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AND TEACHINGS OF
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THE MYSTIC ARTIST.

BY MISS CHANDOS LEIGH HUNT.

(Concluded from Last Week.)

THE SOMNAMBULIC ARTIST.

Edith was with Beech next morning punctually at the hour arranged.

The curious light of yesterday did not pervade the room, and the china cup possessed not its previous attraction.

Taking advantage of the first few moments of her visit, Beech silently Willed her to enter the "sunlight." He did not wish her spirit to travel to any far-off spot, but he intended asking her advice concerning his picture. He became hourly more deeply fascinated with his study, and longed for the completion of his object; yet he had many doubts as to whether he was justified in thus controlling her without her waking knowledge, and determined, after he had questioned her on the subject, to be faithfully guided by her intuitions, which he knew would be unusually pure and perfect in her somnambule state.

Edith sighed, and leaning back in her chair, a sweet smile passed over her lips as she murmured softly:

"Oh, this delightful sunlight!"

"Are you very happy in it?" asked Beech, truly gratified to find his influence so pleasant to her.

"Yes, very!" she replied, in a calm, rapturous voice.

"You remember nothing of this 'sunlight' when you are out of it?" he queried.

"No, nothing."

"If you did, would you desire to enter it?"

"Certainly, for it raises me from earth's shadowy realities to a state of felicity which no language of the lips can describe. There is no mortal comparison which I can employ to elucidate my description. When thought can commune with thought, then, and then only can it be explained to man."

"Of course you know why I wish you to enter this state?"

"No," she replied, and Beech discovered hers to be a case of what is known as double consciousness, and he had to explain to her his desire of pictur-

ing her as a somnambulist, which idea was evidently quite new to her.*

She entered into the plan, however, with lively interest. Rising, she crossed the room, and picked up a lead pencil and a blotting pad. Standing before the mirror, her attitude being full of graceful beauty, she began to rapidly sketch herself, draped in long flowing garments, unintentionally adopting the style of our most admired etchers of heathen deities.†

Beech was lost in admiration. The phenomenal rapidity, the grace and perfection of the whole outlining struck him with a feeling of awe, as if some supernatural miracle had been wrought.

She handed it to him, and then returned to her seat. His abstraction when contemplating the sketch was so great that she awoke with a convulsive start.

"Dear me!" she exclaimed, glancing round with an alarmed look; "I believe I was going to sleep."

"Oh no," replied Beech, with a forced laugh. Shielding himself quickly from her view, he pointed his hand towards her. She was entranced in a second.

* "The sleeper has often to learn, as a child, things with which, in his usual state, he is quite familiar, such as reading or writing."—Gregory.

"As a general rule, but not a rule without some exceptions, the sleeper does not remember, after waking, what he may have seen, felt, tasted, smelled, heard, spoken, or done, during his sleep; but when next put to sleep, he recollects perfectly all that has occurred, not only in the last sleep, but in all former sleeps. . . . He lives, in fact, a distinct life in the sleep, and has what is called a double or divided consciousness. Of course, sleepers differ in their powers of memory in the mesmeric state. . . ."—Gregory.

† Francis Corbeaux relates the following of his child somnambulist, who had acquired the power of auto-magnetism:—"One day that child, being with her sister, aged about two years and a half, and no other person present or within hearing, was in imminent danger of her life, in consequence of having swallowed a shoe-clasp, which, jammed in the infant's throat, soon left it weltering in blood, and in convulsive agonies, threatening almost instant destruction. The elder sister had the extraordinary presence of mind to cast herself into somnambulism, by the usual process; in which state she extracted the clasp, with all the dexterity of an able surgeon, and performed every other requisite of the case. What perhaps is still more admirable, she immediately committed to paper, for the necessary information of her friends, the summary detail of what had happened; after which, spontaneously awaking, she found herself with that paper in hand, but incapable of accounting in any distinct manner for its existence."—Count Redern on "The Sentient Faculty."

"It was not good for you to awaken so suddenly," he remarked.

"No," she replied; were it to occur often, I should be unable to enter this beautiful sunlight."

"This sketch is very lovely. I wonder whether you could do the large painting."

"With you by my side I could. If you were not in the room I could not execute a single correct stroke. You do it; I am merely the instrument of your will."

Beech understood this, but, as the length of the sitting had been prolonged far beyond the arranged two hours, he forsook discussing the subject. After producing a mental impression upon her, which would avoid any confused wonderings as to how the hours had so rapidly passed, he awakened her. Seeing him with the blotting paper in his hand, she of course concluded the pencilling on it to be his own work. He handed it to her. She was struck with its extreme beauty, but could not recognise herself as the model beyond an outline of her general tout ensemble.

As Edith Denton trod her way to the British Museum Reading Room, where she finished the day in copying some German manuscripts, she wondered very much about the life of Beech Clarendon—what relatives he had, whether he had painted many pictures, and where they all went to, and all sorts of things that really were no concern of hers.

And Beech? Well, he was wondering in a similar strain about Edith, and was anxiously longing for the next sitting before she had been ten minutes from the house.

THE SOMNAMBULIC SINGER.

Beech was to be seen the following morning anxiously awaiting Edith's arrival long before the arranged time, prepared with every possible requisite, in the most fastidiously perfect condition, for the day's work, and Edith, when she did begin, performed more real work in one hour than Beech could have done in twelve, even when in his most inspired mood. Indeed, the second hour so rapidly developed the figure that Beech felt he should be unable to account to Edith for having done so much work in so short a time, but she was far too ignorant of the art to be critical upon this score.

Just as he was about to awaken her a lady friend of his was announced. Beech explained to Edith that she was a famous singer, and often occupied the boards of the Italian Opera, and that she came to him to obtain his opinion concerning some new songs she wished to sing to him.

"Shall I," he asked, "let her come in when you are awake, and would you like to hear her sing?"

"Indeed I should, very much. But I could enjoy it more when in the sunlight than when not. Do not tell her about it. Just introduce me to her, and put my hand in hers merely as if to shake hands, and she need not know but what I'm *me*," she replied, touching her chest significantly as she said the word "*me*."

Beech understood her thoroughly, and felt every confidence in her not creating embarrassment by any peculiar behaviour.

Standing at the room door, he bade the servant show the lady in, who quickly entered, explaining that she wouldn't take up his time for more than ten minutes at most, but she so much wished to consult him about a few new songs, as she had that day to fill in a concert programme.

"First allow me to introduce you to my friend, who is so kind as to give me a sitting. Miss Denton—Miss Croisby," and so easily did he put Edith's little hand in Miss Croisby's delicately gloved, braceletted, ringed, powdered, scented, and fashion tortured hand, that none would have specially remarked the action. The two ladies exchanged compliments, while Beech opened the piano, and Miss Croisby soon commenced to exhibit her truly grand vocal powers.

"How very lovely!" exclaimed Edith, and she imitated the last few bars so accurately that for the mo-

ment Beech could scarcely believe his ears. Miss Croisby was astounded and delighted, and begged Edith to accompany her through the whole piece which Edith did in so marvellously perfect a manner that the two voices could scarcely be distinguished one from the other. Nearly an hour was thus occupied, Miss Croisby testing Edith's imitative powers in every conceivable manner, both respecting musical and linguistic inflections, and ever when the language was unknown to Edith she was equally successful.*

Miss Croisby commenced persuasively to suggest that Edith should become an operatic singer under her special wing. Beech shuddered, and declared such a course impossible. His acquaintance with the too often, though not necessarily, contaminating life of stage professionals caused him to contemplate such associations for the pure and innocent Edith with trembling horror, and from that moment he did all that etiquette permitted to shorten Miss Croisby's visit, and when gone he told the hall porter in future to announce him as "out" to Miss Croisby whenever Miss Denton was sitting.

Edith, true to her somnambule promise, worked daily at the picture, and Beech would sit for hours after her departure to contemplate its unrivalled beauties. Never did any eyes save his own view this sacred treasure. By night it was under lock and key in a cupboard in his studio, and often would he rise at early dawn to study it with rapturous admiration and meditate upon some new and beautiful phenomena exhibited the previous day by Edith.

What pleasure should we take in detailing the numerous incidents which beset this curious intercourse established between these two affinitised beings; but this must be sacrificed to the limitations of editorial space.

ALL'S WELL THAT ENDS WELL.

The summer was leaving, and "The Somnambulist" was near completion. Beech Clarendon's whole existence had become lost in constant thought of Edith, the picture, and artificial somnambulism. He had devoured with avidity all the books he could find in the Museum upon the subject, and at last even exhausted the resources of his American news-agent, and now his own library, which was filled with English, French, and Transatlantic works numbered some hundreds of volumes.

A letter from his uncle, Squire Granville, reminding his nephew and godson of his customary visit to "The Beeches," (after which place he was named by his godfather, as its future master,) caused him considerable annoyance. The thought of being united to Nellie had lately become most repugnant to him. Gradually it dawned upon him that life, without the constant companionship of Edith, would be a blank. His thoughts formed one continual prayer, that some circumstance would arise, extricating him from the web his uncle had woven around him, without ruining his cousin Nellie Trevor.

When replying to his uncle he hinted at the possibility of his, or Nellie's, desiring to marry another, and the response was an irate denunciation of such a "rebellious" idea, concluding by pronouncing it "positively impious, considering I have fed, educated, clothed, and supported in ease and luxury, both of you for so long as you can remember anything."

Beech feared exciting his uncle further for Nellie's sake, and waited patiently, though anxiously, for some

* It is related of Dr. Braid that on one occasion he had an untutored girl under what he terms the hypnotic state, when the famous Madame Jenny Lind was present. A test of the subject's vocal imitative powers was suggested, and Jenny Lind sat down to the piano, accompanying herself to a variety of pieces both in the English and Swedish languages. Every phase of difficult vocal execution did she illustrate, yet in words and harmony, so closely was she followed by the somnambulist that the audience could not distinguish the voices. This girl, in her normal condition, knew but sufficient English to enable her to converse with her companions, and absolutely nothing of music, either vocal or instrumental.]

beneficent star to rule his wheel of fortune; and the rising of this star was indicated by news of his uncle's death. Squire Granville had dined at his Freemason's club, and had partaken of a very heavy turkey and ham dinner, after which he unscientifically drank a glass of cold water, and the learned doctors pronounced his death to have solely been caused by the drinking of the water. Of course it was the water. If he had only been ill from indigestion it would have been the water that was the cause, and the ham and turkey which gave him strength to recover. We know a lady who daily dines on one pound of flesh meat and two potatoes, after which she regularly struggles through a painful attack of indigestion, and the two potatoes get all the blame, and she pitifully explains, "you know if I take bread or rice, it serves me just the same." Poor martyr! We suggested her trying the effect of bread, rice and potatoes, without any flesh-meat, but she gave us a stare, such as she would bestow on a lunatic.

But enough of this digression. Beech was deeply interested in the latter part of the letter which was written by his uncle's lawyer, and told him that a recent alteration in the conditions of Squire Granville's Will decreed that in the event of his refusing to marry Nellie Trevor, all the property passed into her hands, simply leaving him penniless, and similar behaviour on her part was to affect her with like results.

How he passed that day he did not know. He mechanically ate and drank the meals that were served to him, without knowing of what they were composed. He had determined to cast his fortune on life's ocean wave. He wondered, hoped, doubted, despaired, and entertained every unreasonable rise and fall of a lover's spirits, as to whether Edith would accept him, or refuse him, should he ask her to become his wife. He so revered her, that he had never dared to hint a word of love, lest she should take fright, and fly from him for ever. She came and went daily, with a demeanour frank and free, yet so notably with a modesty underlying it all, that her last visit placed her on no more familiar a footing than her first.

If she became his wife, poverty stared him in the face, and all his hopes, which we have never divulged here, of devoting his life to discovering how to regenerate man, and then to teach the new truth far and wide, would be frustrated. He had studied oratory, in order to teach from the platform,—literature, to teach by writings,—and numerous sciences and arts, and different philosophies, to enable him to demonstrate to all classes of minds. Already he had discovered much that the world would be the better for knowing, and yearned to assist men to enjoy the simple beauties of life as he did; and yet he knew that his philosophical researches were only begun. Could he do this, and drudge daily for the necessities of life? Philanthropic labours on so universal a scale require pecuniary support, as they never make men rich in worldly goods. What should he do? True, he had a few hundreds in the bank accumulated from his uncle's liberal annual allowance, which with economy would last some considerable time he thought; and then perhaps he could make money by his art; and he gazed fondly at his doubly beloved picture. And what of Nellie—could it be that she loved him? Surely not. He could take no blame upon this score to himself. He determined to open his heart to Edith, first in her somnambulant state, and then in her waking state.

Three more sittings, and the last touch was put to the picture.

"Now you must sign it," said Beech, as he looked at it proudly; and without one word she rapidly wrote "E. Clarendon." The effect of this little act so touched Beech, as he thought, perhaps, it was only the first of many times she might use the same signature, that his emotion produced a severe convulsion in the lovely spiritual being by his side. "As you wish it;

I will put your name and mine. I am, remember, but the instrument of your spirit."

Calming himself he commenced telling her that he wished to consult her upon an affair which affected his life, his soul. Laughingly interrupting him she said, waving her hand towards the reflection of herself in the mirror, "You must talk to her about that;" and then pointing more especially to his eyes, and then to her own, she continued, "You know you and I are ONE in spirit, though prairies and oceans may part us."

This greatly affected Beech, though it altogether disconcerted his plans, and Edith left Fitzroy Street, to come again on the morrow, in case any additional touches to the picture might be requisite.

Poor little woman. The pay she received for her sittings greatly relieved her struggles for life, and she looked all the brighter and healthier, for sitting less in that sometimes draughty, sometimes suffocatingly close, Reading Room. Never did she even mentally complain however, she knew too well how to appreciate such a priceless boon as the free use of a national library containing three millions of books, combined with the homelike accommodations of a private study.

The remainder of the day, and many hours of the night, Beech spent in writing and re-writing to Edith, a faithful account of his position in life, concluding of course by declaring his love for her and asking her whether she would dare to marry one who was practically penniless. It was just the twenty third letter that came nearest to his fancy, so at about three in the morning he went out and posted it himself.

Edith had been lying awake many hours through the night, thinking of Beech, but she was sleeping soundly when his letter was brought up to her. It was the fact of the sittings coming to an end, that made her feel how much she craved the society of Beech, but she had bidden her loving heart be silent, and peremptorily crushed its yearnings, by a stern recognition of the different social positions of a rich gentleman amusing himself with art, and a poor girl earning a precarious living by copying. As she touched the letter, her intuitions told her whom it was from, yet she thought it could not be, as she had never received a letter from him before. The contents caused her such surprise, that it amounted to a shock so severe, that she sank back upon her pillows senseless. The faint however was only momentary. When she recovered she was conscious of a calm sense of peaceful joy permeating her entire being, vivifying her very soul, like warm loving rays from a spirit-sun.

For the first time Edith broke her appointment with Beech, but wrote a wiseheaded, true-hearted little letter to him. She acknowledged her love for him, and thanked him for his proof of affection in offering to sacrifice all worldly goods for her, and begged him to carefully re-consider the matter, assuring him, that did he eventually decide to prefer fortune to love, she would still hold his name as dear to her. Her letter received a fond response, begging her to grant him an interview. This she did, and oh how happy they both were at the meeting. Her little sitting room never seemed so pretty before, but still she most willingly relinquished her claim to it, by promising to quickly become Beech's wife, and occupy with him some less expensive rooms than those he now lived in. While arrangements were being made for their happy union, Beech reluctantly consented to exhibit "the Somnambulist;" not for sale, oh no, he couldn't have parted with it if he had been starving. The sensation it created even astounded him, and a large sum was offered for permission to exhibit and engrave it, which Edith after some trouble persuaded him to accept, assuring him that no one could possibly recognise her as the model.

Beech Clarendon's next pleasant task was to teach Edith all he knew of artificial somnambulism,

and he tremblingly confessed to her the whole truth concerning his experiments, and the origin of the picture. To his great relief Edith, though astounded, was delighted, and rewarded his confidence by studying the art herself, and eventually developing the power of throwing herself into the somnambulist condition, but with the invaluable difference, that she retained her consciousness the whole time, and many were the secrets that Edith taught Beech, of which he never dreamed in his wildest speculations, of what might be attained by this method of investigating our inner life.*

Quietly were they married one cold November morning, and the happiest of honeymoons did they spend in a pretty spot in sunny Devon. What a heap of letters he found upon his return, but the one we have to do with was from Nellie. She told him, that finding that she injured none but herself by marrying according to her choice, she had become the happy wife of a Frederick Milton, and therefore "The Beeches," and the rest of the property became Beech Clarendon's, upon which she heartily congratulated him, saying that she was far happier with Fred. for her husband, living upon moderate means, than she could be with anyone else, if she were the Imperial possessor of the whole universe. She enclosed a wedding card, and to Beech's astonishment, it appeared that she had been married on the same morning on which he had made Edith his wife.

"Extraordinary," he exclaimed to Edith, "upon a few minutes, perhaps, depends whether the property be mine or my cousin's. If it be mine I shall divide it equally between us, which after all, would have been the proper and just thing for our uncle to have done, seeing we were the only relatives he possessed in the world." He wrote to Nellie and told her of his own marriage, requesting that she would tell him at what moment and hour she was married. Beech laughed as he read her reply. Nellie had been married just five minutes before him. The pleasure of righting what he always considered an act of unjustifiable tyranny on his uncle's part, was consequently his first business. "The Beeches" was let, and every penny proceeding from the property, was fairly divided between the Miltons and the Clarendons.

What close happy friends Edith and Nellie became. They occupied houses a few paces distant from each other, in the West end of London, and were ever busy companions in lightening life's heavy burdens, by continually diffusing true philosophy, wheresoever they found ground upon which the seeds would fructify.

And Edith confided to the Miltons her knowledge of the hidden mysteries of life, as revealed to the Somnambulist. Nellie and Fred., deeply interested, entered into the study of the science heart and soul, and these minds in unison, formed a secret circle of light which crept silently into many a dark and dismal mind, illuminating the chaos, as it moved upon the "face of the waters" of this mental universe, to a bright development of that "peace which passeth all understanding."

In November they were married. In December their hearths radiated with harmonious domesticity, and what happiness they felt was laid in store for them as hand in hand, these four stood listening to the bells pealing the Old Year out and the New Year in!

WORK AND PRAY.

O weary Toiler in the fields below!
Ploughing the fallow ground all day;
Now fainting 'neath the burning summer's glow,
Now battling with the tempest, frost and snow—
Toiling away!
Be faithful: Work and Pray.

* Francis Corbeaux, through indisposition, was made unable to continue magnetising his patient, as she told him it would endanger her but added, that "nature was competent to supply the deficiency, and that she would from that moment cast herself into somnambulism at my command, or even at any other person's, whenever it became useful. . . ."—Count Redern on the "Sentient Faculty."

Scatter the seeds of truth with loving care,
Bearing their benedictions where they may;
The Sower may not see the harvest fair;
The sheaves of ripened grain he may not bear;
Yet, trust in God!
Be faithful: Work and Pray.

Oh, see the poor, the outcast, pleading now!
The Lazarus lying in the way;
The dogs show pity by their tongues, I trow,
And shall we turn away with loathing brow?
God help us to be faithful!
Work and Pray.

Years come and go; the lab'rer may not rest—
Working while it is called to-day;
He richer gets, whoever does his best—
Giving to all a love divinely blest,
Bearing rich fruit:
Be faithful! Work and Pray.

Thy lessons, Master, fresh this Christmas-tide—
Glowing with radiant love away—
Come to the heart to humble all its pride,
Cleansing the temple where thou wouldst abide;
O enter now:
Then shall we Work and Pray.

The day must die, when sinks to rest the sun;
So we can tarry not, nor stay;
It's well with us if life be Heavenward run,
It's ill, if trusting to a work by others done.
God knows each heart!
Be faithful: Work and Pray.

Thus let our lives be led by duty's ray
While in this lower sphere we dwell;
Then, when the night comes, take us, Lord, away;
Our task well done, thy loving voice shall say:
Come to thy rest, poor Soul!
For ALL is well.
J. T.

Torquay, No. 1, Circle.

A NEW TUNNEL TO THE SPIRIT WORLD.

The promoters of genuine physical phenomena, and the "Phenomenalists," are two very distinct classes of persons. The latter class are always on the hunt for wonders with which they are never satisfied, having their mouths full of doubts as to whether the facts are yet established, and regarding Spiritualism, as solely the means of giving satisfaction or amusement to such persons as themselves. These are the "dry rot" of Spiritualism: discrediting mediums, suggesting baits to catch presumed impostors, and demoralising all down to their own imbecile level.

The developer of physical phenomena is a scientific experimenter who uses the spirit-circle as his laboratory, and enriches human experience with that which will be the grandest scientific facts of that future, which will be wise enough to appreciate them in their true light, and have intellect enough to understand them. Such a man as our friend Mr. W. Armstrong of Newcastle has done much to bring the true claims of mediumship to the front, and pity it is that the developed medium should become the plaything or victim of the phenomenalist.

No doubt, to some grave minds, it looks very much like a superabundance of effort to keep on year after year striving to increase the power of the spirit world over matter. "Having seen the manifestations once I am satisfied; let us have something spiritual," say some critics of other person's acts. These are something like a man who after seeing a steam engine, and having satisfied his curiosity therewith, would dispense with any other attempts at mechanical improvement. The genuine engineer goes on with his experiments, in due course gives us a new machine, or an altogether unprecedented motive power. The entrance to the Channel Tunnel is not much of a sight to look at, nor will it improve much, as a mere show, as the work of piercing under the Channel goes on. The practical surmounter of the difficulty is not content with merely looking at the yawning shaft, with his hands in his pockets, but he sets to work, and after years of boring into the bowels of the earth he comes to daylight on the French coast, and the locomotive

speedily follows him dragging the train crowded with happy passengers—happy in that no raging sea longer divides our “tight little Island” from the teeming continent of Europe. The “Phenomenalist,” who out of curiosity looks at the works, shrugs his shoulders, turns away and says, “It will never be done,” is the most dangerous enemy of the enterprise. Far different is it with the enthusiastic miner who sticks to his dangerous and apparently hopeless task: still toiling in darkness, but daily gaining a few inches more progress towards the other side. He perseveres, he succeeds, he blesses the millions that follow him, his name is immortalised in his works, and the phenomenalist critic and detractor of his enterprise is forgotten: and serve him right too.

What is all this labouring in the physical circle: developing new mediums, attaining to more demonstrative phenomena, and giving the spirits greater scope to manifest, but the piercing of a tunnel under the tumultuous and stormy channel that divides those in the spirit state from us in the earth life. Inch by inch the work goes on. First we have table movements—the telegraph at work; then, objects transported through matter—a pneumatic tube laid down between the two states. Thirdly, come the voices—we are within speaking distance, but cannot yet see those on the other side face to face. Then we have materialised hands—a little opening is made through the rocky strata through which a hand may be passed. A face is next seen, but it is so dimly visible because of the defective light of the subterranean lamps, and the dust and dirt of the “Works,” that it cannot be recognised. By and by all this improves; friends are occasionally seen, a passage to the other side has been effected; but it is only a footway passable under favourable circumstances when the waters and the force of air currents will permit.

This is an illustration of the present conditions of spirit communion through physical phenomena.

Wait a little, work on without flagging; soon the tunnel will be made more commodious. It will be drained, ventilated, lighted. The rails will be laid down, and no longer will the din and discomfort of the present imperfect conditions of the “Works” annoy and disappoint us, but the locomotive will speedily whiff passengers from side to side, and all will reap the fruits of the well directed labours of men and women, who in their day, when the tunnel was first opened out, were not appreciated, because not understood.

Go on then brave pioneers with the development of more physical mediums, and the improvement of the grand phenomena of materialisation; but do not open the “Works” to conceited sightseers with unbridled tongues. Put up a board at the entrance: “No admittance except on business,” and rigidly enforce the rule. Nay, more than this, have another placard posted at the gate: “Trespassers will be prosecuted.” Let no one down the shaft or up to the breast of the mine unless they be engineers or competent workmen. Then we may expect to see success in the development of spiritual phenomena, and then there will be no longer any doubt as to whether spirits do communicate.

We hope the moral of our little parable will be abundantly clear. Phenomenal mediumship should be no longer made a show of, but be cultivated to extend true knowledge and improve the means of spirit communication.

Let us remember that we spiritualists of to-day are not the passengers by the new Tunnel to the spirit world. We are only “Navvies” labouring in darkness and dirt to pierce a rude opening in the rocky strata. Let us then attend to our work—bore away diligently, and not place ourselves above our station by making an exhibition of our pa'try beginning to serve our own private purposes. We must remember that the real passengers by the new route are to come after us;

they are our own heels pressing forward, and who knows how many train loads may greet us from the other side before the close of 1881.

The passage is not altogether new. Jesus came by it when he appeared amongst his disciples in the resurrection body. Perhaps some modern engineers are boring in the wrong direction. Would it not be wise to send out a surveying party to rectify our bearings?

INSTITUTION WEEK MEETINGS & CORRESPONDENCE.

NEW YEAR'S SEANCE AT MR. AND MRS. HERNE'S.

Dear Mr. Editor,—As you were not able to be present at our opening seance, the first in the New Year, dedicated to our loving spirit-friends to the Spiritual Institution, I feel great pleasure in sending you an account of the same. I ask your patience for digressing a moment to speak on a subject of vital importance to mediums, spirit-friends, and sitters—viz., that of persons coming late. The hour I know was mentioned in last week's paper at 7.30, and I assure you that visitors were arriving until 8.45. Mr. Herne had to leave the room three or four times to answer knocks at the door. This at once broke the magnetism, and disturbed both mediums and sitters. I cannot tell how persons calling themselves Spiritualists could do so, and I would impress on all who wish to attend seances in future to be punctual. It was a wonder to all that were present that our loving friends could come at all.

We waited (all that had arrived) until 8.20, when our seance commenced. We had scarcely finished our opening hymn when “John King” spoke to us, wishing us a happy New Year; then a gentleman present, a stranger to us all, wanted to leave the room, saying he “was ill” and must go out. Mr. Herne had to go with him, and of course was, through being so much disturbed, quite unfit for sitting. Now, this gentleman should not attend seances unless he fully understands the conditions. Such visitors only make it unpleasant for all others.

“Mr. Robinson,” James Lombard,” and “Peter,” were talking to us. “Peter” tried very hard, to show himself but could not do so, the conditions had been so much disturbed. One dear friend materialised, a stranger to us all. He was visible to all in the room. “Mrs. Main” spoke in the direct voice to a lady in the corner of the room; she leant over my back all the time she was talking. Another spirit, who was known, spoke also, and the sailor boy came to me and stroked and patted my hand. Mr. Freeman's father manifested and spoke to him for some time.

“Peter” wished you and your family health and prosperity, and he told the sitters present to put their hands in their pockets and send you their spare silver, to keep you from ever having to ask for it, and to help you in your “good work,” and I trust they will do so. I am most happy (by the wish of Mr. and Mrs. Herne) to send you the amount collected, £1 13s. They also add their best wishes for a happy year for you all.

4, York Square, Stepney.

R. W.

MR. MATTHEWS' SECOND SEANCE.

On Sunday evening Mr. F. O. Matthews gave a second seance at 15, Southampton Row. There was a numerous and highly respectable audience. The proceedings consisted chiefly of clairvoyant delineations and descriptions, similar to what took place at the former seance as reported in the MEDIUM for December 24, 1880. The remarks made were for the most part corroborated by the sitters to whom they referred. The meeting appeared to give general satisfaction. The sum of 14s. was collected towards the Institution Week Fund at the close.

MR. BASTIAN'S SEANCE.

On Monday evening Mr. Bastian gave a seance, at 15, Southampton Row, for the benefit of the Spiritual Institution. The sum of £1 12s. 6d. was collected.

There were nearly 30 persons present, including Mr. W. Eglinton, Mr. Matthews and other mediums. The proportion of ladies was large. The influence was of the most harmonious and soothing description. Several delicate ladies were present, who dread such circles because of their debilitating effects. But these ladies felt positively benefited after the sitting and next day. The number of sitters was also far too great according to the usual estimate for such circles, yet the phenomena were just as successful as in more restricted gatherings. This shows that there can be no rule laid down without an exception. If it be said that dark materialisation circles are debilitating to delicate constitutions, and repulsive to spiritual natures, then this circle absolutely disproved that theory. If it be said, again, that only eight or ten sitters should attend one of these experiments the disproof comes from the success of Monday evening with three times those numbers. No doubt the result would have been much better with better conditions; for the conditions were far from being perfect, but they were

passable in these two essentials—pleasant influence and successful phenomena.

Our observations, extending over many years in hundreds of seances, confirms the view that the evil arising from any form of spirit communion does not come from the particular form of manifestation used, but from the character of the persons who participate therein. Dark seances, materialisations, full attendances, and other so called derogatory circumstances, we have found to be all that could be desired as regards a spiritual and healthy effect both on body and mind. It is, therefore, to our mind, quite possible for any number of persons to participate in any form of spirit communion or manifestation, if they be in a proper state to do so. The work of the immediate future is to find out what that state is, and by making it prevalent amongst all true spiritualists, they might have the grandest manifestations in their midst on all fitting occasions.

The sitters were arranged in one large circle with Mr. Bastian in the centre, patting his hands all the time to indicate that he kept his position, and that he made no other use of his hands. All the sitters held, each the right wrist of his fellow, with the left hand.

After a hymn the musical-box was started by the spirits, and "Johnny Grey" saluted Mr. Burns in the direct voice, and then entered into conversation with other sitters. Numbers of sitters were touched—some of them slapped with an open hand quite forcibly, and spirit-voices addressed them personally. Mr. Bastian was conversed with during the sitting, and there was not the slightest suspicion of his producing these voices.

At the command of sitters the musical box was stopped, started, or made to go slowly. The guitar was swung around the room, and thrummed very musically, in time, to the action of Mr. Bastian's hand. The musical box was also carried about. Individual sitters received indications of spirit presence and action in abundance which the other sitters knew nothing of.

The dark sitting did not last long, as the spirits said in the direct voice, that they desired to reserve power for materialisations.

The sitters then formed a double horse-shoe circle in the front room, facing the folding doors, over which aperture was hung a curtain, behind which Mr. Bastian took his seat in the back room. About eight forms were seen at the opening in the curtains, no two of which were alike. A gentleman in evening costume would be seen, and the next minute a small boy in a white garment. One very tall male spirit with forked beard was shown, then a stout lady. The series as a whole resembled the forms seen at 2, Vernon Place, at the seance given by Mr. Bastian previous to his departure for Hamburg, and which was reported in *The Medium* for October 29, 1880. The make up of the figures was somewhat different, particularly in the case of the beard of the tall male spirit. On the former occasion it was parted into several fierce looking prongs, and the form assumed a remarkably resolute aspect, and was recognized by a gentleman present as his father. On Monday evening the beard was pointed with two perpendicular oblong masses, rather graceful; and the bearing of the figure was of a quiet gentle kind.

Is it possible that certain types of form may be used as "lay figures," through which to manifest the characteristics of departed spirits, who may be present, and who can animate these models into a semblance of their earth life appearance? What do you say, friend, "Johnny Grey?"

At the conclusion of the sitting Mr. Burns thanked the medium and the visitors for their kindness in attending, especially, seeing that the object of the contributions was the promulgation of the truth of Spiritual Manifestations, which had been so satisfactorily demonstrated that evening.

A SPIRIT'S VIEWS OF TWO SEANCES AT THE SPIRITUAL INSTITUTION.

On Sunday evening a band of missionary spirits led our medium to Mr. Matthews' seance at the Spiritual Institution. She was thoroughly exhausted with manual and mental work, for a few hundred mortals who have as little power to realize the benefits conferred by her visible efforts, as many so called spiritualists have to grasp the grand Truth that God is manifesting by every sign that mortals can interpret, at the various and numerous seances in appointed places on your earth plane. Uniting our electric powers,—to use an expression easily understood—we so far revived the physical forces of our medium that she was guarded from strange influences, and at the same time prepared for a lesson needed.

Mr. Matthews' control answered a question that has vexed the soul of our medium. "Are the assertions made in certain writings, that souls sleep, months, years, and centuries after the severation from the body, to be received as the direct utterance or impression of actual spirit knowledge?"

The control, too manifestly genuine for her to doubt, declared, "I was a nonentity, in effect, for nine years!" "Just like Joey, the garden tortoise, who creeps into the ash barrel in the cold autumn, and bids us good day some fine morning in the Spring-time," says our medium. Only, Joey slept to come forth to the resurrection of a tortoise, still, and this control came forth to the desire of a higher life with the pure spirit who was his partner in the mortal life, and far separated by an impassible gulf from the outer darkness of an unblessed soul.

But the mission of that heaven-born wife, divides the dark waters of separation from the Promised Land, faith and obedience are rewarded, and sin is swallowed up in victory, and "time is no more," to the control: he realizes the great Eternity.

Thanks to our friend, Mr. Matthews' control, for that lesson to our medium.

The Monday evening seance had some difficulty in getting our medium to attend. She had even called at the Institution to resign her engaged seat, but in good time we led her to change her mind, and join a circle of men and women as intelligent, earnest, and profitable in the work for our Cause, as it has ever been our good fortune to witness.

Scarcely had the grand hymn of praise, in which we all joined, been closed, when the very Power of Darkness made an assault on our medium, and as we expected, she lifted her soul in prayer to God the Power over all powers, for help. "Ski's" white plumes and "John King's" genial magnetism, were her immediate answers, and then a rush of thousands of spirits in clusters, groups, circles, triangles, and squares, filled space, till as she told the stranger beside her, the air became dense with the grey spirits, until the stars thickened, and constellations of bright spirits manifested, as distinctly as any planet in a cloudless sky.

Our object in bringing her, we now made plain. A tomb, like Horace Greeley's in Greenwood Cemetery, was shown her. The gates opened, an imprisoned soul came forth, clothed in bright vesture, a circlet of light, or a halo—hallowed circlet, round the head, and in the instant, favorable for the sign, we showed her the "spiritual body" like unto the mortal body, but luminous as the beautiful materialization we were permitted to assist in making through Mr. Bastian's mediumship.

To all who formed the mortal part of that seance we say, thanks for our enjoyment, and on behalf of many spirits we say, "I was in prison and ye visited me," your songs of praise and prayer, were the sacred fascination, that with God's blessing dispelled our darkness. We have come forth to new purposes, hopes, and aspirations, and our parting wish shall be, that you may be encouraged in your work by the assurance that "God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the souls, and do minister."

"MIAMI." (Myself).

SOME FURTHER REMARKS ON MR. BASTIAN'S SEANCE.

To some extent the above communication explains the feeling experienced at that sitting. The lady who writes it sat on the opposite side of the circle to us; and in the dark part of the sitting we perceived that our sphere was polarised with some other mental centre, and we felt that there was a demand being made upon the brain-fluid in the organ of benevolence and the humanitarian instincts. This was not an unpleasant or debilitating draught. The lady who describes her vision above, has told us verbally, that when we made a remark during the sitting, the vision was suddenly dispelled, by the calling in of the magnetic current, which our voice effected in our own brain.

This little fact suggests a wide field of inquiry, which is enriched by thousands of similar facts. On Friday evening there was a most impressive meeting in the same rooms, and a member of the household in another part of the premises experienced a similar affection of the brain to that which has just been described as having been experienced at Mr. Bastian's seance. It appears to us that successful spirit work depends on the abundance of fluid of a certain class in the brain organs, or other portions of the nervous system of persons within reach or in sympathy with the work being done. This fluid is the telegraph wire which reaches the spirit world, and the ladder upon which the spirits descend to reach us, and by it the lower spirits are benefitted. We notice that different influences operate on different points of the brain, and with very dissimilar results. We can prepare ourselves for spirit communion by having the various portions of the brain cultured to a state of passivity, or on the other hand, generous responsiveness.

There were other seers present, and spirits using the voice on Monday evening. Had they a similar experience to "Miami's" medium; and if not, why not? Let us endeavour to enter upon the study of the Psychology of this interesting subject.

A CIRCLE AT KEIGHLEY.

Dear Sir,—As we are subscribers to the *MEDIUM*, and as Spiritualists, we think it our duty to forward you a small sum. We enclose you 2s. in stamps, and hope that you will accept such a small sum. We hold a circle every Wednesday at our house, and we have four mediums developing. We commenced holding circles about six months since. We wish you a happy and prosperous New Year.—Yours truly,

MRS. CLEGG AND MRS. DIXON.

FROM AN ANONYMOUS FRIEND IN YORSHIRE.

To Mr. James Burns.—Dear Sir,—As I am only a poor weakly man, living alone, suffering severely from rheumatic pains and stiffness in my joints, with a very poor and precarious means of making a bare living, I can only give a poor

little sixpence in postage stamps to a Cause so great, needy, and needful as that true Christlike Spiritualism which is so ably expounded by you.

I am sorry you do not meet with more timely help. I am sorry that anyone can read your words of light and love—your more than golden words of guidance, and still, for one moment, seem to question either your honesty, unselfishness, or your wonderful ability as a safe guide in the Spiritual Movement. I am deeply sorry that anyone should be so blind and so cruel (let us hope they are more blind than cruel) as to misunderstand, misrepresent, and meanly slander you.

I pray that you may be strengthened and upheld in every trying hour, and that the dawn of a happier day may be yours in God's good time.—Believe me, dear Sir, your sincere and humble friend,
E. T.

MAN'S PHYSICAL CONDITIONS.

FIFTY YEARS OF MORAL REFORM.

Joseph Livesey adds in a P.S. to his Annual Address:—

"The statement as to my having been 50 years a teetotaler being a matter of memory, I was glad to find the following in my 'Moral Reformer,' published in 1831:—'So shocked have I been with the effects of intemperance, and so convinced of the evil tendency of moderate drinking, that since the commencement of 1831, I have never tasted ale, wine, or ardent spirits. I know others who are pursuing the same resolution, and whose only regret is, that they did not adopt the course twenty years since.'

"In the preface to the same volume, I remark,—'I am often asked how I find time for all my work, and my answer is, the time which others spend at the pot house, or in visiting and attending parties, I spend in active pursuits; and never taking any liquor at home or elsewhere, my head is seldom out of order; I lose no time in the evenings to extinguish my reason, or in the mornings to try to regain it; and thanks to a kind providence, my health was never better for many years than it is at this day.'

Mr. Livesey was a "working man," but taking heed to his own moral needs and the welfare of society, he set to work, and by publications, lectures, and other means he has been a blessing to thousands. If every working man did the same, what a happy country this would be. Abstinence and hard work are good for health: Mr. Livesey is now considerably over eighty years of age. The truth is, the greatest abstainers are the hardest workers. This was shown in the case of John Wesley (see MEDIUM, Aug. 27, 1880). Our own experience corroborates the testimony of others. We work hard, and can exhibit considerable tenacity of purpose, working not for personal benefit, and we do it comfortably on teetotalism and vegetarianism.

MISS E. A. HALL AT OLDHAM.

On Sunday last Miss E. A. Hall, of Manchester, delivered an excellent address, in the afternoon, on the various gifts as mentioned by the apostle Paul in writing to the Corinthians, and tried to impress upon the audience the necessity of using them for the benefit of each other and humanity at large.

In the evening the room was filled with a very intelligent and appreciative audience, and its being the last appearance of Miss Hall, her guides took up the present position of Spiritualism, and pointed out the great need of Spiritual improvement in every individual, in every family, and every society, contending that purity of motive and purity of life, with a boldness for the truth, and wisdom in its declaration, were the grand levers for lifting humanity from its present position of superstition, vice, and misery, and prayed most earnestly for the members of the society to continue to live and work harmoniously together. The control purported to be a townsman of ours, but gave no name.

After the address, Mr. Joshua Fitton ascended the platform, and gave a number of excellent clairvoyant tests, many of which were admitted correct, and some parties were quite confounded when told of things they had done which they thought no human being knew anything about. These tests cause a great deal of inquiry, and must result in good to the Cause: they bring many to think about it that would not do so otherwise.

At the close a collection was made, when the entire proceeds were presented to Miss Hall, for her services, and a vote of thanks was proposed, and very cordially given by the entire audience, after which the meeting dispersed. Many were the cordial handshakings and wishes for the welfare of Miss Hall.
J. Wood.

ERRATA.—"A Reverie," James Kinnersley Lewis. Extract, Theodore Parker, page 825, "It sees him" for "It sets him", page 826, line 3 of last paragraph, first column, should read; "love in place of asceticism and lust—the harmony and happiness of proper mental and physical development."

GRIEVE NOT, FAIR LADY.

Grieve not, fair Lady, that thy earthly charms
Are waning fast, and withering away;
"Beauty at best is but a fading flower;"
It shortly lives, and dies within a day.

Grieve not, fair Lady, that this lovely form
Is to remorseless, stern Disease a prey;
Soon shall it rise in spirit-lustre clad,
Subject no more to Death, nor to decay.

Grieve not, fair Lady, that thy low sweet voice
No more in dulcet tones on earth shall sing;
Soon shall supernal strains its powers employ—
Soon with seraphic praise its accents ring.

Grieve not, fair Lady; an eternal wreath
Of glory shall thy snow-white brow surround;
In lustrous raiment shall thy form be clothed—
With fadeless diadem thy head be crowned.

Grieve not, fair Lady; changeless shalt thou dwell
In realms of bliss, and endless life and joy;
No gleams of sadness shall thy life becloud—
No anxious care thy happiness destroy.

Grieve not, fair Lady; changeless shalt thou bloom—
Perennial beauty shall thy features grace;
Celestial vigour shall pervade thy limbs,
And radiant brightness beautify thy face.

Grieve not, fair Lady, for no more shall Death
Embrace and fold thee in his icy arms;
Consumption dread, and wasting pain, no more
Shall pale thy cheek, nor steal away thy charms.

R. H. GAMSON.

CIRCLE MEMORANDA.

To the Editor.—Sir,—I am resuming weekly seances with Mr. J. Cecil Husk, physical medium, and would be pleased to receive the names of ladies and gentlemen desirous of joining my circles.

It is my desire, if possible, to form a stationary circle of intellectual people, hoping thereby to cultivate manifestations of a kind more satisfactory to the mental demands of the day. For such evidences of spirit-power as materialisations, for instance, one should have a circle which would be a protection to the medium. If any of your readers would like to join me in forming such a circle, I shall be glad if they will communicate with me.

I am also holding a Friday evening circle for conversation with spirits (Mr. Husk being a very fine voice medium), at which questions touching upon scientific, spiritual, or personal subjects are satisfactorily answered. A great number of spirits speak at these seances, and their discourses, when conditions are favourable, are of a very edifying and elevating character, as our present members would be able to testify. Much information has already been given upon evolution, reincarnation, and other subjects of interest.

Any persons interested in the study of such matters, and who would be pleased to converse with the spirits upon them, may obtain further particulars from—Yours very truly,
CATHERINE WOODFORD.

4, Keppel Street, Russell Square, W.C.

Mr. Bastian gives his seances at 2, Vernon Place, Bloomsbury Square, on Tuesday and Friday evenings, at 8 o'clock. All sitters must be previously accepted. Apply well in advance.

Mrs. Marshall, famous as the pioneer physical and test medium twenty years ago, and who had her rooms in Southampton Row near the Spiritual Institution, has again resolved on giving her friends and earnest inquirers the benefit of her remarkable medial powers. Address communications to her at 15, Southampton Row, London, W.C.

Mrs. Walker, who sits several times a week at Mrs. Ayers', 45, Jubilee Street, Commercial Road, is spoken of as a remarkable phenomenal medium, who very frequently gives very satisfactory delineations of spirit-friends and past events in life. Her position in the East end of London will be convenient for a large number who desire to gain some experience of these interesting matters.

Mr. and Mrs. Herne give their sittings at 24, Buckingham Villas, Buckingham Road, Stratford. Maryland Point is the nearest Railway station.

Mr. T. M. Brown will hold public and private meetings at Darlington from Saturday next up to Tuesday. Letters to be addressed—Care of Mr. Elliott Archer, 1, China-street, Harrogate-hill, Darlington. After Tuesday, address—Dr. Douthwaite, Saville-street, Malton, Yorkshire.

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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.

We feel ourselves rewarded for years of advocacy, for which, in some quarters we have been persecuted, by the altered tone of announcements intimating the circles of mediums who admit the public. Introductions are now, in all cases, the rule, and due attention is being paid to the condition and number of the sitters. Spirit-communion in addition to phenomena is now looked forward to as the privilege of sitters. Surely the house is being set in order.

Mrs. Woodforde informs us that her circles, with Mr. James Cecil Husk as physical medium, re-commence on Monday the 17th instant, and will continue to be held weekly. A seance on the Mondays for physical manifestations, and on Fridays for conversations with the spirits: seances beginning at 8 p.m. precisely. No one can be admitted without previous satisfactory introduction, and application a sufficient time in advance of the evening of the seance.

We regret to hear that Mr. and Mrs. Herne's seance for Institution Week, held on Thursday last, was so much disturbed by late comers that the conditions were greatly interfered with. The attendance was large and promiscuous to begin with, but the interruptions were sufficient to upset any meeting. Many attend such occasions, not to benefit the Spiritual Institution or for any higher purpose than to gratify a morbid curiosity at small expense. It is not in accordance with our views that conditions should be broken, even that the Spiritual Institution may be financially benefited, nor should the powers and reputation of any mediums be jeopardised by placing them in a position inimical to successful results. The Institution Week movement has first, a spiritual object in view: the maintenance of spiritual harmony amongst spiritual workers, and a closer union with the spirit-world as the centre of all true effort; the collection of offerings being altogether a secondary matter. Conditions should, therefore, be strictly maintained, as a basis, and those who attend should pay a proper fee, which would greatly lessen the number of sitters and realise more for the funds, at the same time ensuring a higher satisfaction to all. Mediums are a good-natured class, and in their desire to please all, they are frequently made to suffer.

Under the heading of "Institution Week Meetings and Correspondence" a very suggestive correspondence and comment may be found, relating to what was experienced

at Mr. Bastian's circle. We would be glad if our readers would give that department of the enquiry their best attention, and communicate to us the result. The cultivation of spiritual gifts is imperative if this grand question is to progress beyond the crude husk of phenomenalism.

Mr. J. J. Morse is now residing at 53, Sigdon Road, Dalston, E.

Mrs. Marshall has now returned from St. Petersburg, her remarkable mediumistic powers in fine condition. She is willing to place her gifts, which have done so much for the Cause in the past, at the disposal of a Truth which has long been associated with her name. Her old friends, or more recent inquirers, may address her, care of the Editor of the MEDIUM, 15, Southampton Row, London, W.C.

Mr. F. O. Matthews will commence a series of Sunday Evening Meetings at Ladbroke Hall, Notting Hill, on Sunday Evening, January 23. A portion of the time at each meeting will be devoted to clairvoyant communications.

The painting episode in "The Mystic Artist" reminds of the case of Mr. D. Duguid, the Glasgow painting medium. In the sleep he can paint in an extraordinary manner, and in producing certain direct drawings he had to constitute his circle with sitters of particular mental qualities. The spirits declared that it was Mr. Duguid's own spirit that did the work, the spirits in some way giving the designs or subject. This is as far as we can remember the explanation which we learned at the few sittings we have had with Mr. Duguid. Spirit-action as an agency, independent of Mr. Duguid's own mind, was very noticeable in the production of paintings which he had never seen, and did not know that they were in existence.

In such cases as that of Edith, the question presents itself to our mind, how far disembodied spirits take part in the extraordinary somnambulist performances. Miss Leigh Hunt, who founds her story on psychological fact, makes Beech's spirit the controlling power, to the exclusion of the somnambulist's own spirit, or a disembodied spirit. If so, then Beech's spirit must have enjoyed a grand facility of expression through Edith's body which it could not find in its own. It would appear, however, that there was such affinity of quality in the two spirits that a sort of community of gifts could be enjoyed between them.

It might not be out of place to point out that all mesmeric operators cannot be equally successful in producing phenomenal results. There must be similarity of spiritual development between operator and subject, the former, if anything, having the richer nature in certain positive or stimulating elements. The grandest spiritual and mental results are frequently produced by a circle of two, the typical form of which is husband and wife united, as the hero and heroine of the story were, by pure spiritual sympathy. Young men who desire to keep clear of the toils of matrimony should avoid bathing very nice young ladies with this kind of "sunlight." Yes, let all be very careful what influence they come under, or exercise over others.

Spontaneous manifestations are increasing in frequency. A lady, the other evening, was about to leave the room where the family circle had been held a short time previously. As she looked in the direction of the table the small bell thereon was seen to float, and ring as it was suspended in the air by invisible agency. Oftentimes these manifestations take a beneficent form, indicating the care and affection of spirit-friends towards their kin left on earth, as in the case of the lady who had her lost brooch restored to her by spirit power, as alluded to in another article.

Another social meeting will be held at 15, Southampton Row, this evening, at 8 o'clock. Miss Samuel will be present, all are cordially invited to attend. The report of last week's meeting should be carefully read.

BIRTH.—Mrs. E. W. Wallis, at 338, St. Anne's Well Road, Nottingham, of a son, Dec. 21. Both mother and child doing well.

SIGNS OF SPIRITUAL WINTER-TIME.

The MEDIUM this week breathes a spirit of love to mankind, which is the true life of Spiritualism. The glowing spiritual language of our esteemed brother, Hudson Tuttle, will be read with benefit. We must have heat as well as light if we wish to grow and do good in the world.

By the way, it is amusing to see how "imposture" creeps into Spiritualism. What is "imposture?" A medium is said to be guilty of it when he kicks the table leg with his foot and allows the sitters to suppose that the sound produced is a genuine spirit-rap. Or "imposture" is any other means whereby spiritual phenomena are simulated. We will now ask, Why do mediums resort to "imposture?" seeing that it is always found out, and brings many unpleasant results to the medium. The phenomena come spontaneously, the tricks require much anxiety and trouble to produce them. The reason why mediums resort to them is because they have not power, by genuine manifestations, to gratify the sightseers desire for wonders; so to be amiable and give all the pleasure they can confer, they resort to "imposture," pocket the fee, and hope to be called on professionally at another opportunity.

Is this the only form of imposture in Spiritualism? Is not any falsity which is put forward as a truth, an imposture; and of a far more dangerous kind than the childish trick of the deceitful medium? His object is to please his patrons for his own personal advantage, and so of all forms of imposture. Speakers and writers on Spiritualism whose motive is professional emolument, per centage on shares, and the aggregation of a clientele, must have a constant eye to the "shop" element of their performance. The mere world thought-element, like Sir David Brewster, "will never give in to spirit," so that if men, as Spiritualists, begin to cater for the worldly ear, they are bound to become "impostors" in the spiritual sense, or fail to hit the whim of their patrons.

Is this why it has been said of late that "light" without "heat" is the best mental atmosphere in which to cultivate Spiritualism? We ask the question out of pure ignorance, a lack of light, undoubtedly, for we see no reason why a palpable falsity should be put forward as a spiritual principle, unless there was some object in view. Now that object could not be a spiritual one, because the effectuation of it is not spiritual. A spiritual tree brings forth spiritual fruit.

The wisest Spiritualism is the strictest interpretation of Nature's methods. Light and heat—not light without heat—is one of those. Without the combination of light and heat there could be no life—no, not even of a potato. Are we therefore to suppose that Spiritualists will thrive under less advantageous conditions? We have, alas, far too many heatless, heartless, so-called Spiritualists, enmeshed with the white frost of selfishness; and they are welcome to the condition if congenial to them. But when that condition seeks to be regarded as a spiritual light, then our flag is lowered, and we are all the worse for the attempted demoralisation. Every medium who is an "impostor" injures the reputation of all mediums, and so also every publicist who bribes Cerberus instead of serving the spirit drags the tone of the Movement Hellwards, and fills the countenance of the the truthful minded with expressions of sorrow.

Shakespeare says, "This is the winter"—yes, it is the "winter," indeed. The housetops are snow-clad; everywhere there is a maximum of glaring, disagreeable light—and some people's actions won't bear it, and a minimum of comforting heat.

And is this not the "winter" of Spiritualism? Have we not had a continuance of stormy weather—equinoctial gales? The world-element—the serpent of the ancient constellations, has reigned supreme. But the new sun has been born—Adonis has been found. The days lengthen, Spring advances hourly, and by and by we will have again spiritual Summer—light and heat—and consequently genuine spiritual progress.

"IN THE FULLNESS OF TIME."

It appears from the statements of the past that spiritual results can only happen at certain times. Great spiritual powers are constantly in operation, and man, being unconscious of them, often acts prematurely and unwisely in

commencing to reap before the harvest is ready. There is a time to sow as well as to reap. This is sowing time in Spiritualism. Results in the form of manifestations or satisfactory cases of spirit-communion are somewhat rare; yet the spiritual seed—the principles of spiritual truth—are permeating the intelligent mind everywhere. Soon there will be a grand budding forth of manifestational growth, but not till the season, spiritually speaking, favours it.

In conversation with a spirit-friend last week, we were told that great spiritual outpourings, or abundance of phenomena, depend on the magnetic condition of the earth which, in turn, is actuated by planetary relations. The approaching conjunction of planets will have a marked influence on the earth in this respect, causing an exhalation of magnetic elements which will serve as a favourable spiritual condition, and lead to abundance of phenomena of a superior description. In that time the manifestations will occur spontaneously, and be accompanied by a degree of spiritual enlightenment which will operate on the spiritual faculties of mankind, while the phenomena appeal to the senses.

The duty of Spiritualists is evident: sow the seed—plant and water—but the giving of the increase belongs to another power.

MEETINGS ON BEHALF OF INSTITUTION WEEK FUND.

POSTPONEMENT.—At 6, Kenilworth Road, Roman Road, Old Ford, on Monday, January 17th, 1881, at 7.30 p.m. prompt, Mrs. Knight will hold a seance for the benefit of the Spiritual Institution. Mr. Savage, medium.

On Tuesday evening, January 18th, Mr. Towns will give a third seance for this Fund, at 15, Southampton Row, at 8 o'clock. Mr. Towns gives this meeting in response to the general desire expressed to have a convenient opportunity of sitting with him.

Mr. J. C. Husk, the well known physical and voice medium, has kindly offered a seance for this series. It will take place on January 25, at 15, Southampton Row, at 8 o'clock. All who desire to attend will have to apply in advance and be accepted by purchasing a ticket, at a definite price, that the Funds may benefit by Mr. Husk's kindness. For further particulars, apply at the Spiritual Institution. It will be remembered that it was through Mr. Husk's mediumship that Mrs. Jackson of America communicated through the direct voice with relatives and friends in spirit life as described by her in these columns at the time.

WORK at the SPIRITUAL INSTITUTION.

MISS SAMUEL'S FRIDAY EVENING MEETINGS.

On Friday evening, January 7, there was a full attendance at 15, Southampton Row.

J. BURNS, O.S.T.,

In opening the meeting, said:

This is the first of a series of meetings in the New Year to introduce a new element of work. I should like to see all formality dispensed with, except that which is requisite for the observance of that universal law of order which is everywhere present, and which we must observe if we desire to succeed. It is desired that at these meetings all who attend utter their best thoughts, and give scope to their kindest feelings, that we may become fitted to receive the stimulating influence of more highly developed ones in spirit-life. We can be no further of real use in Spiritualism than we have it in active exercise in ourselves. We cannot be made Spiritualists from without; the growth must come from within, and then all external influences and agencies are doubly valuable, and afford us genuine satisfaction. Our object is threefold: The discovery of Truth, the diffusion of Truth, and the application of Truth to the welfare of humanity. No one of these purposes can be fulfilled without the simultaneous performance of the others. It is by the attempt to teach others that we ourselves truly learn, and it is only by the practical application of truth to our own needs that we can realise its priceless value and truly love it. The intellectual appreciation of facts will not make a Spiritualist. We must love truth, and to do so we must love our fellows, as objects to whom truth is very precious, and we must do all we can to provide them with it. It is this outward extension of Divine feeling from the inner realms of our being towards others that causes us to progress spiritually, and enables us from day to day to expand intellectually, and know more of truth. This, then, is how we can get higher manifestations and know more of the scientific laws of spirit-manifestation—only by being more spiritual ourselves, and trying to make others so. If I may be permitted to allude for a moment to personal experience, I would beg leave to say that my sole pleasure as a Spiritualist has arisen from the quenchless feeling

that in being a Spiritualist I could be of advantage to my fellow-men, and thereby develop myself spiritually. I have therefore found the world to be a spiritual school, and every act of life a spiritual one. This has enabled me to keep on doing, even though I should incur suffering as my immediate reward, for I felt truly convinced that the greater the trial I experienced the greater the development to myself. I thank God that in it all the spirit-world has not forsaken me, because, I suppose, I have endeavoured to be true to it. I have been enabled to satisfy my intellect on many mysterious problems, more than would take me years to communicate, and all of this inexhaustible fountain of interior satisfaction flows because its prime object is to be of advantage to others. My object in introducing my experience is to ask whether we cannot all be Spiritualists on this basis. I know that many of you are so, but cannot we introduce a general work of this kind, which will ramify through all our Movement and to society in general, and thereby effect the grand purpose of social and individual regeneration which it is the object of Spiritualism to bring about? I leave the meeting entirely open to anyone to speak as the spirit may prompt.

MISS SAMUEL,

After a few moments, rose under influence, and said that similar thoughts to those just uttered were in the mind of the controlling spirit. There were a great many spirit-friends present, as was always the case when intelligent minds met to confer on spiritual matters. Every person present was attended by a band of sympathetic and guardian spirits. In addition to the human meeting there was also a spiritual conference being held in the atmosphere of that room. The spirits also had their chairman, and, it might be, one answering to the office of reporter, but the spiritual meeting is much larger than the human one. The spirits (said the control) desire to make known to you a plan for spiritual work, but the time has not yet come to render a statement of its details practicable, though a part of it may be given now. Men are being stirred by a new and holy ambition, an irresistible desire to help others. This is what is greatly needed on the earth plane, and this is what the spirit-world desires to bring about.

The first consideration is, How can woman become of the greatest practical use in this Movement? The fullest realisation of the spiritual life is experienced in woman's breast. Man has not sufficiently appreciated this, and has used woman as a sort of appurtenance to his social requirements. She should be his guiding star, and not the slave of his lowest passions. How, then, can we place woman so that we can be suffused with her best influences, and how can we lead man to regard woman in her highest aspects?

These we give you as general considerations, but we do not enter into practical details, as we are not in your immediate atmosphere, but we can inspire you with desire and fill you with ideas which you can yourselves put into working order. If you will turn this into a conversational meeting we will gladly take part with you. We do not wish our medium to be relied on as the speaker of the evening. Be all speakers, be all workers, and then there will be a reciprocal love atmosphere between you all uniting you in one. By each trying to give his best thoughts the mental friction will introduce new thoughts into your minds, the atmosphere will become softened, and in place of mere intellect being displayed you will actually begin to love one another.

Proceed with your conference, and then we may state what the spirits have been doing in theirs.

MR. W. TOWNS

Described a vision which appeared to him. He saw the figure of a very tall man—he seemed to be ten feet high—wearing a scarlet dress covered with golden stars. He wore a girdle about his loins, and had a golden cap on his head. In his hand he carried three bells, and he says he has come to ring the spiritual changes. It is time that everyone was changed in his own mind. People have trusted too much in the good faith and opinions of others and what they have heard as taking place at seances. All must now do their own work and thinking for themselves, aided by their intuitions. Aspire to the highest source with faith that it will be answered. People play at Spiritualism instead of acting it out. To be healthy in mind or body we must exercise our functions. Spiritualism should be made a positive religion; otherwise it is worthless. We should regard all as brothers, and project a feeling of love, which may reach others and return to us again as good. Throw out an evil thought in a circle, and someone will be found to return it to you again. All the good you get is what you create in your own heart. The more communications I give I am the better able to do so. Let us all examine ourselves, and try to do better.

[MR. DYNE

Thought Spiritualism was the promise of Christ to come again in the spirit or mind of man, and that it constituted real religion.

A LADY

Thought the position of woman would be of great importance in the many things that are to take place in the Movement. She would be glad to hear of some plan to that end.

MR. ACKERMAN

Said man had taken advantage of woman in the past, and had not done righteously towards her. To get her due she should be put first. Woman should be paid for her work at as high a rate as was paid to man. She is to man a guide and assistance in life. She brings to us the Christ-like principle of Love which was proclaimed 1800 years ago.

The Chairman now interceded, and thought the meeting was departing somewhat from the subject before the meeting by dwelling too long on the consideration of one point.

MISS SAMUEL,

Under influence, said woman or anything else is the subject as long as it tends to place her in a position of usefulness in the work of diffusing spiritual truth. You have thrown out your ideas and expressed theories. Can't you think of something that you can at once render practical? We will try to assist you to one.

To begin with, make this Institution your centre. Your Chairman is earnest, experienced, and possessed of great ability; why not gather round him and make him feel your enthusiasm? Has he not stood up the champion of your Movement when many others lingered by the way? He can be made much more useful in this centre than ever he has been. He can help us in our plan, for as a writer he is inspired, and as a worker he is energetic. Then as to woman. Your women are too retiring generally, but when they do come forward they are too fond of being admired, paid, and being seen on platforms. But woman has much higher powers than have yet been made use of. Woman is a loving soul of immense capacity; why not, then, let it play with full freedom in the interests of this Movement? Encourage woman to make herself felt as a spiritual power in society, but when she appears too bold and masculine and airs herself too freely on the platform and in public, make her feel that she is out of her place. When woman stands up beside man to help him hand in hand, then she is in her proper place, for woman's influence should take part in all that man does. Invite women specially to these meetings. Her loving nature is wanted in this work to stimulate that love for truth without which we cannot impress it on others. I see a man before me. His mind is a vast mirror of many truths derived from the motives that actuate his life. Come, then, within the influence of such minds, and when your spheres are all blended into one and regulated by pure spiritual motives, all of your minds will become a vast mirror upon which many ideas will be reflected of which all can partake and be enriched.

This Institution is a great psychological centre, sending out rays of a permanent character, which become lines upon which the influence of your meetings here can be carried to many parts and great distances, and the noble emotions that actuate you will urge into similar activity many other minds that are prepared to receive them.

THE CHAIRMAN

Asked if any one present could enrich the proceedings with narratives of something that had been successfully performed for the advancement of Spiritualism. He was glad to observe that spontaneous phenomena were on the increase. The other evening he was in conversation with a lady, when she felt something gently touch her shoulder, after which an object was heard to fall on the carpet at her feet. When she looked down it was found to be a brooch, a favourite, which had been lost two days before, and which loss the lady very much bewailed. Subsequently the spirit told her, clairaudiently, that the missing object had been found in a part of the house where it had been dropped, and seeing the anxiety of the lady after six attempts the spirit was enabled to carry it to her. He mentioned this manifestation as an evidence, not only of the power of spirits over matter to cause phenomena, but to show the willingness of the spirit-world to respond to our wishes, and do us a service. Let us, then, have proper desires and pure motives, and no calculation can be made of the help we will receive and the blessings it will bestow on us.

MR. COFFIN

Said he had derived great advantage from attending circles. He had been greatly helped and had been made the instrument of helping others. The more he endeavoured to promote the Cause of Spiritualism the happier he felt.

MISS SAMUEL,

In the normal state, said she thought she might contribute an experience which had occurred as she sat with her uncle, aunt, and cousin around the fire on the previous evening. Her aunt, Mrs. Graf, held a family circle, but it was only a new one as yet, having been commenced in summer. Miss Samuel then gave the following narrative:—

This is how Mrs. Graf was led to inquire into Spiritualism. A year ago last summer I received a message from her daughter (my cousin) in spirit-life, who seemed to be in a desponding, unhappy state, and very much desired that her mother should look into the subject of spirit-communion. I wrote to my aunt enclosing the message, but had it returned to me with an expression of the hope that I would not give any more attention

to such matters. I received no further spirit-messages, and so had no occasion to allude to the subject again in writing to my aunt, but it would appear that notwithstanding the rebuff she gave me she could not forget the subject, but had thought over it much. When I came to London in May last I paid her a visit, and was astonished when Mrs. Graf asked me to give her a sitting. I rather evaded a formal sitting, but incidentally I psychometrised a letter which she had received, which elicited some interesting facts, and I recommended that she should read on the subject, particularly the MEDIUM, and endeavour to find out the real nature and purport of Spiritualism. She did so, and in a few weeks attended one of Mr. Towns' sittings, which greatly interested her. She also commenced sittings at home, the circle consisting of four sitters. The hand was moved to rap out words, by which truthful messages were received, the first being from the daughter that had given me the message that I sent to Mrs. Graf in the first instance. Writing was next obtained through Mrs. Graf's own hand, and then one member of their circle, a daughter, 15 years of age, passed away to the spirit-world. Before she passed away, she had visions of her sister who had given the messages. She manifested to her mother next day, and said, "You make me happy because you don't grieve."

When I heard of this bereavement I desired to visit the family, to offer them all the consolation in my power, as I expected to find them all in a condition of great grief. When I met my aunt I found it altogether otherwise. She kissed me and said she did not grieve, as the spirit had, through her own hand, assured her that she still lived, and many good and encouraging messages had since been received from her—by very humble means, 'tis true, but as valuable spiritually as if delivered in the most impressive manner.

My aunt's family used to be of delicate health, and patronised the doctor a great deal. Since they have become Spiritualists they have adopted bathing, vegetarianism, etc., and now health reigns supreme in their home. Since these improved organic conditions have been brought about, my cousin has become clairvoyant spontaneously.

Well, I was going to relate what occurred last night. We were sitting discussing the subject as to what would become of the animals when mankind became vegetarians, and we women were using our conversational powers to the best advantage in furnishing a reply, when all at once a soothing influence crept over us, and our busy tongues were hushed. An elevating power took possession of us, and my cousin and myself became clairvoyant and clairaudient, so that we saw and heard in such a manner as to corroborate one another and add certainty to the novelty of our experiences.

Then I passed into a meditative mood, and was made to say many instructive things on health, clairvoyance, etc., followed by a special control on "Health," when we again fell into conversation. The thought came to me that I would endeavour to tell the others a fairy tale, which I commenced to do: but it ended in a kind of control, developing a story of great spiritual significance, which I hope to be able to prepare for publication. This showed me what could be accomplished if a fit condition and a serene spiritual atmosphere were cultivated by engaging in conversation on proper themes to secure the right inspiration.

Mrs. Graf has distributed copies of the MEDIUM and other literature, and at her circle some tests have been given, though she is not in the habit of admitting strangers. As I travelled from Brighton the other day a lady in the train entered into conversation with me. Mother Shipton's Prophecies were mentioned, ending in remarks on Spiritualism. I gave the lady my aunt's address, desiring her to call when in London. She did so on Monday last, and was most anxious to know more of the subject, and was delighted with the messages my aunt had received. She preferred hearing of her children in spirit-life instead of from spirits who on earth had great names. The lady then visited Mr. Towns, and received information which moved her deeply.

I mention these matters to show that there is practical work for all to do.

J. KING, O.S.T.,

Said he had been sustained in his work by the soul-power, and had received communications from all his children. He felt the influence of his mother constantly with him. He took no credit for what he did, and realised no profit from his work, yet he was constantly at it, and this soul support amply repaid him for it all. He was astonished to find that some sitters gave no thought to the subject more than the passing entertainment when in the circle. He hoped to see the ladies come forward and take more part in the work, and give it a more earnest and spiritual tone.

MR. SAMUEL,

Speaking of the influence of spiritual teaching, mentioned a family of Spiritualists with three children. One of the boys was asked by his mother if he would be afraid to die. He replied, "No," and added, "there is no death. The body goes into the grave, but the spirit does not die. I have seen spirits, and am not afraid of them. When I become a man I will do good, and go with the good spirits when I leave the body." He was much impressed with the value of Mrs. Esperance's seances for children.

THE CHAIRMAN

Mentioned the case of a little boy of four years, who had recently lost a baby brother suddenly. His comment on the little brother's departure was, "God sent us little Harold, but he wanted him again, and took him away to heaven." The value of this child's view of the matter was the resignation to the will of a Power greater than man, and who does all things well. To love that Power, submit to its rule, and find out its ways was the centre of true Spiritualism, and gave fullness and satisfaction in spirit-intercourse.

He expressed his pleasure at the interesting meeting which had taken place. It was all unpremeditated. Before it commenced Miss Samuel said, "What are we to do to-night? Shall we leave it to the spirits?" He replied, "Leave it to the spirits certainly." The result was one that gave him great satisfaction, as truly a spiritual influence had been present amongst them.

MISS SAMUEL'S GUIDES,

In closing the meeting, said a new book of Spiritualism was being begun. That meeting had changed the atmosphere much. The seed sown should be allowed to germinate till next week, when it was hoped the meeting would be even more successful. A new influx was being given, and those prepared to receive it would soon be in a more active condition. But the work could not be pushed; it had to grow by degrees.

We hope to meet you again many times in a more Divine Light.

CHRISTMAS NIGHT.

By HUDSON TUTTLE.

From the "Religio-Philosophical Journal," Chicago, U. S. A.

This Christmas night is one of peace. What care I if the early Christians, not knowing when their Christ was born, fixed that event on the day of the great Egyptian Jubilee over the birth of Horus? The day and the hour only become more sacred. Two Saviours instead of one came into the world on that day, and I wish a thousand had made their advent. We should all be happy at this Christmas tide. I am ready to believe that the shepherds tending their flocks on Syrian plains, saw the flash of a great light and heard angelic voices, because the light falls and I hear the voices chanting the refrain of purified souls, floating down the spheres. And this sweet melody of their words speaks of divine brotherhood, and I know and love the great souls who have gone before, and whose earth record is stamped indelibly on the pages of history. Earth's Saviours! They stand like Pharos lights on the headlands overlooking the stream of human progress, and I am thankful for one and all, and my heart swells with gratitude to them for all they have done and dared. A glorious throng is gathered from the past; poets, sages, heroes, martyrs, blend their light in a soft radiance like the Milky Way, yet shall we find that the diffused light is the blending of their countless individualities.

The strength of their light depends on the self-sacrifice they made. I recall the earthly teachings of the most brilliant, and theirs were lives devoted not to self, but to others. It is a joy to contemplate these spirits of magnanimous lives, who crushed instinct under their iron will, and opened wide rifts through the clouds of selfishness, revealing the possibilities of human nature. The followers of Jesus have been content with their golden rule, but his life was patterned after a more exalted ideal. His teachings and his life were characterized by this doctrine of doing for others rather than for self, while the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," has been extolled as the loftiest precept of human attainment. The actions and reiterated teachings of Christ were far superior. This rule would have us do good that good might return to us; it is selfish in its inception. We recognise the fact that if we do wrong to others, they will return our wrong on ourselves. We desire others to be just to us, so we will be just to them. Jesus discarded selfishness, and said by deed and word, Whatever you do, do for others. He is represented as saying:

"But I say unto you love your enemies; bless those that curse you, do good to them that hate you, and pray for them which spitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to shine on the evil and the good, and sendeth rain on the just and on the unjust." (Matt. V: 44, 45).

"But love your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil." (Luke, VI. 35).

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven; give and it shall be given unto ye. . . . For with the same measure that ye mete withal, it shall be measured to you again." (Luke, VI. 37, 38).

It is often urged that the morality taught by Jesus is impracticable: non resistance of evil, to turn the other cheek to the smiting hand, to give the cloak if the coat be taken, and to do twice as much as is asked. Impracticability is no measure of absolute truth, and these truths emanate from a high supernatural source, and descend to earth with the effulgence of the Spirit-world. No one can dispute their practicability in a

better or less selfish condition of life. How is this better state to be brought about except by bringing these impracticable principles to the front? There is, however, no principle of truth that is impracticable. The adoration by mankind of those who have devoted themselves to others, testifies that this truth, however Utopian, can become a part of practical life.

If we analyze the secret power of the life and character of Jesus, we shall find it all in this intense love. He is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly, by choice, and his last words in the agony of death, are those of forgiveness, charity and intercession. The silver tongue of oratory never need be silent in words of praise; the poet has abundant fields to idealize; the painter is at no loss for a subject. This one characteristic takes Jesus out of the realm of humanity and allies him to the celestial.

It takes not only him, it takes all sages. Six hundred years before the Christian era, Laotze, the Chinese sage, uttered and practiced the same doctrine: "The sage," he says, "does not lay up treasures. The more he does for others, the more he has of his own. The more he gives to others, the more he is increased." Eternal words of wisdom, for the more the sage teaches, the more perfectly does he understand his own doctrines.

To another people Buddha said: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me: the fragrance of these actions always redounding to me; the harm of the slanderers words, returning to him."

"Turn aside evil with that which is better," says the Koran, even the Arab acknowledging this law.

The Bhagavat Gita, the most wonderful portion of the Mahabharata, written more than four thousand years ago, the perfect blossom of Hindu intellect, inflexibly holds aloft the stern mandates of duty, the triumph of the pure spirit over the animal and selfish nature. Christna was the forerunner of Christ. His mission was to teach self-sacrifice, and it is well we have such examples, even if gods be made to furnish them. Rather should we not say, Such examples are so essentially divine we deify the actors. That was the test Bhreegoo, a celebrated saint, applied to Christna. He kicked him, knowing that if he resented, he was a pretender. Christna examined the foot of the saint, saying, "This breast of mine is extremely hard; you must have hurt yourself." Then the saint wept, knowing indeed, that he had found his master.

What a splendid symposium would be furnished, if we gathered the thoughts of the best thinkers touching this subject. Always we would find that when they reached this question, they override the individual and blend with the far extending rights of others, not alone in man, but in the animal world.

With what pleasure we observe the unselfish faculty. The robin-mother, which exposes herself to the storm to protect her callow brood, the lop wing feigning wounds and diverting danger to herself while her brood escapes, and the tiny sparrows, engaging the hungry hawk in desperate contest, make us bow in respect to the instructive love of the songsters of the grove. Even the cruel tiger when devoting her life to her young, becomes an object of admiration. The fidelity of the dog never ceases to be told in story and sung in verse; his watchful care of others, his devotion and fidelity to his master, and the affection he manifests when his master dies, which sometimes refuses to be assuaged, and he dies on the green mound which covers all he loves.

With what a thirst of pleasure we read how the geologist, delving in prehistoric times, exhumed from the deep sepulchral cave the coarse skeleton of an early man, and by his side that of the faithful dog that kept him company! Affection unselfish, fossilised in stone, to tell us that even in that remote age, on the very threshold of man's advent, the fidelity of at least one animal was appreciated. The dog kept vigil by his master's grave, or as a spirit passed to the hunting grounds of the blessed, there to pursue the deer, or engage the mighty bear at the bidding of his master and his friend!

The relations of mankind are more exalted and refined, and in proportion we find that the actions which make the brightest pages of history, which call forth the highest praise and most ardent devotion, are those of unselfish self-sacrifice. Leonidas giving his life at the pass of Thermopylae; Paulus Aemilius refusing to desert his fallen soldiers; Regulus advising his countrymen, and returning to Carthage to meet torturing death—such are the events toward which the heart of humanity turns with reverence. The Howards and Nightingales, who seek the suffering in prison, the wounded and plague-stricken on the field, or in hospital, foregoing their own ease and comfort that they may administer to that of others—these humanity love!

Self-sacrifice is the aroma of every-day life. It is its ideal side, relieving its rough reality. It is the foundation of true heroism and of hero-worship. It is common to all, from the sage to the lowest serf, becoming more and more prominent in proportion to spiritual advancement. The names of Ida Lewis and Grace Darling are household words, yet there are countless others equally noble in daring unselfishness, whose names are never spoken.

Recently a tale comes from the far-off Orkney Isles, washed

by a sea restless with ceaseless storms. A young girl watched and waited her father's coming up from that terrible sea, the long night, to go down in the cold grey morning, to find him in the wrack of the tide with the broken tiller tightly grasped in his rigid hands. That was fifty years ago, but ever since she has consecrated her life to the toilers of the sea. As a light could not be kept on the reef, she placed one in her window, and all those weary years she span each day to buy the candle which she nightly burned to guide the fishermen into the little harbour. Not a night of all those fifty years has its flame failed those who, battling in the darkness with the storm, thanked its beacon gleam for their lives. Such are the promptings of unselfish love in its ministrations for the good of others and forgetfulness of self. A candle gives a feeble light, yet it may guide as well as the beams of Pharos or Eddystone.

The devoted girl grew old in watching the nightly candle, but in her divine office of working for others, became more refined and beatified, and was adored by that northern people. Now in the chambers of light where she has joined the dear father, who has waited for her as she waited, what inexpressible joy is hers, not in the good she has done, but in the angelic character she has acquired by its doing.

And thus, as I this Christmas night, survey the highest tidal line reached by the purest, noblest and most godlike, my mind is filled with the peace of perfect reliance and trust in the final result. Right doing shapes the soul like wax, and soon shall we gather into a mighty company of whose subtle presence we at times are dimly conscious.

THE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

This event took place on Wednesday evening of last week at Cavendish Rooms. At the hour of opening the attendance was thin, but soon every seat was occupied. The ladies and gentlemen whose names appeared on the programme, did their best under the circumstances, but it was evident that they worked in the face of an opposing influence. Many in the hall felt the same. This obstruction did not proceed from the mind of Mr. Freeman or any of his friends; they were hearty and devoted to the interests of the evening. When the programme was half performed dancing was introduced, and the opposing element was shaken off, allowing the greatest happiness to prevail, which continued to the close. To an extent, then, there is a spiritual philosophy in dancing which would not be recognised by some.

Two gentlemen in fur-trimmed costumes were introduced on roller skates, and executed some very clever movements in the centre of the room. The dancing was also interspersed with songs and an admirable recitation by Mr. Ming. Everything was carried out with faultless taste, and to the arrangements, the brilliant assembly and excellent decorum did full credit.

It is questionable whether the proceeds will meet the expenses, as no effort was made to collect donations, and on last occasion the surplusage was realised from that source. Yet the evening was as we anticipated, a happy time, and another decisive victory over that rapacious power in our midst which is the worst enemy that Spiritualism has got.

To Mr. Freeman and the talented friends who so kindly co-operated with him, our sincere thanks are cordially tendered. The soiree was not out of compliment to any individual, but a recognition of the usefulness of a well-known agency in the Cause—the Spiritual Institution—and on behalf of the Cause we express publicly our gratitude for the kind act.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Friday evening, Jan. 14, at 8.30, Mr. Dunnage will open a discussion: "Was Jesus of the Gospels an Historical Character?" Discussions will be held every Friday, same time, on various subjects relative to human happiness, opened by various gentlemen. Free admission.

On Sunday evening, at 7 prompt, Mr. I. Macdonnell will discourse on "The Beauties of Christianity."

On Monday, meeting of Comprehensionists.

On Tuesday, Jan. 18, at 8-80, Dr. T. L. Nichols, editor of the "Herald of Health," will deliver a lecture on "The Evidences of Immortality." All the above free.

Every Saturday evening, at 8, a seance. Mrs. Treadwell, medium. Mr. Hancock attends half an hour previous to speak with strangers. Admission 6d.

J. M. DALE, Hon. Sec.

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

On Sunday morning last Mr. McKenzie read a marvellously able paper on the first and second chapters of Genesis, and the evolution of Moses, showing man's natural and spiritual conditions.

On Sunday morning, Jan. 16, Mr. McKenzie will again take up the same subject. Friends will please take their Bibles with them for references. All are welcome. 11 a.m. and 7 p.m.

Miss Samuel will deliver her third address under control in the evening at 7. A large audience listened with great interest on Sunday last.

W. TOWNS, Sec.

MR. TOWNS, Medical Diagnosis, Test, and Business Clairvoyant, is at home daily, and is open to engagements. Address—1, Albert Terrace, Barnsbury Road, Islington, N.

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