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SPIRITUALISM.

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THE BIRTH OF THE SPIRIT.

AN ADDRESS FOR THE NEW YEAR, FROM A MOTHER'S DEATH-BED.

By J. BURNS, O.S.T.

As the columns of the *MEDIUM* were being closed up on Wednesday morning last, weary with working till far in the morning on that Index, I bethought me that something would have to be announced for Sunday evening, at Cavendish Rooms. "The Birth of the Spirit" suggested itself, but how it was to be treated did not at the time appear. Now the meeting is going on at Cavendish Rooms—I hope well—while I am 400 miles away, engaged in writing these words. Once when I was on a visit to this place, while a Happy Evening was being held at Doughty Hall, I was seen by a clairvoyant spiritually present amongst the friends. If such a seer be in Cavendish Rooms to-night, I surely would be seen there also, as my thoughts and good wishes are extended in that direction.

My mother, 85 years of age, had been reported in a failing condition, and it was my intention to visit her for the last time, it might be, on New Year's Day. But I received a letter on Thursday last, saying, I should make no delay if I desired to see her in the body. That same night I travelled North, to witness, it might be, "the birth of the spirit"; but since then the tide of life has taken a favourable turn.

Enduring much suffering, and scarcely able to speak for difficulty of breathing, I behold my mother lying helpless on the spot where I was born over 50 years ago. That painful period is recalled to her by present sufferings, and the reappearance again of her first born before her, and she tells, as best she can, how Auntie said: "This bairn will travel to many lands, and see many strange faces." "How do ye ken that?" said the Doctor. "I canna tell, but I ken it'll be true," replied old Auntie, and her prophecy has proved correct. The mother ever fondly remembers her first born, as also the last, especially when led early away into arduous paths: the first and last experiences in maternity are frequently the most memorable.

The death of the body *should be* "The Birth of the Spirit." As a *body* which is being built up and perfected for use in the external world, *Man lives* before he is *born*; but it is a vegetative life, devoid of consciousness or volition. So also, during the life of the body, the spirit within is like the unborn child,—unconscious and inactive, swayed by the impulses of the body in which it is confined, as the babe is affected by the mental states and surroundings of the mother.

It is being made or marred by conditions over which it has no control, while it is yet in the body, in the "unborn" state. We must not blame the child for its characteristics, which are often bestowed on it by its parents; nor will our Father God blame our spirits for what they carry forward from the ills of earth. As a loving Parent, he will provide us means of further development, not devils to torture us.

The "second birth" has been often spoken of in connection with spiritual teachings; and those who would attempt to worldlyly all things, would have it that man is "born again," it may be many times, into the life of our earthly body. The "twice-born" race is an Asiatic term for superiority, the origin and true meaning of which was probably forgotten many generations ago, and false issues are now made to arise from the use of the term. Presumption, arrogance and tyranny are not evidences of spiritual birth; so that those who tread down their more passive fellows, may have greater positiveness of character and grasp of purpose; but these are not the "fruits of the Spirit."

Before the spirit can be born it must grow; its functions must become so developed as to be able to maintain it in the spiritual state into which it has to be born. Many there be who pass out of the body by physical death, who are not on that account born into the Spirit. They still linger on the threshold of mortal life, seeking to gratify purely physical desires, having not yet developed those spiritual qualities which render the abandonment of the physical appetites not only a possibility but a necessity. But there is hope even for these: we are born into this life quite as helpless as we were before being born; and so we remain for some time, still imperceptibly growing in those abilities which fit us for the independent exercise of earth's functions, the performance of its duties, and participation in its enjoyments. So also the spirit of man may be a helpless babe on entering the unseen state at death, but it may grow and unfold, and ultimately attain to all that the most privileged can enjoy.

This spiritual incapacity of man is an evidence of his undeveloped state—of his present imperfection. The lower animals are much more perfect in their degree than is man. The chick comes from the shell a perfect bird, only requiring the shelter of the mother's wing. The lamb takes to its feet as soon as they touch mother earth: the milk of the ewe

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is the only necessity between the newly-born one and individual independence. The marsupials, such as the kangaroo, live in a pouch in the mother's breast, in a kind of half-born state, for some time before they are free from the parent. The human spirit in its undeveloped state may have greater similarity to a marsupial than to a more perfect animal form. The earth-bound spirit is still attached to the body which it has not wholly vacated, as far as attachment to its sphere is concerned; and when that body no longer serves its purpose it engrafts itself on to others who by their habits and condition of development afford opportunities for the "fetal" spirit thus to make use of them, but this use may become an abuse; for the fetal spirit engrafted on to the human being, like the young marsupial in the mother's pouch, may turn the blessings it is thus permitted to enjoy into a source of self-gratification; inducing the human being whom it partially possesses to go to inordinate lengths in self-indulgence, to the ultimate deterioration or temporary ruin of both. This is really the most serious question in connection with human life. All bad habits or self-gratifying excesses tend to the inducement of these fetal parasites to lay hold of mankind; and many diseases and crimes are the consequence. It is from these surroundings that man requires to be "saved," and it is to the higher states that he must pray and aspire for his own salvation and those in the unseen state who have become dependent on him.

Look not, however, too intently on the dark side of this picture. There are kindly maternal arms to envelop the helpless spirit on its departure from the body; and these are ever ready to come to the rescue of the fetal and the human being on whom it may become engrafted, if help be sought for in the right manner. All these spiritual relations are good if wisely used; and it is a necessary part of our spiritual education, that we should be confronted with penalties, if we neglect to follow the light and allow ourselves to be led into darkness.

But the spirit may grow concomitantly with the body, and have its own independent action during the life of the body. This is the normal condition of human life. We know those who are thus doubly developed; those who are truly "twice-born," and who therefore are endowed with a superiority which mankind are slow to perceive, and the recognition of which will never be enforced on others by outward show and overbearing manner. This cultivation of the spirit should be the prime object of life; and there is no better way of effecting it than in sedulously performing the manifold duties of life. The first of these duties is towards the sex which gave us our *Mother*!

The spirit and the body may be regarded as having a common origin. The father, the *Ego*, is the representative of the Spirit; the mother, the *Soul*, is the representative of the Infinite, from whom all things proceed. The germ of the new *Ego* is entrusted to the mother, who, in her relationship to the Infinite, endows it with Soul, from which is developed body, the instrument of phenomenal life. Love to Mother, as the representative Woman, is the first step in spiritual life; and as our physical personality was built up by the mother, so the basis of a true individuality, the embryo of the Spirit, is fashioned from a sincere and true love of Woman. By this love we relate ourselves to the Infinite, and draw therefrom, through the woman sphere, those divine elements out of which the better portion of our nature is built up and sustained. The mightiest intellect, without this radical virtue, becomes at death a house of cards that buries the *Ego* in confusion and helplessness!

Bereft is he who never knew his mother; worse is he if she behaved towards him in an unmotherly fashion; worst of all is he who wilfully and carelessly neglects the mother who bore him. There is very little that is good in such a man; his spirit must remain weak, even as an abortion—immature, incapable, out of all time. He shuts the door of Love,—the only path that relates the *Ego* to the Infinite.

All of man's relations to the opposite sex are of a similarly sacred and spiritually advantageous character. In after years the Wife takes a more important position than the Mother. Her value is inestimable, her virtues unutterable, her influence not to be substituted by any other individuality. What the mother was to the Child, she is to the Man. Of sister and daughter I cannot speak; though one of the latter, who never breathed on earth, I am told is in the spirit-world; so that though no blame is attached in respect to its dissolution before full development, still I would remark, that those parents who "do away" with their unborn chil-

dren, may yet be confronted with them in the spirit-world, and it cannot be speculated on as a happy meeting.

This true love of woman lies at the root of all the proprieties and social duties of life. It makes every elderly woman a "mother," every one of age like to ourselves a "sister," every younger one a "daughter." If mankind regarded all women thus, and cared for them as these ties suggest, then would the world be rectified, and all wants provided for. If woman got her due, there would be no fear but Man would be properly looked after. In respect to the ills that arise from woman, man is the author of his own misfortunes.

In respect to the Woman Question, it has often been asked of the advocates for the superiority of women: How is it that they do not redeem the race, seeing they are seated on the highest eminence? My reply would be that neither sex is placed on "an eminence" above the other. This I do say: that man, being the representative of the *Ego*, has to exercise the faculty of *volition*. He takes the initiative and active part in all the relations between himself and woman; who often passively submits to the conditions in which man places her. As the representative of the Infinite, she is not *volitional*, but makes the best of the circumstances which fall to her lot. Her love and devotedness are a certain quantity, and may be relied on. But these qualities require to be led and directed by the enlightened and true decisions of the male mind. Therefore, I would submit that the first step and greatest incentive to the growth of the Spirit, and its subsequent birth in the best possible state, is the *true love of woman*: Mother, Sister, Wife, Daughter—the sex as composed of these as a whole.

The dying mother is an impressive symbol of the dying year. The birth of the young Sun—the New Year, the succeeding Cycle—on the morning after the shortest day, has been observed as an occasion for enjoyment and good wishes, from the dawn of history. The life of man is like a year with its seasons. All Life, The Whole and its parts, is a circle cut into quarters.

As year follows year in endless succession, so the life of man is continued from cycle to cycle. In the midst of the deepest gloom, in the dead of winter, the joy is greatest in anticipation. This comes from the glorious faculty of Faith, which in the densest darkness still perceives the Everlasting Light. Though the store of last year's fruitage decreases daily, and the earth and atmosphere give no token of growth, yet the husbandman loads his hospitable board to repletion, in thankfulness for the past and in joyful anticipation of what is to be. The human spirit in old age, having reaped all the advantages of earth-life, feels the remnant thereof fast fleeting away, but the Faith-inspired thought of the life that is to be gives courage to the spirit to face its destiny triumphantly, dark though the immediate prospect be. But blessed are those who are born of the Spirit ere the body passes from them. Then the step about to be taken is regarded in the light of *knowledge*, and the happy appearance of those they knew on earth long ago, is to them evidence that a life of progress and enjoyment awaits them in the future. My father only had an intellectual conviction of Spiritual Life till within a few minutes of passing away, when his mother and sister appeared to him, which was at that trying hour a grander revelation than all the intellectual acquirements of his life. As corroborative evidence, a medium in London, who knew nothing of the facts, gave the same statement. Many times has the spirit that then left us manifested; and a knowledge of these facts has been salutary and comforting to her who will shortly follow.

Spiritualism is a great comfort on a painful death-bed. The vigorous frame that has withstood the toils and trials of over four-score years does not give up its hold on the spirit until inch by inch it is forced from its claim. These painful separations are undoubtedly of future advantage to the spirit. They are the "labour pains" that precede the New Birth. By these means the spirit is thoroughly purified from physical contact, and enters upon its new birth uncontaminated by bodily influences. It is painful both to the sufferer and attendants, but no doubt it has a wise purpose underlying it. It is the duty of the nurses to soothe the sufferer as much as possible, and by spiritual magnetic influence seek to give every advantage to the spirit in its final struggle to vanquish the body and cast it away for ever.

There is an instinct in mankind to remain in the body as long as possible. We all strive to keep with us those in our care, however severely they may suffer on account of

their continued presence in the body. This complete combustion of the oil in the lamp of life is undoubtedly a great blessing. It would be a "violent," or "premature," "untimely" death were it otherwise. Medical skill is directed towards the extension of life and the alleviation of pain; but be careful to avoid narcotics and stimulants. Many susceptible, mediumistic natures are violently hurried into eternity from taking strong doses of medicine, stimulants and opiates. As you love the welfare of the spirit that is to be, avoid these things. By bathing, liniments, magnetism, and other means, the body may be soothed and the spirit developed for its great change at the same time. The aged become intensely sensitive. Certain attendants influence them favourably, others unfavourably. It is not the robust, vital constitution that makes the best nurse. The magnetism may be too gross, and the passions too active, to be pleasant for the sufferer, who becomes irritable, depressed, and spiritually alienated. The more delicate, gentle influence, spiritual rather than physical, loving yet moral, is the best balm for those who are about to be rent from the body.

The fleeting life of the old mother longs to be linked with that of its offspring. Day by day she murmurs the names of those who have seldom been seen for over a quarter of a century. Letters, messages, and tokens of regard do not suffice; it is the personal presence that is craved for. And this is because the life of the child is an extension, a branch of the life of the mother. When their spheres again blend, that life which she partly gave returns to her, and she is strengthened and comforted. Three times have I travelled at much toil and sacrifice to Ayrshire to see the last of my mother, but each time she has rallied, and years have elapsed since the first instance. It is the same with others of the family. Like loose sticks set up on end, we must prop one another up, or all would speedily fall. She nursed us in our childhood, or our life would have been nipped in the bud; now that a long, painful and helpless second childhood supervenes, it is our duty to return the fostering care on which our own existence once depended. Fulfil the duties of life imposed by the Creator, and it will help "the birth of the spirit" in all.

It is a strong constitution that still struggles for continued existence at the close of its 85th year. But it is a fountain of life that the world has severely treated. When life is looked back upon, it is cruel to note the terrible accidents and trials that repeatedly threatened existence in the body. Able to take her place in all manner of labours in the field or in the house, that vigorous, yet highly sensitive frame has been gradually undermined by a series of accidents, exposure to cold and wet, exhaustion by overwork and loss of rest in many a sick room, all of which exhaust the physical store that tends to hold the spirit in earth's thrall. Marvel not then that siege is repeatedly laid to this impregnable citadel; each time weakened by the attack, but giving on that account the immortal prisoner immured therein more liberty of action, and a hope of happier exit at last. Thus all the painful incidents of life may be spiritual blessings in disguise. Once she slipped and fell on the blade of a scythe which stood against the wall, causing a terrific cut in the neck. It was three miles to the town where the doctor lived. By the time of his arrival the vital fluid had nearly all ebbed. While dressing the wound she appeared to be in a death swoon, and the doctor expressed his opinion that she was dead. She opened her eyes and said, "I'm worth a good many dead ones yet." What philosophy can reconcile us to the pains and sufferings that gradually undermine such a life, almost invulnerable? These are most important questions for us all to consider. Understand them aright, and the more deplorable calamities of life lose their fearful aspect. Looking on what I have myself passed through in the way of sicknesses, which in some respects have unfitted me for the endurance of physical hardship, I find that I am all the better able to perform my duties as a spiritual worker. This idea carried to its ultimate would imply that the complete exhaustion of the body, accompanied with the necessary spiritual culture, is the true course of earth-life in man's present undeveloped state. If our spiritual development were equal to our physical, then might we have full control over the vital functions and our surroundings, and having regulated the affairs of life according to a wisdom divine and irreproachable, we would be able to "give up the ghost," lay down our life and take up again, not requiring to pass through those "great tribulations" by which alone some

souls may be bleached from the stains of the physical sphere.

The truth of Immortality is not an unmixed good, while it is still associated with thoughts of hell and God's wrath as the result of the sins of earth-life. The Christian ministry render horrible millions of death-beds with their importunities on these points. There could be no kind of conduct more ruthlessly cruel to the dying, or in its implications more dishonourable to God. The sentiment of fear is frequently a phrenological characteristic, which fills the mind of the dying with doubts and unpleasant forebodings. The short-sighted human mind has interpreted this fear as God's anger! It is all on our part; not an act of God at all. In Love there is nothing that is *vindictive*; in Justice there is no harsh *injustice*. All the discomfort that we may require to experience in the after-life will be for our good, even as have been the sufferings of earth-life, and will be thankfully received by the enlightened spirit, as an experience without undergoing which happiness would have been impossible.

"But I have been a great sinner!" Yes, and you are sincerely sorry for it all. But you will never sin more; your repentance is sincere, in so far as you have neither the desire nor the ability to go against the position in which it has now placed you. All are sinners: happy indeed is he who ultimately finds that he is so, and casts behind him the love of that life which he now realizes to be unworthy of him. All that God wants is *repentance*, sincere and true. Having arrived at that state, our next one is not to place ourselves in the position of *judge*, but, casting our craven fears aside, realize the Divine Love as the all-sufficient agency to re-instate us in a new and a better world, where even those experiences we term "sins" may be turned to great good for our own welfare and that of others.

How illogical it is to see poor mortals *not afraid* to live in this world, and yet tremble at the thought that they are about to be translated to another. Is it at all likely that the next is to be worse than this? If life be still worth having here, with a body racked with pain and tottering in decay, what will it be when the physical surroundings have been surmounted, and new conditions environ the ascended spirit? It is a sad and irreligious thought to regard the Creator as a being of wrathful passions, who tortures with reprisals those who have fallen short, when he fully gets them into his clutches. But we cannot get out of his "clutches," we are in them now; and if life with all its pains and hardships be sweet and desirable now, how much more will it be so when the circumstances that embitter it are removed? The acknowledgment of our shortcomings is laudable, but nothing could be more reprehensible than spiritual bravado: at the same time the deductions therefrom may become abnormal, and derogatory to the goodness and justice of God. Here there is a vast field of usefulness for the spiritual teacher. The dying can be best aided by *spiritual sympathy*. Theological argument is worse than useless in such cases; much conversation and loud praying exhaust the patient and disgust the spirit within, which cannot feed on the husks of talk. But we can soothingly and assertively dwell on the goodness and love of God, about that there need be no mistake, no doubt, no argument. It supersedes all theories as to the "work of Christ," doubts about which have rendered so many millions of death-beds terrible. It is not necessary that we worry the dying about the salvation of their soul. That is not their affair. The Power, that brought them into this world and carried them through it, may be trusted to take care of them in that which is to follow. Our fears, supplications, and mental perturbations are an evil rather than a spiritual benefit. The Atheist, who trustingly dies with no theory as to futurity, wakes up in spirit-life more spiritually healthy and joyous, than the sectarian who has been the victim of theological mania, as to the state of his soul and the consequences thereof.

But we can tell the dying of the fact that other loved ones, who have gone that way before, are not in "hell," not in torment, but working out the great problem of existence, just as they did while here. While I sit and meditate by the bedside of poor old mother, groaning in her great pain, and sometimes troubled in mind at the recurrence of theological notions imbibed in the past, I can truly thank a good God for his great bounty in revealing to man the knowledge of the spiritual state that succeeds death; yet, mother has long ago cast the prevailing religion aside. She reads her Bible, and sees as much to criticise as to endorse; she reads the MEDIUM and OASIS, and the "Cloud of Witnesses,"

which relates the steadfastness and sufferings of those who stood up for Truth in the days of the Covenants. But she likes to speak with one in whom she has confidence, who is a teacher of the truths of Spiritualism, so that I am truly thankful for the great privilege that has been just now accorded me. It is the unspoken sympathetic thought, that forms a spiritual atmosphere round the death-bed, that benefits the sufferer, and opens the way for a glimpse into that Better Country, which many more might see ere they took passage across the River, which divides that serene land from the bleak and stormy clime of earth.

Nor do I tell her that I grieve because of her removal into the Unseen. For many years, distance has caused me to regard her as a "spirit"; and contemplated thus, in the beauty of perennial youth, she is a far more lovable object than the wasted, contorted and suffering body. No: I thank God for death also. Life being at times almost unbearable, the sufferer feels inclined to welcome it: especially as it is impressed upon her, that death will not be at all a separation, but a union—a most friendly greeting with the many she has benefitted in earth-life, whose death-beds she has smoothed; and more complete union with those scattered loved ones left on earth, from whom distance will then no longer divide her. It is the cheerful anticipation of the spiritual New Year! To lament would be to revile at the dispensations of the All-Wise.

It is a sad sight for the spirit to pass away unsurrounded and friendless. An atmosphere of kindly feeling should at all times attend upon the dying. Let us seek out the destitute and friendless, and soothe them in their last moments. It is as necessary a service as to support them while living. The soul spheres of those that stand close to the dying are like steps in a graded ascent, whereon the spirit can mount to its proper state. At these times we can strengthen, comfort, and exalt.

So let us endeavour to live that the spirit may become vital within us ere we pass from the body, then more independently will we launch forth on the voyage to the Higher Sphere, accompanied by loving friends ready to escort us thither. Though friendless and neglected by the people of the earth, we shall then have more true companionship and soul-satisfying comfort than this world can afford, and with joy and gratitude grasp the Father's great gift—Immortality.

Nettlehurst, Ayrshire, Dec. 27, 1885.

HEAVEN.

WHAT IS IT; AND WHERE LOCATED?

By ALFRED KITSON.

The earliest mention we have of heaven, is in Genesis: "And God called the firmament Heaven." But as this book only places the first advent of man about six thousand years back, and as archæology and the revelations of geology produce evidence of his appearance at least one hundred thousand years back, we are inclined to reject the former as having any value other than to indicate the early efforts of the human mind to solve the problem of creation.

Jesus taught his disciples that heaven was within them; thus suggesting that it is more a state than a place.

There is an innate desire within every human breast for a better, higher, holier, and more perfect life; a world where the anomaly of the conditions that obtain in this life shall find no place; but where justice, equity, truth, and fraternal esteem shall be the rule, and not the exception; where merit alone shall be rewarded with happiness; and where cunning, deceit, and selfishness, in all their multitudinous guises, shall be at a discount.

VARIOUS CONCEPTIONS OF HEAVEN.

The man of faith looks for such a place in the life hereafter: the New Jerusalem, the City not built with hands; while the practical man seeks to build up a heaven on earth, and uproot evil by establishing laws of equity and justice between man and man. And we may safely and reasonably assume that this longing desire to uplift humanity from mental slavery and selfishness, which made laws that looked upon might as right, actuated the hearts of the most enlightened in ages long, long past, ere the art of recording the actions and customs of nations and tribes was developed; when the human intellect was just dawning,—a time when the strong made slaves of the weak, and crushed them into the dust of the earth. To this period we may reasonably

assign the time of the development of the heaven idea, or a place of reward and freedom from the evils that surrounded men. The object in view was to infuse a more just and charitable feeling within the heart, and thus induce the strong to shield and protect the weak and infirm.

In order to make their teachings effective, it was necessary to depict this heaven, this prize, as a place where existed all that the native mind set most store on and yearned for, as being best calculated to yield them the greatest happiness. Thus the Indian longs for the "happy hunting ground"; the tribes of the sandy desert, for the cooling draught, the luscious fruit and the shady palm trees; the sensual Arab longs for all the luxuries of the Eastern clime, and a splendid harem; the Jews, for their deliverer, who will restore them to their native land and city, Jerusalem, for ever. The poor toiler,—with aching limbs, half-starved constitution, impoverished home, half-clad children crying for bread,—yearns for a happier home, where pain, disease, and sorrow cannot enter; where the tears shall be wiped away from all eyes, and all shall be at rest.

This in time developed a priesthood, whose sole object and interest was to study human nature, and apply in the most effective way their doctrines. These quickly discerned that rewards were not sufficient to induce the human heart to forgo selfishness, and aggrandisement, and that in order to make the scheme complete they must manufacture a complement to heaven, where all that the native mind dreaded most would be inflicted on the unfortunate victim. Thus the abode of the wicked in ancient theology was different in nature from that of the present day. But the object in both is identical; viz., to accomplish by fear that which they fail to do by moral suasion.

The Greeks had their "hades," from which led two paths, one to Tartarus and one to Elysium. The former place was depicted as a place of "exquisite suffering for each offender,—starvation, with fruits and food only a hair's breadth beyond reach; and a burning thirst with unattainable water gushing past." There, also, lay the "old earth-giants, transfixed with thunderbolts, like mountain masses half-concealed by cinders and lava. The furies are seen in the darkness by the light of the rivers of fire on the banks of which they stand." The latter place was represented as an abode of inexpressible joy; where abounded flowery fields, luscious fruits, fragrant breezes, social happiness in friendly reunion, and harmony pervading the whole.

From Egypt we get the doctrine of physical resurrection, and in order to enjoy it the body must be embalmed. But before this could be done it must be carried over the "Lake Styx, at night, by the ferryman, Charon, to the judges of the dead; where all his good deeds were balanced against his evil ones. If the latter predominated the body was refused the honour of being embalmed." Therefore, the soul being without body, it must either perish or wander about in darkness. This, to the Egyptian mind, was a most fearful punishment, and acted as a strong incentive to live a righteous life.

Christianity has adopted the resurrection of the dead, has changed Charon for Christ, hell for Tartarus, and Paradise for the Elysian Fields.

The Roman Catholic has taken a medium course, and wisely reserved a place of probation for the wicked, from which, by the intercession of the priesthood, they may ultimately emerge, and gain heaven.

In the infancy of astronomical science, the earth was supposed to be the centre of creation, around which the sun, moon, planets, and stars were made to revolve, and do homage. The earth was thought to be a large plane, of unknown extent. In these unknown regions was ample room for the play of fancy to locate the abodes of the dead. Hades and hell were thought to be located underneath, and within its cavernous, fiery depth.

"The Persians thought that a chain of inaccessible mountains, two thousand feet high, surrounded the earth preventing any one from falling off."

Heaven has been located in various places by various nations. To the Caledonians, the realm of shades was located in cloudland. The Laplander locates his heaven in the pure regions of the *aurora borealis*, the streamers being the play of the departed. That of the Platonists is located in the space between the earth and the moon. "The Manicheans thought the departed went to the moon, where their sins were washed away; and then to the sun to be purified by fire. The Aztecs and Incas regarded the sun as the third and highest state of future existence. "Others

have had theirs on an imaginary pure, white Island, and flowery groves situated in unexplored lands; while the Hebrews thought the sky to be a solid arch, studded with stars, beyond which dwelt God and His angelic hosts; and this idea has been adopted by Christianity.

Just so long as astronomical science was unknown, just so long could a designing priesthood fasten their myths on mankind. But as soon as man began to investigate the motions of the heavenly orbs, he set aside the teachings of the Church, declaring them to be false. Through the investigations Galileo made, he was convinced that the earth is not a plane, but a spherical body turning on its axis once in every twenty-four hours, thus producing night and day.

THE TESTIMONY OF ASTRONOMY.

The Church, alarmed at the announcement, seeing their theory in danger, sought to kill the young astronomical child in its infancy, by making the old man pay for his temerity by going on his bended knees and recanting; a hollow mockery which no one felt more keenly than himself, for no sooner had he regained his feet than he exclaimed with just indignation, "And still it moves!" The truth will assert itself despite the most strenuous efforts of either priest or pope. Others attracted by the announcement prosecuted the wondrous work, and the labours of Copernicus, perfected by Kepler, demolished the last remnant of the ancient theory, and the world began to live a new life. Ultimately it became an universally-acknowledged fact, that the sun is the centre of the solar system, and that the earth is but an insignificant member, a mere dwarf, compared with some of its brothers. Thus the crystal vault of the heavens was demolished; while the science of geology completed the ruin of the whole fabric, when it showed that the earth was not a hollow shell in which a hell could be located, but that there is strong evidence that at its centre resides the heaviest metals, and that the caverns of the volcanoes are nothing near so large as is required by the hell-theory. Nay, it even pushed its work into the very citadel of the priesthood, and showed that the genesis of the world, as given by Moses, is false and misleading. "Drowning men catch at straws," and, also, self-interested bodies will invent new theories when the old ones are no longer tenable. And now that the earth is proved to be a spherical body revolving in space, and speeding on its orbit at a tremendous rate, so that the crystal vault theory beyond which was located their heaven is no longer tenable, they console themselves with the illusion, that "all things are possible with the Lord"; and, not to be destitute of a heaven, they teach and sing of it as being "far beyond the highest star."

What does this imply? Light travels at the amazing rate of 186,000 miles per second; or in round numbers, 6,000,000,000,000 miles per year; and when the best mathematical measurements have been applied to these distant orbs, the result is that the nearest of them is nearly four times this distance, or in other words, it takes the light of the nearest star between three and four years to reach our puny earth; and that of others, all visible to the unassisted eye, eight, sixteen, thirty-two years, &c., &c.; and with the assistance of the telescope hundreds of thousands, which lie too deep in space for the unassisted eye to discern, are discovered; and that with every increased power, the telescope does but reveal more wonderful depths, so that the soul stands amazed and awed before the majesty, immensity and infinity of the works of creation, man is permitted to gaze upon, and a deep reverential awe possesses his whole being for the power that controls and rules the whole, a reverence that the tight-laced sectarian is a stranger to. Such, then, is the profundity of creation, that the person who suggested that there are stars so remote that it will take their light a thousand years to reach our earth, is not only possible, but highly probable. Then if no boundary line of creation can be found, where is this heaven located? But supposing, for argument's sake, that such a line does exist, that far beyond the power of the ablest telescope is a line where creation ends, and heaven is there, what must be the time occupied by the soul in reaching it? The journey itself must require an eternity to accomplish; but the mind fails to conceive such. It is, in fact, a misnomer to set a boundary to infinity; and so the sensible mind turns away in disgust from all such sophistry, and says within his own mind, "I will have none of it."

MORAL EFFECTS OF DOING AND BELIEVING.

After every theory has been reasoned out and found to be untenable, what wonder that the ablest and brightest intel-

lects of the day should drift into indifference with regard to the after-life, or even may feel justified in denying its possibility? The only alternative left for the clergy out of this dilemma was to either apply themselves to some other calling, or else preach, belief, belief, belief! This latter course they have decided on, and to-day you must either believe and stultify your reason, or be damned.

Now, what has been the moral effect of shifting the attainment of future happiness from the *doing* of that which is right and just between man and man, to belief?

We cannot but honour such reformers as Buddha, Confucius, and Jesus, who, while trying to inculcate a higher morality, endeavoured to live consistent lives therewith; and we are forced to the conclusion that our modern priesthood and clergy have greatly erred in losing sight of the principle of theology—moral development—which they have sacrificed for creed, dogma, and authority. After a careful study of these creeds we are of opinion that the bulk of the sin that is committed to-day is attributable to the priesthood, and is fostered by their teachings, and the vicarious atonement theory which may be summed up thus:—*I am a miserable sinner, and corrupt from the crown of the head to the soles of the feet. Nothing of merit do I possess. Totally unworthy am I in Thy sight to enjoy eternal life. Works avail me nought. Nothing that I can do will give me grace in Thy sight if I do not believe in the redemptive power of Thy only begotten Son, the Lord Jesus Christ. And though my sins be as scarlet wool yet if I do but believe I shall be made whiter than snow.* Thus right doing is at a discount, while belief is the one thing needful. How can humanity rise to a higher moral life under this pernicious, soul-blasting theory? To expect it is the height of folly. If salvation is so easily purchased it is not worth while denying ourselves of opportunities to enrich ourselves at the expense of others, when by one magic word, BELIEF, all can be made right for us. No wonder that the man who tries to do as he would like to be done by is looked upon as a fool. I do not wish to be understood to say that they are directly taught to do evil, or put off the day of salvation until the eleventh hour, but that they are taught they can be saved at that advanced period of their earthly career. And they are not slow to take advantage of it, and run up a debt of sin, which at the reckoning day they intend to wash out by the blood of one who taught men to do unto others as they would that they should do unto them.

In this miserable state of things the moral teachers following a blind belief, with nothing tangible to offer humanity as to an after-life, the blind leading the blind, Spiritualism comes upon the scene, and supplies that part—demonstrable evidence of an after-life—that is needed to vitalize the expiring hopes of humanity.

One would naturally think that the clergy would be the very first to welcome this evidence of the immortality of the soul, it alone being the source from which their faith could be converted into knowledge. And the first they were, but not to welcome as a heaven-sent deliverer, but to oppose, because it did not favour their cherished creeds and dogmas, but restored the moral element to its original beauty and purity, viz., that of doing right in order to be right, both here and hereafter; and they have been its most bitter opponents since its commencement up to the present day.

(To be concluded.)

A GRABBED SPIRIT DEMATERIALIZES IN VIEW OF THE CIRCLE.

AN INCIDENT AT MRS. WILLIAMS'S SEANCE, NEW YORK.

[From the *Sunday Mercury*, N. Y., Dec. 6, 1885.]

Great excitement prevails in spiritualistic circles regarding what is described as a marvellous manifestation that took place last Thursday evening at the seance of Mrs. M. E. Williams, in her parlours at No. 232, West Forty-sixth Street. The scene is described by all those present, believers and non-believers, as a most remarkable as well as an exciting one. It is perhaps the only case on record where what is represented as a genuine spirit was "grabbed" by an unbeliever and dematerialized, if not in his grasp, at least in full view of the audience and outside the curtains of the cabinet. While the believers hail it with joy as a gigantic step in the progress of spirit materialization, and as the strongest and most positive proof yet given of the truth of that doctrine, the sceptics do not know what to make of it, and hesitate before expressing a decided opinion.

It would appear from the consensus of many of those present, gathered by a *Mercury* reporter, that a spirit, known as "Carrie Miller," requested to be personally introduced to a young lady in the audience. Mr. Genung, who acts as manager at the regular seances, was asked to conduct the spirit to the young lady, who was sitting in the farthest end of the semi-circle from the opening of the cabinet; Mr. Genung stepped up to the opening of the cabinet and the spirit took his arm. The spirit was next to the sitters in going along the semi-circle. They had reached the young lady, and Mr. Genung was in the act of introducing them, when a strange young man with a bullet-shaped head, who had never before been at Mrs. Williams's, jumped from a seat in the back row, and grabbed the apparition by the arm and just above the wrist. This created a commotion; but the young man, who appeared to have acted from impulse, displayed a determination to hold on to the young and good-looking spirit. The spirit's companion, fearing injury to the medium from whom the shade drew its vital forces, seized the young man by the arm with one hand and by the neck with the other. Still the young man held on, and nearly all of those present aver that the spirit's arm dematerialized in his grasp. The spirit then walked rapidly over to the side of the cabinet in which the medium sits, but in which there is no opening. In full view of those who had not been distracted by the scuffle, she is declared to have dematerialized in front of the curtain.

Some of the ladies in the circle screamed and fainted, and Mrs. Williams's little daughter gave a piercing cry, and yelled that they would kill her mamma. The scene became one of uproar, and the voices of spirits inside the cabinet mingled with those struggling and screaming mortals outside. The grabber made desperate efforts to get out, and would probably have dragged himself away from Mr. Genung's grasp were it not that Mr. John Franklin Clark entered into the struggle. "This is brutal," the young man shouted, as he was forced back into his seat. He struggled still, and attempted to bite Mr. Genung, but was finally forced into his chair.

The head and shoulders of a spirit, over seven feet high and towering above the top of the cabinet, then appeared and cast a terrific frown, full of unutterable scorn and indignation at the audacious young man. In tones piercing as a lance and strong as thunder, the spirit commanded silence, and told the sceptical youth to stay and be convinced. But that face and tone seemed to frighten whatever life there was left in the youth out of him, and he made another dash for liberty, leaving his coat and hat behind him. Then "Father Holland," the "spirit guide" of the seance, called to him to stop, and he would convince him by bringing the medium out to view. He did bring out the medium, and this was the first time "Papa Holland" had ever been outside of the cabinet. He asked for a glass of water for the medium, which Mr. Clark procured.

During this time the disturber and Mr. Genung were struggling in the front parlour. Finally it was thought best to let him go. He was asked to return for his coat and hat, but refused to do so, saying that he would never enter that room again. His coat and hat were brought to him, and he departed.

The above is the substance of interviews with half a dozen persons who were present, but the account which Mr. John Franklin Clark, broker, of 55, Broadway, gives is so clear and circumstantial, as well as valuable in coming from a keen, business man, that it is worth publishing specially. Mr. Clark says:—

"Yes, I was present at the seance in Mrs. Williams's parlours last Wednesday evening, where I witnessed a genuine case of spirit grabbing. There were a couple of strange men in the room who had never been there before. Previous to commencement, Mrs. Williams, as is usual with her, invited any one who desired to examine the cabinet. The two strange men did so—one of them very thoroughly. Mrs. Williams then said to this young man: 'You, sir, have never been at one of my materializing seances before.' He replied that he had not, and she added, 'I hope you are satisfied with your examination of the cabinet. If not, it is your own fault.' The lights were then lowered, and Mrs. Williams entered the cabinet. Dr. Gross took his seat at the organ, and sang the chant, 'Thy will be done,' in which some of the circle joined. Soon a spirit known as 'Priscilla' appeared at the aperture, and called Dr. Gross to her and talked with him. Then other forms came out of the cabinet,

and spoke in whispers to us, and then two forms came out at the same time, and each gave her name,—they were 'Fanny' and 'Esther Hazard.' Spirit Guide, 'Dr. P. T. Holland' appeared with a spirit named 'Florence' and called Dr. Gross to the cabinet and asked him to look into it and see the medium in the chair, which he did, while the two spirits were visible to all. The curtains were then closed for an instant, and when Dr. Gross looked again there were only spirit 'Holland' and the medium present, but while he held the curtain back the spirit of 'Florence' suddenly again stood in full view beside spirit 'Holland,' who said: 'We show you this because there will be a wonderful manifestation here this evening.'

Mr. Clark continued: "I will not particularize the various spirits that came, but pass on until a spirit giving the name of 'Carrie Miller' came from the cabinet, and called Mr. Genung to her. She took his right arm, thus placing him between her and the cabinet, and started to come out to the circle. Coming about half way she stepped back, and asked to have the light lowered. This being done, she again came forward, holding the right arm of Mr. Genung, and was led up to a young lady in the circle, and was being introduced to her; and at the time was standing directly in front of the tall young man, and not more than two feet distant. Suddenly, and without any warning, he sprang from his seat and grasped her by her right arm, near the wrist; at the same instant Mr. Genung grasped him with his left hand partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the medium sat, and where there is no opening, and dematerialized outside the cabinet. The young man showed a disposition to be ugly, and I went to Mr. Genung's assistance, and taking hold of his shoulder we forced him to take his seat. His action had seriously frightened some of the ladies, and Mrs. Williams's daughter screamed and cried, fearing that injury might come to her mother.

"A powerful and incisive voice was now heard from the cabinet, saying: 'We have our medium all right; she is not injured. Make the man keep his seat, and we will convince him that it is the spirits. I will come from the cabinet and bring the medium with me.' It was difficult to quiet the ladies, and all this time this strange but powerful voice kept speaking and asking us to be quiet, and he would bring the medium out.

"I took my seat, and asked Dr. Gross to play something, and Mr. Genung still held the young man by one of his wrists. He had now become terribly frightened, begging to be permitted to leave the house, but the voice forbade, and he said he would be quiet. Just then the spirit 'Montanus' the father of the spirit 'Priscilla,' who had been talking from the cabinet since the attempted seizure, appeared in front of the cabinet, the head and shoulders only materialized, and fully seven and a half feet from the floor, and again spoke to the young man with that powerful and incisive voice, and with a countenance that was terrible in its expression of indignation. This was more than the young man could stand. Thoroughly frightened, with loud and repeated cries of 'murder!' he sprang from his seat and dashed into the parlour and toward the front door, partially freeing himself from the grasp of Mr. Genung, who was holding him with one hand while turning half around to reassure the ladies. I again went to him to stop his screaming, and as he would not I quietly placed my hand over his mouth, and he stopped. He was now so badly scared that in pity we let him go. He would not stop for his coat and hat. He seemingly had but one aim in life, and that was to get outside the front door. I tried to persuade him to return for his coat and hat, but he would not, so I carried them out to him.

"When I returned to the seance room Miss Gertie was hysterical, and a young lady hardly conscious. The cabinet spirits had succeeded in getting the medium on her feet, and had pushed her just outside the cabinet, where she stood in a dazed condition, asking what had happened. I took her hands and tried to make her comprehend, while at the same time spirit 'Holland' stood in the cabinet with his hands on her shoulders, and was also talking to her and me. He wished her to come back in the cabinet, but she was afraid to go. It was quite a new experience for her to thus hear spirit 'Holland's' voice and feel his materialized hands while in her normal condition. He asked to have some water brought to her, and when she had drunk a few swallows, she again entered the cabinet, and, all being seated, Dr. Gross

began to play, and soon we heard from the cabinet the childish voice of little 'Bright Eyes.' I then asked spirit 'Holland' if any harm had come to the medium, and he said 'No.' That there were four spirits who came, of whom 'Carrie Miller' was one, who had acquired to both draw and return the vital forces from and to the medium so quickly that she would suffer no serious injury from their being seized, but had it been a spirit manifesting for the first time, the consequences would have been very serious."

He then said that he had often urged the medium not to permit strangers to enter the seance room unless vouched for, and he hoped that in future she would heed their advice. He said that before she entered the cabinet he had informed her that that young man had never before been at a seance, thus intending to caution her. He said much more, but it need not be repeated. They did not continue the seance longer than to enable him to express what he had to say.

What Mrs. Williams says:—

The reporter called upon Mrs. Williams, but she preferred to say nothing regarding the "extraordinary manifestation" of Thursday evening. "The matter is too personal for me to talk of it in the secular press. A full report will appear in the *Beacon Light*," she said. "I might state, however, that I knew nothing of what was going on until spirit 'Holland' woke me up. I was not woke up as usual. Under ordinary circumstances the spirits wake me up gently by tapping me on the head, shoulders and breast. But this time spirit 'Holland' put his hands on my shoulders, and began shoving me out towards the audience. I suppose he wanted to bring me out and convince the disturber before he left. It was a glorious revelation, and must have created a great impression in the spiritualistic world."

The *Beacon Light*, of December 5th, gives an account of the affair by Mr. Clark which differs little from what is given from him above. He says: "As it is well that it should be properly reported, I propose to give over my signature, an accurate statement of all the facts." He then proceeds to say:—

"When I reached the house, at a little before 8 o'clock, and entered the parlour, there were but two men besides myself there, both of whom were strangers to me. Mrs. Williams soon came in and entered into conversation with me. Eight o'clock came, and there had been no further arrivals, and Mrs. Williams remarked that she did not think there would be any seance. A moment later she said to me as I was conversing with her: 'Excuse me, but sir, turning to one of the gentlemen present, 'I see standing at your side a young lady, your sister; also your mother—no, your grandmother. Do you recognise them?' He said: 'Yes, I knew that they would be here.'"

"Just then Dr. Gross entered, and she said, 'Mr. Holland says to me "hold the seance," but I don't feel as if I wished to.' At this time the door-bell rang and a lady entered. She then said: 'Well, there are but few of us, but we will hold the seance. We may have a good seance all the same.' She then prepared the seance room, and Mr. Genung and a young lady, her cousin, now visiting her, her young daughter Gertie, Dr. Gross, the two young men, and the lady heretofore referred to, and myself entered the seance room and took seats."

The only particular information given in this report by Mr. Clark, is that the young lady to whom the spirit was being introduced at the time of the seizure was Mrs. Williams's cousin. Mr. Clark concludes by saying: "I have read this report to as many of those present at the seance as I could reach, and they all agree that it is a true statement of the facts." We may, therefore, take the facts as truly stated, and that a genuine spirit was grabbed, with the result which has been given, proving the genuineness of the manifestation.

In its editorial columns, the *Beacon Light* thus comments:—

THE ATTEMPTED EXPOSURE.

The grabbing of spirit "Carrie Miller" at Mrs. Williams's Thursday evening seance, a full account of which will be found upon our first page, resulted in the grandest triumph of that phase of spiritual phenomena known as form materialization which it has ever been the privilege of the writer to record.

The angel form at one moment standing in all the beauty and apparent strength of material life, her hand resting on the arm of her mortal friend—the next vanishing into thin air at the very feet of the deluded wretch who sought to detain her; that spirit face, awful in its expression of indignation, floating, as it were, above the heads of the mortals present, and giving directions for the restoration of order and protection of the medium in a voice such as never passed mortal lips; the wretched half-frenzied "fraud hunter" flying from before it with

dilated eyes, and crying 'let me out of here!' "let me go!" "murder! murder!"; the surprised and confused medium brought from the cabinet by the half-materialized spirit control; all these and more form a picture that will never grow dim in the memory of those who witnessed it.

The thanks of *Beacon Light*, as the representative of the medium whose life was so seriously imperilled, are due, and are accorded with heart-felt gratitude to the gentlemen who so promptly suppressed the disturber and disturbance, to spirit "P. T. Holland" and his band, who displayed such marvellous strength and generalship amidst all the din and confusion, and especially to spirit "Carrie Miller," who, chosen as the martyr, by her wisdom and self-possession prevented the disturbance from becoming a tragedy.

"THEOLOGY THE FAILURE OF THE AGES."

The following appeared in the *Shields Daily News*, December 28th:—
Sir,—I observe that your columns announce the speedy arrival in this town of the celebrated orator, Mrs. E. H. Britten, her discourse for Tuesday evening next, at Camden Street Lecture Hall, being "Theology, the Failure of the Ages." As this no doubt refers to Christian theology, and ministers, priests, bishops, and parsons are invited to be present, it is to be hoped that the cause of Christianity (modern Christianity), if it possess any element of vital strength, will be ably represented to defend it from attack. I am writing this for the following reason. Years of study and reflection, and a varied experience of spiritual phenomena, have convinced me that the only hope religion has left is in the truths which Spiritualism offers to a famishing world. But for the phenomena which Spiritualism has revived (which God has revived by the hands of Spiritualism) theology would to-day be wriggling in the dust, but after all, what influence, except a moral one, do the teachings of church and chapel exert when they are opposed by the scientific tenets of Darwin, Huxley, Tyndall, and Draper; and by the literary tenets of Colenso, Gregg, Matthew Arnold, the Roman Catholic Bishop, Geddes, and a host of other leading spirits? In fact, in face of the teachings of the latter group, can the Christian pulpit be said to exert a moral influence? This lecture, by Mrs. Britten, is, I understand, a peculiarly controversial one, and, if I am not mistaken, the committee of the society have selected it in order to give all opponents of Spiritualism an opportunity to come forward to hear how modern Christianity appears in the sight of one of the keenest thinkers of the age. The committee appear to have been badgered by Dick, Tom, and Harry with the remark that Spiritualists were afraid to meet clergymen in public debate—that Spiritualism had nothing to offer for its *raison d'être*, and that it was unable to reply to the divine truths of revered fathers. The committee also appear to have heard that at little gatherings over the town, papers adverse to Spiritualism, have been read, by very young men, who know even less than their pastors, and that these papers have been awarded a place of merit, solely because no Spiritualist of experience was present to defend his faith. Under these circumstances, sir, can you blame the committee for saying in effect: "My Christian countrymen,—We have long borne with your childish attacks upon our faith and character; your just punishment is at hand. Come now from behind your vestry doors, your well upholstered pews, your elevated pulpits, out into the light of day and reason, and defend yourselves from the charge of ignorance, or hypocrisy, or else for ever after hold your peace?" Can you, sir, blame them? You may not, but friends and fellow-workers of mine, though they be, I doubt the prudence of this step. In my estimation, it is essential that Spiritualists, conscious of their strength, should set a noble example of patience; the mastiff's patience under provocation. We should not, "until all the resources of civilization have been exhausted," resort to heating controversy in order to propagate our views. No, rather let Spiritualism descend like the refreshing dew of heaven upon those who hunger and thirst after the waters of life; but those who are in health need not a physician, and should, until they feel their weakness, be unprescribed for. Let us not be impatient. Spiritualism can wait; the angels can wait; God can wait, until men's minds are ready and eager for the dawning light.

Thanking you, in anticipation, for inserting this letter,—I am, sir,

T. C. E.

DEVONPORT: 98, Fore Street, Dec. 27.—Circles were held (morning and afternoon); at the latter communications were written through Mr. Cole, and the guides of Mr. Leeder addressed the circle, remarking that the grief of persons that attend funeral services would be turned into joy when Spiritualism becomes better known, as they would then be able to realize the truth of the words: "Not dead but gone before." In the evening the controls of Miss Bond discoursed on the "Birth, Life, and Death of Jesus," whose parents though poor and humble in material wealth yet were rich in spirit, and the pureness of the life of Mary, both morally and physically, to attract such an atom of spirit to animate the physical portion which had been prepared for it, can be understood by all advanced Spiritualists; and the manner in which he showed at a tender age the power of Spirit working through him, enabling him to converse with the educated, and to their astonishment, is a proof of the love which must have surrounded the humble home in which he lived, and which enabled him to develop and unfold that spiritual nature, which in after years clearly showed to the world the noble attributes of Deity; through his life he advanced ideas and teachings in unison with that of Spiritualists of the present day, and in his transition he portrayed more clearly the immortality of the soul, which is the vital point demonstrated by Spiritualism, and was an example of how all true men should fight for the cause of Truth.—A tea and entertainment will take place on Wednesday, Jan. 6, at 6 p.m.—Hon. Sec., D.F.S.S.

MARYLEBONE ROAD: Regent's Hotel, Dec. 20.—Mr. Tindall delivered a lecture, entitled "Occultism and Eastern Magic," in which he set forth, in a masterly manner, the Buddhist's idea of reincarnation and the powers of the adepts. There was a good attendance. Mr. Montgomery took the chair.—The second series of meetings will be commenced on Sunday evening, when Mr. Hocker will lecture on "Modern Spiritualism," a subject in which he is at home, as he has had a long and varied experience of phenomena.—A. F. TINDALL, A. Mus., Treasurer.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 1, 1886.

NOTES AND COMMENTS.

THE SPIRIT GRABBING CASE.—We give as full particulars as possible of the report of "spirit grabbing" at one of Mrs. Williams's seances in New York. It appears to have proved triumphantly the genuineness of the manifestation. It is stated that the spirits understood how to return the power rapidly to the medium. It also appears that the spirits knew what was coming; in fact, may have impressed the young man with the "bullet head" to do it. This, however, does not appear from the facts, still it is pleasant to realize that the medium did not suffer, and that no discredit is brought thereby on the Cause. We think the result depends much on the great power of the medium. Had she been weak in physique, and of less magnetic capacity, she might have been translated bodily to the "good-looking spirit," and it would have been assumed that she had been out of the cabinet impersonating, either fraudulently or in the unconscious state. Many of the so-called exposures have been no exposures at all, as the true nature of the facts have not been arrived at. It is to be observed that Mrs. Williams and her friends do not most heartily desire the recurrence of such an experiment.

THE LAW AND MEDIUMSHIP.—Immediately following the article on Mrs. Williams, read Miss Maltby's address on the laws affecting mediumship, which in our estimation do not affect it at all. At one time there was a desperate and despicable effort made by the Sartorial Spiritualists to make it appear that mediums were "rogues and vagabonds," for they clamoured most lustily for the repeal of laws affecting that eminent class of society; at the same time having under their patronage a conspicuous example. Now it is sought to make it appear that mediums are "witches," for it is pleadingly set forth that the laws affecting "witchcraft" are detrimental to the labours of our mediums. Both of these pleas for legal redress are false, misleading and disgraceful to us as Spiritualists. It was all well enough for an election squib, but surely we do not want to make it appear that laws directed to repress the practice of witchcraft, fortune-telling, or roguery, in any way apply to mediums! Shame to us if we would insinuate such a thing; and the insinuation is inevitable upon the grounds that are sometimes taken. It is a most soft-headed act to obligingly don the fool's cap, and then whimper for mitigation of the scorn that is necessarily aimed at folly. No: the best thing that has happened to Spiritualism was the legal restraint that was imposed upon the mercenary exhibition of mediumship. The law was wiser than the "Spiritualists." Let us look after our own affairs, as the proper administrators of mediumship, and teachers of spiritual truth, and let the "rogues" and "witches" fight their own battles. We are none of them.

SCOTCH NOTES.—Having viewed Burns's monument and museum in Kay Park, Kilmarnock, on Saturday, we called at the shop of Mr. McKie, who occupies the premises where the

first edition of Burns's Poems was published 100 years ago in May next. A Centenary Edition of the Poems is in preparation, in two volumes, price 7s. 6d. Mr. McKie has been a diligent collector of Burns Literature, and his library occupies a conspicuous place in the museum. A federation of Burns Clubs is in contemplation. Lord Rosebery inaugurated a monument to the Scottish Martyrs recently in Kay Park, and at the same time we have the churches vigorously introducing the celebration of "Christmas" by religious services on December 25th. Most Scotchmen at the present day appear to be martyrs of Fashion!

THE CHRISTMAS NUMBER.—It is now quite out of print. Many more could have been sold. It has been universally appreciated. It must have given wide extension to the Cause. Pity the friends did not order a few thousands more. It has had wide circulation in Newcastle, and has been brought before the dignitaries and leading minds of the City. The local papers have given fair notices. Look out for our next "Special," and be sure to order a good parcel.

MR. FIDLER'S TRAVELS are full of interesting points. His letter came a few weeks ago, but crowds of other matter caused it to stand over as a tit-bit for the New Year.

"THE BUILDING OF THE SPIRITUAL TEMPLE" will be Mr. Burns's theme at Cavendish Rooms, 51, Mortimer Street, Langham Place, on Sunday evening, at 7.

INSTITUTION WEEK FUND.—Lindum, 12s.; Nameless, 2s.; Mr. Thomas Blakey, 5s.; "E. H." Bradford, 2s. 6d.; Mrs. Crawshaw, 10s.; N. K., £2 10s.; Mrs. Manby, 2s. 6d. Manchester, £1; Clairaudio, £1.

AN APPEAL ON BEHALF OF POOR CHILDREN.

Mr. Editor.—Sir,—Will you kindly allow me to say a word to the generous-hearted Spiritualists who came forward to help me in the cause of our suffering small-humanity? Though individually not resuming the Free Dinners this winter, yet I am not, I trust, entirely neglectful of the poor little children we sought to cheer and comfort during the last hard season. With just a trifling expenditure of time and means individually, so much can be done. May I, for the benefit of those who shrink from the horrors of personal investigation, suggest that my friends will gather together any spare articles of clothing from their wardrobes, and forward to the *London Cottage Mission, Salmon's Lane, Limehouse*—one of the institutions in all my experience the most deserving of support.

Though fully aware of the distress and need we have in this wealthy city of ours, I feel myself in duty bound to try and assist my friend the Countess Von Vay in her truly benevolent undertaking on behalf of the peasant children of Styria. A woman who forsakes the allurements of the Court for hard work at the call of duty is deserving of honour. All I am sure, will feel delighted to hear of her success, the Empress herself having shown her approval of the scheme by her ready patronage and support.

It will necessarily be some time before I can hope to remit a contribution from the proceeds of "Beyond the Ken," but, with patience and God's blessing, what can not be accomplished?

Yours very truly, CAROLINE CORNER.

3, St. Thomas's Square, Hackney, E.

MR. TOWN'S MEDIUMSHIP.—I have recently had a very interesting experience with Mr. Towns, which has furnished the best possible evidence of the clearness and accuracy of his mediumship. The circumstances are briefly as follows. I first met Mr. Towns at his weekly circle, November 17th, when, in reply to a mental question, he informed me that a certain enterprise in which I was interested would result successfully. I called upon him the following day, when he spoke more in detail of the matter, affirming that I had an appointment for the next day with a party through whom two others would become interested, and within three weeks I would be aware of progress. The day after my visit to Mr. Towns, I met the gentleman with whom I had the appointment referred to. Shortly after, he introduced me to two others, who became promptly interested in the business, and on the 8th of December, a contract was executed which, in all probability, means the successful completion of the enterprise; thus explaining Mr. Towns's reference to the event three weeks previous. I believe my unseen friends had full knowledge of the situation, and availed themselves of the opportunity of sending me through Mr. Towns a few words of counsel and encouragement, as they had occasionally done before under similar circumstances, and in which they have never misled me. They have particularly told me they did not wish me to sacrifice my individuality, either to spirits in the body or out of it, and I rarely ask them for advice. Nor do I ever feel obliged to follow it unless my own judgment confirms theirs; for I know that the responsibility of action belongs to me alone, and I would no sooner entrust the direction of my affairs to an unseen friend than I would to a friend in the body. Nor do I believe that they can always enter sufficiently into our material conditions to judge as wisely as we ourselves of the circumstances immediately surrounding us. Still their words of caution and encouragement are often helpful, and have never yet been given me without direct and evident purpose; and for such assurances of loving watchfulness I am grateful always to that Infinite Love which prompts the message, and to the kind messengers and mediums through whom it reaches me.—C. B., London, December 26th, 1885.

Mrs. Treadwell, 5, Rundell Road, St. Peter's Park, intends giving her friends a social reunion on Monday evening, Jan. 4.

REPLIES TO QUESTIONS FORWARDED TO MR. BARKAS.

To the Editor.—Sir,—I am a very busy man, and have not leisure to devote myself to replying at length privately to your numerous readers who express interest in the perusal of my memoir, which appeared in the *MEDIUM* for Dec. 18, 1885, and at the same time ask for replies to difficult questions.

A private letter only reaches one person, whereas a reply to queries through your pages would not only gratify the askers of the questions but multitudes of others who would like to ask similar questions, but are deterred by the fear that such requests made to a stranger would be considered as a trespass upon possibly valuable time.

I propose, therefore, with your permission, to reply through your columns to such questions as I receive from time to time, and then it may satisfy the wishes of many of your readers, as well as those of the querists.

I take four questions in the order in which I received them.

I.—Whether you thoroughly satisfied yourself before the seance began that there was no place in the room in which any confederates of the medium could conceal themselves, and no possibility of any such gaining admission after the medium had retired behind the curtain in the recess, and what investigation of the apartment you made?

Answer.—I thoroughly examined the apartment on this and many occasions, floors, skirting, walls, &c., &c., and in the room there was not a closet or enclosed space of any kind, save the temporary corner in which the medium was placed. The door was locked, and there was no access to the room. I have on many occasions fixed mediums by passing continuous threads through their ears, have stripped mediums absolutely naked and clothed them in dark dresses in my own rooms, and have adopted every reasonable plan I could invent to prevent imposition. Besides, I have seen the forms grow up and dematerialize in the middle of the room, the medium being visible all the seance, and no recess of any kind used.

II.—Did the visitants appear to you to differ in any essential point from ordinary human beings? And if so, in what respects?

Answer.—In form and manner they did not appear to differ from ordinary human beings, except that they appeared and disappeared as ordinary human beings are, so far as my experience extends, unable to do.

III.—Do you believe that a communication can, and does exist between the *dead* and the *living* through the medium of any *living* human being?

Answer.—I have had communications, physical and psychological, through the mediumship of living human beings, which I believe cannot logically be accounted for, except by referring them to the so-called dead, or to intelligences who systematically personate the so-called dead. My opinion is, that the communications are those of the so-called dead.

IV.—Can you explain the *rationale* or *modus operandi* of such mediate faculty or influence?

Answer.—There are many theories, many of which may be relatively true, or false; personally I would not venture to dogmatise upon any of them. That which seems to me the most reasonable, is, that mediums have an aura or psychophysical envelope, and a peculiarly sensitive organization, through, or by means of which, other-world visitors are placed *en rapport* with the physical and psychical phenomena of this material world. All sentient and intelligent beings are conscious of their environments only through their nervous system. Even a nervous system in multitudes of cases does not involve consciousness, reflex action simulating consciousness, and reflex action and consciousness are very different phenomena.—I am, &c., T. P. BARKAS.

Newcastle-on-Tyne, Dec. 27, 1885.

TO SUBSCRIBERS.

We thank those friends who have kindly remitted for the ensuing year. During next week we hope to hear from all subscribers. If it is not convenient to send the money, let us have a post-card desiring the paper to be still sent or discontinued.

On Monday evening, Jan. 11, Mrs. Hagon will be presented with testimonials as to her gifts of mediumship, at the Spiritual Institution 15, Southampton Row. Mr. Joseph Hagon is also mentioned in the same connection. The object in view by the friends of these mediums is to render their abilities more widely useful.

THE ABOLITION OF LAWS AFFECTING MEDIUMSHIP.

AN ADDRESS DELIVERED BY MISS AGNES MALTRY,
Cavendish Rooms, December 20, 1885.

Dear Friends,—The few words which I have to say to you this evening, refer to the question of the abolition of the "Tyrannical Laws" affecting professional mediumship.

The welfare of humanity and of pure Spiritualism being equally dear to me, I naturally thought the desirability or non-desirability of the abolition of the above-mentioned laws a very serious question; and desiring light upon the subject, I shut myself in my chamber and prayed earnestly to God, that the purest and highest spirit that could draw near to me might give me a message concerning it.

After repeating my supplication for many days, I at length heard a voice speaking, as if for a number of spirits, and it said these words:—

"Child of earth! in answer to your prayer, we have brought you a message, which we bid you fearlessly give forth to all who not only believe, but know, by their own experience, that we can return to earth and communicate.

"We see the earnest desire on the part of many good and earnest workers to abolish the laws that are now such a restraint to professional mediumship. We would urge all those who love humanity, and who long to see Spiritualism with its beautiful truths established as the foundation-stone of the future religion of the world, to think deeply and pray earnestly for guidance from the higher spirits, before they make a move in that direction.

"We know that the law as it now exists is an enemy, in so far that it debars many from the opportunity of becoming acquainted with the manifestations that take place at seances; but, from what we can see, it is much better to work on steadily, enduring the presence of this one enemy—the Law—than to vanquish that, and in so doing open the door to many enemies of a far more dangerous character:—namely, those men and women who set themselves up as exponents of Spiritualism, and who care not what influences they attract, so long as they can gratify their vanity and worldly ambition; and who, while they trade under the title of Spiritualists, at the same time disregard entirely the pure and high moral teachings of Spiritualism; and who, when they fall, not only bring insult and disgrace on pure and honest mediums, but on all innocent and sincere Spiritualists.

"It is not so much a matter of importance to us spirits, how many people see or even believe in the phenomena we produce, but rather of importance how many people are influenced to live pure and holy lives, who could not be influenced by any other means.

"Would that we could impress deeply upon all hearts the grave responsibilities attending spiritual gifts, and convince them that there are thousands of earth-bound spirits, who are either bound closer to earth or raised to a happier condition by every thought and action of those still in the body.

"We would say to all children of earth, only let their lives be pure enough, and their aspirations high enough, and they will not suffer the want of divine revelations, which will indeed be freely communicated as a natural consequence."

This, dear Friends, is the message I was charged with to you and to all, and which I have been bound to deliver.

BRADFORD.—Mr. J. S. Schutt will lecture at Milton Rooms, Westgate, on Monday evening, at 7.45.

WALWORTH: 83, Boyson Road, Dec. 27.—We had the pleasure of a visit from Miss Keeves, through whom an admirable address was delivered on "What must I do to be Saved." New light was thrown on a subject which concerns the whole world. Beautiful expositions were given of different texts of Scripture. We hope to be permitted to hear the guides of Miss Keeves again ere long.—Con.

CAVENDISH ROOMS, Dec. 27.—This was a particularly interesting meeting, and we regret that we have not materials to give a report. Mr. J. Veitch spoke in an excellent manner; respecting which we have had favourable testimony from several who were present. A. T. T. P. then followed with one of his vigorous, telling addresses into which he introduced a control. Mr. Clissold, a gentleman who accompanied him, gave a short address, alluding to what he had witnessed in the Australian Colonies in the way of freethought advocacy.

EXETER: The Mint, Dec. 27.—We were honoured by the presence of Mr. Williams, of Plymouth, whose guides gave us a trance discourse on "Spiritualism." Its mission was to demonstrate immortality, and give a far higher tone to the religious world. The duty of all Spiritualists is to gird on the armour of love and sympathy, and so lead the way for the higher teaching of this noble religious element that modern Spiritualism had introduced, which taught all to look to God and God alone, and not to the unreasonable credulism to which mankind has been bowing down during the middle and latter ages.—R. SHEPHERD, Hon. Sec.

A TRAVELLER'S TALE.

FROM FINLAND.

THE LAND OF THE THOUSAND LAKES.

It is seldom, I daresay, that your readers hear anything from this part of the world, but as your paper has its readers here, a few lines from a traveller in the country may not be without interest. I can scarcely claim their attention from any facts that I can state bearing directly on Spiritualism, but looking on the subject as more truly and thoroughly the study of man than any other science, what I have to say as to Finland and its people, regarded from that point of view, probably has a slight claim on their attention.

MAN'S NATURAL ENEMIES.

I came over from Sweden in August, and have travelled along by the Southern coast, besides doing some journeys inland. The people have evidently a hard struggle with nature. So many lakes and bogs as there are in the country cause it to be late in the spring before the farmer can commence his work, and thus late in sowing he runs a great risk of his crops being frozen before the summer's sun has ripened them. They work on their farms early and late, always dreading their enemy with his frosty breath coming and destroying their labour. In the latter part of August and beginning of September, one began to see reports in the newspapers from all parts of the country stating how the frost had destroyed the unripe corn and the potatoes. From Tammelfors it was reported that the roofs were white with hoar frost. From Osterbotten on the first and second September it was reported as follows: "Barley, the chief grain produce of this part, has been killed by the frost. The potatoe tops are laid flat upon the ground. Want of bread if not famine will be the result." From Wasa frost is reported for above dates and following nights. Another enemy in the northern provinces is the wolf. I read in the local papers that nine sheep were killed by wolves. At Lemhols fifteen sheep were attacked by wolves, five killed and all the others except three very much injured.

THE COMBAT WITH A BEAR.

Rather an unusual adventure with a bear occurred. A youth named Karl Eklund, son of a small farmer at Heinavesi, was out with his boat when a bear came and inspected him and what he had, and in order to complete his observations climbed a tree. The boy fired a shot and injured him, but not having a second shot with him, he went home leaving the bear master of the situation. Next day this youth went out with a hatchet, and finding the bear in the woods he attacked it, but the bear caught the hatchet in his mouth and wrenched it from him. Then a struggle took place between the two for the weapon, ultimately the handle was broken, the bear keeping part and the boy getting the other with the hatchet attached. With this damaged weapon he again attacked, and this time killed the bear.

DREAD OF WAR BETWEEN ENGLAND AND RUSSIA.

A people who have so hard to struggle with nature to win their bread, ought not to have to dread any attacks from their fellowmen, and yet these people, whose lot is cast in a clime like this, are also in continual anxiety as to whether there shall be war between England and Russia, and that they who are as free from any share in the quarrel as any people can be, shall suffer—that their houses shall be burnt, their ships sunk, their commerce destroyed, and should there be a failure of crop, hunger will complete the list of their sufferings, and carry off its hundreds, and perhaps thousands of victims. The pretty little town of Hango, as well as several other towns, could no doubt be destroyed, but what gain is that to any Englishman? What satisfaction is it to injure a friend and well-wisher because that friend from no choice or will of his own stands between him and his Russian enemy?

I would ask every reader to use his influence as far as ever possible to avert not only any such disaster to the Finns, but also war with Russia. The Russian peasant and working man would suffer most in case of a war, and their part in the quarrel is similar to that of the Finns. They know little or nothing of what is going on outside their native parishes. Their lot is comparatively speaking harder than that of their neighbours in Finland. The poor Russian, humble and obedient, is in a position little better than that of a slave. The officials are continually robbing him without a fear of the wrongs they inflict being redressed. If war be declared thousands of these poor fellows must fight for the home which they have never been able to call their own; they must fight for a country which gave them birth, and a miserable down-trodden existence; and to crown their agony they must fight for the thieves who have continually plundered them. The Russian working man has many excellent qualities which do him honour, and the hardships he has to endure would wring a tear of sympathy from every Englishman who has a heart to wish his fellow-man "God speed." I am convinced that with greater intercourse between England and Russia, each nation would be blessed by learning to value each other's better qualities, instead of continually trying to find out each other's short comings. The Railway has done much for civilization, and if we get the means of travel still further developed and intercourse made easier, we may hope for still further blessings to result. When national boundaries are less sharply defined, men will become more and more of one nation with like interests.

In Hango, a lady from Russia said: "If the English come they will burn our nice little villa. The trees stand in front and partly hide it, but when I sailed out into the bay, I saw that they could easily find it. The English are a bad lot. They cross their hands on their heart, like this, and look up to heaven, and pray God to help them to burn our homes. I wish they were hanged, for they are the worst people in existence under heaven. They would kill the poor Russian, whose blood streams from his hand in his hard endeavours to gain a living. He has enemies enough at home without the Englishman combining with them."

A Finn said: "With all their faults the English are the first nation on the face of the earth." I did not contradict either of them. I could understand how the lady felt. She had a beautiful home, and lived happily with her husband and their little boy, and anyone robbing her of so much might naturally expect the curse she would breathe upon them.

IN A RUSSIAN CHURCH.

In Aho I attended the Russian Church, and I was much impressed with the service. The singing was the best I had heard for years in any church. Each one that came in devoutly crossed himself or herself, and as the prayers were read they were continually falling down on their knees and bowing until their foreheads touched the floor. Some more careless than others never reached the floor with their foreheads, nor even bent more than one knee. It was either a matter of form with them entirely, or they thought that the Almighty wouldn't know any better than that they had done it properly. One poor old lady fell on her knees, and bowed and crossed herself during the two hours that I was in the church. There was no shamming about her, but I felt sorry for her. Her eyes were fixed on the image of the Virgin Mary, and she evidently was oblivious to all else around her. One poorly-clad, light-haired young fellow came in, and looking awkwardly about him went and bought a couple of candles. His long hair parted in the middle, his brown, heavy and unpolished boots showed he was one of the working classes. After paying for the candles he went forward to the altar, bowed and crossed himself, lighted and placed them to burn, crossed himself again, fell on his knees, and bent his forehead to the floor, and then drew back amongst the other worshippers. I could not but wish that his sacrifice might be acceptable, and that his best prayers might be heard. The parents took their little children forward to the altar to be blessed, and the priest standing there with his hands outstretched, reminded me of the scene and the words: "Let the little children come unto me." It was a pleasant sight, which formed a part of the very interesting ceremony of the church.

The selling of candles, I am told, gives a very large income at some churches. The nett profit on that part of the affairs in St. Petersburg last year was about £7,000, so that I think keeping a church and selling candles is not at all a bad business. I fancy it pays better than Spiritualism, and when so much can be made out of candles I don't see what one wants with a national church, making people pay for what they do not care, and in which they have no interest. Every church should stand on its own merits, and as soon as it doesn't pay 5 per cent. its shareholders would be selling off, and the business would be shut up, I suppose. That appears to me fair. People who like to be humbugged, and who like to pay for it, let them have their own way.

In the Roman Catholic church there is a continual tinkling of a little bell, which a Protestant, not quite understanding, said to his Catholic friend: "That beats the devil," and the other replied: "That's the intention, my friend." What the "intention" was at the Russian Church I do not know, but about a dozen bells appeared to be rung all at once, big and small, in a belfry at a short distance from the temple itself. The jingling was immense, and if the "intention" was to beat the devil, I should think they succeeded. I know if I'd been the devil I would have taken to my heels. The waiter at the hotel described it as a "desperate clatter;" however, I must say that I have not for many years spent pleasanter Sunday mornings than the four last which I have spent in the Russian churches in Finland.

THE LANGUAGE OF THE FINNS.

The language of the country can scarcely be said to be Finnish; because in one parish the inhabitants speak only Finnish, and in the next nothing but Swedish; the two languages having less in common than English and French, make it very difficult for them to understand each other, and in order to get over the difficulty every child now at school is compelled to learn both. Besides this tax on the poor little things there comes the necessity of learning Russian as well, if they expect any other position than that of a servant or labourer. The Finnish is a most peculiar language, and so far as I am aware not at all like any of the European languages. It is very soft and musical, full of vowels, and most remarkable for its extreme regularity. The various endings of the nouns make it expressive, and remind one somewhat of the Latin. For instance, *kello*, a bell; *kellon*, a bell's; *kellossa*, in a bell; *kellosta*, from a bell; *kelloon*, to a bell; and so on, in all fifteen different endings for the singular, and as many for the plural. The word "not" is something like the opposite of our verb "to be," and might be called the verb "not-to-be." The three persons singular of "not" are *en*, *et*, *ei*; and the plural are *emme*, *ette*, *eivat*. It is very seldom one finds a word in the language that appears to be derived from the French, German, or English.

The Finns are very fond of their language, and proud of it, too, as they well may be. They love their country, Suomen maa (Finn land), and unwillingly emigrate. One of their songs, which one hears throughout Scandinavia, is:—"Our land, our land, our Fatherland; loud ring those precious words: not a hill rising to the sky, not a fair valley, not a wave-washed shore, is more beloved than our northern home—than our fatherland."

A NEW FIELD FOR THE TOURIST.

From England to Finland is a journey of 72 hours, and yet Englishmen in general know very little of the country. Cook's excursions have induced hundreds of people to travel outside the boundaries of Old England, who otherwise would have stayed at home, but there is still room for Mr. Cook to extend his work, or some one else to do so. It would be of inestimable value if he could induce parents to entrust their children with him for a trip abroad, not simply to visit museums and monuments, and learn a long rigmarole about kings and queens, but to take them into the workshops, the spinning mill, the engine-shops, the paper works, the pulp works, the match works, &c., &c., and explain to them the machinery and the mode of manufacture. Such a holiday would be worth as much as three months' poring over books; and our English boys, of whom we expect so much in the future, would know who and with what they had to compete when they took the responsibilities of leaders, as they became men. If such a suggestion should bear any fruit, I shall always on this side be glad to co-operate in any way I can.

MISCELLANEOUS OBSERVATIONS.

The great export from Finland is timber; they also export oats and butter, and are making great efforts to improve their dairy produce for the English market. They make pulp from wood for paper making. There are also some large spinneries in the country.

They form their own laws, and have their own coinage: 100 pennies make a mark, which is equal to a franc, or 25 marks to the £.

The Russians one meets with are very polite, and there is no appearance of arrogance as in Germany. The Finns are much better treated by the Russians than the Danes are by the Germans in Holstein. I went into the telegraph office with a telegram, and the chief invited me to have a cup of coffee, showed me a portrait of his grandfather, who fought against Napoleon I. in 1812.

TEA.—I would like to be permitted to make another suggestion, which might be taken advantage of. Here if I go into an hotel I can order a glass of tea with sliced lemon, and sit and sip it without getting half drunk, just as comfortably as the tippler goes and orders his rum and hot water. I get everything that he gets, sugar, teaspoon, glass, &c., except the alcohol, so that I can rest, enjoy a chat, and come away with a little more than he does, namely, my senses; and no one thinks it at all strange that I take such an innocent beverage. This mode of serving tea I would suggest to your temperance men and your public coffee houses.

I met with a young man from North of Finland, whose family history interested me. The founder of the family was evidently from Germany, of the name of Printz, and in 1630 he went out from Sweden as governor of Delaware or New Sweden, so that he was no doubt an acquaintance, if not a friend, of one of the noblest and most remarkable men that is known in English history, namely, Miles Standish. Sweden was then a mighty power, but 200 years have seen great changes. The name of Miles Standish, however, stands as fresh and his memory as green as though he lived but yesterday.

Another acquaintance I made was an elderly Italian from Rome, travelling in the North here without even knowing a word of the language. We exchanged cards, and he offered his services in Rome if I could make use of them. I told him if the pope thought of using steam in his business I could supply him with an engine or a new boiler. We met in Helsingfors, the capital of the country. He was highly pleased with his visit and with the kindness of the people.

I was out in the country, a few days ago, and where I stayed all night they did not understand a word of Swedish, only Finnish, but along the coast business men know both languages. They were, however, pleasant people, and only need to be known to be respected.

HOT AIR FOR BATHS AND DRYING GRAIN.

BATHS.—An institution peculiar to Finland is the steam bath. The bath house consists of a simple, wooden construction, with a pile of bricks, a sort of brick oven or chimney in the middle, or at one end, with wooden seats ranged around one above the other. A fire is kept up for some time, until the bricks get hot, when it is put out, then when the bather goes in a little water is thrown on the hot bricks, and steam generated, so that the bather mounting on to the top seat soon perspires very freely. In winter it is not unusual to come out of the hot bath and roll themselves in the snow instead of taking a cold shower bath. This bath is very general throughout the country, and of immense value to the people. It is the Turkish bath simplified, and if such a simple form were adopted in England, I think the working man would find the advantage of it, and the cost would not be an objection, whereas for a Turkish bath, which is regarded more as a luxury, the expense prevents the working classes making use of it. I have several times had Finnish baths, and enjoyed them very much.

It may interest some of your readers to learn how the Finns dry their grain. A very large wooden barn, with a brick oven in the middle of the floor, without any chimney, is used as the storage house for the corn as it is cut and led from the field. The newly-cut grain is laid on beams about six feet from the floor, and a fire being lighted in the oven, the smoke and heat fill the space between the floor and the grain to be dried. An immense fire is kept blazing for two or three days and nights, and the door is closed or nearly so, no more opening being allowed than is necessary to supply the furnace with air. The very large quantity of wood that is used would lead one to suppose that this mode of drying must be very expensive, such, however, is not the case, the real cost being the labour simply, because anything that cannot be sawn into planks or boards has no value for export. At the sawmills one everywhere sees a large fire burning night and day, where shiploads of ribs and offal from the mills are burned simply to get them out of the way. It appears to be a very extravagant mode of working, but it is adopted all over the country.

In all my travels in Scandinavia and Finland, I have never had any occasion to complain of the honesty of the people, but on the contrary, have had innumerable proofs of their trustworthiness. I have never had my trunk locked, and if I put my top-coat, rug or books down on a seat at any railway station, I can go away for hours, and return certain of finding all that belongs to me where I have left them. If I hand a two-mark piece to a poor porter, he goes and gets it changed, and I get back what belongs to me. Business men in the coast towns, having come more in contact with the civilization of other countries, are not supposed to be improved by it, although for my part I have nothing to complain of with respect to them.

EXPERIENCES BY ROAD AND RAIL.

The railways in Finland are, in my opinion, as badly managed as in Sweden. One observes no business ability in the working of them. The comfort of the passengers paying first or second class fares is carefully attended to, the third class passengers must travel by the slow trains, and on their long, tedious journeys there is nothing but a hard, wooden bench for them to sit on. The speed of the trains is painfully slow in Finland and Sweden. I remember once hearing the whistle blowing and screeching so that the passengers all became alarmed, and looking out of the carriages we saw a pig running up the line and a peasant after it. The race continued for some distance, the pig first, the peasant second, and we in the passenger train third. I, therefore, when the train is going slow, console myself with the idea that there is a pig on the line, but the worst of the pig business is that it appears to be there always. What I, however, most object to, is in all departments apparently there are two men to do the work of one or less. I know stations where one or two waggons per week are sent off, and half a dozen tickets per day sold. The station master has literally nothing

to do, and must have one or two men to help him. Doing nothing in Sweden is evidently a heavy job, and on the railways is properly attended to.

In the railway carriages in Finland one usually sees the notices in six languages. In the town of Wiborg the four languages regularly spoken there appear to be about equally represented by Swedes, Finns, Russians and Germans. To any one unacquainted with the Russian characters, they have a peculiar appearance. If a man looks sidewise at them, goes backwards, or stands on his head he cannot get them right. In walking along one of the main streets of Wiborg, I saw a well-dressed gentleman take off his hat and stare upwards in an archway he was passing through. I thought he was some poor foreigner in agony over those outrageous Russian letters, but on observing him devoutly cross himself, turn round, go backwards a step or two with his hat in his hand, still crossing himself, I concluded there was some other cause, so I went through the archway, and observed hung up a shabby old picture, of what appeared to be intended for John the Baptist, shivering in the river Jordan, with a faded cotton shirt flapping in the breeze.

One thing that strikes a foreigner on arrival is the furious rate at which the horses are driven. The cabmen, if we may call them such, have a low, four-wheeled conveyance without any support to the back. Immediately you get in, off goes the whole affair at full speed, and with a tremendous clatter. The driver never seems to think it's any business of his to ask where you are going. You get in and hold on, all he's got to do is to drive. If you are either nervous or half-drunk, you had better walk, because in one case you would be frightened out of your senses, and in the other you would get them knocked out. It's an easy matter to get into one of those low conveyances, and when the horse starts off with a sudden plunge it's just as easy to roll over the end, and perform a little after you get down. The driver goes on at a break-neck speed, and never discovers that he's lost the main part of his cargo until some one draws his attention to the fact; then he blesses the knave that's been cheating him out of his fare. It is the general opinion of travellers, that in no country are horses so badly used as in Russia. It was no pleasure to me to drive. I preferred walking, simply because I had continually to be speaking to the driver not to use the whip so much, and not to drag the reins. I should say the Israelites in Egypt were better off than the poor horses in Russia.

HEALING IN SWEDEN.

In my last report, which I had the pleasure of sending from Norrland, in Sweden, I spoke of some remarkable mediums I had met, and of the work of the healers in Sweden. A very peculiar case of what one may term spontaneous healing occurred in Sweden a few days ago. A lady possessing remarkable mediumistic powers, was engaged doing something with an ice box, when her attention being attracted to some one entering the room, the heavy lid which was lined with zinc, was neglected, and came down with a crash on her hand, flattening, and apparently crushing every bone. Sick and giddy with the blow, she was released and assisted, and it was intended to get her to a doctor. However, in less than an hour the discoloration and swelling had gone entirely, and with the exception of a slight tenderness, there was nothing left of what seemed to be little less than the loss of the hand. Where the healing power came from I leave your readers to explain.

Not long ago, entering a cottage very tired to rest, a man I know found the father of a family of little children bedfast with swelled limbs and rheumatic pains. He felt very sorry for him, and began to wonder if he could help him, tired as he then was. He thought it useless to explain anything about magnetism or healing, so he said:—

"I think if you were to keep your legs warm that swelling would go away."

To which he replied:—"No,—it's no use. I've been lying here for five weeks, and I get no relief whatever I do."

"It is easy to try what heat will do; for instance, I'll put my hands on your knees, and you'll feel warmth from them; the blood will begin to circulate better, and you'll feel a tingling down to your toes, and if you keep up that warmth for two or three days, I think you'll be a good deal better."

"Well you can try. I don't understand it, but I have heard about you doing something of that sort for folks," he said.

Three days afterwards, the poor fellow was out, and after five days at work, but were the healer to lay any claim to bring the instrument in the hands of a higher power, that brought about his improved condition, he would, in Sweden at least, be regarded as an impostor; so I am content to state a fact without claiming rightly or wrongly more or less than that the healer was merely an instrument or means to effect the cure.

I have letters of enquiry from England, to which this report I hope may be regarded as a reply.

Karlstad.

MATTHEWS FIDLER.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Dec. 25.—A goodly number of friends from far and near sat down to a substantial tea, which was well enjoyed, for which hearty thanks were given to the ladies and others who took part in providing it. There was a nice social gathering afterwards, when Messrs. Croudace, Eales and Lupton delivered short and appropriate addresses, Mrs. Beachill favoured the company with a song, Miss Rule with a recitation, and Messrs. Geo. Williams and W. Corner gave readings.—Dec. 27.—Mr. Kneeshaw, Middlesborough, delivered two beautiful discourses; in the afternoon, on "Social Evils of Mankind," in the evening, "Jesus Christ, Man or God?"—GEO. WILLIAMS, 661, Tottenham.

HALIFAX: 1, Winding Road, Dec. 26.—About 150 partook of tea, and over 200 attended the entertainment afterwards, of songs, duets, recitations, dialogues, &c. The choir was ably conducted by Mrs. Hirst. Recitations were excellently given by Miss Mitchell and Mr. Broadbelt. Ill health prevented Mr. Schutt from taking part. Our respected president, Mr. Culp, occupied the chair, and made a few appropriate remarks on the progress of Spiritualism, &c.—Dec. 27.—Mr. Schutt's health was indifferent, and he gave his experience in the afternoon. In the evening he spoke well under control on a subject chosen by the audience.—S. J.

PROGRESS OF SPIRITUAL WORK.

THE SPIRITUAL GAIN OF UNSELFISHNESS.

JERSEY.—We have been during the past week comparatively at a stand-still as regards the collective work of our circle, owing to the protracted absence of one of our mediums. A. B. was controlled by her guides, also by one of the priests who has been with us before. Mr. H., at the other circle, was controlled by his guide, who offered an invocation, followed by an address replete with good counsel and encouragement. Our young medium, a boy of thirteen, was also controlled by a school-fellow. We feel that just now we have to cope with an under-current of lower and contrary influences, scarcely perceptible, perhaps, to casual observation, but we know that with firmness and constancy we cannot but have the victory, and to him who overcometh will be awarded the crown of life. We feel that true spiritual work is done in silence—in the home—soul to soul, finding vent in the little endearing offices of love. The effect is the abnegation of self for the good of humanity—first, for that portion of humanity with which we are most intimately associated in the affairs of daily life. Seek not far and wide for spiritual work—it is under our hands, and but a waste of time and fruitless search to leave that which is at hand for some chimera born of an excited imagination. The noblest of all work is the consolidation of a happy home—the effecting of an union of soul whereby thoughts of love may be conceived and find birth in deeds of kindness. The home of a spirit is where dwells the everlasting presence of harmony and love. Without those two essentials the spirit can find no abiding place. Unselfishness should be the point upon which our lives revolve—thinking of others first, of ourselves afterwards—finding the apex of our happiness in the happiness of others, giving up our so-called rights if we feel that by doing so it will add to the well-being of a fellow creature, knowing full well that we will—we do—indeed have our reward ten fold, aye a hundred-fold. Our whole life should be a sacrifice of self, yet we should not feel it as such nor make a parade of it; on the contrary, the fact of our being chosen for a living sacrifice should make us unboundedly happy, so that the world would wonder at the cause of our happiness. "Even as ye have done it unto one of these little ones ye have done it unto me;" let us remember that then when our work here below is accomplished we shall be told, "Well done, good and faithful servant, thou hast been faithful over a few comparatively unimportant things, I will establish thee over many of great importance." Our everyday life is a constant process whereby our spirit guides are able to test and prove us before they can trust, and the more cheerfully we undertake any arduous duty the lighter the burden becomes; "Ye cannot serve God and Mammon"; the paths widely diverge, the choice has to be made—that of the world and worldly matters which means self-seeking, and that of spirit and doing good to others which means being benefitted ourselves by first benefitting them.

What a glorious world of love this will be when each and all are actuated by unselfish desires, when Love will be the ruler, and all will bend to his way. All seek for happiness, it is the natural and rightful bent of the human heart; may all realize very quickly which is the only true way to attain the wished-for goal.—**EXCELSIOR.**

Dec. 28.—Besides her guides, A. B. was controlled at our week-night circle by a spirit whom we have been instrumental in freeing from earth bonds, and who came to us to express his gratitude, and to assure us of his share of help in the work we are doing. At the other circles the influence was good, the harmony perfect.—**EXCELSIOR.**

BATLEY CARR. Dec. 27.—The spirit-inspirers of Mrs. Ingham, Keighley, discoursed on "The Teachings of Spiritualism," to a good and appreciative audience. People say that the Spiritualist has no creed. What good have creeds and dogmas done for the world? Have they not embittered man against man? Have they not set nation against nation, and been the cause of countless numbers of wars? Have they not taken the man who had the courage of his convictions and dared to think and speak for himself, and put him to an ignominious death, at the stake, the rack, or by imprisonment for life? They, the spirits, come to teach man to do right, and love his neighbour. They care not whether they believe in Spiritualism or not if they only do what is right and just. If they believed and did that which was wrong their belief would not save them. Don't think that it will, if you do you will be mistaken. People say that it is of the devil; yet they read: "Are they not all ministering spirits?" What do they make of that? Moses was a good man, and received the command: "Thou shalt not kill;" and a little further on there is the commandment to "put every man his sword by his side and go and slay" whole nations. Again it is said that he "spoke with God face to face." And in another part you read that "No man has seen God at any time." If people would think more when they read their Bible instead of believing everything it would be better for them. Then they find fault with the Spiritualist because he has intercourse with the dead. But that was not true. It was the quick they had intercourse with, whose voice the tomb had not silenced. They came with the love of mothers, fathers, sisters, brothers, husbands, wives, and the darlings of the households. They might say it was of the devil; that was nothing new. It was an old cry used to frighten the people, and keep them from learning the truth.—At the close a number of clairvoyant descriptions were given. One was that of a stout, broad-set man, who had met with a sudden death, and appeared to have wrought among slate; he had passed away a great distance from here, and gave his name as "William." A relation answering to the description had wrought at the slate quarries in Wales, but had emigrated to the U.S.A., and could not say whether he had died or not. Another was that of a female, who clung very closely to the person; was not a relation, but appeared to be drawn by the something she had left behind, which the person seemed to have taken great care of. Recognised as a son's wife, who had left a little child which she had taken in charge. A third was that of a well-built man, who appeared to have received an accident on one side, from which he never recovered, but gradually sank. Recognised as a husband. Others were given and recognised, but time forbids me recording them.—**ALFRED KITSON.**

REPRESENTATION OF "WEE DONALD" IN OLDHAM.

The Spiritualists in this busy Lancashire town have spent a most happy Christmas this year. Their tea party was well attended, a pleasant meeting was subsequently held, and on Saturday evening about 150 persons assembled at the Society's rooms to see a representation of the above touching story. Mr. Hans Edwards (its author) accompanied by Mr. J. McKean, photographer, Leith, happened to be spending Christmas with a friend of theirs (Mr. J. E. Greenwood), and on the evening named they illustrated the above story by means of the oxy-hydrogen lime light. Prior to proceeding with the depiction of the scenes in "Wee Donald," between twenty and thirty views of choice Scotch scenery were put upon the screen, and to use an expression uttered by many, the audience really had a "capital Scotch night of it." The scenery of "Bonnie Scotland" has a world-wide fame, and the views shown were quite a treat in themselves, some of them portraying with grand effect, a sublimity which is seldom to be met with. Many present were struck with awe as wonder after wonder of Nature's outcome, in the shape of mountain, valley, loch, and rivulet, coupled with deep gorges and ravines, and rushing torrents were exhibited. Then followed the representation of "Wee Donald," some of the scenes being of a very affecting character. The views shown, coupled with the elocutionary efforts of Mr. Edwards (which are of no mean order), and who read the pathetic story which has recently been issued in neat pamphlet form by Mr. Burns, afforded a fund of interest, and of such a spiritual kind one is seldom brought in contact with. Mr. Edwards is a capital reader, has a style which is charmingly fascinating, and the story, read by such a master, cannot but have a lasting impression on all who hear it.

If Societies want a well-arranged entertainment, I scarcely know of another possessing equal merits, and if Mr. Edwards and his genial and courteous friend will pay a visit to the various Societies throughout the country, I have not the least doubt as to their mission being very successful. Some of the scenes in "Wee Donald" have a special spiritual characteristic about them; they are almost an alphabet to our philosophy, and strangers seeing them, and listening to the readings of the story by such a reader as the gentleman I have named, cannot but gain information on the subject, which it would take them some time to obtain by any other method. I believe it is the object of Mr. Edwards and Mr. McKean to give these representations at the rooms of our Spiritual Societies, and I would strongly recommend them to do so. The efforts of the first named gentleman in the spiritual Cause are known to many, and with such a genial and warm-hearted friend as Mr. McKean, I feel assured that their combined efforts in the direction suggested, would meet with great success. I wish them God speed in their earnest endeavours.

Rochdale.

W. NUTTALL.

COVENTRY: Edgwick, Foleshill, Dec. 20.—In the evening, after a short devotional service, Mrs. Smith, under control, delivered four short trance addresses which were alternated with hymns. In the first, the controls spoke of the true nature of worship, pointing out that the soul could commune with the unseen world under all circumstances, but that the purest and most elevated influence could be obtained in the open air amid the quiet rural scenes of nature. It was predicted that the edifices which had been reared mainly for the glorification of individuals, would soon be regarded as unnecessary adjuncts to the worship of God. Another control took "Peace" as the theme for its observations, while the others urged upon all the happiness which resulted from sympathetic and noble lives upon earth. The developing circle was held as usual on Wednesday evening.—**CON.**

OPENSHAW: Mechanics' Institute, Pottery Lane, Dec. 20.—The guides of Mr. R. A. Brown discoursed in the morning upon "Religious Hypocrisy from a Political Standpoint," and in the evening upon "Spiritualism and Materialism, their Contrasts and Analogies." Some of the noblest minds in all ages have been Materialists, and by their exertions have paved the way for Spiritualism; for had the New Dispensation come in a former age it would most undoubtedly been paved round with the dogmatic notions which have been so long a stumbling block in the way of the progression of humanity.—In the evening we held our half-yearly meeting, when the following officers were appointed:—President, Mr. Blackwell; Vice-Presidents, Mr. Boys and Mr. H. Boardman; Treasurer, Mr. R. Nelson; Financial Secretary, Mr. A. Stewart; Corresponding Secretary, Mr. C. Taberner; Bookstall-keeper, Mr. S. Smale; Auditors, Mr. E. Barlow and Mr. J. Huns.—**OMEGA.**

WEST HARTLEPOOL: Druids' Hall, Tower Street, Dec. 20.—Mr. Walker gave an excellent discourse in the afternoon on "Popular Theology and Spiritualism Contrasted." God made all things; all are good; evil is undeveloped good. Spiritualism brought home the fact to man that God is love, cares for all, and all will be saved ultimately. In the evening, Mr. Walker gave his experiences. He had been very sceptical, and only positive proof would serve his purpose, but the facts were so powerful that he gladly took part with them, and has since stood up boldly for the truth. He demonstrated the falsity of eternal punishment from his own experience, of which he gave many beautiful illustrations.—**Dec. 27.**—Mr. Lamb. Afternoon, moderate audience, subject, "Who is God, and where located?" God is Infinite Goodness, and cannot inflict pain or suffering for one hour, and yet we are told daily that He had prepared a place of fire and brimstone to torment atoms of his own being for ever. We see spiritually God in all things, yea, God in us; therefore God is everywhere. Evening, "Death, and how to meet it." Death has been the terror of humanity, and the stoutest heart has quailed at his approach. The theologian had contributed much to make death so grim a monster. Death viewed from a spiritual standpoint is but a change, which was illustrated in a very lucid and beautiful manner from the realm of nature. Man is continually changing his state of life, and must continue to change until he attains perfection. To meet death without fear or dread, we must live right, be honest, loving, kind and benevolent to all around us; seeking to elevate others we shall elevate ourselves; making others happy we secure our own happiness.—**D. W. ASHMAN, Sec., 15, Cumberland Street, Stranton.**

OLDHAM: 186, Union Street, Dec. 20.—Mr. W. M. Brown spoke in the afternoon on "Spiritualism and Christianity contrasted," in a highly satisfactory manner, to a good audience. In the evening he delivered a very impressive address on "Death: what is it?" to a crowded audience.—Dec. 25.—Over 200 sat down to an excellent sandwich tea served up by our lady friends in first rate style. The entertainment consisted of hymns; remarks from chair; recitation, "Paddy's Ghost," Mr. D. Wild; song, Miss Taft; duet, "Brotherly Love," Messrs. Sampson and Howard; recitation, Master Quarumby; address, Mr. Hans Edwards; song, Mrs. Foster; recitation, Mr. J. E. Mills; song, Miss Jones; Scotch song, Mr. McDonald; recitation, Master J. F. Brown; song, "Tit for Tat," Mrs. Partington; reading from "Valentine Vox," Mr. Barstow; recitation, "The Dying Child," Miss Horrocks; song, Miss H. Saxon; reading, Mr. Barstow; song, "The Vacant Chair," Miss Williams; recitation, "The graves of a household," Master J. H. Murray; song, "Sweet Bygone Times," Miss Jones; recitation, "Naughty Doll," Miss Savage; song, "Home Sweet Home," Mrs. Partington; recitation, "Christmas Day in the Work-house," Mr. Hans Edwards; recitation, "Jack Frost's Greeting," Master Joe Quarumby; song, "Far away," Miss Williams. All the numbers were rendered in first-class style. Votes of thanks were accorded to the chairman, the ladies and the waiters.—Dec. 27.—Our local mediums did duty both afternoon and evening: Mr. Barstow, Mr. Fitton, Mr. McDonald, and Mr. W. H. Taylor, who gave eight clairvoyant descriptions, all of which were immediately recognised. The room was filled on both occasions.—J. MURRAY, Sec., O.S.S., 7, Eden Street.

BURNLEY: St. James's Hall, Dec. 27.—Half-yearly meeting in the afternoon, for electing officers, passing accounts, &c. The books show a good balance on the right side, and never was the Society so prosperous. In the evening, Mr. J. Swindlehurst lectured on "What think ye of Christ?" On the 25th, the tea party was quite a success, and cleared all expenses, contrary to expectations.—J. BRUNTON, Sec., 12, Trinity Terrace.

HUDDESFIELD: Assembly Rooms, Brook Street, Dec. 27.—Mr. Postlethwaite lectured twice, concluding with impersonations of spirit friends of sitters in the audience, all of which were recognised.—J. W. HEMINGWAY, Chapel Street, Mold Green.

128, HOXTON STREET: Dec. 20.—Mr. C. P. B. Alsop, gave a most interesting account of his experiences in spiritual phenomena. He has kindly promised to visit us again.—Dec. 27.—Mr. McKenzie lectured on "The attributes of Spiritualism," bringing out some new theories, and at the request of a friend explaining what he saw in the room. The friends were very well satisfied.—T. PAYNE, Sec., H.P.S.

MACCLESFIELD: Paradise Street Free Church, Dec. 25.—The annual tea party. The room was full at tea, and overcrowded after tea. The chair was taken by Rev. A. Rushton, who gave an address on "English, Irish and Scotch poetry and music." Miss Lovatt, who was the pianist during the evening, was also one of the principal characters in each of the two dramas performed. The Misses Pimblott, along with Misses Dickens and Fisher, took part in the dramas, which elicited rapturous and continued applause. The interest of these performances on this, as on previous occasions, was owing to the painstaking arrangement and performance of Mr. J. P. Gunn, and Messrs. Hand, aided by Messrs. Challinor, &c. Several songs were given with excellent effect by Messrs. Gunn, Hayes, Houghton, Eves, Hollowell and Mottershead, and by Misses Dickens and Mottershead. Suitable recitations were given by the Brothers Challinor, and by Misses Braddock, Burgess and Meeham, who are scholars in the Sunday School. This very interesting meeting concluded soon after 10 o'clock.—S. HAYES.

BOWLING: Spiritual Tabernacle, Dec. 27.—Thin attendance in the afternoon; formed a circle, which was very harmonious. A fair audience in the evening, when the controls of Mr. Peel gave a good discourse on "Spiritualism; a Religion," showing how the truths of Spiritualism lead to a better and more righteous life, and demonstrate the fact of a future life in place of the shadowy beliefs taught by the sects.—COR.

HASLINGDEN: Dec. 27.—We had another grand day at our meeting room with Mr. and Mrs. Newell. In the afternoon Mr. Newell discoursed for about half-an-hour, followed by one or two manifestations from Mrs. Newell, when the proceedings were interrupted by a Christian shouting: "It's all nonsense, it's all bosh, it's all a farce!"—The discourse in the evening was on "Is Spiritualism of the Devil?" followed by well recognised manifestations, so that we had a splendid meeting, the room being full. We are forming a society of true, honest, and reliable men, and we intend sailing ahead with the banner of truth held up firm and high. Challenges to debate were not accepted by our opponents, one of whom received the scorn of the audience for making an ignominious retreat. Mr. Swindlehurst will be with us on the 17th. Want of funds alone cripple our efforts.—L.—[There is a Source from which all spiritual good and power can be obtained without money and without price. That Source ought to be open to all who take upon themselves the name of Spiritualist. Knock and it shall be opened to you.—ED. M.]

PENDLETON: Town Hall, Dec. 20.—Mr. Schlutt gave two beautiful addresses: "Is Spiritualism the Work of Demons?" "Who and What is God?" The guides dealt with both subjects in a masterly style.—C.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Dec. 27.—Mr. Eales, Bishop Auckland, spoke in the morning on "Spiritualism and its teachings." In the evening he held a large audience spell-bound on "Why and where?" We wish Mr. Eales success in the work, as his earnestness and ability are worthy of all praise.—JOS. HOBBS, Sec., 4, Black Street.

BACUP: Public Hall, Dec. 20.—Mrs. Craven answered questions in such an interesting manner in the afternoon, that in the evening the place was crowded long before time to open. It was a profitable meeting of questions and answers.—J. BROWN.

HERTON-LE-HOLE: Miners' Old Hall, Dec. 27.—Mr. Walker spoke on "Radicalism, Iconoclasm, and the Spiritual Development of the Human Race." The first would drive out prevailing evils, and replace them with ideas of a brighter hue; the second would pull down impediments, and allow the human spirit scope for growth. Mr. Walker is a self-taught man and an able speaker, and secured the close attention and applause of the audience.—J. H. THOMPSON, Sec.

BLACKBURN: New Water Street, Dec. 20.—The Lyceum was conducted by Mr. W. Lord. Present, 48 males, 42 females, 11 officers, total, 101. At the end of this quarter the average attendance has been—45 males, 38 females, 11 officers, total 94. The attendance of officers has been fairly good, but still capable of being improved. At the usual services, Mr. D. Newell was the speaker, and Mrs. Newell gave impersonations.—Dec. 27.—At each service Mrs. Yarwood gave a short address and a large number of clairvoyant descriptions, most of which were immediately recognised.—The Annual General Meeting of members took place after the evening service. Mr. R. Wolstenholme was re-elected President, and Mr. Farnham, Secretary. With the entrance of the New Year a new departure is being taken by our society. The Public Hall, which has formerly been let during the week for all kinds of entertainments, has been engaged for our own exclusive use. We hope by this arrangement to exclude all elements of a low nature, and to give the members an opportunity of attending seances, lectures, &c. As this step will necessarily involve a large increase of expenditure on our part, we appeal to the adherents of the Cause for their hearty co-operation and support in supplying a hungry people with the true spiritual food of which they so much stand in need.—W. M., COR.

MANCHESTER: Temperance Hall, Tipping Street, Dec. 27.—"The Compliments of the Season," was the subject discoursed upon by the guides of Mrs. Butterfield, this morning. "Glad Tidings of great joy" being their choice in the evening. Both lectures were highly instructive and interesting, and were attentively listened to by the audiences.—COR. Sec., M. & S.S.S.

ASHINGTON COLLIERY: Dec. 20.—The guides of Mr. Gilbertson gave some very practical remarks to a good audience on "The Teachings of Spiritualism."—Dec. 27.—Our old friend, Mr. Jos. James, North Shields, gave a good discourse to a fair audience, pointing out clearly the realms of nature which had been explored by spiritual investigation, establishing the fact of a wonderful working power outside of man.—JAMES HALL, Sec.

NOTTINGHAM: Morley Hall, Shakespeare Road, Dec. 25.—We held our social gathering, when nearly 90 sat down to tea. After tea, a lengthy and entertaining programme of singing, addresses and readings was gone through, and was wound up with dancing. A very happy evening was spent. Mr. Barnes' controls made some appropriate remarks.—COR.

BRADFORD: 448, Little Horton Lane, Dec. 27.—We had a very good day with Mrs. Craven, who spoke in the afternoon on the apparition of a tree which she saw borne into the room by spirit friends. A banner similarly seen in the evening, afforded instructive lessons, as in the previous instance.—COR.

"VIDEO TE."

(I SEE THEE.)

- "Video Te!" The tender, soft, bright eye
Of Spirit, gazing down upon thee now,
Can look into thy weary soul, and read
The cause of trouble on thine aching brow.
- "Video Te!" The Spirits in their starry home
Behold each other with the eye of mind—
Engage in converse as they daily live,—
Nor hold a thought unholy or unkind.
- "Video Te!" The angel mother from on high
Looks down upon her lonesome child,
And whispers gently in its earthly ear,
In language beautiful and undefined.
- "Video Te!" The mediumistic soul
Holds converse with its loving angel guides,
Beholds them in their bright ethereal forms,
Nor evil fears, nor trouble that betides.
- "Video Te!" The strength the Spirit gives
Doth conquer pain and hours of weary toil,
Doth give a hope to him who calmly works,
And acts his part upon this lower soil.
- "Video Te!" In that dark hour of death,
When sense and feeling seem to fade away,
The eye shall open in purer brightness then,
And gaze on scenes illumed by heavenly day.
- "Video Te!" shall be the glad cry
The soul shall utter in its dying hour:
Then angel-robed shall swiftly wing its way
To the land of song—of beauty, bud and flower.
- "Video Te!" The bloom is deathless there:
The glory fades not, and can ne'er decay;
God formed them in His own wisdom deep,
And His great word shall never pass away.
- "Video Te!" O Father! in Thy loving grace,
Help us to trace Thyself—Thy power to see;
Behold Thy beauty, grandeur, wisdom rare,
Through endless ages live, and worship Thee!

J. G. ROBSON

53, Bournemouth Road, Peckham, Nov. 1885.

WANTED, a MEDIUM who would permanently reside in Cardiff, and engage in light Merchantile Business during the week.—State powers and salary (in Media Capacity) etc., to R. BROOKS, 7, Castle Street, Cardiff.

Just Published, a New Edition of the

PHILOSOPHY OF DEATH. BY ANDREW JACKSON DAVIS, Clairvoyant. Price 2d.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JANUARY 3rd, 1886.

LONDON.
CATHERINE ROOMS, 61, Mortimer Street, W., at 7, J. Burns, "The Building of the Spiritual Temple."
Hoxton.—128, Hoxton Street, at 7, Mr. Armitage.
KILBURN.—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance, Mr. Matthews, medium. Wednesday, developing circle at 8.30.
MAYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Hocker, "Modern Spiritualism."
OLD FORD.—44, Duffield Road, at 7, Mr. Savage.
UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH.—83, Boyson Road, at 7, Mr. Robson's Guites, Special New Year's Address; Mr. Raper, Healing. Jan. 5, Tea at 5, is. Open Meeting at 7.
WEEK NIGHTS.
SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
CLERKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
Hoxton.—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster.
NOTTING HILL.—53, Faraday Road, Ladbroke Grove Road. Thursday, at 7.30.
PROVINCES.
ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
BACUP.—Mechanics' Hall, at 2.30 & 6.30: Mrs. Butterfield.
BARNOWSK-FURNES.—50, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Holdsworth.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Cowling and Miss Sumner.
BIRMINGHAM.—Ozella Street Schools, at 6.30: No Information.
BISHOP ASTON.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, No Information.
BLACKBURN.—New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mrs. W. Hillam.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Schatt.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Armitage.
Oldfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Peel.
Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Illingworth.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Craven.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information.
BURLEY.—St. James' Hall, at 2.30 and 6.30. Mrs. Gregg. Thursday, at 7.30 Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 60, Crockherbtown, at 6.30.
DURRY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
DAYTON.—95, Fore Street, at 11. Miss Bond, "The Experiences of a Minister since passing into Spirit Life." Clairvoyance; at 6.30, Miss Bond, Discourse.
EXETER.—The Mint, at 10.45 at 6.30.
FELING.—Park Road, at 6, Mr. J. T. Tellow.
FOLKSHILL.—Edgwick, at 6.30.
GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mr. E. W. Wallis, Answers to Questions.
HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Crossley. Monday, at 7.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HAYTON.—Mines Old Hall, at 6.30: Local.
HEWWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Hepworth.
JERSEY.—68, New Street, at 3 and 6.30: Local.
KIRKLEY.—Lyceum, East Parade, 2.30 and 6.30: Messdames Ingham & Sunderland.
LANCASTER.—Athensum, St. Leonard's Gate, at 2.30 & 6.30, No Information.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. A. D. Wilson (also planned for Rochdale).
Oriel Hall, Cookridge Street, at 10.30, 2.30, & 6, Mr. J. C. Macdonald. Tuesday at 6, Mr. J. C. Macdonald.
LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.
LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, No Information. Lyceum at 2 p.m. Sec., Mr. Corson, 14, Daulby Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
MADGEFIELD.—Fre Church, Paradise Street, 2.30, & 6.30: Rev. A. Rushton.
Pence Street, at 2.30 & 6.30: Mr. T. Hunt.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mr. Carlisle.
MIDDLEBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 & 6.30, Mr. J. Scott.
MORLEY.—Misson Room, Church Street, at 2.30 and 6: Mr. Hopwood.
NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 & 6.30, No Information.
NORTH SHIELDS.—6, Camden Street, at 11, Local; at 6.15, No Information.
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 & 6, Mr. Johnson.
OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.
OSWALDSTWISTLE.—At 9, Fern Terrace, at 6.30: No Information.
PAREGATE.—Bear Tree Street (near bottom), at 6.30: No Information.
PENDLETON.—Tow Hall, at 2.30 and 6.30, No Information.
PLYMOUTH.—Notre Dame Street, at 6.30, Mr. James; at 3.30, Members' Circle.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mrs. Wade.
Marble Works, 2.30 & 6. Circle.
6, Bailey Street, 2.30 and 6 p.m., Mr. A. D. Wilson. Wednesday, Circle at 7.30.
SALTASH.—Keston Villa, at 11 a.m. & 6 p.m., prompt. Wednesday, 7, Mr. W. Burt.
SHIFFIELD.—Cotton House, 115, Great Street, at 6.30: No Information.
SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30, No Information.
ROXBURY BARNES.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Tellow.
SPENNYMOOR.—Central Hall, at 2.30 and 6: Mr. D. W. Ashman.
SUNDERLAND.—24, Wellington Street, Southwick, at 6.30, Local Mediums.
TURFALL.—13, Rathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Drinks' Hall, Tower Street, at 2.30 and 6.30, Mr. Eales.
Wednesday at 7.30 o'clock.
WEST FELTON.—Co-operative Hall, at 2 & 6.30, No Information.
WIBERT.—Hardy Street, at 2.30 & 6, Mrs. Gott.
MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.
THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padham Road, Burnley.—Wednesday at 8, Private Circle.
MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.—Jan. 5, Heywood.
MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Jan. 1886.
MR. A. D. WILSON, 3, Ratcliff Road, Halifax.—Jan. 5, Bailey Street, Rochdale 17, Birkbeck.
MR. H. ARMITAGE, Trance Speaker, 56, Gt. James St., St. John's Road, Hoxton.
MR. JOHN WALSH, Trance Speaker, 15, Wilton Parade, Witton, Blackburn.
MR. J. T. STANDISH, Trance and Clairvoyant, 52, Malton St., Coppick, Oldham.
MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool 1.
MR. CECIL HULSK has removed to 29, South Grove, Eke Lane, Peckham, three minutes walk from Peckham Rye Station.

HOLIDAY ENTERTAINMENTS.

BLACKBURN.—New Water Street, Jan. 1.—Annual Tea Meeting. Tickets, 1s. each.
FELING.—Park Road, Jan. 1.—Public Tea and Meeting. 1s. each to Tea.
MANCHESTER.—Temperance Hall, Tipping Street, Jan. 1.—Annual Tea Meeting.
OPENSHAW.—Mechanics' Institute, Pottery Lane, Jan. 1.—Annual Tea Meeting.
HUDDESFIELD.—Assembly Rooms, Brook Street, Jan. 2.—Tea at 4.30, Entertainment at 6.30. The Sowerby Bridge Choir have kindly offered their services. Friends from district will be most welcome.
WALWORTH.—83, Boyson Road, Wednesday, Jan. 6.—Tea Meeting and Social Union of South London Spiritualists. Tea at 6, Tickets, 1s.; Public Meeting at 8.

MONTHLY LIST.

LEEDS: Psychological Hall, Grove House Lane, Sunday at 2.30 & 6.30.—Speakers for January: 3, Mr. A. D. Wilson; 10, Mrs. Murgatroyd; 17, Mrs. Yarwood; 24, Local; 31, Miss Wilson.
BRADFORD: Milton Rooms, Westgate, Sunday at 2.30 & 6.—Speakers for January: 3, Mrs. Craven; 10, Open; 17, Mr. & Mrs. Hepworth; 24, Mr. J. C. Macdonald; 31, Mr. Holdsworth.—Jas. NAYLOR, Sec., 73, Gillington Road.
ROCHDALE: First Society of Spiritualists, 6, Bailie Street, Sunday at 2.30 & 6 p.m.—Speakers for January: 3, Mr. A. D. Wilson; 10, Mrs. Bailey; 17, Mr. Taft; 24, Mr. J. B. Tetlow; 31, Mr. J. S. Schatt.—J. B. TAYLOR, Sec.
OLDHAM: 176, Union Street, Sunday at 2.30 & 6 p.m.—Speakers for January: 3, Mr. Johnson; 10, Miss Sumner; 17, Mr. Bowmer; 24, Mr. J. B. Tetlow; 31, Local.—J. MURRAY, Sec., Oldham Society of Spiritualists, 7, Eden Street, Frankhill.
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MR. E. W. WALLIS'S APPOINTMENTS.—January, Glasgow.
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