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In Memory of *S. R. S. Leopold, Duke of Albany.*

THE CLOCK OF GOLD.

By BELLE BUSH.

RESPECTFULLY DEDICATED TO HER MAJESTY QUEEN VICTORIA.

I dreamed one night of a Clock of Gold,
 In a palace far away ;
 A clock with a casing of strange device,
 That changed with the time of day.
 It rose before me a child in form,
 All lovely and fair to see,
 Anon, to the stature and mien of youth
 It changed mysteriously.
 I stood entranced by an unseen power
 That seemed in the clock to dwell,
 While a voice from its chambers came and went
 Like the moan of an ocean shell.
 The soft, low murmur possessed my soul,
 Till time in its earthly sense
 Was lost, and I lived in my dream alone,
 With a rapturous, sweet suspense.
 That one, who dwells in the spirit, feels
 When years as hours go by,
 And still I looked on the Clock of Gold
 With an eager, questioning eye.
 Now jewels gleamed from its casing bright
 More precious than rubies rare,
 And the sweep of its pendulum seemed to say,—
 "Of my little ones have care."
 Ten years on the face of that wonderful clock
 Were counted only on hour,
 Which, ended, out of its casing came
 A delicate pure-white flower,
 That swayed and swung like a lily-bell,
 Till up from its heart there flew
 A beautiful bird that, poised above,
 Sipped from its leaves the dew.
 Then closed the flower, and the bird returned
 To its cage in the Clock of Gold,
 Whose hands went round with an even pace
 Till another hour was told.

Then a flower and a bird came out again,
 As one for the other grew ;
 In the heart of the bird was a song of love,
 In the flower a drop of dew.
 Thrice the bird to the flower came forth
 And returned to its cage of gold,
 And thrice the flower in its sweetness closed
 On a jewel it seemed to hold.
 Then on the face of the time-piece fell
 A shadow I thrilled to see,
 For I saw, when it passed, the hands were still—
 The Clock had STOPPED at THREE !
 But out of its casing, of strange device,
 With its jewels rich and rare,
 A song-bird flew, and on pinions free
 Joyously cleaved the air.
 Then drooped the flower, and the Clock of Gold,
 As touched by an unseen hand,
 Fell from its casing, a broken form,
 No more in its niche to stand.
 But the noble bird, with a royal mien,
 And the power of freedom given,
 Went singing, soaring away in air,
 To the opal gates of Heaven.
 Then backward turning on tireless wings
 He came with the voice of singing,
 And, thrilled to the music he sent before,
 The fields of the air were ringing.
 Then pausing to rest by the drooping flower,
 And the Mother's heart that wept
 For her royal treasures gone out of life,
 A vigil of love he kept.
 And a young bird slept in the lily-bell,
 Whose petals folded it round
 With the arms of love, that a mother hath
 For a nestling lost and found.

My dream is told, but the Clock of Gold,
 With its casing of rich device,
 Seems still to stand in the halls of time
 Ticking this strange advice :—

" *The Smiter may come at the dead of night,
 At morn, or the noonday glare ;
 But the warning he sends before, is this,—
 'Of my little ones have care.'*"

My soul o'erawed by this strange advice,
 And lost to the sense of space,
 Roams on, in seeming, through stately halls,
 The home of a kingly race.

There are treasures there so rich and rare,
 That, to see were a living joy,
 But I pass them by with a tear and a sigh
 As a child a shattered toy.

For I hear the moan of a Mother's heart,
 In her home beyond the sea,
 As she mourns the loss of a son laid low,
 The fruit of a royal tree.

In tears she bends o'er a drooping flower,
 And a nestling form, that grew
 Out of its heart of love, and stays
 To sip from its leaves life's dew.

My heart to the mother's heart responds,
 Till thought seeks high emprise,
 And I yearn for some spirit gift, or power,
 "To rend death's mysteries."

Then soft and low as the far-off flow
 Of songs that meet in air,
 Comes o'er my soul with a calm control
 The voice of an *answering prayer*.

But the voice is hushed, for the Clock of Gold,
 With its casing of rich device,
 Seems still to stand in the halls of time,
 Ticking this strange advice,—

" *The Smiter may come at the dead of night,
 At morn, or the noonday glare,
 But the warning he sends before, is this,—
 'Of my little ones have care.'*"

The vision ended, I roamed, in thought,
 Through stately halls no more,
 But I welcomed the light of an humble home,
 On the New World's sunny shore.

But the dream, and the vision, came back to me,
 With a songful, glad *surprise*,
 As I looked one morn, from my casement wide,
 To the orient opal skies.

For out of the fields of the viewless air,
 Afar from its realms of blue,
 Through an open window into my room,
 A beautiful song-bird flew ;

And slowly circling around, passed out,
 Then quickly came again,
 Till thrice he entered, and thrice returned,
 Unharm'd, to his own domain.

But I heard, as he left me, his glad free song
 In musical waves go by ;
 Unseen was the bird, and still his song
 Came rippling adown the sky.

" A messenger bird is he," I said,
 From some dear soul in heaven,
 And this the lesson he came to teach,—
 " Love's chain is never riven."

" Not dead, but risen," the song-waves say,
 " Not lost but gone before,"
 Are the loved who stray from our homes away,
 To the light of the " Better Shore."

'Tis an old refrain, but our hearts grow strong
 Conning the lesson o'er,
 And mayhap we'll learn e'er our eyes grow dim,
 The truth of the angel lore :—

" There is no death, from life to life,
 From love to love's new birth,"
 Sings every soul at the Eden-goal,
 In its farewell to the earth.

Ah ! then *was* the marvel made plain to me :—
 My dream *of* the Clock of Gold
 Was an emblem fair of the life and death
 Of the princely Leopold !

Like the secret springs of the time-piece rare
 Are the springs of the human heart,
 Whence birds and flowers of love and song
 Come forth with an unseen art.

And each decade of our life on earth
 Is an hour on the clock of time,
 The sweep of whose pendulum echoes far,
 With an ever-varying chime.

Hope is the singer, youth the flower,
 In the first decade of life,
 And dark the hour when its song is hushed
 By the jarring tones of strife.

Love is the warbler, next that springs
 From the heart of manhood's flower,
 And it tarries long, rich dew to sip,
 Nor heedeth the lapsing hour.

Love ne'er grows old, love never dies,
 Nor sleeps in the crypts of time,
 But free from its casing of strange device
 It soars to a fairer clime.

Whence oft returning, on pinions free
 As wings of the wood-bird are,
 It seeks its own in the homes of earth,
 And over them all hath care.

And the same dear hand, whose power commands
 And leads the stars afold,
 Guides to the treasures of his heart
 The princely Leopold.

Now soft as the pulses of dewy morn,
 Through the tremulous perfumed air
 Comes another strain, with the weird refrain
 That silenced the *answering prayer* :—

" *The Smiter may come at the dead of night,
 At morn or the noonday glare,
 But the Smiter, the healer shall prove, for God
 Of his little ones hath care.*"

Accept, O heart ! that mourned his loss,
 With a weight of grief untold,
 This birth-day tribute of love and song—
 My dream of the Clock of Gold !

THE HISTORICAL JESUS AND THE MYTHICAL CHRIST.

GERALD MASSEY'S LECTURE, AT ST. GEORGE'S HALL,
 MAY 9, 1886.

(Continued from last week.)

The Christian religion was not founded on a man, but on a divinity ; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various gods, after a fashion somewhat like those " pictorial averages " portrayed by Mr. Galton, in which the traits of several persons are photographed and fused in a portrait of a dozen different persons, merged into one that is not anybody. And as fast as the composite Christ falls to pieces, each feature is claimed, each character is gathered up by the original owner, as with the grasp of gravitation.

It is not I that deny the divinity of Jesus the Christ ; I assert it ! He never was, and never could be, any other than a divinity ; that is a character non-human, and entirely mythical, who had been the pagan divinity of various pagan myths, that had been pagan during thousands of years before our Era.

Nothing is more certain, according to honest evidence, than that the Christian scheme of redemption is founded on a fable misinterpreted ; that the prophecy of fulfilment was solely astronomical, and the Coming One as the Christ who came in the end of an age, or of the world, was but a metaphorical figure, a type of time, from the first, which never could take form in historic personality, any more than Time in Person could come out of a clock-case when the hour strikes ; that no Jesus could become a Nazarene by being born at, or taken to, Nazareth ; and that the history in our Gospels is from beginning to end the identifiable story of the

Sun-God, and the Gnostic Christ who never could be made flesh. When we did not know the one it was possible to believe the other; but when once we truly know, then the false belief is no longer possible.

The mythical Messiah was Horus in the Osirian Mythos; Har-Khnti in the Sut-Typhonian; Khunsu in that of Amen-Ra; Iu in the cult of Atum-Ra; and the Christ of the Gospels is an amalgam of all these characters.

The Christ is the Good Shepherd!
So was Horus.
Christ is the Lamb of God!
So was Horus.
Christ is the Bread of Life!
So was Horus.
Christ is the Truth and the Life!
So was Horus.
Christ is the Fan-bearer!
So was Horus.
Christ is the Lord!
So was Horus.

Christ is the Way and the Door of Life!

Horus was the path by which they travelled out of the Sepulchre. He is the God whose name is written with the hieroglyphic sign of the Road or Way.

Jesus is he that should come, and Iu, the root of the name in Egyptian, means "to come." Iu-em-hept, as the Su, the son of Atum, or of Ptah, was the "Ever-Coming One," who is always portrayed as the marching youngster, in the act and attitude of coming. Horus included both sexes. The Child is of either sex, or, potentially, of both. Hence the hermaphroditic Deity; and Jesus, in Revelation, is the Young Man who has the female paps.

Iu-em-hept signifies he who comes with peace. This is the character in which Jesus is announced by the Angels! And when Jesus comes to his disciples after the resurrection it is as the bringer of peace. "Learn of me and ye shall find rest," says the Christ. Khunsu-Nefer-Hept is the Good Rest, Peace in Person! The Egyptian Jesus, Iu-em-hept, was the second Atum; Paul's Jesus is the second Adam. In one rendition of John's Gospel, instead of the "only-begotten Son of God," a variant reading gives the "only-begotten God," which has been declared an impossible rendering. But the "only-begotten God" was an especial type in Egyptian Mythology, and the phrase re-identifies the divinity whose emblem is the beetle. Hor-Apollo says, "To denote the only-begotten, or a father, the Egyptians delineate a scarabæus! By this they symbolize an only-begotten, because the creature is self-produced, being unconceived by a female." Now the youthful manifestor of the Beetle-God was this Iu-em-hept, the Egyptian Jesus. The very phraseology of John is common to the Inscriptions, which tell of him who was the Beginner of Becoming from the first, and who made all things, but who himself was not made. I quote verbatim. And not only was the Beetle-God continued in the "only-begotten God;" the beetle-type was also brought on as a symbol of the Christ. Ambrose and Augustine, amongst other of the Christian Fathers, identified Jesus with, and as, the "good Scarabæus," which further identifies the Jesus of John's Gospel with the Jesus of Egypt, who was the Ever-Coming One, and the Bringer of Peace, whom I have elsewhere shown to be the Jesus to whom the Book of Ecclesiasticus is inscribed, and ascribed in the Apocrypha.

In accordance with this continuation of the Kamite symbols, it was also maintained by some sectaries that Jesus was a potter, and not a carpenter; and the fact is that this only-begotten Beetle-God, who is portrayed sitting at the potter's wheel forming the Egg, or shaping the vase-symbol of creation, was the potter personified, as well as the only-begotten God in Egypt.

The character and teachings of the Canonical Christ are composed of contradictions which cannot be harmonised as those of a human being, whereas they are always true to the Mythos.

He is the Prince of Peace, and yet he asserts that he came not to bring peace: "I came not to send peace, but a sword," and not only is Iu-em-hept the Bringer of Peace by name in one character; he is the Sword personified in the other. In this he says, "I am the living image of Atum, proceeding from him as a sword." Both characters belong to the mythical Messiah in the Ritual, who also calls himself the "Great Disturber," and the "Great Tranquilizer"—the "God Contention" and the "God Peace." The Christ of the Canonical Gospels has several prototypes, and sometimes the copy is derived or the trait is caught from one original, and some-

times from the other. The Christ of Luke's Gospel has a character entirely distinct from that of John's Gospel. Here he is the Great Exorciser, and caster-out of demons. John's Gospel contains no case of possession or obsession: no certain man who "had devils this long time;" no child possessed with a devil; no blind and dumb man possessed with a devil; nor the woman who had an issue of blood for twelve years.

Other miracles are performed by the Christ of John, but not these; because John's is a different type of the Christ. And the original of the Great Healer in Luke's Gospel may be found in the God Khunsu, who was the Divine Healer, the supreme one amongst all the other healers and saviours, especially as the caster-out of demons, and the expeller of possessing spirits, called in the texts the "Great God, the driver away of possession."

In the Stele of the "Possessed Princess," this God in his effigy is sent for by the chief of Bakhten, that he may come and cast out a possessing spirit from the king's daughter, who has an evil movement in her limbs. The demon recognises the divinity just as the devil recognises Jesus, the expeller of evil spirits. Also the God Khunsu is Lord over the pig—a type of Typhon. He is portrayed in the disk of the full moon of Easter, in the act of offering the pig as a sacrifice. Moreover, in the judgment scenes, when the wicked spirits are condemned and sent back into the abyss, their mode of return to the lake of primordial matter is by entering the bodies of swine. Says Horus to the Gods, speaking of the condemned one: "When I sent him to his place he went, and he has been transformed into a black pig." So when the Exorcist in Luke's Gospel casts out Legion, the devils ask permission of the Lord of the pig to be allowed to enter the swine, and he gives them leave. This, and much more that might be adduced, tends to differentiate the Christ of Luke, and to identify him with Khunsu, rather than with Iu-em-hept, the Egyptian Jesus, who is reproduced in the Gospel according to John. In this way it can be proved that the history of Christ in the Gospels is one long and complete catalogue of likenesses to the Mythical Messiah, the Solar or Lunar-Solar God.

The "Litany of Ra," for example, is addressed to the Sun-God in a variety of characters, many of which are assigned to the Christ of the Gospels. Ra is the Supreme Power, the Beetle that rests in the Empyrean, who is born as his own son. This, as already said, is the God in John's Gospel, who says:—"I and my Father are one," and who is the father born as his own son; for he says, in knowing and seeing the son, "from henceforth ye know him, and have seen him;" *i.e.*, the Father.

Ra is designated the "Soul that speaks." Christ is the Word. Ra is the destroyer of venom. Jesus says:—"In my name they shall take up serpents, and if they drink any deadly thing it shall not hurt them." In one character Ra is the outcast. So Jesus had not where to lay his head.

Ra is the "timid one who sheds tears in the form of the Afflicted." He is called Remi, the Weeper. This weeping God passes through "Rem-Rem," the place of weeping, and there conquers on behalf of his followers. In the Ritual the God says:—"I have desolated the place of Rem-Rem." This character is sustained by Jesus in the mourning over Jerusalem that was to be desolated. The words of John, "Jesus wept," are like a carved statue of the "Afflicted One," as Remi, the Weeper. Ra is also the God who "makes the mummy come forth." Jesus makes the mummy come forth in the shape of Lazarus; and in the Roman Catacombs the risen Lazarus is not only represented as a mummy, but is an Egyptian mummy which has been eviscerated and swathed for the eternal abode. Ra says to the mummy: "Come forth!" and Jesus cries: "Lazarus, come forth!" Ra manifests as "the burning one, he who sends destruction," or "sends his fire into the place of destruction." "He sends fire upon the rebels," his form is that of the "God of the furnace." Christ also comes in the person of this "burning one;" the sender of destruction by fire. He is proclaimed by Matthew to be the Baptist with fire. He says, "I am come to send fire on the earth."

He is portrayed as "God of the furnace," which shall "burn up the chaff with unquenchable fire." He is to cast the rebellious into a "furnace of fire," and send the condemned ones into everlasting fire. All this was natural when applied to the Solar God, and it is supposed to become supernatural when misapplied to a supposed human being to whom it never could apply. The Solar fire was the primary African fount of theological hell-fire and hell.

The "Litany" of Ra collects the manifold characters that make up the total God (termed *Teb-temt*), and the Gospels have gathered up the mythical remains; thus the result is in each case identical, or entirely similar. From beginning to end the canonical Gospels contain the Drama of the Mysteries of the Luni-Solar God, narrated as a human history. The scene on the Mount of Transfiguration is obviously derived from the ascent of Osiris into the Mount of Transfiguration in the Moon. The sixth day was celebrated as that of the change and transformation of the Solar God in the lunar orb, which he re-entered on that day as the regenerator of its light. With this we may compare the statement made by Matthew, that "After six days Jesus 'went' up into a high mountain apart, and he was transfigured, and his face did shine as the sun (of course!), and his garments became white as the light."

In Egypt the year began just after the Summer Solstice, when the sun descended from its midsummer height, lost its force, and lessened in its size. This represented Osiris, who was born of the Virgin Mother as the child Horus, the diminished infantile sun of Autumn; the suffering, wounded, bleeding Messiah, as he was represented. He descended into hell, or hades, where he was transformed into the virile Horus, and rose again as the sun of the resurrection at Easter. In these two characters of Horus on the two horizons, Osiris furnished the dual type for the Canonical Christ, which shows very satisfactorily how the mythical prescribes the boundaries beyond which the historical does not, dare not, go. The first was the child Horus, who always remained a child. In Egypt the boy or girl wore the Horus-lock of childhood until 12 years of age. Thus childhood ended about the twelfth year. But although adulthood was then entered upon by the youth, and the transformation of the boy into manhood began, the full adulthood was not attained until 30 years of age. The man of 30 years was the typical adult. The age of adulthood was 30 years, as it was in Rome under the *Lex Pappia*. The *homme fait* is the man whose years are traded by tens, and who is *Khemt*. As with the man, so it is with the God; and the second Horus, the same God in his second character, is the *Khemt* or *Khem-Horus*, the typical adult of 30 years. The God up to twelve years was Horus, the child of Isis, the mother's child, the weakling. The virile Horus (the sun in its vernal strength), the adult of 30 years, was representative of the Fatherhood, and this Horus is the anointed son of Osiris. These two characters of Horus the child, and Horus the adult of 30 years, are reproduced in the only two phases of the life of Jesus in the Gospels. John furnishes no historic dates for the time when the *Word* was incarnated and became flesh; nor for the childhood of Jesus; nor for the transformation into the Messiah. But Luke tells us that the child of twelve years was the wonderful youth, and that he increased in wisdom and stature. This is the length of years assigned to Horus the child; and this phase of the child-Christ's life is followed by the baptism and anointing, the descent of the pubescent spirit with the consecration of the Messiah in Jordan, when Jesus "began to be about 30 years of age."

The earliest anointing was the consecration of puberty; and here at the full age of the typical adult, the Christ, who was previously a child, the child of the Virgin Mother, is suddenly made into the Messiah, as the Lord's anointed. And just as the second Horus was re-generated, and this time begotten of the father, so in the transformation scene of the baptism in Jordan, the father authenticates the change into full adulthood, with the voice from heaven saying:—"This is my beloved son, in whom I am well pleased;" the spirit of pubescence, or the *Ruach*, being represented by the descending dove, called the spirit of God. Thus from the time when the child-Christ was about twelve years of age, until that of the typical *homme fait* of Egypt, which was the age assigned to Horus when he became the adult God, there is no history. This is in exact accordance with the Kamite allegory of the double-Horus. And the Mythos alone will account for the chasm which is wide and deep enough to engulf a supposed history of 18 years. Childhood cannot be carried beyond the 12th year, and the child-Horus always remained a child; just as the child-Christ does in Italy, and in German folk-tales. The mythical record founded on nature went no further, and there the history consequently halts within the prescribed limits, to re-begin with the anointed and re-generated Christ at the age of *Khem-Horus*, the adult of 30 years.

And these two characters of Horus necessitated a double form of the mother, who divides into the two divine sisters,

Isis and Nephthys. Jesus also was bi-mater, or dual-mothered; and the two sisters re-appear in the Gospels as the two Marys, both of whom are mothers of Jesus. This again, which is impossible as human history, is perfect according to the Mythos that explains it.

As the child-Horus, Osiris comes down to earth; he enters matter, and becomes mortal. He is born like the Logos, or "as a Word." His father is Seb, the earth, whose consort is Nu, the heaven, one of whose names is *Meni*, the Lady of Heaven; and these two are the prototypes of Joseph and Mary. He is said to cross the earth a substitute, and to suffer vicariously as the Saviour, Redeemer, and Justifier of men. In these two characters there was constant conflict between Osiris and Typhon, the Evil Power, or Horus and Sut, the Egyptian Satan. At the Autumn Equinox, the devil of darkness began to dominate; this was the Egyptian Judas, who betrayed Osiris to his death at the last supper. On the day of the Great Battle at the Vernal Equinox, Osiris conquered as the ascending God, the Lord of the growing light. Both these struggles are portrayed in the Gospels. In the one Jesus is betrayed to his death by Judas; in the other he rises superior to Satan. The latter conflict followed immediately after the baptism. In this way:—When the sun was half-way round, from the Lion sign, it crossed the River of the Waterman, the Egyptian Iarutana, Hebrew Jordan, Greek Eridanus. In this water the baptism occurred, and the transformation of the child-Horus into the virile adult, the conqueror of the evil power, took place. Horus becomes hawk-headed, just where the dove ascended and abode on Jesus. Both birds represented the virile soul that constituted the anointed one at puberty. By this added power Horus vanquished Sut, and Jesus overcame Satan. Both the baptism and the contest are referred to in the Ritual. "I am washed with the same water in which the Good Opener (Un-Nefer) washes when he disputes with Satan, that justification should be made to Un-Nefer, the Word made Truth," or the Word that is Law.

The scene between the Christ and the Woman at the Well may likewise be found in the Ritual. Here the woman is the lady with the long hair, that is Nu, the consort of Seb—and the five husbands can be paralleled by her five star-gods born of Seb. Osiris drinks out of the well "to take away his thirst." He also says: "I am creating the water. I make way in the valley, in the Pool of the Great One. Make-road (or road-maker) expresses what I am." "I am the Path by which they traverse out of the sepulchre of Osiris."

So the Messiah reveals himself as the source of living water, "that springeth up unto Everlasting Life." Later on he says, "I am the way, the truth, the life." "I am creating the water, discriminating the seat," says Horus.

Jesus says, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." Jesus claims that this well of life was given to him by the Father.

In the Ritual it says, "He is thine, O Osiris. A well, or flow, comes out of thy mouth to him!" Also, the paternal source is acknowledged in another text. "I am the Father, inundating when there is thirst, guarding the water. Behold me at it." Moreover, in another chapter, the well of living water becomes the Pool of Peace. The speaker says, "The well has come through me. I wash in the Pool of Peace."

In Hebrew, the Pool of Peace is the Pool of Salem, or Siloam. And here, not only is the pool described at which the Osirified are made pure and healed; not only does the Angel or God descend to the waters—the "certain times" are actually dated. "The Gods of the pure waters are there on the fourth hour of the night, and the eighth hour of the day, saying, 'Pass away hence' to him who has been cured."

In the margin, the Pool of Siloam is said to be the Pool of 'Sent,' and the word "Sennt" is the Egyptian name for a medicated or healing bath!

(To be continued.)

MILLOW: May 16.—Two very successful meetings were held in the Spiritualists' meeting room. In the afternoon the guides of Mr. H. Ed. Schneidreit, from Barrow-in-Furness, gave a very interesting and instructive discourse on "The Coming Race." In the evening Mr. Schneidreit's guides dealt with the subject, "The clock-face of the 19th century, and where the fingers point to," in a very creditable manner. At the close of the lectures Mr. Schneidreit gave some phrenological, physiognomical, and psychometrical delineations of character, to the satisfaction of most of those examined. We found Mr. Schneidreit to be a very gentlemanly and obliging young man; likewise scientific and cultivated.—Eos.

THE SPIRIT-MESSENGER.

PUZZLES, PROBLEMS AND PROGRESS.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., May 8th, 1886.

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

When the Sensitive came, on my return from the country, I asked him how he felt? and in answer he said: "I am all right with the exception of a nasty aching pain down my left side from the hip downwards." On which I said: "Well! I am puzzled"; the puzzle being, that I had been suffering from an absence of circulation on my *right* hip and leg downwards. I have had many experiences of sympathy in pain, between myself and the Sensitive, but I could not make out why I should suffer on one side of the body, and the Sensitive on the other. Possibly Mr. Younger or some other skilled adept in Mesmerism will be able to explain this. Almost immediately after I had expressed my surprise the Sensitive went under control and said:—

There are many puzzling experiences, that have to be met by all classes of Society. The Politician is puzzled at the sturdy opposition to European counsel manifested by that turbulent little country Greece. The Greeks themselves are troubled and puzzled together, to realize whether the European concert is to be a myth or a reality. Russia's political leaders are puzzled in trying to find out means of strengthening their former strong grasp on Bulgaria. Many politicians are puzzled to find out the next step they will have to take in case of a Russo-Bulgarian invasion. France is puzzled in trying to realize her position, whether continued friendship with Russia, and breaking all ties of unity with other European powers, and choosing to risk all former friendships by a close modern alliance with Russia will answer. English politicians are puzzled in respect to the best means of cementing again an once united Party, and in placing conciliatory measures before the consideration of the separatists. The English people are puzzled in their attempts to read the results of to-morrow, and are speculating on the fact of disintegration of the Empire, even in the face of the effect of the unity, as so manifestly proved by the Colindo Exhibition, a name which will be embraced in the dictionary of the future; a show so great, potent, and powerful, that it should teach a lesson even to that most self-opinionated ruler, the present holder of the English political sceptre.

You yourself are puzzled by a bond of sympathetic feeling, more subtle in its nature than any of the events I have enumerated above, and more puzzling in respect to its possible solution than any of the questions named. Amongst all the spiritual manifestations the sympathy of aura may indeed be classed as belonging to metaphysical abstraction, and is greater in its truths than the gigantic realistic teachings of spiritual advisers; but Spiritualism and its controls by those out of the flesh, and its believers in the flesh, may be considered a section of humanity above political hopes, and superior to political fears; a section set apart for particular work. Your surroundings especially are not backward in putting forward clearly the great aim which is to form the ultimate of their labour and of their work, which succinctly amounts to this: To establish a new social system of Law, founded on what will be a real foundation, namely, the wants of humanity.

It is idle for the pessimist to say, that change is not needed. That it is necessary is being proved in every nation under the sun. That the law, as established, does not meet the great needs brought into being through the want of employment, through enforced idleness, is evident even in countries where monarchical institutions are repudiated; in those States of boasted freedom and liberty, where anarchy would be supposed to be nearly impossible, still it has raised its hydra-headed form, and has spread out its blood-stained hands: for even in that land enforced idleness has made its murderous mark; enforced idleness has forced its blood-stained brand on the annals of that country. This should be a proof to the politicians of the whole world, that of all things, most to be avoided, is the enforced idleness of the masses.

There is always a cruel mistake committed, when murder is resorted to; never was any useful example for government to act successfully enforced through murder. It is shamefully absurd to argue on the present status of classes as satisfactory; its results prove the absurdity: a new feeling of humanitarian rights is being acknowledged; the old systems, which form the basis of society, are being exposed; but sometimes the most earnest, through ill-considered action, lay themselves open to the charge of inconsistency.

I am one of those who make the charge against one, who standing alone will to-morrow advocate a policy, against which

will stand in opposing array a majority of his own countrymen, and one-third of that nation for which and for whose benefit he braves his present position; but often inconsistent conduct is no proof of want of earnestness. I believe, that for years he has stood among the best-intentioned, and the firmest and most earnest political workers; endowed with talent; blest even in his old age with surprising energy; naturally honoured by God with a dignified and commanding "personnel"; and that he relies on his nearly irresistible power of eloquence: but I, myself, may also be reckoned amongst the class of those who are puzzled. I charge him with inconsistency; but although in my mind he is guilty of this, I cannot credit him with a sufficient cause for the position which he assumes.

I listened attentively to an opinion by one of your controls, Beloved One, respecting a prostitution of his intellect, namely, that of identifying himself with the cant of orthodoxy, and as one who, to keep well with the Church, bowed down the strength of his nature to perpetuate error and falsehood; and for that I could more easily find a cause than for his present position; but if I am puzzled, I am not the only one on our side, and there are still more on yours. Ask that veteran statesman, John Bright; appeal to Trevelyan, to Joseph Chamberlain, or to my Lord Hartington. They too will also acknowledge, that they are puzzled.

In judging of the leaders of men and of their motives, it requires nearly an omnipotent skill. An intellectual standing, which he possesses, deigns to commune only with itself; asks counsel of none but only of itself; and conceals almost from itself the plans, that it intends to carry out. There are some, who think, that they have found the cause in ambition; yet ambition should have loosened its hold and got weakened in its nature in a life of nearly four-score years. But, Beloved One, admitting for the moment that ambition has been the motive power, the leading force, yet surely it will miss its mark; it is but a fitful and capricious attempt of expediency, that of trying to command the friendship of the Irish Members; for they are as changeable as the weathercock, and as little to be depended on in keeping one position, for even a day.

The question is this: Is there a knowledge of realities in the minds of men? Because if there is, I say, imaginative rhapsody cannot take its place. Tyranny has put on a liberal garb, and for the present calls itself Philanthropy. In respect to all which he endeavoured to do for Theology, other than the gratitude of the Clergy towards himself, there has been no marked effect other than that of ridicule; the great mental reform among the masses has made his appeal fall flat and unprofitable. The age of mystic teaching and blind-faith has passed, and can not even be strengthened by the advocacy of the Premier himself. There was at one time a great dread of intellectuality among the masses, and all that was striven for was to enlarge those phrenological organs named on the phrenological chart as Ideality, Wonder and Veneration; as the arms or the legs of a human being can suffer and be mutilated, so also can the brain be injured. That day has in a measure passed away. I do not assert, that the same wishes and hopes are thoroughly destroyed; but the majority are mentally free, and, what is better, enjoy and value their freedom.

What has been so long needed, is coming now: that is, universally sober and good common sense, and the first to reach the realization of this have been the masses of the people; not the governing, but the governed, classes. This universal common sense was abundantly seen in the Market Square at Chicago, and it was also abundantly proved in the meeting held in Trafalgar Square, under the same socialistic auspices here in London. I mean this, that Anarchy is entirely dissociated from Labour, and that the anarchist is a different being entirely from the working man; the anarchists, a body of thinkers, happily in the minority, are mad, maddened and lawless through envy. The others, the working men, the sons of labour, are law-abiding according to the counsel of common sense.

In this land of loyalty, in this the truest republic that the world has ever witnessed, it could well afford to be merciful to anarchical offenders, and gave evidence of shrewd common sense in its judgment. But such mercy would be folly in that city, which but a few years ago was visited by that sad disaster; when it was ravaged by fire, and miles of its streets bore testimony to its destructive effects; but from its ashes has arisen a more modern Chicago, the United States' great emporium of trade; and through its rapid rebuilding, and through its miles of huge piles of timber, it presents a

tempting bait to the torch of the incendiary. Besides anarchy is always riper in a mixed population of many nations. Men are citizens there by purchased right; men who hail from every nation of the earth. To be merciful with those, who for years by words have set the law at defiance, and who by their deeds have trampled order under foot, in a young city, in a young republic,—to be merciful with these men would be an error.

You will remember, Beloved One, that one of your controls pleaded, that these men here in England should not be treated as State prisoners, and through their influences these men, so charged here in this city, left the dock free men. But the capital charge is preferred against these offenders in the Market Square of Chicago; they will be arraigned under the charge of murder; every workman actuated by common sense is willing to betray them wherever they can discover their lurking places. This is as it should be. Although we pleaded for Mercy here in England we advise Justice there. Common sense of both countries is proved by the sturdy repudiation of the working classes.

The social changes pending and being gradually forced on the consideration of the working classes are briefly as follows:—The masses say: We have forced from you an acceptable mode of education for our children; we should have been more thankful for the boon, had you granted it more willingly; but having obtained this for ourselves, and realizing its blessings, we are anxious that you too, the governing classes, should be blest in the same degree. We have demanded an unsectarian education; that demand has been acceded, and we are realizing its benefits. Sectarian differences are now dying out from amongst us rapidly, and we look forward to an early date, when none shall exist at all. We have become anxious that our rulers,—and we do not dispute their right to govern, as they possess the two requisites of capability and position—should have the same boon for them, which would mean this alteration, namely, the abolition of all Divinity Lecturers at the Universities, and that no permission should be granted to any lecturer to inculcate the importance of the Thirty-nine Articles.

The most important question with those, who have to govern, is to find out, what is the truth; not how to prove theological points. The age of credulity is nearly over, and none however powerful their advocacy can re-invigorate or re-strengthen it. Common sense is powerfully opposed to credulity; real knowledge must always rule despite the college motto of "*Fides et Sapientia*"; and what is more, the rulers themselves begin to recognise this feeling; they know, that they have been dreaming, while the masses have been advancing; a deep love and respect for law and order is still the law of the masses; they are ready in their allegiance to true and sincere rulers; they are asking for social justice, and for the performance of social duties on the part of their rulers; for the destruction of clerical pretensions, and that every question of national welfare may find a scientific, common sense solution. Surely there is nothing revolutionary in these hopes, and we on our part offer a sure source of consolation in the present by the high hopes of the soul in the future.

Dear Beloved One, I thank God for the superior social circumstances of the humanity of all nations. I thank God for the daily increasing knowledge of the masses. I thank God for the usefulness of the press, and for the new luxuries of life produced by the inventive faculties of man. There will always be needy men even amongst the most industrious, but there is a remedy for them without violence; a means uncoupled with murder and lawlessness; a means of giving in justice both physically and mentally; a means, that should be the immediate lesson to all the earth rulers, and these means are to raise themselves against ignorance and oppression; for by educating the masses they protect themselves.

Coarseness and brutality belong only to ignorance; but, thank God, the workshops of Great Britain, and also of Continental nations in Europe, are filled, nay, teem, with gentlemen mentally in comparison with the workshops of my day. They are filled now by men, whose greatest love is the law of the land of their birth, and their highest boast is that they never broke these laws. Changes, for which all your surroundings, in conjunction, have been working and praying, are rapidly approaching, and unitedly we thank God that it is so.

There is a seeming dark cloud, not only on the political horizon of this Empire, but a general depressing European gloom; this shall clear away, leaving all brighter and clearer, showing to us a greater preparedness for that which is at once

our loved work and *pleasing* duty to our God. To you, dear Recorder, our fellow-labourer in the same field, I say: Feel not faint nor weary on the way. I, who am now blest with command and rule, see nought but that which is fair and promising in what we have unitedly done in the past, and I feel that God has been with our efforts. Let us so act that we may feel assured of His presence with us in our work for the immediate future. May He, who holds the balance of life and death in His Hands, be always with you to renew your strength; to smooth away these fast-increasing bodily weaknesses, the accompanying symptoms of increasing old age. It is in His power, and within the possibility of His might. May He answer our earnest prayer; and to Him be all the Honour and the Glory. May He bless and preserve you.

Your loving Guide bids you Good night!

Here ends what is, to my mind, a magnificent Control. What an interest our unseen surroundings take in all things passing here on earth, and how anxious they seem to aid us when they can get the opportunity. They seem to be as anxious about my health, as much, nay more than I myself. My feelings of stagnant circulation on the right side were met on the following day by my friend and unseen medical adviser, "Dr. Harvey," devoting the entire of the control to healing; and although the pain has not entirely left me, I have not felt the pain of moving about nearly as much as before. Facts are facts in spite of all the pool-poohing of ignorant assumption; the fact that a man is relieved from pain speaks for itself, but assumptive ignorance says it is all fancy and faith. The faith I admit, but *faith in what?* and my answer is: In a kind provision of God, that the healthy soul of the living mesmerist, or that of the soul of one out of the body, has in either case the power of imparting that health, under suitable conditions, to an ailing body on earth.

"THE SIGNS OF THE TIMES."

Dear Editor,—It is evident from the outcome of events in the political world, that a crisis has come in regard to the constitution and well-being of nations. All old-world notions and hereditary claims to rule and dominate the freedom and wills of the people will be fearlessly judged and adjusted, according to the advanced ideas and enlightenment of the nation. All the commotion going on, the entanglements and intrigues which threaten the welfare and peace of the country, may rest with a heavy, depressing influence on thoughtful minds, and help to crush out the higher considerations of law and order, or those spiritual influences which really form the true and essential basis of all that exists in the concentered and external forms of life around us.

A faithful student of those spiritual forces, which are seen to be the moving factors in the organized orders of human society, cannot fail to possess the knowledge by previous conviction and a present intuitive revelation, that all things evolve according to the most divine and perfect order. It cannot be wise to float with the tide of public opinion, or, at this particular moment, on those turbulent waves of doubt and fear; neither is it wise to hermetically seal our own private opinions of what is right, and isolate our thoughts from the throbbing mass of life around us. If we can at this juncture be of service in directing attention to the higher manifestations of Spiritual Law, and the hopeful realization of those political schemes which seek to restore order on a broader basis of justice and equity, then we are fulfilling a duty of the highest character, and preserving to society a priceless blessing.

After long years' schooling amid the powers and potencies of a higher existence than the circumscribed sphere in which we are now filling up our time, these lessons have imbued our souls with faith in the existence of the Supreme Being, and the wise administration of law throughout vaster realms of existence than our own planet. We look therefore on the turbulent motions of the human mind as indications of progress, and the advancing force of a flowing tide which shall give broader and deeper conceptions of the life that now is, and of that to come. As Spiritualists, with our minds calmed and toned by these broad, expansive views of creation, and an enlightened faith in the well-being of humanity, our work at this moment may be both salutary and efficacious in staying the fever of excitement in the breast of the people.

Not alone in the world of political strife, but in the domain of Theology an earthquake force seems to shake the very foundations on which the order and government of the spiritual universe has for ages had a quiet resting place; that may look alarming to the minds of superficial thinkers, but to the Spiritualist it is the breaking of the dawn of a more glorious day, in which principles and truth itself shall rule, and not the dogmas and conceited notions of interested

parties. In all those changes which must inevitably take place, the eternal principles by which life is adjusted cannot be injured, but will rather find a fuller and freer expression.

Then, if we have the honour of our God and the well-being of humanity at heart, we can look with confidence on these changes as a consummation devoutly wished for, knowing that truth, goodness, justice and love shall not be injured. When you get entirely outside the influence of creeds then you see how simple is the process of reformation, and how near a millennial age; for you reason that in like manner all true men and women shall leave the Egyptian bondage, and none be left but those who have a share in the vested interests and emoluments of creedal churchdom.

In such an exodus you carry with you the essential principles which constitute as far as these are discerned the only bit of life held in the grasp of the Church, but through the insane action of its leaders, "the smoking flax" shall yet be extinguished, and the last vestige of the ancient watch-fires deaden down to a midnight gloom.

No church, in name and form, shall rise on the ruins of the old order; for if you give freedom to your spiritual perceptions you can easily gauge the circumstances and conditions of the race to come—the expansive power of thought under the enlightening influence of science. The grand outburst of the soul's capabilities and powers will not be controlled by creeds, however pretentious these may be in regard to divine unfoldment, or the verbal declaration of truth. Every one shall sit under his own vine and fig-tree, none daring to make him afraid with those barbarous notions and contorted illustrations of truth, which for ages have manacled the soul, and bound the aspirant after spiritual liberty to the chariot-wheels of a conquering tyrant. The heroism of our forefathers is not seen to better advantage than in the study of that quiet and submissive resignation to those horrid and cruel dogmas and merciless representations of the Divine Being, which for ages was the rank emanation of the pulpit. The wonder is that all that is good and lovely and humane in the heart of the nation is not extinguished.

Watchman! what of the night? is the cry from many quarters, as they behold the darkness enveloping the old frequented homes of their belief, and little trace marked out for that path in which our thoughts and aspirations shall travel in the future. We listen to one demolishing the citadel in which Christianity has been enshrined for ages, and to another pounding to powder the gods revered within these ancient shrines. Yes! it does look alarming; but cannot we discern these men as heaven-sent messengers, and pioneers of a more glorious crowning work that must be done, and a necessity absolutely required in the very nature of things.

It is certainly a cry of weakness in the spiritual ranks, when people demand a settled form of religious service, and even a creed to be framed according to the advanced light and knowledge of their spiritual convictions. New wine cannot go into old bottles, neither will the teachings of the Spiritual Philosophy conform to be measured by any gauge in the hands of churchmen. We consider time and money only wasted in trying to model after the old pattern, therefore if we are wise we will let this upas tree alone, and live in the freedom which shall make that vile sectarianism, which is the scandal and disgrace of civilization, an impossibility to exist.

Does it never strike you that the very existence of sectarian differences is in complete harmony with the orthodox teaching of Christianity, and is ethically a reflection of that system? We have the Trinity, or three Gods, which must by skill of reasoning be transposed into one God, which is simply an impossibility. Then we have this suppositional Deity inheriting a bosom of eternal wrath, and also a nature of eternal love, and through the dexterity and manipulation of thought this God must be viewed as all lovely and all beautiful, which is simply a contradiction. And then we have the existence of these various sects all claiming to have the truth, and custodians of the grand secret of life and futurity; while we see the one class diametrically opposed to the other in regard to their teaching, but all get to heaven.

We must wait the unfoldment of the Truth, and jump to no hasty conclusion; carefully investigate every phase of action; hold to that which is good; and our course will not be so precarious as we think.

Kirkcaldy.

ALEX. DUGUID.

Miss Keeves has kindly promised to give a seance at 22, Cordova Road, Grove Road, North Bow, on Sunday, May 23, at 7 o'clock. All friends are earnestly invited.—J. J. VANGO.

THE CHILDREN'S LYCEUM.

BLACKBURN: Lyceum, May 16.—9.30: Opened by singing and prayer. Attendance: 9 officers, 61 members, and 4 visitors. After the opening ceremony a few remarks were made by Mr. Ward and the Conductor on "Friendship," chosen on the previous Sunday; afterwards the members repeated, after the Conductor, two verses of the hymn:—"Leaf by leaf the roses fall." Then we went through the first two series of Calisthenics, which were done admirably, keeping strict time to music. We then marched in single and double file, until all had got to their allotted places. The conductor then asked for another subject to be submitted to the members for them to think about, and thus be able to answer questions or say a few words when called upon. The subject agreed upon was "Sympathy." The Lyceum was then brought to a close by the singing of "Nearer my God to thee;" and prayer.—M. BRINDLE, Hon. Sec.

MIDDLESBOROUGH.—Our correspondent, A. V., sends us an admirable and truthful account of the Lyceum on Sunday last, but as we had already occupied so much space, we only give the conclusion to the report:—Our attendance was 82 members, 9 leaders, and 45 visitors; the influx of visitors being due to the presence of Mr. Burns, who kindly visited us, and after addressing the children, kindly invited them to the Cleveland Hall, to view the Lantern Lecture, free of charge. Such was the excitement of the children at the announcement, that it was with difficulty that our Conductor could keep order; in fact, we all enjoyed ourselves very much at Mr. Burns's visit amongst us. After some singing practice we closed our session.—On Monday evening, we visited the Lecture, which we enjoyed very much, and were gratified at the way in which the public appreciated Mr. Burns, the Hall being crowded to excess by an intelligent audience; and we feel sure that Mr. Burns has done more to spread the truths of Spiritualism in Middlesborough by his "Facts and Phenomena," than can be known for some time to come. We trust the time is not far distant when Mr. Burns will visit us again, as we all feel to have gained much instruction and knowledge by his efforts. We take this opportunity of thanking Mr. Burns publicly for his kindness to our Children's Progressive Lyceum.

BATLEY CAN: Progressive Lyceum, May 16.—Morning, present, 2 officers and 20 members. Our programme was as follows: Opening hymn; prayer; the musical reading, "Always a Future"; fixing of badges; the silver-chain recitations, "Things that never die," "Make home pleasant," and "Sacred Presence"; two recitations, titles not heard distinctly; committing to memory the 3rd verse of hymn 72, "S. H."; the two golden-chain recitations, "The Three Rules," and "The True and False." Then all the figures of marching were gone through, ending with assuming position for calisthenics, of which the first three series were executed in good style. These gone through, all were marched to their respective places, to await seats arranging for groups. This was accomplished in a few minutes, when all were marched to their respective groups. Four strokes of the bell called all to be seated, when lessons were commenced. *Fountain* Group, led by Miss R. A. Armitage, had "How does exercise help the blood to circulate?" *Beacon* Group, led by Mr. Machell, had a geological lesson. *Liberty* Group, led by the writer, had a conversation on Man's psychological nature. Lessons over, badges removed, and Lyceum duly closed.—Afternoon: Lyceum duly opened. Present, 4 officers, 35 members, and 9 visitors. Our programme consisted of singing and prayer; then the musical reading, "Oh, guide thy barque with care, my child"; fixing of badges, and interrogation as to their symbolical significance. Then followed the three silver-chain recitations, "Coming a Blessing Down," "The Old and the New," and "The Better Land." The verse committed to memory was next rehearsed, after which the whole hymn was sung through with spirit. Then followed a select reading, "The one Caterpillar"; and recitations, "Spring," and "The boy who would not go to bed." Next followed the golden-chain recitations, "The Ladder of Light," and "Esteem Thyself." Marching and calisthenics were next executed in good style, though not before the *Fountain* Group had been packed on to the platform, owing to insufficient room. After we had marched back to our places, badges were removed, and Lyceum closed.—I am sorry to have to announce that the officers and the members of *Liberty* Group have a slight attack of indecision with regard to the picnic, therefore I take on myself the responsibility of writing "favourable" to Mr. Craven's proposal.—ALFRED KITSON, Sec, 55, Taylor Street, Batley, Yorks.

JERSEY: May 17.—Our temporary cessation from collective work still obtains, and we are at present, as it was aptly expressed at one of our recent meetings, in the position of scholars in a Progressive Lyceum, ready to perform the next movement but obediently awaiting the Conductor's command. It is undoubtedly something more than a coincidence which has brought about the simultaneous cessation of our several circles, but we have unbounded faith in the unseen directors of our efforts—we know in whom we have trusted—and we therefore hopefully anticipate, individually and collectively, increased spiritual benefits, which will be the better understood and appreciated because of their—apparently—temporary withdrawal. On Sunday we held the second of the fortnightly gatherings which have been organized for mutual development, and it was decided to institute a Children's Lyceum in connection with our Movement. Some of our members naturally and rightly object to their children's minds being tainted with the pernicious but fortunately fast-expiring myths and fables of orthodoxy, and it is to meet the necessities of these members that the Lyceum is to be inaugurated. We hope that our labours in this direction may be fruitful, and that we may implant in the youthful minds some of the glorious truths that are liberating the world from a servile thralldom, and are leading humanity to a higher and more ennobling conception of the aims and possibilities of life.—MULTUM IN PARVO.

HETTON-LE-HOLE: Miners' Old Hall, May 16.—On Sunday night last, Mr. F. Walker gave an eloquent lecture on "Spiritualism destitute of a creed, and therefore unworthy of the confidence and support of rational men," which was the same as Mr. Baitey lectured on at Parkgate. Had Mr. Baitey or any of his adherents been present, it would have been brought to their minds very clearly, that we can carry on Spiritualism without the aid of scurrility.—JOHN PRINGLE.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 21, 1886.

NOTES AND COMMENTS.

THE POEM printed on the opening page was received for publication on Her Majesty's birthday (to-morrow). Many of our readers will understand the kind of experience which it records. It is said that the Queen has in preparation the public speeches of Prince Leopold, which will be read with interest by all friends of truth and human progress. Through the personal merits of the late Duke of Albany, many of the most enlightened of Her Majesty's subjects have been linked in closer sympathy with the Royal Family.

The name of Belle Bush has long been associated with the frequent publication of elegant and spiritual verses. A selection of these pieces has appeared in volume form. The tribute which we print this day, coming from America, and from an exponent of the Spiritual Faith, still shows deeper ramifications of that subtle chain which binds souls in Orders of Celestial Brotherhood. Then we proceed to the portion of Gerald Massey's most erudite lecture, and we find the "three decades," thirty years of life, culminating in the full man, exemplified in the earth-life of the spiritually-enlightened Prince, who passed away from earth soon after he attained his thirtieth year. Are not all external "facts" the manifestations of spiritual laws? and those in eminent stations in life, or endowed with special gifts in those stations, may be indices of profound realities, which the poetic soul, aflame with heaven's light and love, can alone decipher.

We have long desired to tell our readers something of the Belvidere Seminary, Belvidere, Warren Co., New Jersey, U.S.A., of which the Misses Bush are principals. It has a special department, "The Wendell Phillips Memorial Industrial School," for "the adoption of more natural and practical methods of teaching." That is just what is wanted in this country, where all the strength is frequently wrung from the system by brain strain, and prematurely old children are turned out as educated incapables. In addition to the usual curriculum the Misses Bush instruct their pupils "in habits of industry, economy, order, temperance and kindness to one another." We hope to say more on this important subject at another time.

The conclusion of Mr. Massey's lecture will appear next week. It is the talk of the whole country. A friend, much interested in Mr. Massey and his work, desires us to suggest the formation of a "Gerald Massey Society," for the publication, diffusion and study of Gerald Massey's works, and for the investigation of the subjects of which they treat. The membership could extend all over the world, with local centres. Arrangements would be made for the publication of periodical volumes (with Mr. Massey's sanction), invitations to lecture, or in aiding Mr. Massey in the work of independent research. It would be purely non-sectarian, and unite all classes of mind in the one object. The numerous branches of the Society would not soon exhaust the interest,

even if they met weekly for elucidation and discussion. There is something for them to work at.

THE CONTROL of this week altogether differs in style from the preceding ones. It has the Thomas Paine ring about it. It will be observed that no political scheme is set forth. What is coming may be seen, but it is our duty as mortals to devise means for ourselves in accordance with principles.

MR. YOUNGER's Letter on Mesmerism is unfortunately crowded out this week. The series will be continued in our next. Mr. Duguid's letter continues the political train of thought stated in the Control. The report from Middlesborough is long, but it gives a good picture of the amount of work which occurs on the occasions of our Representative's visits. Such a series of meetings is of untold value to the Movement in any district. We have already commenced to arrange for the Autumn campaign.

We occasionally hear the most favourable reports of the progress and results of Mr. Eglinton's work in Russia. The very best minds now no longer oppose Spiritualism or ignore it, but eagerly embrace fitting opportunities to give the subject due investigation.

REPORTS have arrived late, so that we have been obliged to cut them down or leave them out altogether. There is no use in sending us reports of proceedings of the previous week.

A QUESTION.—ANSWERS SOLICITED.

A correspondent desires information on the following question:—"How is it that spirits, when speaking through a medium, cannot give their name when asked for it?"

That all may have an opportunity to give this matter due consideration, replies may be sent in till June 1.

"SPHINK."—Your rigmorole is a "riddle" quite beyond our grasp. Mr. P. Partington says of last week's Control, "The language is nothing like Forster, but the spirit is his altogether." On the political views of the case we do not enter, as we take no responsibility in respect to the contents of these communications.

SELBY.—Mr. E. E. Pearce, 13, New Lane, desires spare literature, carriage paid, for circulation. We lectured at Selby upwards of twenty years ago.

MILES PLATTING.—Mr. Greenall visited the circle on May 6, and after singing and address, a spirit friend came to each of the eighteen sitters through him, and all were recognised.—H. ASHWORTH.

PARKGATE: May 16.—The audience chose "Crucifixion" for Mr. G. Featherstone's discourse. He reviewed the mediumship of Jesus, how he suffered for the truth; the obloquy thrown upon Spiritualists affording parallels.—T. M.

CHESTERTON.—Master T. Hunt has spoken here the last two Sundays on subjects given by the audience, in a most satisfactory manner. While visiting a coal mine he gave a beautiful invocation on "God's protection of the Miners," and was controlled by one who lost his life in the explosion.—D. TURNER.

BRADFORD: Walton Street, May 16.—Lyceum at 9.30. Present, 45 officers and members. After singing and prayer the children went through their exercises; then we had some recitations and remarks. We are to have a coffee party and entertainment on May 29 to raise funds for the children's treat, when we hope to see many friends with us.—Miss Cowling, of Bingley, supplied the platform in the Church, giving her experience in the afternoon, how she became a Spiritualist. In the evening she spoke on "The benefit of Prayer," and was listened to very attentively. It was the first time she had taken the platform by herself, and she did her work very nicely. She is yet very young, and I think will become a very good speaker.—T. SHEPHERD.

ACCRINGTON.—We have had three most successful meetings with Mr. Hopcroft, of London. The first seance was held at the house of Mr. Chatterley, an invalid. The company comprised fourteen sitters, exclusive of the medium; eight of the circle had not been privileged with any spiritual manifestations before, and to them the revelations were such as to cause the greatest wonderment. Every person save one had spirit friends minutely described to them. Of course, as is customary, all were not recognised at the time, but many on making family enquiries now learn that the descriptions were most accurate. The first sitting so pleased the host, that a private seance was requested for the benefit of an invalid. This was most readily conceded, and the body of the ailing one was completely anatomised, and a perfect and satisfactory description to the person most concerned was given; so much so that a member of the family declared that if the medium had been the sufferer a more detailed or better definition could not have been portrayed. At two of the three seances the medium was again handling fire with impunity, and on a careful examination of his hands not a scorch or scar could be found. The fire was handled so long that if the medium's hands had been in a normal state, they could not have failed being charred.—R. BURRELL, 107, Avenue Parade.

SOUTH SHIELDS: 19, Cambridge Street, May 16.—Mr. J. G. Gray's guides accepted a subject from the large and intelligent audience: "Atheism, Christianity and Spiritualism: Which is it best to follow?" The guides, after laying a preliminary pavement of caution, lest expressions of truth should nip the tender modesty of crippled intellects, passed with much enthusiasm and eloquence through the three systems of thought in question. Mr. Murray afterwards gave some clairvoyant descriptions, the audience reflecting deep interest and rapt attention.—G. W. W., Coa.

GERALD MASSEY'S SUNDAY AFTERNOON
LECTURES,

ST. GEORGE'S HALL, LANGHAM PLACE.

SUBJECT: (Sunday, May 23rd)—

"Paul, the Gnostic and Spiritualist, not a Preacher of that
'other Gospel' of Historic Christianity."

Doors open at 3 o'clock; Lecture at 3.30.

Hall, 1/-; Gallery, 6d.

THE YORKSHIRE LYCEUM PICNIC.

I have received a very hearty letter from Mr. Shepherd, stating that the Walton Street friends, Bradford, will kindly place their rooms, &c., at the service of the picnic visitors on Whit-Monday. As yet I have had no reply from Bowling and Addison Street. I may also add that the Leeds friends anticipate attending in pretty large numbers. Friends from a distance would do well to try and make arrangements with the railway companies, so as to make the gathering as complete as possible.—T. CRAVEN, 4, Blundell Terrace, Caledonian Road, Leeds, May 18.

KEIGHLEY in favour of Bowling Park being the place for Whit-Monday Lyceum Festival.—S. COWLING.

BATLEY CARR report is also favourable.

WALWORTH.—On May 30, a tea meeting will be held at 83, Boyson Road, at 5 p.m., tickets 1s. each. Mr. Burns and other visitors are expected.

Messrs. Williams and Husk, assisted by Mr. Rita, have kindly offered a second seance for the assistance of Mr. Brain, in recovering his loss by fire. The seance will be held at the Spiritual Institution, 15, Southampton Row, on Friday, May 29th, at 8. Admission, 2s. 6d. each.

On Sunday, June 6, Mr. J. Burns will give a Phrenological evening, at 128, Hoxton Street, at 7 o'clock. Examinations will be given, indicating mental and spiritual endowments, with suitable suggestions. The contributions will be on behalf of Mr. Brain's tool fund, through loss by fire.

Mr. J. Fitton, 5, Cherry Valley, Oldham, desires to say that invitations for May 30 cannot be accepted, as he will be at Sowerby Bridge on that date, and at Mrs. Hall's, 45, High West Street, Gateshead, on June 10. Societies desiring a call should direct letters, care of Mrs. Hall, in advance.

BURSLLEM: Newport Street Assembly Rooms, Dalehall.—On Sunday, May 23, Master T. Hunt, of Macclesfield, inspirational speaker (who is not 16 years old), will deliver two addresses on "Spiritualism," at 2.45, and 6.30. On Sunday, May 30, Mr. T. Postlethwaite, clairvoyant and trance speaker, will deliver addresses at the same hours. Collections.

HALIFAX.—The Anniversary will be celebrated in the Mechanics' Hall, on Sunday, May 23, when Mrs. E. H. Britten will give two addresses: at 2.30, on "The Vision of Ezekiel," and at 6, "Spiritualism of the 19th Century": an Anniversary address. A collection after each service will be made, which the Friends hope will be generously responded to, as they find it will be absolutely necessary to procure greater accommodation for their ever-increasing audiences.

COVENTRY: Edgwick, Foleshill, May 16.—Service in the morning, at which Miss Lucy Carpenter (local) was the speaker, and another service in the evening, at which short addresses were delivered by controls through Mrs. Smith. One of these addresses, on "Religious Liberty," was particularly interesting, engendering thankfulness on the part of the present generation for the legacy of liberty won and bequeathed by martyrs in past days. The Wednesday evening circle was held as usual.—Cos.

OPENSRAW: Mechanics' Institute, Pottery Lane, May 16.—The controls of Mr. Postlethwaite discoursed on subjects chosen by the audience, this being their usual course. There were five subjects selected, all being handled in a masterly manner. In the evening the subject was "Progress of the Christian Religion," which was discoursed upon with great eloquence to the satisfaction of all present. At the close of the address the guides gave some spirit descriptions, which were well recognised.—Cos. Sec.

BLACKBURN: New Water Street, May 16.—Good audiences listened to Mrs. Frank Taylor, of Manchester, at each service, presided over by Mr. Waterworth, who, in the evening, gave an account of the correspondence which terminated in the Manifesto published last week. They had accepted the challenge unconditionally. But it was not to be. From some motive or other, best known to himself, Mr. Ashcroft, on May 7, brought the matter to a conclusion by abruptly refusing to correspond any further. Their committee then visited the gentlemen who presided at Mr. Ashcroft's meetings, and laid the whole correspondence before them, all of whom expressed their disapproval of Mr. Ashcroft's conduct. If Spiritualism was the vile and loathsome system this man declared it to be, then they were quite prepared to be shewn the error of their way, but if there were to be found the rich gems of truth within it, and if by a careful and honest investigation of its phenomena it revealed to man that he was an immortal being, and that his loved ones long mourned for as dead could still hold communion with him, then all the blatant boastings of all the preachers in Christendom would fail to crush it out of existence. Truth was immutable, could not bend to circumstances, and must stand independent of the belief or unbelief of men. It must soar on towering wing far above the reach of scorn, and sooner or later triumph over all opposition.—W. R. MOORE.

GERALD MASSEY'S EIGHTH LECTURE.

The eighth of Mr. Massey's ten lectures was given in St. George's Hall on Sunday, and was on the "Logia or Sayings and Teachings assigned to Jesus." The lecturer said the popular ignorance of the various origins of "Historic Christianity" must be well-nigh invincible when a man like Professor Jowett could say, as if with the voice of superstition in its dotage, "To us the preaching of the Gospel is a new beginning, from which we date all things, beyond which we neither desire, nor are able, to inquire." Whereas we who commence with our Canonical Gospels—the latest of a hundred scriptures—are three or four centuries too late for the beginnings. From the time of Irenæus to that of Mansell it had been taught that Gnosticism was a heresy and an apostasy from the true faith, originating in the second century, whereas the earliest Christians known were Gnostics, although they did not accept Historic Christianity. Essenes, Mandaites, Sethites, Elkesites, Nazarenes, Docetæ, Simonians of Antioch, and others, were Gnostic Christians; some of whom preceded, and all of whom opposed, the belief in a carnalised Christ. The Gnostics, who were muzzled, and whose evidences were masked, constituted the true connecting link betwixt Egypt and Rome. The Horus-Christ of Egypt was continued as the Gnostic Christ called Horus. Other Gnostic types, probably Egyptian, survived as Christian. It was Gnostic art that brought on the types and symbols and portraits of the Horus-Christ, which are to be seen on the Gnostic stones and in the catacombs of Rome. The Gnostic rituals repeat the matter, names, and symbols found in some late chapters of the Egyptian Book of the Dead. It was the Gnostic ante-Christ that became the haunting anti-Christ of historic Christianity. According to the unquestioned testimony of Papias, the primary nucleus of the Canonical Gospels was not biographical but a collection of sayings of the Lord (the *Logia Kuriaka*) written down in Hebrew by one Matthew. The lecturer proposed to show that the sayings referred to by Papias, together with the sayer and the scribe, were originally Egyptian. The Ritual is partly composed of the sayings of Horus, whose name signifies the Lord. One of these sayings is, "I have given food to the hungry, drink to the thirsty, clothes to the naked, and a boat to the ship-wrecked," and as the speaker has done these things the judges say to him, "Come, come, in peace," and he is welcomed to the great festival called "Come thou to me." These sayings of Horus (literally, the Logia of the Lord) are written down by Tehuti (Thoth or Hermes) the scribe of the Divine Words, who is said to have the power of granting the *Makheru* to the Solar God—that is, the gift of "speaking the truth" by means of the Word, because he is the writer of the sayings—the scribe of the wisdom uttered orally by the Lord; the means therefore by which the Word became truth to men. Now the special title of this divine scribe in the character of registrar when he writes down the sayings in the Judgment Hall (chapter 125) is *Matiu*, which the lecturer claimed to be the Egyptian original of "Matthew." Mr. Massey's next lecture will be on the "Mystic Christology of Paul."

THE LANTERN LECTURE IN THE NORTH.

On Friday evening the Temperance Hall, Gateshead, was well filled with a highly-respectable audience, to listen to Mr. Burns's Lantern Lecture. It may be termed an "inspirational" visit, as on the spur of the moment Mr. Stevenson suggested it at Hetton, and seeing that arrangements were then in progress at Middlesborough, the lecturer consented to spend an evening with the Gateshead friends. In this his confidence was not misplaced, as all worked with a will, and the success was most gratifying. Mr. Stevenson made most generous exertions, in which he was ably supported by Mr. and Mrs. Shields, Mr. Grey, Mr. Ancrum, and other friends. Mr. W. H. Robinson and other workers in Newcastle exerted themselves, but the attendance from the north side of the Tyne was limited to individuals, while the audience as a whole was a genuine Gateshead production.

Mr. Thomson, of Newcastle, prefaced the lecture with a few kind words, and the attention given throughout was of the deepest character. Our Representative had the pleasure of meeting long-known and respected correspondents for the first time, and of renewing old friendships. On Saturday morning he visited Mr. Ancrum's studio, when a satisfactory negative was obtained. We thank our Gateshead friends for their kind efforts and sympathetic reception.

MIDDLESBOROUGH.

Some sixteen years ago we knew the friends here, and had an application from them for a visit from Mrs. Britten. The local movement died out, and it was revived by Mr. Stoddart when minister of the Unitarian Church. Ashcroft was located in the town afterwards, and did all he could to abuse the Spiritualists, with the result that his friends became disgusted with him, and Spiritualism gained. Mr. J. Dunn had a conflict with him, when the verdict was that the pit-man should have been preacher and the preacher pit-man. Mr. Colville visited and lectured, and did much good. Latterly the work has been well represented in the MEDIUM. Through disappointments caused by speakers, the friends were thrown on their own resources, and now have considerable speaking power amongst themselves, and many forms of mediumship in operation. There are a number of earnest workers who do much for the Cause in their personal capacity.

THE CONFERENCE.

The meeting on Sunday morning was a Conference, held in the room occupied by the ordinary Sunday meetings. It will accommodate about 150, and it was well filled. Mr. Kneeshaw presided, and stated that the object of the meeting was to confer together as to the best means of extending the Cause.

Our Representative was called on to open the Conference, when he suggested the enrolment of a Fraternity of Spiritual Workers in every place where the Cause has a footing. He had found in his travels that all went well where there were workers, but too frequently the burden fell on the shoulders of one or two officials. He thought a working membership much better than a paying membership. In addition to these Workers, an Order of Spiritual Teachers was required to exercise special gifts for the instruction of the people. Individuals might belong to both orders. The speaker said he did so. What was wanted, was to make work fashionable, and institute methods of working. Those who worked had the greatest attachment for the Cause, and were happiest. All should feel that their assistance was essential to the welfare of the Movement. A "Foreman," with ideas of spiritual work, should step forward and enlist the co-operation of those willing to join with him. The speaker gave utterance to many other thoughts, which we have not space to record.

Mr. Gallettie in an earnest speech said all had abilities of some sort to help on the Cause, and it was their duty, as well as their privilege, to take part in the labours of the vineyard; they would all feel the better for so doing.

Mr. Bevan thought the Society had worked in a very successful manner. He knew of investigators who had been greatly benefitted by the assistance they had received. Some of these had not come out and identified themselves with the Movement, so that the actual results extended much beyond the formal membership. He felt a power helping him, and so would others, if they would only make a beginning.

Mr. Peacock said he was one of the founders of the Association. He taught Spiritualism wherever he went, and had influenced many in the direction of real Spiritualism. He could not do platform work, but he had been able to do good in other ways, and he intended to keep on in a useful course.

Mr. Kneeshaw thought the work was of a universal character, and adapted to all types and conditions of humanity, and could be made of use to all.

Mr. J. Holman said it was necessary to think what should be done. Conclusions could not be arrived at in a moment. He would suggest a weekly meeting of friends to sustain one another in work; and circulate tracts and other forms of information. He had heard Mr. Burns lecture at Stockton over a dozen years ago, and it incited him to commence the practice of food reform, water cure and other such subjects, and he had found that he was the better for it. He had a great desire to be a healer, and help to benefit humanity. He had heard a lecturer tell what good he had done. This fired his desire, but now he was happy to say that he had even surpassed his ideal. When he began this course he was only eighteen, but instead of wasting his leisure in Music Halls, he took to study and self-improvement, and his success was a surprise to him. Those who are placed in position as preachers are often not so clever as many that listen to them, but they have had better opportunities for improvement. He would urge on all to do what they could to develop their own talents, and be able to secure all the advantages of life.

That was his first speech, and its object was to suggest a weekly meeting for those interested in promoting the work.

Mr. Horobin said they once had such a meeting, but it dwindled down to nothing. The committee objected to making it public, but now it was so, and they got the hall half or three-quarters full of outsiders, but no Spiritualist to instruct them. He regretted that the Spiritualists did not attend. If they had instructors they could get plenty of outsiders. He did not like private concerns, but liked all their operations to be in view of the public.

Mr. Gallettie did not agree with public circles, as it exposed mediums to influences that were not congenial to their development. He understood that it was a meeting for development; a monthly open meeting attended by circles he would approve of. The speaker thought the committee had been superseded by the weekly meeting holders, but in this he was corrected.

Mr. Peacock opposed the open public circle. Suitable investigators he took to his own house, and found it an excellent means of influencing them favourably.

Mr. Roeder thought it was best to use all the methods as circumstances seemed to determine. He had studied the diet question, and found it of great benefit to his health. They should study the body as well as the spirit. His children were blessed with advantages which he did not enjoy.

Mr. Varey spoke of his gift of healing. He regarded it as the most important phase of the work. The healing power he thought should be displayed to the world as widely as possible. It showed the true beneficent nature of Spiritualism. Their desire was to work, that others might be the receivers, expecting nothing in return.

Mr. Hall gave his advice as to the best way to work the Cause. The greatest amongst them should make himself least. The literature should be circulated. He had advocated that they should get as many copies of the MEDIUM as possible, and give them to selected people who would make a good use of them. By this kind of quiet work many had been brought to think who belonged to the denominations. He knew that the distribution of literature had done great good. Some had said it would not pay. That was not the way to put the question. At first there would be an outlay, but the return would be all the greater in the future. Well-informed people took a far better interest in the subject. He repudiated the objections made by some that it was fortune-telling and the devil. On the contrary, it was a work of self-sacrifice for the enlightenment of others, and to do it properly they must be prepared to put their hands into their pockets.

Mr. Burns, in conclusion, congratulated the friends on the excellent conference which they had held. He saw no irrelevant matter in it. He was particularly pleased to learn of the success of local work. Often the platform speaker was copiously reported, whereas those who did good work in other ways were unnoticed. These various suggestions really did not oppose one another. They were all good in their place, and mutually helpful. It was like an instrument of many strings—put them in tune and all of them would conduce to harmony. Our enemies need not be opposed, but if they tried to impede us we should go on defiantly. There were many who were not prepared to accept Spiritualism, but they could be benefitted by some light on the habits of life. Many true Spiritualists were never heard of at all, but that was not to be regretted. It would not do for all to be speakers; the quiet sitter with large soul and prayerful spirit often furnished the talk-material heard from the platform. This attitude of aspiration should be more highly valued, and then all would feel that they were doing the work. Man's spiritual duties and needs should not be overlooked. The time would come when our experiences would take a more spiritual form; and then it would be told of the blessedness of spiritual aid in enlightening the soul and removing the stains of vice from the spirit. This redemptive idea should be entertained by all, and then it would be felt that there was a much wider field for effort in this Cause. If we could not talk for the edification of others, we could work out our own salvation.

THE LYCEUM.

The Lyceum in the afternoon was largely attended. There would be about 80 members, and a good number of visitors. Each group occupied a seat across the room, the Fountain Group being nearest to the Conductor. There were seven groups altogether, and they were all "children," the eldest being apparently about 14 or 15; a great many were

under 10. Only a few arm exercises could be done, as the children had to stand up in their seats close together to do them. In the march the seats were not moved, so that the only course was round the whole of the seats, or round the room, each group going into its seat on the last round. Though the friends regret that they have not space for more ample evolutions, still what was done was enjoyed and is useful. Each group had its Leader, round whom the children gathered, and participated in the lessons with great eagerness. The most difficult task is to interest the older members. Each leader took the platform, and questioned the members of each particular group. The answers were excellent, and given freely in a volley by the whole row of little ones. The very wee tots seemed as eager to be examined as any, and promptly thrust up the right hand, when asked which was that member. Our Representative was invited to make a few remarks. He congratulated the Lyceum on its excellence and numbers, all attained in one short year; concluding by inviting the whole of the members to the Lantern Lecture on the following evening.

LECTURE ON "RELIGIOUS PRINCIPLES."

The Cleveland Hall was well filled on Sunday evening by an attentive audience. Mr. Kneeshaw conducted the service. There was not the slightest opposition manifested to the religious principles suggested by the lecturer from London.

THE LANTERN LECTURE.

Monday evening was looked forward to with great expectations. The entire Lyceum marched in groups, attended by their leaders, to the Cleveland Hall, and occupied a section of the seats set apart for them. Ultimately, the hall, which holds 500, was well filled. The times being bad, many were admitted to the second seats at half price. It was a high-class audience, and collected from a wide radius. We met friends from whom we had been parted for twenty years. All progressive minds are gradually entering upon the Spiritual Movement. The Lyceum, led by Mr. Jones,—the conductor, Mr. Moffatt, and leaders being also present—sang some pieces till the light of the day subsided, and during the evening they also sang, in an excellent manner, hymns thrown on the screen. It was the first occasion on which the children had been heard in such a public capacity, but they did extremely well.

The lecture passed off with much spirit, and for nearly two hours the "Facts and Phenomena" were listened to without a movement on the part of the audience. A vast amount of instructive matter was communicated. In concluding the lecturer said no other subject could have called together such an audience with payment at the door, and with no other motive than the merits of the subject as an attraction. That magnificent meeting was overwhelming testimony on behalf of the profound interest entertained in Spiritualism; for no patronage had been used, little advertising had been resorted to, and the only active agencies were a few working men, while a few years ago the lecturer and his subject had been villified in the town in the most Christian manner. The result showed that all this villification had not done the slightest harm; but on the contrary Ashcroft had done good service, and he did not bear him one particle of malice. (Applause from all parts of the hall.) He wished the preaching people would attack the subject more frequently; and if they misbehaved themselves in so doing, they were the sufferers, for the person just alluded to would not have such a grand reception in Middlesborough, as the objects of his abuse had had on that occasion. Spiritualism was true and therefore good, and it was little wonder that so many of the first-class minds in all ranks of society should be irresistibly attracted to it.

OUR DUTY TO THE ERRING.

LONGHAND NOTES OF A LECTURE BY J. S. SCHUTT.

Oriel Hall, Leeds, Sunday, May 9.

There is joy in the presence of the Angels of God, over one sinner that repenteth.—*Luke, xv., 10.*

We think that in this parable there is more of real truth, more of human nature, than in any other parable. It obtains in all time. We love to contemplate something of human character, human temptations, human joys, human sorrows. Some say—"If such had been done, he would not have found himself in his present straits." It may be true: outsiders can sometimes see best. Now we see here:—

- 1.—The tendency with the majority of men.
- 2.—That which is exemplified by other men. And—
- 3.—A father's loving care.

Would that all men would copy the pattern, and see how God loves! There's a young man, full of fire, longing to be free from restraint, to

fight life's battle for himself. We take this as a type of life. Many flutter round the flame, like the moth, until they are singed. We know the tendency of men to judge others, but, be careful; while you judge others, others judge you. How few judge themselves. "Man, know thyself!" You may measure by a wrong standard. How careful men should be to measure themselves, before they measure others. Some will point to a wanderer and say—"There he goes, a wanderer, a guilty one, how low, how depraved"; but what *right* have the world to judge? Many are travelling your streets and byways, who have brought misery on those who love them: magdalens, thieves, vagabonds, &c., are they to be despised? *Who*, having the power of moral courage to sustain them, will not go into the wilderness, and try to bring back the wanderer? God is in him, *dimmed, defaced, marred*. What! *God in him?* Yes, the very power, which enabled him to transgress, was from God. A man smites another to the ground, and then is sorry that he has done it: the power to strike that blow, was from God, although the power was perverted.

All are not like the envious Brother, who was sorry that the prodigal should come home, and find favour with the loving Father. There is surely some charity in the world. "What! shall he sin, and rebel, and be treated kindly?" Why not? Virtue ever has its own reward. You cannot do one good action, to-night, without *feeling* that you are blest. Have you fed the hungry, or clothed the naked, and have you to wait until the portals of eternity are opened, before you receive your reward? No, the *thrill* you felt at the time, repaid you for the benevolent deed. Would it rob you of one enjoyment in heaven, to know that a poor wretched one had been forgiven? Angels know that love is the only lever that shall lift the world. They know that love in heaven is abiding, that "God is love," and love is heaven. * * *

We don't like those who pray in public places, and boast of their goodness, and almost ask God to thank them for the example they set. Some say, "If the youth had been properly trained at home, he would have gone forth armed *cap a pie*, with the sword of the Spirit, the shield of faith, the helmet of salvation, &c., he would not have gone wrong." We don't believe it. This is a world of struggle, there is no perfection on earth. * * *

A man may be in business, is he free? No, for he must trust other people, and must ask others if he may live. We cannot, to-night, hold out to man *whole, full, and free-agency*. Still, the prodigal was *much* to blame, and we admire the *awakening*; there is the old home-yearning. Oh! there is nothing like the memory of a mother's love, a mother's teachings, a mother's care. Mark the prodigal's musings, "If I had remembered my mother's teachings; been guided by my father's warnings, led by the hallowed influences of the home circle, how different my lot would have been; but, I will arise and go to my Father, &c." He had awakened to his position in life. "I know that I have forfeited my position as a son, let me come to the old homestead, let me work as a servant." There was an evidence of true repentance.

We like him the better of the two; the other Brother talked in this strain: "I have been the staff of thy declining years: I have never deserted my home; I have never brought disgrace upon my family." Had he been a true man, he would have remembered the fierce fires of temptation through which his Brother had had to pass.

Either man is responsible, and he will have to pay the penalty, or he is like a cork, tossed on the waves. We generally find truth between two extremes; man is a creature of conditions, and yet he is not bound by conditions. There are conditions which he can choose; he need not become a liar, a drunkard, a slanderer, a thief; yet he will be bound by some circumstances. He cannot say the sun shall not shine, and prevent it; he cannot say that the thunder shall not crash, and prevent it; he cannot say that the rain shall not fall, and prevent it. Thus he is, to some extent, bound by certain conditions.

Sometimes you look upon a child, and wonder what it will become. As you admire the beautiful blue eyes, the dimpled cheeks, and the fairy form, you ask yourself, "What has the world in store for that lovely child of mine?" *What do you teach it? What were your conditions before that child was born? What have you transmitted to that child? Have you transmitted prodigal feelings? If so, you have not given your child fair play.*

Here is a noble father, deemed to be pure and high-minded. Men admire him, but he has a child that becomes all that is vile. *Why? We are inclined to think that the father was not so pure as you thought him to be. Perhaps, in youth, he was a prodigal, and his child realizes the result. You may make your child a demon or an angel! * * **

Reputation is what the world regards him, *character* is what he is, what he was born. * * * He who robs his Brother robs himself. The world often misjudges; they forget that the one that is tempted may be unable to resist the temptation.

See the Magdalen on the other side of the street; pity and sympathy, God and the Angels do. Why wrap the garments of your purity around you, and shrink away from her? Some, with sanctimonious looks and uplifted hands, say, "What would the world do without Jesus? What hope would there be for the world without Jesus?" It has had little to do with him lately, I fear. The Magdalen they scorn, was not scorned by him. When she was brought before him, and the charge was made, he said, "He that is without sin among you, let him first cast a stone at her." Conscience-smitten they went out, one by one. Jesus lifted up himself and said, "Woman, where are they? Did no man condemn thee?" And she said, "No man, Lord." And Jesus said, "Neither do I condemn thee; go thy way; from henceforth sin no more."

If we could see some of those long-faced, long-winded ones, go and take the hand of the Magdalen, with words of pity, and try to lead her back to the path of virtue, we could admire them. She has been like wax before the fire, and has become deformed and defaced. Go and stand before the fire yourself, and you will have some pity and sympathy for her; you would soon double up. Jesus bore the fire of temptation, and sympathized with her in her sorrow, and tried to lead her back.

We have in the churches, and in the spiritualistic churches, too, those who are like the envious Brother. They say, "Why should he, who has not been labouring like me, have the ring of power and position? why, while he has been a prodigal, and I have been working, should he

have the fat of Spiritualism? Let me ask: "Have you gained nothing by your long work?"

There is such a thing as a *divine discontent*. We hold that God infused it into the heart of man; for it leads him to aspire, gives him a holy ambition, leads him to want to explore the heavenly plains. This divine discontent, *misdirected*, may lead the man astray.

If you have wandered away, listen to the voices of those messengers of mercy, who have left the ninety-and-nine, and have come to seek you. * * *

Never speak of religion, so long as *hatred* lives in the soul: never so long as *revenge* is cherished; never so long as *bitterness* holds sway. They, who seek the Magdalens, and the prodigals, will not think of the disadvantages which will accrue to them. They will lose nothing. Never mind dogmas, this is the true test: "By this shall all men know that ye are my disciples, if ye love one another." * * *

Angels are waiting to place upon you the garment of salvation, and upon the spiritual finger the circlet, assuring you of a Father's love. No sooner do you realize your degraded position, no sooner do you repent, than angels rejoice over it, and ultimately angels will lead you on the ever-green shore.

THE PHILOSOPHY OF TRANCE.

BLACKWATER STREET ROOMS, ROCHDALE, MAY 16.

Mr. A. D. Wilson was the speaker. Dealing with the above subject in the afternoon, the guides said that in all ages there had been those who had been subject to influences which had drawn them within higher conditions of life, who for certain purposes had been withdrawn from the physical consciousness, and placed on a higher plane. Trance was a deep sleep which could be induced by various means. Its philosophy was known to many in past ages who were initiated into its mysteries. In the past, people under the influence of a magnetiser, while in that condition it was supposed they received revelations from the unseen life; when their powers were greatly augmented and enhanced, and when they seemed subject to illumination from higher spheres of life. In that condition they had poured forth marvellous eloquence, and sentiments far transcending their normal capacities. In those times trance was termed the sacred sleep, and many of the then trance mediums possessed the power of absenting themselves, spiritually, from their physical bodies when in this condition, appearing like to one dead; the spiritual nature was far away, oftentimes in the higher spheres of spiritual life, attended by guardian spirits. On returning to the body again, the spirit was capable of referring to grand sights, to beautiful revelations that had flashed upon it while in the trance condition. It was not a new thing, although to-day many people looked upon it as an innovation; it was almost as old as humanity. Men in all ages and of all ranks had been subject to the trance condition. There were to-day various degrees of mediumship. A trance medium was totally unconscious of his material surroundings, but as regards the spirit was not strictly unconscious, as the mind was conscious, but was on a higher plane of life. It was erroneous to speak of total unconsciousness; it was true so far as the material was concerned only. In this trance state mediums were subject to higher influences their spiritual powers were illuminated, and under spiritual influences, of various degrees and attainments there could be poured through the physical organism wonderful words of life, power, and instruction. Some minds are subject to half-trance, as in the case of the medium under control, who was unconscious to the physical, but possessed a vague consciousness that knew somewhat of that which he was giving forth to the audience.

Referring to the contortions, somewhat ludicrous as they appeared at times in connection with development, the throwing of mediums on the floor, the spasmodic twitchings, &c., oftentimes witnessed, people who could not understand it were apt to wonder if any good could come out of it, and even mediums themselves sometimes ceased to unfold their spiritual powers, in consequence. But, step by step, rugged as incipient stages might appear, the finished work manifested itself ere long, and developed mediumship was the result. Spirits found it almost impossible to fully perfect an individual for their purposes; they had to become thoroughly adapted to their mediums, and in full sympathy with them, ere they could fully manifest themselves. The contortions, &c., were all necessary excavations to lay the foundation for the grand building that would come by and by. Persons going through the varied stages of mediumship might have misgivings, and wonder whether they were to be made fully unconscious, and giving utterances inspirationally, and not totally unconscious, they were apt to say people would think it was themselves. But they must not be afraid, they must give way to the influence if it came from a higher source. They need not fear, and might depend on it that all that occurred was necessary, being preparatory for more harmonious and grander usage eventually. It was not wholly essential that inspirational mediums should be completely entranced. Mediums should be content with their own phases of mediumship, and not be continually grasping and straining for the full trance conditions; this matter must be left with the spirits themselves.

In the apostolic age the apostles were used in divers ways, some of them falling into deep trances on the ground; they heard voices from the unseen, and were in reality in communion with the spiritual world. Others seemed to be in the conscious condition, but were nevertheless led by spirit power, and were compelled to go into the wilderness, and with the clarion voice of inspiration, wrought upon them by the unseen, they admonished people to cease to do evil, and learn to do well. Many of them were inspirational mediums in those days. The apostles Peter and Paul were not subject to falling into a trance, but to all appearance in their normal condition, they poured forth words of burning eloquence; although they seemed to know what they said, they were instruments in the hands of spiritual powers.

The other subjects dwelt upon were: "What is going to bring about the World's Reformation?" and "How is it the Physical Society in London and the Societies connected with Spiritualism throughout the country cannot agree?"

In the evening the subjects dealt with were: "Is Spiritualism one of the forty wonders, and is it likely to be extinguished?" and "Life in the Spirit Spheres." Both subjects were adequately treated, more especially the latter. The ideas of modern orthodoxy were scathingly criticised, and life in the spheres was put before the audience in such a

way as to convey the idea that heaven is not a place where there were golden streets, where people will sing throughout eternity, and wear golden crowns, flourish their trumpets, and play upon harps of gold; and that on the other hand, hell is not a place where fire and brimstone obtain in great preponderance, and in which the wicked must be forever tortured. Spirit life was shown to be practical, and the audience seemed to relish the food placed before them.

PROGRESS OF SPIRITUAL WORK.

DEVONPORT: 98, Fore Street, May 16.—The controls of Miss Bond gave a beautiful address in the morning, showing the puny conception men hold concerning God and His laws, and how necessary it is that men and women should develop their spiritual nature while in the form, that they may better understand those laws which govern themselves and all other things in the universe, and behold clearly those things which appear dark and mysterious to them. In the evening, Mr. Orville Pitcher gave us a very instructive, eloquent, practical and interesting address on the "Past, Present and Future," which, while representing three epochs, formed one grand circle of existence; life being one endless change. Of the past, he dwelt on the dark ages, when men had not the opportunity of unfolding that they have at the present, and showed how, that even in those days men manufactured gods of their own, but although the enlightened people of the present age look down on those persons as being inferior to them, and even venture so far as to thank God that they are not as those people were, yet it would be well for them if they would observe some of the rules by which those persons governed their lives, and so crush out those evils which exist among them, such as selfishness, desire for gold, &c. In spite of their pretensions to follow the example of a meek and lowly Jesus, even the North American Indian is an example for the majority of those who call themselves Christians, for with him his word is his bond; his friendship his love; and his promise truth. But in looking to the future, how are we to proceed? Let us not fret for those who lived in the dark ages, but rather let us take the example of the bright and shining stars who lived even in those times, and build our lives upon that portion which is most beneficial for us: and without creeds, ties, take every ray of light and inspiration that comes from those bright ones who have passed from earth, and who are ever ready to help us. So shall we be able to improve ourselves, benefit those around us, and be carrying out the mission God has given us to perform.—Hox. Sec., D.F.S.S.

BACUP: Meeting Room.—We had Mrs. Butterfield on May 9, and also on Sunday last. The guides have given us four splendid discourses, in which we think they fairly excelled themselves. On Sunday night the subject was, "The day-dawn of Liberty." Their review of the progress of science in contrast with the progress of spirituality and religious liberty was a masterly piece of eloquence, that has not been surpassed in the history of our society. The room was full, and as the people left, they seemed thoroughly satisfied. Will you allow me, for the benefit of all Spiritualists, to say that Mrs. Butterfield keeps a house at 23, Bank Street, Blackpool, for the accommodation of visitors to that favourite seaside resort; and that she, in conjunction with another friend, has taken the Alpine Hall for the summer season, in which they intend to propagate the truths of Spiritualism. She will be a frequent speaker, and I am sure we shall all wish her success.—A. ORIEL HUNST.

PENDLETON: Town Hall, May 16.—Mrs. Britten gave two grand lectures on "The living Word, or the Bible of Humanity," and "The Temple of God, and how to build it." Bibles, books, creeds and dogmas were all man-made, but in all ages of time God had never left the world without a living Bible, and that was man himself. The first five chapters were illustrated by the gifted speaker, from the little babe to the old man. All the labours of life were pointed out, as man advances upwards and onwards up the everlasting Hill of Progress, until he is spiritually fit to become "the temple of the living God"; a universal temple, in which all may dwell who worship in spirit and in truth.—C.

WEST HARTLEPOOL: Druids' Hall, May 12.—Public meeting, the audience chiefly members. Mr. D. W. Ashman presided, and opened the meeting with an invocation, and read a chapter on "Guardianship," from "Footfalls on the boundary of another World." Mr. Wardell followed with a good address, taken chiefly from the chapter read, encouraging the members to be true to themselves and their God, and asking their co-operation in carrying on the good Cause, and concluded by expressing a hope that before long we would be able to commence a Lyceum, which we think will do a great amount of good. It is proposed to make those Wednesday evening meetings a greater attraction, by introducing into them Essays on Phrenology, Physiology, Botany and all other subjects kindred to that of Spiritualism: thus serving the double purpose of bringing into use our latent energy and powers, and also bringing the truths home to a greater number of people, which we hope will meet with success.—May 16.—10.30; the audience being small, owing to inclement weather, we had an experience meeting, in which a few members and Mr. Lashbrooke took part, the latter giving a nice pithy address full of good advice and encouragement to go forward against the superstition of the present age. At 6.30, Mr. Lashbrooke gave a beautiful discourse on "After death—What?" in which he reviewed the various testimonies of several great and good men, which go to show that there is no death, that there is but one eternal scene of change. The dogmas of a hell and judgment cannot be entertained against the dictates of reason and common sense. We must live here in preparation for that great change, taking every opportunity of doing good, striving ever to follow out the commands of Jesus, who said, "Love ye one another," so that after the birth of our spirit we may behold the good fruits of our labours upon earth, to which we shall return, bringing tidings of joy and peace to those in prison or spiritual bondage, of whom there is none so degraded that cannot be reached. The number of useful discoveries have been many, but by far excelled by that which lifts man to a higher state of purity, which creates a desire of giving to others the hand of sympathy and love, leading them into the path of ultimate happiness. Having attained this, they can say, "O Death! Where is thy Sting? O Grave! Where is thy Victory?" The discourse was listened to with attention and sympathy by a good audience.—W. M. SAYER, Cor. Sec.

SUNDERLAND: Spiritualists' Mission Hall, back of Williamson Terrace, Monkwearmouth (where our future meeting will be held), May 16.—Mrs. Yeates again gave us two excellent meetings, in her usual manner, giving a large number of spiritual descriptions, all to strangers; there being a great many present it must have done much good. The afternoon meeting was held in the Avenue Theatre, when the guides of Mr. Livingston, Mr. Walker not being able to come, addressed the meeting on "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." The speaker held the audience spell-bound for about an hour. It was a beautiful address, and inspired us with the hope of something higher coming from the spirit-world.—R. P. T.

BURNLEY: St. James's Hall, May 16.—Mr. Hoppercroft gave in all thirty-eight clairvoyant descriptions, thirty-four of which were recognised. His remarks prior to the clairvoyance were well received. There were good audiences both afternoon and evening. Our reading room, which holds over 100 persons, was packed by members and friends on Monday evening. Delineations were given by Mr. Hoppercroft very successfully, thirty out of thirty-four being identified. Mr. Armitage, the Yorkshire medium, occupied the chair at the evening service on Sunday, and created a very favourable impression which cannot but be intensified on closer acquaintanceship. Mr. Hoppercroft's control gave an invocation in Italian, which was publicly acknowledged by a stranger in the audience.—ARTHUR CALTON, Sec., B.S.S.

Huddersfield: Assembly Rooms, Brook Street, May 16.—The guides of Mr. Schutt gave two most excellent addresses. Mr. Sutcliffe in the chair. The subject for afternoon's discourse, sent up from the audience, was "What is Life?" The discourse was one of great clearness and power, showing the utter failure of such doctrines as are put forth by Huxley and others of the same school of thought, and closing with the great truth that God is Life. In the evening the room was crowded. There were eleven subjects sent up for discourse, and upon it being put to the vote, the subject selected, which covered the ground of several of the others, was "The After-Life." A verbatim report alone would do justice to this discourse; it was in truth a wonderful one. Suffice it to say that it was listened to with rapt attention by the large audience assembled. After the discourse another control wished to say a few words. He spoke in homely Yorkshire dialect, and gave his experience of passing away, and his reception in spirit-life. It was extremely interesting, and would carry conviction to many. We hope soon to have Mr. Schutt with us again; he is a veritable tower of strength to the Cause of Spiritualism.—J. B.

MANCHESTER: Temperance Hall, Tipping Street, May 16.—Mr. W. Johnson occupied our platform both morning and evening: chairman on both occasions, Mr. Jones. The morning was devoted to answering questions, which were numerous; the guides commenting on them in a way which appeared to be appreciated by all present. In the evening the guides devoted the time to subjects chosen from the audience, which were four in number; taking the four subjects separately, each one was dealt with in an eloquent manner, which gave great satisfaction to all present.—GEORGE HILL, 92, Brunswick Street, Ardwick Green.

LEICESTER: Silver Street Lecture Hall.—It is with regret we have to announce an accident which happened to Mrs. Barr, of Hedsford, and prevented her coming to lecture for us on Sunday. We hope it will not prove serious, and that Mrs. Barr will soon be amongst us again. Consequently, Mr. Sansbury officiated, and his guides delivered one of the most beautiful lectures we have heard through this medium; it not only being instructive but very interesting. The subject was "Is it possible to repent of sin, after the change called death, and thereby obtain an entrance into Heaven?" Our after meeting was very good, Mr. Ashby giving some very good tests, and several spirit friends were described and recognised. Mr. Truslow gave some good tests.—C. P.

HALIFAX: 1, Winding Road, May 16.—Mrs. Craven spoke to a good and attentive audience in the afternoon on "The Ten Commandments." Mrs. Connell, of Leeds, gave a short address, and some descriptions of surroundings. This was only her second appearance before the public, but she promises to be a fair speaker and clairvoyant. There was a large and attentive audience in the evening, when Mrs. Craven spoke on "The Resurrection," introducing the subject by describing a vision of a large blue flag, on which was inscribed "Resurrection," adorned with flowers, the meaning of many of which she described. The audience was very favourably impressed with this touching and instructive discourse. Mrs. Connell again took part. On Monday evening, Mrs. Craven gave a fluent address on "They were filled with the Holy Ghost, and began to speak with other tongues." It was a spiritual and intellectual treat.—S. J.

GLASGOW: 2, Carlton Place, May 16.—At the forenoon seance the guides of Mr. E. W. Wallis spoke on "The advantages of the age over the past;" free speech, free press, free platform were boons of which the past knew nothing. "Lighthouse" also controlled, and made some remarks on "Mediumship" and "Conditions." At 6.30, Mr. James Robertson in the chair, Mr. E. W. Wallis's lecture was on "Dead Dogmas v. Living Faith." The guides dwelt on most of the dogmas of the Christians of to-day, which they analysed by bringing reason to bear on them. This part of the lecture was heartily approved of by the audience. They followed up and showed how Spiritualism was breaking up these dogmas of to-day, and instead of preaching about an imaginary heaven and hell, it taught humanity to do the right and love it, to know the truth and live it.—ANDREW DREMMOND, Sec.

SOWERBY BRIDGE: Progressive Lyceum, May 16.—Mr. Swindlehurst unfolded "Our Gospel" in the afternoon. To an increased audience in the evening he spoke on "Building the Temple." Man's progressive tendencies were demonstrated from history. Orthodoxy interposed an obstacle, barking and snarling at the progressive spirit, who thought for himself, and barked to warn and lead, not to terrify or misdirect. Man's ideal once attained, opened up further vistas of progress, and the inculcation of this divine tendency was the true mission of Spiritualism, and not to satisfy a mere morbid craving for phenomenal wonders and personal messages. Noble actions and true lives should be the indications of our belief, bringing its true and glorious reward both here and hereafter.—H. G. HEY, 8, Battinson Road, Halifax.

MARYLEBONE: Regent's Hotel, 31, Marylebone Road.—Last Sunday evening we had a magnificent meeting, the room being crowded. Mr. T. B. Dale's lecture on "Astral Anatomy," illustrated by the magic lantern, was listened to with great attention by an intelligent audience. We wish to direct attention to the seance by Mr. Hoppercroft next Sunday morning.—F. W. READ, Sec.

128, HOXTON STREET, N., May 16.—We received a visit from Mr. Wood, of Peckham, who spoke on "Love" in a very able and effective way. Seeing that this is the first time Mr. Wood has appeared on a public platform, we were agreeably surprised at the efficient manner in which he treated the subject, and hope it will not be long before we hear him again. Miss Williams gave us a beautiful recitation, "Little Nell" in her usual pleasing style. The guides of Mr. B. H. Armitage closed a very instructive meeting by answering a few questions to the satisfaction of all present.—C. V. B., Sec.

511, KINGSLAND ROAD: near Dalston Junction, May 16.—The control of Mr. Walker gave us a good address upon the proper use of material wealth. In the course of the address he showed that wealth should be regarded as a trust to man, which he is to use as a vehicle to aid on the progress of humanity, instead of hoarding it up for selfish purposes. After the address another control through the same medium gave us a number of clairvoyant descriptions, about seventeen in all, eleven of which were recognised. The control closed with a poem, "Love," and a benediction.—H. M.

WALWORTH: 85, Boyson Road, May 12.—Open circle well attended, and good results obtained.—May 16.—Mr. Hoppercroft being unavoidably absent, Mr. J. Butcher kindly volunteered. His guides selected as their subject, "Man, Mental, Moral and Spiritual," which he treated in a manner which showed the advanced intellectual and spiritual position occupied by his inspirers. It would be simply impossible to convey, in the space allotted for this report, an idea as to the ability that was displayed through Mr. Butcher. His guides must be heard in order to understand how eloquent and powerful are the ministrations received through him.—J. VETCH, Sec.

ISLINGTON: 19, Prebend Street, N., May 14.—A good attendance. Mr. Harris was controlled by a spirit who held out his left hand towards Mr. Webster, and appeared in great pain and unable to speak, but upon Mr. Webster taking his hand, we ascertained it was the spirit of a man who had passed away with paralysis. "Thos. Wilson" took possession of Mr. Webster, and gave many very remarkable tests; very interesting to the parties immediately concerned, but less so to the other sitters. Mr. Potter described the spirit of the writer's father standing behind him; he described the same form at Mr. Coffin's seance a few nights previous.—May 16.—An unusually large number of visitors, when "Thos. Wilson" held a long conversation with Mr. Mackenzie and others respecting the "Day of Judgment," producing quite an animated discussion, which the medium was obliged to stop. It was arranged to hold a seance for that special purpose. "Wilson" having given some clairvoyant tests, a curious incident occurred. Loud raps were heard on the outside of the room door; the door being opened, the circle was taken by surprise by a lady (known to many of the sitters) under control, walking to the middle of the circle and trying to make herself understood in a foreign language, but failing; another control, almost immediately took possession, giving the name of "Jenny Lee," who seemed very happy, shaking hands with the sitters, laughing, talking, &c. The usual time of closing having arrived, "Jenny" was requested to leave, and come some other time, but was very much inclined to stop where she was. Asking for Mr. Harris, and finding he was absent, "Jenny" wished us good night.—JAS. R. MONTAGUE, 102, Bridport Place, Hoxton.

HOLBORN: 13, Kingsgate Street, May 12.—A very satisfactory and intellectual seance. Mr. Gibson's control conveyed to the circle several new ideas on the story of "Job"; after showing in a most logical manner the fallacy of the whole account, he said, let the Christians deny it if they liked, the fact remained nevertheless, that the whole of their teaching went to prove the existence of four Gods, and according to Job his Satanic Majesty (whoever he is) was certainly the most powerful, for did he not tempt the God whom the Christians worship, who was so weak that he succumbed to the temptation? And this so-called almighty, infinite being, was so cruel that he must needs cast all ill that flesh is heir to, on the head of an innocent man who was professedly living a just and pure life. The control finished by entreating his audience to worship truth and progression, and not a God of wrath and vengeance. "Wilson" then controlled Mr. Webster, and gave several readings in psychometry. He went to a lady who handed him a letter which he described to perfection, as well as giving a most correct delineation of the person who had written it. A French control, through Mr. Gibson, terminated the meeting.—E. G. C.

BRADFORD: 448, Little Horton Lane.—We had a good day, on May 9, with Mrs. Bailey. The subject in the afternoon was "The Development of man," tracing man back far away into remote ages down to the present time; claiming his development to be due to that divine spark which is ever seeking to attain to something higher. She closed with clairvoyant descriptions, which were fairly well recognised. The evening service was equally successful. On Sunday, Miss Wilson spoke in the afternoon on "Pure Religion." Is it going to places of worship on Sunday, then defrauding your fellowman on Monday? No, it is visiting the sick, the fatherless, the widow. Religion is a pure principle, a pure motive, ever aspiring to something pure in the shape of good works. The discourse was fluently given, and listened to with attention, our room being packed. In the evening the subject was "Spiritualism, and what are its grounds based upon?" quoting a great number of facts. This discourse was given in a very able manner, and gave great satisfaction. She gave a good number of descriptions of spirit friends, giving both names, they being recognised in a satisfactory manner. Our room was full, many having to go away.—JAMES LUSBY, 28, Percy Street, Little Horton.

A Widow Lady, no family, occupying a pretty cottage, central position, West, would wish to receive a lady or gentleman of refined habits, either to share a permanent home and expenses, or on terms not entailing actual loss. Enquire by letter, care of MEDIUM OFFICE.

NEWCASTLE: Northumberland Hall, High Friar Street.—The report, after speaking highly of Mrs. Gregg's seanship on May 5, says, May 16.—Mr. John Hall, trance medium, Gateshead, spoke on "Spiritual Gifts, their relationship to the scientific mind." All knowledge of immortality was the result of mediumship;

churchal theology could never satisfy the truly spiritual mind; genius and various mental abilities are frequently expressions of spirit-influence.—Our Society here have arranged a programme of work for the coming summer. The Hall will be opened on Sundays at 11, for healing purposes. Patients will be treated in the ante-rooms, while the platform and gallery of the hall will be devoted to conversations with inquirers. The open-air meetings will be conducted on the Leazes at 3, weather permitting.—W. H. ROBINSON, Hon. Sec.

OLDHAM: 176, Union Street, May 16.—Mr. Brown, Liverpool, spoke in the afternoon on "The Bible not the infallible word of God," an excellent discourse dealing some heavy blows at orthodox teaching. The evening subject was "The Gifts of the Spirit," also treated in an excellent manner. The statements of the churches were not true, and they had not those gifts, which, however, existed in man's nature. He exhorted his hearers to desire the best gifts, and cultivate them for the promulgation of Spiritual Truth. A crowded audience greatly appreciated the discourse.—J. MURRAY, Pres., O.S.S., 7, Eden Street, Frankhill.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, is extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the general subject, which is to be devoted to proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperaments are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the face and a change of garments. Attire which vitiates the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE.—The circle should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediannistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium, as he or she represents a horseshoe magnet, with the magnetic placed between the poles. The quality of messages depends on the circle.

CONDUCT AS THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable. Under these manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No." It may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Ofttimes the usual conditions will appear satisfied. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone has not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide. Develop Messages of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous meetings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All investigators should read the MEDIUM AND DAYBREAK, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of THE MEDIUM, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 23rd, 1886.

LONDON.

- SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Spiritual Service.
HOXTON.—128, Hoxton Street, at 7, Mr. R. H. Armitage.
511, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Walker, Address.
MARTLETON.—Regent's Hotel, 31, Marylebone Road, at 11, Seance, Mr. J. Hopercroft; at 7, Mr. F. Wilson, "Comprehensionism in its Religious Aspect."
-SLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.
PADDINGTON.—5, Rundell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
SELF-HELP ASSOCIATION.—24, Harcourt Street, Marylebone Road, at 11 & 7, Sittings. Tuesday, Thursday and Friday, at 8, Sittings.
STREPREY.—Mrs. Ayers, 48, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.
UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt.
WALWORTH.—83, Boyson Road, at 7, Mr. J. Hopercroft, Trance Address and Clairvoyance; Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mrs. Cannon.

WEEK NIGHTS.

- SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock.—
Tuesday, Mr. Towns, Medium for Clairvoyance.
Wednesday, Mr. J. Hopercroft, 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, Friday at 8, Trance and Healing.

PROVINCES.

- ASHINGTON COLLEGE.—At 2 and 6 p.m.: Local.
BACUP.—New Meeting Room, at 2.30 & 6.30. Mr. Postlethwaite.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30. Mr. Proctor, Mr. Condon.
BATELY CLARK.—Town Street, 6.30 p.m.: Mr. Armitage.
BELFRER.—Lecture Room, Brookside, at 10.30 & 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Sumner.
BIRMINGHAM.—Oozeils Street Schools, at 11 & 6.30.
BISHOP AUCKLAND.—Temperance Hall, Garney Villa, at 9, Circle; at 2.30 & 6.
BLACKBURN.—New Water Street, at 2.30 & 6.30. No Information.
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Crowther.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mr. Woolston.
Oddsfield Rooms, Otley Road, at 2.30 & 6, Mr. Peel.
Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Sunderland.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Gregg.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30. Mr. H. J. Taylor.
BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30 Members' developing circle.
CARDIFF.—At Mrs. Cooper's, 60, Crockherbtown, at 6.30.
CRAMINGTON.—At Mr. R. Winter's, Froeholds, West Cramlington, at 6.30, Local.
DERBY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.
DEVONPORT.—88, Fore Street, at 11, Mr. Toser; at 6.30, Miss Bond.
EXETER.—The Mint, at 10.45 & 6.30, Local.
FELLING.—Park Road; at 6, Circle for Members and Friends.
FOLESBELL.—Edgwick; at 6.30, Local.
GLASGOW.—2, Carlton Place, Lyceum at 10.15; Members at 11.30; at 6.30.
HALIFAX.—Mechanics' Hall, at 2.30 and 6, Anniversary Services, Mrs. E. H. Britten, Monday, at 7.30.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HEFTON.—Miners' Old Hall, at 8 p.m., Mr. D. W. Ashman.
HETTON.—Argyle Buildings, at 2.30 & 6.15; J. R. B., of Oldham.
HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. Swindlehurst.
JERSEY.—68, New Street, and 4, Almorah Crescent, at 7. Wednesday, 3.30, Circle.
KNIGHTLY.—Lyceum, East Parade, 2.30 and 6: Mr. T. Holdsworth.
LANCASTER.—Albion Street, St. Leonard's Gate, at 2.30 & 6.30.
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Local.
Oriel Hall, Cookridge Street, at 2.30 & 6, Mr. F. Hepworth. Tuesday at 8.
LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Mrs. Barradale, "God's Message to Man."
LIVERPOOL.—Daily Hall, Daily Street, London Road, at 11, and 6.30, Mr. Wald. Lyceum at 2 p.m. See, Mr. Orson, 14, Daily Street.
LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
MAGNUSFIELD.—Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
Fenice Street, at 2.30 & 6.30: Mr. Taft.
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs. Butterfield; at 2.30, Circle.
MIDDLEBOROUGH.—Granville Rooms, Newport Road, at 10.30 & 6.30, Local.
Mr. Johnson's, Old Linthorpe, at 6.30, Local.
MOSLEY.—Mansfield Street, at 2.30 and 6: Mrs. Menzies.
NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 11, "Healing and Dietetics," at 3, Meeting on Leases, at 6.30, Mr. Tilley.
NORTH SHIELDS.—6, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. John H. Lambrooke, "After Death—What?"
NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 & 6, Local Mediums. Tuesday, Circle.
OPENSHAW.—Mechanics Institute, Pottery Lane, at 10.30 and 6, Mrs. Taylor.
PASKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.
PECKHAM.—Mr. W. Holland's, 67, Cavendish Place, at 6.30, Circle.
PENDLETON.—New arrangements in progress.
Liberal Club, 48, Albion Street, at 2.30 & 6.30, "Spiritualism, the only antidote for Materialism and Atheism." Discussion invited. Wednesday, 7.30.
PLYMOUTH.—Notie Street, at 11 and 3, Circles; at 6.30, Mr. Leader.
19, Hogate Place, at 11, "Knowledge," at 7, "Skill and Labour," circles after; Wednesday, at 7, "The Infallibility of Religion," Mr. W. Durt.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Mr. Holdsworth and Mrs. Ingham.
Marble Works, at 2.30 and 6, Usual Service.
Monday at 7.30. Tuesday, Healing; Thursday, developing.
28, Blackwater Street, at 2.30 & 6 p.m., Mrs. Craven. Wednesday, Circle, 7.30.
SHEFFIELD.—Cocoa House, 176, Pond Street, at 2.30 & 6.30: Local.
SOUTHSEA.—41, Middle Street, at 6.30: 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, Mrs. Yarwood.
SPENNYMOOR.—Central Hall, at 6: No Information.
SUNDERLAND.—Back Williamson's Terrace, Monkwearmouth: at 10.30, Local; at 6.30, Friend from the Tyne.
TUNSTALL.—13, Bathbone Street, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WESS HARTFPOOL.—Drunks' Hall, Tower Street, at 10.30 and 6.30, No Information.
WEST PELTON.—Co-operative Hall, at 2 and 6.30, No Information.
WIBSEY.—Hardy Street, at 2.30 & 6, Mr. Morrell.
WISBECH.—13, Walsoken Road, at 6.30, Local.
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, 148, Charter Street, Manchester.
T. POSTLETHWAITE, Trance and Clairvoyant, 8, Waterhouse Street, Rochdale.
MR. J. B. SWINDEHURST, Spiritual Teacher, 26, Hammond Street, Preston.
MR. A. D. TETLOW, 7, Barclay Street, Rochdale; full till Aug. 1886.
MR. A. D. WILSON, 3, Battinson Road, Halifax.
MR. E. H. WALSH, Inspirational and Trance Speaker, and Magnetic Healer, 66, St. James Street, St. John's Road, Hoxton, London, N.
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 MR. J. F. FITTON, 5, Cherry Valley, Glodwick, Oldham.
 MRS. YARWOOD, Natural Clairvoyant and Public Speaker, Darton, Barnsley.
 MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to hold week-night Seances. For terms, address, Elliott Street, Salford, via Leeds.
 MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspirational Orator, Singer, Clairvoyant, and Phrenologist.
 B. PLANT, Trance and Clairvoyant Medium, 7, Gratton Street, Eilor Street, Pendleton, Manchester. (Open to private engagements.)
 MRS. FRANK TAYLOR, Inspirational Speaker, 28, Council Street, Stretford Road, Manchester. (Applications by letter only.)
 MR. JOSEPH CLAYTON, Normal Speaker, 63, Manchester Road, Bradford.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR JUNE, 1886.

Corresponding Secretary: Ms. J. ILLINGWORTH, 113, Main St., Bingley, Yorks.
BATLEY CARE: TOWN STREET, 6 p.m.—June 6, Mr. Hopworth; 13, Miss Wilson; 20, Miss Keeves; 27, Miss Keeves.
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—June 6, Mrs. Craven; 13, Mrs. Wade; 20, Mrs. Riley (Anniversary); 27, Mrs. Wilson.
 Sec.: Mr. Thos. Lister, 8, Elm Place, Bingley.
BOWLING: Spiritual Tabernacle, Barker Street, 2.30 and 6 p.m.—June 6, Mrs. Riley; 13, Mr. Crowther; 20, Miss Musgrave; 27, Mr. Parker.
 Sec.: Mr. H. Smith, 1, Barkerend Fold, Barkerend Road, Bradford.
BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—June 6, Mr. J. Taylor; 13, Mr. Hopworth; 20, Mrs. Craven; 27, Mrs. Sunderland.
 Sec.: Mr. J. Shepherd, 13, Walton Street, Hall Lane, Bradford.
HALIFAX: Spiritualist Institution, 1, Windling Road, 2.30 and 6 p.m., and Monday evenings at 7.30.—June 6, Miss Musgrave; 13, Mrs. Ingham; 20, Mr. Postlethwaite; 27, Mrs. Yarwood.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemoat, Halifax.
KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.—June 6, Mr. Hopwood; 13, Mr. Holdsworth; 20, Mr. & Mrs. Carr; 27, Mr. Armitage.
 Sec.: Mr. S. Cowling, 49, Spencer Street, Keighley.
OTLEY ROAD: Spiritual Lyceum, Oldfellow's Rooms, Otley Rd., Bradford, 2.30 & 6.—June 6, Mr. J. S. Schutt; 13, Miss Musgrave; 20, Mr. Moulton; 27, Mr. Hopwood.
 Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.
LITTLE HORTON LANE, No. 448: Jackson's Nesting Room, at 2.30 & 6.—June 6, Mr. Armitage; 13, Mr. Morrell and Miss Patefield; 20, Mr. T. Holdsworth; 27, Miss Sumner.
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.
LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—June 6, Mr. A. Morrell; 13, Mrs. Illingworth; 20, Mr. Woolston; 27, Mrs. Riley.
 Sec.: Mr. Joseph Livesedge, 11, Barrack Street, Leeds.
MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—June 6 and 7, Mrs. Bailey; 13, Mr. Hopwood; 14, Mr. J. Schutt; 20, Mr. Parker & Miss Teley; 27, Mr. Woolston.
 Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruncliffe, via Leeds.
WISKEY: Hardy Street, 2.30 & 6.—June 6, Mrs. Ingham; 13, Mrs. Sunderland; 20, Mr. A. Morrell; 27, Mrs. Butler.
 Sec.: Mr. Geo. Saville, 17, Suddles' Lane, Manchester Road, Bradford.

MRS. HARDINGE-BRITTEN will lecture at Pendleton Town Hall, Sunday, May 16; at Halifax, the 23rd; and at any places in the vicinity of Manchester that can be reached by rail on Sundays.—Address, the Lindens, Humphrey Street, Cheadam Hill, Manchester.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and RICH, Bosworth Street, Boston, Mass., U.S.A.

MR. H. J. TAYLOR, Trance Medium, Delinicator of Character, &c., will be glad to treat with Societies for engagements, or with persons for private consultations, during his Yorkshire tour. All communications to be addressed to him at 199, St. Stephen's Road, Bradford, until further notice.

MR. E. W. WALLIS'S APPOINTMENTS.—May 2 & 3, Manchester; 4, 5 & 6, Parkgate; 9, Bradford; 16, 23 & 30, Glasgow.—Applications should be addressed to 59, Langside Road, Crosshill, Glasgow.

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MR. JOHN HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn, Trance, Clairvoyant and Psychometrist, is open to receive invitations to speak for Spiritual Societies, town or country. At home daily for private sittings, 2 till 7.

CURATIVE MESMERISM.—Mr. J. RAPEL, Magnetic Healer, attends patients at 83, Boyson Road, Walworth, and at their own homes if required. Free healing on Sunday evenings, at 83, Boyson Road.

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MRS. KATE BERRY, MAGNETIC HEALER, 25, Ordinance Road, St. John's Wood Terrace, N.W.

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

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

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

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

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

MR. J. J. VANGO, 22, Cordova Road, Grove Rd. (near Coborn Station, G.E.R.), North Bow, Trance, Test and Business Clairvoyant. Seance for Spiritualists only, on Sunday evenings at 7 p.m. For private seances apply by letter.

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