



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

SPIRITUALISM.

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MRS. GROOM AT TOWN HALL, PENDLETON.

"OUR IMMORTAL HOMES." "WHERE ARE THE DEAD?"

SUNDAY AFTERNOON AND EVENING, FEBRUARY, 14, 1886.

A CONTROL BY "JOHN WESLEY."

On Sunday, Mrs. Groom delivered two discourses in the Pendleton Town Hall. There were good congregations; in the evening the Hall was nearly filled. Mr. F. Tomlinson, President, was in the chair, and in the afternoon the subject dealt with, personally by the spirit of "John Wesley," was,

THE IMMORTAL HOMES NOT MADE WITH HANDS.

Having referred to the method of spiritual control in connection with modern mediums, the controlling influence said: Ere the new phase of Modern Spiritualism was thought of, he remembered many of the teachers of his day scolding his sister, and saying that what occurred through her was a childish trick, a playful thing, but she told them she could see objects and hear voices that were not physical; and he, above all others, then believed that his sister was not tricking as the outside world supposed. When ministers of the time told him she was given to childish freaks and playfulness, and that it was sinful to do as she did, he remembered thinking that perhaps there was something which these people did not want to hear about, that they were not anxious for the world to know. People were in exactly a similar position to-day: many in the outside world did not want this spiritual knowledge disseminated. Men had always been too quick to misjudge one another. Over a century ago, in his own home, at Epworth, his sister was able to obtain some portion of the phenomena which to-day were called Spiritualism. It was no new thing. God made all things new, still Spiritualism might exist in a different phase to-day than that in which it manifested itself about a hundred years ago. Now God gave inhabitants of the spiritual world the opportunity to come back again to speak to the children of humanity, and cheer them in the way of life, and thus prove to mortals somewhat as to their future destiny. Amid the trying circumstances of life, he and others in the spirit-world thought it their duty to return to mother earth, seeing that long years ago, ere Spiritualism dawned in its modern form, they knew something about it.

He felt thankful to God he had been led to renounce creeds and made to advocate a new religious faith, which was as much against the law and the Christian religion of his mortal day as Spiritualism was against the law and all other religions in the eyes of the world at present. They had all homes that were immortal, and not made with hands. Having referred to the charm the word home exercises over most

people's minds, reminding one of childhood's days, he said there was a home where all could meet, a resting place for the tired and ill at ease. This home in heaven was not made with hands, but with intellects, with mind; it was built up by thoughts and conditions that outstep the physical home. In the immortal realms beyond were homes that were hollow and sepulchral, their builders having only striven for the outside world, homes in which no rest nor peace were to be found, no harmony, no joy, no music in the soul. They had lived for the outside world, to the world and for the world, and there they must remain for a time, recognising their exact position in the soul realm. Such spirits had homes in spirit life, with walls, but without covering, empty shells; having lived to the world there was meted out to them the reward of that they had lived on earth. These were worldly people. But they had not to sorrow long, if they aspired to grow; for soon a bright array of happy, unfolded beings got about them, assisting them to furnish their homes by good deeds, and eventually by deep sympathy, by long-suffering they were able to learn that which they had failed to acquire on earth. But there were people even worse than these, spirits that had changed from the physical to the spiritual, and who had not recognised such change; spirits that tempt, that incite, yea, inspire, for if people were not inspired by the good, they were inspired by the undeveloped. People could either take the angel of light or the angel of misery, as they stood on either side of them, and it was for humanity to recognise which of the two they would follow. Look at these poor creatures? Who was to blame? Not absolutely themselves always, they were children of circumstances. hereditary defects were implanted in the soul, and the angels in heaven wept over their sorrows and sufferings. To raise such spirits mercy must be shown, by which even the lowest fallen child of earth could be placed on the basis of better spiritual conditions. It was the duty of Spiritualists to lend the helping hand of sympathy, to utter the kindly word, in order to aid these downcast and suffering ones.

Stepping beyond this point, there were others to be considered. Some people were fond of nursing, so full of sympathy that they wished they had two lives to live at one and the same time. There were people who had great sympathy for the sick, many good souls that had been in the habit of entering the homes of suffering ones on earth, and were these to be left without the complete fulfilment of their living desire in the spiritual home? No! They would have sick

invalids to nurse again if their aspirations desired it, and if spirits found that friends on earth required their services, they would manifest all their sympathy and soul tenderness, as they came from their spiritual homes to the homes of earth, bent on their noble errands of mercy. In the Spirit Realm such spirits would gain strength, and be enabled to render most valuable assistance to many a wayfarer travelling on the road of spiritual life, towards the attainment of the goal of immortality. Some people might be anxious to give the beautiful flowers to the sick and the downcast, but might not possess the means with which to provide them. Money might be wanting, and the physical desire could not be satisfied; but in the heavenly home would be found beautiful gardens, grand flowers—absolute spiritual flowers, as solid to the spirit's touch as were objects to the spirit in material form,—and if spirits wished to grow them they could do so, and bring them to their loved ones. The law of horticulture which had been given to the gardener, by which he could cultivate flowers, would become a science, a matter of scientific investigation in the spirit-world, where people would learn the soul-science of agriculture, or the true science of growing flowers. The higher angels would provide the seed with which to sow, if spirits' aspirations were built upon doing good to others.

For the soul on earth, that revelled in music, in the immortal homes not made with hands, such soul would be able to realize its desire. The painter, too, could ply his vocation in the heavenly home; there he would be able to paint pictures worthy to be looked upon, such as beautiful faces and figures and delightful scenery, hills and valleys, meads and flowers, yea, lovely hill-tops with the beaming sun's rays manifesting above them. As for literary men, many of whom the world could not understand, nay, many of them were anxious to grasp real truths concerning immortality. There are many amongst this class who would give their lives to be able to place before humanity a literature that would comfort the people. But they could not do it because money was wanting, and conditions, the soul sympathy of the people would not help them enough to be able to struggle through it. People on earth could not see what lies behind that curtain, and what was, perhaps, wisely hidden from their gaze. These men, at least some of them, imagined their aspirations died with them, and that they would never be able to make the world any better. But they would in the immortal homes beyond discover that by the printing press of their minds they would be able to inspire people on earth, and do more than they were able to do when in the material condition, by the aid of the printing press. Such men would inspire the printer, the writer's hand, and as the result literature should develop and tend to nobler aspirations upward. Such minds from the spiritual plane, would crush the bloated literature of the age out of existence, and send forth ideas which, like flowers, should bloom and exert a noble and marvellous force around the minds of humanity.

But other people must be considered, such as lone childless people, who had no children of their own to love. The longings of such souls were known in the immortal homes beyond. There they would find schools and play-houses, heaps of children, not their own by physical birth, but theirs by rights of God, and love had bought them. By the soul-chord of their being such souls in heaven would not be left childless. In those homes they would be able to manifest all their sympathetic and lofty aspirations, as there were to be found homes where children would bless them. In heaven ideas could be properly promulgated, higher advanced theories be discussed, and knowledges that would enable people to become their own saviours would dawn upon humanity in heaven, if the lesson had not been fully learnt on earth. In the immortal home there was no marrying nor giving in marriage, but the souls that loved each other best were the husband and wife, whether married by physical law or not; the soul that could give up everything for another, and where the sympathy was complete between the two; the soul that liked the flower another liked; the same work, the same play; the soul that uttered the same language, the same loving sentiments, the same song, prayer, aspiration, are the true husband and wife in the spirit world. At one time he had thought differently, on earth he saw as John Wesley, but now he realized that there was a great deal more in Swedenborg than he had given him credit for. If husbands and wives desired to dwell together in their immortal homes not made with hands, every thought of jealousy, impiety, discord and disharmony must be unknown between them, and

confidence alone reign supreme. Then alone could two souls make one in heaven, or become two souls blended in one.

The spiritual must be cultivated in order that the immortal homes could be enjoyed. People on earth were taught to walk with a deportment, speak with particular accent, read tolerably accurately the astronomical signs of the heavens, to know the different states of strata belonging to the planet, the various sciences connected with chemistry, anatomy, theology, and more or less of all that pertained to physical knowledge; but when it came to the spirit, the living part, people were as ignorant as babes, and could not grasp that which came from the grand arcana of light and truth. This showed that man did not understand himself, that there were forces in him he had never tried to develop or understand. When he first heard the rap he was assured it was not the child that was playing tricks through the table, and had he told his own relatives at Epworth Parsonage about what he had heard, they would have told him there was a crack in his head. They would have said it was the devil. He was taught on earth to believe in a devil, and that all who did not believe in the atonement must be lost, and he was not going to recant one bit of what he had said in the past. In those days he dared not teach differently, or his house would have been burnt. People to-day were endowed with greater privileges, had greater liberty, could speak what they thought, and advocate what they knew, but had he in his day espoused the cause of Spiritualism, death to the physical body would have been his inevitable doom.

In the homes of immortals spirits became ministering angels to people on earth. In those homes there were flowers, books, spiritual lessons given from the higher spheres, and who could say that these preachers and teachers of the people should not yet make an Elysium on earth like unto the immortal homes beyond.

Pray for the sinning, and have mercy upon evil doers, then would their reward be secured, and the spirit-world, in the immortal homes not made of hands, would be of such a type that they would glorify God. Aspirations in their being might then be answered, the amaranthine bowers would bloom, and sweet forget-me-nots of hope would blossom when time was known no more.

WHERE ARE THE DEAD?

In the evening the words, "Where are the dead?" was the subject discoursed upon. It was stated at the outset that the greatest problem that had ever arisen, or enjoyed the attention of the human intellect, was the problem contained in the words forming the subject. In the departments of science people could test by the physical senses the astronomical and geological parts of our planet, but when one came to deal with the question of the destiny of men, outside Spiritualism there seemed to be very little knowledge whatever on the subject. The question asked concerning the dead was the greatest question man had ever tried to solve. All Christian religions professed to know that, to some extent, there was a life beyond the grave, but which depended upon conditions. If Mother Church was questioned on the subject she said, that if people believed in the creeds and doctrines, they were saved: the Baptist said that by baptism people were saved, the Wesleyans, that Wesley's teachings were enough for salvation; and if the Presbyterian was questioned, he put the interrogator through a rigid discipline; and the Unitarian, Trinitarian, and all the various sects of Christendom claimed to know something of the life beyond. The conditions of a life beyond could not depend upon formula, seeing that forms and ceremonies could not be carried into the spiritual world. To some extent they had been necessary for the development of the religious sentiment, but they did not touch the question of death. Then came up the great question for consideration, where was the spirit of man when the body was in the tomb? Many of the theological teachings of the age said it was waiting for the resurrection, but how would it be possible, supposing such a resurrection could take place—how would it be possible for men to recognise the several atoms that belonged to the physical body? The body was doomed to decay, its atoms to change: the physical parts of the body must return in so many gaseous parts to mother earth, which she claimed as her reward for the coming ages of the yet to be. The law of life regenerated and revolutionised itself in its progressive element. The scientist said that no atom died, yet both he and the materialist would have it that the spirit of man dies. How did he know this if he refused to go into the only arena in which it was possible to solve the problem, where he

could obtain a positive knowledge of the spirit? The conceptions of such minds were erroneous, they were mistaken.

The spirit has claimed the deathless element of the soul, and claimed it on the highest scientific ground, for the savans of the past had proved there was no death, but that the spirit of man was a deathless, sentient entity, and that the continuity of thought travelled from the physical to the spiritual world. Then where were the dead? They were living, having survived the shock called death, and were standing on a positive platform of life that was more so than the one they had left. They had only passed the boundary of man in the material, and now stood free and untrammelled in the spirit-world. This being so, would the judge, who banished a man from earth for some crime committed, ever recognise that such a man was thereby set at liberty to do more harm than he had ever done in the physical body, for by the psychology of his own intellect he was oftentimes able, under certain conditions, to almost compel sensitives to perform the same passions and lusts that he himself performed on earth: knowing this, should not humanity be more charitable to those who were spiritually deformed in the physical? Where were the dead? Were they living in a state of coma? No, they were not; when persons in material form were inclined to do something they ought not to do they should remember what lay behind the scene, that perhaps some poor deluded spirit was goading them on. In the writings of Bulwer Lytton were the words, "It was my evil genius." It was for people on earth to recognise what poets and philosophers had recognised, that there was a possibility of the undeveloped evil genius or evil spirits operating upon humanity, under certain conditions, that which was horrible to contemplate.

But if people made themselves positive against the power of evil they would not be controlled by the evil. What was the occupation of the so-called dead? It had been said they went to heaven or to some lower region. There was not the latter. People had sought through all the science of the globe to find where it was possible there could be found the burning lava of a hell. In the centre of the earth there was fire, but no human beings were there. A deal had been said about hell, but had this really been proven in connection with scientific investigation? Was there such a place where there was a smell of sulphur and where devils dwell? It would not be found. In the past there had always been a need for good and evil, but that such a place existed, in the theological sense, was an utter fallacy. No greater demon need be feared than was to be met with amongst the sons of men. Evil attracts evil, and if people lived the undeveloped life they would be evil, and when they passed away they would be evil, and when they passed away they would be able to use their psychology, and cause people on earth to get worse than they would otherwise do. Where were the dead? Not all in heaven: then where was heaven?

Having pointed out that heaven and hell are states and conditions, it was asserted that the spirit after death became more positive, and rose triumphant over matter. Every soul had work to do. Some spirits, in immortal homes in glory, were weaving for loved ones on earth chaplets and crowns for them to wear, whilst other spirits were shedding tears of sorrow over the fact that loved ones on earth were not living in accordance with the laws of being, sorrowing that their friends did not take better care of themselves. The dead watched the earth pretty closely, they were ministering angels on earth. The science of the soul was the divinest science it was possible for men or angels to know.

The dead are living, some perhaps near the throne of God, angels in higher spheres: mortals could not grasp this, perhaps, but there was a tier lower than this, tiers nearer to earth, where the angels of love and truth are ever bent on errands of mercy to mankind on the earth spheres. There was a tier still lower, close to the earth, where some of the so-called dead are conscious of the wants of friends on earth, of degradation, of charity, yea, and who knew their motives. How different would be the lives of humanity if people only grasped the fact that spirits in the spirit-world saw what they did on earth. Churchmen and statesmen had not followed up the principles of life, and these men had slowly but assuredly landed humanity into great labyrinths of trouble; both sides had pulled various ways, but they had not understood the wants of the people. These men had heard the people asking about their dead ones, still the minister's lips had been silent on the subject. The great Jehovah had been mocked, and

many of humanity's children had often wept themselves out of this life for the sheer want of knowledge. Humanity had been robbed, and the greatest thing that science could give was accurate knowledge. Standing by the grave of the loved one, the person weeping could see nothing of the one confined in the tomb, but all the while the spirit might be standing by, and watching the countenance of the loved one in sorrow: the grandest philosophy in life was to know this. "Man, know thyself!" If men only knew more about their deficiencies and less of their proficiencies it would be better for the world to-day. The true, the good, the divine part in man must ever live; and be one's nature ever so evil, it was bound to make towards progress and a higher development. What could be a more divine knowledge than to know that there was no death, and that the dead were living a conscious life beyond the grave.

Nature at times might seem to fade and decay, but the spring showers and the merry sunshine came again,—she seemed to become endowed with new life, as her gorgeous charms burst forth in the spring: so it was with the souls of men and women. If they struggled on through material life, they would get out of its labyrinths some day, and rise to the nobler life beyond, and when they reached that station they should bring forth seed in the shape of beautiful flowers beneath the sun of their own consciousness. The dead are attending loved ones all around the path of life. The angel of love spake to humanity, strengthened, guided, and controlled it. Death, the gaunt spectre, had lost its victory, seeing that life eternal stood on the hill-top of God's wisdom and justice. No one could rob man or woman of their heritage, of the nobler, truer sphere of life beyond the grave. Humanity were immortal in their essence, children of the living God, heirs of heaven. Remember this, and remember the words: "There is no death." It was the bloom of their immortality. Drink deepest of the well of true and exact science, drink from its ever-clear pellucid waters; hand the vessel round to others so that they too might drink and live. Tell the blind, those who could see nothing in such divine sense as that of the soul, that the spirits of the loved and dear were nigh to comfort, that God sends His angels to minister to His people. Not the far-off ones in heaven, but their own conscious loved ones,—mothers, sisters, fathers, brothers, children and parents, all were angelic ministrants. Grieve not the spirits, they are ever near, to be the spirits of their lives, their hopes, their aspirations.

Let this draw their thoughts beyond earth to the gardens of love beyond, raise the true emotion of life, and show them the angels of light and immortality on the wings of endless, yea, eternal progress, ascending into heaven. Struggle manfully in the path of duty, remembering that the reward awaited them in the brighter and better land. Having done their duty, having fought the good fight, and having lived the life they should live, doing all they could to help others along the stony road of materiality, remember that the angel of love would welcome all such into the brighter state of existence in the beyond. Life is ever higher: it was true and noble progress, and when death came, to those who had done their duty, the angel of life would stand by the door of their understanding, and peace, justice, truth and mercy would fall from the lips and hands of humanity as children of the living God.

Two poems followed on "Duty" and "Over there," the compositions being highly spiritual, and of a refined and elevating nature; and ere the close, seven out of eight clairvoyant descriptions given by Mrs. Groom were quickly recognised.

THE SPIRIT-MESSENGER.

THE REAL MAN: HIS RESURRECTION.

A CONTROL BY "DEAN STANLEY."

Recorded by A. T. T. P., February 6th, 1886.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

I listened to the control of yesterday, and I consider: That perhaps it was one of the best, in respect to the description of the different modes of healing of the body. I also consider that that control was necessary; for there has been such strange teachings respecting the body of man, that a clear insight can be given to your readers in respect to the position it occupies in the scale of the human organization. The Christian thinker

is taught to believe the body to be half of the man, and that a man is only half a man until the day of the resurrection, when he will become a real man again: that is, when he recovers his other half, namely, his body. I myself may indeed be entitled to class myself amongst the Bibliologists of my day. I have read much in order that I might understand: I have searched that I might find, and with this result: I have found nothing to support either this teaching or this belief in the Scripture. I do not remember one verse in which man is designated as incomplete; or as having left any part of himself in the earth; or that after death he has become a non-descript. If any of your readers can point out any scriptural authority, then I can assure them that they have found out something more than I myself, although patiently searching through a life-time on earth, ever found; but my experience, from a study of the Scriptures, shows that the man is not the body; that the body is a mere instrument; that it never remains the same, being a subject of and servant to time.

Take the presence of these two bodies [the Sensitive and the Recorder] in this small room for an example. Every minute produces a change between them; every breath exhaled removes impurities, and strengthens the fleshy tissue. The skin of each is constantly changing: weight is being put off on the one side as used-up material; on the other, new material is being added through a dual commingling; proving that the body of man belongs to ever-changing time. The body is no more to the man than the tent of the Arab, which he carries always with him, a place wherein to rest; to train his strength day by day in preparation for a final parting to his everlasting home.

It has been accurately estimated as a scientific fact, that the changes in the body are many times thorough and complete in a fair average life of a man. The body of infancy has gone; the body of youth, another and entirely different body, has taken its place; and the body of full manhood replaces again that of youth. The first, the second, and the third bodily growths have done their work and have gone, leaving the man strong and vigorous. Others follow in their course; and surely it were bad philosophy to believe that, if man can advantageously suffer these bodily changes in time, that there should be any need of the last of his body throughout his future career. It is the Soul that holds tenaciously to all its experiences in time, and not the body.

To me no more unmistakable evidence was ever given than that given by the Essene, Jesus of Nazareth, during his torture on the cross, when the compassionate thief, acknowledging the justice of his own sentence, added: "But surely this man hath done no harm." How that deep and clear insight into spirit-life, without the gift of prophecy, answered with unerring certainty, when Jesus replied: "Thou shalt this day be with me in Paradise." He saw that writhing form side by side with his own. He did not say, "After sunset the whole of thee shall be with me"; neither did he say, "One half of thee shall be with me"; but, "Thou shalt be with me." I ask, what value had the body in his eyes?

It may be wondered, why some few amongst humanity are chosen to be like him on the cross, selected to view and to accurately define the spirit's hereafter. Take the experiences of those, who are known as Mediums, or Sensitive, throughout all the nations of the earth; taking first the European types, as being the most intellectual; some of these are strictly practical; strictly rational; jealously guarding their honour and truthfulness; men, who in all other matters would not be guilty of a mean or a despicable action. They speak as a distinct few, yet speak with that forwardness and clearness of expression, which belongs to an undoubted realization of speaking to those who have passed through the grave, to this humanity which belongs to heavenly worlds. Some see them, some hear them; through the means of others we make ourselves known, heard and seen; proving, first, that two worlds are provided by an Infinite God; proving it to those who are conscious not even of one world, namely, the world in which they live; yet there are none, no, not even one, beyond our influence.

It does not matter, such is the subtle influence of sympathy, however and whenever the means may be brought about, we can, if we try, succeed in making our influence felt. When the Recorder is here, alone as far as he can see, in this seeming loneliness he opens perhaps a volume, yet his surroundings are anxious to prove, that he was not alone, when reading, and the particular chapter, the subject matter, and the author's name are given to him. This is not in isolated cases, but in many stirring ones: annotations, which have

met with their views, have had a re-appearance through the mouth of the Sensitive; the name of the volume, and the number of the page. This has been not in one case, but has been again and again repeated.

Who is without this care? I answer, not one living human being; no, not one. When cast down, perhaps, by the loss of an only child; when in utter distress for the children left behind, and perhaps for his or her future, our voice has been heard saying: "Not lost, but gone before; gather hope; if life in time has been an error, there is the long, endless life in the future for repentance." Thoughts come from mind. Mind is our soul, and souls are men. The inhabitants of the two worlds have never been divided; and why is this? It is because God would not withhold from man this consolation. Man in time needs consolation to help him to bear all the petty trials of earth-life, and the long severances which make his spirit miserable; but, above all, he needs consolation for that great trial which comes to every man. It is bad philosophy to ignore the fear that men entertain in changing from time to eternity, and it is futile to try and forget the inevitable; for Nature and God's Law both demand that you should have it in unceasing remembrance.

Emblems of death surround men in time; but glory to the everlasting Father of humanity, side by side with these emblems is the proof of life in the hereafter. Man at a ripe age knows—that is, if he is reasonable—that in a few years on either side of that margin, the average of human life on earth, his turn must come; and that he must prepare to enter at once on spiritual duties. This is the very point and object of my control, and that it is scriptural teaching, that there is an immediate resurrection of the Man. God has made known His will only through man to man; the oft-quoted authority of Jesus respecting the final judgment of all who are dead, I have never found to exist, but I have never found the exact contrary.

Have ye not read in the book of Moses, how in the bush God spake to him? Now this was an undoubted allusion to a spiritual manifestation, and there is also a reference made to the effect that the spirit which was of God was of the highest heavens; for the bush seemed in a blaze of light. Now what was this direct communication, which was thought necessary to be delivered to the people of Israel? God spake unto Moses, teaching that which Abraham, Isaac, and Jacob had undergone, and that was the Resurrection. What had they undergone? They had died, and they were buried, and, in accordance with God's teaching, had risen again. "I am the God of the living man and not of the dead"; therefore, that man who believes the body to be his best half, and acts throughout life in evidence of that belief, is making a grievous error; for he that hath an over-tender attention and care for his body neglects his soul. It is like attiring a man in gorgeous apparel with the intention of murdering him.

It is surprising how many are the roads leading to spiritual conviction. The dearest friend I had in earth-life arrived at the conviction of a soul, and a future life, through the facility of being enabled to think clearly, although always suffering from a scarcity of words to give expression to his thoughts. Many a soul passes away with unfulfilled intentions, because the body has failed him unexpectedly; proving that the soul or the man, under any condition, is more perfect than the body; therefore, logically, on the release from the body there must be a gain. No man can make his body exactly what he would have it; but there is a great power resident in man over his body, in a pure and reasonably-minded man, through pure and reasonable action in eating, drinking, resting, living morally, acting as a guardian to that body with which God has entrusted him. One of the Controls, which I read whilst in earth life, described this world, this little world as but one of millions in a system, which is one of millions of systems, and said: "This world was God's one manufactory for the making of man"; but God's making of man is a two-handed affair. Man can co-operate with Him, or take the creation of life, and bring himself into opposition to his Maker's will, and refuse all idea of partnership.

The world may say, "that a certain height and a certain weight and a certain age make the man." This is not so, in accordance with our experience; it is not so in accordance with the judgment of God. The first shall be last, and sometimes the last shall be found in the foremost ranks. The world receives its idol and stamps him with the seal of perfection. Angels know that he is but a seething mass of selfishness. A people acknowledge another as its Lord and

Master: his life in time is the life of a God on earth; his subjects call him a man; angels designate him a wolf. What is a man, then, in the sight of God and angels? A man is one that executes judgment and does the truth. Hear again: "Seek in the broad places in the city if ye can find a man; run to and fro amidst them, and find one that executeth judgment and seeketh the truth." This makes it seem to be very easy to become a man in time; one that seeketh judgment is one that doth not pass judgment hastily: one that does not swallow every creed and every doctrine; one, who belonging to God's creation, endowed with the power of looking up and around him, and of recognising God's Law in action and examining it; one who executes judgment and who answers mildly: "I cannot bow down to dogmas, but I am willing to meet and reason with you; to acknowledge that which in my judgment is truth, not because somebody has told me it is true, but that through the aid of my reason I can behold its beauty and its harmony." This is a man according to the definition of Man's Creator.

I had mentioned angels; by angels I mean men; I am strictly in accordance with Scripture in this. Milton may write of a superior order of beings; the Church may sing of its Cherubims and Seraphims; I know nothing of a creation superior to man; nor do any, who have been men in time. Take the earliest manifestation quoted from the orthodox Scripture: all the teachings there are, that angels are men; made perfect through their reason, their love of truth in time and their obedience to God in eternity. Manvah asked the angel this question: "Art thou the man that spakest unto the woman?" The answer the angel made was: "I am." The very first recorded materialization was to the patriarch and founder of the Abrahamic race. Three appeared to him, and they are called "three men." The next materialization was to Lot. They are called "men." John, the best beloved and longest-lived of the followers of Jesus of Nazareth, had the gift of spiritual vision, and when a material form stood and talked to him, he would have offered homage, had he not been forbidden: "See thou do it not: I am thy fellow-servant and thy brethren."

The body, as a fact, mingles again with the elements, by and through which it was created, and forms itself into gases, which were in harmony with it at its birth. That it can ever be re-formed is impossible, is illogical, is unwarranted in Scripture, and is against the discoveries of modern science. The statement that it has any authority in Scripture, is as insecure, as that the earth being the centre of the universe, which the Scripture seems at first sight to support, and which was assumed to be part of orthodox doctrine, but which is not really supported by any scriptural evidence.

In conclusion, I have this intention: First, your readers were treated ["John Abernethy" controlled] yesterday how to take care of their body in time. After the soul's release, it has been my intention to prove, that the body is entirely done with. I ask the orthodox reader, in steadfast earnestness, to separate dogma and doctrine from scriptural assertion. I bid them to open their Bible, and to seek, mark, and learn its pages; and I can assure them that from the first chapter of Genesis to the very last chapter penned by John of Patmos, there is not one word that supports the assertion, that the earthly body shall rise again: That this body, which is man's in time, shall rise again—not one word. Scripture states that the dead shall rise; but never says, "the dead body." I ask them not to take my word; but to search for themselves, and I shall conclude in the words of Job, "that the clod is consumed and vanishes away, as he that goeth down to the grave shall come up no more." The Scripture interpretation of the word "dead," means those, who are removed from those who are in the midst of time. A very small percentage of humanity know of our presence; to the vast majority of our friends and acquaintances we are dead; but the dead in this sense rise again; and Modern Spiritualism means this: that this resurrection from the dead is to be proved throughout the length and breadth of God's earth.

Dear Recorder, I was so pleased with the dissertation on executing judgment in the choice of a physician during time, in order that earthly comfort and happiness might be given to the body, that I could not resist following by a control to show that when the body's duties were over; namely, when through its lips the last breath of life had passed, its great duty was over, its work completed, and an immortal man was born; and its return was back again to the regions of Natural Law.

Dean Stanley asks God's blessing on you, and bids you Good Morning, and the blessing of a good man availeth much: FRS.

PHENOMENAL EXPERIENCES.

MATERIALIZATION AT GATESHEAD.

A seance for materialization was held at Mrs. Hall's on the evening of the 7th, with very remarkable results. The sitters present numbered fourteen, exclusive of the medium. Proceedings were opened by the guides of Mrs. Fox offering up a suitable invocation, after which Mrs. Hall was taken, under the influence of her guides, into the cabinet. The circle having joined in singing hymns, in a very short time the curtains were parted and showed the white robes of a spirit form, which after two or three attempts, stepped out in front of the cabinet and showed a perfectly developed form, clad in brilliant white drapery, and after remaining a few seconds in front of the cabinet, stepped boldly into the centre of the circle, and gathering a portion of the flowing robes with the hands, threw it towards the sitters. Such was the exceeding delicacy and lightness of the drapery, that when thrown out from the form, it floated in the air without seeming to fall, until drawn back by the form in order to turn towards another part of the circle. After moving about for some time, showing that it had the power to walk quite freely, and covering a lady near the cabinet with a portion of the drapery, the form retired, and was replaced by another carrying in her arms the closely-draped form of an infant. This was recognised as the daughter of a lady and gentleman present, to whom she advanced, placed her hand upon her father's head, and gave other impressive signs of the love she bears them. On retiring, she was replaced by the little guide, "Annie," who could not be spared very long, however, from her medium. She managed to touch a lady sitting near the cabinet, and to give a stamp with her foot as a sign of recognition, when she re-entered the cabinet, and was replaced by a very erect form, who walked with a quick, firm step. Taking a lady by the arm, they walked partly round the circle to a gentleman, upon reaching whom, the form immediately covered him with a portion of the drapery, placed its perfectly-formed hands upon the sitter's head, rubbed it a considerable time, touched his shoulders and face, and signified very plainly the pleasure it gave to the spirit to be thus brought into contact with the sitter once more. This was quickly followed by other two forms (singly), both of whom walked freely about, holding out their drapery to be examined, touching some of the sitters. One lady was taken from her seat by the form into the middle of the circle, upon which the form sat down upon her chair, and a lady sitting upon a footstool beside the cabinet was raised up, and the form then took the footstool and placed it in the centre of the circle, and signed to the lady that she was to sit there, in order that the form might pass freely to some of the others present. Mrs. Fox was called up to the cabinet, and a form appeared, who embraced her, covered her with drapery, and gave very demonstrative signs of her pleasure at meeting again. This, Mrs. Fox recognised as her sister. We were then told that a form would materialize in full view of the sitters, which it did, commencing with a piece of drapery lying on the floor no larger than a hand, gradually rising higher and higher, until finally it assumed the form of a perfectly developed adult, covered with robes of intense brightness, and after moving freely about a considerable time, dematerialized in full view of the sitters.

The whole of the forms were remarkable for their perfect development, the life-like freedom and power with which they moved about, and also for the beauty and quantity of the drapery with which they were clothed. All were recognised with the exception of the first, who we were given to understand was a friend of the medium. Several times the little guide, "Annie," was controlling and talking inside the cabinet at the same time the forms were walking about outside the cabinet; and the glass-drops of a lustre standing upon the mantel-piece were violently shaken, when the materialized form was not within four feet of it. The light was very good, and everything distinct, and the whole of the sitters expressed themselves highly gratified at the marvellous phenomena they had witnessed, and thanked Mrs. Hall very much for the privilege she had accorded to them.

Investigators in this district are greatly indebted to Mrs. Hall for the kindness and sympathy she extends to them. Though only in poor health, and often at great sacrifice of time and suffering to herself, she is ever ready to place her services at the disposal of inquirers in their endeavour to establish communications with those gone before. By the aid of the powerful and able clairvoyant guide, "Annie," supple-

mented by the Materialization Seances held, a great number of persons have received convincing proofs of spirit identity : and those who have received the benefits, cannot do less than evince their gratitude and sympathy with Mrs. Hall, and the guides whose invaluable agent she is.—FELIX.

A GREAT HEALER IN LEEDS.

During the last few months, the writer of this report has seen many wonderful things in connection with Spiritualism, which tend to confirm the idea entertained by many experienced persons, that spirits are able to assist us far more than we give them credit for.

Mr. Wakefield, Leeds, the well-known medical and magnetic healer and clairvoyant, has recently fully developed as a Medical Electrician, controlled by a band of spirits numbering twelve, some of whom held the highest positions in the medical world during this century ; all of whom have given their names, full particulars respecting their lives on earth, and all information to aid us in thoroughly testing the matter. Mr. Wakefield does not profess to have any knowledge of diseases, nor of the usual methods of diagnosis, or the indications by which the various forms of disease are arrived at ; but when under control he is prepared to meet any medical man. In fact, I remember him undertaking a very serious case of deafness of fifteen years standing, although the patient was regularly attending a medical practitioner in this town, who heard of Mr. Wakefield's success, and asked for an interview. When this took place the Doctor closely questioned him while under control, and was simply astonished at the replies relating to the anatomy of the human frame.

Mr. Wakefield's controls seem to have gone thoroughly into the question of electricity, and discovered a curative agency which I have never previously heard of ; and, combined with medicine, certainly the effects are most wonderful. Space will not permit me to relate some extraordinary cures which he has effected. Had they been accomplished by the medical faculty, we should undoubtedly have heard a great deal about them.

My own servant was an attendant at one of the Hospitals in this town, suffering four years from "Tumour in the neck," for which the doctors wished her to undergo an operation, but she refused ; Mr. Wakefield took the case in hand, and in about fourteen days the disease was thoroughly eradicated.

Another case, of a boy about ten years old, suffering from a paralysed eyelid, was effectually cured by the first application of electricity.

A gentleman who had been suffering from varicose veins for twenty-one years, and unable to walk about without an elastic stocking on, was in about a month so far recovered that he could dispense with the stocking, and is now practically cured. Can any reader or medical gentleman inform me of another such case cured by them ?

Another gentleman, suffering for three years from liver and kidney disease, was treated by a Physician in this town, but all of no avail. About a month ago he placed himself in Mr. Wakefield's hands, and the combination of electricity and medicine has completely cured him, although it seemed impossible for the physician to relieve him in the least.

Mr. Wakefield's controls are anxious to push forward these truths, not in an antagonistic manner to the most scientific practitioner, however much it may be opposed by the medical bigot. Again and again have I asked a surgeon in this town to have an interview with Mr. Wakefield when under control, but he stubbornly refuses, saying that it is impossible. Imagine a person condemning something as "impossible," that he has never seen nor tested in any manner ! On the other hand, a few medical men having failed to receive benefit from their own skill, or that of their brother practitioners, have *privately* placed themselves under Mr. Wakefield's treatment with satisfactory results.

One particular phase of his mediumship is the means by which healing at a distance can be resorted to, for the benefit of those patients who cannot visit Leeds. This is effected in a special manner, particulars of which can only be had by communication ; but I should advise all sufferers, who wish to receive benefit, to personally interview him, in order that the controls may thoroughly diagnose the disease and act accordingly. For I am quite convinced that they are competent to deal with any case that may be submitted to them, and, if it be possible, in a satisfactory manner.

The above can be certified, and references had, by applying to J. LINGFORD, Brunswick House, Leeds.

THE MILL STREAM.

WRITTEN THROUGH THE HAND OF MRS. ESPERANCE, UNDER THE CONTROL OF "WALTER TRACEY."

There stands a house by the side of a stream—
The Mill Stream they call it,
For a little bit higher, like a ghost in its garment
Of flour, stands the Mill.
And through it comes rushing the stream,—
With a whirling, a churring and a clang,—
Making the wheels and machinery turn and writhe,
And the stones to revolve on each other ;
Till the head is dizzy, and ears are deaf,
With the noise and the clatter.

The men, like phantoms in grave clothes,
Are holding high revel, laughing and talking ;
Jumping about in a manner not seemly
To spirits of men from the churchyard ;
They work and whistle and sing,
Receive the corn from the farmers, grind it to
Meal in the mill, and deliver the same to its owners.

The stream after doing its duty a-turning the wheels for the miller :
Goes roaring and foaming and dashing, twisting and turning and
clashing,

Twirling and curling and eddying round, as though in vexation of spirit ;
Splashing and crashing and rushing along with a din and a roar and a
noise :

Like an ill-humoured giant disturbed in his sleep,
Or the distant vibrations of thunder.

Lower still, the tumult is over, the roaring and clashing are over,
The stream moves placidly on through the hills,
As though nothing could ruffle its smoothness ;
Reflecting the trees and bushes which grow on its borders,
Smiling up in the face of the heavens reflecting its light for its darkness
The sunlight the moon or the starlight,
With an air as serene and as happy, like one
Who has passed through the troubles of life,
Experienced all of life's evils—overcome them—
And now is content not to heed them :
Smiling with air serene when the sound of the past tumult
Is borne down the stream by the winds which carry the message.

In the house by the stream dwelt the Miller,—

The Miller, his wife and his daughter.

Six days of the seven he worked in his mill,

From early till late in the summer,

From dawning till dark in the winter.

Stout, brawny and strong was his frame ;

In years perhaps numbering fifty—

Though of this no one could be certain :

For the hair on his head and his face was as white

As the hair of a man full of years or the term of his earth-life
completed :

White with years, said some, and some with the flour of his neighbours.

When the day's work was over and evening was come,

He'd sit with a neighbour and gossip

Of crops, of cattle, of markets, of this thing and that,

Till the hour drew nigh for retiring ;

Then the doors would be closed, the curtains be drawn,

And the pipe he would place in his pocket,

Composing his features, the round face growing lengthy and long

Becoming the solemn occasion.

Drew chair to the table, inclining his head to his wife without

speaking,

But she, understanding, inclines also her head to her daughter ;

Then taking their seats by the table sit silent,

With eyes downcast, and fingers demurely folded.

With reverent looks and sober mien he opens the well-thumbed tome,

And takes from twixt its leaves some spectacles placed there to mark

the pages last read.

These fixed on his nose, and the lesson picked out for the evening,

The head of the house commences expounding the Scriptures.

He reads of the children of Israel in Egypt,

Of the trials they suffered in bondage :

How the Lord sent a man of their race to the king,

To pray on behalf of the people to lighten their labours,

And let them depart in peace to the land of their fathers ;

How the king, much persuaded and counselled,

Consented at last to grant the prayer of the captives ;

How the Lord, then, for some reason or other,

Did harden the heart, the heart of the king, and made him repent his

decision :

How the Lord, in just anger, came forward,

Sent plagues and disorders and darkness and death ;

First softened the heart of the king by affliction,

And then, for some righteous reason, did harden again,

And cause him to recant the promises made in his weakness,

And then to punish this hardness of heart and to publish his just indig-

nation,

The Lord did send down an angel from heaven, to kill all the first born

of Egypt,—

To punish their hardness of heart, and publish his just indignation.

In tones solemn and slow the Miller would read,

Pausing now and again with uplifted eyes,

That glanced through the horn rim of his glasses,

To mark the effect of the words on his hearers ;

Then, when he had finished the chapter,

He'd close with this observation :—

"Such are the wonderful ways of the Lord,

And his mercy endureth forever."

"Me thinks," said Ruth, the Miller's young daughter,
That the mercy in this case was a-wanting;
It scarcely was just to punish the nation
Because the king had incurred his displeasure;
When he himself hardened the heart of the king,
Was it right he should punish the people?"
In angry displeasure the Miller looked up,
In silent amaze gazed her mother:
"Things are coming on strangely if this be the way children talk to
their elders.
Who taught you to judge of the Lord or his mercy?
Not your mother, I ween, nor the parson,
Would give you such ill-advised counsel;
Surely the Lord may do what He likes with His own,
Without asking permission of those He created.
Flee then to your closet, and pray
That His wrath may not overtake you for daring to question His justice."

It chanced at that time the wife of the Miller
Was engrossed with the cares of her household;
Her larder and dairy and all the things thereto pertaining.
As soon as her husband had gone to the mill
There was she up and a-stirring;
A-smoking and drying of bacon and ham,
A-pressing and moulding of cheese,
Stirring and scolding and bustling round;
Taking care that no fingers were idle.
Such scrubbing and scouring and brightening of pans,
Such washing and rubbing of dishes,
Preserving of fruits and baking of bread,
Pies, pastry and delicate dishes.

For a stranger was coming that day to the house
To sojourn in the house of the Miller:
A slender young stripling of twenty-five summers
Was coming to seek in the house of the Miller
The good health he had lost in the city:
Lost for the want of good food, said the wife of the Miller,
So she laid a fresh stock in her larder,
Determined no efforts of hers should be spared
To recruit the weak health of the stranger.

Then, when he arrived, pale, weary and weak,
Strict instructions she gave to her daughter:
To tend well to the wants of their guest.
That he might not grow weary and pine for his home in the city.
And also she gave her grave counsel, to hold in subjection her childish
and hoydenish spirit;
To be prudent and grave, and herself hold with all maiden decorum;
To neglect not her spinning nor weaving, lest the stranger should take
back a tale to the town, of the unthrifty child of the Miller.
Still further did gravely advise her to study her bible and psalm-book,
To impress on her mind the words of the Lord and pray for his grace to
redeem her
To have faith in His wisdom and mercy, not to think and make
seditious speeches, like the sons and daughters of Belial:
For they suffer severely for all their rebellion and treason, who question
the right of the Lord.

Thus with wise motherly counsel did she talk to her daughter,
But alas! the maiden was fair, and Philip the stranger was comely—
Moreover, the stranger was sick.
Right well she observed her mother's behest,
And looked well to the wants of the stranger;
Would sit by his side on the bank while he fished in the river,
Or, when he was weary,
Would sing with soft musical cadence the words of the Psalmist;
Or sometimes he'd sit by her side at the wheel and help her to feed it;
But somehow, their fingers entangled the thread, then
The wheel would buzz round, the thread snap and snarl,
And Ruth would look up demurely:
"It did it itself, I assure you; I really cannot understand it."
The good wife, perplexed, would the thread disentangle,
And sigh for her daughter's shortcomings,
And think of the time when she was a girl and worked by the side of
her mother,—

Had worked and sung psalms to her mother,—
Of the flax and the wool she had carded and spun,
Of the piles of white linen her own hands had woven, ere becoming the
wife of the Miller;
'Twas sad to think how far maidens fell short since the time when she
lived with her mother.

The Miller's young daughter was fair, and Philip the stranger was comely,
Though grave for his years, with much thought and much learning.
He talked to the maiden, and she loved to listen of the why and the
wherefore of things, the reason for this or that.
And things that had once to her been a puzzle were explained and made
clear to her mind.
He would talk of the Scriptures, of the monk who translated the same
from the scraps and quaintly writ letters, on parchment and records,
left by old saints and apostles.
Would discourse of the lives of the holy apostles, of their fastings, their
trials and teachings,
Extolling the greatness and goodness of God who inspired them and
gave them such courage.
And the maiden would listen intently, with wondering eyes on his face,
Admiring deeply the knowledge possessed by her teacher.
When Philip her soft gaze encountered, grew greatly perplexed and
bewildered:
Found his heart by his side palpitating, in a manner both wild and
unseemly.
Then to his delight and amazement discovered that while he'd been
teaching, he too had been learning a lesson.
Then not to seem selfish nor greedy, he taught it again to the maiden.
This was the lesson of love, which she to the full comprehended.

The months passed away, and still at the house of the Miller the strip-
pling yet lingered,
Though his face had grown ruddy, his limbs stout and strong with good
health.
He "could study much better with Ruth by his side," was the excuse he
made to the Miller.
And the Miller, well pleased that his child should have won the heart
of Philip the scholar,
Was content to see the bright face of the twain, as they walked hand
in hand through the meadows,
Or talked of the time when the two should be one, and live in a cottage
together;
When Philip would preach the good tidings to men, and point out the
straight road to heaven;
How Ruth should help in the care of his flock, and teach in the school
of a Sabbath;
How like two happy children they ever would be a-living and loving
each other,
Till death should divide them they never would part and perhaps they
might both die together;
Like those who had lived undivided on earth and death did not try to
dissever.

So the months passed away,
And the autumn had come, and Philip must go to the city—
Must go to the city, and there be ordained by the bishop;
Then after a while he'd return to the mill,
To claim his young bride from her father.

The day of departure too quickly drew near,
And Ruth, with her face pale and tearful,
Clung tight to her lover a-trembling with fear:
"Suppose you fell sick as you did once before in the city;
Suppose you should die and I never to see you!
Something clutches my heart, and I seem like to die with the feeling;
And in spite of all reason there's something that tells me,
That when you depart in the morning I never again shall behold you.
Something will happen, one of us will die,
And meet no more till we wake up in heaven."

'Twas in vain that he soothed her, for, strangely to say, he too felt the
same premonition,
But laughing, he said: "If I die I'll come to you;
For I love you too dearly to leave you;
Even heaven itself would be dreary and dull,
If you were not there beside me."

Thoughtless he spoke to beguile her strange fears,
But she, in her terror, believing, repeated his words with so solemn an air,
That their import did startle him strangely.
Then, holding her close to his heart, as he spoke,
In tones that were solemn and reverent they repeated the words:
"Yes, here do we solemnly promise and vow to each other,
If either should die, and spirits may come back from heaven,
That will we do, that the grave may be robbed of its terror, and death
be robbed of its sting.
Still living and loving we'll comfort the other with help and advice
from above,
Awaiting with patience and calmness and hope the time that shall see
us united."

This said, their hearts got rid of the burden of care and dark gloom
which oppressed them.
And Ruth, with a smile, half of love, half contrition, said, low in
a whisper to Philip:
"I'm ashamed of my fears, but remember, whenever that death may
divide us,
We'll think of our vow, and maintain the compact quite sacred."

(To be concluded.)

RUSHDEN.—It seems remarkable with what easy compliance a church
dignitary lends himself to the exhibition of trick, mystification and
humbug, and yet how resolutely the same class of personage tacitly or
openly opposes straightforward dealings to discover truths of the
highest order. Conjuring and clericalism are apparently closely allied.
The *Northampton Daily Chronicle* reports that Canon Barker recently
presided at a thought-reading, conjuring and Spiritualism-caricaturing
entertainment given in the New Hall. Mr. Capper, the performer in-
troduced the Manifestation of the Spirit, as something appropriate to
be laughed at. He said he was not a Spiritualist nor an exposé of
Spiritualism, but would show them something which resembled Spiritu-
alism; a resemblance, it is presumed, something like the similarity
between a dirt-pie and nourishing food. He professed to pass a ring on
to the hand of a blindfolded man, by a very childish trick indeed, so
that there was no resemblance to the Spiritual experiment of passing
matter through matter at all. He traded on the name of the Brothers
Davenport, but only to mislead his audience. He honestly declared that
he was not a "thought-reader," but he erred in assuming that it is im-
possible to read unspoken thoughts. He said it was a strong will pre-
ponderating over a weak one, a mental impression. His experiments
were of the ordinary kind, and were highly successful. In justice to
himself, Mr. Capper should take care to be as explicit in respect to the
use of ring and cord as in the case of thought-reading. He should
tell his audience that though he playfully imitates the spiritual pheno-
mena, the genuine thing exists nevertheless. We may go down to
Rushden some of these days with the oxy-hydrogen lantern, and show
the Rushden people some real phenomena, as far as it is possible to re-
produce them in permanent form by a photograph or diagram.

COVENTRY: Edgwick, Folshill.—Three services were held during the
day; one in the morning, another in the afternoon, at both of which Mr.
Dewis, of Bedworth, was the medium. In the evening the controls of
Mrs. Smith delivered four trance addresses, in which the happiness
consequent upon a noble and God-fearing life was painted in glowing
language, while in vivid contrast the misery of the ill-conditioned spirits
was depicted as a warning against vice and selfishness.—Con.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, FEBRUARY 19, 1886.

NOTES AND COMMENTS.

The Control and Lectures by Mrs. Groom are wonderfully in accord. The allusion of "Wesley" to Swedenborg is most significant. They corresponded, but the results were never realized, it is thought because of a coolness on the part of Wesley. Now he alludes to it through Mrs. Groom, and finds that his action in earth-life scarcely did justice to his illustrious contemporary.

That is an amusing report of the parson at Mrs. Groom's seance at Macclesfield. His popish hanky-panky did not seem to have the slightest effect on Mrs. Groom's control. Had he been a powerful mesmerist, and known how to exercise his will-ability, and Mrs. Groom been a negative person improperly controlled, then the attempt might have been more successful; but the result would have depended on mesmerism and not on the theological formula, which is a ridiculous exhibition of superstition, and highly discreditable to the present condition of the clerical mind.

As to the personage whom John is said to have fallen down to worship, the Book does not state that it was "Jesus Christ," but the evidence is to the contrary. Had it been the Jesus of whom John was the well-beloved apostle, he would surely have recognised his late master, if recognition in the Christian heaven be a fact. John evidently did not recognise him, not even after he had fallen down to worship, and was reproved for it; so it could not have been Jesus. But the text expressly implies that it was not, but "thy fellow-servant, and of thy brethren that have the testimony of Jesus." Not Jesus, but one that has the testimony of Jesus, even as John had. Another personage was him on the white horse, called Faithful and True, styled Alpha and Omega in chapter i. This is not Jesus either. The truth is that the Revelation, of John so-called, is an adaptation from the Egyptian and other old writings, twisted and edited to suit the purposes of the Christian party, who had not brains or inspiration for anything more original than falsifying. Mediums of to-day should beware of that influence.

SOUTH LONDON.—On Monday, March 15, the Walworth friends will hold a meeting to take into consideration the means whereby to carry on a more public work than has hitherto been attempted.

PENDLETON: TOWN HALL.—On Sunday afternoon, Mrs. Britten will give an oration on "the Invisible world and its revelations." In the evening six subjects to be chosen by the audience. All strangers and friends are cordially invited.—C.

PENDLETON: Liberal Club, 48, Albion Street.—On Wednesday evening, Feb. 24, a public circle will be held at 7.30; subject—"Relationship that exists between the teacher spiritual and the taught."

RYECROFT.—Mrs. Bailey, of Halifax, will be at my house on Sunday, Feb. 21, at 2.30 and 6.30; and on Monday and Tuesday at 7 o'clock. Friends from a distance can be accommodated with tea at 6d. each.—G. PARKINSON.

ROCHDALE.—Mrs. Groom will speak at Regent Hall, on Sunday at 2.30 and 6 p.m. Mr. Harper will address the meeting at Marble Works, and Mr. Standish will give descriptions.

LONDON: ANNIVERSARY ENTERTAINMENT.

We have great pleasure in announcing that St. George's Hall, Langham Place, has been secured for Monday, April 12, for Mr. Burns's Lantern Lecture. There will also be an excellent musical entertainment, and tickets at 2s. 6d., 1s., and 6d., so that all can attend. We hope to see the grandest gathering of London Spiritualists, that has taken place for a long time.

We call attention to the announcement of the scientific lectures by Ald. Barkas, to commence on Sunday afternoon, in Northumberland Hall, Newcastle.

BRADFORD: Otley Road.—The Annual Tea and Entertainment will take place on Tuesday, March 9. Tea on tables at 4.30. Tickets for Tea and Entertainment, 9d. each, children 4d.; for Entertainment, 2d.

A Correspondent desires to hear of Mr. Dale, Astrologer, but we cannot furnish his present address. Perhaps Mr. Dale will communicate with us.

PARKGATE.—The report of Mr. E. W. Wallis's successful visit got overlooked. He is expected there again shortly, according to the letter received at the termination of last visit.

LEEDS: Oriel Hall, Cookridge Street.—On Monday, Feb. 22, a debate on "Spiritualism opposed to man's welfare," will take place, Mr. J. Greevz Fisher taking the affirmative, and Mrs. Butterfield the negative. Chair to be taken at 7.30 by Mr. J. H. Teale.

ROCHDALE: 6, Baillie Street, Feb. 14.—Mr. R. Harper spoke on "Dreams and Visions" in a highly instructive and amusing manner. Mrs. Harper presided with her usual affability. Mr. Taft on Sunday next will conduct public circles at 2.30 and 6 p.m.—D. SCHOFIELD, Hon. Sec.

SELF-HELP ASSOCIATION.—Those friends wishing to partake of Tea at the Rooms of the above Association, 24, Harcourt Street, Marylebone Road, Sunday, Feb. 21, are kindly requested to send a post-card to that effect, addressed, Mr. Dale, 50, Crawford Street, W., that provision may be made for them. Tea on table at 5 o'clock.—COR.

An Extract:—"With regard to your lectures at Accrington on Sunday, I believe that much good will result therefrom. I could not refrain from smiling at the incredulity of the people, and yet the facts were presented in such a way, that I think many persons will be led to investigate, and, I trust, come to realize the glorious truths of spirit communion."

INSTITUTION SEANCES.—Mr. Towns has returned, and found his friends eager to receive him. Mr. Hagon's seances do not find instances in which the languages spoken are recognised. Mr. Fidler tried Swedish but failed. We hope this investigation will be continued. Miss Godfrey's medical clairvoyance on Thursday evenings is of a most valuable character.

CAVENDISH ROOMS: 51, Mortimer Street, Feb. 7.—Mr. Bengough's admirable lecture on the nine great religions of the world was an intellectual treat, such as is too seldom met with. We wish there were a state of culture which would make it possible for Mr. Bengough to deliver his lecture all over the country.—Feb. 14.—Mr. Veitch's lecture on "Immortality" was a fine discourse, which well maintained the credit of the series of lectures being delivered in Cavendish Rooms. Mr. Veitch's abilities to serve the Cause on the platform open in a very encouraging manner.

"BEYOND THE KEN."—My ears are burning frightfully to-day; I conclude "Beyond the Ken" is in the hands of all subscribers, and I earnestly trust their criticism may not cause my poor ears to smart! A word or two I have to say. The binding far from meets with my approval; it is too dark and heavy-looking for the theme of the contents. I am not to blame, however, nor the publishers: it was a mistake of the binder. One consolation we have: it will be more serviceable. Then the photograph. It is inky, making me look swarthy, almost like a mulatto; moreover it is not the one I chose, and I am quite angry and annoyed. Who likes to be made uglier than they are? My feminine weakness is cruelly hurt! Lastly, as the object is a charitable one, to all who would help me in furthering it, but whose means are restricted, I feel it only fair to keep to the original price of 2s. 6d., as with "Rhineland," that all may join, rich and poor alike.—CAROLINE CORNER.

WALWORTH: 83, Boyson Road, Feb. 14.—Mr. Robson's guides delivered an address on "Inspiration," of an excellent character.—COR.

128, HOXTON STREET: Feb. 14.—Mr. McKenzie gave an address on "Spiritualism," and Mr. Alsop spoke a few words on the Bible. We spent a very pleasant and profitable evening.—T. PAYNE, Sec., H.P.S.

RAWTENSTALL: Feb. 14.—Mr. E. Wood, Oldham, gave a discourse on "See that no man take your Crown," setting forth the views of Spiritualists in a clear and forcible manner. Mr. Swindlehurst will address us on Sunday at 2.30 and 6 p.m.—JOHN BARNES, 19, Rosevale Cottages, Cloughfold.

MIDDLESBOROUGH: Granville Rooms, Newport Street, Feb. 14.—Mrs. Yarwood lectured and gave clairvoyant delineations to overwhelming audiences. The good she has done to the cause of Spiritualism will never be forgotten in this town. She is a noble pioneer, and wherever she goes the blessings of hundreds of Middlesborough people will go with her. May God give her long life, that she may go on doing good to the Cause.—J. HOROBIN, Sec., 4, Black Street.

511, KINGSLAND ROAD: Near Dalston Junction, Feb. 14.—We had a very harmonious and good audience, whose influence appeared to give extra power to our mediums. Mr. Walker addressed us under control on "Spiritual unfoldment." The speaker, after tracing the evidence of the divine power in nature, showed that all its work has an upward, progressive tendency; and that the true object of our lives is to continually seek to unfold the powers of the spirit; so that we can ever extend our sphere of usefulness. The control concluded with an impromptu poem, "The Seven Spheres." Miss May's control, as usual, gave us a short address on "Parents' love and duty to children?" She urged the necessity of early cultivating their spiritual nature, that in neglecting to do so they failed to fulfil a grave responsibility.—H. M.

SPECIAL NUMBERS OF "MEDIUM."

THE SPECIAL "EGLINTON NUMBER."

MARCH 5, 1886.

To render this one of the best publications for extensive circulation, no expense or pains are being spared to make it a complete record of slate-writing mediumship, and other forms of spirit manifestation. A series of original reports of recent sittings is being compiled, and fac-similes of direct writing in the handwriting of the manifesting spirits when in earth-life, will be introduced. Next week we hope to give the particulars.

In addition to these special illustrations, a portrait of Mr. Eglington will grace the front page: followed by a sketch of his mediumship, of such a character as to give a vivid representation of the *status* of Spiritualism in the higher ranks of society.

This special testimony on behalf of the truth and importance of spirit manifestation and communion, we hope will be circulated by every Spiritualist to the full extent of his or her ability. We have already opened a list of subscribers. Private individuals can be most useful in this work, each one having a separate packet, which may be combined in one in order to save carriage.

There will be no advance in price: 1 copy, post free, 2d.; 8 copies, post free, for 1s.; 24 copies and upwards, per rail carriage extra, 1d. each. By clubbing for parcels they may thus be had at two-thirds of the usual price.

A NORTHUMBERLAND MINERS' NUMBER.

We have already in hand a narrative of the rise, progress and present position of Spiritualism amongst Northumberland Miners, written by one of themselves. Every pains will be taken to render this a useful and representative issue. Steps will be taken to make it widely known in Northumberland; and we hope our friends amongst miners elsewhere will see that it is well introduced to that intelligent body of men. Meanwhile we would be glad to hear from correspondents in every mining district, as to the best means of giving this issue a wide diffusion. It will appear on March 19.

LANTERN LECTURES IN THE PROVINCES.

SOWERBY BRIDGE: TOWN HALL, Feb. 27, at 7.30.

On Sunday, Feb. 28, three services will take place in the Town Hall. At 10.30, the Children's Lyceum will hold a public session, at which Mr. Burns will deliver an address. At 2.30, Mr. Burns will answer questions on the Lantern Lecture of the preceding evening. At 6.30 he will deliver a discourse on "The Religious principles of Spiritualism." The Lyceum choir will sing at the services. Collections.

ROCHDALE: Temperance Hall. On Monday, March 1, the Lantern Lecture will be given in this hall.

Mr. Hugh Ashworth, 100, Mitchell Street, has kindly offered to give out handbills and tickets. All friends in the surrounding district who desire to assist in the circulation of handbills and sale of tickets, may make application to Mr. Ashworth for supplies.

Tickets are on sale by the officers of the First Society, 6, Baillie Street; Marble Works; Regent Hall; Mr. Postlethwaite, 67, Toad Lane; and Heywood Society, Argyle Buildings.

Hymns from the "Spiritual Lyre" to be sung from the screen:—

- 39, For all thy gifts we praise thee Lord.
- 70, Welcome, angels, pure and bright.
- 98, Hark! hark! from grove and fountain.
- 113, Now in the tranquil even time.
- 143, When the hours of day are numbered.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, Feb. 21.—Mr. J. Burns, Address.

Sunday, Feb. 28.—Miss Keeves: Trance Address.

Sunday, March 7.—Mr. Hoppercroft: Address, Clairvoyance.

Sunday, March 14.—Mr. J. Burns, Address; Mr. J. G. Robson, Trance Medium, Answers to Questions.

To commence at seven o'clock. A voluntary collection.

CAVENDISH ROOMS.—Mr. Hoppercroft having been called to Burnley for Sunday, Mr. Burns will take part in an open meeting, giving an address on the views of Professor Huxley in reply to Mr. Gladstone. Mediums are invited to take part in the exercises.

Received for Type.—H. Wedgwood, Esq., £5; "Edinburgh," 15s.

OUR REPRESENTATIVE IN LANCASHIRE.

BLACKBURN: LANTERN LECTURE.

The Lantern Lecture was delivered on Saturday night to the most sympathetic audience that has yet listened to it. All had attended with the desire of seeing and hearing; and though the audience was not large, only a few days having been allowed for publicity, all expenses were met, and many were gratified and instructed. Mr. Wolstenholme exhibited in his usual able manner, and Mr. Holt and the choir gave the hymns at intervals, in which they were heartily joined by the audience. We found awaiting us a parcel from Hans Edwards, Leith, containing thirteen views, illustrative of "Wee Donald." These were run through after one hundred spiritualistic views had been shown, and the lecturer gave a sketch of the story from memory, which was remarkably well received. All the copies of "Wee Donald" were sold at once, and orders taken for copies to come in this week's parcel from London. We hope soon again to have the opportunity of giving this pathetic sketch.

Just as the meeting was breaking up, Mrs. Gregory arrived from Leeds. We were glad to see her look so well, and able for the duties of the morrow. We hope Mr. Wolstenholme has made a slide of her friendly face, that it may appear in our gallery of spiritual workers. We were glad to hear of the solid success of the work in Blackburn. The after-circle held in the morning is improving. The fact that the Spiritualists occupy a hall capable of seating 1,000 persons, and that it is frequently full, has its effect upon public opinion. There was a Blue Ribbon meeting held in the hall last week, attended by eminent Temperance advocates, and Rev. gentlemen in the district. At the tea table expression was made as to the position our Cause is taking in the town, and the probable uses of Spiritualism to the community were discussed. People are beginning to see that some good thing may even come from spiritual intercourse, and the thoughts that arise therefrom. How could it be otherwise?

ACCRINGTON: OPENING OF A NEW HALL.

On our way to Accrington on Sunday morning, we travelled with Mr. Swindlehurst going to speak at Haslingden. We were sorry to hear from him that we would not have the pleasure of meeting with Mr. Foster, of Preston, who was expected to preside at the Accrington meetings.

The Star Lecture Hall is a wooden building just erected on an open space near the Town Hall. It is seated to accommodate an audience of 700. During the week it will be used as a place of public entertainment, and on Sundays it is at the disposal of the friends of Spiritualism, who formally opened it on Sunday afternoon and evening, when two remarkable services were given, conducted by Mr. J. H. Thomson, of Burnley. During the morning Mr. Wolstenholme got the oxy-hydrogen lantern into its position, and the whole of the proceedings went off without a hitch of any kind. Mr. Myers's instrumental band, ten in number, the conductor presiding at the grand pianoforte, led the music most effectively, and gave several instrumental pieces. At intervals, in addition to the singing of the congregation from hymns thrown on the screen, Mr. Arnold and Mr. Smith sang sacred songs with beautiful effect, the selections being well adapted for the positions assigned them. The singing of the congregation was of a high class, so that the musical portion of the service was altogether delightful.

In his introductory remarks on each occasion, Mr. Thomson stated that no questions or discussion would be permitted, as he heard some had anticipated, the matters announced being sufficient to occupy all the time. If any one did not fall in with these arrangements their money would be returned to them; as all would be conducted in a straightforward manner. No one moved from the seats, and the service commenced by Mr. Burns reading a portion of Scripture, and delivering an invocation suitable to the opening of a new place of spiritual meeting. The gas was then turned down, and the first hymn thrown on the screen, after which the lecture began, with the introductory statement that it was not to be regarded as an exhibition or show, but reliable illustrations of the spiritual facts to be described, for the better comprehension of the audience, just as pictures are often introduced into editions of the Bible, to render more clear the places and things described. The lecture then proceeded, giving a view of the objective phenomena, and also touching on the subjective in connection with the portraits of Swedenborg, A. J. Davis, Mrs. Britten, Mrs. Groom, and other well known spiritual workers. The lecture was well received, and the audience threw off a good influence.

In the evening the same course was followed, and the same ground covered, though with almost an entirely new set of pictures, and the lecture was composed of new matter for the most part, so that those who attended on both occasions were equally interested.

The admission was by payment of 1s., 6d. and 4d.; but the higher prices were best patronised. It is not judicious to offer such lectures at low prices: they are rarely taken advantage of, and frequently introduce unfit listeners. There was no misbehaviour at Accrington, due to the excellent arrangements of Mr. Thomson. Some of the malcontents had expressed their determination to interfere, but the firm and straightforward statements made, and the appearance of of sundry police officers, helped much to balance the "influences." It was a successful day in every respect, the audiences being quite as numerous as could have been anticipated.

Some time ago the Rev. T. Ashcroft made much bother in opposition to Spiritualism in Accrington, all of which has ended in the utter demoralization of the party, and the decided unpopularity of its meddling leader. Strange it is that all opponents of Spiritualism come to naught! It reminds one of the saying of Gamaliel.

There are many earnest and intelligent Spiritualists in Accrington, and they are determined to carry on the work in an orderly and progressive manner. Sunday meetings will be regularly commenced soon. Accrington as a town stands high for intelligence and morality, which to some extent may be attributed to the firm hold which the Swedenborgians have in the place. All spiritual teachings are of peculiar benefit to man, and the experiences and teachings of the Swedish Seer do not come last in point of importance. The town has also been a kind of aristocratic centre for generations; and the immigration of outsiders has by no means obliterated the old noble Lancashire spirit. Our Representative was the guest of Mr. and Mrs. Rawson, Accrington House, once the residence of the brother of Sir Robert Peel, if we mistake not. It is a noble mansion, and has often received beneath its hospitable roof, high and mighty visitors. The town is now built close up to its immediate surroundings, the wooded pleasure grounds, that once were, being now covered with neat clean streets. The large drawing room with bay windows, capable of seating an audience of 200, we hope to see utilized every Sunday soon as a Children's Lyceum and for select meetings of Spiritualists, the Star Lecture Hall being resorted to on more public occasions. Accrington is now well supplied with means for prosecuting the Cause in all its phases, and with such an experienced and hearty veteran as Mr. Barrell at the head of affairs, much good may be done.

An extraordinary incident arose out of the announcement of the Accrington meetings. It got noised abroad at the beginning of the week, that the lecturer was none other than the leader of the London riots. An inquiry was sent to London by telegraph, and in reply it was stated that Mr. Burns was in Exeter on the day of the riot, so that it could not be him. Accordingly Accrington was posted with a special placard, stating the facts, and that "J. Burns, O.S.T.," was of another definition altogether.

MODELS OF HEAVENLY MANSIONS.—On Monday morning we walked over to Oswaldtwistle to see Mr. Hitchon's models of mansions illustrative of spiritual states. They are miniature houses, constructed and ornamented by impression. The decorations are in good taste. Ten spheres are formulated in another model, consisting of that number of horizontal circular discs with vertical rod passing up through their centres.

BURNLEY.—Mr. Brunton kindly assisted at the Accrington meetings. On Monday we spent an hour in Burnley on the way to Rochdale, thinking to see Dr. Brown, who was about the town somewhere, but we missed him. We observed that Mrs. Wallis's meetings of the previous day were well placarded. St. James's hall is at the top of a new building in the very centre of the town, and the meetings are well attended. The friends are determined to carry on the work with increased vigour. It was announced on the walls that Mr. Presland, Swedenborgian minister of Accrington, would give four lectures in the Swedenborgian Mission Rooms; the first being on "Spiritualism," and something about common sense and the Bible, if we remember aright. All the subjects were of such a nature as to review positions taken by Spiritualists. It is gratifying to observe that our subject is deemed of such importance as to demand the presence of influential chairmen. We wish all thinkers

success in quest of truth, and if Mr. Presland can exhibit a stronger and a guiding light, we will be glad to profit by it.

A CALL AT ROCHDALE.

We knew this ancient town in those days when few of the present Spiritualists were acquainted with the subject: then the friends were not numerous, now they are many, and personally strangers to us. A large party kindly accepted a post-card invitation to meet at Hoyle's Alliance Hotel to confer on the forthcoming Lantern Lecture at the Temperance Hall. It was a most cordial and enjoyable meeting. The representatives of the various centres of work took the matter up warmly, and a successful affair is expected on March 1st. The arrangements made will be found in another column. Mr. J. C. Macdonald was giving a lecture at the Marble Works, so business was got through in time to be present at the close of the meeting, a large party, headed by Mr. Hugh Ashworth, attending. Mr. Macdonald seemed in good power, and had before him a very intelligent audience. Mr. Holt, the president, kindly called our Representative to the platform, who had the opportunity of saying a few friendly words to the audience.

The Rev. R. Veitch, minister of Providence Baptist Chapel, High Street, says the *Rochdale Observer*, on Wednesday week gave a lecture on "Spiritualistic Phenomena," in the Gentlemen's Cloak-room, Town Hall, under the auspices of the Literary and Scientific Society. The lecturer commenced by beating about the bush considerably, to impress his audience that he was not a dabbler in seances, but quoted from respectable authority. In his laboured efforts to pull back and push forward he occupied a very inconsistent position. He described a number of phenomena based on thought reading and clairvoyance, and made the great mistake of attributing the religion of Spiritualism to the proof of spirit identity: and this being very difficult on account of "lying spirits," he very nicely served his own purpose in discrediting Spiritualism in its approach to "the cloth." He concluded by assuming that if spirits could not communicate more than the human mind can tell, the manifestations have little value: and if they can communicate it would be easy for Spiritualists to give some distinct revelations of worth. We may reply: So they have—worth more than the revelations traded in by the Christian party; whose purpose would not be served by recognising that which superseded their own stock. Dr. March and other speakers proceeded to abuse and misrepresent the Spiritualists in the usual manner.

"A MAN IN A FIX, AND WHY?"

To the Editor.—Dear Sir,—By the kindness of a friend I had your paper of Feb. 5, put into my hands to-day. In it I found a letter bearing the above title, and signed by G. Forster. From reports I have heard, and the reading of the said letter, I have every reason to believe it (the letter) referred to me. In the first place allow me to say that Mr. F. has several traits of character I much admire, and have done for many years, as he was one of my Sunday School teachers, and I have not quite forgotten it. It is quite true that some years ago I asked leave to investigate Spiritualism, but it is also quite true that that request was refused. Why, the society then existing I knew best. However through the kindness of a friend (Spiritualist) I was enabled to go into the subject for a somewhat lengthy time. The result of my researches and thoughts consequent thereon I have never told anyone, and not even Mr. F. knows. It is also quite true that the society with which I am connected have, recently, held some "Revival Services." The minister who was appointed to conduct them wished to be liberated on a certain night, and I was asked to occupy his position on certain conditions. Mr. F. says that "whilst doing so I stammered, and stuttered and finally said to my hearers, you must excuse me as I cannot go on as usual." This is totally misleading. It gives one the idea that I was busy preaching, and whilst doing so "stammered and stuttered, &c.," which is certainly not the case. But before I commenced to preach I asked my hearers to give me their attention and sympathy as I felt somewhat "hampered." Why? Mr. F. says "that one of their clairvoyants went to the said meeting to see how the man with two arrows to his bow would proceed." Was that the reason why he went? It could not be; because he did not know I was going to preach before he went. What Mr. F. means by his "two arrows" I don't profess to know. "But the clairvoyant observed that my well-known controls were endeavouring to influence me in the pulpit," and that was the reason I stammered, &c. This I will not deny, but certainly will not confess to, because if true I was quite unconscious of it and never felt them. The true reason why I felt "hampered" was as I stated then, the shortness of time I had to prepare for the task, as I had little more than an hour to devote to my subject, therefore not so well prepared as I would wish. As regards condemning the "blood theory," I don't know whether I have or not; but certainly none of Mr. F.'s friends, at the said meeting, heard me uphold it. The latter part of Mr. F.'s letter I certainly do not care for. It seems to imply that I am timid of my convictions, and that timidity has made me inconsistent. If that is what he means, I hurl it away with vengeance. I don't care for a man rushing to opinions all at once, and deciding his course of action in a moment, at least in an important affair as this is; and if Mr. F. has any friends who are halting, and he wishes to win them to his side, I

have an opinion that the worst possible way for him to proceed is to call them inconsistent.

Sir, I ask you, in common fairness, to give the same publicity to this as you did to Mr. Forster's, humbly apologising for occupying so much of your valuable space.—I am, yours, &c.,
Seghill, Feb. 14, 1886.

R. DAVIDSON.

A REMARKABLE SEANCE AT MACCLESFIELD.

On Monday, Feb. 8, a seance, worthy of notice, was held in a private house, near the Old Church, in Macclesfield. Some dozen persons were present, including Mrs. Groom, of Birmingham. Immediately on Mrs. Groom going under control, a clergyman present rose up, and began to make signs of the cross with his forefinger in the air. Then advancing towards Mrs. Groom he exclaimed, in solemn tones,—"In the name of God the Father, in the name of God the Son, in the name of God the Holy Ghost, I adjure thee to confess that Jesus Christ is God!" "Stand back!" said Mrs. Groom, in piercing tones, and he suddenly stood back, and sat down. Instead of the clergyman controlling Mrs. Groom, she controlled him; and questioned him for the time.

Proceeding to speak under control, Mrs. Groom was continually interrupted and contradicted by a lady who accompanied the clergyman. On the mention of Jesus Christ by Mrs. Groom, the lady impetuously exclaimed, "Jesus Christ accepted divine worship, and therefore must be God." "Jesus Christ," said Mrs. Groom, distinctly repudiated worship in the words, "See thou do it not: I am thy fellow-servant, and of thy brethren." (Rev., xix., 10). Here both the clergyman and the lady broke out into loud vociferation, denying the existence of such words as those used by the speaker. They were now quite satisfied, they said, that the control of Mrs. Groom was an evil spirit.

"And so you, a clergyman," said Mrs. Groom, "don't know the words of Jesus Christ whose doctrines you profess to teach. What good then is your ordination? Of what worth is your assumed authority to teach? And where is your justice and charity in imposing the thirty-nine articles of your Church on pain of eternal damnation? If Jesus Christ be God, as you keep on affirming, how was it he exclaimed: 'My God, my God, why hast thou forsaken me?' And again, if the Bible be the holy word of God—as you keep interrupting me by stating—what about its errors and impossibilities? Did the sun really stand still at the command of Joshua?" "Oh!" exclaimed the lady, "there is a new and learned rendering of the original Hebrew text, which makes Joshua say, 'Sun, be thou silent!'" "What then," said Mrs. Groom, "is the explanation of Jonah and the whale?" "Oh! we cannot pretend to explain all the difficulties in the holy word of God."

While this colloquy was going on the clergyman rose to go, as he had, of course, "another engagement." As he got to the door, a gentleman present wished to ask him one question: "If," said the gentleman, "Christ be God, as you have continued to affirm, how do you explain the passage in Hebrews, ii., 17: 'Wherefore in all things it behoved him (Jesus Christ) to be made like unto his brethren?'" "That," said the clergyman, "refers to his manhood." "Certainly," said the gentleman, "and that was all there was to refer to in the person of Christ. According to that passage, which you call the holy word of God, all there was in him and about him as pertaining to himself was his manhood, and therefore he was not God." "Do you expect me to believe that?" exclaimed the clergyman, in great indignation. "Of course not," said the other party; "I speak the truth, which you cannot receive because it does not suit your position and teaching to accept."

At this point the clergyman disappeared through the doorway, and was gone. After reading long portions of scripture, which had no bearing on present matters, and after reaffirming her belief in the presence of evil spirits, the lady made her exit also.

We think the clergyman and lady were correct in saying that "evil spirits" were present, but were wrong in their statements as to their personal location. Before the clergyman and lady came into the room all was serene, and when they had gone all was delightfully serene again. It seems, therefore, undeniably conclusive that the evil spirits came with the clergyman and lady, and, after making a disturbance, departed with them when they left the house.

On the previous Sunday Mrs. Groom conducted two very successful services in the Paradise Street Free Church. The rooms were full in the afternoon and crowded in the evening. The Rev. A. Rushton, who was chairman on both occasions, referred to the controversy on Genesis and Geology, going on in the *Nineteenth Century*, between Mr. Gladstone, Professor Huxley, and others. The scientists, he thought, had the best of the controversy. Mr. Gladstone, he said, was the Grand Old Man in Politics, but Mr. Huxley was the Grand Old Man in Science.—Con.

PROGRESS OF SPIRITUAL WORK.

PARKGATE: Bear Tree Street, Feb. 14.—The controls of Mr. G. Featherstone discoursed upon two subjects, given by the audience: first, "Who did God mean when he said: Behold, the man is become as one of us. Who were the *us* referred to?" The control said: Have you not a book called the Bible, wherein it says, whosoever does not believe shall be damned? Have you proofs that all in that book is true? If so, was Adam the first man? and whence did his son's wife come? You ask, who were the *us* referred to? Who could the *us* mean but God's angels? The second was, "These signs shall follow them that believe." The control said, why should not the signs follow them that believe at the present day, as they did in the days of old? Does not God say, "Knock and it shall be opened unto you, seek and ye shall find?" Then all true sitters and truth-seekers have the signs at the present day revealed unto them. At the end of the discourse the medium was asked to allow another control, to give a piece of poetry from the words, "She passed in beauty like a rose." He passed under control, and a most beautiful piece of poetry was given, which drew great sympathy from the audience. Judging from the remarks made, they were highly satisfied at the manner in which the two subjects were discoursed upon.—J. M.

MIDDLESBOROUGH: Old Linthorp, Feb. 14.—As announced, Mr. John Scott, of Hetton, was with us. He addressed us in the afternoon upon "Night is gone and day has come," and in the evening he followed the train of thought by taking up the idea "Does the day give sufficient light for the people?" The discourses were marked by deep thought, penetrative insight, and acquaintance with the history of the gradual development of man from stage to stage, minutely describing his primitive mode of living, his ideas of his environment and of the world he existed upon, thus tracing him down until the dawn of our present epoch. Now that man has so far advanced in all the Sciences and Arts, the momentous question naturally arises: "Does the present day give sufficient light?" His guides dealt beautifully with this, analysing the progress already made, and in concluding, by way of answering in the negative, pointed out the various evils that do now exist, and that the present cry of humanity is Light! more Light! The comprehension is also borne out by the traveller who attempts the ascent of a high mountain, and who finds when he has reached the pinnacle of one, he observes greater altitudes, and thus is stimulated to move onward and upward. At the close of each service his impersonation of some spirits who had passed away (and who were identified by friends present) was very striking; a stranger present being compelled to cry at one of the scenes. The writer feels sure that Societies in the vicinity, who are desirous of establishing the truth of Modern Spiritualism before the public, cannot do better than avail themselves of the services of this medium, and trusts that the future of our friend may be one of great usefulness in the cause of truth and elevation of humanity.—BAYTHORN.

SUNDERLAND: 31, Wellington Street, Southwick, Feb. 14.—Attendance very good. The spirit friends were very obliging and highly communicative, affording great satisfaction to all present. Mr. McKellar paid us a visit, and brought a friend with him, a good trance speaker. His guides gave a very interesting account of his life when on earth. At the close Mr. McKellar gave a short address. His subject was, "What does Spiritualism benefit humanity in?" It was given in a highly satisfactory manner, and proved very instructive.—R. P. THOMPSON.

FELLING: Park Road, Feb. 14.—Mr. Jos. Stevenson lectured on "If Spiritualism is to be taught in the minds and hearts of men it must be taught as a religious movement." It must not be taught as a creed or dogma, but taking phrenology as a basis, the meetings might be made a greater success by introducing elements that would appeal to the requirements of each organ. We must cultivate better singing as well as prayer, and embrace a much larger variety of subjects, so as to cover all the issues of life; thus creating a more universal interest and greater harmony in our audiences: then our movement will command greater success. Mr. Stevenson is an able speaker and a good worker in the cause.—J. SIMMONS, Sec., Drummond's Row, Crow Hall Lane.

ASHINGTON: Feb. 7.—A fair audience. The guides of Mr. W. Greaves spoke on "The best means whereby we may receive communion from the spirits of truth." We must first eradicate all evil from our being, and establish a principle in ourself, and by doing so we become a light to the world, and also make ourselves fit for the Spirit of Truth to dwell in.—Feb. 14.—Mr. J. G. Grey's guides gave a most eloquent discourse on, "Can Spiritualism make all better individually?" All who had given it a fair and candid investigation had been brought to know the truth. The mission of Jesus was to establish that principle which the great number of Spiritualists of to-day were working through. Some had the idea that it was from a Satanic source, but could this source give sight to the blind and cleanse the leper? All good cometh from above, from the Father of all good. The address was well received by all.—JAMES HALL, Sec.

EXETER.—Mr. Burns's lecture has created a great sensation here. We have four daily newspapers and a weekly, all of which gave an unfavourable report of the proceedings: but Exeter Spiritualists are not to be snuffed out in this way, and we are now engaged in a paper war of some magnitude. Our evening paper had over two columns of the all-absorbing matter on Saturday.—On Sunday we had a large audience, when Mr. Hamlyn gave a trance lecture, the subject being, "Spiritualism: What is it?" The Control described it as a power that has made its self felt throughout the whole world. It is the spiritualization of all things, the revealer of all things, the true basis of all religion, of all life, and of God speaking in living terms of the eternal joys for all in the life to come.—R. SHEPHERD, Hon. Sec.

NEWCASTLE: Northumberland Hall, Feb. 14.—Mr. J. S. Schutt lectured very acceptably—Subjects: morning, "A true Salvation," evening, "Over the River, and what awaits us there." It would be impossible to present our philosophy in a clearer and more practical way than did the controls of this gentleman. If he is faithful to the Cause, we may predict a great future of usefulness for him.—W. H. ROBINSON, Hon. Sec.

BLACKBURN: New Water Street, Feb. 14.—At both services Mrs. Gregg, of Leeds, addressed large audiences, in the evening the hall being literally packed. Mr. John Higham presided, and after each address Mrs. Gregg gave a large number of clairvoyant descriptions.—On Monday evening a very successful and well-attended meeting was held, at which Mrs. Gregg delineated characters and diagnosed diseases. This being the first meeting of the kind ever held in Blackburn, much interest was naturally centered in it. Some of the delineations were of a very remarkable character, and given, as they were to non-Spiritualists, some of whom had never before attended the meetings, cannot fail to make deep impressions. There were so many persons anxious for a reading, that it was quite impossible to get through them all, and it was therefore decided to have another such meeting on Wednesday night.—W. M.

LANCASTER: Athenaeum, Feb. 14.—The guides of Mr. Walsh, Blackburn, gave two very nice discourses on "What is man that thou art mindful of him?" and "Do the so-called dead return, and if so why?" Both addresses seemed to be listened to with great attention, and at the close we had clairvoyant delineations. The lecturer said, there is a gentleman in the room with a red coat on: a spirit here wishes to be recognised by him. The gentleman then put up his arm, and said he knew from the description who the spirit was. This interested the company very much. We had a fair congregation.—H. BAIRD.

HUDDESFIELD: Assembly Rooms, Brook Street, Feb. 14.—In the afternoon Mrs. Bailey's guides took for their discourse, "I will pour out my spirit on all flesh," showing that a grand wave of spiritual progress is sweeping over the earth. Six clairvoyant descriptions were given, five being readily recognised. In the evening "The Bible of the past and New Dispensation," was very ably treated, showing that man required something more than what was found in the biblical records; that as man had progressed in intellect, so must he progress in religion, learn to know more of himself and study the great book of Nature, which is plainly written in the starry firmament and the tiny flowers. The discourses were listened to with rapt attention. Several clairvoyant descriptions were given, but owing to two gentlemen in the audience using their strong will power, three descriptions were not recognised until after the meeting. The room was full, several going away unable to gain admittance.—**JOHN STUTCLIFFE, Sec.**

DEVONPORT: 98, Fore Street, Feb. 14.—The controls of Mr. Tozer spoke at 11 a.m., on "Faith, Hope, and Charity," which was dealt with to the satisfaction of those present. In the afternoon a circle was held and communications received by some of the sitters through the table. At 6.30 the guides of Miss Bond spoke at length on "What has Christianity done for the masses?" They looked around upon the universe, and found that morally, much good had been done, but spiritually nothing, for it had beclouded the minds and stunted the intellects of the masses, instead of allowing them to use the gifts with which they were endowed, and reason out for themselves whether or not what was told them was truth. So-called Christianity had been preached for a long period, but even now they looked in vain for that unity and peace which should exist; and as long as the present teachings of the Church existed, or until a grand religious reformation takes place, man will still remain in ignorance of the purpose of Life, and many more Atheists will be found if nobler lessons and principles are not set forth, and mankind taught that they must live together in unity and love, in the place of so much hatred and envy. They concluded with an impromptu poem. We were favoured at each of the services with the presence of Mr. Armitage, of Tavistock.—**HON. SEC., D.F.S.S.**

SPENNYMOOR: Central Hall, Feb. 14.—Mr. Lamb gave in the afternoon a splendid address, commenting very touchingly upon the different works man has before him, and especially exhorting those, who had struck their flag at half-mast, and were beating a retreat, to resume their separate labours set before them.—On Saturday afternoon Mrs. Pickford and I walked ten miles to secure the services of Mr. Dunn, of Windlestone, for Sunday evening. I am sorry to say that Mr. Dunn received an accident some time ago whilst at work, and is now just recovering. Fortunately he came, and delivered an eloquent address upon "Man, his work on earth, and occupation in a future life." The subject was chosen by the audience; and was handled in a masterly manner. He severely criticised the work done by Christians, which has retarded the spiritual, physical and moral development of the human race; how they had persecuted by rack, pulley, faggot, sword and fire, the best of philanthropists, philosophers, and scientists; and whilst unable to destroy their principles, had eventually doomed them to perdition, upon the differences of belief. The lecturer set forth in glowing terms the benevolent work done by men, who had no hope of a future life, and eulogised that class who had sacrificed everything, but their manhood, for the advancement of their fellows. General satisfaction was expressed by many who listened to him.—**WM. STOTHART, Cor. Sec., 86, Front Street, Tudhoe.**

SOUTHSEA: 41, Middle Street.—I am very glad to state that our circle is progressing. The guides and controls of Mr. J. Horstead seem and speak of a higher power than we have had before. On Jan. 7, we had a control who was to be known to the circle as "William." The spirit gave a most beautiful oration upon the different teachings, contrasting them with Spiritualism, much in the favour of the latter; advising all to live pure, simple, unselfish lives, to work for God and for the good of mankind.—Jan. 14.—The control was "Melchisedek." The control began by speaking of the Man in the Flesh, how he was made, his organism, &c. Then he went on describing the dissolution of man, and his passage through the heavenly spheres. It was very good, and lasted about three quarters of an hour. We have had several strangers lately, who seem very interested with what they hear, and also some good clairvoyant descriptions, most of which have been known.—**W. H. TERRY.**

MANCHESTER: Temperance Hall, Tipping Street, Feb. 14.—In the morning, Mr. J. B. Tetlow's guides spoke on "Spiritualism and modern thought." The progress of spiritual thought was traced from the earliest times to the present day. After an excellent discourse, another control described surroundings, in some cases psychometrically from handling a handkerchief sent up from the audience: The subject in the evening was "The Revelations of Spiritualism." If God, who created all things, made man so that he could hold communion with the spirit-world, then the responsibility rested on God in the matter of spirit communion. The speaker dwelt at length on the many advantages which Spiritualism had conferred on mankind, proving it to be indeed a divine gift, and such as only the Creator could have made provision for. The meeting closed with descriptions as in the morning.—**COR.**

OLDHAM: 176, Union Street, Feb. 14.—Mr. Greenall was accompanied by his little daughter, nine years old. After a short address in the afternoon he gave twelve clairvoyant descriptions, seven of them being owned; the little girl gave five, three of them owned. The subject in the evening was "Spiritualism and its teachings," which was treated in an excellent manner for about forty minutes, after which he gave eleven descriptions, seven were owned, and Miss Greenall gave seven, three of which were owned. It is rather a treat to see one so young giving clairvoyant descriptions on a public platform. Our audiences were evidently well pleased with the services, the room being crowded to excess.—**JAMES MURRAY, Pres. and Cor. Sec., O.S.S., 7, Eden Street, Frankhill.**

BACUP: Feb. 14.—Miss Thorpe, Sowerby Bridge, made her first appearance amongst us, and acquitted herself creditably. Mrs. Green, of Heywood, gave a trance address, showing that our heaven or hell would be of our own making.—**ADRIEL HURST, 25, Bold Street.**

ROCHDALE: Marble Works, Feb. 14.—The early home of the movement by renovation presents a most cheerful appearance. The services were conducted by Mr. Holt. Mr. J. C. Macdonald in the afternoon gave an intelligent analysis of the question: "What is Religion?" His controls were evidently able opponents of popular theology. The long and thrilling discourse in the evening was on "Where are the Dead? and what is the state called Death?" Nothing short of a verbatim report could do justice to his treatment of this subject. To the ego, or spiritual part of man—the real man—there is no such thing as death, the spirit being immortal. The aim of both lectures was to show that by the culture of the spiritual, man would become master of himself, and of the conditions involved in life, and so harmonise with the Master Designer of Nature.—On Monday evening Mr. Macdonald lectured on "What do we know of the future?" It was a powerful exposure of scientific and theological shams. Prophecy by seer and interpreter, planet-ruling by astrologers, and future fortune-telling by anybody were relegated to the slums of theological foreordination. Man by the development of his spirit could rule the elemental conditions around him, and shape his own destiny. The nervous, rugged eloquence of this speech brought strongly to mind the style and power of the late George Dawson, of Birmingham. Mr. Macdonald also with cultured taste sang some pieces of music, in bass and tenor voice, to Italian words.—**CON.**

NOTTINGHAM: Morley Road, Shakespeare Street, Feb. 14.—Mrs. Barnes' controls spoke twice. "Behold, I show you a more excellent way, though I speak with the tongue of men and angels and have not charity." Those who were solicitous for the comfort and happiness of their fellows, carried heaven with them even while in this sphere. It was pointed out that Spiritualism, which taught the actions of our lives were the factors of our future states, stood on a much sounder and broader basis than the creed that built its foundation on the belief in another man's work. The ministrations of angels was so frequent in the records of the New Testament, that it was difficult to understand how people doubted it to-day. Angels sang at the birth of Jesus; angels ministered to him in the garden; he spoke of the legions of angels being at the command of his Father; and when the disciples were met in the upper room the spirit descended upon them, and they spoke in foreign tongues: these and many other instances showed that the manifestation of the Spirit was not confined to the last thirty years. The evening subject was "Titus, ii., 13, 14: 'Looking for that blessed hope, and the glorious coming of the Saviour Jesus Christ, who gave himself for us, to redeem us from iniquity and purify unto himself a peculiar people, zealous of good works.'" If the life and character of Jesus was a pattern for us, and influenced our lives, he then became our Saviour. The day of God was the time when the God power in our nature ruled our lives. The atonement doctrine was absurd. It came too late for a good many, and according to orthodox teaching, thousands have been sent into this world since, who have never heard or could not believe it. Law reigns supreme throughout the universe, and by learning the laws which govern our existence we shall alone be able to work out our salvation.—**J. W. B.**

LEICESTER: Silver Street.—On Monday evening, Feb. 8, about twenty friends were cordially invited to attend a séance with Mrs. Gregg, of Leeds. After singing a hymn from the "Spiritual Lyre," the guides of this lady thought best to give delineations of spirit-surroundings, which they did in a most beautiful manner. Each person had his or her guides described; also the gifts that each might have the opportunity of developing. No less than thirty-two spirit friends were successfully described, occupying two-and-a-quarter hours. A vote of thanks was proposed by our worthy President (Mr. J. Bent) and seconded by Mr. Sainsbury, which brought our enjoyable evening to a close. On Tuesday a crowded audience was again entertained by Mrs. Gregg. Many ladies and gentlemen were invited separately on to the platform, and had the pleasure of having the delineations of their spirit friends; also the character and capabilities of themselves. Twenty-four descriptions were recognised as perfectly correct. A vote of thanks was proposed by Mr. J. Bent, and seconded by a gentleman in the audience, and carried unanimously. After this several receipts were given for different diseases. I am sure after this, Mrs. Gregg will be a great favourite in Leicester.—On Sunday, Feb. 13, a very good discourse was delivered by Mr. J. Bent's guides. They chose for their subject, "But now they desire a better country: that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb., xi., 16). A very good company was present.—**C. P.**

HOLDBORN: 13, Kingsgate Street, Feb. 9.—A very pleasant circle consisting of twenty persons, mostly gentlemen. A control of Mr. S. Gibson gave an address on the "Present Political Agitation," and said that although he felt sorely grieved at the foolishness of the people, yet it was not a matter of wonderment to him, when he considered the misery in which they dwelt, and the hunger that the masses were suffering from. The people must be taught to live in accordance with natural conditions, for until they did, these terrible outbreaks would never entirely cease. In the course of a long speech (which was remarkable for its vigor and clearness of reason) he stated that he thought the churches had a deal to answer for: no matter how right their creeds were in theory, in practice they had evidently proved themselves unable to keep the people in the right paths; instead of elevating mankind, their doctrines had to a great extent demoralized them, for they taught that a man was really not responsible for himself, but could throw the burden of his crimes on the shoulders of another. "Wilson" and "Zoud," the controls of Mr. Webster, surprised those present with their truly marvelous delineations of character and descriptions of surroundings, which as far as the writer could learn, were correct in each instance. Mr. Potter besides giving several clairvoyant readings was controlled by a coloured friend and spoke in a foreign language. A benediction in Latin terminated the meeting.—**E. G. C.**

PLYMOUTH: Notte Street, Feb. 14.—6.30: The weather being very fine we had a larger attendance, when the guides of Mr. James gave a most eloquent address on "Ancient and Modern Babylon," clearly demonstrating the great difference between the two, and pleaded with all to make the Modern Babylon more Spiritual and God-like. Mrs. Trueman afterwards gave many spirit-delineations which were at once recognised by their friends present.—**J. W. CHAPMAN, Sec., 8, Nelson Street.**

HASLINGDEN: Feb. 14.—We had a grand day with Mr. Swindlehurst. His subject in the afternoon was, "Spiritualism, its place and power," and in the evening, "Spiritualism exposed." Both were dealt with in an argumentative and conclusive manner. The controls show unmistakable signs of ability and power to handle subjects that tend to uplift and enlighten mankind.—D. NEWELL, 51, Rothwell's Hope Buildings, Carrs.

NORTH SHIELDS: 6, Camden Street, Feb. 7.—Mr. Westgarth's guides spoke on "Has Theology failed, and Why?" A large and intelligent audience considered this the best discourse Mr. Westgarth has given in our hall. We recommend societies visited by Mr. Westgarth to select this subject.—Feb. 14.—Mr. J. A. Rowe delivered with his usual ability a discourse on "The glory of the Natural and Spiritual Universe," which was listened to with rapt attention.—Con.

HUTTON-LE-HOLE: Miners' Old Hall, Feb. 14.—In the absence of Mr. Westgarth, Mr. Walker consented to speak. Two subjects were handed up from the audience, and the speaker dealt with them both: "The creation of man," and "The Bible and Science: do they work in harmony?" The answer was: No! It might suit narrow-minded people, but not those with broad intellects. Mr. Walker is an able speaker, and gives off much profound thought. For upwards of an hour he held the audience spell-bound.—J. H. THOMPSON, Sec.

JESSY: Sunday, Feb. 14.—Our unseen friends have indeed been working in hearty co-operation with us during the past week. At one circle Mrs. J. minutely described a spirit-form who was recognised by one of the sitters, a stranger, as his father. Mr. W. was controlled by his guide, a Frenchman, and Mr. H. delivered an impressive invocation under spirit guidance. At the other week-night circle all our spirit friends were present, but owing to lack of magnetic power S. B. was controlled by one only. On Sunday evening, however, the power was so intense that the controls numbered no fewer than six, the circle being a very small one. Three of the six controls came asking for assistance, which we know we were enabled to give. Very distinct direct raps were also heard. At the other circle Mr. H.'s guide wrote an address specially directed to our President. Our young medium was taken into the spirit-world, and Mr. W. was controlled by his guide.—EXCELSIOR.

A CLAIRVOYANT IN MIDDLESBOROUGH.

Mr. A. Sefton, 2, Model Houses, Station Road, says he is convinced of spirit communion from what he has experienced, and encloses two testimonies on behalf of his mediumship:—

"The medium, while sitting at breakfast with me, described a little girl in spirit life, who identified herself by showing the seat of the contents of a room, the position and colour of a bed therein, concluding by giving her name, 'Emily.' Another young man was present when the guide described five photographs—two females and three males, giving their names, characters and descriptions, though I know for a certainty that he never had seen any of them nor been in the house.—JAMES CAMERON."

"A gentleman friend of mine being seriously ill, I asked the medium, whom I had only known a short space of time, to come and pray with my sick friend. On the medium entering the room, one of his Spanish controls took possession of him, and informed me that the gentleman's sister, whom I had never seen, and who had passed away about twenty years ago, was in the room, and also he gave her name which was 'Maria.' He also informed me that she held her finger up to indicate that the gentleman would only live one night, and that came true, for he only lived until next morning; also many other things as well concerning the above which came perfectly true. On another occasion when I was sitting with the medium, the same control described a house and every thing it contained above thirty years ago; he even described things that I had forgotten until they were brought to my memory by him mentioning them; also many other things he has told me of too numerous to mention; and as I know very little of Spiritualism, never having sat with any one except this medium, it appears to me very strange and wonderful, as I knew very little about the medium before I sat with him. Any one who would like the above facts confirmed by me, can do so by applying to the medium for my address, and in closing I would say that the medium has no self interest in the matter, as he takes no pay from anyone, being willing to sit with anyone who goes.—MRS. STONE."

[We have not heard of Mr. Sefton before, but publish the communications, addresses having been given. We wish he would adopt some other designation than "test" medium.—ED. M.]

TRANSLATION OF A FAMOUS WELSH HYMN.

Rev. W. Williams, Argyll, Swansea, has issued a translation of the well-known Welsh hymn, "Gwel uwchlaw cymylau amser," which was sung with great effect at the Baptist Union meetings, to the tune of "St. Garmon." The following is his version:—

Far above earth's cloudy regions,
O my soul, behold the sphere,
Where the breeze is ever tender,
Where the sky is ever clear.
Happy myriads,
Resting there in perfect peace.
In it spring life's sparkling fountains,
Through it flow the streams of peace,
Its delightful glades to water,
And give joys that never cease;
Full salvation
There shall evermore be sung.
All the storms of death's dark valley
Change to peace for evermore;
All the groans and sighs of sorrow
Change to anthems on that shore:
Grief's last tear-drop
Into Jordan's flood shall fall.
Now my heart once sunk in sadness,
Leaps with joy within my breast,
In the hope of soon possessing
That divine and glorious rest:
Happy pilgrims,
Those who journey to that land,

A RECTOR ON SOCIALISM.

Preaching at a public festival at Harlestone, on Sunday, the Rev. J. T. Jerwood, of Little Bowden, protested against that atheism and infidelity, that idea that crops were due to luck and chance, and muscular strength. We might eat and drink, and talk as the fool did who intended that his soul should have ease, but the fact remained that the earth is the Lord's. He thought the success of the last two years had spoiled people; they accepted all the good things as a matter of course, and landlords became uplifted and thought there was no better investment than land; land could not run away. And so they lived and reckoned as if the earth was the landlords'. But a series of bad seasons and hard times returned, forcing on the landlord the wholesome truth that the earth is the Lord's, with its mansions, its parsonages, its farms, its cottages, and that they are only held in trust for God, for the good of all classes. He really thought that landlords were touched, and were learning to exercise a more humble and faithful stewardship of the land and all that there is in it. But landlords were not to be singled out for special blame, particularly at a time when they were being unfairly attacked. They all knew that property of any kind was a trust, and as much a trust for the manufacturers or merchants as for the landlords. But he hoped that in spite of much mischievous teaching and platform cant, and when all had learned something more of Christian Socialism, that while resistance was made to compulsory division of property, we would be willing to acknowledge that our highest duty is to share with those who are not so well endowed as ourselves. In speaking of the clergy, he said that perhaps no class had forgotten the moral of the text more than they whose duty it was to teach and set an example. In talking, they were apt to speak of their village, and their parish, and their people. But, unfortunately, many of the men who had gone out of their villages were the very men who were voting for Bradlaugh, and crying out, "Down with the Church." The question of "establishment" being so bitterly raised, was it not evidence that the clergy did not take up the brotherly and fatherly position they should have done? Alas! they too often aped the Squire, and lost the respect of Church and parish. Surely it must be admitted that the Church had lost opportunities of exercising a good influence. They were proud, exclusive, thinking too much of their social position as men in the world, and so lost the opportunities they had, in their unique position, of bringing classes together, and bridging over social chasms.—*Kettering Observer*, September 25, 1885.

WORDS OF CHEER.

(Given inspirationally in a time of trouble.)

Dear Friend,—With loving sympathy
We meet you here this night,
We're glad to know that you have vowed
Henceforth to do the right.

If you your vows will now obey,
Our aid you shall receive;
The angel-world will joyously
Its power and blessing give.

We ever seek to bless the man
That strives to do the right,
From us such being ever gets
According to our might.

Though wrongs oppress you, never mind!
Right's stronger: than the wrong;
And, though the battle may be hard,
It never can be long.

The angel-world is watching you,
And ever by your side,
If in the way of Truth and Right
You always do abide.

You need not fear, but nobly meet
Each foe that comes along,
For right shall ever bear you up
And conquer every wrong.

"BRONTERRE."

MISS META SCOTT (of the Royal Academy of Music, and violin pupil of Herr Pollitzer) is open to accept engagements for piano or violin, at oratorios or miscellaneous concerts. She will also be pleased to take a few pupils. For terms, address, 94, Lancaster Road, Notting Hill.

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TRANSCENDENTAL PHYSICS.

AN ACCOUNT OF EXPERIMENTAL INVESTIGATIONS.
From the Scientific Treatises of J. C. F. ZOLLNER, Professor of Physical Astronomy at the University of Leipzig, &c., &c.
Translated from the German, with a Preface and Appendices, by C. C. MASSEY, Barrister-at-Law.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 21st, 1886
LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7, Mr. J. Burns and Others.
Hoxton.—128, Hoxton Street, at 1, Seance: Mr. Webster, Address and Circle.
511, Kinsland Road, (Near Dalston Junction) at 7, Mr. Walker, Address. Tuesday at 8, Clairvoyance.

MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, A Spirit Communication will be read, then a Lecture given.
Paddington.—5, Rundell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday at 8.

JIVER HOLLOWAY.—Mrs. Hizon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday at 8, Developing Circle.
Waltham.—83, Hays Road, at 7, Mr. J. Vellich, An Illustrated Lecture on "Schmidt's Spiritualism"; Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
Monday, Mr. J. Hagon, Medium for foreign languages.
Tuesday, Mr. Towns, Medium for Clairvoyance.
Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
CLERKENWELL.—St. John's Street Road, Wednesday at 8, Mr. Webster.
HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
HOLBORN.—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday at 8, Mr. Webster.

PROVINCES.

ASHINGTON COLLEGE.—At 2 and 6 p.m.: No Information.
BACUP.—Mechanics' Hall, at 2.30 & 6.30: Mr. J. Armitage.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BAYLEY CARR.—Town Street, 6.30 p.m.: Miss Tetley.
BULFAR.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Wilson and Miss Cowling.
BIRMINGHAM.—Oozells Street Schools, at 11 & 6.30: No Information.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.30: No Information.
BLACKBURN.—New Water Street at 9.30, Lyceum; at 2.30 & 6.30: No Information.
BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30 & 6, Mr. T. Margatroyd.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Plant.

ODDFELLOWS' ROOMS, Otley Road, at 2.30 & 6, Local.
Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Butler.
Milton Room, Westgate, at 2.30 and 6: Mr. A. D. Wilson.
Upper Adair Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. T. Holdsworth.

BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. Hoperoff. Thursday at 7.30, Members' Circle.
CARDIFF.—At Mrs. Cooper's, 50, Crockerbottom, at 6.30.
DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
DEYFORD.—88, Fore Street, at 11, Mr. Tozer; at 3, Members' Circle; at 6.30, Mrs. Bond, Discourse.

EXETER.—The Mint, at 10.45 at 6.30, Local.
FELING.—Park Road, at 6, Mr. John Meeks.
FORESHILL.—Edgwick, at 6.30, Local.

GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30, Mr. E. W. Wallis, "The Sin of Unbelief, What is it?"
HALLIFAX.—1, Winding Road, at 2.30 and 6, Mr. J. B. Tellow. Monday, at 7.30.
HARLEY.—Mrs. Dalton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HASTON.—Miners' Old Hall, at 5.30: Mr. J. Livingstone.

HASTWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.
HEDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. J. C. Macdonald.
JERSEY.—48, New Street, at 4 and 6.30: Local.

KRIGLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Hopwood & Mrs. Craven.
LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.
LEADS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Holdsworth. (Also down for Addison Street, Bradford.)
Oriel Hall, Cookridge Street, at 10.30, 2.30, & 6, Mrs. Butterfield. Tuesday, at 8.

LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.
LIVERPOOL.—Daily Hall, Daily Street, London Road, at 11, and 6.30, Mrs. Gregg. Lyceum at 2 p.m. Sec., Mr. Carson, 14, Daily Street.
LOWESTOFT.—Daily Hall, 14, Daily Street, Beckles Road, at 2.30 and 6.30, Local.
MACLESDALE.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Kishon.

Fence Street, at 2.30 & 6.30: No Information.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.10 & 6.30, Mr. W. Johnson.

MIDDLEBROUGH.—Granville Rooms, Newport Road, at 10.30 & 7.30, Mr. Eals.
Mr. Johnson's, Old Linthorpe, at 6.30, Mrs. Middleton.
MOSLEY.—Mission Room, Church Street, at 2.30 and 6: Mr. Peel.

NEWCASTLE-ON-TYNE.—Northumberland Hall, High Fris Street, at 6.30, Mr. R. L. Farber, "The Thinker's Creed."
NORTH SHIELDS.—6, Camden Street, at 6.15, Mr. W. C. Robson.

NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 & 6, Local Mediums.
OPPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.

OSWALDSTWISTLE.—At 9, Fern Terrace, at 6.30: No Information.
PARKGATE.—Pear Tree Street (near bottom), at 6.30: No Information.
PESWOLD.—Mr. W. Holland's, 47, Cavendish Place, at 5.30.

PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Britton. (See notice.)
Liberal Club, 48, Aldison Street, Public Circle, Wednesday, 7.30. All are invited.
PLYMOUTH.—Notte Street, at 11, Mr. Leader: "Mediumship, how Developed"; at 3, Circle; at 6.30, Address: Chapman's clairvoyant, Mrs. Trueman.

RAVENSTHALL.—At 2.30 & 6, Mr. Swindelhurst.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Mrs. Groom.
Marble Works, 2.30 & 6, Mr. R. Harper, Address; Mr. Standish, Clairvoyance, Tuesday, Healing; Thursday, developing.

6, Bailie Street, at 2.30 & 6 p.m., Mr. Laft, Public Circles. Wednesday Circle at 7.30.
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SOUTHSEA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOUTH SHIELDS.—19, Cambridge Street, at 11 and 6.30: Mr. J. T. Tellow.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Local.
SPRINTWOOD.—Central Hall, at 2.30 and 6: Mr. Ashman expected.
SUNDERLAND.—34, Wellington Street, Southwick, at 6.30.

TUNSTALL.—13, Bathstone Street, at 6.30.
WALSLEY.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 2.30 and 6.30, No Information. Wednesday at 7.30 o'clock.

WEST FALTON.—Co-operative Hall, at 2 & 5.30, No Information.
WIBSEY.—Hardy Street, at 2.30 & 6, Mr. Morrell.

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