

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

SPIRITUALISM.

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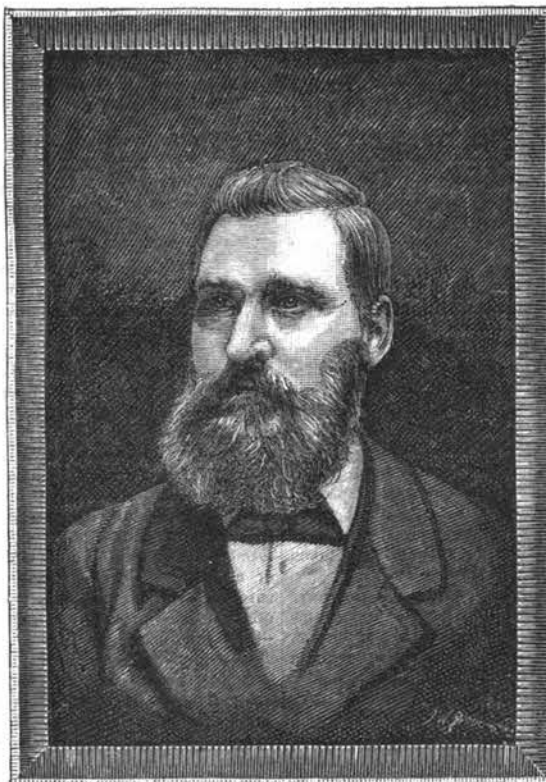
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SPIRITUALISM: ITS RISE AND PROGRESS, TRIALS AND TRIUMPHS, AMONGST THE NORTHUMBERLAND MINERS.

BY ONE OF THEMSELVES.

THE NORTHUMBERLAND MINERS are generally spoken of by men outside their ranks as being the most enlightened class of their order, and that when a movement receives their sanction, it is taken for granted that such movement will benefit them and mankind generally. Now, amidst the many movements of our times, Spiritualism has turned up amongst us, and claimed attention and produced various results. It is our business in this sketch to explain its Rise, Progress and Results amongst the men we have lived with over a period of forty years. In December, 1872, at the time when Mr. J. Burns and Mr. C. Bradlaugh held a debate upon "Spiritualism," in London, a tract fell into my hands, apparently accidentally, entitled, "Dr. Sexton's conversion to Spiritualism." In that tract I found out where the MEDIUM was published, and readily procured a number, in which I saw a book advertised, entitled, "Outlines of Modern Spiritualism," by Mr. T. P. Barkas. I said to myself, "I must procure that book; everybody knows Mr. Barkas to be an honest and intelligent man, and if there is truth in this subject he will not deceive us, but will tell us truthfully what



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he thinks of it." The tract, MEDIUM, and this book, were all read within a few weeks. This literature opened out to my mind a new path in religious inquiry, full of interest and importance.

I was then a member of the Primitive Methodist Society, and leader of the choir, Seghill. I naturally mentioned the matter to a few of my intimate companions, and a circle for practical experiment was commenced in the house of my friend, Mr. George Nicholson. Most of the leading members of the Society, including two preachers, attended the circle. After a few sittings, my friend Mr. Nicholson was found to be a "medium," that is, he was influenced to write and speak unknown to himself, and very soon also saw what to him were departed human beings. This news soon spread amongst the members generally, and ultimately it reached the minister's ears. The ministers now began to speak upon the subject from the pulpit, and as is usual with that class of teachers, the "Devil theory" was put

forth to account for Spiritualism; and that all its teachings must be bad if they in any way contradicted what they thought were the teachings of Jesus. This had its desired

effect, every man was put upon his mettle; the issue was that everyone had either to give up the investigation or cease to be members. There was, of course, no resolution passed to that effect, but practically it amounted to that, as those who persisted in the inquiry were looked upon as dangerous men, and were obstructing the progress of their cause; and therefore the most determined inquirers left the said Society, viz., Mr. George Nicholson, Mr. William Whitefield, and the present writer. And let me here add that so far as the writer was concerned, the "Devil theory" was annihilated in his mind previously, by a perusal of the works of Thomas Paine, Dr. Channing and Theodore Parker, and, therefore, when the ministers cried, "It is bogey," it was of no avail.

We were now left to pursue the inquiry at our own time and place. But we had become the objects of scorn and contempt, not only by the members of the society we had left but by the whole of the villagers, including even the dearest inmates of our own dwellings. We were thus "despised and rejected of men." It was thought that true symptoms of insanity had set in, when the people heard that one of our circle could both see "spirits" and hear them talk. The religious people seemed equally alarmed, who are continually singing with the lip, but not with the understanding, "There are angels hovering round." However, we know that our experiences were real, and that we were in as sound a state of mind as usual—that time was on our side. We prized a knowledge of the human soul and its destiny above all the blandishments and emoluments of earthly life.

I here relate a little prank attempted to be played upon us, but failed in its object. It had been observed by a party of three young men, that we met at stated times for investigation. Said party bought a white hen, and concealed it in the next house to where our meeting was held on a Sunday afternoon, the good wife of the house consenting to the plot. When they thought we were sitting for spirit manifestations, one of the young men went on to the housetop and let down the hen into the chimney flue, which he thought led to the room where we were sitting, but instead he put it into the flue which led to the house out of which he had come; and, as he ran in, he met his own "ghost" flying about the house, to the consternation of himself, wife and children, and his other mates. The good wife had her bread ready for the oven (Sunday as it was), set before the fire, and as the hen came down the chimney the soot followed in abundance, and oh! "the scene" our enemies witnessed to their own mortification.

Still none of these things moved us, and, strange to tell, one of these young men, now a married man, twelve years after asked the writer to get him to a seance, if possible. Our numbers grew slowly, and in the summer of the year 1873, Mr. J. J. Morse, trance speaker, was engaged to lecture in the Boys' School-room, Seghill.

ORIGIN.—Up to this time all that had taken place was of a private nature. When Mr. Morse appeared upon the platform, a new philosophy of God, man, sin, suffering, duty, destiny, was expounded to the people, and this may be truthfully said to be the origin of Spiritualism as a public movement amongst Northumberland miners. The Cause soon spread from village to village.

LECTURES, CIRCLES, PERIODICALS, AND TRACTS.—These have been the means whereby Spiritualism has been propagated from place to place. The lectures aroused a spirit of inquiry, the circle supplied the want, the periodical was a necessity in order to learn what the more experienced had to say on the subject. From the first the MEDIUM has taken the leading position as a weekly periodical.

CHIEF CENTRES OF WORK.—Seghill and Ashington have been the two places that have continually kept the lamp burning in the shape of public meetings. Within the last thirteen years the following lecturers have been engaged at Seghill: Messrs. J. J. Morse, J. Burns, Dr. Sexton, E. W. Wallis, W. H. Lambelle, J. W. Mahony, Rev. W. Stoddart, B.A., T. M. Brown, T. P. Barkas, J. A. Rowe; Miss Owen, Mrs. E. W. Wallis, Mrs. E. H. Britten, Mr. J. S. Schutt, Mr. R. Swanson, and his daughter, of Gateshead, and many others. Much the same may be said for Ashington as regards lecturers. At Ashington they have been enabled to keep up regular Sunday services for many years past. They have also a Sunday School or Lyceum. They have been very fortunate in securing a good hall at a nominal cost from the manager of that colliery. Besides the two places

mentioned above there have been occasional lectures at the following colliery villages: Bebside, Choppington, North Seaton, Cambois, New Delaval, New Hartley, Cramlington Shire-moor, Backworth, Killingworth, Seaton Burn, Burradon, Broomhill, and the town of Blyth. Let it be said to the credit of the managers of the collieries named, that they readily granted the use of their schools for our lectures.

PROMINENT MEDIUMS.—In the years 1873-4-5-6, Miss Fairlamb, Miss Wood, and Mrs. Esperance, of Newcastle, were in full swing as mediums for physical phenomena. These have all been at Seghill and other places, and in this way many were convinced of the truth of our phenomena. Mrs. Hall, Gateshead, is now playing the part that the first group filled in years past.

LOCAL MEDIUMS.—We have also developed all classes of mediums amongst ourselves. In the first group are the names of Messrs. George Nicholson, John Wake, John Davidson, and, latterly, Mr. Thomas Foggan, Miss M. Mills and others.

TRANCE SPEAKERS.—A few trance speakers have sprung up also, the most prominent are: Mr. J. G. Grey, and Mr. W. Gilbertson, of North Seaton. Mr. Grey was formerly a colliery mechanic of Bedlington. He is now often engaged as a trance speaker, both in Northumberland and Durham. He was unknown to the platform until the spirits inspired him to speak upon themes he never dreamt of, and which in his ordinary state he cannot even attempt to handle. The same may be said of Mr. Gilbertson as a trance-speaker. He is a miner proper, and well advanced in years. Young Hatch, late of Choppington, promises well as a trance-medium.

CONVERTS.—It may be asked: What classes of mind are they which have become converts to the new faith? Chiefly persons who have been Methodists, Secularists, Unitarians, Presbyterians, Churchmen, Catholics, and those who have held no particular religious opinions. We are a strange mixture, no doubt; but it must strike the reflective mind that a subject which has drawn such diverse elements into it must have something in it suited to each case, for as a rule persons do not give up their inherited religious ideas without some very powerful reasons. We have had nothing to gain but all to lose in investigating and accepting this subject; hence it is fair to say that we have preferred the truth to friends, fashion, and favour.

HEALERS.—Mediums of this class have given freely of their life-force, to friend or foe without fee or reward. Their names deserve honourable mention. They are: Messrs. George Nicholson, now of Hebburn Colliery; W. Holland and P. Russell, Pegswood; W. Mills, Backworth; W. Gilbertson, North Seaton; G. Stephens, Cowpen; G. Eastlake, Ashington; T. Hannah, New York; Mr. and Mrs. Grant, of North Seaton. These are what are termed illiterate men, yet under what is called spirit-control they have relieved inveterate cases of disease, and given health and long life to not a few. It is well known that the doctors' drugs are often thrown to the dogs when they are found ineffectual, and the "quack"

medicine often brings round the patient, the doctor thinking the while that he has been successful, when often not a particle of his drugs has been taken. This often happens where we have club doctors, as people have to pay as a matter of course. However, I have personally witnessed cases where the regular medical faculty have failed, in which my friend Mr. Nicholson has succeeded under spirit direction. I have it on the testimony of those who have been cured by the other mediums mentioned; and yet "no miracle" has been performed on any, but all done under beautiful law, little known or understood by the majority of people. Sometimes the cure has been effected simply by "laying on of hands," at other times by prescriptions given through the entranced lips—especially of herbs. When this story comes under the eye of many in this district, they will say: "Yes, that is true, Mr. So-and-so cured me, and let blessings rest upon his head for doing so."

OPPOSITION.—As our work proceeded, our opponents appeared as usual in the person of the man with the white necktie. The first to lead on the attack was the Rev. Joseph Martin, Free Methodist minister, then stationed at Blyth. He gave a lecture against us at Newsham Chapel, November 17th, 1874. The "Devil theory," as usual, was broached to explain the subject. But strange to tell, that very gentleman was expelled from the ministry a few years after said lecture, on account of his sins with "the world,

the flesh, and the devil." Indeed the ministers of religion in this county have proved themselves to be very much like ordinary mortals, as in my short lifetime three, at least, have been expelled from the pulpit on account of "the sins of the flesh." We hope they are much better in other counties.

Mrs. Law, the Secularist lecturer, gave a lecture against us at Seghill, on Nov. 18th, 1874. As her talk-in-trade did not include "a devil," she explained our phenomena by the magical word "illusion"; she would not believe this or that even if she saw it with her own senses; and well she might, poor woman, for her senses were evidently very imperfect. Each opponent explained things according to his creed or caprice; the truth seemed to be the remotest thing in their minds. The Revs. W. W. Howard, D. Round, J. Baitie, followed in the same strain.

A DEBATE.—Mr. James Dyne, of New Hartley, who held a certificate for a colliery manager's place, boasted of his ability to put down any Spiritualist in debate. Mr. Dyne, being a Secularist, was anxious to try his hand to put down the "new superstition." My friend, Mr. Thomas Stafford, of Hartley, asked the writer to meet Mr. Dyne in debate, to which request he readily consented, knowing full well that those who are so anxious for the fray are generally the first to run away. A one night's debate of two hours was arranged for, and came off at New Hartley Mechanics' Institute, on March 19th, 1877, Mr. F. Kneebone in the chair. It was arranged that I should lead. The proposition was: "Do the phenomena of seances prove the continued existence of man after the death of his body?" I affirmed, and led off in a speech of 20 minutes. Professors Crookes, Wallace, Varley, Dr. Sexton, T. P. Barkas, were cited in evidence, supplemented by my own observations, to sustain my case. My opponent then got up to reply, but it transpired, as we anticipated, that he had not read a single author on the subject, and hence he attempted the difficult task of speaking without knowledge. He seemed utterly ignorant of the nature of a debate.

Instead of attempting to show wherein my evidence was defective, he stammered away at some newspaper report detailing the doings of some delinquent medium. My witnesses were not to seek for in the misty records of the past, but were living, active men—men occupying leading positions in the sciences of to-day; and therefore it was no wonder that my opponent fell mentally dead on the spot, when such effective artillery was levelled at his empty head. My opponent's mouth seemed to stick fast at times for want of words as well as ideas, while the writer had a pile of volumes on the table, by living authors, and was only hampered for want of time. If Mr. Dyne thinks he is better qualified now, let him speak; so am I. This affair taught us all a great lesson, viz., that a man may have a fair knowledge in one direction and be very ignorant in another.

PROMINENT WORKERS.—Mr. Joseph James, now of Tyne Dock, was the first convert outside of Seghill. He was then living at Bebside, following the calling of a miner. He is now earning a living on the surface, through his indomitable industry as a student, as the sequel will show. Spiritualism found him in a state of "doubt," as it has done many another. He eagerly investigated the subject; and new light and life were imparted into him, which gave energy to all his endeavours. He entered the Government Elementary Science Classes, and failed in nothing he took up, but often came off at the examinations with a Queen's Prize. He holds certificates acquired in those classes, on "Magnetism and Electricity," "Applied Mechanics," "Coal and Metal Mining," &c. He studied the spiritual phenomena simultaneously with those sciences. He has been a normal local speaker during the whole of the last thirteen years in our Movement, without fee or reward. His knowledge acquired at the Science Classes, on "Magnetism and Electricity," enabled him as a defender of our faith to show up the ignorance of our Rev. and other opponents, when they sought to explain our phenomena by those forces. I place him on record as the brightest specimen of what Spiritualism has done for a Northumberland miner.

As regards the scientific knowledge acquired by Mr. James, the same may be said of Mr. Samuel Doddsworth, late of Bebside, now of Blyth. He is not gifted with public speech, but a more sober and a kinder man I never knew.

Mr. W. Whitefield, now of Burradon, who was one of the first three investigators, has also risen to a very prominent position among his fellows. The writer received most positive proof of spirit presence through his mediumship, in the early days of the Cause. Mr. Whitefield and the present

writer both entered the Elementary Science Classes together, in 1880, and each passed an examination on "Magnetism and Electricity," "Acoustics, Light, Heat." Mr. Whitefield is the same man whom the Right Hon. L. H. Courtney highly commended for his vigorous speech on "Proportional Representation," in the Town Hall, Newcastle-on-Tyne, some two years ago.

Mr. Robert Elliott, of Choppington, was one of the earliest investigators when the Movement reached his village. He took the chair for Mr. J. Burns, Editor of this Paper, on the occasion of his lecture at Choppington in 1875. Mr. Elliott, as chairman, made one of his characteristic speeches, wherein he showed how the rationalism of Germany would crumble to pieces in the light of the spiritual philosophy. He is well known as a local poet and politician. A few months ago, when the new electorate were arranging for a suitable candidate for Parliament, Mr. Elliott and Mr. Whitefield were amongst the number nominated. Those nominees made a series of speeches, in which they expounded their political views. When the final vote was cast, Mr. Elliott stood second—only a few votes below Mr. Fenwick, the present M.P. for this division,—Mr. Whitefield third, out of five nominations. These facts clearly show the ability and popularity of these two Spiritualists.

Mr. Joseph Skipsey, well known as the Northumberland Poet, has also added the title of Seer. He investigated the subject when he was fore-overman at Ashington Colliery, many years ago. He became clairvoyant, and thus had the proof in his own faculties. "The Biograph and Review," for Sept. 1879, writes of him thus:—

It is not because he is a miner, that Mr. Joseph Skipsey calls for notice here. He is a poet as well, and a poet of no mean order. His muse is essentially lyrical. His lighter poems are charming. His love songs are works of a true poet. All we claim for him is that he is a poet—not a mere rhymster; and we think that when, once and again, a real poet appears, it behoves the world not to ignore him. Here is a specimen of one of his ballads touching the miner:—

"Get up," the caller calls, "get up":
And in the dead of night,
To win the bairns their bite and sup
I rise, a weary wight.
My flannel dudded donned, thrice o'er
My birds are kissed, and then
I with a whistle shut the door
I may not ope again.

Let us hear our own poet sing as a Spiritualist. In "The Soul's Hereafter," he thus speaks:—

Dies not the soul, when dust to dust is given;
Even as we are in earth-life are we still,
Save from the worn-out garment, rent and riven,
That may have proved a fetter to the will.
Not into demons void of good converted,
Not into angels void of error—no;
But human-spirited, and human-hearted,
We on our way with pain or pleasure go.
Not to their fabled hell, nor fabled heaven,
By the good Father's will are we consigned,
But to a sphere of human action—even
To one adapted to each frame and mind.
Not one sweet feeling passeth unrewarded,
Not one black deed can go unpunished—not—
Not one swift thought can vanish unrecorded,
And give no colour to our future lot.
Not words but thoughts, and not on faith but actions,
And on whatever gives our acts their hue,—
The heart's allurements, and the mind's distractions,—
Is based the verdict we shall prize or rue.

In "The Seer," our bard sweetly sings:—

Would I could waken numbers, brighter, sweeter,
Than is the lark's song in the cloud above;
Then would I tell you in befitting metre,
How much the Seer is worthy of your love.
Shy, sensitive is he, and far from equal
Unto the battle of material life;
He strives unheeded, and, too oft the sequel,
Unheeded falleth in the bitter strife.
Averse to falsehood and pretences hollow,
Averse to slander, cruelty, and wrong;
He scorns the gilded car of pomp to follow,
And underneath is trampled by the throng
Unlike the crowd who never dare look inward,
Lest they a hideous spectre there should meet
Would point to secret longings prompting sinward,
He looks within and finds a solace sweet.
Thou may'st be thrust aside and scorned and taunted
As being a lunatic, a knave or fool;
Thou hast within thy inner being planted
A power that yet shall put the world to school.

Thou may'st be destined here to tribulation :
 Thy every pang shall prove a key, by which
 Thou shalt unlock some safe of the Creation,
 And with its precious stores thy mind enrich.
 Uplifting them by slow yet sure gradations,
 From spheres inferne into the spheres superne,
 Shalt thou thus prove a boon unto the nations,
 And in return a boon divine shalt earn.
 If not in monuments of brass or marble,
 Deep in men's spirits shall thy glory glow :
 And little ones shall of the wonders warble
 Accomplished by the wise man long ago.
 Ah ! to the last his words and deeds are sweeter
 Than is the lark's song in the cloud above ;
 And rare the bard could find befitting metre,
 To hymn the love we owe this child of Love.

Mr. Skipsey is now caretaker, Bentick Board Schools, Newcastle-on-Tyne.

Mr. M. Cresswell, of Dudley, published a small volume in 1876, entitled "Local Songs and Recitations." Two of those pieces are a burlesque on the spirit-medium and circle. Ironically he wrote the truth thus :—

Violins, flutes and tambourines
 Are played by spirits at these scenes :
 And walking-sticks walk by themselves,
 And dishes come down from the shelves ;
 The chairs and tables dance with glee,
 Which really curious is to see ;
 Pianos will play music grand
 Without the aid of human hand.

Mr. Cresswell used to get the MEDIUM posted to him by some unknown friend, from which he learned what took place at circles. He used to tell his mates that of all men, he thought that his learned friend Mr. Barkas would not believe in such nonsense. But strange to tell, within the last eighteen months Mr. Cresswell has become a *real convert* to the very thing he ridiculed, and now discovers that he was in the wrong and that Mr. Barkas is the wise man still. No doubt he will use his pen some day to depict the truth, beauty and utility of spirit-mediumship and manifestations. He is also a reporter to the press.

Mr. Geo. Dickson, of same village, has also come over to our side. He is also a reporter to the press, and a shorthand writer. He holds certificates acquired at the Science Classes, on "Magnetism and Electricity," and "Applied Mechanics." He has taken an active part in all matters pertaining to education in his village for many years. He recently published in the MEDIUM, testimony to our facts and phenomena, and is busy with us all in disseminating the same amongst the people.

Mr. James Richardson, Dudley, and Mr. Thos. Harding, late of Dudley, now of Seghill, surpassed Stewart Cumberland in his "thought-reading" experiments, to the confusion of our opponents, as they alleged that the conjurers and the like did more wonderful things than Spiritualists. Mr. Richardson has lately risen to a trustworthy position in an Insurance Company. His great characteristic is honesty of purpose.

Messrs. J. Jackson, T. Foggan and others, at Dudley, are all active workers.

At Seghill we have Messrs. H. Johnson, W. Herron, M. Morgan, T. Willis, G. Lumsden, J. Morton, M. Felton, and Miss Mary Jane Herron, a Board School Teacher, and who also holds certificates acquired at the Science Classes on "Magnetism and Electricity," "Acoustics, Light Heat," and who is withal the daughter of a miner. We have also here a good number of new converts, all active workers.

At Backworth we have Messrs. W. Mills, C. Lowes, Mr. and Mrs. Hunter, J. Auld, and Mrs. J. Batey. A few colliery officials are firm believers, whose names we have not permission to mention. At Shiremoor we have Mr. James Young and Mr. J. Reed, and other new converts. Mr. Young is a man of genius. He is a good violin maker and fair mathematician, and is characterised by great courage and strength of character. Mr. J. Fogg, timber-merchant, Choppington, is a true friend and adherent, as well as his son, Mr. Thos. Fogg, who is now an engineer on board ship. Mr. J. Fogg defended mediums well in perilous times. He is one of nature's noblemen, both in body and soul.

At Killingworth Colliery, we have Messrs. George Adams, G. Parkin and H. Hardy. Mr. Adams is a splendid mechanic, and has risen to the position of sub-engineer there. He is also an accomplished musician. He is well known throughout Northumberland as the best harmonium player that has appeared as the son of a miner. Almost all instruments are pliable in his hands. Wind, reed, brass, and stringed instruments are equally played on by him.

He has been privileged to sit with the medium through whom Mr. Barkas received replies to his scientific questions, and thus ample proof afforded him of the truth of our phenomena. He is withal the most unselfish of men, as he has given his able services free of charge over thirty years to the various choirs in this district. Mr. Parkin was a powerful mesmerist thirty years ago, and now in his old age Spiritualism has realized the dream of his youth. Mr. Hardy as a miner saved means to set him up in business, which he has engaged in for many years.

Mr. W. Grieves, of Ashington, deserves honourable mention. He was a Primitive Methodist preacher nearly twenty years. He also held the position of President among the Northumberland miners; and was called from that office to act as a paid agent among Cleveland miners. He finally returned to Ashington, where he held an important office as a colliery official, at which place he came in contact with the subject, and was convinced of its truth, principally through the mediumship of the late John Wake, formerly of Seghill. He had a long life of associations to sever himself from, which shows the force of truth on a true soul. He is now in his declining years a trance-medium, and gives his services freely to the Cause he loves so dearly. At the same village we have many active workers, *viz.*, Messrs. W. Robinson, J. Hall, E. Valentine, J. Teffrey, W. Dodds, R. Lodes, E. Littlehills, G. Eastlake, and many others. Mr. J. Robinson and Mr. J. Nettles, have spent many years in the work of the Children's Lyceum, which speaks volumes for them, as the children are taught the new philosophy of the life-nobility of man, and not the absurd ideas of the devil, hell, depravity, &c., of the churches.

At Cambois Colliery we have lately witnessed the avowal of a true man, which has proved that "fashion" is not the god worshipped by every man. Mr. W. S. Bell, the accomplished sub-engineer of that colliery, has lately published his own conversion in the MEDIUM, to the truth of Spiritualism. He is well known to be a good and true man. Mr. William Keenlyside, of same place, has been a long adherent and active worker. He has done much to bring the subject before the medical faculty, and some of them are convinced of the truth of our facts. Mr. Morday, of same place, is a true soul in the work.

Mr. John Forster, of Morpeth, who has lately risen from a miner to fill an important office in an Insurance Company, is a firm believer and good worker. He is well known as a sweet tenor singer, and ever ready to give his services to the poor. He only needs to be seen, to see honesty beaming out of his face.

At Cramlington we have a great work going on there at present. Mr. Joseph Turner, formerly an old Methodist, is now entitled "the modern apostle Joseph." In his humble, earnest way he has instituted many circles, attended by respectable, well-meaning families. About sixty such persons have seen a great light, where before it was darkness and "doubt." The older adherents there are "Messrs. J. Burrell, J. Tiplady, W. Nicholson, F. Roberts, J. Wakenshaw and J. Doney, who have all done good work in their day. Mr. Doney is an amateur photographer. Whilst in Australia some years ago he listened to the famous speaker, Mrs. Hardinge Britten, in Melbourne, as a Secularist, and laughed at the idea of spirits controlling mortals. He now is a trance-speaker himself, and promises well.

Mr. J. H. Lashbrooke, late of Cramlington, heard Mr. Morse give the first lecture at Seghill. As Mr. Morse passed out of the hall, Mr. Lashbrooke heard him ask the chairman how the meeting went off. This seemed strange to him, as Mr. Morse was himself the speaker. He evidently thought it all a "hoax" on our part. Meantime Mr. Lashbrooke comes out as an acceptable Methodist preacher in this district, but, strange to tell, he has recently given a lecture himself as a trance-medium, in the very school-room where he heard the lecture by Mr. Morse nearly thirteen years ago. Truly truth is stranger than fiction.

At New Delaval we have Messrs. C. Hall, J. Dawson, J. Ramsden, W. Cooper—the latter a colliery official—and T. Straker and others.

At Kenton we have Mr. J. Morris, a man who has been made over again, as it were, compared with his former career, and many others there also.

At Preston Colliery we have Messrs. J. Smith, S. Ranson, and W. A. Morton. Mr. Morton is well read in English history, and is a deep student of Herbert Spencer. He is a native and convert of Seghill—the modern Nazareth.

At Seaton Delaval we have a true friend in Mr. W.

Hebbron, who is ever active in distributing the MEDIUM and other literature. Many of the first set of workers have emigrated to foreign lands; and if this story catches their eye it will warm their hearts.

The chief among those workers are: Messrs. John Scott, late of Ashington; W. Scott, late of North Seaton; T. Stafford, late of New Hartley; J. Davidson, late of New Delaval. Mr. John Wake, one of the first mediums, has passed to his reward in the better world; as also the late Matthew Johnson, of Dudley.

THE CRY OF INSANITY SILENCED.—By this time our opponents thought we would have all been taken to the mad-house; but the truth is that not one of us have been taken there. But, on the other hand, many have gone there both from Seghill and other places; some from taking the "spirit of wine" in excess, and some from other causes. Among the number is the late George Young, an active Secularist. We are not so foolish as to think that his Secularism drove him there. But if any Spiritualist had found his way there we would never have heard the last of the cry against it. The cry is silenced; the people mistook our enthusiasm for madness. As our friends at Dudley were driving out of the village one day to hear the famous speaker, Mrs. Hardinge Britten, in Newcastle, a man shouted to them as they passed him: "You will all be driven to the mad-house soon." That very man himself went to the mad-house, and died there soon after. The fact is that Spiritualism strengthens the mind when properly used.

SECULARISM AND SPIRITUALISM.—It is a singular fact that Spiritualism should have taken root in the very village where Secularism had its stronghold. Seghill has wrung with the eloquence of Messrs. C. Bradlaugh, C. Watts, G. W. Foote, Mrs. Law and Mrs. Besant. But now they are heard no more here—and it may be forever. Indeed, throughout the whole of Northumberland, only a few lectures are given in one year on that subject now. The infidel cry of "one world at a time," has proved futile. The fact is that those who think most seriously about the other world do most for the elevation of man in this. The entranced barman, weaver, shopman, and mechanic now stand upon the same spot of earth where once the Secularist stood here; and for brilliancy of eloquence and argument, wit and pathos, far excel the best of the Secularist lecturers.

CHRISTIANITY AND SPIRITUALISM.—Of late years there has been great difficulty in getting up "winter revivals" of religion; and hell-fire preachers have gone to the wall entirely. A great preacher once remarked: "Do get up some revival meetings in the summer time, otherwise the people will think God can only save souls plentifully in winter." The true explanation is, we think, that of better psychological conditions in winter time. As education advances man will learn more and more how to control his will, and those excitements over weak-minded men in winter time will entirely die out; for in all my experience I have never known a really intelligent man go to a "penitent's form." The works of Dr. Channing, R. W. Emerson, and Theodore Parker are now beginning to be read by the more studious preachers, consequently a great change is passing over the district in religious reform. No doubt the great Spiritualistic writers will follow in due course, such as the works of Andrew Jackson Davis, H. Tuttle, J. M. Peebles, Dr. Buchanan, and the like. It is a somewhat remarkable fact that the writers who are producing the most effect on the popular mind in religious matters, all emanate from America. Who can explain this?

THE GRAND SECRET.—The real reason why Spiritualism has succeeded and will succeed, is the fact that what is called mediumship is a genuine faculty inherent in man. All the lectures and books possible could not have produced the results spoken of here, had we not felt and seen that of which we speak. The circle confirmed the truth of the lecturer's statements, otherwise he would not have been wanted a second time. We have evolved the chief of the phenomena that were reported to have taken place in London and elsewhere, viz., Clairvoyance, Clairaudience, Trance-speaking, Healing "by laying on of hands," Percussive Sounds, Movement of Substances without contact on our part, Elongation of the Human Body, Drawings, Writings, and, finally, that great wonder of the evolution of Human Forms—not of this world manufacture—forms which spontaneously spring up in the circle. Of course we may make mistakes in explaining our experiences, but who does not? We are warned by learned men to distinguish between a fact and its inference. Let those who give the advice act on it themselves; and if they did, their own inferences, in many

cases, would fall to pieces. We do not rest on inference only, for we deal with intelligent beings—not dead matter.

SAINTS.—We have no "Saints" to put on record. It has been a fight for bare life from the first. In mental as in military conflict, many words and measures have to be repented of after the battle is over. St. Peter swore when run into a corner; St. Paul sometimes used a little craftiness to make ends meet—so the record says. How human we all are when tested by the sword of truth! We are only men and women, fighting for our rights; a mixture of good, bad and indifferent—intellectually, morally and spiritually. When we meet with a class of persons wholly good, then, indeed, will the pigs have begun to fly.

SUMMARY.—I have endeavoured to tell the truth as far as language and knowledge at command would permit, of what has, and is transpiring here and now around me. What the final result will be time alone will tell. I think I have produced facts and proofs to show that the subject has been investigated by the average intellect of the Northumberland Miner, and pronounced true, good and useful. It is also apparent that the day of religious liberty has set in, if not of progress. Let us use it wisely and well. By the way, let me add that North Seaton Colliery was laid idle a few days about twenty years ago, owing to some man or men stating that they had seen some "supernatural appearances" in a part of the mine which they knew that no embodied men were working in at the time; and the people in their common ignorance of man's spiritual powers and faculties, came to the conclusion that such appearance foreshadowed some fearful calamity about to happen, hence the pit was laid idle. When the wise-acres went to see if they could see anything, and did not, they pronounced the alarm unfounded in fact. The probability is, that both parties were right. Spiritualism has positively proved that a number of persons may be looking on the same point of space, at one and the same time, and that some will see "object forms" and others not. My point is this: that if such experiences had happened to Spiritualists, they would have understood them as they are common to them. They would have gone to their work and alarmed no one, and not suspected some fearful thing about to happen, simply because one of their number saw "something white." The only thing that affair revealed was man's ignorance of his own powers. Knowledge produces confidence; ignorance, fear. Such an affair cannot happen again unless among people spiritually blind.

We are encompassed about by two enemies: the "theologic despiser," and the atheistic mocker: hitherto we have stood our ground, and are better prepared than ever before to put both to flight.

Lord Brougham's forecast, uttered some thirty years ago, is being rapidly realized in present events. He said then: "But even in the most cloudless skies of scepticism, I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

GEORGE FORSTER.

39, Blake Town, Seghill, Northumberland, Jan. 19, 1886.

THEODORE PARKER ON THE BIBLE, THEOLOGY AND RELIGION.

To the Editor.—Sir,—As I was speaking one day to a man who had preached the orthodox faith for many years, he asked the questions: "Who are the Unitarians? What do they believe?" thus showing his ignorance of a large portion of the Christian community. The majority of Christians, especially in country districts, are entirely ignorant that there is a class of Christians who regard Jesus simply as a man—a creature of God—and that the Bible is a human book; and that Religion is dependent neither upon Jesus, the Bible, nor ecclesiastical theology, but is founded in the constitution of man; that God inspires men now-a-days as of old; that revelation is ever-present, ever-active among men, and bringing in its train new and better conceptions of God and Religion, as man advances in spiritual culture. Hence, when Modern Spiritualism came upon the scene in this and other districts, the sectarian Christians came to the conclusion that it was only a few half-mad Spiritualists that looked upon Jesus as a man, the Bible a human book, and that inspiration was possible now in this our day. And this class of Christians have now to learn that men of like faculties to themselves have deeply studied the Bible, and have come to the conclusion that the reasons for the popular notions under consideration are utterly false and dishonouring to an Infinite Being of love and justice.

Here follow a few extracts from the writings of the Rev. Theodore Parker,—a man who studied all the religions and Bibles of the earth, chiefly in their original tongues—to show that the popular notions are false and mischievous. Moreover, Parker was a man who sacrificed "his all" on the altar of religious truth, liberty and progress. In a work entitled "Theodore Parker's Experience as a Minister," written in 1859, after an active life and a matured judgment, he says:—

I had not preached long before I found, as never before, that practically, the ecclesiastical worship of the Bible hindered the religious welfare and progress of the Christians more than any other cause.

For these three great doctrines—of God, of Man, of Religion—I have depended on no church and no scriptures; yet have I found things to serve me in all scriptures and every church. I have sought my authority in the nature of man—in facts of consciousness within me, and facts of observation in the human world without. To me the material world and the outward history of man do not supply a sufficient revelation of God, nor warrant me to speak of infinite perfection. It is only from the nature of man, from facts of intuition, that I can gather the greatest of all truths, as I find it in my consciousness reflected back from Deity itself.

I know well what may be said of the "feebleness of all the human faculties," their "unfaithfulness and unfitness for their work;" that the mind is not adequate for man's intellectual function, nor the conscience for the moral, nor the affections for the philanthropic, nor the soul for the religious, nor even the body for the corporeal, but that each requires miraculous help from a God who is only outside of humanity! There is a denial which boldly rejects the immortality of man and the existence of Deity, with many another doctrine dear and precious to mankind; but the most dangerous scepticism is that which, professing allegiance to all these, and crossing itself at the name of Jesus, is yet so false to the great primeval instincts of man, that it declares he cannot be certain of anything he learns by the normal exercise of any faculty! I have carefully studied this school of doubt, modern not less than old, as it appears in history. In it there are honest inquirers after truth, but misled by some accident, and also sophists, who live by their sleight of mind as jugglers by their dexterity of hand. But the chief members of this body are the mockers, who, in a world they make empty, find the most fitting echo to their hideous laugh; and churchmen of all denominations, who are so anxious to support their ecclesiastical theology, that they think it is not safe on its throne till they have annihilated the claim of reason, conscience, the affections, and the soul to any voice in determining the greatest concerns of man,—thinking there is no place for the Christian Church or the Bible till they have nullified the faculties which created both, and rendered bible-makers and church-founders impossible. But it is rather a poor compliment those ecclesiastical sceptics pay their Deity, to say He so makes and manages the world that we cannot trust the sights we see, the sounds we hear, the thoughts we think, or the moral, affectional, religious emotions we feel; that we are certain neither of the intuitions of instinct, nor the demonstrations of reason, but yet by some anonymous testimony, can be made sure that Balaam's she-ass spoke certain Hebrew words, and one undivided third part of God was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, descended into hell, and the third day rose again," to take away the wrath which the other two undivided third parts of God felt against all mankind!

It is not for me to say there is no limit to the possible attainments of man's religious or other faculties. I will not dogmatize where I do not know. But history shows that the Hercules' Pillars of one age are sailed through in the next, and a wide ocean entered on, which in due time is found rich with islands of its own, and washing a vast continent not dreamed of by such as slept within their temples of old, while it sent to their very coasts its curious joints of unwonted cane, its seeds of many an unknown tree, and even elaborate boats wherein lay the starved bodies of strange-featured men, with golden jewels in their ears. No doubt there are limits to human industry, for finite man is bounded on every side; but, I take it, the Hottentot, the Gibeon Negro, and the wild man of New Guinea, antecedently would think it impossible that mankind should build the Pyramids of Egypt for royal ostentation, for defence throw up the fortresses of Europe and America. Still less would they conceive it possible for men to make all the farms, the mills, the shops, the houses, and the ships of civilised mankind. But the philosopher sees it is possible for toil and thought soon to double, and then multiply manifold the industrial attainments of Britain and New England.

No doubt there may be a limit to mathematic thought, though to me that would seem boundless, and every scientific step therein to be certain: but the bare-footed negro, who goads his oxen under my window, and can only count his two thumbs, is no limit to Archimedes, Descartes, Newton, and La Place; no more are these men of vast genius a limit to the mathematic possibility of mankind. A thousand years ago, the world had not a man, I think, who could even dream of such a welfare as New England now enjoys! Who shall tell industrious, mathematic, progressive mankind, "Stop there: you have reached the utmost bound of human possibility; beyond it, economy is waste, and science folly, and progress downfall!" No more is the atheistic mocker or the ecclesiastical bigot commissioned to stop the human race with his cry, "Cease there, mankind, thy religious search; for thousand-million-headed as thou art, thou canst know naught directly of thy God, thy duty or thyself! Pause, and accept my authenticated word: stop and despair!"

I know too well the atheistic philosopher's bitter mock, and the laughy scorn of theologic despisers of mankind, who, diverse in all besides, yet agree in their contempt for human nature, glory in the errors of genius, or the grosser follies of mankind, and seek out the ruins of humanity to build up, the one his palace and the other his church. But I also know that mankind heeds neither the atheistic philosopher, nor the theologic despiser of his kind; but, faithful to the great primeval instincts of the soul, believing, creating, and rejoicing, goes on its upward way, nor doubts of man or God, of sense or intellect.

I have preached against the errors of the ecclesiastical theology more than upon any other form of wrong, for they are the most fatal mischiefs

in the land. The theological notion of God, man, and the relation between them, seems to me the greatest speculative error mankind has fallen into. Its gloomy consequences appear: Christendom takes the Bible for God's word, His last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love; the Sun of Righteousness will give no added light or heat on the cold darkness of the human world. From portions of this "infallible revelation," the Roman Church logically derives its despotic and hideous claim to bind and loose on earth, to honour dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent or priestly cruelty apply; and hereafter to bless eternally, or else for ever damn. Hence, both Protestant and Catholic logically derive their imperfect, wrathful Deity, who creates men to torment them in an endless hell, "paved with the skulls of infants not a span long," whereinto the vast majority of men are, by the million, trodden down for everlasting agony, at which the elect continually rejoice. Hence, they derive their Devil, absolutely evil, that ugly wolf whom God lets loose into His fold of lambs; hence, their total depravity, and many another dreadful doctrine which now the best of men blind their brother's eyes withal, and teach their children to distrust the Infinite Perfection which is Nature's God, dear Father and Mother of all that is. Hence, clerical sceptics learn to deny the validity of their own superior faculties, and spin out the cobwebs of sophistry, wherewith they surround the field of Religion, and catch therein unwary men. Hence, the Jews, the Mohammedans, the Mormons, draw their idea of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the slaveholder finds the chief argument for his ownership of men, and in Africa or New England kidnaps the weak, his mouth drooling with texts from "the authentic word of God"; nay, there the rhetorician finds reason for shooting an innocent man, who but righteously seeks that freedom which nature declares the common birthright of mankind. It has grieved me tenderly to see all Christendom make the Bible its fetish, and so lose the priceless value of that free religious spirit, which, coming at first hand from God, wrote its grand pages or poured out its magnificent bastitudes.

Christendom contains the most intellectual nations of the earth, all of them belonging to the dominant Caucasian race, and most of them occupying regions very friendly to the development of the highest faculties of man. Theirs, too, is the superior machinery of civilization, political, ecclesiastical, domestic, social. But yet the Christian has no moral superiority over the Jews, Mohammedans, the Brahmins, the Buddhists, at all commensurate with this intellectual power. In the sun of private and public virtues, the Turk is before the Christian Greek. For fifteen hundred years, the Jews, a nation scattered and peeled, and exposed to most degrading influences, in true religion have been above the Christians. In temperance, chastity, honesty, justice, mercy, are the leading nations of Christendom before the South-Asiatics, the Chinese, the islanders of Japan? Perhaps so—but have these "Christians" a moral superiority over those "heathens" equal to their mental superiority? It is notorious they have not. Why is this so, when these Christians worship a man whose religion was love to God and love to men, and who admit to Heaven only for righteousness, and send to Hell for lack of it? Because they worship him, reject the natural goodness he relied upon, and trust in the "blood of Christ which maketh free from all sin." It is this false theology, with its vicarious atonement, salvation without morality or piety, only by belief in absurd doctrines, which has bewitched the leading nations of the earth into such practical mischief. A false idea has controlled the strongest spiritual faculty, leading men to trust "in imputed righteousness," and undervalue personal virtue. Self-denying missionaries visit many a far-off land "to bring the heathens to Christ." Small good comes of it; but did they teach industry, thrift, letters, honesty, temperance, justice, mercy, with rational ideas of God and man, what a conversion there would be of the Gentiles! Two-and-thirty thousand Christian ministers are here in the United States, all "consecrated to Christ," many of them able men, earnest and devoted, but their eyes are hoodwinked, and their hands chained by their theology. What do they bring to pass? They scarce lessen any vice of the State, the Press or the Market. They are to "save souls from the wrath of God."

I have preached against the fundamental errors of this theologic scheme, showing the consequences which follow, but I have never forgotten the great truths this theology contains. I have tried to preserve them all, with each good institution—which the Church, floating over the ruins of an elder world, has borne across that deluge, and set down for us, where the dove of peace has found rest for the sole of her foot, and gathered her olive-branch to show that those devouring waters are dried up from the face of the earth.

I know well the errors of the doubters and deniers, who in all ages have waged war against the superstitious theology of their times, and pulled down what they could not replace with better. I have not sat in the seat of the scornful; and while I warned men against the snare of the priest, I would not suffer them to fall into the mocker's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world: to me it is more dear when I regard them not as the miracles of God, but as the work of earnest men, who did their uttermost with holy heart. I love to read the great truths of religion set forth in the magnificent poetry of psalmist and prophet, and the humane lessons of the Hebrew peasant, who summed up the prophets and the law in one word of Love, and set forth man's daily duties in such true and simple speech! As a master, the Bible was a tyrant; as a help, I have not time to tell its worth; nor need I now, as my public and private teachings sufficiently abound in such attempts. But yet, to me the great man of the Bible are worth more than all their words; he that was greater than the Temple, whose soul burst out its walls, is also greater than the Testament, but yet no master over you, or me, however humble men.

In theological matters my preaching has been positive, much more than negative, controversial only to create; I have tried to set forth the truths of natural religion, gathered from the world of Matter and of Spirit; I rely on these great ideas as the chief means for exciting the religious feelings, and promoting religious deeds; I have destroyed only what seemed pernicious, and that I might build a better structure in its place.

It is not at all a wonder, after reading this, that Parker

and others of his type claim to inspire modern "mediums." It is said in the New Testament that "the spirits of the prophets are subject to the prophets," which may mean that when gifted men arrive in the next world, they become the inspirers of gifted men in this. Whether this meaning be true or not, it is a fact that our modern mediums or "gifted men" are teaching the identical doctrines that Parker taught in his earth-life, and something more that Parker even did not know on earth. But what is remarkable is the fact that said mediums were entirely ignorant of the sublime philosophy of Parker, in their first stages of development, thus proving that man can learn through the spiritual side of his nature as well as through the material.

Of course the narrow sectarian still cries: "These are the doctrines of devils"; but the great heart of humanity sends up the prayer: "O God! evermore give us this bread ere we perish with hunger." Thus the spiritual development of mankind goes on apace, regardless alike of the Atheist's lugh and the priest's scorn. Millions of the earth's inhabitants are at this moment rejoicing in the so-called "doctrine of devils," even in the heart of Christendom itself. The poet truly describes the present crisis in these words:—

"God sends his teachers into every age,
To every clime, and every race of men,
With revelations fitted to their growth,
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

GEO. FORSTER.

Seghill, Northumberland, Jan. 30, 1886.

PHYSICAL MANIFESTATIONS AT CRAMLINGTON.

On Saturday, March 13, we had Mr. James Campbell, of Houghton-le-Spring; and his guides gave us a physical seance. The following gentlemen held the medium: Mr. John Lumsdon sat and held his right hand, and placed his foot on the medium's right foot, and Mr. Robert Winter held him in a similar manner on his left. After we had sung a few hymns, the guides of the medium began to pat the sitters next to the medium. They then took a tambourine which we had placed on the table, and patted several of the sitters on the head and face, and beat time to the singing with it. They then took a small hand-bell, and rung it over the heads of the sitters. They took Mr. Winter's watch out of his pocket, and held it to the ear of one of the sitters. We then heard it ticking against the ceiling, about 9 ft. high. They then returned the watch to its owner, and fastened it on the chain again. They then took a paper tube, which we had securely tied up with twine, from the table, and patted some of the sitters with it. They untied the string, and threw the paper at the sitters. They took the table which was standing in the middle of the circle, and suspended it over the heads of the sitters. They also showed us some beautiful lights, and floated the tambourine, and illuminated it.

We were then told to light up, and we found the table over the medium's head, the medium being securely held by the above gentlemen the whole of the time. The sitters all had hold of each other's hands the whole of the time. The guides of the medium would not relinquish control until we had searched him. There were seventeen sitters, above one half of them being very sceptical when they sat down, especially the two who held the medium. I am happy to state that their doubts were all gone at the close of the sitting. We are all satisfied of the honesty of Mr. Campbell's mediumship. He offers every facility to investigators.—ANDREW HARDY, JAS. BURRELL, Sec.

A NEW WORK AT GOSFORTH.

In a rather isolated country place, near Gosforth, and situate about three miles from Newcastle, a great and good work is being carried on.

A short time ago, Mr. Turnbull, formerly of Pelton Fell, and a Spiritualist of some twelve years' standing, removed to the above-named district. Being a medium of no mean quality, and energetic always in the good Cause he has espoused, he has at length succeeded in planting another standard for Spiritualism, amongst the Colliers of Northumberland. Although it is only a few weeks since Mr. Turnbull's efforts have taken effect, there are already a goodly number of volunteers for Spiritualism.

Many of these were regular attendants at public worship in a comfortable Wesleyan Chapel standing close by. Not only so, two young men, members of the above place of worship, were about to take their place on the local preachers' plan, in short, one had preached his "trial" sermon, when they both evinced a lively interest in investigating the matter which had caused such a stir amongst them. Without much ceremony one was soon controlled to speak, and both bid fair to be useful in carrying on the good work. This has exasperated our Wesleyan friends, and it is reported they intend seeking the assistance of the masters of the colliery with which our spiritualistic friends stand identified as "Collier Boys," for the purpose of stopping this "bad work," which is once more attributed to his satanic majesty.

On Sunday, 14th, two meetings were held. In the afternoon at 2.30 the guides of Mr. Turnbull gave a very forcible and telling address, which was much appreciated. The meeting was also addressed by the guides of Messrs. Lashbrooke and Weightman, of Newcastle. In the evening at 6.30, the guides of Mr. Turnbull again discoursed in a powerful and pleasing manner, after which Mr. Weightman, a very promising clairvoyant medium, gave descriptions of spirit surroundings. Nearly thirty descriptions of spirit-friends, &c., were given, and only a very limited number indeed were not recognised. The most surprising and convincing feature connected with this gentleman's clairvoyance is that not only the personal name, but very often indeed the surname, of

the spirit described is given. On each occasion the friends were encouraged by a full house. Suffice it to say a pleasant day was spent, and many thanks are due to those who not only contributed to the spiritual requirements; but to those whose doors are always open to those in quest of truth, and who are also ever ready to administer to the needs of the body.

"COLLIER BOY."

A MAN REFORMED THROUGH SPIRITUALISM.

March 21.—Mr. Morris, of Newcastle Society, gave a narration of his experiences in connection with Spiritualism. It was delivered in a very warm and impressive manner, truly characteristic of this willing worker. Mr. Morris said: "If any one has a right to bless Spiritualism it is I. I was both a drunkard and a swearer, but was led to see my folly when brought face to face with Spiritualism, and am thankful to say it has made me a changed man." The reading of a very good work, entitled "The Philosophy of Death," made such an impression upon Mr. Morris' mind, that he resolved to investigate for himself. Speaking of his first few sittings in private circles, he said, "When seeing the table move in such a manner, and my own arms thrown about in spite of myself, I thought surely it must be the devil after all; and my suspicions regarding the sanity of one individual was fully confirmed (as I thought) when he began to question the table." Startling results followed however, but fearing lest he should be imposed upon by other sitters, Mr. Morris resolved to see what could be got by sitting alone. Seating himself at the table in his own house one night, he thus addressed it: "Mr. Table, we'll see what you have to tell me. I will not be imposed upon." Straightway the table pushed him into a corner, and acted so much like "a thing of life" that he was forced to give utterance to an ejaculatory prayer. At another time the table not moving at all, our friend thought "he would give it a start," but was amazed to find that he was utterly unable to move it. Being told by the spirit friends that if he would sign the pledge they would help him, he thought "that's a crammer: What can they do to help me?" He however signed the pledge shortly after, and solemnly declares even to-day that the taste for his favourite drink was destroyed. Thus did the spirits help him.

In a forthright manner Mr. Morris tells how that on going for the first time to the Newcastle spiritual meeting place, he listened to a preacher who pleased him greatly, but who preached the whole of the time with his eyes shut. Also when first at a developing circle he saw "a chap in a fit." Inviting a medium to his house shortly after, he was much moved at the overwhelming proofs, that friends of long ago could still converse with him. Yielding willingly to the counsels of his spirit friends, he pledged himself to give up swearing along with other unmanly habits, and soliloquized thus: "This cannot be of the devil, for I am told to give up drinking, to give up swearing, and to pray for God's blessing upon myself and others." Some time after this, Mr. Morris was informed at a private meeting, that a certain John Tasker, of such an address, Yorkshire, was communicating with him. He gave full particulars as to his identity, &c., and stated that he passed from earth-life fifteen weeks before. Visiting Yorkshire shortly after, Mr. Morris proved this to be strictly correct. Our friend, who is very zealous and impulsive, found it hard for some time to bear the insults of the scoffer, inasmuch that on one occasion he took off his coat to chastise the one who dared to insult Spiritualism, and threatened to eat him there and then.

He is a clairvoyant and a good medium. He has both seen and conversed often with his first wife, who passed over some years ago. As a member of the Newcastle Society, he is much respected for the zeal and energy he manifests for the good of Spiritualism. To use his own words: "Spiritualism has made a man of him." "COLLIER BOY."

AGENTS FOR THE "MEDIUM" IN NORTHUMBERLAND.

Wholesale: Mrs. Ross, Side, Newcastle-on-Tyne. On sale first thing every Friday morning.

To order of the following:—Ashington, E. J. Carr; Biddlington, E. J. Carr; Backworth and Seghill, J. Smith; Bebside, R. Dodds; Buradon, J. Durey; Blyth, J. Frazer; Cambois, F. Garrett; Cramlington, R. Rutherford; Choppington, R. Lawther; Dudley, M. Latty; Newsham, G. Cosser; New Hartley, M. Bell; North Seaton, E. J. Carr.

The friends of the Cause will do good service by promoting the circulation of the MEDIUM, inducing agents to show it and keep it on sale.

The interest in Spiritualism is being kept alive in Northumberland by correspondents in the *Blyth News*. On the 13th, a communication "by J. G. Henderson" appears, which is a long string of falsehoods, either in statement or assumption. People who can swallow such a dose of twaddle have not yet grown to that condition of mental activity to enable them to deal with such a subject as man's spiritual nature.

SUPERSTITION IN YORK.—Spiritualism has given rise to a new class of "superstitions" on the part of those benighted individuals who oppose it. A Mr. R. Marchant who has been lecturing against us in the York Institute is just a little "mixed" on the subject. He said it was one of the worst superstitions ever inflicted on the "educated" people of this country; and yet he recommended "education" as a remedy. We advise him to take a dose of it, of the right sort, and then he will not profess to be able to produce spiritual phenomena except through mediumship.

SEGILL: March 20.—A very successful meeting with Mr. E. W. Wallis. He lectured, recited and sang with great acceptance. Mr. T. Wallis, our president, filled the chair. At the close, it was announced that a pitman "had sent a reply to a Mr. Henderson, who had written a most untruthful and impudent article against us in the *Blyth News*, which reply will appear in said paper, March 27; and a challenge to Mr. Henderson to a public debate in Blyth, our representative being Mr. E. W. Wallis. Friends, look out, and see how "the pitman" handles the pressman.—GEO. FORSTER, Sec., S.S.S.

SPIRITUAL INSTITUTION.—Received with thanks, J. C., 10s.

TYPE FUND.—Signor Damiani, £2 2s. With best thanks.

A lady near Camden Town, who desires to communicate with her friends in spirit-life, would be glad to hear of a rapping medium to give seances at her house. Apply to J. Burns, 15, Southampton Row, W.C.

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The MEDIUM is sold by all News-vendors, and supplied by the wholesale trade generally.

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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, MARCH 26, 1886.

GERALD MASSEY'S FIRST LECTURE.

SUNDAY, MARCH 28.

Doors open at 3 o'clock.

Chair to be taken at 3.30, by Mr. Stainton Moses, M.A.

SUBJECT:

A LEAF FROM THE BOOK OF MY LIFE;
Or a Practical Reply to Dr. Von Hartmann's Theory
Hall, 1/-; Gallery, 6d.

A List of the Series will be found on Page 207.

NOTES AND COMMENTS.

WELL DONE, MINERS! There is a breadth and fullness to this Number, which is not only highly creditable to Mr. Forster, but to all whose work in the Cause has enabled him to make such an interesting and instructive narrative. We hope others will do a similar work in other districts.

It is but proper that the Colliery Owner as well as the Coal-hewer should have a place in this issue. This is supplied in the Control recorded by A.T.T.P., whose family for generations, if we mistake not, have been in the possession of valuable mines. He is a retired gentleman who has had over 1,500 sittings with one medium, a working man, and all the controls have been taken down. They are from the celebrated and notorious characters of various lands and ages. Many have appeared in the MEDIUM, and a selection in a volume entitled "Essays from the Unseen." The control this week is a fine specimen of spirit teaching, and remarkably characteristic of the great Abernethy.

We must give a passing reminiscence of our visit to Northumberland in 1875. On May 28, we met Mr. T. M. Brown, who soon after commenced in the Choppington district his work as a Missionary Medium. On another occasion, Mr. Hunter, Gateshead, drove us out to Seghill to lecture under the auspices of Mr. Forster and his friends. We will be glad to see them all again; but some have gone to other lands and other worlds. The brothers John and George Smith went to America. Mrs. George Smith, and the daughter, dear Dorothy, have passed away. We overlooked notifying the event at the time of Mr. Smith's reporting it to us. We hope this statement will meet his eye.

We have had again to compress reports as much as possible. We must have them all to hand early next week, as we leave for Jersey on Wednesday night, and the work must be out of hand nearly a day sooner.

We regret that Gerald Massey's portrait got darkened by our inadvertently printing type across the whites of the face on the other side of the paper.

In the puissant hands of Mr. Tindall, "occultism" has burst out in a new form. He "protests" against Spiritualists daring to define "Spiritualism" in their own way. We must all be "Spiritualists" just so far and no farther, then "occultists" to the end of Mr. Tindall's chalk-line, or the consequences will be terrible! What next?

BLACKBURN is all alive with Spiritualism. Dr. Grosart gave his third sermon against it to a crowded audience, saying it was a disgrace that Spiritualists were not put in gaol. Mr. Wallis gave an able reply on Monday evening, which will appear as a tract, along with Mr. Wolstenholme's address. The Rev. Dr. did not respond to the invitation to hear Mr. Wallis. Mr. Walsh spoke eloquently on Sunday, closing with delineations of spirits. He did well. Messrs. Brindle and Pemberton will attend the Bradford Lyceum Conference on Sunday.

MR. BURNS'S LECTURES IN NORTHUMBERLAND.

Under the auspices of the Northumberland Miners, who are adherents of our Cause, Mr. J. Burns will give his Lantern and other Lectures as follows:—

SATURDAY, APRIL 17. Co-operative Hall, Seaton Terrace, at 7 p.m. Chair by Mr. J. A. Rowe. Vocal and instrumental music by Mr. John Forster and Mr. Geo. Adams. Admission, front seats 1s., back seats 6d.

SUNDAY, APRIL 18, Boys' School-room, Seghill, at 10.30 a.m., "Answers to Questions" on the Lantern Lecture. At 5.30 p.m., "The Religious Principles of Spiritualism." Collections.

MONDAY, APRIL 19, Ashington, Mechanics' Hall, Lantern Lecture at 7 p.m. Musical selections. Admission, front seats 1s., back seats 6d.

TUESDAY, APRIL 20, Blyth, Central Hall, Lantern Lecture at 7 p.m. Doors open at 6.30 p.m. Admission, front seats 1s., back seats 6d. Questions at the close.

MR. BURNS'S LECTURES IN JERSEY.

FRIDAY, APRIL 2, Odd-Fellows' Hall, Don Street, St. Heliers, Lantern Lecture. Doors open at 7 p.m., to commence at 7.30 p.m. Admission, front seats 1s., back seats 6d.

SUNDAY, APRIL 4, Answers to Questions on Lantern Lecture, at 3; "The Religious Principles of Spiritualism," at 7. Collections.

THE ANNIVERSARY AT ST. GEORGE'S HALL.

The Tickets are now ready. The particulars will be found on the last page of MEDIUM. There is a spirit of hearty co-operation throughout the Movement.

Mr. Jesse Shephard has had a long spell of ill health. He hopes to be in London during the summer.

Mr. Hopercroft will be in Sheffield for a few days. Address letters care of Mr. Hardy, 175, Pond Street.

Mr. J. Hopercroft will commence a series of seances at the Spiritual Institution on the evening of Wednesday, April 7, at 8 o'clock. A cordial invitation to all seekers after spiritual truth.

Mr. W. Eglinton left London on Monday evening for Moscow, in company with Rear-Admiral Crown and his son. Mr. Eglinton's address is care of Colonel Greek, Maison Goldenburg, Fourmannoi, Perevolok, Moscow.

Mrs. Hardinge Britten begs to acknowledge receipt of many kind letters of sympathy and good wishes. Dr. Britten is still in a dangerous state, and the result yet hangs in the balance. No intimation of lecture appointments can be given at present.

A note from a gentleman who writes on behalf of Mr. S. C. Hall states that he is dangerously ill. He is over 86 years of age. He and his talented wife were the authors of over 500 books. Such is the material out of which Spiritualists are made!

NEXT WEEK'S "MEDIUM" will contain the Anniversary discourse, by "M.A. (Cantab.)," to be given on Sunday. There will not be space for Mr. Burns's lecture of last Sunday, which may possibly find a place the week after.

Oswaldtwistle Spiritualists are invited to correspond with Mr. R. Burrell, 107, Avenue Parade, Accrington, that a private meeting may be arranged at Accrington House, relative to co-operation.

BURSLER: Newport Street, Assembly Rooms, Dalehall.—Mrs. Green will give inspirational addresses on Sunday, March 28, at 2.45 and 6.30; Mr. J. N. Bowmer on Sunday, April 4.

Mr. Joseph Armitage, Stonefield House, Dewsbury, has been elected for the third term on the School Board as one of the unsectarian candidates. He received 905 votes; the highest was 951, and the lowest 810. This is a very good position for such an industrious advocate of our Cause, and shows that Spiritualism is no impediment to a consistent life.

SUNNYHIDE: near Tow Law.—Mr. Thomas Ellison reports respecting the medical clairvoyance of Miss Harper, who while in the trance saw into a young man's inside, and described his ailment. She sees many remarkable things. Her mediumship will be ruined if she be allowed to remain too long in the trance, and if her powers be coerced by persons ignorant of the science or gross in temperament. Take care!

The late John B. Gough, Temperance orator, it is said left property only to the amount of about £15,000. His earnings were so large that this sum might have been accumulated in a very few years. He was of a most generous disposition, and freely bestowed help in all cases of need. It was not the love of money but his "market value" that caused him to receive such large fees, all of which—and much more—he earned to his employers.

"SCOTCH GARDENER" has sent us the Sydney Evening News, of Jan. 28, in which it is stated that at Woodburn a storm occurred during which pieces of ice 12 in. in circumference, and from 8 to 16 oz. in weight fell for about five minutes, killing several horses, cattle, poultry and pigs. The roofs of the houses were riddled as if they had been paper. Great damage was done to the crops, but no person was seriously injured. Such a heavy fall of ice was never known before.

A gentleman of education and great experience, who has travelled much in the East, says of Mrs. Richmond's lecture on Freemasonry:—"The views therein expressed are sensible and reasonable, but were previously well-known to me, and seem rather to indicate a memory of something that the medium had sometime read than a spirit communication." This is in accordance with the view that the controlling spirit may have read it, and passed it off as the sayings of an "Ancient Egyptian."

THE JOURNAL OF SCIENCE, LETTERS, AND ART, is now published by J. Burns, 15, Southampton Row. It is a quarterly Journal, devoted to the advancement of Science, Literature, and Art, including Music and the Fine Arts. Price 6d.

A CORDIAL GREETING FROM THE OLDEST SPIRITUALIST.

Dear Gerald Massey,—I wish you to know that nothing but very severe illness would have prevented my attending your Lectures, which I am very sure will be of deep interest and value.

I should like to write you a long letter, but, in truth, I cannot.

I am very near to death. To borrow a saying of my old friend Thomas Hood—"I am so near Death's door that I fancy I can hear the creaking of the hinges."

I pray God to give you strength for the great mission you have undertaken for humanity.

I shall long precede you out of this life, but I may be, I believe that I shall be, one of your helpers in the next.

I have much to thank God for!

Spiritualism has made that clear which was at one time more than cloudy. For that blessing I thank him beyond all others.

I shall rejoice when the call comes; it must be very near, and I shall soon join my Beloved.

God will, I am very sure, give us again joint work to do; and I think I have ground for the impression that it will be through you.

I pray God to give you health, strength and time.—Your friend,

S. C. HALL.

March 19, 1886.

A WORD OF RESPONSE.

Dear Friend,—Thanks for the kindly greeting and word of solemn cheer, which you turn to offer me whilst entering the dark Shadow yourself. May all the good wishes and sympathy come back to follow you a hundred-fold. I have it borne in on me day by day, that it is now the autumn of life, and the fall of the leaves. The old friends are waving to us their farewell salute as they pass on one after the other. We cannot but miss them here, cannot but feel the natural pang of parting. Yet in life or death, Spiritualism does make all the difference. And 'tis a proud pleasure to see, with misty eyes, how the great Truth triumphs in your words, even while the Shadow deepens round you, and the hand shakes as it writes the "*Crooked Autograph*" of age and pain.

I sometimes feel that the assurance of Spiritualism must almost make me seem brutal in my unacknowledgment of death! But we cannot feel the old, unavailing regret: Spiritualism will make all the difference.

It is, however, betwixt a smile and a tear that I think of you looking back here for work to do, at the time when all good Christians are looking forward to doing nothing whatever but lying down lazily in the oyster-beds of everlasting repose. I also believe in work here or hereafter, and expect to find in it the very rootage of my rest.

If I do not see you before you see HER—she who is waiting star-like just within the Shadow, to hold forth the light when 'tis dark enough for you to see—She who for depth and richness of nature here was twenty women in one—give her greeting also from me.

As you cannot hear my Lectures, I should like to quote the conclusion to one of them as my word of cheer to you:

"Life has been worth living for us, if but to have seen the new order of thought ushered in by Evolution and Spiritualism, which were of twin-birth about the middle of our century: worth living, if but to have helped a little in extending the range of their emancipating influence: worth living if only to know that whilst the false Beliefs are fading fast, and the primitive gods are falling, we are getting a little nearer to the beating heart of eternal Reality; nearer to another life, whose pulsations become perceptible in this; and that whilst the darkness closes round without, and death is with us face to face, we are learning that we carry within us the very well-spring of life itself, and a light that smiles at the heart of us like the Dawn of everlasting Day. THAT is the supreme Secret and final fact of Spiritualism."

GERALD MASSEY.

TO OUR BRADFORD FRIENDS.

We hope to have the pleasure of a large attendance on Saturday evening; the young especially. Short speeches from the leading men will be welcomed. The Lyceum Conference on Sunday is arranged so as to interfere as little as possible with the regular meetings. We hear of Representatives coming from great distances. We trust all will do their best to secure a full hall to the Lantern Lecture on Monday evening. See particulars on back page.

MR. GEORGE FORSTER, SEGHELL.

Mr. George Forster, whose portrait we give on front page, was born Oct. 10, 1844, at a small farm named Berrington, near Lowick, in north Northumberland. His family removed to Ancroft farm while George was yet an infant. He is the fifth son of a family of five sons and five daughters. His father was a country blacksmith. His son George was sent to work on the farm at the early age of seven.

The family removed to Seghill, from that neighbourhood, while George was only 10 years of age. He went to school at Seghill one year, and then was sent down the pit. He has spent the greater part of his life at Seghill, where he has worked at all kinds of work in the mine there; and is content with his lot, as he regards the liberty of the common labourer as a great good, as no "vested interests" stand between him and the truth.

Having been brought up in the simple habits of a country village, he escaped many of the vices of the pit village, and thus profane language was never known to pass his lips. He joined the Methodists at Seghill at the early age of 14. While yet in his teens, he took an active part in the work of the Sunday School, the village choir, the Temperance movement, the Reading-room and Miners' Union of his village. At 20 he was put on the preacher's plan as an "exhorter."

This brought him face to face with the great religious problems of the age; and at that time he felt himself utterly incompetent to do justice to the same; and so after a few "trial sermons" he voluntarily resigned. At 21 he married Jane Adams, sister of Mr. George Adams, mentioned in his narrative, and as a result nine children have been born to him; four of them having early passed to the higher life; the other five are at home still.

About 20 years ago a great wave of Secularistic and Unitarian teaching passed over his district; and among other works those of Dr. Channing and Theodore Parker fell into his hands. Previously his reading had been confined in that direction to "strictly Orthodox" authors; but after the perusal of his new authors, he felt himself gradually drifting from his early notions on theology; and in 1872, when Spiritualism came across his path, it finally settled, in his mind, the unsoundness of what is known as the popular theology. He now began to see that religion (not theology) is native to the human heart, as his experiences from a child taught him that his religious feelings were all at work long before he joined the Methodists, or knew anything of theology. Of late years he has given some attention to scientific pursuits; and a new class of authors are his delight, such as Theodore Parker on Religion, etc.; Andrew Jackson Davis on Spiritualism; Herbert Spencer on Sociology; and Tyndall on Science.

The following letter written by him 12 years ago will show his deep interest in his fellows; their trials and difficulties in the pursuit of truth.

THE MINERS' DWELLINGS AT SEGHELL.

To the Editor of the *Newcastle Daily Chronicle*.—Sir,—On looking around on our neighbouring colliery villages, such as Delaval, Backworth, Burradon, Dudley, Cramlington, and other places, I see improvements in miner's dwellings going forward with great speed. The improvements at Seaton Delaval, both in house accommodation and in sanitary arrangements, are very apparent. I sometimes ask myself the question, can it be possible that the miners of Seghill have committed some unpardonable sin that they should be passed by unnoticed in this respect? I am sure it cannot be because we do not stand in need of improvements here. For example: I am living in a house, 18 ft. by 16 measurement, with a garret the same size, and with a pantry attached to the back of the house. This small room has to serve the manifold purposes of cooking room, dining room, sleeping room, bakehouse, wash house and children's playground in winter. The majority of my fellow-workmen are similarly situated. Our village numbers upwards of 2,000 inhabitants. It will be seen that it is next to impossible to keep the sexes separated during sleeping hours. I ask any one who has a little knowledge of human nature, and whose moral sense is not blunted, how he would like it if placed in the same situation? Miners are often spoken of as being an ignorant and an immoral class; but when our surroundings are taken into consideration the wonder is, that there are any amongst us who understand what a syllogism is, or who maintain a good moral character. The sentence, "Can anything good come out of Seghill?" has almost passed into a proverb of reproach. But let it be said on the part of the Seghill people, that they were the first in the district who, by their votes, did away with public houses, on the understanding that a portion of them would be converted into a reading-room and library. Perhaps some people will wonder how it is, seeing that we have such bad houses and no literary facilities, that any decent people remain at Seghill. I think the fair wages and good ventilation in the mines, which have always been obtained here, are the principal reasons. A coal-hewer knows the significance of good air to work in. I trust, however, that our employers will not think that we are sent into the world merely to eat and drink. While we are pitmen we are also

human beings, who are endowed with moral and intellectual parts, which must be cultivated, or else sad will be result. We humbly ask, then, simply for facilities to give play to our highest and best faculties.

I can only hope, Sir, that the owners of Seghill Colliery will, without delay, follow the example that has been so nobly set them in respect to house accommodation and the like by men of their own standing, and that amity and good fortune will attend our combined efforts to promote each others' welfare in every sense of the word.—I am, &c.,

GEO. FORSTER, Coal-hewer.

Seghill Colliery, December 18th, 1874.

This letter called forth another from Mr. Thos. Burt, M.P.

THE MINERS' DWELLINGS AT SEGILL COLLIERY.

To the Editor of the *Daily Chronicle*.—Sir,—Under the above heading I see a temperately written and excellent letter in your issue of to-day. This is a very old subject of complaint, so far as the Colliery in question is concerned, and I was really indulging a hope that ere this some substantial improvement had been effected. * * *

The evils arising from bad house accommodation and the like are such as no advantage of fair wages or good ventilation can counterbalance.—I am, &c.,

THOS. BURT.

35, Lovaine Crescent, Newcastle-on-Tyne, December 24th, 1874.

Mr. Forster has twice removed from Seghill for a short time, only to return again, because he regards Seghill, with all its faults, as the foremost colliery in Northumberland, for religious and political freedom. It is only here where the Atheist, Unitarian, Free Christian, Spiritualist, and Political Reformer have had full scope given them. He looks upon man, now as never before, as being capable of moulding circumstances to his will.

The public houses have been replaced, not at the request of the people but of interested parties, but a good reading-room and library are now enjoyed and well patronised. There are often more in the reading-room on a Sunday than are to be found at the English Church service at Seghill.

Mr. Forster never followed the crowd, as he investigated all that came in his way—even Vegetarianism—and learned valuable lessons from all. Though his merits and motives may have been misunderstood by the ignorant multitude, he always kept the great truth before him thus expressed by Shakespeare:—

"This above all,—To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

For having acted thus he is now surrounded by men, as supporters in his work as a Spiritualist, who once were his great opponents. They have become his best friends; and some of them even the most active workers in the glorious service of enfranchising the human mind.

THE SPIRIT-MESSENGER.

LESSONS OF LIFE IN HEALTH AND DISEASE

A CONTROL BY "DR. ABERNETHY."

Recorded by A. T. T. P., March 10th, 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:—

Upon my word, dear Sir, this is a winter, which allows any man, or any number of men, to envy those who are patient under affliction.

It is said, that when men in the flesh are suffering under affliction, the soul naturally turns to its only source of consolation, its Maker, but I have got but very little faith in that repentance, which is the outcome of intense bodily suffering; because many of my own bodily afflictions were but the dark shadows, that accompanied and followed surely after that, which I was pleased to call my particular delight. The man, who is fond of his glass of crusty old port, by its too frequent use changes the whole condition of his blood, and the affliction of gouty pains is the consequence of his insolent behaviour in defiance of abstemiousness, and it would not be at all fair to lay this self-created affliction on our God.

To murmur and complain has long been an Englishman's esteemed privilege, and this right belongs more peculiarly to men when their afflictions are the consequence of defiance of natural law. The whole catalogue of human afflictions is really the creation of humanity. If a man enjoys excesses, then he is creating affliction for his body; or, as Job expresses it in his verse: "His old age shall be full of the sins of his youth." So that many grievous afflictions are the direct effect of a want of thought or integrity. A man, who is full of self-recollection (for it requires memory to keep a perfect self-integrity) exercises peculiar scrutiny and examination of self. Few men care to be so inquisitive, and when afflicted

they charge all their complaints on their God, and supplicate Him for their removal.

In this struggle of earth-life, in this fight for the formation of individual will, the aspects of earth are as enchanting as the shadowy knowledge of immortality possessed by man, and were it not that natural law existed, and with consequences that are inevitable, the world with all its fears and hopes would be the conqueror in every case, and death, which God knows is feared enough already, would take on itself an appalling aspect. There is not a doubt, that those, whom the world treats most harshly, are the most prepared for that change known as death: I mean this, that when life is a burden through affliction from any cause, the same caution is not observed in preserving life, as if life was made so happy and pleasant that it would seem far too good to expose it to danger.

I have seen the approach of death, and the gradual loss of consciousness in those, whom the world treated very kindly; of those, who in the words of the Seer of old belong to that portion of humanity, who are at rest in their worldly possessions; those who have abundance of all things, and with very little to vex them. I have been greatly courted by them as death got nearer and nearer to them, and I have had to allay their fears by telling them, that the world cannot for all time find a bodily lodgment for the soul; that in its restlessness it turns a deaf year to all its charming music, and that it longed for its promised gift.

Adulations from the surroundings of a soul on earth were most offensive to me, and I longed to pull off the disguise from the faces of false mourners. I saw a great deal of this mock misery; when heads were lying for the last time unadorned with the usual coronet; lying on their pillows never to be raised again.

Here was a short break, owing to my having to mend the fire. I took the opportunity of asking, who the control was, and was answered:—

I am your old friend "Dr. Abernethy." I was loved for my skill, but feared for my caustic style. Yet, dear Recorder, I knew, that I was only God's servant. I knew, that it was my lot to stand beside the dangers and difficulties attending all infectious diseases.

Do not think, that the avocation of a medical practitioner through life is a bed of roses. It has its pressures and its sufferings, and but few raise themselves to the top of the tree. It is a privilege to belong to either of the professions, provided you attach a proper value to the dignity, which the adoption confers on you. There are some men, who think that the doctor or the surgeon has lost all heart-compassion to those who are in affliction, and that as the afflicted lie on their couches or beds, they are treated only as so many automata upon which to experimentalize; but it is not so. There is as much Christian sympathy in the medical profession as in any of the others. Compassion is one of the best belongings of the soul. I would no more trust a man, who was without compassion, than I would give the run of my house when on earth to a well-known thief. The medical men hold their compassion under the stony mask of indifference.

The best panacea for all diseases is allaying the fear of the patient; for were the face of the Doctor to portray anxiousness and compassion, it would instead of allaying the fears increase them. I defy any medical man to be in continual attendance, where suffering and pain exist, without realizing that feeling, which is nourished and strengthened by witnessing suffering, namely, the soul's feeling of devotion. It is no great triumph for self to thank God for the good things He has bestowed; but it requires a true feeling of the soul to trust in him during bodily anguish. A great mode with me and a favourite consolation of mine, was the consolation of comparison; for sometimes, when a patient was suffering excruciating agony, I have felt the unexpressed question addressed to their God: "Why am I singled out to bear such torture of body?" Extreme bodily suffering often forces the soul into the conviction, that there has been no suffering so acute as that, which it has been called on to bear. It was with such natures as these, that my doctrine of comforting through comparison became useful; for I told them, that there existed no superlative suffering on the part of any man, and that he was weighing his own suffering with the sufferings of other men in an unjust balance.

I always found, that there was hope for a perfect recovery in a restless nature: in the passive and quiescent nature there is always an absence of symptoms, which the keen eye of a thoughtful practitioner looks for. I could trace suffering

through the drooping of an eyelid; but my most distressing cases were with those whose quiet nature enabled them to smile in the face of bodily suffering. I would rather that they had chosen the relief of complaining, than have hidden from me any slight symptoms which would have drawn me nearer to a perfect knowledge of the cause of their suffering; for you can console a patient who complains under pain: you can tell him, that sharp as it has been with him, it has been sharper with others, and that great as is his present agony of body, it is far surpassed by that of those, who suffer from agony of soul. I never minded an exaggeration of pain, with symptoms which led to a truthful diagnosis; yet such a description to a passive mind would never occur; they would be ashamed to own to a conglomeration of diseases, which after all may only turn out to be attending symptoms of some specific malady.

The memory referred to is a much-needed one with many; more especially with the present leading minds on earth. I am referring to that grand Triad in Germany, and also to that grand Ruler and Legislator in this country; all of whom may unitedly exclaim: "Our lives have been full of years"; and they can also acknowledge, that the words of Job have been fulfilled, namely, That every man during his life must bear affliction; for diseases are common taxes of nature belonging to and a part of material man, and it is the most fallacious and deceitful teaching to adopt, that the body can be born of woman and can perform its career through time, and pass into the grave without affliction. So it is a required memory, that the used-up material, change, or death, for it does not matter what you call it, should make men think, and use their gifts of sight and hearing aright.

How many ambitions might be curtailed, and a competency might be looked on with as much satisfaction as abundance. For the prophet and leader of the people of Israel was right when he said: "There is less trouble of soul and body with him who in life wields a flail than in him in whose hands is held a sceptre." For myself, when on earth, I envied no other man's enjoyments, and felt no contempt for my own. I looked on my body as the temple of God Himself on earth, the body of immortal life, and I took care of it morally and physically; two forms of care, which act admirably when in strict conjunction. I want your readers to realize, that there is no better medicine in the pharmacopoeia than that of a contented mind. It would be better for the English working classes to understand this; and it would be an act of policy for the Socialists to believe in it. A contented mind in every station of life brightens it like a summer's sun. An unsatisfiable man is very hard to heal. When sick, such a man is full of doubt. He lacks faith in the treatment; sniffs suspiciously at the medicine, at every bottle of it placed before him. Dissatisfaction has made his soul hungry and lean, and such men are the most hopeless amongst a really clever practitioner's many cases.

The best aid to a medical man, after contentment, is faith in his treatment. I have during my practice on earth met with many cases, like those described: where dissatisfaction and irritability showed themselves at every visit. Such a patient would say: "I am getting thinner; my pains are more excruciating; your medicines are becoming more nauseous, and more useless; I prefer to have a consultation." And I would say: "Have one by all means, if it will give a grain of rest to your soul. Were you to dwell as earnestly on the chances of getting better, as you dwell on the possibility of getting worse, there might be some chance of eventually wheeling you out on yonder verandah, to again recover bodily health and strength, for without hopefulness on your part a consultation of the whole College of Physicians could not aid you." "Abernethy, you are discourteous," was a fault with which I have been charged from the day I first obtained my right to practise; but telling the truth is sometimes strangely taken for discourtesy. "But I would not have you think me discourteous; suffering has come on you, and in the words of one of the God-fearing and God-knowing men of the past, I would say: 'What are we men that we should dispute with Him? Shall a man contend with his God?' His love grants me no permission, not even me, to take delight in your suffering. In administering, as your earthly doctor, this bitter cup; its very bitterness should prove to you that its ingredients are medicinal. Were I to sweeten it, the very sugar of honey would prove gall in the bowels."

Yes: there is no doubt about faith in the treatment: contentment first, faith next, and strong hope through all. By these aids I have robbed death of its victims in hundreds

of cases, and without them I have lost as many, whose maladies placed their lives in no manner of danger. A medical man, and more especially a skilful one, gets the name of an eccentric, if he in his practice calls a spade a spade; and yet let me assure your readers, that financially and in leading also a tranquil and peaceful life, I sufficiently proved, that the truth was always, at all events for me, my best policy. I have, with "Dr. Wm. Harvey," come to attend specially, and to observe the passes made by your attendant medical guide. And may you remain sensible in dieting yourself as you seem to be, judging from this preparation for your morning's meal [my oatmeal porridge].

Dr. Abernethy bids you Good Morning.

OBITUARY.—MRS. KING, MIDDLESBOROUGH.

Emily, the beloved wife of Mr. George King, passed on to the higher life on March 14, after a lingering and painful illness, which she bore with great fortitude. She was a firm believer in Spiritualism, and a good worker in the Cause in her quiet way. The interment took place at Linthorpe Cemetery, on March 17, and was attended by a good number of friends. Mr. John Scott officiated. A hymn was sung at the house, then an invocation, and another hymn. At the grave a hymn was sung, then a very touching address was given, concluding with another hymn and a beautiful invocation. Much sympathy was expressed towards the mourner left behind, her dear partner in earth-life.—CON.

PROGRESS OF SPIRITUAL WORK.

JERSEY: March 22.—Our circles during the past week have been characterised by excellent harmony. S. B. has been controlled twice by his guides, who, on the first occasion, offered some beautiful thoughts concerning the building of our spiritual bodies, and the necessity for "practical repentance." Through the same medium we have also had others of our friends whom we have aided in their efforts to loosen their earth-fetters. The controls of Mr. W. and Mr. H. are being gradually brought to a proper knowledge of their condition, and are emerging from darkness into the bright sunshine of spiritual light, which is, indeed, a "consummation devoutly to be wished."—MULTRON IN PARVO.

GLASGOW: 2 Carlton Place, March 21.—There was a good attendance at the morning seance. The guides of Mrs. Wallis spoke on "Faith and Trust." We were compelled to "trust" in some higher Power than ourselves, a Power that works for good. Also "faith" in the laws under which we live, because they are unchangeable. "Mirambo," controlling, answered questions put by the audience. On "Vaccination," he said that those who believed in it must look upon God as imperfect, when they have to take "matter" from the cow and engraft it into the human body to prevent disease; which was a libel against the Infinite Being. As small-pox originates in dirt, the best preventive is to be well baptized every morning.—Mr. Gavin Finlay presided in the evening, and Mrs. Wallis spoke on "The Resurrection:—Where and How?" If there is a resurrection of the natural body, when will it occur, and in what state are the saints who appeared at the crucifixion of Jesus.—Matt., xxvii., 52, 53." The guides treated the subject from a scientific point, showing the absurdity of believing in such a doctrine, which was contrary to all reason and natural law. One point dwelt upon was, "Had really such a thing happened as the opening of the graves and the dead rising up and walking about?" The other three followers of Jesus must have seen it as well as Matthew; yet in their epistles they do not mention it. Such an important event could not possibly have escaped the others. All through, the lecture was listened to with marked attention, and thoroughly appreciated. At the close of the lecture, there was a general business meeting of the members, to take into consideration the re-engagement of Mr. and Mrs. Wallis. On the motion of Mr. Robertson, seconded by Mr. Wm. Corstorphine, they were unanimously engaged for another six months.—ANDREW DRUMMOND, Hon. Sec.

DEVONPORT: 98, Fore Street, March 21.—At 11 a.m., the guides of Mr. Tozer gave an interesting and instructive address on "Why Live?" At the afternoon circle several friends, who have passed out of the form, proved their continued existence to those who were present, by communications through the table, and when tested gave very satisfactory proof. The controls of Mr. Bond also spoke for a long time on "The inhabitants of the lower spheres of the Spirit-land," concluding with an earnest prayer for them. In the evening, owing to Miss Bond suffering from severe illness, the guides of Mr. James, of Plymouth, spoke on the biblical account of "The rich man and Lazarus," which shows the possibility of communion between the different spheres of the spirit-world, and also with those on the earth-plane, and explained the meaning of the gulf which exists between those spheres.—HON. SEC., D.F.S.S.

HALIFAX: 1, Winding Road, March 21.—In the afternoon a full audience gave Mr. J. Armitage six subjects to speak upon, which he did in a thorough masterly manner. The place was crowded before commencing in the evening, and many had to go back. The audience sent up seven subjects, which were dealt with in a highly interesting and instructive manner.—March 22.—Mrs. Crossley was controlled by her own child, who has been seventeen years in the spirit-world. She gave an account of her spiritual life, and how she had conducted her father to the home he had made for himself during his earth-life. She then described about fourteen spirits; nearly all were recognised.—S. J.

TUNSTALL.—A clergyman lectured against Spiritualism as a delusion of the devil. None of the Spiritualists attended, but on the following circle night one of the guides replied through the medium: "True apparition of Spirit ignored by Theology," pointing out from Bible testimony that God had in all ages sent ministering spirits to earth, even on one occasion causing an ass to speak. This the ministers pretended to believe, but they ignored the fact of a more dignified communion of the present day, and for a nobler purpose.—J. PUCKLINGTON, 13, Rathbone Street.

A PIT-MAN'S VISION OF HIS DECEASED PARENTS.

To the Editor.—Dear Sir,—Very few professed Spiritualists of the present day, who prefer talking to experimenting, are able to say with our friend G. N., a Northumberland miner,

I know the forms of the departed even at the open door,
The beloved ones, the true-hearted, come to visit me once more.

In 1873 and 1874, G. N. was a frequent visitor, if not a member, of the Newcastle Society for Investigating Spiritual Phenomena. I remember on one occasion while we were waiting the arrival of some of the circle, G. N. began to relate his experience to our respected President, Mr. Armstrong. "Mr. A.," he began, "I have had some wonderful experiences since I last saw you. You know I am a miner, that is, a pit-man, and you must know we have a 'caller' that calls us in time to go to work. Now I always like to be up in time to change my clothes, have a sit beside the fire, and smoke my pipe before going out.

"Well, on — morning I got up, stirred the fire, and began to change my night and put on my pit clothes. I had just got my work-shirt over my head and my arms through the sleeves, when I felt a tap on my right shoulder. I looked round, and saw a woman standing. 'How, mother!' I said: 'you here?' She says: 'Yes, hinny, G. 'tis thy mother.' With that I felt a tapping on the other shoulder. I looked round, and there I saw standing close beside me a man. 'Who, I said, 'are you?' 'I am thy father.' 'Yes, G. hinny, that's th' father, said my mother. I did not remember my father, as he passed over when I was very young, but I knew my mother at once. There the two stood, one on each side of me, talking away to each other and to me. Mother says to me: 'G., hinny, be a good lad and be good to Nan.' 'Why, isn't I, mother?' 'Yes, G., we havent any fault to find with you. Only we want to tell you to be good to Nan and kind to the bairns; divent forget that.'

"Then mother left me and went up to the bedside and spoke to Nan, but she was frightened and buried herself in the blankets. But I heard her talking away to Nan, who never gave her any answer. Then she came beside me, and stood a bit, and then they both went away, but how I don't know.

"I got on my clothes, and went to speak to Nan, but she was buried over-head in the bed clothes. When I spoke to her she threw the clothes off her head and cried out: 'Oh! G., we must have nae mare of this!' 'What's the matter: have I been dreaming or what?' 'No, G., hinny, but your father and mother have been here; but we must have nae mare on't: am over frightened.' 'What did they say to you, Nan?' 'Your mother said I was to be good to the bairns and to you, and to look after things, and be careful; but we must have nae mare on't.'

"There was no work for me that day, for thinking about it. There are some questions I would like to ask you, but as they are preparing for the seance I will put it off until another time."

Who is G. N.? some may be asking. I have known him for some years, and I have always found him a straightforward, honest, intelligent, and industrious working man,—a Spiritualist and a medium through whom I have witnessed some wonderful phenomena, which may perhaps find a place in the MEDIUM some day.

Newcastle, March 21, 1886.

LUOS.

[The initials used above refer to Mr. George Nicholson, who is alluded to in Mr. Forster's narrative. The case is an example of spontaneous manifestations which frequently occur to those who are mediums. No circle is required, conditions being favourable.—Ed. M.]

A REMARKABLE PROPHETIC WARNING.

Some few weeks ago, at the Psychological Hall, I fell in with two seemingly anxious enquirers into spiritual truth. I introduced them to Mr. Hewison, of this town, a promising healing and clairvoyant medium. They made arrangements for a sitting the next night, which meeting I attended. After some table tipping to show them the A B C of spiritual phenomena, we formed a circle and Mr. H. gave each a striking evidence of spirit presence. Both sitters being engine-drivers upon the railway, one spirit was described who had passed to the higher life by a train running over the physical body. The scene of the accident was described, the person who rendered assistance to convey the body away, and the fear of the engine-driver to look at the body, &c., every particular being identified by one gentleman. They became so interested that they invited Mr. H. to go to their houses some miles away, upon the next Sunday, which he did and has continued to do every Sunday since.

On Sunday, February 28, at a sitting one of the engine-drivers was cautioned about a part of the railway which had a sharp curve with a brick bridge over it. He was told to be very careful when he came to this bridge. On Tuesday, March 2, this engineer had to take a strange engine and a new route, and was driving an express passenger train full speed, when, lo! he felt the train oscillate, and the bridge appeared. Then he thought of Hewison. The bridge, with lightning speed, impressed him; he at once put on the break, and the train slid into the station. When the engine was examined, it was found that two pieces were broken out of the tyre of one of the driving wheels: one 2 ft. the other three. Not a single traveller was alarmed, or knew what a narrow escape they had had. The officials were all amazed at the extent of the damage, and looked upon it as a miracle. Had the engineer of thirty years' experience not been warned, the train might have been wrecked, and the civilized world appalled at the catastrophe.

I am oftentimes asked what good the spirits can do? Given good conditions, they can do wonders. Upon looking into my diary for Jan. 26, I find the following notice: "This morning I saw a vision of a beautiful procession of open railway carriages filled with people, with bands playing and flags flying, as the train passed along the line." I feel proud of being the indirect cause of preventing such a disaster, by introducing these gentlemen together, and must conclude with thanks to Mr. H. for such faithful services. I stand in need of such assistance to spread our grand and glorious Truth. There are thousands hungry; they only want suitable food and good examples placed before them, of true, pure, and unselfish lives, to win them to our Cause.

E. E. PEARCE.

8, Oakland Place, Meanwood Road, Leeds.

A VISION: BODY-BOUND SPIRITS IN THE CHARNEL-HOUSE.

I thought I saw a man on a stretcher being carried to the hospital. By his side stood the spirit, gazing sadly at its old body, and longing to return to it. The spirit would like to have rested beside it, feeling still an attraction to it, but it had to go on faint, exhausted and full of anguished desire to re-enter the lifeless form.

The body was placed in a hall, and the spirit sadly threw itself upon it, striving in vain to re-gain its old habitation. The doctor looked at the crushed chest, and ordered the body to be carried down amongst the other dead.

The poor spirit felt horror-struck, and faint with the smell of the charnel-house, and the sight of the mutilated remains lying about. It tried to escape, but the body held it as by a chain, and it scarce knew how to move. It would have sunk upon the floor, but the odour repelled it. Some students were doing something to a woman's body, and the dead man's spirit saw the poor woman's spirit full of passion and horror, trying to force away these men from her body, and presently he (the spirit) saw that she perceived him and looked to him for help, which he could not give, being himself too faint and sick with desire to return to his body, and go back to his home and wife and children.

Soon he perceived other spirits besides that of the woman, some angry, some sad and sighing, and above them three bright beings robed in light, looking down with pity and love. Some few seemed to see them, but the passionate ones had their eyes too fixed below. In watching these, he forgot for a time his own pain, weakness and sorrow.

Soon the tender, loving eyes of a bright one met his, and their look even seemed to give him strength and courage, and he arose and moved a little, and then for the first time he realized, looking at his body, that he was dead. He saw the crushed chest, and he thought of his wife and children, and sobbed out a prayer for help for them.

Then he felt still more strength, and moved towards the angry woman-spirit, but he found he could do nothing for her, for he saw what her life had been as clearly as though he had known it all before. Then came again a passionate longing to be at home, and with that he found himself in his home. There he saw his wife weeping, and preparing to go to the Hospital to see him, and around about their cottage rooms he saw all his life written. He had not been a bad husband, and tried to comfort her, but she seemed to take no note of his efforts; but he determined to remain and help her, and though she often grieves for him, and is not conscious of his presence, yet he is able to smooth her difficulties, and she often finds herself compelled to go to places and to do things against her inclination; and he grows to love her more as he helps her, and to understand her strength and her weakness. He also puts forth his energies to keep her children straight, and lead them to church and to pray.

MARY ALLEN.

Birmingham, Jan. 25, 1886.

SHEFFIELD: 175, Pond Street, March 23.—Miss Jones, of Liverpool, having this evening concluded a series of meetings held here, a resolution was unanimously passed, that the delineations of character, given psychometrically through various articles passing through the hands of the medium, were quite extraordinary in their accuracy; and that a special expression in writing be given to Miss Jones for her future use and benefit.—Signed, on behalf of the meeting, W. HARDY, Sen.; THOS. FOX, Chairman.

PENDLETON: Town Hall, March 21.—Mr. Swindlehurst was very impressive in the afternoon on "The Gospel of Peace," urging every one to bring into practice that love towards one another which had been taught by all great reformers but very little understood. In the evening Mr. Swindlehurst gave his lecture on "Crowned and uncrowned kings," those who had fought bravely and manfully for the liberty which all enjoy to-day. He concluded with a beautiful impromptu poem on "Socrates and Liberty."—C.

HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours—one hour is better,—nor oftener than twice a-week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

Further information may be obtained at the Weekly Meetings, a list of which may be found in the Directory; or on application, personally or by letter, at the Spiritual Institution, 15, Southampton Row, London.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MARCH 28th, 1886.

LONDON.

CATHEDRAL ROOMS, 61, Mortimer Street, W., at 7, "M.A. (Cantab.)" "Spiritualism as an Essential Element of Education."
 CANNING TOWN, 51, Martindale Rd., Mr. J. Hagon, 9 a.m., Seance; 11 till 1, Healing.
 HOTTON, 128, Hotton Street, at 7, Mr. Alsop, an Address.
 511, KINGSLAND ROAD, (Near Dalton Junction) at 7, Mr. Walker, Address.
 MARLBOROUGH. — Regent's Hotel, 31, Marylebone Road, No Lecture. Meetings will be resumed, April 4.
 ISLINGTON. — 19, Prebost Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8. PADDINGTON. — 25, Russell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
 SELF-HELP ASSOCIATION. — 24, Harcourt Street, Marylebone Road, at 11, Mr. Dale, Conference. Thursday, at 8, Mrs. Fitchard, Spiritual Seer.
 STREPT. — Mrs. Ayers, 48, Jubilee Street, Commercial Road, Mrs. Walker. See Advt. UPPER HOLLOWAY. — Mrs. Hagon, 2, Calverley Grove. See Advertisement.
 WALTHAMSTON. — 83, Boyson Road, at 7, Mr. Armitage, Trance Address. Mr. Raper, Healing. Wednesday, 6.15, 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. Towse, Medium for Clairvoyance.
 Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
 HOLBORN. — At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30. Mr. Webster, 69, Hoxton Street. — Mr. Armitage, Thursday at 8, Healing; Friday at 8, Trance and Questions. April 2, Mr. Alsop.

PROVINCES.

ASHINGTON COLLIERY. — At 2 and 5 p.m.: No Information.
 BACUP. — Meeting Room, at 2.30 & 6.30: Members' Circle.
 BARROW-ON-FURNESS. — 60, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR. — Town Street, 6.30 p.m.: Mr. T. Holdsworth.
 BELFAR. — Lecture Room, Brookside, at 10.30 and 6.30:
 BINGLEY. — Intelligence Hall, 2.30 and 6 p.m.: Mr. Jos. Clayton.
 BIRMINGHAM. — 48, Jubilee Street, at 11 & 6.30: Mr. J. S. Schutt.
 BISHOP AUCKLAND. — Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
 BLACKBURN. — New Water Street: at 9.30, Lyceum; at 2.30 & 6, Mr. A. Worsman.
 BOWLING. — Spiritualist Tabernacle, Harker Street, at 2.30 & 6, Mr. A. Worsman.
 BRADFORD. — Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Bailey.
 ODDFELLOWS' ROOMS, Otley Road, at 2.30 & 6, Mr. Peel.
 Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mr. Hopwood.
 MILTON ROADS, Westgate, at 2.30 and 6: Mr. T. Postlethwaite.
 UPPER ADDISON STREET, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30.
 BERNLEY. — 34, Fore Street, at 2.30 and 6.30, Miss Sumner. Thursday, at 7.30, Members' developing circle.
 CARDIFF. — At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
 CRAWLINGTON. — At Mr. J. Tiplady's, 57, South Terrace, at 6.30, Local.
 DERRY. — At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
 DEVONPORT. — 98, Fore Street, at 11, Mr. James; at 3, Circle; at 6.30, Mr. Tozer.
 EKEEN. — The Mint, at 10.45 & 6.30, Local.
 FELLING. — Park Road: at 6, No Information.
 FOLKESHILL. — Edgewood, at 6.30, Local.
 GLASGOW. — 2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30, Mr. E. W. Wallis, "Is Spiritualism in the Bible?" An Anniversary Discourse.
 HALIFAX. — 1, Winding Road, at 2.30 and 6, Mr. H. J. Taylor. Monday, at 7.30, Mr. H. J. Taylor. Tuesday, at 7.30, Mrs. Groom.
 HANLEY. — Mrs. Dutton's, 41, Mollart Street, at 6.30, Wednesday, at 7.30 p.m.
 HAYWOOD. — Argyll Buildings, at 2.30 & 6.15: Local.
 HUDDERSFIELD. — Assembly Rooms, Brook Street, at 2.30 and 6, Mr. J. Armitage.
 JESSET. — 68, New Street, and 4, Almonar Crescent, at 7. Wednesday, 7.30, Circles.
 KEIGHLEY. — Lyceum, East Parade, 2.30 and 6.30: Mr. Johnson, Hyde.
 LANCASTER. — Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, No Information.
 LEEDS. — Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. F. Hopworth.
 ORIEL HALL, Cookridge Street, at 10.30, 2.30, & 6, Anniversary Services, M. G. Groom. Monday, Public Tea and Entertainment, Mrs. Groom. Tuesday, Mr. H. J. Taylor.
 LEICESTER. — Silver Street Lecture Hall, at 11 & 6.30: Local.
 LIVERPOOL. — Dauby Hall, Dauby Street, London Road, at 11, and 6.30, Mr. G. Flynt. Lyceum at 2 p.m. Sec., Mr. Carson, 14, Dauby Street.
 LOWESTOFT. — Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
 MACDOUGALL. — Free Church, Paradise Street, 2.30 & 6.30: Mr. Rogers.
 FENCE STREET, at 2.30 & 6.30: Mr. S. Place.
 MANCHESTER. — Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Butterfield.
 MIDDLESBOROUGH. — Grandville Road, Newport Road, at 10.30 & 6.30, Mr. Robson.
 MR. JOHNSON'S, Old Linthorpe, at 2.30 & 6.30, Mr. John Scott.
 MORLEY. — Mission Room, Church Street, at 2.30 & 6: Mr. B. Plant. Also 27th.
 NEWCASTLE-ON-TYNE. — Northumberland Hall, High Filar Street, at 6.30, Lecture.
 NORTH SHIELDS. — 6, Camden Street, at 11 & 6.15, Mr. Lashbrook.
 NOTTINGHAM. — Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
 OLDHAM. — 178, Union Street, at 2.30 & 6, Local. Tuesday, Circle.
 OPENSHAW. — Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Taylor.
 PARKGATE. — Bear Tree Road, (near bottom), at 6.30: Mr. J. Hopcroft. Also on Monday.
 PEGWOOD. — Mr. W. Holland's 67, Cavendish Place, at 6.30, Circle.
 PENRITH. — Town Hall, at 2.30 and 6.30, Mrs. Roberts.
 LIBERTAL CLUB, 48, Albion Street, at 2.30 & 6.30: Mr. Macdonald. Wednesday, 7.30.
 PLYMOUTH. — Notte Street, at 11, and 3, Circles; at 6.30, Mr. James.
 RAWTFIELD. — At 2.30 & 6. March 28, Mr. B. Plant.
 ROCHDALE. — Regent Hall, Regent Street, at 2.30 and 6, Mrs. Gott.
 Marble Works, at 2.30 and 6, Usual Service. Monday at 7.30.
 Tuesday, Healing; Thursday, developing.
 6, Baillie Street, at 2.30 & 6 p.m., Mr. J. B. Tetlow. Wednesday, Circle at 7.30.
 SALTASH. — Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesday, 7, Mr. W. Burt.
 SHEFFIELD. — Cocoa House, 175, Pond Street, at 2.30 & 6.30: No Information.
 SOUTHSEA. — 41, Middle Street, at 6.30 p.m. Medium, Mr. J. Horstead.
 SOUTH SHIELDS. — 19, Cambridge Street, at 11, Mr. Jos. Wilkinson; at 6.30, Mr. W. Westgarth.
 SOWERBY BRIDGE. — Spiritualists' Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.
 SPENNYMOOR. — Central Hall, at 2.30 and 6: Mr. J. G. Grey.
 STERLING. — 24, Wellington Street, Southwick, at 6.30: No Information.
 TOTTENHAM. — 13, Rainsford Street, at 6.30.
 WALSALE. — Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL. — Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. F. Walker.
 "Was the creation of man instantaneous, or was he evolved through a series of developments?"
 WEST PRUDEN. — Co-operative Hall, at 2 & 5.30.
 WIDBY. — Hardy Street, at 2.30 & 6, Local.
 WIRECH. — 13, Walsoken Road, at 6.30, Local Mediums.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back, Downing Street, Ardwick, Manchester.
 THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padham Road, Burnley. — Private meetings attended, accompanied by daughter, aged 9.
 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.
 T. POSTLETHWAITE, Trance and Clairvoyant, 5, Waterhouse Street, Rochdale.
 MR. J. SWINDLEHURST, Spiritual Teacher, 28, Hammond Street, Preston.
 MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
 MR. A. D. WILSON, Batimston Road, Halifax.
 MR. K. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer, 68, St. James Street, St. John's Road, Hoxton, London, N.
 MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place, Winton, Blackburn.
 MR. J. T. STANISH, Trance & Clairvoyant, 7, Hornby Street, Coppice, Oldham.
 MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
 MR. CECIL HUSK, 29, South Grove, Eye Lane, Peckham.

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, 4, Cherry Valley, Gidwick, Oldham.
 MRS. YAKWOOD, Natural Clairvoyant and Public Speaker, Darton, Barnsley.
 MRS. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to hold week-night services. For terms, address, Elliott Street, Silsden, via Leeds.
 MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspirational Orator, Singer, Clairvoyant, and Phrenologist.
 B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ebor Street, Fendleton, Manchester. (Open to private engagements.)

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR APRIL, 1886.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.
 BATLEY CARR: Town Street, 6 p.m. — April 4, Mr. Hopworth; 11, Mrs. Ingham; 15, Mr. H. J. Taylor; 18, Mr. J. Armitage; 25, Mr. H. J. Taylor.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
 BINGLEY: Intelligence Hall, 2.30 and 6 p.m. — April 4, Mr. A. Morrell; 11, Mr. Hopwood; 18, Miss Sumner; 25, Mr. Parker.
 Sec.: Mr. Thos. Lister, 8, Elm Place, Bingley.
 BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m. — April 4, Mrs. Ingham; 11, Mr. A. Morrell; 14, Mr. H. J. Taylor; 18, Mrs. Butler; 25, Mr. Crowther.
 Sec.: Mr. H. Smith, 1, Barkerend Fold, Barkerend Road, Bradford.
 BRADFORD: Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6. — April 4, Mrs. Butler; 11, Mr. J. Armitage; 18, Miss Wilson & Cowling; 25, Mr. Hopworth.
 Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.
 OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6. — April 4, Mr. Hopwood; 11, Mr. Hopworth; 18, Local; 25, Mr. J. S. Schutt; 28 & 27, Mr. H. J. Taylor.
 Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.
 LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6. — April 4, Mr. T. Holdsworth; 11, Mrs. Wade; 13, Mr. H. J. Taylor; 15, Miss Beetham; 25, Mrs. Craven.
 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. — April 4, Mr. A. D. Wilson; 11, Mrs. Green; 18, Mr. Postlethwaite; 19, Mr. H. J. Taylor; 25, Miss Wilson.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.
 KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.30. — April 4, Mrs. Craven; 11, Mrs. E. H. Britten; 18, Mrs. Ingham; 21, Mr. H. J. Taylor; 25, Mrs. Sunderland.
 Sec.: Mr. S. Cowling, 23, Oak Street, Keighley.
 LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30. — April 4, Mrs. Yarwood; 11 & 12, Mr. H. J. Taylor; 18, Mr. A. Morrell; 25, Mr. J. Armitage.
 Sec.: Mr. Joseph Liversedge, 11, Barrack Street, Leeds.
 MORLEY: Spiritual Mission Room, Church Street, 6 p.m. — April 4 & 5, Mrs. Bailey; 11, Mrs. Butler; 12, Mrs. Gregg; 18, Mr. H. J. Taylor; 19, Mr. S. J. Schutt; 25, Mr. Macdonald.
 Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruncliffe, via Leeds.
 WIDBY: Hardy Street, 2.30 & 6. — April 4, Mr. J. Armitage; 11, Mrs. Craven; 18, Mr. T. Holdsworth; 25, Mr. Peel, Armitage.
 Sec.: Mr. Geo. Saville, Smiles's Lane, Great Horton, Bradford.

OLDHAM: 174, Union Street, Sundays at 2.30 & 6. — Speakers for April: 4, Mr. Johnson, Hyde; 11, Mrs. Green, Haywood; 18, Mr. J. B. Tetlow, Rochdale; 25, Mrs. L. Bailey, Halifax. Tuesday evening, Circle at 8 p.m. — JAMES MURRAY, President, O.S.S., 7, Eden Street, Frankhall.
 HUDDERSFIELD: Assembly Room, Brook Street, Sundays at 2.30 & 6. — Speakers for April: 4, Mrs. Crossley; 11, Mr. Johnson; 18, Mr. Hopworth; 25 and 26, Mrs. Gregg. — JAMES W. HAWKINS, Cor. Sec., Chapel Street, Mold Green.

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

MRS. WALLIS'S APPOINTMENTS. — Mrs. Wallis will be pleased to arrange to visit English Societies, April 4 and 11.
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