of the seance of Dec. 5, as reported in your columns last week. I desire at the same time to furnish a brief sketch of another held on November 7.

After sitting for a few minutes, a small light floated over me and a friend at my right two or three times, then descended

to the floor opposite to R. W. The light then began slowly to ascend, and as it did so, and its illuminating power increased, it was found to be borne upwards by a figure clothed in drapery which was gradually developing from the direction of the floor. When the figure had attained full size, it recognised me as her son, and kissed her hand to me several times. I am quite satisfied that it was my mother.

Another materialisation at which I was present was that of a beautiful girl, sister to Mr. W. This spirit spoke to her brother on family matters in a voice quite audible to us all. Then our good friend "John King" came, and we had in addition the well-known and welcome voices of "Peter," "Lombard," and "Oissy." This latter circle was formed of Mrs. Piper, Mr. and Mrs. W., Mr. R. W., and yours truly,

A. ACKERMAN.

Mr. Michael Chambers writes to say that he intends commencing a series of seances at Felling.

A New spiritualistic publication recently started in New York is the "Instructive Light," evidently the work of a woman. It dwells greatly on the "New Light" that is at hand. Communications occupy a good share of space. One of these, purporting to come from "Lincoln," prophesied that Hancock would be the new president. This was in the August number. The facts have been different, so that the prophetic services of the "Instructive Light" are to be accepted with caution. There is evidently an intuition manifested in this and other efforts indicative of coming events amongst mankind.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL QUALITIES.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and cruel should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Case-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavor to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. A sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new sitters, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirit or intelligence which produces the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and consistently.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet a spirit will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirit may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism, should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Descriptions of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton row, Holborn, London, W.C.

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

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."

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

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 7, 1881.

NOTES AND COMMENTS.

"The Mystic Artist" occupies too much space for one issue. It illustrates in a very striking manner the power for good or for evil which one half of the world, consciously or unconsciously, exercises over the other. The case of Edith appears to be an extreme one, but we have ourselves experienced similar facts of natural lucidity, easily set in operation by an agreeable stimulus. This science of Psychology is most important to the student of Spiritualism, and we sincerely wish there were many genuine psychological societies scattered over the country, to aid students in their attempts to get at the deeper truths of our phenomena. The remainder of the tale, to come next week, is of much deeper interest, containing, as it does, the consummation of the plot.

Inquirers after Miss Leigh Hunt's services as a teacher of Mesmeric Science are informed that two editions of her private instructions to her pupils have been exhausted, and a third, much improved, is in preparation. The price will be as in former editions—one guinea, and subscribers names are now being received. It promises to be the most complete thing of the kind that has ever been put forth.

Mr. Lewis's "Reverie" last week, and Mr. Cranstoun's poem this, open up a grand vista of spiritual thought, stretching far into the inspired past. How true it is that God is never without a witness amongst men! The Greeks and Indians evidently held the same spiritual truths as the Hebrews, only that we treat the mythologies of these peoples differently. Get at the spiritual meaning of them all and the harmony is beautiful and instructive.

THE TWELFTH VOLUME COMMENCED.

When we issued the initial number of our first volume in the weekly form, we made no promises, made no demands upon the confidence of the public. A MEDIUM was wanted, and as a "medium," we, at that time and ever since, have tried, as far as circumstances would permit the spirit, to be faithful to the duties placed before us. We are simply an unpretentious "MEDIUM" still, ready and willing at all times to be influenced for spiritual purposes. The work embodied in the eleven volumes, now occupying the shelf over our head, could not have been dreamed of when we put our hand to the plough eleven years ago. Neither can we give any indication of the path to be trodden in the future. The way of the spiritual pioneer is so thorny and painful,

that it is in mercy hidden from his prospective view. "Sufficient for the day is the evil thereof."

Looking humanwards, we ask to be permitted to express a word of deep affection for the many faithful souls that have travelled with us over these rough tempestuous years of toil and suffering. Many that once occupied a place by our side are now parted from us. Some of these still remain on earth and foolishly consider us their enemy, or themselves our enemies. What a pity it is that the human mind should harbour such "bogies" to frighten spiritual children with! Others have been parted from us by being moved up higher. Every "Obituary" which is recorded in these columns indicates another link that attaches our work still more firmly to the spiritual realm. The friends who laboured with us, and helped on the work when they were in the body, labour with us still. They plead our claims as of old. Their silent influence falls upon the generous heart, and the hand is moved to give or to work for the benefit of the Spiritual Movement. When the mind of the Reader is absorbed in these columns there is a rapport established with legions of brave Liberators and Teachers in the upper realm, beginning with earth-friends linked to us all by human sympathies, and terminating in the great Centre and Source of all!

Though we have every confidence in the spiritual grandeur of this work, and its daily success—for every number does its week's good---yet we earnestly crave the continued patronage, co-operation, and support of all who have travelled with us hitherto. Strengthen our hands and extend the circulation, and the combined effort will be all the more efficacious in promoting a knowledge of that which is spiritual. This year will be one of the most important of our career, and the work will have need of all the unity, harmony, and generosity that can be imparted to it. Every reader, however humble, can do his or her share, and to all in return, to the best of our ability, we will endeavour to be faithfully helpful.

MEETINGS ON BEHALF OF INSTITUTION WEEK FUND

Mr. F. O. Matthews will give a trance address, followed by clairvoyant communications, at the Spiritual Institution, 15, Southampton Row, on Sunday evening, January 9, 1881, at 7 o'clock. A collection towards Institution Week Fund.

Mr. Bastian will give a seance at 15, Southampton Row, on Monday evening, Jan. 10, at 8 o'clock. The contributions for the benefit of the Spiritual Institution. Intending sitters must make previous application, and be accepted.

Miss Samuel has her first meeting at the Spiritual Institution this evening at 8 o'clock. All will be made welcome.

CLAIRVOYANCE AT OLDHAM.

On Sunday week, December 26th, Mr. Joshua Fitton delivered two excellent lectures in the Spiritualist Rooms, 176, Union Street, in the afternoon on the "Life of Jesus, from his 12th to his 30th year," quoting frequently from "Hafed." In the evening the subject was—"How did the Death of Jesus benefit Humanity? and what bearing has it upon our Festivities?" Both subjects were handled in a masterly manner, which seemed to give general satisfaction. At the close of the evening's discourse Mr. Fitton stood on the platform looking amongst the audience. He then pointed out a person whom he told that she had brought a photograph in her pocket, that she wished to know something about; this was admitted, and information given. He then pointed out a gentleman who had also a photograph, and told him he had been wishing to know something about that person during that day; this was admitted. He pointed out a gentleman in the hall, and told him that his little daughter was standing near him, and wished him not to be troubled on account of the unhappiness that he now had to contend with at home because of his adherence to Spiritualism—it must be borne for a time, then things would take a turn, and comfort at home would be the result. He also pointed out a young lady, and told her that she had that day been thinking about a young man in America, which was admitted. He told a lady that her brother "George" was standing by her, and described him; the lady herself is clairvoyant, her brother passed away at Bradford last week. He told one gentleman of a friend who stood near him, and warned him against rejoicing so much when mediums were said to be caught tricking. He pointed out an old gentleman in the audience, and said "Betty" wished to inform him that she saw him conceal some currant cake and gingerbread and take it upstairs, and at 3 o'clock next morning sit up in bed and eat it. He also told him about having taken a glass of spirits on Christmas day, and warned him against it. These things were all admitted.

He also told one gentleman that a spirit stood near him, wishing him to say that his name was "Knowles" and he had

known him for many years, and named a circumstance that took place 25 years ago, which was admitted. He pointed to one lady, by whom he said "Hafed" stood, and wished him to tell her that he was one of the parties to the removal of the lady's ring; which, I was informed after, had been taken away and returned four months after. He pointed out one lady who had been troubled about some money matters, and told her they would all come right, with a great number of other things that could not be properly described, except full notes had been taken at the time. OMEGA.

A SPIRIT HYMN FOR THE NEW YEAR.

Angels who dwell in nightless day with God the Sun of Love,
Who fly to do His will on earth as it is done above;
Descend in these sad times of sin, of turmoil, and of pain,
And let our spirits dream of rest and brighter days again!
Reveal the future to our gaze, the good time yet to be,
When war shall cease, and concord reign, and enmity shall flee.
Come down and strengthen us to bear the burden of the way,
While we are toiling onward still unto "the perfect day."
We know that with a Guide unseen our footsteps shall not stray:
How sweet the thought of ministers to bear us in the way!
Though mountains shake and valleys quake, and men to demons turn,

We only lift our heads and say, "The Lord will soon return!"
God never will our souls forsake till we have run our race,
So this new day of opening Time we firm the Mile-stone place.

January 1st, 1881.

S. U. BARRETT.

[Mrs. Barrett has had the foregoing verses neatly printed on embossed card for private circulation.—Ed. M.]

THE NEW YEAR.

The year 1881 promises to be a most eventful one in this Movement. The chaotic mass, claiming to be recognised by the term "Spiritualist" will soon take upon itself diverse forms; qualities and degrees of development assuming conditions favourable for the expression of such spiritual life as they may contain.

We shall hear of parties, divisions, and cliques. Do not be alarmed at such "wars, and rumours of wars;" they are indications of true spiritual health and growth. A higher degree of health in the body causes it to throw out, often in a violent and painful form, morbid humours and alien structures which have been endangering the welfare of the organism. These "peccant fluids," in taking their leave of the body, behave in a very cruel manner, as if they were the injured party. The poor body that is afflicted by them bears all the pains and penalties, but it gains the reward of having accomplished a "good riddance."

All elements of the body are good in their proper place, but when they disregard the needs of the spirit which inhabits that body, and set up an establishment of their own, then they become the most dangerous of maladies. Congestion, inflammation, tumour, cancer, fever, gout,—all ills that afflict man, are efforts on the part of a lower kingdom to set up its domain on the territory of a higher kingdom. Inflammation says, "I will not be subservient to the needs of the spirit. I have a little matter of my own to attend to. I will raise a heat in these lungs, or that throat, and I defy you to prevent me." And so say all the other diseases, in their own peculiar way; and if the vital forces be in a low state they will succeed, and ruin all. But a superior order of magnetism to that used by these "fallen angels" takes the supremacy, drives them forth, and after a painful crisis and much grumbling and reviling on the part of the diseases, they are cast forth, and the weakened but purified body begins life again, freer, and on a new plane.

And so in Spiritualism. The phenomenologists, the intriguers, the organisers, the traffickers in wonders and tall talk, the booksellers and publishers, impostors and swindlers, and all other mere external accessories or parasites, have set up their claims as of paramount importance, and in doing so have become diseases in the body of Spiritualism, just as excessive phenomena in the human body become diseases. Spiritualism is, however, in good health: it has gone steadily on its way, casting out these foul humours and morbid growths. The cries and clamour have been great, and like the devils which were without a home after having been dispossessed of their victim, these alien influences and agencies will be glad to occupy the bodies of the "swine," that is, a lower plane than the spiritual, rather than be homeless and idle.

We shall have a great many things start up, all claiming to be in some way related to Spiritualism, but not Spiritualism in any spiritual sense. They will be spiritual in so

far that they will make strenuous efforts to get hold of as much of the spiritualists' spare cash as possible. Let them try it: they are on their "native heath" in so doing, and true spiritual work is better without them. There is scope for great thankfulness even in those matters that are most painful and unpleasant.

Some feel that they are left out in the cold—deserted by "friends"—in this process of sifting. Not so. The "cold" left out in, is indeed spiritual warmth if we have true spiritual health within us. Who would crave to be comforted with the heat of fever and inflammation? Get rid of these things, and the doctor, nurses, and medicaments, and no doubt you are lonely, but you are in a position to make new and true friends, and hug no longer deadly enemies to your bosom.

It is a rotten policy to depend on Mr. This or That, upon parties, payments, or any external consideration whatever. Whoso leans on those earthly props, will, in spiritual work, eventually come to grief. The great strength resides in the spirit, and that is within every man; no one can deprive us of it. Having the light and love of the spirit in our bosoms we are capable of being true and successful spiritual workers; no one can stand in our way, or deprive us of our reward. Build on this foundation, and Spiritualism is all brotherhood and harmony; but choose as a foundation the external considerations and at once there is selfish grapple for supremacy and pelf, and war to the knife is the form of propaganda.

During last year we feel as if we had thrown off many whom we once considered friends. The went their way; we hold on to ours. We have no desire to control anyone. Our duty is to spread the light to all, and if our weekly ministrations can shed a ray of light into the mind of our bitterest enemy, it will give us great pleasure. There has been a time of severe depletion, and yet we begin the year in greater strength and higher spirits than we have ever done before. We desire to communicate this feeling of confidence to our many faithful readers. We ask them not to cling to us, but to embrace the truth and rely thereon implicitly. All who are anchored on that foundation are our friends—our brothers and sisters indeed, with whom we can have no word or act of variance.

In the year now entered on there will be more painful depletions, not only in Spiritualism, but in society at large. The diseases that threaten the social life will assume an aggravated form, and seem to monopolise all. This is because a fuller tide of spiritual power is descending into the earth plane, and as it has been in Spiritualism, so it will be everywhere; the morbid elements will exhaust themselves by intense action, after which there will be purity and calm.

The honest, the upright, and the spiritual will in all cases be despised, persecuted, and reviled. The mad excitement of the diseases as they are cast out will know no bounds, but happy is he who is the object of violence; he suffers inconvenience, while the aggressors bring lasting sufferings upon themselves, by which they will in turn rid themselves of that which causes them so unreasonably to afflict others.

Blessed are they who pass through their tribulation in the early stages of the turmoil. Ill gotten success now, means a corresponding retribution in the future.

MAN'S PHYSICAL CONDITIONS.

MEDICAL "INDULGENCES."

It is amusing to notice how, as the season of festivity approaches, the advertising columns of the newspapers, and more particularly of those essentially modern luxuries the illustrated Christmas annuals, teem with testimonials to the efficacy of divers remedies for the effects of excessive indulgence in "the pleasures of the table." It seems as if the main body of the nation—men, women, and children—must needs consume the largest possible quantities of the delicacies of the season, and the art of the drug compounder is taxed to provide what may be described as "indulgences." It is not the church that grows rich at this Christian festival, but the vendors of curiously devised potions having, or, at least, claiming to have, virtues available for the cancelling of debts contracted with nature in the shape of indigestion, gastric disturbances, bilious fevers, and the like, entailed by over-eating and too free drinking. This is a very silly business. Why cannot people be sensible in their enjoyments? If plum pudding disagrees with them, why in the name of common sense, do they eat it? If punch, heavy wines, and spirituous beverages upset the system, how comes it to pass that "the season" is held to

excuse the folly of taking these things and daring the consequences? It is too much to expect that any British household will have the moral courage to dine without a plum-pudding on Christmas Day, nor is it to be desired that any should do so, but the conventional dish might at least be made digestible. It is not necessary to stint the proportion of sound fruit in the concoction. The way to render the mass less injurious than it is wont to be to the consumer is to boil it longer and to leave out of the composition some of the more hard and irritating ingredients—for example, the lumps of candied peel that no amount of boiling will soften; and to make and serve it without the ale, spirits, and rich sauces which, however appetising, are not essential, and probably do the worst of the stomach-disturbing and blood-heating.

Then, again, as to beverages, surely there might be a little more than common caution observed in imbibing unaccustomed drinks and regaling children with liquors which do not form part of their ordinary diet, and are essentially exciting. It is a wrong practice to injure the health at Christmas, trusting to the aid of remedies at once nauseous and debilitating for the relief which, it is foreseen, will be surely needed afterwards. It may seem strange to write thus, but there are considerable sections of the community among whom there is a steadily growing demand for these medical indulgences.—*Lancet*.

[That the inhabitants of a "Christian" country should give themselves over to the grossest sensual indulgences at the season of a "religious" festival, and systematically abuse nature in their efforts to get rid of the effects, while thousands are starving, shows to what a low ebb the spirituality of the people—the "respectable" portion of them—has fallen. Plum pudding made in the vegetarian method, without the fat of dead animals, may be eaten to satisfaction and no unpleasant consequences ensue. If people would eat natural food they would not be so readily induced to commit gluttony, etc. Then there would be enough for all and to spare. England would well support its inhabitants if the land were properly cultivated, the right crops raised, and a proper use made of the products. A change for the better will not come without some dire crisis. Prepare for it.—Ed. M.]

GRATIFYING PROGRESS OF BREAD REFORM.

Away back 30 years ago, when Sylvester Graham's dietetic teachings began to be promulgated in this country, those followers who demanded whole-meal bread in place of that made from fine flour were regarded as crazy fanatics who made too much of a hobby. From 15 to 20 years ago we have travelled in all parts of this country and lived in all its chief towns, and had great difficulty in obtaining brown bread, and when it was got it was often found to be uneatable—made of flour and bran or other rubbish, curiously fermented, or over-baked. The person who asked for brown bread was stared at as a silly creature who did not know what was good for him.

But the bread reformers have stuck to their text, and now enjoy the satisfaction of seeing their so-called hobby become a great popular question. Only the other day there was a meeting at the Mansion House, presided over by the Lord Mayor, and addressed first by a woman and then by learned professors, all on the merits of ground-down wheaten bread! A marvellous change truly, to see the centre of the aldermanic feastings turned into a lecture hall for the advocacy of a system of natural living regarded by some as no less than asceticism. About 20 years ago we remember the temperance meeting which was held at that Egyptian Hall at the Mansion House. That was considered a great stride in advance in those days, but now with a Lord Mayor within an ace of being a teetotaler, and a patron of bread reform, surely we cannot disallow that the world moves in the right direction.

We have taken an active part in the bread and other reforms from their earliest stages, and though we never felt the slightest misgivings of ultimate success, yet we name these experiences in connection with the subject for the encouragement of those who may be deficient in natural enthusiasm. Spiritualism is in no worse position to-day than other movements were a few years ago but which are now fashionable. Let us persevere consistently, and in a short time spirit-influence will be recognised and spirit-communion advocated in quarters considered most unlikely at the present day. We know for a fact that Spiritualism has invaded these unlikely quarters already, but the time for a manifestation thereof has not come.

When on the bread question we may state that one of the pioneers in the supply of a truly good article in brown bread has been our neighbour, Mr. Innes, Baker, 88, Southampton Row. We have used his brown bread for over 20 years, and have found it uniformly good. The demand for the article no doubt causes it to take a more prominent position, for that kind of bread now supplied by him was never in better condition. Metropolitan readers passing this way may avail themselves of an article of diet which will always be used when its merits are understood.

J. LIVESSEY'S Annual Temperance Address, 1881, thus begins:—"It is now fifty years since I took my last glass. It was early in 1831, at Mr. McKie's, Lune Street, Preston. It

was only one glass of whiskey and water. I often say it was the best I ever drank: the best because it was the last; and if I remain in my senses I shall never take another. I did not then understand the properties of alcoholic liquors, though I ought to have done, being 37 years of age. I have often said 'there is outside drunkenness and inside drunkenness.' I don't think anyone noticed the effect which the liquor produced, but it led me to reflect, having six children, five of them boys, about whose future welfare I was very anxious, whether I ought not to abstain altogether. I resolved there and then that I would never taste again, and this resolution I have kept religiously to the present moment. It has been no self-denial, but a great self-enjoyment, for though I have spent much time and no little money in promoting the cause of temperance, I have been amply rewarded, first in my own personal enjoyments, and next in the sobriety and successes of my family. And I have also this pleasant assurance, that by my exertions thousands of families, here and elsewhere, have been made happy. I don't wish to boast, but my intense anxiety to rouse the feelings of my fellow townsmen and others against this cursed drinking system has induced me to refer to my own case."

THE FIRST SUNDAY IN THE NEW YEAR AT GOSWELL HALL.

On Sunday morning at 11 o'clock the friends, as usual, met in conference, when Mr. King read a paper on the frame of mind with which the spiritual work of 1881 should be approached; this was followed by conversation.

In the evening the audience was large and highly intelligent; many old familiar faces being recognised, also many strangers, and of the more thoughtful class too, were observed, shewing that rapid progress is the condition of spiritual inquiry at the present time.

Mr. Swindin conducted the service, and Mr. Burns briefly introduced Miss Samuel, who was the speaker for the evening. Mr. Towns and Mr. King occupied seats on the platform.

Mr. Burns said formality in spiritual meetings was not to his taste; a real spiritual meeting was a different thing from a lecture on spiritualism. In the latter case a promiscuous audience met to listen, criticise and it might be to discuss, at all events to take away something if anything worth being possessed of were offered; but in the spiritual meeting all who attended had something to bestow. They came with their hearts full of the very best spiritual offering they had to give, and laid it all down on the spiritual altar, receiving such spiritual blessings in return as might be vouchsafed to them. It was only by this spiritual aspiration that man could be in truth a spiritualist and receive spiritual satisfaction. Phenomena appealed to the senses, philosophy to the intellect, both good in their place, but those would not make a man a spiritualist. These did not in a direct manner exercise the spiritual faculties. The true spiritualist was he who is possessed of spiritual gifts and makes a spiritual use of them. As spiritualists we desire to be conscious of and enjoy spiritual life as much as we do physical life, and we can only do so through the spiritual nature within us. Spiritual things can only be spiritually discerned.

He introduced Miss Samuel to them as sincere spiritualists. Hitherto she had worked most acceptably amongst friends, now she was amongst strangers, but by receiving her in the manner which he had indicated as the spiritual method she would soon have more friends in London than she ever had before. He was not going to give an account of her abilities as a medium, he was aware that all praise and personal remark of that kind would be highly distasteful to her. She would, however, permit him to say that she was before them that evening as an earnest spiritual worker desirous of being useful to the spirit-world in benefitting mankind. What would be said he did not know, no programme or syllabus had been prepared. He had no doubt that he guides would control her and favour the audience with some truth needful at the present time. All spiritual teaching should, as far as possible, occur spontaneously and when the power of the spirit was manifest, so he would not make a formal call on the speaker but allow her in be influenced as her guides saw fit.

During the singing of a hymn Miss Samuel was powerfully influenced, and at the close rose and under control delivered an address on:—

WHAT HAS SPIRITUALISM DONE TO MAKE MAN MORE SPIRITUALLY DEVELOPED?

The speaker commenced by asking if spiritualists are pre-eminent above all other classes for their spirituality? It is of no use spending time in the investigation of Spiritualism unless it lead to some practical result, beneficial in the life of the individual. It were better to remain on shore and live the usual life of frivolity and worldly luxury than put to sea in the investigation of Spiritualism, and, without a pilot to guide the course to another port, have all the trouble without any progress to show for it.

We will not answer for others whether they have or have not been benefited by Spiritualism, but the few who have obeyed the teachings of the spirit we much fear are rare exceptions.

It is not the fault of Spiritualism itself that it has not

reached the best minds in the country, and that it has not made a more marked effect on the lives of those who have embraced it. It has been put before the world in such a way that it is popularly regarded as an aggregation of phenomenal facts more or less established, and with but very few teachings to render the facts acceptable. There can be no objection to Spiritualism being regarded as a scientific fact, for through that channel minds may be influenced in favour of spiritual truth who could not be reached by any other course. As food for thought in that form it is greatly superior to the negations of the materialist, and to him it is a step in advance, as the teachings of the creeds present to his mind a stumbling-block which he cannot surmount. Spiritualism proves to him that man has a soul. He sees evidence of an outside power, and spiritual science, as phenomena, is to him a great boon.

The phenomena teach nothing to the spiritualised mind, which already believes in immortality, and that the right action brings the happy reward.

But there is another class, the happy medium between the two just named, with a mind balanced midway between their positions. He can either receive spiritual truth or study the phenomena. His reason enables him to discern the relations existing between the two, and he has sufficient moral courage to put their practical teachings into effect in his life. Spirit-communion in the circle is to these minds something more than phenomena. They realise that they are brought face to face with the inhabitants of the immortal life. The spiritual influences received are to them a consolation in the many trials of life, and give them an impetus to carry on the spiritual work of this life with more vigour and thoroughness.

But there are few of those. Most of you before me are of the first class—materialistic Spiritualists. This is the kind of Spiritualism which has been and now is, but, thanks to the energies of the spiritual workers and those on earth who labour with them, it will not remain so. In another year a very different record will be presented to the world. We (the spirits) are doing our best to raise fitting instruments for the arduous work to be performed. It is not phenomenalism that is now wanted, but those who can teach and those who will be taught. We want earnest workers and sincerity towards those who do the work. We do not ask you to praise this medium or any other, but we crave your love for all sensitives who come before you or into your midst. As the subjects of spirit-influence support them in their work by helping yourselves. Our desire is that these workers may teach you to help yourselves. If every Spiritualist felt that he was himself a living soul, a spiritual being, and might be a helper of the spirit-world, what a life-force would be stirred up in this Movement. Each one should feel that he is of importance in the work, for if he can do nothing else he can reform himself, which is perhaps as much as anyone can well accomplish. By doing so he will do better than if he supported the mediums with money or with other means, for he will carry out the highest teachings of the mediums, and thus give the strongest practical effect to their work. Then your spirits within you would become elevated and purified, and be able to hold communion with the spirits of the upper realms. Phenomena of the highest kind would then take place spontaneously in your daily lives, and you would no longer require seances for the purpose of entering into communion with beloved spirit-friends and guides. Books and lectures would then be useless, for spiritual influences to guard, instruct, and console would be thrown around you wherever you went. Those who could not accept your spiritual facts or theories would be forced to recognise the purity and sweetness of your lives, and your silent effect upon them would be as if they had indeed communed with the angels. Then it would be said, "If these Spiritualists be fools, they are moral fools. They lead a good life, and that is more than can be said in favour of many others." Thus Spiritualism would progress because of its own innate force, and no further steps would require to be taken than these: Do the best you can for your own spiritual development, and manifest the same in your lives, which of necessity you would do, and that is all that is required of anyone to help on spiritualism.

There is now an influence abroad that has never swept over the world before. It will protect all that is worthy of preservation if men will allow themselves to be influenced and protected by it.

After alluding to the expected changes to take place in 1881 the spirit concluded with a fervent exhortation.

These are a few extracts from a discourse which was most impressive, and was received with great attention. Mr. Burns concluded with some further remarks, after which Mr. King, on behalf of the Committee, expressed satisfaction at Miss Samuel's address.

The same speaker will address the meeting next Sunday evening at Goswell Hall, 290, Goswell Road, at 7 o'clock.

NEW ZEALAND.—An old subscriber, writing from Dunedin, says: "I enclose my subscription for six copies of the MEDIUM for one year. These I have circulated for years with good effect. Spiritualism is making quiet and steady progress in this land. We have no public lecturer now, and make no noise, but a constantly increasing number of spiritual publications are being bought and read, and new family circles are

from day to day organised. These give some little facts which form the foundation for a philosophy and a religion which no other system possesses. Many are weak, but as facts increase strength comes, and we feel surer. This is how progress is being made here, and it seems to me the way by which Spiritualism will cover the earth. Intuition is sufficient for individual conviction, but this can only reach others by assertion, such as all error and superstition have been propagated by. As a science, Spiritualism will on earth command the assent of every man. In any other way it can be real only to isolated favourites."

LEICESTER.—SILVER STREET LECTURE HALL.

On New Year's Eve the spiritualists held their tea meeting in the above hall, when the members and friends sat down to a substantial tea to the number of 53. After tea there was an entertainment consisting of songs, duets, readings, and recitations, given by Messrs. E. W. Wallis (of Nottingham), Coaton Lutterworth, Holmes, and Spell; Mesdames Holmes, Shepherd, Payne, and Gamley. The tea and entertainment was a success to the harmonium fund. After the entertainment games were indulged in. Various amusements were kept up till a quarter to 12, and then there was a short midnight service, which was kept up till one o'clock, in which the controls of various mediums gave short addresses to the people on the past and future life. Thus ended one of the most happy evenings that has ever been spent by the spiritualists of Leicester. A vote of thanks was then given to the ladies who waited at the tea, and to the entertainers in giving their help, and also to the chairman.

Next Sunday, Jan. 9, Miss S. Blinkhorn, of Walsall, will give two inspirational addresses; subjects: morning, Exhortation from the 12th chapter of the 1st epistle of Corinthians; evening, "The Judgment Day: what do we know of it?"

On Sunday, Jan. 16, Mr. Bent will give a trance address in the evening.

On Sunday, Jan. 23, Mr. J. J. Morse, of London, will give two inspiration trance addresses, morning and evening.

Time of each service—11 a.m. and 6-80 p.m. Collections to defray expenses.

R. WIGHTMAN, Sec.

56, Cranbourne-street, Leicester, Jan. 8.

Mr. T. M. Brown will proceed on his journey south this week, for Darlington, Malton, Manchester, and Derbyshire. Letters from the south next week to be addressed—Care of Dr. S. Douthwaite, Malton, Yorkshire.

PERAMBULATOR for sale. Price 10s. Very little used. Cost 21s Double one purchased. Office of MEDIUM, 15, Southampton Row.

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QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Saturday next, Jan. 8, at 8, the usual seance. Mrs. Treadwell, medium. Mr. Hancock attends half an hour previous to speak with strangers.

On Sunday evening, Jan. 9, at 7 prompt, Mr. I. Macdonnell will discourse on "The Devil: his origin, history, friends, and approaching death."

On Monday, at 8-30, the Comprehensionists meet for conference.

On Tuesday, Jan. 18, at 8-30, Dr. T. L. Nichols, editor of the "Herald of Health," will deliver a lecture on "The Evidences of Immortality."

J. M. DALE, Hon. Sec.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.
Secretary: Mr. W. T. BRAHAM, 392, Strtford Road, Manchester.

Plan of speakers for January:—

Sunday, Jan. 9.—Mr. Brown.
" " 16.—" Wright.
" " 23.—" Tetlow.
" " 30.—Miss Hall.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Strtford Road, Manchester, treasurer.

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APPOINTMENTS.

Newcastle.—Sunday and Monday, Jan. 9 and 10.

Leicester.—Sunday, Jan. 23.

London.—Sunday, Jan. 30.

Birmingham, Walsall, and Brighton, to follow. Arrangements in progress.

Mr. Morse is open to engagements in all parts of the United Kingdom. All letters to be addressed to him at 22, Palatine Road, Stoke Newington, London, N.

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