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SPIRITUALISM.

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THE MILL STREAM.

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

(Concluded from last week.)

The autumn was come, with a breath of the north a-painting, with artistic fancy,

The leaves of the trees and the mosses and ferns with patches of russet and yellow.

The jessamine and clematis, climbing the porch, were resplendent with crimson and gold.

As though they had stolen some fire from the sun, when he lingered to kiss them, "Good evening."

The fruits were all ripe, and the harvest was in; the farmers rejoiced at the plenty.

The sun still shone brightly, but the wind it grew cool, and came through the trees as though sobbing.

The souls of the trees were grieved for the pain, and shed golden tears in their sorrow,

Till the ground was a-strewn with heaps of brown leaves, Which the wind, in its wild gusty passion, whirled high in the air,

Then twisted round, and scattered them over the meadow. The mosses crept down from the trunks of the trees, till the knarled rugged bark was left naked.

The squirrels sat solemnly eating their nuts among the few leaves still remaining, a-trembling with cold as the breeze swept along,

So they made up their minds that winter was near, then they scampered away to their dwellings.

The birds had gone southwards a-looking for summer; Only sparrows and robins were left to cogitate over the ways and the means,

Or to converse with grave speculation on the truth of the proverb:— That winters were long when the hips and the haws were in plenty;

For the hips and the haws gleamed ruddy and bright on bare hedges of wild rose and hawthorn.

The Mill Stream 'neath the trees looked sulky and sad, As though vexed at having to carry the burden of leaves,

Which the wild wind had hurried a-down from the trees and the road-side.

The wind grew colder and wilder and strong, the rain it came down in torrents;

The birds took shelter in cranny and nook, and sleepily said in each other, "It is wiser to stay with our heads under our wings, than to go hopping abroad in such weather."

The storms grew wilder, and often and long; but at last they ceased altogether;

But nothing was left of the leaves of the trees, nor ferns nor mosses nor flowers,

Not a sound could be heard but the voice of the stream, or the chirping of robins or sparrows.

Then down fell the snow, and covered the earth in a garment of heavenly whiteness;

One might almost have thought that the spring-time had come, and the trees had been laden with blossom:

The scene was so fair, so holy, so pure, that angels themselves up in heaven,

Might have envied the home of the mortals below, and rejoiced in its fairness and beauty.

Only the Mill Stream looked angry and grim, as blackly it hurried along, Winding its sinuous way through the fields like the serpent that crept in Eden.

The winter had come, and Ruth's heart it grew light, for Philip had said in a letter:

That in spite of the frost, the snow, or the cold, they should spend a sweet Christmas together.

Her eyes grew bright, for her heart was light, and with gladness was running over,

Her voice ever raised in a song of sweet praise for the love and the blessings around her.

So swiftly the time of his absence had passed, preparing the clothes for the wedding,

That in spite of the longing for Christmas to come, the days seemed too short for their labour.

But now all was ready, and in the Old Church their names had been called by the Parson.

Nothing had happened, and Philip was well, and Ruth had all fears nigh forgotten.

Bright and gay as a bird she caroled and sang, a-filling the old house with music,

Till the robins themselves closed their little black eyes, and their heads set on one side to listen.

'Twas the even of Christmas, the work was all done, the Miller was home from the mill.

Ruth's heart it beat high at every strange sound: Her cheek it was crimson with blushes, as her father would give a sly glance at her face, and whisper, "Surely this is him coming."

The snow had been falling, but now it had ceased, and all the bright stars were a-shining;

And through the bare branches of trees by the stream, the new silver moon was a-peeping.

The air it was frosty and cutting and keen, The icicles hung from the housetops or clung to the trees and the stones and the hedge, a-glinting and gleaming like jewels.

Impatient and restless Ruth stood at the door, unheeding the cold wintry weather.

Surely never before were horses so slow or coaches so tardy a-coming.

"Mother! give me my hood, I'll run down the lane, for I'm certain that something has happened."

The Miller looked up with a smile at his wife, and she laughed, as she glanced at her daughter.

Ruth blushed, turned away with the hood on her head, paused just for a moment to listen.

Then hearing no sound of the coach on the road, she glanced once more in at the kitchen.

It all looked so cosy, so home-like and warm; the table was spread;

Her parents were sitting close by the fire: he reading, she knitting, both waiting the coming of Philip.

Ruth's heart swelled with love for her parents and home—just then in her heart they stood highest.

Turning back to the chair where her father was seated, she curled his white locks round her fingers;

Turning them round and round, till at last his neck with her arm she encircled;

And dropping her head to his cheek, she kissed him, lingering, waiting, yet wanting to go.

A feeling momentous possessed her.

"Will you not come, too, to the end of the lane," she said, in the ear of the Miller.

But her father just laughed: "No, no, I'm too old to expose my limbs to the frost and the cold, for I'm not in love with young Philip."

So Ruth laughing lightly, ran out of the house, saying lightly: "I'll stop just ten minutes."

The minute-hand of the old kitchen clock just pointed ten minutes to seven;

But Philip arrived ere it chimed out the hour, and all the first greetings were over.

"Where is Ruth?" he asked, after waiting awhile, for the sound of her voice or her footsteps.

"Where is Ruth?" for he missed the sweet "Welcome," for which all the day he'd been longing.

"Where is Ruth?" "Oh! she went out to meet you, I wonder that you did not see her;

But she will not be long; she said she'd be back in ten minutes."

Ten minutes, twenty, an hour had passed by, and still no signs of returning.

They sought the lane through, from the house to the village, over hill, over dale, over meadows.

The whole of the villagers turned out that night, with shouts and lantern, to find her.

But all was in vain: their efforts were vain, no trace of the maiden was found.

In tearless anguish the mother prayed for some voice from heaven to guide them.

But no voice replied, not a sound could be heard, e'en the voice of the Mill Stream was silent, for the ice on its surface was creeping.

Only the cries of the searchers were heard, as they echoed far over the valleys.

The morning of Christmas dawned brightly and clear, but all was woe in the village.

No dinners were eaten, no sermon was preached, for the Pastor himself had said to them, with tears in his eyes, and trembling tones:

"It is better to work than to be talking."

And he worked with the men, who with shovels and spades every heap of the snow did turn over.

From daylight till darkening they delved and they dug, but never a sign of the maiden.

Then torches they made them, and worked by their light,

Although they knew well if they found her, life would be flown,

And 'twas only the clay they could give to the arms of her mother.

But Philip's pale face, her mother's sad moans, and the noiseless grief of the Miller,

Spurred them on in their work, and they felt not fatigue, till at last no spot was left covered,

That either a fox or a hare could have hidden.

One by one, slowly, they gave up the search, and returned to their homes in the village.

To the house, with the Miller, the Parson returned, and endeavoured with Christian patience,

To bring consolation and calmness where now all was woe and lamenting.

It is hard to believe that all works for good, when nothing but evil is present;

So they thought, and they felt, when he prayed them to say:

"Whatever thou doest, O Lord! it is good: for thy mercy endureth for aye."

"We know," said the Pastor, his eyes streamed as he spoke, for Ruth was to him as a daughter:

"We know the great wonders He works for our good, and in all things a blessing is hidden.

Who knows what a joy may come out of affliction, though in this case at present 'tis hid.

Yet, sometimes, when peace has softened your hearts, a gleam of bright joy may come to you, borne of this very affliction.

Great troubles come to us, but while we are brooding, and black melancholy sits still in our hearts, a star shines through the clouds;

At first 'tis but small, but ere long it illumines the darkness, and we bask in the light and rejoice in the brightness,

Forgetting the clouds, and loving the light better, because we at first had the darkness.

The darkness is round you to-day; well I know it:

Have faith in God and His goodness.

If Ruth has gone, 'tis but a while; you too will go sometime to join her.

Think how brightly for you that morning will dawn, when after the pain and the sorrow,

You close your eyes on the earth below, and join your loved daughter in heaven.

And you, brother Philip, is your faith so weak that you need me to tell you your duty?

You preach to your people the goodness of God, the need of faith and submission.

Where is your faith: can it not sustain you, and help you to bear this affliction?

God has thought fit to lay his hand heavily on you, to chasten and teach you to make you more humble:

In love hath he done it, for those whom he loves doth he chasten.

Bend down to the yoke and wear it, with faith, on your shoulders."

"'Tis easy to talk," said Philip, "of faith: I have; and thought I possessed it.

Yet now, when I need it, I find it a word, empty and devoid of all meaning.

When she stood beside me my faith was unbounded:—

This life, the next, all eternity opened before me,—

Not a doubt nor a fear overshadowed my mind.

Ruth lived; my knowledge of that gave me a foundation to build on.

I loved God all the better, because I loved her, because she lived and loved me.

She is dead, and for ever, as far as I know, I never again shall behold her.

The future is black to my eyes, as the starless midnight of winter.

Now I know that I never had faith,—I was only happy in knowledge;

Taking for granted all that was preached,—not using my reason;

Contented to hang my hopes upon others' talk: think, act, as did others.

Now all is changed: when I need faith I find it is wanting.

You are older than I am, help me to find it:

Give me something to hold on: give me proof that my darling is sleeping:

That she 'll some day awake, and my eyes shall behold her as though nothing had happened to part us.

Do you know it for certain? Say you do: I 'll believe you;

I know you're a good man and true.

If you know it, oh help me to learn it as well.
Teach me faith, teach me life is immortal!"

With horror, the good man looked down on his friend, his friend whom he thought almost saintly.

"God help you, my brother! I fear that I cannot.

No faith! Oh how can I help you?

Faith cannot be taught, it comes of itself,

A breath from the angels in heaven;

It comes not by logic, nor reason nor thought; it is inspiration from heaven."

It was the day that had been set for the wedding; the sun had gone to its rest.

The house was still, its inmates slept—all slept, save Philip, he alone was awake.

The old folks, weary with grief, had gone to their beds, entreating to him to do likewise.

Still he sat by the fire with gloomy eyes fixed on its embers,

Watching the flickering lights gleam, and then expire anon to rise up more brightly.

Unconscious, his thoughts, that erewhile had been fixed on his trouble, Were turned and absorbed by the fanciful shapes of the embers.

Two flames danced together, now rising, now falling, now steady, now waving, but always keeping together,

And, childlike, he named them—one Ruth, and one Philip;

And he watched them intently, feeling strange interest in every movement.

Philip, the larger, more steady and stable, Ruth, smaller and brighter, more waving:

Like a child he endowed them with fictitious life, weaving a future before them, as once he had woven for Ruth and himself;

When, crash! falls the coal with so sudden a sound, he starts from his seat with a groan.

Remorseful, his thoughts from his trouble had wandered, to weave such pictures fantastic.

When again he glanced at the fire, the flame he called Ruth was lost in the blackness of coal.

Not a spark nor a gleam of it left!

Ruth was dead, the light from the embers had fallen, only the flame he called Philip was left.

Again his wandering fancy endowed it with being, he watched it quiver and tremble,

And hang o'er the blackness into which the other had fallen.

And he bitterly said to himself:

"So must my life be henceforward, striving with vain endeavour to pierce the darkness before me:

To see beyond death and the grave which engulfed her:

Longing myself to die, and solve all the mystery, yet clinging to life,

And fearing the end of existence, fearing that this is the whole,

And the end to be found in the graveyard.

How can I preach life immortal to men, when I myself cannot believe it!

O God! give me faith! nay, more, give me knowledge; grant me one inspiration from heaven.

Not for myself do I ask it alone, but for those who call me their teacher.

Send light in my darkness!

O God! give me truth to lighten the burden of others!"

So he prayed, and he wrestled like Jacob of old, for knowledge and wisdom to guide him.

His breast was torn with conflicting emotions: with grief for his loss, and gloomy forebodings,

Distrust for the future, remorse for the past; doubts and fears of the life everlasting.

Long he fought, long he prayed, as one fighting a battle that ends either in life or in death;

Till, worn out and weary, his strength all exhausted from weakness itself, a calmness came o'er him;

And he sobbed as a child sobs to sleep, and he dreamed.

Did he dream that a bright form came near him with looks full of love and compassion, till soft, tender hands were laid light on his brow?

And lifting his head from his bosom he saw the figure of Ruth there beside him!

His Ruth, as of yore, though strangely transfigured, and light with heavenly radiance.

Was he mad? Was he dreaming? Did his eyes not deceive him?

Was it really his darling beside him, or had reason deserted its throne?

He gasped for his breath, with an agonized cry, his hands out-stretched in appealing,

"Ruth! Ruth! is it you; 'tis not madness, not dreaming, oh speak! my heart hungers to hear you."

Then accents familiar fell soft on his ear, words of love and tender compassion:

Of warning, of teaching, and gentle upbraiding, bidding him master his grief and go forth on his mission:

"Teach men of their duty to God, and themselves teach mercy and kindness and goodness of heart, to bear with the failings of others:

Teach them they are the seed in the garden of earth, that must afterwards open in heaven.

Nay, more—teach them this—that every vile thought, bad action or vicious desire will rest like a blight on the seed;

And canker-like eat of its substance till only the heart of it's left,—the life which no worm can destroy.

Then, when this life is done, and the seed is removed, the work of the earth-life is wasted in sorrow,

In pain, in useless remorse, vain regrets and wearying longings.

The work must be done that on earth was neglected, every sin be atoned, that once was committed;

Not by repentance alone, but by work,

As one who has builded a house, and finds its foundation unsteady:

Finds it vain to endeavour by building it higher to make it more safe and secure:

The whole superstructure must come to the ground, the fault rooted out and repaired.

If the seed be not good, then the plant must be stunted and weak in its growing.

Cheer them on in their troubles, help them carry their burdens ;
Tell them the lost ones still live and hover about them ;
Tell them they die not, nor sleep not, but ever are waiting to help them,
With love and with sympathy longing to greet them not far away, but
just by a veil separated ;

Trying to guide them, and urge them with beckoning finger,
Onward, into the regions of knowledge and light."

So she talked, and he listened, not daring to speak,
While into his soul came a calmness, as came on the waves of Galilee's
sea,

When the voice of the Lord had said, "Peace!"

Many wondered thereafter, who looked on his face, and said: "He was
not grieved to lose her."

For the light had returned to his eye; to his cheek, had come back the
colour.

But his voice it was softer, his manner more mild, forbearing and gentle.
Grief had all vanished, hope dwelt in its place, and Faith that had come
there by Knowledge.

When the winter was over, and spring-time had come, the ice and the
snow had all melted,

Then they found what they sought—the body of Ruth—that lay neath
the rushing mill-waters.

Then those that were watching him say, a few tears crept down his
cheek, but he smiled to himself, as he said:

"Not lost, only changed, yet ever my own, my teacher, my helper, my
friend."

Since then, years have flown. The Miller has gone,
And his wife, full of years, rejoicing, has joined him.

Only Philip is left, an old man and grey, with the burden of years on
his shoulders: a seed almost ripe for the planting.

In his church, on a Sabbath, he preaches to men, tells them of the life
everlasting.

Right dearly they love him, the kindly old man, whose life to their good
is devoted.

To him in their troubles come children and men, and make him their
father confessor:

Tell him their follies and trials, and feeling the better, because of the
love that he bears them.

Their burdens grow light when he, with kind sympathy, helps them.

'Tis said, in a whisper, that when all is still, he talks with the spirit from
heaven.

That the spirit of Ruth ever waits by his side:

Young Ruth, who was drowned in the stream.

Some say they have seen her.

Some say they have heard her conversing in soft tones to Philip.

But they love him no less, but rather the more, that he holds close
communion with heaven.

He teaches the doctrine of love to the world, he frights not with terror
and darkness.

"God is love," is the creed that he teaches, and further—

That as all men from God are forthcoming, and ever to God are
returning,

Their lives and their actions, every one, should be to his glory and
honour.

There he lives in the house by the stream:

The Mill Stream they call it, for a little bit higher there stands the
remains of a mill.

And through it, comes rushing, the stream:

Whirling and churning along, making strange sounds as it goes;

But no longer the wheel and machinery turn,

Nor the stones revolve on each other, as in the days of the Miller of old:

The mill is deserted, another is built where the corn is ground for the
farmers.

Still the stream goes roaring and foaming:

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 dash and a roar like
the distant verberation of thunder.

Lower down it widens, and opens into a lagoon, bordered with larches
and willows.

It smiles in the face of the heavens, reflecting the glory of sunlight.

Peaceful and smooth is its surface, undisturbed by the tumult above it.

Calm and serene, it flows gently along towards the end of its journey.

Peaceful and happy, content with its lot and its station.

Like one who has passed through the troubles of life;

Experienced all of life's evils—overcome them;

And now, content with his work, is gliding along to the haven.

August, 1879.

THE SPIRIT-MESSENGER.

MORALITY: THE SOUL'S ATTRIBUTES AND ENJOYMENTS.

A CONTROL BY "DEAN STANLEY."

Recorded by A. T. T. P., January 23rd, 1886.

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

The Sensitive, in trance, said:—

He has been with me all the way from my home; a thin,
wiry, pale-faced man. I wonder who he is? He was talk-
ing in a language which I did not understand. He is talking
now a language which forces me to understand him. His

hands are on my forehead. He is breathing on my brain
talking to it the same as I would talk to a child.

Here the Sensitive went under control, and said:—

Good morning! if there can be any good in such a morn-
ing. God help the poor, more especially the depraved poor
in such weather as this: the poor that are to be seen during
the day, hard-worked, ill-clad and ill-paid: the depraved
poor, who find night the best time to seek their miserable
and immoral living. Yet some of the poor you meet dur-
ing the day are happy. I believe that happiness is an
accompaniment of morality; like misery is an accompani-
ment of depravity. Even the poor can be moral, and claim
happiness in consequence as a reward. To me there was no
stronger argument of a God than the rewards that accom-
pany morality, and the punishment that follows depravity.
Look at that man or that woman who has done that which is
right, and it matters not what the task has been, an undis-
turbed self-complacency is the result; but look on those, who
have violated every tie which binds them to society. Take
notice of the bitter and remorseless agony of repentance, and
take notice of the contrast: the same proof of the high and
holy attributes of virtue is proved in the act of giving. No
man has ever felt regret in any act of benevolence. It
matters not how miserly may be the nature of a man, there
is a pleasurable feeling in the act of giving, which after-
regret cannot diminish, proving that it is a virtue peculiarly
belonging to our universal Father, from which gladness fol-
lows; giving peace to the soul like oil on troubled water.

Kindness is another spiritual virtue, and so are honesty and
truth soul-attributes, and inherent and belonging to the inner
man or soul, in the exercise of which follows high mental
enjoyment. Honesty and truth in their relationship, in
their united action, produce two distinct feelings of pleasure
during life in time: a pleasure which belongs to and is born
from the world of soul. The face is a true index either of
these virtues or of their reverse. The immoral or worldly
man bears the imprint of his selfishness on his face: in that
wrinkled brow, in that careworn look, there is a page writ-
ten which, when read correctly, unfolds the unhappy
peevishness of that soul; the corrosion of the heart portrays
a soul careless of itself and of its God. Why is it that sin
should leave so deep an impression even in time? It is
because it is the handwork of the soul on the body. It is
the dissatisfaction of self in the bondage of the body, and
although for a time the body may be the conqueror, there is
evidence furnished of discomfort and discordance.

I do not pretend to possess a greater power in the deli-
neation of the soul in its subserviency to the body, than any
other body, but on the contrary, I assert, that it is easy to
detect a soul which is suffering contrition even for a first
fault, thus proving that with man lies his own punishment.
Were this not so, that remark would not exist which is made
to him who is preferring to run the downward course: "He
is no one's enemy but his own."

It cannot weary a thinking mind to dwell on the spiritual
side of that great problem—Man. God has revealed, and
plainly, all that belongs to man through His Laws. Earthly
appetites in accordance with His will afford pleasure in
the satisfying them; as in the case of hunger, a healthy
appetite is a mercy received at His hands, and the means of
satisfying it a pleasure, which certainly follows, so that the
soul possesses sensations which can as directly be appealed
to as the sensations of the body. A man eats of wholesome
food, and receives bodily pleasure. A man lives under the
rule of the law of morality, and receives a soul-pleasure, as
keen in its sensations as relieving bodily hunger. It is this
magnanimous feeling of honour that produces that proud
elevation of soul, which makes a man do and dare so much
for his country and for himself.

"I have nothing to be ashamed of," need not be put into
words, even to the most common observer. Such men bear
the "Hall Mark" unmistakably; there is an intrinsic value,
which seems to proclaim: "I have nothing to be ashamed
of." The eyes of such a man are not cast on the ground;
there is no shiftiness in his glance; his open, clear eye meets
him to whom he is speaking. He is surrounded with an
aura of health and harmony. There is the high resolve of
a moral life, which makes either the good servant or the
considerate master. I am not speaking of this high morality
for its own sake alone, but I am describing its effect in time,
trying to make your readers realize that the reward of obe-
dience to God is immediately beneficial; and in speaking of
vice and of sin, I am not trying so much to warn your
readers against the future punishment which awaits him who

lives an enemy to the law of God, but trying to point out that as good actions are rewarded immediately, so wicked actions in earth-life bear an immediate punishment quite apart from the agonies of remorse. A burglar is seized in the very act of committing depredations: he is well armed, and has overcome his would-be captor, and as he stands over him, the natural idea would be that he felt glad for his release; but it is not so: there is a soul disquietude; the punishment is already earned, a punishment which overshadows the immediate liberty; a fierce internal agony is that soul's possession, which banishes all other feeling.

Take the man who is an habitual drunkard; take the life of a voluptuary; choose the career of a liar; each of these go on their course, satisfying the passion that sways them; but there is no soul-happiness with either of them in the midst of their sensual gratification; there remains a feeling of soul-misery; a deep inner sense of bitterness. The object of a man's desire is not always then attended with pleasure. A hungry man's object is to fill his belly; when the object is fulfilled the greatest pleasure, that of eating, is over, the hunger is relieved: but the primal pleasure is past. The same with every feeling of the body; the same with every feeling of the soul; the two being in strict analogy. Perhaps the object, and the pleasure which precedes its attainment being two distinct feelings, is hardly realized by many of your readers. One man exercises soul-virtues or bad passions in different degrees to another man, and it is this power of individualism which characterises and forms the spiritual degrees of man.

A man may be spoken of as a charitable man, and it is spirit alone that gives him his degree, his rightful claim, his proper position amongst charitable spirits. A man may be doubly more charitable, yet both may lay claim as being engaged in the holy work of relieving misery. It is an easy matter, even in time, to judge who is more drawn away to the sufferers than another. Stand by the side of the hospital bed, watch those four standing round: the wife, the sister, and two brothers, and you can then judge what I am trying to describe. The more intense feeling of compassion is the wife's possession. She is drawn away from all thoughts of herself, her soul is pouring out her compassion to the sick husband. The others do not feel this intensity of compassion. Still it makes its mark on the tender and loving face of the sister; the reflex of compassion is also to be traced in the two more rugged faces of the brothers. There is disinterestedness visible in either, but there are degrees of compassion which are plainly to be perceived by him who looks for proof of goodness and purity, which show themselves as certainly as the marks and signs of sin and depravity.

Sometimes the soul speaks strongly, nearly proving a conqueror over self-will. How beautiful it is to watch a successful struggle of Soul over Will. I have watched it in earth-life. I watched, I watch such struggles with interest now. I have seen the angry man goaded by temper and self-will into madness, in the very act of striking down her whom he had sworn to cherish, stop in the act, and stand bewildered at the peremptory promptings of the immortal man to that inward monitor, which in such moments seems to say: "Fool! desist, or else farewell to character, farewell to social relationship, farewell sometimes even to life itself."

There is pleasure or pain accompanying the fulfilment of every desire, either of the body or of the soul. The act may be on the part of a man who is sunk in misery, perhaps waiting for offended justice to claim its due. A moral act, even to such a man, brings an immediate reward, as certainly as a good action rewards the highest angels. I am dwelling on this natural proof to prove that the teaching, which comes from us to you in time, is strictly in accordance with that which you yourself can prove with ordinary observation. In plain terms, I mean this: a loving act, in obedience to the soul's promptings, even on the part of those unhappy men now waiting the claims of justice for their unparalleled and heartless murder, even to these desperate and reckless men, even with these outcasts of society, these Ishmaelites of modern life, these perfectly wicked souls, can as surely give the pleasure to be derived from the slightest obedience to the soul's promptings as to the Highest Angels in heaven.

What does this prove? It proves that no wickedness, however unqualified in its nature, is beyond the soul's endurance. And what is the conclusion? If this be so on earth surely it undoubtedly follows that reclamation is probable in the far future. Then comes soul-repentance, then forgive-

ness. Take the experience, in your own case, of kindness, and contrast it with the ill-effect of anger. I should like to try and analyse the power of kindness, and its effect on the soul when exercised, for the soul receives distinct impressions in the exercise of every virtue. It does not feel the same when the virtue of charity, of benevolence, or of kindness is exercised. The pleasures of the soul are countless, and endure for ever. The soul in the exercise of kindness feels that there is called into action one of God's laws, which is accompanied by pleasure and by pain. You speak kindly because the vein of pity is stirred; where pity is felt there is the accompaniment of pain.

Dear Recorder, it has been my intention throughout this control to prove to the soul to whom the present is not the all-in-all thought, to the soul who sometimes thinks and dwells on the future: to such as these I direct my control, asking them to judge all that have preceded this, by whomsoever delivered, to go back for years and to judge the whole of them by this proof, which I have ventured to point out, and which I argue lies within the proof of the most ordinary thinker. What lies within the proof? This and this only, That one soul is as capable of obedience to God as another through all time, through all eternity. That condemnation is not eternal; That no soul's condition is so hopeless, that no circumstances are so adverse, but the angels still claim it, still care for it, and are willing still in offering a hope. And so with the highest of your surroundings: they are still the recipients of God's rewards to their ever-increasing soul's-promotion; and if this be true, and I say that a careful reader of this my control will prove, that it is both naturally true, and spiritually true, and can even during time be accurately and clearly realized. May God help them to live naturally, and to believe reasonably in lieu of clinging to the dried and unrelenting traditions of a by-gone age and a by-gone generation.

May God bless you, dear Recorder. My words are specially addressed to those to whom I pray God they may reach.—FINIS.

A WORD FROM AMERICA.

It seems a long time since I last addressed a line to my many English friends, who, I can assure them, are often in my mind. I still continue to think with great pleasure of the truly enjoyable time I spent both in London and the provinces last summer, and should the fates so decree, nothing would give me greater pleasure than to see the old scenes and the dear, kind faces once again. As usual, I am very busy here in Boston. Our Society is flourishing: the interest in all the meetings seems greater than ever before. We have nearly all our old members, and a great many new ones, many of whom are ardently enthusiastic in helping on the work. Our hall is always full, except in the worst of weather, and then there is a good attendance. Our regular services with lectures are on Sundays at 10.30 a.m. and 7.30 p.m., and on Fridays at 8 p.m.; also two receptions in the amateur hall for answering questions, on Mondays at 8 p.m. and Saturdays at 3 p.m. The lecture attendance averages 350, and the number present at receptions about 100.

Great interest now prevails in Metaphysical Healing. It may be termed almost a "craze," but it is certainly vastly more than a nine days' wonder, as not only does the interest steadily increase among people of the soundest mind, greatest intelligence and deepest spirituality, but the most remarkable cures are continually being performed, by spiritual power operating through those who call themselves Mental Healers. Though Mrs. Eddy, the leader of the Christian Scientist party, repudiates Spiritualism, her views are not by any means endorsed by a very large section of mental practitioners, many of whom are acknowledged mediums.

My guides inspire me to instruct classes, explaining the metaphysical ideas in its relation to mediumship. I have three classes every week, all of them as full as the parlours in which they are held will permit of, and I am glad to say they are made up of exceedingly desirable people, many of whom develop their own innate spiritual gifts by sitting with congenial persons in a favourable mental atmosphere. In addition to my regular work—which includes, as you will observe, five public and three private meetings every week—I have found time to speak in the suburbs of Boston and neighbouring towns on Sunday afternoons and Tuesday evenings, and often on Thursdays as well, besides attending several funerals, and taking part in various entertainments. Though constantly employed I am seldom tired, and am in the enjoy-

ment of excellent health, indeed I was never stronger or better in my life, so in that sense at least I do not discord with my metaphysical teachings.

The new Spiritual Temple is not yet the centre of very great activity, though the work there is increasing, and there is every prospect of its becoming really great in the future. Mrs. Dyar enjoys very precarious health, so though she is regarded as the settled speaker, the platform has been occupied by a number of different lecturers; so various schools of thought have been in a measure represented. Mr. Ayer, the president, is, I am convinced, a man who earnestly desires to do good to the community. I was quite unexpectedly called to the Temple platform on Wednesday, Jan. 20. The audience was large and enthusiastic. Mr. Ayer invited me to speak there again on Feb. 3, 10, 17 and 24.

All the societies in Boston are doing well this winter in point of interest and numbers attending meetings, but money is not very plentiful anywhere: so those who work for mammon only (if there are any such) are not perhaps particularly well content. However, I do not wish to give your readers to understand that Boston is poverty-stricken: that is not the case, as the city contains immense wealth, and many of the Spiritualists not only possess a share of it but give some of it, and that generously, to help the workers in the Cause.

Mrs. Richmond paid Boston a visit a short time ago; she spoke five times for our Society, and for other societies also during her fortnight's sojourn in our midst. She and Mr. Richmond were both at their very best in every particular. They have now gone back to their home in Chicago, after a very profitable residence of between two and three months in New York.

The weather has been fluctuating, but the winter has not been on the whole a very severe one, though we have had a good deal of snow, occasioning some very disagreeable walking and impeding of traffic.

I have recently met a young gentleman, Dr. E. H. Amsden, who is one of the finest mediums for physical manifestations I have ever seen. He holds both light and dark circles, at both of which the phenomena are of a high order, and very convincing. I will just relate one circumstance which was peculiarly satisfying to me. One evening after a seance, he and I were sitting talking when I felt a hand laid on my head, every finger of which was as distinct as my own. As his hands were disengaged at the time, though I could not see how he could have touched me without my knowing it, I wanted to make sure the hand which was laid on my head was not his. I therefore took both of his hands in my own, and held them firmly. Whilst I was grasping them a large, soft well-developed hand touched me several times on the head, back, and shoulders. As we were in a room alone together, and no collusion was possible, I naturally esteemed such phenomena as unmistakably due to the action of intelligence and force beyond our own. He is also an exceedingly fine healer, and is all-in-all one of the best mediums I ever met. He says he would like to visit England, and I tell him my impression is he would do well, and be the means of doing much good were he to take a trip across the water. I can most conscientiously recommend him to all my friends whenever he does so.

Fearing that I may be trespassing too far upon your generous but crowded columns, I will wind up this brief harangue by sending best wishes and kindest regards to all my many friends who read your charming paper. I am always delighted to receive news from the "old country," though as you will see by my programme of work, to say nothing of my literary engagements, I have very little time to answer correspondence, however glad I may be, and always am, to receive it. Wishing it were in my power to render you the aid you so richly deserve in your noble, self-denying undertakings, and trusting some good ravens are always directed by Providence to supply you with all that is necessary to keep the good ship afloat, and with sincere good wishes and most amiable remembrances to yourself and family,—Believe me, yours sincerely, W. J. COVILLE.

Postal address:

Langham Hall, 4, Berkeley Street, Boston, Mass., U.S.A.

CAVENDISH ROOMS: 51, Mortimer Street, Feb. 21.—A fairly large and highly appreciative audience listened to Mr. Burns's lecture in review of Professor Huxley and Professor Drummond in the *Nineteenth Century* for February, on the controversy raised by Mr. Gladstone. The lecture was so important that we hope it will be reported. It concluded with a fervid appeal to Spiritualists to maintain a strictly non-Christian attitude, the safety of the truth demanding it urgently.

A LETTER FROM FLORENCE.

THE PROTESTANT BISHOP OF MEXICO AND SPIRITUALISM.

Dear Mr. Burns,—No doubt it will interest you to know what Spiritualism is doing in Florence. Before telling you, I must allude to another subject, which I meant to touch upon before leaving England, but I was prevented owing to my laborious preparations for the journey.

Soon after the publication, through your types, of the sermon of the Mexican Protestant Bishop Gonzales, in which that courageous prelate made a full avowal of his conversion to Spiritualism, I sent a pamphlet broadcast to all sorts and conditions of Protestant clergymen in England; one of them, and a rather prominent one, getting into a pet, swore that the thing was apocryphal, as there was no such a thing as a Protestant Bishop of Mexico, or in any other Southern American diocese. To persuade my Reverend Friend that there was no mistake in the matter, I wrote both to Bishop Gonzales himself and to the Editor of the journal, in Mexico, who published that Bishop's Sermon, asking them to clear up the matter. In due course I received a most courteous reply from each, and as their letters are characteristic, I will transcribe them here for the benefit of my Reverend Friend or any other doubters.

Bishop Gonzales says:—

"Signor Damiani, London.—Honourable Sir,—General Don Refugio Y Gonzalez * (Editor of the Paper which published the Bishop's Sermon) has handed me your esteemed favour, in which, besides honouring my humble self, and my Christian-Spiritualistic sermon, which you have kindly translated into English, you request explanations capable of convincing those who doubt there being a Protestant Bishop in Mexico, which facts you desire to publish. We therefore send you by this mail, for you to make what use you see fit of them, a copy of the Constitution and Canons of the Church in which I was elected Bishop; also a copy of a pamphlet which I published about the questions which arose, and manuscript copies of my Renunciation and its acceptance. Besides these, there are in England and the United States, printed in English, a pamphlet of Bishop Riley's, published two years ago, in which he speaks of my election, and also a pamphlet signed by me, in which I published 'My Testimony,' with reference to my conversion to Christianity. I ought to point out that I was elected a bishop under the name of Gonzales, and that I did not use my second surname, Elisando, until after having made my Spiritualistic Confession of Faith.

"The motive of my last renouncement was to prevent any further demonstration of hatred, which my new profession of faith brought against me and my family. The same thing happened to my reverend brother, T. L. Perez, who seconded me.

"We are preparing to undertake in all form a Christian Spiritualistic Religious Propaganda. The country is admirably suited for this movement.—Thanking you for the honourable appreciation with which you favour me, I beg to sign myself, your affectionate brother,

JOSE MARIA GONZALES ELISANDO.

"Calle del Estanco de Hombres, No. 12, Mexico,
April 22, 1885."

The letter from General Refugio Y Gonzalez, Editor of the Paper in Mexico, who published the Bishop's Sermon, is very long. I will therefore only translate one passage containing a most pertinent remark:—"The English Prelates and Reverends, who doubt not only the existence in Mexico of Protestant Bishops, but that there should be one sufficiently honest and virtuous to divest himself of that rank, and renounce all its emoluments, publishing from the pulpit and in a Cathedral his Spiritualistic profession of faith, have forgotten that in a Protestant Council held three or four years ago in England (he alludes no doubt to the Church Congress held in Newcastle, in 1831) more than one of their ilk in luminous discourses pointed out, before that choice and numerous assembly, the necessity of making an alliance between Protestantism and Spiritualism; the most powerful reason for that amongst others being that the former has not in support of its doctrines other than tradition, whilst the latter justifies the truth of its teachings by evidence."

Of course, General Gonzalez fully testifies to the existence of Mexican Protestant Bishops, and the Constitution and Canons of their Church. I hope I have now satisfied my

* Very much like the name of the Bishop, but not the same orthography, as the reader may perceive.

English Reverend Friend, or any other whom the matter may concern, that there really exist Protestant Bishops in Southern and Central America.

I have found Florence very much interested in the matter of Spiritualism, for the Spiritualists are many, and we have a few but very good mediums, principal amongst them the psychograph, Signor Fanciullacci, who, when only seventeen, wrote under the control of "Dante" a truly splendid poem in the same style of the "Divina Commedia," having for title, "Pellegrinaggio nei Cieli" (Pilgrimage in the Heavens), and published in a most elegant edition. The Spiritualists, however, want cohesion here, being divided into small groups. They now speak of forming a society, and have invited me to preside over it, an honour which I hesitate in accepting, as my health has not of late been of the best.

I am told that five miles from Florence there is a lady of position, through whose mediumship materializations take place in full daylight, but as in this world there is no honey without flies, and no rose without thorns, this good lady gets terribly frightened at the sight of the spirits, and requires no end of coaxing and persuasion, before she will consent to sit for those manifestations. The leading Spiritualists of this place have proposed taking me to visit the lady, hoping that I shall be eloquent enough to induce her to sit without fear. I shall certainly try my best, by assuring her that the spirits to be really afraid of are those in the flesh.

There is also in the immediate neighbourhood a far-famed haunted mansion, abandoned by its noble owner on that account, although the simple farmer who now rents it says, with a smile, that he has got accustomed to it, and does not care about it, or fear the noises, which consist in footsteps, sighs, mewings and moving of furniture, which are of daily occurrence in the haunted place. I have been invited to join some of the leaders of Spiritualism to go and spend a night in that mansion, and we are only waiting for fairer weather, and more genial temperature. I shall certainly go, and if I find the manifestations, such as have been described, I shall report them to you.

Believe me, dear Mr. Burns, very truly yours,

G. DAMIANI.

Florence, February 13, 1886.

A THINKER'S CREED.

EPITOME OF A DISCOURSE BY R. LAMBERT FEARBEY,
Northumberland Hall, Newcastle, Feb. 21, 1886.

There were three essentials, admitting of no qualifications, these were: a steadfast belief in God, Immortality, and Duty.

Dealing with the first of these, the lecturer thought that a belief in a Supreme Power, defined by ancient theological and philosophical authorities as being stupendous Force and scientific Order, together with the voice of modern Theism, proclaiming God, is Love, were compatible with truth and wisdom. God, however, was only a reality with those whose lives were real. The lecturer had no sympathy with those who wished to free the universe from an Originating Mind, or those who would enthroned Chance on the deserted pedestal. Recognition of Law entirely eliminated the chance theory. Marcus Aurelius grandly said: "Though things be purposeless, art not thou without a purpose? If the universe is an ungoverned chaos, be content that in that wild torrent thou hast a governing reason within thyself."

He then proceeded to deal with Immortality, and quoted many beautiful passages from ancient philosophers, relating to this belief. He was quite prepared to admit, however, that mere assertion was not proof, and here was Spiritualism to prove beyond the possibility of a doubt the reality of the philosophical and poetical ideals. But apart from even Spiritualism, there was undoubted proof of a future life. Nature supplied us with that proof; for in Nature only that is observed to perish which is complex; the combination of elements composing a thing—say a plant—breaks up, the combination dies, but the component elements do not die—the separate atoms are indestructible. This, the lecturer contended, was a postulate for a scientific solution of the question.

The third essential of the Thinker's Creed was Duty. Here was ground upon which all might meet. The Thinker might erase the words God and Immortality, but Duty was a living voice. Men could get along very comfortably with the theology and the paraphernalia of ecclesiasticism, but the

moment Love, Progress and Duty were erased, then entered Chaos and Night.

Duty recognised its sphere as belonging to this world. It aimed at the moral regeneration of society, the levelling up of inequalities, and the transfiguration of each individual life. The heartfelt longing to do good for good's sake was the only real religion. A great deal of religious life, however, fell far short of this. It played with forms and symbols, repeated creeds and prayers, and let others think, feel, and work for it; and thus it never rose from the cellar of incipience to the altitude of a real virtue and moral excellence.

"A BIT OF HUMAN NATURE."

At Daulby Hall, Liverpool, on Thursday, a tea was given to three hundred poor old people. The tables were most liberally supplied at the expense of some of our leading Spiritualists, and in addition to the treat, tea and sugar were provided for each of the guests by two members of the Psychological Society. The old folk mustered in full force at the door of the Hall some time previous to the tea hour announced on the tickets. It was pleasant to see such genuine appreciation of hospitality as was expressed universally by the crowd of expectant visitors: and also their delight when ushered by the worthy President, Mr. Lamont, into the Hall, to take their seats at the tea tables, each of which was in the charge of a lady. The remarks passed on the givers of the feast and the conversation carried on by some of the guests within our hearing, were equal if not superior to any that we have heard at the tables of far more pretentious people. One old philosopher, on whom this introduction to the "cakes and ale" of life produced no impression of covetousness, was heard to remark that he prized this opportunity most because he liked to see a "bit of human nature." I do not think that the donors of the feast can over-estimate the boon they conferred in giving the aged visitors this chance of comparing notes with each other, as to their experiences of life's journey; or even the great pleasure granted to the spectators by the sight of so much innocent delight and mirth.

Tea being over, Mr. Lamont, with his usual kindly courtesy, devoted a few minutes to making the guests feel at home. On behalf of the gentlemen who provided the tea he wished emphatically to waive all idea of patronage, and to greet them all as friends. He gracefully alluded to the fact in human nature, that we none of us feel old unless we are physically tired, and that we have to remind ourselves constantly that we are growing old. Hope like a little bird, sings a bright song in our hearts all through life, and we are none of us so badly off but what there are others with whom we would not change our lot. Having complimented the guests on their truly "gentlemanly and lady-like" behaviour, Mr. Lamont introduced the chairman, Mr. Jas. Samuelson, the labourers' candidate for Liverpool at the last election.

Mr. Samuelson briefly addressed the audience, then the concert began. There was plenty of variety in the performers, as well as in the performances, several ladies and gentlemen having kindly volunteered their services. Mr. Samuelson told two or three good stories in the intervals of the music. On proposing a vote of thanks to him as chairman of the evening, Mr. Lamont remarked upon the appropriateness of his position, for he is well known as a friend of the people. Allusion was made to his courage in occupying the chair on a free platform, from which all phases of religious opinions are discussed and criticised. The evening's entertainment closed about ten o'clock.

C. H. M. JONES.

OBITUARY.—JOHN B. GOUGH.

The great Temperance Orator has recently passed away. Apoplexy seized him, and he dropped down as he was giving an oration. We travelled 16,000 miles with Mr. Gough in less than one year, and narrowly escaped going to America with him. Another destiny was before us. He was a noble man, and undoubtedly a remarkable medium. We knew him most intimately, and never saw any variation in his devotion to what he deemed true and pure. He never left a society the worse for his visit, in all our experience with him. On one occasion the takings fell short of the expenses, and he gave "a donation" to make it all right. He earned the most money for himself, put most money in societies' coffers, and did most good of any temperance advocate. His charity was continuous and unbounded; he could not see suffering without making an effort to relieve it. Many he helped

with an open hand and generous spirit. While we were with him he chewed tobacco sparingly, especially when weary and cold with a long journey. Walking out with him one day in Dorset, early in 1860, he took a circular piece of tobacco from his pocket about the size of half-a-crown. He asked us to smell it, saying: "Is not that fine tobacco?" (16s. per lb.). Having smelt it, the tobacco was returned with the remark: "Its aroma thrills over the brain with a subtle power like alcohol: surely it cannot be good to use such a thing." A few weeks afterwards he handed out the same piece of tobacco, asking if it was recognised. We replied in the affirmative, and that it did not appear to be reduced in size. "No," said Mr. Gough, "I have not tasted it since; I mean to leave it off entirely." He carried that piece in his pocket; and when on the platform would clench it in his hand, and say: "You black devil! I'm your master." It is a great privilege to have known such a man. His memory is blessed. His Spiritual Home must be beautiful!

EDINBURGH UTTERANCES ON PRINCIPAL TULLOCH'S DEATH.

Perhaps there is nothing that ought to give a greater incentive to Spiritualists to help on the Cause of Spiritual Progress, than the cold, cheerless, uncomfortable kind of expressions used by the press and pulpit when commenting on the death of one of the shining lights of the day. Take the *Scotsman*, of Monday, Feb. 15. The principal news is the passing away of Principal Tulloch, the leading mind of the Scottish Established Church. Perhaps it is expecting too much from the paper in question to get theological or spiritual enlightenment, but still they seem not to be able to give the Scottish public, and church-goers in particular, anything better than, "Principal Tulloch is no more." That is the first sentence in their leading article. The last is not much better, viz., "Peace and honour to his memory." Good in its way, but is that all?

We turn now to the pulpit references. They are kindly in their nature, extol his virtues, but there is not one of them that points to the future, of the existence or activity of such a mind in the welfare of humanity, in the sphere he has been called to; nothing to show that he may yet have a still greater spiritual influence over the church, whose welfare he had at heart in earth life, perhaps as a "ministering spirit." One exception, it is true, there is, where the speaker, the Rev. W. Smith, of Dundee, remarks, that though dead he will yet speak, and his inspiration will long continue to breathe noble thoughts, &c., "into the web of our destinies." But otherwise, with the church as well as the press, "Principal Tulloch is no more." They have not even thought it worth their while to send him to Paradise, along with the crucified thief. They seem only concerned with the temporal Church of Scotland, and the loss he will be in connection therewith.

How we are fed on spiritual husks here in this city of Edinburgh, is also shown by my attendance at the Morningside Athenaeum, on Sunday evening; in response to an advertisement that Mr. W. Laing would give a lecture on the subject of "Man's only sure hope of Immortality," which I found consisted of belief in his interpretation of certain passages of Scripture, which would secure resurrection to eternal happiness, or annihilation to the rest of mankind. There were about fifty persons present, in a hall capable of holding several hundred. Fortunately I had with me a quantity of MEDIUMS, and other spiritual literature, sufficient to give all adults on coming out, which I hope will be of more use to them than the information provided by Mr. Laing.

J. T. R.

"A MAN IN A FIX, AND WHY?"

To the Editor.—Dear Sir,—I am glad you have accorded Mr. Davidson a hearing. He is the man meant. In return I admire his many good traits of character, especially his courage to read works outside his sect.

1. About seven years ago Mr. Davidson asked me to get him to a seance. I answered: "Are you prepared to be crucified?" "What do you mean?" said he. I said, you are occupied in propagating a set of religious ideas Spiritualists do not believe in; and if you investigate the subject you are sure to get convinced; and you will have all your friends and the public down upon you: are you prepared for this? He being quite a young man then thought this strange talk on my part. However, he was taken to not one but many a seance, both at Newcastle with the best mediums there and at Seghill. He says the Society here refused him facilities; but says, through a friend (a Spiritualist) "I was enabled to go into the subject for a somewhat lengthy time." That friend happened to be our best medium at the time, viz., Mr. George Nicholson. What more could he desire than that? He pretty soon realized what I meant by being "crucified." When the Spiritualists arranged for a seance at Newcastle, they had of course to go by train; but instead of Mr. Davidson going down the row with the Spiritualists to the station, he went on, either before or after them, as the eye of Mrs. Grundy was too powerful for him.

2. Mr. Davidson ultimately became a trance speaker, and he affirmed that he was conscious whilst the inspiration flowed through him; so that we knew, and he knew that we knew, what kind of teaching came from his lips. He now confirms my remarks: "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." We are glad we have, at least, converted him to a more sensible "plan of salvation."

3. As regards time to come to conclusions. Why, Mr. Davidson at that very meeting asked men to come to his way of thinking in one night, nay, in a moment, in the very twinkling of an eye. He has had seven years at our subject, and still wants time to decide. We may well ask, "How long halt ye between two opinions?"

4. If I have misrepresented him in any way as regards the time and manner of his being "hampered" at said meeting, I readily retract every word. I made the statement on, as I thought, good evidence. However, my statement is substantially correct, as he was in the pulpit before he began to preach. It would seem his old controls would have liked to have preached through him, as our clairvoyant saw them endeavouring to entrance him, and so have made up for his lack of time for preparation. And now, Sir, to the main point. This affair would never have been noticed had it not been that we as Spiritualists are often twitted with the fact that many men have investigated our subject and still hold aloof from it, thereby giving the public the idea that our Cause rests on a bad foundation. This is not the only man who has lacked the courage of his researches. We have taken many another to seances, preachers included, and when the public got to know, they would say to them, "Are you turned fools too?" There are "Peters" now-a-days as in times past. Do you know the man? the maid said to Peter. "No, I don't," he answered, but did know him all the time.

I challenge Mr. R. Davidson to the following, either on a public platform or in a private house: first, that the Spiritualists of Seghill afforded him facilities to investigate the subject. Second, that he did investigate and become a trance-speaker, that is, spoke under influence not of his conscious volition, according to his own statement. Third, that in this state his teaching contradicted the orthodox plan of salvation.—I am, etc., Seghill, Feb. 20. GEO. FORSTER.

The Accrington newspapers give respectful reports of Mr. Burns's lectures. The *Gazette* makes some mistakes in its allusions to Mr. Crookes.

ANCIENT ROME.—A newspaper paragraph states that many temples of Mithra, the Persian deity, have been discovered. The inscriptions attribute to Mithra the same dominion and honours as the Christian sect now bestows on Christ. The one "god" succeeded the other, so that Christianity is the old Persian religion under another name. Temples of Isis also prevailed in Rome; so that it is no wonder that it became the head quarters of Christianity, which contains so much of these older religions.

The chappies retained by exeter Editors to "grin through a horse collar," as Gerald Massey puts it, for the amusement of the vulgar, have been the only public opponents of the Lantern Lecture in that city. They have the playful manners of those who have little respect for others and less for themselves: making stout and baseless assertions, personal remarks: successfully finding their own level in trying to reduce others. The local Spiritualists have by far had the best of the argument, and possibly ridicule will become the reward of those who have gone out of their way to abuse others.

PRE-CHRISTIAN IRELAND.—A writer in *Hibernia*, a new monthly magazine, traces the Gaels or Irish to the dispersion of peoples at the building of the Tower of Babel. One learned in the new languages was called Niul, after whom the river Nile is named. He married Scota, that daughter of Pharaoh who rescued Moses when an infant. Ultimately the descendants founded Tyne, became the Phœnicians, and then discovered and settled in Ireland. The early histories are lost, yet the Irish still maintain these traditions, for the emissaries of Christianity everywhere destroyed all literature, that the claims of their own system might stand unchallenged. "The absence of authentic written documents of a date prior to the Christian era is sometimes advanced as an argument in order to prove that literature did not flourish among the Pagan Irish; but the supporters of the contrary opinion account for this by the fact that St. Patrick destroyed one hundred and eighty volumes of the Discipline of the Druids, with probably many other books, and it is very natural to suppose that he would deem it an important part of his mission to root out of Ireland every vestige of paganism. The account of Irish writers, however, in Harris's Ware enumerates several who had flourished before the Christian era. Forchurn, Moran the Just, the monarchs Feredach Fion, Cormac Mac Art, Cairbre Liffechar, with many others, are stated by O'Flaherty to have published works on the laws, which at that period appear to have been the principal subject of study." It would be well if Ireland could return to its law-studying pagan days, and get rid of Romish Christianity, which appears to have been a retrograde movement.

THE ORIGIN OF FREEMASONRY SOLVED. By the Spirit of an Ancient Egyptian, through Mrs. Cora L. V. Richmond. Leeds: R. Scott, 67, Reginald Terrace. Price 2d.

This is certainly not the work of an "Ancient Egyptian." There is no use in going so far back for that which lies directly under our nose. The well-known symbols of Masonry are named, but we are left just where we were in respect to their origin or meaning. No Egyptian could possibly have uttered that last paragraph, landing "Christianity" as superseding the Ancient Religion: such a suggestion would have been rejected by the "Egyptian" with supreme disgust, as a violation of all he had known as sacred because true. The address is more likely to be the inspiration of a Jesuit; for it is in a line with the work of the "Church" in reference to the Craft. The Papists never could tolerate Freemasonry because the two systems are essentially alike, and if the truth were properly stated, it is quite likely that Freemasonry would take precedence of the "Church." It was in Religion that the Masonic Order originated, thus proving its common origin with that which labours so hard to pretend to be religion. The difference is, that Freemasonry is a brotherhood of all as they labour to attain supreme excellence, whereas the "Church" is a conspiracy of priests to keep the masses in a subservient state of ignorance. Yet the lecture contains an admission of some importance. It states that all we believe respecting Freemasonry, as coming from Jerusalem and connected with Hiram Abiff and Solomon's Temple, is "spurious." Were the evidence to sustain this forcibly driven home, the equally "spurious" nature of "Christianity" would be much more apparent. Hiram and Jesus are the same; and the death and resurrection is, in both of the myths, altogether Egyptian. It is a most faulty and inconsistent address, and evidently an imposition as to its source. Mrs. Richmond gave Masonic grips at the close and while under influence. We do not doubt the genuineness of her entrancement, and that she was controlled to speak, but it was not by an "Ancient Egyptian." She has uttered most of the same ideas in past addresses,

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Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, FEBRUARY 26, 1886.

NOTES AND COMMENTS.

What a beautiful story that "Mill Stream," through Mrs. Esperance! The mere external incidents and imagery are artistic and enchanting, but the spiritual truths attired in such lovely surroundings are of the highest excellence. We wish Mrs. Esperance would let her English friends hear from her more frequently. And yet we are to blame for withholding this gem for so many months. There are many who very highly appreciate Mrs. Esperance for her valuable personal qualities and rich spiritual endowments, of which the answers to questions in the "Ald. Barkas Number" were another form of evidence. These literary, scientific, and spiritual attributes, united with materializations almost unparalleled, render this lady one of the most remarkable mediums that our movement has produced.

The Control this week is a wonderful exposition of moral truth. Such a wealth of soul-analysis is a far more pronounced indication of inspiration than ever so many "tests" or proofs of individuality. In this control we have a perfect system of religion, and yet wholly uncontaminated with the errors of Christianity. The highest evidences of inspiration consist in faithfulness to the light of the New Dispensation. There are notable mediums, of great ability, but their very ability renders them the more dangerous, because of their tendency to introduce theological allusions and crudities into their most lofty utterances. That is the work of the enemy, who diligently seeks every opportunity to sow tares with the wheat. These belong to the past, and have no part in the New Light, which knows not of the doctrines of the Darkness that once reigned supreme.

Our Edinburgh correspondent sends us *The Scotsman*, Feb. 23, containing a very feeling article "From a Contributor," which thus closes: "I have no doubt at all that Tulloch, where he is to-night, is far better and kinder than when we had him here. But most of us would be perfectly thankful to find him just as he was, and in the likeness that we know." See article on a previous page. Why should the writer repine at a good man going to his reward?

A report is given in the same paper of a lecture on "The Initiation of Theological Agnosticism," by Professor Flint. His conclusion was: "The one remedy was Christianity in its purity and fulness." If by this he means the Gospel, then it is Spiritualism: for at all times the Gospel had a sensible manifestation of the Spirit, in addition to interior illumination, thus adapting itself to all minds. Than the Gospel system, or Spiritualism, nothing could be more decidedly agnostic in the theological sense: hence, as stated in the New Testament so it is to-day, that the spiritual demonstrators and teachers repudiate the popular theology. For why? Because theology is an abstract system relating to gods, myths and doctrines, unsupported by rational or experimental circumstances,—in fact opposed to spiritual manifestation,

intuition and reason. But the Gospel, or Spiritualism, has these things, hence is naturally opposed to that which is antagonistic to it. There is no "theology" in the Gospel. Thank you! Professor Flint: you speak more wisely than you know.

SCARCITY OF TYPE.—Having run out of brevier, we have had to resort to the very small stuff again, and use large type for articles that would have done well in brevier. This makes the paper look unseemly, and it is a great bother. The work of the MEDIUM increases weekly, making a greater strain upon material. These Special Numbers require that matter be in type in advance, so as to be properly corrected and considered; and when one has only type for current use, it brings matters to a dead lock. Several kind friends have sent in welcome contributions; with three times as much, we could go to market. Dear friends, give us tools; spare not straw to the maker of brick—the Spiritual Worker in the bondage of material conditions. No money so directly goes into the work as that which we receive: and those who have helped in the past have solid satisfaction in continuous and present usefulness.

In last week's control, Manvah was inadvertently printed for Manoh. The address of Mr. Dale, the Astrologer, is 135, Camden Street, London, N.W.

Mrs. Davenport now resides at 63, Edgware Road. Her day for free healing is on Monday afternoon, from two till five o'clock.

The *Blyth Weekly News* contains a long and ridiculous report of Mr. Schutt's lecture on the Pyramids.

Mr. A. Montgomery, Mesmerist, has moved to 75, Walterton Road, Harrow Road. He will only visit patients till arrangements are made or receiving.

HEALING.—Mrs. Seekins, 16, Wallace Street, New Wortley, Leeds, sends us some remarks on a case of healing, which we regret are not sufficiently intelligible for publication.

After all, there is not much difference between the followers and the opponents of Dr. Jenner. The one are Vaccinators, and the others are Vaccine-haters.—*Ally Stopper's Half-Holiday*.

Miss Godfrey's seance for clairvoyant diagnosis of diseases was again very successful on Thursday evening. The conditions of the patients were at once read off and suitable advice was offered. All seemed very thankful for the privilege of having such assistance rendered them.

We have seen advanced sheets of Mr. Lewis's book of Poems. It will be got out in the best style, and of its literary and spiritual excellence it is unnecessary for us to speak. Some of the finest copyright hymns in the "Spiritual Lyre" are from his pen.

We never met a representative of the work in Heywood till we were introduced to Mr. Pell, Junior, at Rochdale. Against many difficulties, the work is being carried on with much spirit. No persistent worker has ever failed. Peg away, and success is certain. Those that are with us far outnumber in quantity, quality and power those that are against us. Let this thought inspire us all, and soon our Movement will be invincible. Lancaster friends! feel encouraged.

Mrs. C. Spring's Annual Tea Party will take place at the residence of Mr. J. Wright, 26, Claremont Road, West Kilburn, on Tuesday evening, March 16. Tea will commence at 6.30, and will continue till 7.30, so that late comers may be accommodated. Mr. J. Burns will take the chair at 8 o'clock, when the public meeting will commence. The proceedings are expected to be of an interesting nature. All Spiritualists in the district are invited. The tickets, 1s. each, should be procured in advance.

PROPHETIC INSPIRATION.—During Mrs. Hardinge Britten's last visit to Newcastle-on-Tyne, the subject treated on the Sunday evening, January 21, was the "Planetary Perihelion and its influence upon the Earth." The arguments used indicated a profound knowledge of not only ancient astrology, but what is known as modern astronomy, while every point was sustained by the speaker's usual fluency and brilliant mode of expression. Speaking of present social conditions, the fair lecturer portended the speedy approach of outbreaks of the starving poor in the large centres of population, which occurred in London and other towns within seventeen days. Seeing that the legal authorities were only wise after the event, would it not be well if the Scotland Yard authorities and all other authorities could add to their clever acquirements a knowledge of the laws of spiritual prophecy?—W. H. ROBINSON, 18, Book Market, Newcastle-on-Tyne.

LIVERPOOL.—Last Monday week, I had the pleasure of giving an entertainment for the benefit of the Building Fund at the Daulby Hall, consisting of Ventriloquism, Songs, &c., which was most successful, and have promised to give them another entertainment in a short time. I give my services gratis to all spiritual societies, just for the good of the Cause. Herewith I send you a list of my engagements up to Whitsuntide, and if any of the societies whose towns are mentioned would like to get up a concert, I will help them with the greatest of pleasure. Next week I go to the Circus, Huddersfield, for two weeks, and then to Belfast, Glasgow, Middlesborough, South Shields, Birmingham, Cardiff and London. I have been the means of many Professionals becoming Spiritualists; wherever I go I tell my Brother and Sister Professionals what I am, and invite them to sit with me, and in many cases I have the assistance of Spirit Friends, and thus convince my friends that Spiritualism is right, and all that is good, noble and true. Whatever I can do in the way of entertainments to help the funds of any society, will be a great pleasure to me; and no society need be afraid of having my entertainment, because there is nothing in it but what is strictly refined and most amusing; for the same entertainment I have given with the greatest success at every principal Theatre and Hall in the kingdom, for the last eight years.—W. S. HUTCHINSON, Ventriloquist, Talbot Palace, Nottingham, February 23, 1886.

THE "EGLINTON NUMBER"

OF THE
Medium and Daybreak.

ON FRIDAY, MARCH 5, will be published a Special Number of the MEDIUM, almost wholly devoted to a Sketch of the Life and Mediumship of Mr. W. EGLINTON.

In addition to a summary of his career as a Medium, it will contain a record of recent Seances for Direct Writing and Drawing, contributed by

MR. GERALD MASSEY. MR. JNO. TREGO GILL.
MR. R. WOLSTENHOLME. MR. R. TOWNLEY GILL.

and Others.

These reports will contain accounts of the most extraordinary and convincing results of Mr. EGLINTON's remarkable mediumship, and will be illustrated by *fac-similes* of

DIRECT DRAWING, AND DIRECT WRITINGS;

Other languages, besides English, being introduced, and the hand-writing of the communicated Spirit used as in earth-life: giving most convincing internal and external testimony on behalf of immortality and spirit-communion.

An account of the Materialization Seance which converted M. Tissot, is also given, and which that eminent artist has placed on record in the admirable etching of two materialized spirit-forms, called the "APPARITION MEDIUMIQUE."

It is hoped that every Spiritualist will do the utmost to give this unique Number as extended a circulation as possible. It will be adapted for universal acceptance.

ORDERS SHOULD BE RECEIVED NOT LATER
THAN WEDNESDAY, MARCH 3.

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.

THE NEW DIRECTORY.

Daily, important information comes in. In addition to the particulars of organizations, many well-known Spiritualists send in their names, that they may appear under their proper headings. We desire to have a Representative Spiritualist in every locality, so that the Cause may be universally represented. Advertisements of ordinary business should be inserted. We would be glad to appoint agents to collect these matters on commission.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, Feb. 28.—Miss Keeves: Trance Address.
Sunday, March 7.—Mr. Hopcroft: 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.

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.

TEA will be provided for friends from a distance, at the Lyceum, on Sunday between the services, at a small charge.

ROCHDALE: Temperance Hall. On Monday, March 1, the Lantern Lecture will be given in this hall at 7.30. Admission 1s., and 6d.

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.
96, Hark! hark! from grove and fountain.
113, Now in the tranquil even time.
143, When the hours of day are numbered.

BRADFORD: Temperance Hall, Chapel Street, Leeds Road. Saturday evening, March 27, a social and recreative meeting for young and old. Friends are invited to give addresses, and favour with music and songs. Mr. Burns will show "Wee Donald," and other interesting views with the Lantern; the Lyceums are particularly invited. Mr. Burns hopes to make the acquaintance of many Bradford friends. To commence at 7 o'clock. A collection to defray rent.

Sunday afternoon, March 28, A District conference on the Children's Lyceum Movement. To commence at 2.30.

Monday evening, March 29. "The Facts of Phenomena of Spiritualism," the celebrated Lantern Lecture. To commence at 7.30.

Handbills and tickets will soon be ready. Particulars will be given in public announcements.

NORTHUMBERLAND DISTRICT: Seghill, &c. Arrangements are being made for Mr. Burns to visit this important centre at the earliest possible date.

SOUTH SHIELDS.—Mr. E. W. Wallis will lecture at 19, Cambridge Street, on March 16, 17, and 18.

Mrs. Britten will lecture at Northumberland Hall, Newcastle, on Sunday at 11, on "The influence of Spiritualism," at 5.30, six relevant questions from the audience.

LEEDS.—Mrs. Hardinge Britten will lecture at Psychological Hall, on Wednesday evening, March 3, at 8 p.m.: Subject, "The Wonderful Prophecy in Stone; or the Great Pyramid of Egypt."

WARDLE: Co-operative Hall.—On Sunday, Feb. 28, at 2.30 and 6 o'clock, Mr. Hopcroft, of London, will address the meeting and give clairvoyant descriptions. Mrs. Green will also assist, and give clairvoyant descriptions. Hugh Ashworth, Esq., in the chair.

In Psychological Hall, Leeds, on Monday evening, March 1, a vocal and instrumental entertainment will take place, under the leadership of Mr. Eddison. All are cordially invited, as this will be a rare treat of talent and variety. Admission free. Collection.

Mrs. BRITTEN at North Shields.—On Monday, March 1, at 6, Camden Street, on "The living word, or the Bible of Humanity; an Address for the Times." On Tuesday, March 2, in Oddfellows' Hall, Saville Street, an illustrated descriptive lecture entitled, "Foregleams of Immortality." Doors open at 7, commence at 7.30. Front seats 1s.; second seats 6d.

BLACKBURN: New Water Street.—On Sunday, Feb. 28, there will be Two Services of Song: 2.30—"Joseph," 6.30—"Samuel." Collection at each Service. On Monday evening, March 1st, the Service of Song, "Joseph," will be repeated. On this occasion there will be shewn by the aid of a powerful Oxy-hydrogen Lime Light Apparatus, Pictures illustrative of the life of Joseph; also, the Music and Words, which will be sung by the Choir, will be shewn on the screen. After which, a large number of beautifully Coloured Photographic Views of Egypt will be exhibited. Admission: 6d., 4d., and 2d.

HANLEY.—Mr. J. C. Macdonald will lecture in the Temperance Hall, New Street, on Monday evening, March 1. Subject, "The Light of the Coming Age." Front Seats 6d., back seats 3d. Doors open at 7.30, lecture at 8. Mr. Macdonald will be at Longton Liberal Club, Sunday, Feb. 28, at 2.30 and 6.30 p.m. Collections.

DESTITUTE OF PROOF.—The *Echoes of the Eze*, an Exeter weekly, gives a drawing of animated spirit casks, with the legend: "The Spirit of Burns, the only spirits capable of proof." The perpetrator of this affair must have been under *spirituous* influence, as it is well known that the "spirits" with which he is familiar are "under proof," and therefore incapable, except in producing incapacity in those who have dealings with them.

PROGRESS OF SPIRITUAL WORK.

ROCHDALE: Mrs. Groom at Regent Hall, Feb. 21.—There were large audiences, especially in the evening. In the afternoon the subject was, "There is no death." Prior to delivering the discourse, the control gave utterance to some admirable spiritual ideas, in alluding to the passing on to higher life of three persons who had been connected with the movement in Rochdale. The so-called dead could not take the gold and "siller" of earth with them to the other life, but the gold of integrity of purpose was the true birthright of all who chose to accept it. Underlying science, or that which scientists had not proved, the spirits had solved much in their superior condition: they had proved that the spirit which worked the brain was deathless, and therefore, there was no death; that which caused the mystic raps on the table was spiritual, it came from someone that had passed the boundary of so-called physical atoms. Scientists were afraid of Spiritualism, a subject which, if they would only investigate aright, would bring much into the temple of progressive thought and knowledge.—In the evening "Spirit-life and its benefit to mankind," were words on which the controlling intelligence delivered an earnest and eloquent discourse. The inter-relation of the two worlds was adequately set forth, and the psychological influence of the spirit world has upon the natural world was clearly defined. In the spirit-world the phases of life were varied, but equality reigned, and there was justice and progress. In England people called themselves Christians, but the people dwelling in his (the control's native land), they designated worshippers of idols. But what was the fact? To-day many heathens were far more Christlike than most professing Christians, and before sending out missionaries to teach the heathens, this country could do more good by teaching the heathens at home. In spirit-life no one could wear a mask, they cannot deceive others; these deficiencies were plainly seen, and no one could play the part of hypocrite. In the world beyond children were properly educated; it was taught what it was requisite for it to know; there was no cramming. Where was the spirit-world, many asked? It was all around, and had a great influence on the people of the earth sphere. It was becoming so powerful, that angels were being enabled to get nearer to mortals on their ministerial errands than they had ever got before, and enabling them to become the wise educators of the people. People on earth, educators of the people, had long enough kept the masses in ignorance. He (the control) once heard a Pope say: "If you educate the people, down will go your churches and creeds, and directly you educate them they will respect themselves more and will lose respect for you." This was not the right thing to do. The spirit-world was giving to humanity noble thoughts and more benign aspirations relative to God. The world would be much altered, at least, society in it, if men and women could but get knowledge about spirit-life. There would be less trickery in trade, less sham, glare and tinsel, and more reality. Articles going into the markets of England in times past, had the stamp of honesty on them, but it was the reverse now. The English were losing their power as a nation. They had professed to teach man the way to heaven, but only in form, not in spirit. If true spirit teaching prevailed in the world, there would be no need of people over sixty years of age to work; it was a standing disgrace to the nation where men at such an advanced age could not leave off work. This was a state of things over which angels wept in spirit-life. Peace, too, must be recognised, instead of war, but not a peace at any price. If spirit teachings were practised, nations would settle their quarrels, not with the sword, but with pen and paper. The British nation would never again be as wealthy as she had been in the past, but she would become more refined, more harmonious, better, kinder, more loving. As a nation the whip had been applied to her shoulders. Poems were given on "John Bright," "Mother," "Milton," "Peace," and "What am I?" and which were of the usually spiritual and elevating character, and out of thirty-five clairvoyant descriptions given on both occasions, thirty-two were easily recognised. The services were a great success, and many look forward to another visit from Mrs. Groom.—W. NUTTALL, Rochdale.

ROCHDALE: Marble Works, Feb. 21.—A good day on the whole. Mr. Standish had a fair audience in the afternoon. In the evening Mr. Harper spoke on "The Romance of Geology." He kept well to the text, and every eye was fixed on him with rapt attention, the speaker well pleased that there was a full house. Questions from the audience were answered in a satisfactory manner. Everyone seemed pleased with the discourse. The language used was perspicuous and pleasantly uttered, rendering an abstruse subject clear and comprehensible. Mr. Harper is very popular in Rochdale. His mediumship is of a high order, and his controls are known and reliable.—CON.

BATLEY CARR: Feb. 21.—The hall was crowded to excess to hear the spirit-inspirers of Mr. Hepworth, who based their remarks on "Every man shall bear his own burden"; and "Be not deceived; God is not mocked: for whatever a man soweth, that shall he also reap." They said those parts of Paul's epistles were as applicable to humanity to-day as they were when written. Other portions had no pretensions to "Holy Writ," being the opinions and ideas of Paul on the various topics he wrote on from time to time. They wished their hearers to bear this in mind, as it was too frequently assumed that all of his writings were written under divine inspiration; but he distinctly affirms that he is writing of his own accord. The Christians of to-day lost sight of this acknowledgment, and took all his writings as sacred. The main plank of Christianity was a belief in the Vicarious Atonement; which implies, in short, that every man shall not bear his own, but that if he do but believe in the Lord Jesus Christ he shall walk into heaven scot free, and be esteemed as one of the righteous. If this be so, How can every man bear his own burden? "Be ye not deceived; God is not mocked: for whatever a man soweth, that shall he also reap." To use an illustration: supposing a certain man commences a journey, and he is told to keep to the right; but his own inclinations lead him to the left, and he continues to travel on for a lengthened time, and finally inquires how far he is from his destination? The answer is: You have been travelling directly away from it; you must retrace your steps until you come to where you departed from the right pathway, and then continue in it. He has got to retrace the pathway, every bit of it, and no amount of belief will help to shorten it. And so it is: every man must bear his own burden; must work out his own salvation. There was another plank of the Christian platform they

wished to say a few words on, viz., that every child born into the world is vile and corrupt, and must remain so until it has gone through the ceremony of baptism, when it is admitted into the fold of God. What is there in simply sprinkling water on the child, to be so efficacious as to cleanse it, if need be. But whence comes this corruption of the child? Not from the parents, for they only give it its physical body, while the spirit or soul is from God—is part of Himself. Then is God corrupt? To say so, is to malign God. This original depravity theory is contrary to the teachings of Jesus. For when surrounded by his disciples, and a great throng of common people, he called a little child unto him, and said, "Unless ye become as little children, ye can in nowise inherit the kingdom of heaven." Then Jesus was either speaking the truth or not. If speaking the truth, and the child is corrupt, then, of a necessity, must heaven be a place of corruption. Reason repudiates the idea. Heaven is a place of love, peace, harmony and holiness; the abode of all that are holy, noble, true, and righteous, and the little child is typical of that state. The darling of the mother's heart is not defiled, but pure as the God that gave it. Then exercise your reason, and live day by day, so that you will not have to undo your work, when you reach the spirit shore.—ALFRED KITSON.

BATLEY CARR: Feb. 21.—Morning: present, four officers, thirteen girls, and nine boys. Our programme was varied, keeping all interested and attentive: opening with the musical reading, "The Golden Portal," following with silver-chain recitations, 117, 125, and 137, "S. H.," then we committed to memory the second verse of hymn 13, "S. H.," then followed the golden-chain recitations, "The Religion of Health," and "Charity"; marching and the first three series of calisthenics. Afterwards we formed into three groups. Group one, led by Miss Atkins, had as lesson John, xii. Group two, led by Mr. John Machell, had the physiological lesson, "How the body is nourished." Group three, led by the writer, studied the Motive Temperament. Lessons over, Lyceum duly closed.—Afternoon, present, four officers, seventeen girls, twelve boys, and nine visitors. Again our programme was varied and excellent in execution, opening with the musical reading, "Be kind to each other," following with silver-chain recitations, 151, 340, and 352, "S. H." Then for the benefit of those not present at the morning session, the verse committed to memory was rehearsed and sung with fervour, this was followed with the golden-chain recitations, "The Ladder of Light," and "Esteem Thyself." Then came marching and calisthenics, participated in by some of the visitors. We formed into four groups. Group one, led by Miss Atkins, had a scriptural lesson. Group two, led by Mr. J. Machell, had the "Chymification of the Food." Group three, led by Mr. F. Langton, had "Digestion." Group four, led by the writer, had "Walking," etc., as indicating character. This highly interesting and edifying day was brought to a close in the usual way.—ALFRED KITSON.

NEWCASTLE-ON-TYNE: Northumberland Hall, Feb. 21.—At 3 p.m., a large and appreciative audience attended the opening of a course of lectures on "Astronomy," to be given by our esteemed friend, Alderman T. P. Barkas, on consecutive Sunday afternoons. "Much interest was manifested" (news report). "The lecture was highly interesting, extremely lucid, and thoroughly appreciated."—Leader.—Evening at 6.30, Mr. R. L. Fearbey delivered an able lecture on "The Thinker's Creed."—W. H. ROBINSON, Hon. Sec.

SEGHILL: Feb. 13.—Mr. J. S. Schutt arrived here on Saturday, accompanied by a group of friends from the Newcastle Society. Mr. Schutt's lecture on "The great Pyramid of Egypt and its lessons to man," was fascinating in the extreme to all who heard it. As there were no questions asked there was time for a second control by "Ned," who gave his experience of "Death and the after-life," in very humorous yet appropriate language. The last control was a gem in itself. There was a good audience, and all passed off very well to all concerned. There was a doctor of medicine and a curate at said lecture. Mr. Thos. Willis ably filled the chair.—Geo. FORSTER, Sec., S.S.

CHORPINGTON: Feb. 13.—In the afternoon we had a very successful meeting; the Mechanics' Lecture Hall, which seats 500 or 600, was well filled, to hear an address from Master Hatch, a young, promising medium. He spoke under control on "The Judgment," which was well handled. The chair was filled by our old and esteemed friend, Mr. W. Grieves, from Ashington. The Chairman made a few appropriate remarks, congratulating his old friends, whom he used at one time to live amongst, and that the audience was much larger than he had anticipated. He closed his introductory remarks with an allusion to the apostolic injunction, "Take no thought what ye shall speak, for it shall be given you," which was being fulfilled at this day. Master Hatch's controls did exceedingly well; poured a little sarcasm on to the old orthodox notion of the Judgment: the awful sentence of the damned. He showed, that sin received its penalty every day, was evidence of the Judgment.—After the speech, the chairman was brought from the chair, under control, clapping his hands, in which the whole of the audience joined, for the good speech just given by the youth. It was a most exciting time. The chairman's control, spoke with Irish accent, displayed a good deal of wit, and evoked much good feeling. Other two mediums, near the platform, went under control, spoke in Spanish, which was recognised by others sitting by. Great amazement was expressed by the congregation. Some said: "These are strange things!" Many of them had not seen the like before. It was quite evident the spirit friends, were on tip-toe for the occasion. We were wonderfully astonished at what took place. We separated with smiling faces. Remarks were being exchanged on the outside by the people, concerning the strange things that were coming to pass.—CON.

PLYMOUTH: Nette Street, Feb. 21.—Mr. Leeder spoke in the morning on "Mediumship," giving some practical ideas to young mediums for their future development. He urged all to sit more spiritually, and trust in God and His ministering band for the progress of their spiritual gifts. In the evening, the guides of Mrs. Chapman spoke on the words: "And for this cause God should send them a strong delusion, that they should believe a lie, that they all might be damned who believe not the truth," which proved a paradox to the passage: "God is Love," and who is ever ready to guide and direct them from all evil. In the absence of Mrs. Trueman, through illness, the controls of Mrs. Chapman gave several clairvoyant descriptions, with names, all being recognised.—J. W. CHAPMAN, Sec., 8, Nelson Street.

JERSEY: Feb. 22.—Both our circles last evening were characterised by an element, or virtue, which in our experience is very rarely found on this side of spirit-life—i. e., "true gratitude." One spirit friend came through the mediumship of S. B. and with the ring of sincerity in his tone expressed his heart-felt gratitude for what we had done for him by our advice and sympathy. He was, at first, very unwilling to be helped, or even to come to us, and he told us that we could not imagine how he had scorned us; but now all was changed, and even as many who are still in the flesh, he had come to scoff and remained to pray. Our other "grateful friend" came through the mediumship of Mr. W. He has for long been in extreme agony and remorse, and we knew that he was burdened with the consciousness of a crime of which he dreaded to unburthen his mind, fearing we would cast him off with loathing and disgust. On realizing to the contrary he confessed to having murdered his wife, hence his untold misery, but the joy and gratitude which he felt and expressed at having found sympathising friends, who will help to lead him to the one he so deeply injured, so as to ask her forgiveness, is beyond all expression. Would that "true gratitude" in feeling and in deed were more general on this plane—the world would be the better for it.—S. B. was also controlled by his guides, and by those whom they bring for us to assist, not being able to reach them themselves except through human mediumship, their spheres differing widely—the difference there is between total darkness and the glory of the noon-day sun. The child of a lady present was assisted to come and speak with his mother, who was naturally much affected at this their second meeting, for once she had been taken to him "over the threshold." Mr. H. has also been controlled by his guide, and our young medium by his father.—We have some new investigators, who seem to be deeply impressed with the facts which come under their notice. Ours is the pleasure and the duty of sowing the seed in faith and hope, well knowing that our unseen friends and theirs are doing their share, and helping its growth and development.—EXCELSIOR.

LEICESTER: Silver Street, Feb. 21.—An excellent address was delivered by the guides of Mr. Sainsbury, on "Who hath also sealed us, and given the earnest of the spirit in our hearts" (2 Cor., i., 22), chosen by the audience. The very able manner in which the subject was dealt with, was not only satisfactory to the one who chose it, but also to a very good audience. We afterwards had the pleasure of listening to Mr. Beard recite a most beautiful and appropriate poem, "The Spirit at the Gate of Paradise."—Our after meeting, conducted by Mr. Gainsbury, was very good. Some very good spiritual descriptions were given, and all recognised. There seems to be a great change coming over Leicester; many investigators are coming up, and if they will only give this grand and glorious cause of Spiritualism a fair trial, they will meet with such results that they will thank the Giver of all good gifts for the day, when they first investigated this matter for themselves.—C. P.

DEVONPORT: 98, Fore Street, Feb. 21.—At 11, a circle, at which several communications were received in writing. A lady was powerfully influenced. An address was given through Mr. W. Bond, by a dear friend who was known to all present. In the afternoon the conditions were very harmonious, several of the sitters being influenced, and Mr. Bond was controlled by two friends, one of whom was known to one of the sitters; who also closed the meeting with prayer. In the evening, owing to the indisposition of Miss Bond, who, we regret to say, has been indisposed for some time, owing to exhaustion through labouring for so long without assistance, the controls of Mr. Tozer gave one of the most eloquent and powerful discourses we have ever listened to through his mediumship, on "Christ the Corner Stone," illustrating very beautifully the meaning of the word "Christ," showing it to be the principle and not the man.—Hox. Sec.

BACUP: Feb. 21.—We had the privilege of Mr. Armitage's company for the whole day. Commencing in the morning, he gave an address to the members of our Society, full of information and encouragement. In the afternoon and evening, he gave addresses in the Mechanics' Hall, to good audiences, on "The Principles of Spiritualism," and "Life beyond the Grave." The guides were thoroughly master of the situation, and the discourses were delivered with marked prudence, glowing enthusiasm, irrepressible energy, and brilliant eloquence, which made a good impression on very attentive audiences, and the day's work is certain to improve our growing society.—A. HURST, Sec.

LANCASTER: Athenaeum, St. Leonard's Gate, Feb. 21.—We had the pleasure of listening to the guides of Mr. Baird, the only local and trance medium we can at present boast of; but we think all who heard him will say that, if he will only persevere, they have in him a medium whose guides are of a very high order of intelligence, as evinced by the clear and impressive way they dealt with the subject given by the audience, namely, "Who are the true Christians?" showing that the "true Christians" are those who strive to cultivate their nobler attributes, and like the Nazarene possess true spiritual light; that which has been so lost sight of in the creeds and dogmas of so-called Christianity. The words spoken were so inspiring that all who heard must have felt their desires strengthened for an increase of spiritual light and "true Christianity."—C. L.—"Spiritual Light" can never be "Christian," anymore than sunlight can be Christian. Both are universal and unsectarian. There is really no "true" and "so-called" Christianity. There is "spiritual light"—that is one thing, and "Christianity"—which is quite another.—ED. M.]

WEST HARTLEPOOL: Druids' Hall, Tower Street, Jan. 31.—Mr. Fearby gave us two beautiful addresses, on "This our Day," and the "Transfiguration of Religion." In a most eloquent and ornate manner the speaker appealed to the higher emotions of his hearers, and not without good purpose.—Feb. 14.—The writer answered questions in the afternoon, and spoke on "The change called Death" in the evening.—Feb. 21.—Mr. J. Rutherford, Sunderland, spoke in the afternoon on "The Progress of Man," diffusing much knowledge. His subject in the evening was the "Genesis of Christianity," which was historically shown to be a fusion of Moses, Zoroaster, and Plato. The kinship of Christianity could be traced centuries before its assumed era, as in the miraculous birth and life of Krishna, and the similarity of the precepts of Krishna and Jesus. Many claimed that Jesus was the sole possessor of the *Logos*, but I can discern it in all humanity.—D. W. ASHMAN, Pres., 15, Cumberland Street.

LEEDS: Oriol Hall, Feb. 21.—Mrs. Butterfield's guides delivered two splendid discourses. That in the evening was "An important question answered: shall we know each other there?" They proceeded to examine the various classes of mankind, and laid bare the hollowness of artificial society, and demonstrated that, on the earth plane, man does not know his fellow man. Viewing man on the spiritual plane, he appeared without disguise, and his acquaintances knew him as he really was and is, for the first time. There were many touching allusions to life realities, which moved the audience occasionally to tears.—COR.

DEBATE AT LEEDS: Oriol Hall, Cookridge St., Feb. 22.—Subject, "Spiritualism opposed to man's welfare." There would be about 350 persons present, and the greatest attention was paid to the various arguments advanced by each speaker. Mr. Fisher led off the attack by trying to show that because different spirits, (so-called), through their respective mediums, gave different accounts of their occupation and experiences in the life beyond the grave, that it was a system of either conscious or unconscious fraud or deception, and that the human race could place no reliance upon their statements. Hence the reason it was opposed to the welfare of man. On the other hand, Mrs. Butterfield, said, her opponent's greatest objection to Spiritualism lay in the fact that the spirits spoke the truth, and each gave its own individual experience, thus proving they were not like as many trained parrots, who each came to repeat a certain set of formulated creeds. If 100 men all witnessed a certain occurrence upon the earth, they nearly all gave a different description of the same, and thus spirits on the other side only carried their own characteristics with them, and participated in many widely differing scenes and occupations. She showed it was beneficial to man, inasmuch as it taught him how to live, how to be honest and truthful, to make the best of life while here, not from fear of any punishment, or to gain any reward hereafter, but for the sake of doing the right. On the chairman putting it to the vote, whether Mr. Fisher or Mrs. Butterfield had best sustained their position, it was carried, by at least three to one, in favour of the latter. I may say, that this debate was much similar to all other debates I have heard on the subject,—greatly let down for want of a capable opponent.—VISITOR.

NORTH SHIELDS: 6, Camden Street, Feb. 15 and 16.—Mr. J. S. Schutt's guides delivered two very instructive and interesting discourses, to large and intelligent audiences. At the end of each discourse, questions were sent up and answered in a highly satisfactory manner. The visit of Mr. Schutt has been much approved of.—Feb. 21.—Mr. W. C. Robson delivered a discourse on "Theology, why has it failed and what is the remedy?" in a masterly manner, which reflected credit on the speaker, and gained the approval of the audience.—COR.

SOUTH SHIELDS: 19, Cambridge Street.—On Wednesday and Friday last, Mr. J. S. Schutt delivered two lectures—"A true Salvation," and "The gods: Whence came they?" both of which were given in a clear and practical manner, and gave every satisfaction. This is the first time we have been privileged to have this lecturer, but we made sure it should not be the last, and it is with great pleasure we look forward to his next visit in April.—Our second Social, held on Saturday evening, was in every respect a success, which was spent in a most enjoyable manner by all present.—On Sunday our services were conducted by the guides of Mr. J. T. Tetlow, who spoke in the evening upon "The return of Spirits: Whence, How, and Why?" to a large audience.—J. R.

BLACKBURN: New Water Street, Feb. 17.—Mrs. Gregg resumed her delineations of character and diagnosis of diseases. There was a large audience. The meeting was under the presidency of Mr. R. Wolstenholme. At the request of the controls, only non-Spiritualists were allowed on the platform, and the delineations were of such a remarkable character as to frequently call forth expressions of approval. The clairvoyance, too, was of a highly successful nature.—Feb. 21.—The afternoon meeting was efficiently conducted by Miss Eastwood, whilst the guides of Mr. Schutt discoursed on "Whence came the gods?" In the evening the chair was taken by Mr. Robert Wolstenholme. "The Great Pyramid: its lesson to man," was the title of the discourse, which was handled by the guides in a most eloquent and masterly fashion.—On Monday night there was again a fair attendance. Questions were invited and freely responded to; some of which were of a very abstruse and difficult kind. They were all answered to the evident satisfaction of the interrogators.—W. M.

BRADFORD: 448, Little Horton Lane, 21st.—Mrs. Butler's controls spoke in the afternoon on "Charity," giving much information and sound advice. Charity may be exercised in a great many ways. Three children were named, a spiritual name being given as well as that bestowed by the parents. In the evening, Mark, vi., was expounded to the delight of all for an hour. Again two children were named, and it being the first occasion on which that office had been performed in our room, it was a great treat to many. Flowers were presented to each child, as an emblem of purity, and the parents were admonished to train their children in virtue, truth and purity, like unto the flowers.—COR.

PARKGATE: Bear Tree, 21st.—Mr. G. Featherstone, under control, spoke on three subjects selected by the audience. The replies were given in a manner that won much appreciation. At the close a poem was given on "Life: what is it?"—J. M. [Will our friends be so kind as to state whether the name of the street is Bear Tree or Pear Tree.—ED. M.]

FELLING: Park Road, 21st.—Mr. Meeks speaks in the normal state, but previous to giving his lecture he named a child under control, accompanied with a few elevating remarks, which were a treat to those used to the way in which the orthodox perform that ceremony. The discourse which followed was on "Man's relation to God, and his duty to God." This extensive subject was handled in a masterly manner, and received the appreciation of all present.—JOS. SIMMONS, Sec., Drummond's Row, Crow Hall Lane.

MANCHESTER: Temperance Hall, Tipping Street, 14th.—Mr. Johnson answered a number of questions in the morning, to the satisfaction of inquirers. In the evening the audience selected "Spiritualism, its place and power" as subject, with which the controls were evidently at home: that every one present enjoyed the discourse was evident, from the many manifestations of approval. The place of Spiritualism is everywhere, as our Father God is everywhere. Its power is shown in its uprooting everything evil and injurious to man: in its lifting man to a nobler conception of himself and his capabilities, enabling him to overcome that which is detrimental, and develop that which is glorious and Godlike in his being.—W. LAWTON.

HEWWOOD: Argyle Buildings, 21st.—J. R. B., of Oldham, was with us. At the afternoon circle several descriptions of spirits were given and recognised. The guides, in the evening, spoke on "The errors of Orthodoxy" in an able manner, to the satisfaction of a mixed audience.—GEORGE FELL, Sec.

HUDDESFIELD: Brook Street Assembly Rooms, 21st.—The guides of Mr. J. C. Macdonald took for their discourse in the afternoon, "Where are the dead, and who are the dead?" In the evening, subject chosen by the audience, "Creation." Both discourses were treated in a very able manner, and listened to with rapt attention by a crowded audience.—JOHN BUTCLIFFE, Sec.

SPENNYMOOR: Central Hall, Feb. 21.—In the afternoon Mrs. Brown, of West Hartlepool, gave a nice address on "Spiritualism," from a moral, religious and intellectual standpoint. She severely criticised the manner in which people lived, and showed the inutility of living without an object in view. She gave twelve clairvoyant delineations, ten of which were recognised. At night Mrs. Hall's subject was: "From the cradle to the grave." Before commencing, she read a few verses from Ecclesiastes, iii. She spoke of the power of priestcraft, and how it had blinded the people; being also used as an organ of political corruption wherever anyone would degrade themselves by its use. But they had got to the zenith of their potency, and in a while we shall see the powerful institution of a barbaric past crumble and decay. The discourse was accompanied by plain experiences through which we all must pass.—Wm. STOTHART, 86, Front Street, Tudhoe.

PENDLETON: Town Hall, Feb. 21.—Mrs. E. H. Britten gave an eloquent discourse in the afternoon: "The Invisible World and its Revelations." After a few preliminary remarks, the lecturer said the Church made its greatest mistake when it shut the door of the invisible world, and claimed for itself the people's lands, and the people's wealth, and forgot to practise the grand old golden rule. For this the Church is on its last trial for life or death. Then relating all the various revelations of arts and sciences, she showed how they were all propelled from that world of causes, and controlled by the hand of matter in this world of effect. Suns, worlds, satellites, stars and planets, and the grand old rocks, gravitation, attraction and repulsion, are all governed by an invisible force. The man of science was then illustrated, when the invisible which is the real man is gone, leaving all that pertains to the physical but a lifeless clod. Each part must then dissolve, and return to mother earth from whence it came. It is here that Materialists, Scientists and Spiritualists all agree, but Spiritualism passes the boundary of matter into the realm of Spirit, and proves the fact that man still lives, thus proving the immortality of the soul. In the evening Mrs. Britten again addressed a large audience. Six subjects were chosen, and dealt with, which greatly astonished the audience.—C.

CORSEY: Edgwick, Foleshill, 21st.—A very enjoyable meeting was held, three short addresses being given by the controls of Mrs. Smith. The first was a homely discourse, in which was shown the real beauty of the transition called Death, compared with the hideous character it was made to assume in the popular mind. There is no such thing as death, said the control. It is only that we are not amongst you that we are called dead. The grave never yet held a soul, nor never will hold one, God calls you not from the world here to one of more darkness, but to one full of his divine love, one that is brighter than the most beautiful day on earth, and one more fitted for the proper development of the soul. The other addresses were upon kindred topics.—Cos.

WEST FELTON: Co-operative Hall, 21st.—Mr. J. G. Grey gave two excellent addresses on "Man, know thyself," and "Man die and wasteth away, yea, giveth up the ghost, and where is he?" Mr. Murray gave several clairvoyant descriptions, which were recognised.—T. WEDDLE.

OPENSHAW: Mechanics' Institute, Pottery Lane, 21st.—The guides of Mr. Fitton spoke upon "How best to develop mediumship." The best way was to recognise the various rules and conditions for spirit circles. In the evening the subject was, "Spirit-homes after death, and how they are formed." The guide pointed out that the home of the spirit was what he had made it while upon the earth plane. The Church cannot give man any proof of the future life, and thus it becomes the duty of Spiritualists to give man a certainty of the future, and of his home in the spirit-world. The homes in the spirit-world are such as will suit the various conditions of the mind upon the earthly plane. Both lectures gave entire satisfaction.—Cos. Sec.

MIDDLEBROMICH: Granville Rooms, Newport Road, 21st.—To a crowded room, Mr. Eales' guides spoke on "The Religion of Humanity." Whilst dealing heavily blows against the errors of Christianity, the humanitarian teaching of the Gospel were eloquently set forth. All were exhorted to commence forthwith a life in conformity with the higher monitions of conscience, the Voice of God within. The ideas so beautifully expressed were listened to with rapt attention, notwithstanding the heated state of the atmosphere.—R. KNESSAW.

RAWFESTALL: 21st.—Mr. Sirin lieburn gave two splendid discourses to large audiences. In the afternoon he spoke on "Spiritualism: What it is, and what it is not," concluding with a poem on "England's future," subject chosen by audience. In the evening the subject was "Spiritualism exposed," closing with a poem on "Gladstone," chosen by the audience. We had a good day. Mr. Tetlow next Sunday. There is great inquiry, and circles are held in unexpected places.—JOUR BARNES, 19, Rosevale Cottages, Cloughfold.

HETTON-LE-HOLE: Miners' Old Hall.—On Saturday we had a jolly day, upwards of 200 sat down to a ham tea. Afterwards the chair was taken by Mr. Walker, who spoke on the propriety of such gatherings to bring out young talent and amuse all. The choir did good service, several recitations were given by young men belonging to our Society. We had an efficient instrumental band, with cornet and violin solos. A very pleasant evening closed amidst thunders of applause, which was frequent throughout the proceedings.—On Sunday Mr. J. Livingstone spoke on "The depression in trade." The guides thought things would be worse before they were better. Men should keep in close union, and then their influence on Government would be more advantageous. We had a good and attentive meeting.—J. H. THOMSON, Sec.

OLDHAM: 176, Union Street, 21st.—Local mediums. In the afternoon Mr. Fitton gave a short address. Mr. Rushworth gave five descriptions, four of which were owned. Mr. Taylor gave twenty clairvoyant descriptions, thirteen of which were owned. In the evening Mr. Murray's guides spoke for about half-an-hour on "If a man die, shall he live again?" in a successful manner. Mr. Taylor gave nine clairvoyant descriptions, eight of which were recognised. The room was nearly full on both occasions, and all seemed well satisfied.—Cos.

128, HOXTON STREET: Feb. 21.—Mr. Webster, under control of "Wilson," gave some very clear clairvoyant descriptions, which were owned, some being strangers to the medium, and had come from a distance. It was a pleasant and profitable evening.—T. PAYNE, Sec.

69, HOXTON STREET, N.—The third quarterly tea will take place on Friday, March 5, at 7.30. Tickets 9d. each. A limited number will be sold at 6d., as far as the funds will allow. The circle will carry on the meetings every Friday evening, under the mediumship of Mr. H. Armitage, trance and healing medium.—C. V. B., Sec.

STEPNEY.—A very interesting seance was held on Tuesday evening, at Mrs. Ayres's, Jubilee Street. "Peter" was one of the controls. Various sitters were touched on the hands, face, &c. Next week a recitation is promised from the pen of Dr. Punshon whose materialization may possibly appear. Various forms and hands have been seen.—HENRY COBLEY, 24, Mildmay Street, N.

WALWORTH: 83, Boyson Road, Feb. 17.—A circle was held with Mr. Robson as medium, when some very satisfactory evidence was obtained.—Sunday.—Mr. J. Veitch spoke on "Scientific Spiritualism." This proved to be of a very satisfactory nature. Special attention had been paid by the lecturer to the phase of Spiritualism known as Materialization, and he was able to show that the evidence of Spiritualists under this head was of a most conclusive character.—Cos.

511, KINGSLAND ROAD: near Dalston Junction, Feb. 16.—Our seance proved to be a very successful one. Each sitter received some recognisable description of the presence and power of their spirit friends. A great deal of information was also given through Mr. Walker concerning the mediumistic powers of the different sitters, and how best to

develop them. The meeting being the first of the kind held in the place passed off very well indeed.—Feb. 21.—A very able address was given through Mr. Walker, by "Thomas Paine," on the "Bible and Spiritualism." The control showed that Spiritualism is as old as humanity; and that the Bible is nothing more than a record of Spiritualism as it then existed. Its teachings have in many ways been perverted at different times to suit certain classes of minds; but fundamentally they are the same as those of Modern Spiritualism. After the address an impromptu poem, "The Spirit's Home," was given. Miss May's control next followed with a short address, bearing upon several questions that were put to the last speaker, concerning Jesus Christ and his ministrations when on earth.—H. W.

SELF-HELP ASSOCIATION: 24, Harcourt Street, Marylebone Road, Feb. 21.—The meetings were inaugurated in a comfortable and clean abode, capable of seating over 100 people, with a well-provided tea, of which upwards of thirty partook. Mr. Burns was called on to give the opening address, which he did, and then left to give his lecture at Cavendish Rooms. Mr. Dale also spoke. Mr. Whitley, Mr. Iver Macdonnell and other well-known friends were present, but what the other proceedings were has not been reported. The meetings at present arranged will be found announced in the Directory.

HOLBORN: 13, Kingsgate Street, Feb. 16.—Not such a large circle as usual, but very congenial. A control of Mr. S. Gibson's gave us a discourse upon the words, "O God, endow Thy ministers with righteousness, and make Thy chosen people joyful." The matter was treated in a logical and thoroughly reasonable manner, and those present much appreciated it. Mr. Webster's spirit guide, "Wilson," came and performed his work in his usual proficient way; giving surprising delineations, several of them being really wonderful. Mr. Potter gave the sitters (clairvoyantly) some useful information, which was gratefully received. A Frenchman controlled Mr. Gibson, and much pleased the circle by his excellent rendering of some French songs. A Latin control, through Mr. Gibson, closed the meeting.—E. G. C.

PHENOMENAL EXPERIENCES.

THE SPIRIT IS BOUND WITH THREAD, AND DEMATERIALIZES IN FULL VIEW.

To the Editor.—Dear Sir,—When looking over an old minute book a few days ago, I fell upon the following entry, which may perhaps be of interest at the present time, when a new crop of mad fools has sprung up in America, who, in their egotistical folly, think that theirs is the mission to "expose" Spiritualism by "grabbing" the form:—

"Sunday, December, 29th, 1877.—This morning's seance was very successful. There was but a small company present: only twelve in all, including Mr. S., and self. The phenomena were good. A few experiments were tried for the first time, viz., the tying of the spirit form with strong thread, when outside the cabinet, and holding the ends of the same until she dematerialized."

In order that you may the better understand and appreciate the position, it will be necessary that I should offer some further explanation of the above short note, which I will proceed to do very briefly.

Those—and they may be counted by hundreds—who have attended our seances, will be able to follow me in the short description I intend giving of this seance. There were twelve of us. We sat in the usual order, none of us more than eight or nine feet from the cabinet. The medium, Miss Fairlamb, was in the cabinet. The light was reduced to a good twilight. We could see all and every thing in the room. We had not long to sit, when "Cissie" took control of the medium. No sooner had she done so than Mr. B. requested her to give him a test, saying: "Cissie: I would like very much if you would give me a test this morning."

"And what kind of a test would you like, Mr. B.?"

"I would like, if you would come out of the cabinet into the middle of the floor, allow Mr. Armstrong to tie you up, and then dematerialize."

"And what would you tie me with?" says "Cissie."

"I have brought a bobbin of strong thread with me," says Mr. B.

"And would that test satisfy you?"

"Oh yes: I would be perfectly satisfied if you would do that, and oblige."

"Well: me will see what power me has when me comes out; if me can me will."

In a few minutes "Cissie" came out of the cabinet, and walked into the middle of the floor. Mr. A. then went down on his knee, close up to her, and looking into her black face playfully told her that he had often said he would catch her. Now he had the chance he would tie her so that she should not get away again.

All this time we could see her little black hands gently pulling Mr. A.'s beard; smiling all the time with pleasure and amusement.

"Now, tell me when you are ready," said Mr. A., "and I will tie you so that you cannot get away."

Three good tugs at Mr. A.'s beard was the sign that she was ready.

Mr. A. now took the bobbin of thread, gave the end of it to Mr. S., took two turns round the form of "Cissie," drew the string tight, passed the bobbin through the bight and knotted it, then handed the bobbin to Mr. B., sat down beside him, and passed the thread across his knee, and put his thumb on it, I suppose for security.

The string was drawn tight, and there stood "Cissie" for some time, like "Patience on a monument"; but the scene changed: she began to go down,—the head, hands and arms appearing to sink into the body; and that too grew beautifully less and less, until all that remained of that pretty black child, of about three feet in height, was a *piece of white drapery*, or something of that sort, soon to disappear; and nothing remained but the thread by which she was tied!

"Cissie" now took control of the medium, and asked Mr. B. what he thought had become of her.

"Did me go through the floor, think 'ou?"

"Oh no!"

"Well: is 'ou satisfied now, Mr. B.?"

"Oh yes, I am perfectly satisfied, thank you, Cissie."

But, was he? The sequel will show.

On the following Sunday morning, Mr. B. came to the seance, and as soon as "Cissie" controlled the medium, he requested her to repeat the experiment of last Sunday morning, as Mr. Armstrong had made a mistake in tying. "He ought not to have taken two turns round, nor tied you with a knot."

"And how would you have it done? Mr. B." said "Cissie."

"I would have it this way," producing a key. "I would have the bight put through the ring, and then when you dematerialized, the string would become straight."

"And would that satisfy you," said "Cissie."

"Yes: I would be satisfied if you would do that."

"Cissie's answer was just such as I expected, to the point: "Mr. B.,—'Ou said 'ou was perfectly satisfied the last time me did it for 'ou; now 'ou is not satisfied, and if me was to do it again for 'ou, 'ou would just be the same. But me will not do it again for 'ou, because 'ou would then want it some other way. 'Ou would not be satisfied, but me won't do it again for 'ou."

We have received many hints in the way of experiments, from our friends on the other side of the Great Waters, America, but I have never seen that they have tried the above experiment: tying the form, and the form dematerializing under these conditions. When I see that this has been done, I shall be prepared to suggest some other experiments—not "tests," but experiments for Spiritualists only. LUCAS.

Newcastle-on-Tyne, Feb. 7th, 1886.

HANDLING FIRE WITH IMPUNITY.

On Tuesday, Feb. 23, a seance was held at the residence of Mr. H. Rawson, Accrington House, at which a very good and harmonious circle assembled.


Mr. Hopcroft was the medium, who was entranced by his favourite female control, "Vina Green." The medium was under influence for two hours-and-a-half. The proofs given were entirely satisfactory to all present. One of the most startling exhibitions was when the medium placed his hand right inside a large burning fire, and took them out without the slightest appearance of any bad effects. One gentleman was present who was determined not to suffer any deception, and minutely examined his hands, and declared that not even the tips of the fingers were at their natural heat.

In order to give even more and entire satisfaction, a piece of newspaper was torn from the corner of a *daily*, and lighted. Mr. Hopcroft held the blazing fragment with one hand, and held the other hand both back and front in the blaze from the paper, without the slightest ill effects. This was unanimously pronounced by the circle as quite satisfactory, as no person in a normal condition could have dealt so indifferently with real live coals.

Many descriptions of departed friends and relatives were recognised, others were described which were not so. The meeting broke up about 10.30, and all seemed highly pleased with the sitting.

RICHARD BURRELL.

107, Avenue Parade, Accrington, Feb. 24.

 Send for Burns's Catalogue of Rare and Second-hand Works.

SPIRIT PHOTOGRAPHY AT LEEDS.

To the Editor.—Sir,—I mentioned some time ago that I had fallen in with a brother spirit photographer here, something after the Hudson style; and upon getting a test picture taken would send you the result. Last Thursday I had a visit from the Rev. J. A. Dalen, of West Hartlepool. It was miserable weather, with snow and sleet. I introduced him to Mr. Phillips, manager of the London Photographic Company, New Briggate, the gentleman aforesaid. Several boxes of dry plates were presented to Mr. Dalen to choose from, each box containing a dozen plates as sealed up by the manufacturer. He picked out one. Upon three plates being exposed and developed in the presence of Mr. Dalen, two had nothing of an abnormal nature upon them: the third had a draped figure like the surplice of a clergyman, but head hid behind medium. Upon three other plates being exposed, upon the first only sitter appeared; upon the second was a stooping draped figure of a clergyman; and upon mentioning to Mr. Dalen that I had an impression to stand by his right side for better results, he assented. I stood awhile there, but Mr. P. thought, for better lighting, I had rather sit to the left of the other sitter. I did so, and my hands were violently controlled, and upon the plate being developed there appeared a draped female figure, upon the spot I had formerly, by impression, stood; and just looking over Mr. Dalen's head is an undeveloped man's face. I still believe if my impressions had been carried out better results would have accrued.

I am sorry to say Mr. P. has been pestered in many ways by so-called Spiritualists; such as a woman sitting, and as nothing was upon the plate but herself, would not pay for the cards. One person wrote asking what plates, camera and lens were used. Mr. P. has a good situation, and does not court the company or correspondence of such people. I hope the day is not far distant when some able friend may hold out such inducements that will remove him where his valuable gift may have free scope for furthering our great and true Cause.

It is a phase of mediumship that gives the most stupendous evidence of life beyond the grave,—Yours fraternally,

E. E. PEARCE.

8, Oatland Place, Meanwood Road, Feb. 22, 1886.

GREAT HEALER IN LEEDS.

To the Editor.—Sir,—In reply to my report of last week, I have received scores of letters respecting Mr. Wakefield's honesty, modes of treatment, &c. I have not time to reply individually, so take the liberty of again asking you to insert this letter.

I have entire confidence in Mr. Wakefield and his controls, and firmly believe this to be one of the most genuine cases of spirit mediumship.

In the majority of cases electricity is applied in a manner hitherto unknown, the apparatus having been designed under the influence of his controlling powers.

I have handed all letters to Mr. Wakefield's secretary.—Yours, &c., J. LINGFORD.

Brunswick House, Leeds.

MR. HAWKINS AS A "HEALER."

Mr. Editor,—I shall be obliged if you will record another successful cure by Mr. Hawkins, of 61, Bolsover Street. Three weeks ago I was suddenly prostrated by a severe attack of acute rheumatism. I lay in bed eight days in one position, unable to move to right or left. My left leg was drawn up, and I was unable to straighten it, and my family doctor had great fear of rheumatic fever. I sent for Mr. Hawkins, who said he would get the leg straight. I thought he probably meant in three or four visits, but to my great surprise it was not more than three or four minutes before my leg straightened out, automatically, and I could bend and twist it about in any direction. Two or three subsequent treatments completely set me up. The relief was so rapid and effectual that, if you have space to spare, I should like to see it published.—Yours truly, W. PICKERING.

169, King's Road, N.W.

Fowler's Works on Phrenology, Physiology and Kindred Subjects. In 2 Vols., 1st Vol. 5s., 2nd Vol. 6s., or in 1 Vol. 10s.

Nineteenth Century Miracles; or, Spirits and their Work in Every Country of the Earth. A complete Historical Compendium of the great Movement known as "Modern Spiritualism." By EMMA H. BRITTON. Cheap Edition. 4s.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 28th, 1886.

LONDON.

CAVENDISH ROOMS, 31, Mortimer Street, W., at 7, Mrs. Keever, Trance address.
 Hoxton.—129, Hoxton Street, at 7, Seance: Mr. Armitage, Address and Circle.
 611, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Walker, Address.
 MARYLEBONE.—Regent's Hotel, 31, Marylebone Road, at 7, Mr. Dupree.
 PADDINGTON.—5, Russell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednes-
 day, at 8.
 SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11.30, Mr.
 Dale. Thursday, at 8.15, Mrs. Pritchard.
 UPPER HOLLOWAY.—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance;
 also Thursday at 8; Tuesday, at 8, Developing Circle.
 WALWORTH.—83, Boyson Road, at 7, Mr. J. Hoperoff, Trance Address and
 Clairvoyance; 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. Towas, Medium for Clairvoyance.
 Thursday, Miss Goffrey, Clairvoyant diagnosis and Advice.
 CLERKENWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.
 HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30, Mr. Webster.
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday at 8, Mr. H.
 Armitage, Trance and Healing.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 6 p.m.: No Information.
 BACUP.—Mechanics' Hall, at 2.30 & 6.30: Mrs. Bailey, Halifax.
 BARROW-IN-FURNESS.—50, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.
 BIRMINGHAM.—Oozells Street Schools, at 11 & 6.30: No Information.
 BISBOR ACCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
 BLACKBURN.—New Water Street, at 2.30, Lyceum; at 2.30 & 6.30: Services of Song.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 8, Mr. H. Briggs.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30
 and 6, Mr. Peel.
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mr. Morrell.
 Local Meeting Room, 448, Little Horton Lane, at 2.30 & 6, Mrs. Gott.
 MILTON ROOMS, Westgate, at 2.30 and 6: Miss Wilson.
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Two Local
 Mediums.
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at
 7.30, Members' developing circle.
 CAKIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
 CHAMINGTON.—At Mr. J. Tiplady's, 27, South Terrace, at 6.30, Local.
 DART.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DEVENTON.—28, Fore Street, at 11, Mr. Toser; at 3, Members' Circle; at 6.30,
 Miss Bond, Discourse.
 EXETER.—The Mint, at 10.45 at 6.30, Local.
 FELLING.—Park Road, at 6, No Information.
 FOLKSHILL.—Edgwick, at 6.30, Local.
 GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30,
 Mr. E. W. Wallis, "Is Forgiveness Possible?"
 HALIFAX.—1, Winding Road, at 2.30 and 6, Mrs. Craven. Monday, at 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HASTON.—Miners' Old Hall, at 6.30, Local.
 HETWOOD.—Argyle Buildings, at 2.30 & 6.15; Mr. B. Plant.
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Gregg.
 JERSEY.—68, New Street, at 3 and 6.30: Local.
 KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Miss Summer & Mrs. Wade.
 LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, Mr. Swindlehurst.
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at
 2.30 and 6.30: Mr. Hopwood.
 Oriel Hall, Cockridge Street, at 10.30, 2.30, & 6, Mr. Wm. Johnson. Tuesday,
 at 8.
 LIVERPOOL.—Silver Street Lecture Hall, at 11 & 6.30: Local.
 LIVERPOOL.—Daisy Hall, Daisy Road, at 11, and 6.30, Mrs.
 Groom. Lyceum at 2 p.m. Sec., Mr. Carson, 14, Daisy Street.
 LIVERPOOL.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MACCLESFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
 Fence Street, at 2.30 & 6.30: Mr. Pace.
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs.
 Butterfield.
 MIDDLESBROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Mr. Fearby.
 Mr. Johnson's, Old Linthorpe, at 6.30, No Information.
 MORLEY.—Mission Room, Church Street, at 2.30 and 6: Mrs. Ingham.
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Frier Street, at 11 and 6.30,
 Mrs. Britten; at 2.30, Alderman Barkas.
 NORTH SHIELDS.—6, Camden Street, at 6.15, No Information.
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM.—178, Union Street, at 2.30 & 6, Mr. J. S. Schutt; and on Monday evening.
 OXFORD.—"Meadow" 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.
 PEGSBOROUGH.—Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
 PENLTON.—Town Hall, at 2.30 and 6.30, Mr. Condon.
 Liberal Club, 45, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
 PLYMOUTH.—Notte Street, at 11, and 3, Circles; at 6.30, Mr. Leeder.
 RAWENSTALL.—At 2.30 & 6, Mr. J. Tetlow.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, No Information.
 Marble Villa, 230, Circle, Mr. Stanish, at 6, Usual Service.
 Tuesday, Healing: Thursday, developing.
 6, Baillie Street, at 2.30 & 6 p.m., No Information. Wednesday, Circle,
 at 7.30.
 SALTS.—Knuton Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Mr. W. Burt.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30:
 SOUTHERA.—41, Middle Street, at 6.30 p.m. Friends cordially invited.
 SOUTH SHIELDS.—19, Cambridge Street, at 11, Mr. G. Waggett; at 6.30, Mr. W.
 Westgarth.
 SOWERBY BRIDGE.—Town Hall, Mr. J. Burns. See special notice.
 SPENTWOOD.—Central Hall, at 2.30 and 6: Mr. J. G. Grey.
 SUNDERLAND.—34, Wellington Street, Southwick, at 6.30:
 TENFALL.—13, Rathbone Street, at 6.30.
 WALBALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 2.30 and 6.30, Local.
 Wednesday at 7.30 o'clock.
 WEST FELTON.—Co-operative Hall, at 2 & 5.30, No Information.
 WIRSET.—Hardy Street, at 2.30 & 6, Local.
 MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back,
 Downing Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padiham Road,
 Burnley.—Wednesday at 8, Private Circle.
 MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
 MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.
 SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
 THOMAS POSTLETHWAITE, Trance and Clairvoyant, 5, Waterhouse Street,
 Rochdale.
 MR. J. SWINDEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
 MR. A. D. WILSON, 3, Battinson Road, Halifax.
 MR. R. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer,
 56, Gt. James Street, St. John's Road, Hoxton, London, N.
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 6, Broomfield Place,
 Witton, Blackburn.
 MR. J. T. STANDISH, Trance & Clairvoyant, 7, Hornby Street, Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
 MR. CECIL HUSK has retired to 29, South Grove, Rye Lane, Peckham, three
 minutes walk from Peckham Rye Station.
 MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton
 in-Furness. Open for Sunday or week-day services.
 MR. J. F. FITTON, 5, Cherry Valley, Glodwick, Oldham.
 MRS. YARWOOD, Natural Clairvoyant and Public Speaker, Darton, Burnley.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR MARCH, 1886.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.
 BATLEY CARR: Town Street, 6 p.m.—March 7, Mrs. Wade; 14, Mr. J. Armitage
 21, Mrs. Butler; 23, Mr. T. Holdsworth.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
 BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—March 7, Mrs. Craven; 14, Local
 21, Misses Wilson & Cowling; 22, Mr. B. Plant; 28.
 Sec.: Mr. Thos. Lister, Gott Yard, Bingley.
 BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.—March 7, Mr.
 J. Armitage; 14, Mr. Crowther; 21, Mr. T. Holdsworth; 28, Mr. B. Plant
 28, Mr. A. Worsman.
 Sec.: Mr. Smith, 82, Peel Street, Tyresal, near Bradford.
 BOWLING: Manchester Road.—March 7, Mrs. Sunderland; 14, Mrs. Butler; 21, Mr.
 Peel; 28, Local.
 Sec.:
 BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—
 March 7, Mr. J. B. Schutt; 14, W. Hillam; 21, Mr. B. Plant; 28, Mrs. Bailey.
 Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.
 OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—
 March 7, Mr. Hopwood; 14, Local; 21, Mrs. Craven; 23, Mr. B. Plant
 28, Mr. Peel.
 Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.
 LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—March 7,
 Mrs. Riley; 14, Miss Musgrave; 21, Local; 28, Mr. Hopwood.
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.
 HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday
 evenings at 7.30.—March 7, Miss Wilson; 14, Mr. Hopworth; 21, Mr. J.
 Armitage; 28, Mrs. Green.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.
 KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.30.—March 7, Mrs. Groom
 14, Mr. W. M. Brown; 21, Mr. J. N. Bowmer; 24, Mr. B. Plant; 28, Mr.
 Johnson (Hyde).
 Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.
 LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—
 March 7, Mr. A. Morrell; 14, Mrs. Gott; 21, Mr. S. Woolston; 26, Mr. B.
 Plant; 28, Mr. F. Hepworth.
 Sec.: Mr. Joseph Liversedge, 11, Barrack Street, Leeds.
 MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—March 7, Mr. T.
 Holdsworth; 14, Mr. Hopwood; 21, Mr. S. J. Schutt; 21 and 22, Mrs. Gregg
 27, and 28, Mr. B. Plant.
 Sec.: Mr. H. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.
 BRADFORD: Milton Rooms, Westgate, Sundays at 2.30 & 6.—Speakers for March
 7, Mrs. Ingham; 14, Mrs. Yarwood; 21, Mr. Hepworth; 28, Mr. T. Postlethwaite.
 —Jas. Naylor, Sec., 37, Gillington Road.
 LEEDS: Oriel Hall, Cookridge Street, Sundays at 2.30 and 6.30.—Speakers for
 March 7, Mr. Walter Hillam; 14, Mr. J. S. Schutt; 21, Mr. J. B. Tetlow;
 26, Mrs. Groom.
 The Second Anniversary Service (commenced at Sheepscar) on Sunday, March 28;
 and on Monday, 29th, a public tea, with Entertainment and Mrs. Groom.
 Tuesdays, at 8: March 9, Local; 16, Mr. J. S. Schutt; 23, (also 24 and 25) Mrs.
 Yarwood; 30, Mr. H. J. Taylor, of Millom.—R. Scott, Lessee, 67,
 Reginald Terrace.
 SOWERBY BRIDGE: Spiritualist's Lyceum, Hollins Lane, Sundays at 6.30.—Speakers
 for March 7, Mrs. Green; 14, Mrs. Butterfield; 21, Mrs. Yarwood; 28, Local.
 —A. Sutcliffe, Cor. Sec., 18, Sowerby Street.

MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to
 hold week-night Services. For terms, address, Elliott Street, Sliden, via Leeds.

MRS. HARDINGE-BRITTEN'S APPOINTMENTS.—Mrs. Hardinge-Britten
 will lecture at Liverpool the first Sunday of each month, and at Newcastle
 and surrounding districts the last Sunday and following days of each month for
 the present; at Halifax, Sowerby Bridge, and Pendleton Town Hall the other
 Sundays of January and February; at Nottingham and Blackburn in March;
 at Keighley and Pendleton in April; Burnley and Pendleton in May. A few week
 evenings in neighbouring vicinities can be given.—Address, the Lindens, Humphrey
 Street, Cheetham Hill, Manchester.

MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspira-
 tional Orator, Singer, Clairvoyant, and Phrenologist.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, NOW ON A Spiritual Mission
 to America, Australia, and New Zealand. All letters to be addressed care of
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MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in
 Town or Provinces. For terms and dates, address, 42, Goodiers Lane, Salford.

H. J. TAYLOR, Trance Medium, Delineator of Character, &c., Queen Street,
 Millom, via Carnforth: Dates and Terms on application.—Engaged: Leeds,
 last week in March; Bradford, first week in April. Will be glad to treat with other
 Societies in Yorkshire, before or after those dates, to save expenses.

MR. E. W. WALLIS'S APPOINTMENTS.—February 28, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by
 appointment. Public Reception Seance for members and friends, on Fridays,
 from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street,
 Pendleton, Manchester. (Open to private engagements.)

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Fri-
 day, from 12 to 5 o'clock. Patients visited at their own residences.—61
 Bolsover Street, W. (Near Portland Road Railway Station.) Healing Seance
 every Sunday morning, from 11 to 1; voluntary contributions.

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 at 83, Boyson Road, Waltham, and at their own homes if required. Free
 healing on Sunday evenings, at 83, Boyson Road.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neural-
 gia, Lumbago, Epilepsy, General Debility, and several affections of the Head,
 Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 5, Bal-
 strode Street, Welbeck Street, Cavendish Square, W.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of
 her Gurus, 50, Honey accepted.—Letters sent free, with stamped envelope for
 reply. 33, Bayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER,
 26, Ordnance Road, St. John's Wood Terrace, N.W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 227, Hamstead Road,
 N.W. By appointment only.

THEOBALD, THE EASTERN PSYCHO HEALER, cures all diseases. Consultations by
 appointment. Free attendance on Saturdays, from 11 a.m. to 6 p.m. 11, Belgrave
 Road, Abbey Road, St. John's Wood, N.W. Eastern cure preventive of Cholera.

MRS. HAGON, Business Clairvoyant, and Magnetic Healer. Ladies attended at their own homes. Terms moderate.

M. R. GEO. HAGON, Magnetic and Mesmeric Healer and Seer. Chronic and Mental diseases a speciality. Patients attended at their own homes.

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M. R. JOHN HOPGROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn, Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, towns or country. Write for dates. Only travelling expenses required. At home daily for private sittings, from 2 till 7.

M. R. W. EGLINTON requests that all communications be addressed to him personally, at 6, Nottingham Place, W.

M. R. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—31, Stibington Street, Clarendon Square, St. Pancras, N.W.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

M. R. FRANK HERNE receives patients on Mondays for magnetising, from 3 to 5 o'clock; also patients waited on at their homes. Seances for Spiritualists only, every Sunday at half-past 7; Thursdays at 8.—Address, 8, Albert Road, Forest Lane, Stratford, E.

PHYSICAL PHENOMENA at an old-established Circle. Earnest Inquirers only admitted: Sunday, 7.30; Tuesday, 8 p.m. Mrs. WALKER, Clairvoyant, Business & Physical Medium. Open to engagements.—Mrs. ARAS, 45, Jubilee Street, Commercial Road, E.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 17, Bury Street (entrance in Gilbert Street), opposite the British Museum and off Oxford Street. Hours: 2 till 7 daily. Open to engagements to visit in the evenings.

M. R. T. S. SWATRIDGE, Inspirational Trance Speaker, &c., is open to receive engagements to Lecture, &c., on Sundays or Week-nights. For dates, &c., address, 58, Fortess Road, Kentish Town, London, N.W.

NATURAL CLAIRVOYANCE.

MISS BELL TILLEY, Medical and Numbating Test Clairvoyant. Sittings by appointment. Persons at a distance. Diagnosis from lock of hair. Clairvoyantly-prepared, Magnetised Fabric for the cure of Disease, 2s. 6d. & 5s. Address: 10, Brooke Road, Stoke Newington, N.

M. R. J. J. VANGO, 22, Cordova Road, Grove Rd. (near Coborn Station, G.E.R.), North Bow. Trance, Test and Business Clairvoyant. Seance for Spiritualists only, on Sunday evenings at 7 p.m. A Seance on Tuesday evenings at 8.

M. R. CANNON, 74, Nicholas Street, New North Road, Hoxton, N. Trance, Test, and Medical Clairvoyant. Seances for Spiritualists only, Monday and Saturday evenings at 8 o'clock. Thursday, developing circle. Private sittings by appointment by letter.

TO MESMERIC PRACTITIONERS.—Zinc and Copper Disks for assisting in the production of the mesmeric sleep. Well made and finished, 4s. per dozen, and upwards.—J. BURNS, 18, Southampton Row, W.C.

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D. R. WILSON may be consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

* THE ASTRAL SCIENCE. *

NADIR ZENITH, 40 years a Student, will send Map of Nativity with significations of the Planetary Positions and Aspects therein, for 2s. 6d. Classified Remarks on Health, Business, Marriage, Natural Character and Proper Destiny in addition, 5s. Solar Figures, or Birthday Advice, 3s. Transit Charts, showing 12 months events, 3s. 6d. Horary Figure, with two questions answered, 1s. 6d. Time and place of birth, sex required.—Address, NADIR ZENITH, Spennymoor, Co. Durham. Cons. write, 18th June 13: "Your remarks are perfectly accurate."—Oct. 1: "What you wrote to me in Feb. last has become true, almost word for word."—Nov. 11: "You have read the stars correctly once more."

ASTROLOGY.

"MAGUS" gives eight pages of foolscap, closely written, including Remarks on Business, Health, Marriage, Employment, Rank and Wealth, and proper destiny, with 5 years' directions for 5s.; 10 years' directions, 7s.; 1 question answered, 1s. Time and place of Birth, Sex. Advice only given; predictions studiously avoided; all improper, illegal, illicit questions our attention cannot recognise.—Address, "MAGUS," care of J. Blackburn, 13, Belvoir Terrace, Kelghley.

SAM WHEELER, Astro-Phrenologist. NATIVITIES cast. Yearly Advice given and Questions answered. Send stamps for terms, 12, Grenville St., Brunswick Square, London, W.C.

ASTROLOGY.—Nativities calculated. Your future foretold, for 2s. 6d. Time of Birth required. Any question respecting Marriage, Business, &c., answered, fee, 1s. 6d., by letter only, to J. PEARSON, 44, Muschamp Road, East Dulwich, S.E.

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PROFESSOR HEYDON will advise by Letter on all Affairs of Life. Three questions, 2s. 6d. Send time and date of birth to 96, Park Lane, Leeds, Yorks.

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FRENCH DRESSMAKING ACADEMY.

2, OXFORD TERRACE, EDGWARE ROAD, W. FRENCH Dress-cutting taught on a most simple system, newly patented. It consists of one piece only. System, with Lessons, will be given for a short time at 19s. 6d.

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