

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

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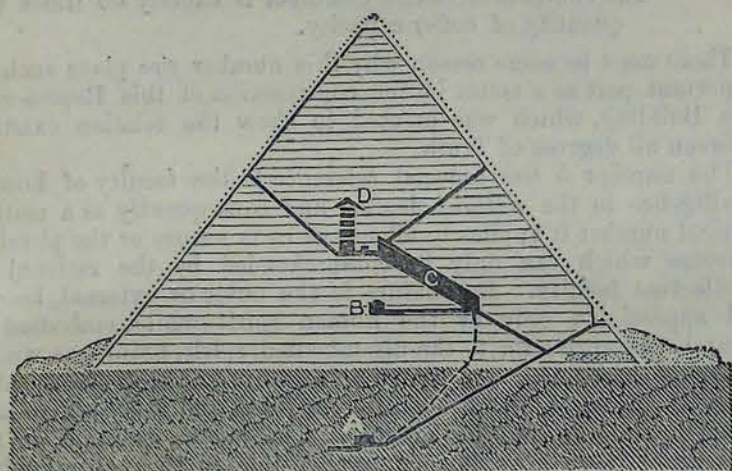
[PRICE 1½d.]

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

No. II.

"He shall bring forth the headstone
 shouting Grace, Grace unto it."



Something of an idea may be formed of the colossal magnitude of the Great Pyramid, by knowing that it covers a surface area of over thirteen acres, and is formed of solid stone, excepting the interior passages and chambers, and contains upwards of five million tons of hewn stone.

It stands at the head of the Delta formed by the various mouths of the river Nile, by which it empties itself into the Mediterranean Sea, and is fixed at the centre of the circle of which the land is a sector, or portion "cut out" of a circle, the extremities of the sector being formed by the outer branches of the river.

It is built on a hill formed of limestone rock, part of which was utilized for the filling up stones, and is 130 feet above the level of the Nile valley, so that it is not affected by the annual inundations of the Great River. The casing stones, now for the most part gone, were formed of a hard, white stone, polished, and when covering the Building, must have presented a sight beautiful to look upon, and awe inspiring by its magnitude. Many of the stones were quarried in the Siniatic peninsula on the eastern side of the Red Sea; these Mokatta stones, as they are called, had to be brought a distance of over a hundred miles, and then floated across the Nile (as the Pyramid is on the western side of the river). Some of these, and also of the granite blocks, were of vast size, say 27 feet long, 5 feet wide, and 6 feet deep; to bring these from the quarries and raise them to such enormous heights where they had to be used, was a feat of engineering prowess, that even now, with all our modern appliances (apart from steam power) would tax the energies of our most skilful and enterprising engineers and builders.

Not only the style of the Building, but its position and locality, are unique, and proves that He who designed and placed it on that exact spot, was guided by a wisdom and knowledge that descended from above, which was intended to be made apparent in after ages, when the time should be ripe for the unfoldment of its meaning. It stands in latitude 30° and is in the centre of the habitable globe, for

- 1st. The quantity of dry land east of meridian of Pyramid is equal to that west of it;
- 2nd. The dry land north of that latitude equals that to the south of it;
- 3rd. The greatest meridian extension of dry land is on the meridian of the Pyramid;
- 4th. The greatest length of dry land in latitude is on the latitude of the Pyramid;

thus proving that the Designer of this wondrous pile was a geographer, as well as architect, engineer, and astronomer, and well acquainted with all that relates to the configuration and position of the planet.

No other country than the Land of Egypt could supply the conditions required for the solution of such a problem as that which is involved in its locality, for, seeing what is spiritually meant by the "Land of Egypt," which is, "*the knowledge of natural science and its application*," we discover why "Egypt" was the very country prepared by the Great Builder of our Earth, for the reception of that monument or "Altar" which was to testify of the truths, mathematical and geometrical, that are manifested and phenomenal in Nature. This will become more apparent as the value of numbers and measures are determined further on, by spiritual and intellectual interpretation, showing how *exactitude and truth coincide* and are related to each other.

Before proceeding further, I will define what I mean by the terms Spiritual, Intellectual, and Natural, for without an understanding of these, much that may be advanced will be lost.

NATURAL.—Applies in nature to all that is cognisable to the outer senses, such as touch, taste, smell, sight, hearing, &c., and to that which is objective and appreciable by these senses to the consciousness of the *ego* within the human organism. All *objects* are phenomenal, and by virtue of contact, react and cause a *consciousness* of their existence.

INTELLECTUAL.—Applies to *subjects*, cognisable, not by the outer senses, but by the inner sense, and are appreciable only by the exercise of that function pertaining to the *ego*, which is termed the rational faculty. This belongs to the mental organism, and continues in its integrity after the spirit is released from the body.

SPIRITUAL.—Applies to a state of consciousness or knowledge of being, subsisting and existing, and which pertains to the inmost life; it is the action of this degree of life that gives the idea of personality, individuality, and identity. *This* is immortal, eternal, and divine, which was, and is, and is to be, for ever, with an eternity behind, an ever-conscious present, and an eternity to come.

The above three terms apply to the three degrees existing in every human being; and the consciousness, by knowledge and experience, of each individuated atom of life, or human spirit, is determined by the openness or closeness of the degrees above and within the outer or natural. They also express the Trinity in Unity, but the interior degrees of life in mankind being generally closed, the result is, a state of obscurity as to *spiritual* knowledge and experience; hence it has come to pass, that a portion of the race (chiefly those who call themselves Christians,) has *transferred* (in thought) these degrees to an outside Being, and thus a Tri-personal Deity is held up as an object of worship. The doctrine of degrees, to

which I have referred, was well known to the initiated in ancient times, and by them was expressed in geometrical form by the figure of the triangle.

The *line* is the expression of *continuity of life*, and when it assumes an angular shape in figure, it relates to the action of the rational or intellectual faculty, and in general term applies to all that is meant by the term *Truth*. When it assumes the circular or curvilinear shape, it relates to the action of the intuitive faculty, and expresses, in geometrical form, all that is understood as *Goodness*. The third factor in this triad is action or life in ultimates.

This disquisition has led me into the region of pure metaphysics, and therefore I must claim some indulgence from your readers, as it is difficult at all times to put spiritual ideas into natural language, words being adapted more for the natural plane of thought than for the spiritual.

After this digression, I return, and give a few of the Pyramid measures, which apply to the outer or physical earth and its relation to the central orb of our system. These measures are all multiples of one minor or least part, called a *unit* or *inch*, which is very near to the British inch, the British inch being only one-thousandth part different from the Pyramid inch or unit. There are three of these standards of measurements, called—the *unit* or *inch*, the *palm*, and the *cubit*. 5 units or inches make one palm, and 5 palms make 1 cubit of 25 inches in length.

This number five is the radical of all (or very nearly so) the measurements in the Pyramid, and why this special number 5 should play such an important part will appear further on, when I treat of the spiritual, as distinct from the natural or mathematical, value of numbers: for be it remembered, to the spirit proper there are no such things as time and space, these terms being only applicable to the realm of nature, where matter, solidified and apparently fixed, is appreciable. Those who have studied the manifestation of occult phenomena by disembodied beings, will readily understand me, for under the potent spell of these invisible (to the outer eye) operators, matter, as it is called, is made to vanish and re-appear in new forms and combinations with the suddenness of a flash at the will of the operators.

But for the purpose to be attained by the differentiation and individualisation of spirit-atoms, it is necessary that nature and the physical or natural universe should have and maintain the appearance of fixity and solidity; hence follows the exposition of mathematical exactitude as to time and space, and measured by the Pyramid unit and its multiples, size, distance, and motion can be accurately defined to the greatest nicety, and demonstrated as approximating to exact truth. Now for illustrations.

The Pyramid is a geometrical figure with 5 sides (corresponding to the 5 senses of man in his corporeal state), formed of 4 equal sides and 1 base, with its apex pointing upwards to the Sun, its parent and sustainer, just as the soul of man aspires to its centre, called "the Father God," its Parent and Sustainer.

The polar axis of the earth, or the distance between the arctic and antarctic poles, is measured by 500 millions of pyramid inches or 20 million pyramid cubits.

The height of the Pyramid (in its integrity, not as it is now) was 5813.01 inches, which figures, multiplied by 10 to its ninth power (3 times 3), gives the distance of the earth from the sun, which is 91,840,000 millions of miles. The use of these special numbers as multiples will be more clearly seen further on, as the number 3 is one of the principal elements in calculations; for it expresses the idea of fulness or completeness, and refers to the perfect man both in his spiritual and physical form; but of this more anon.

The length of the floor of the Ante-chamber (of which I shall treat more fully when describing the internal arrangements) multiplied by 50 is exactly the height of the Pyramid.

The length of each base side of the Pyramid is 9,131.05 inches, and the total length of the four sides is 36,524.2 inches, which divided by cubits of 25 inches, is 1460.968, and shows the exact length of a solar year, in days, hours, minutes, and seconds. The sum of the four sides divided by 100, is again the number of days, &c., in a year, but in terms of a unit day one hundred inches long.

What is known in astronomy as the "Precession of the Equinoxes," that is, the time that is required for any particular star in the heavens, on the meridian on a particular night, to appear again in that exact spot (the time of this cycle is 25,826-5266 years), is demonstrated by the length (in inches) of the 2 diagonal lines drawn across the base of Pyramid, which is exactly the same as given in the figures above.

The Pyramid also shows and expresses in many forms the power in mathematics of the Greek letter corresponding to the letter P in our alphabet, and in fact, the Building itself is termed a "Pyramid" from this very circumstance, it is the mathematical expression or power of that letter, and means the proportion which a diameter of a circle bears to its circumference, which put into figures, reads as 1 is to 3.14159.

This proportion is seen by the mathematician to have no exact definable ratio, as to the relation existing between a square and a circle, i.e., it is impossible to put into a square the exact contents of a circle. As a square symbolises the highest and most perfect form of Truth, and a circle that of Good, expressed in human beings by the masculine and feminine sexes, it proves that the two can never be interchangeable, but that the difference will be maintained throughout eternity in all states and spheres.

The power or value of this relationship of a diameter to circumference, is demonstrated in the Pyramid,—

1st. By its vertical height, which is the radius of a circle, the length of whose circumference is equal to the sum of length of the four sides of base.

2nd. It is shown twice over in what is known as the Ante-chamber by a peculiar arrangement or division of the flooring, and also by the granite wainscoting on the east wall. (I omit the figures here, as they would not interest the generality of your readers, but they are all to be found in works published by scientific men who have worked out, and are still working out, the problems involved in these intricate calculations, and to their labours I am indebted for the elucidation of these interesting and marvellous natural scientific results.)

3rd. The length of the granite floor of the Ante-chamber if multiplied by 50, gives the length of the side of a square, whose area is equal to the area of a circle which has the height of the Pyramid for its diameter.

4th. In the Central Chamber, its length, expressed in cubits, represents the diameter of a circle which is equal in area to a square whose side is the same as the number of cubits in the base side of Pyramid, or the number of days, &c., in a solar year.

5th. The same measurement in Central Chamber, (412.132 cubits) is as the side of a square which represents in area, a circle whose radius (or half diameter) is 232.52 cubits, and this multiplied by 25 inches (a cubit) is 5,813 inches, or the height of the Pyramid.

We have thus seen that the special number 5 is the radical number in the Pyramid measurements:

The Building itself is a figure of 5 sides.

The Standard index is 5 inches.

There are 5 lines over entrance to Grand Chamber.

There are 5 steps in wall niche of Middle Chamber.

There are 5 chambers over Grand Chamber.

The space occupied by Chambers and Passages is a fifteenth part (3x5) of the whole of Building.

The Middle Chamber is on the 25th course of masonry.

The Grand Chamber is on the 50th course, which is the standard of 5 and 50.

It has 5 courses of granite masonry, and has 100 stones in the 4 walls.

The contents of Grand Chamber is exactly 50 times the quantity of coffer capacity.

There must be some reason why this number five plays such an important part as a factor in the construction of this Representative Building, which was erected to show the relation existing between all degrees of Truth.

The number 5 has especial reference to the faculty of human intelligence in the natural degree, and consequently as a mathematical number it applies to all measures in nature or the physical universe which can only be comprehended by the rational or intellectual faculty. But nature is the outer or external, known and appreciable only by the human spirit while embodied in natural substance; for to the disembodied spirit, nature, as we see it, has no existence. The objective scenery, to a spirit disrobed of material substance, assumes a different form, and is subject to laws which operate in another manner. The *modus operandi*, or the working of these laws, is incomprehensible to the natural mind, for it can only be seen from the interior or central standpoint.

The spiritual value of the number 5 is manifested in the structure of the human body, which is the living temple, for enshrined within its most interior recess is the spirit which has formed and made it what it is. At the extremes or most external parts are the 5 fingers on each hand, and 5 toes on each foot. Ascending a degree within, the 5 senses, as they are called, form the totality of consciousness of life in the natural degree.

All these metaphysical problems are embodied in the figure or shape of the Grand Pyramid, for in its completeness, it is the ancient phallic emblem of the creative principle of nature.

This symbolic representation, based upon the sacred and holy character of the impartation and reception of the life principle, still exists, although its true and interior meaning is lost to the masses. The spires and towers of ecclesiastical buildings, as well as the ground plan of cathedrals and churches, now regarded as mere architectural ornaments, yet unmistakably evidence their origin from a date and time when life, and all that relates to its manifestation and perpetuation, was regarded from a more exalted and spiritual standpoint than in modern times. The symbols remain, but the spirit that called them into existence has fled; like the systems which are at present on the earth, and which are the outcome of the mental development of the past age and ages; but as the spirit of art has culminated in the production of those beautiful architectural forms which have graced the worship of the Christian Dispensation, the same spirit will reappear in the production of newer and more beautiful forms, and of a different style to the past, adapted for a truer, because a more spiritual, mode of worship.

I have now said enough to prove that this ancient Building embodies in symbol the principles of geometry and mathematics, emanating from and expressing the wisdom of the Grand Geometer and Mathematician, who formed and built the Universe, including the planet on which we live, and move, and have our being for a time. To learn and study these principles, and to embody them in life actions, is wisdom and understanding.

The Pyramid represents also, in geometrical figures, the three intellectual forms of Truth known as Religion, Philosophy, and Science, which, taken together, form the consciousness of the spirit while embodied in mortal clothing. Religion is the term applied to that line along which flows the life-sustaining current from its Great Centre, and by which the individuated atomic spirit maintains its hold and command over the atoms forming its various coverings; in other words, it is the secret umbilical cord which connects every atom of life with its origin and fountain. Philosophy is the second in order, and by the ethics of wisdom, dealing with the Principia, develops the consciousness of Being, and the relation of man to the outer Kosmos as well as to the greater inner Kosmos.

Science is the third, and applies to the knowledge of the law of force in action, by which facts are appreciable, thus giving a consciousness of all that is, or all that which gives the idea of personality to the embodied spirit.

In conclusion, Truth, symbolised by the Triangle, is that which is, that which was, and that which is to be; and the knowledge, wisdom, and appreciation, according to the degree of consciousness, develops the divine faculty inherent to the human spirit, known as godlikeness.

The next paper will treat of the symbols of the internal arrangements of the Pyramid. A symbol is to nature, what a parable or similitude is in words or language, it is not the thing itself, but an outward expression or representation of that which subsists within: thus, matter is a symbol of spirit; the earth is a symbol of heaven and hell; and man himself is the symbol of Infernus, Angelhood, and Deity, embodying in living form the principles of the infinite Macrocosm.

(To be continued.)

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

SIR WILLIAM PETTY.—March 5th, 1879.

In trance, the medium said, "What is it you want me to say? There is a spirit here, and he is pointing all over himself from his head to his feet; am I to describe him to you? You know that I can see him; I am speaking to him; I can see him even to the shade of his eyes: they are grey, sparkling eyes, with kindliness of feeling. His hair is brown and grey intermixed; his height about six feet, more or less. He is corpulent; he is lifting up his foot, placing it on the table, standing on the other leg. Situated on the instep is a large sloughed wound, green round the edges; he calls it gangrene; why, I do not know; I call it green. His foot is greatly swollen; you cannot see either ankle, and the calf of the leg is twice the size in its proportion to the other. He seems the very essence of calm composure, from which an earthquake could not start him. He is looking at me full in the face. There are many other spirits accompanying him. He is coming nearer and nearer to me; he is now touching me, and he is pulling me back."

Here he was controlled, and spoke as follows:—

"Entrance into life and exit from life is the general rule, but in this instance it is exit from and entrance into life. This body, which is the given inheritance of that spirit which has but just left it, is now in my keeping,—a skilled piece of mechanism, which your spirit could govern more successfully than himself, and which I can govern more wisely than the spirit that has just vacated. You may ask, Why? I, upon earth, was a man of reason. Let me give you a reason why I can govern this body more wisely and more usefully. The thoughts, the feelings, and the sensations of the spirit vacating must first be in unison with the world, and yet out of it, set apart from all the eager inclinations and pursuits of other men—a world of his own, differing from others; thoughts filling his soul that have no place in the minds of other men; kindly contented to labour; not arbitrarily controlled; with his hands for a set purpose designed by the Absolute Rule. But there is neither heart nor soul in his labours. The very aims and pursuits over which other men strain every thew and sinew are aimless causes to this spirit that has but just left this body,—playing the game, fighting the battle of life (if you like the phrase better), in a willless, soulless way; his thoughts travelling far beyond his every-day surroundings; every passing hour being filled with thoughts of the spirit-land, the spirit-spheres. It is well for him to labour, else, like an avalanche, his thoughts would overwhelm him, and death, as recognised amongst men, would be his dearest wish, the greatest favour that propitious Fate could endow him with. It is not well that unnecessary interference with this necessitated labour should be allowed. It is not well, on the other hand, that any hazardous defiance of unlawful interference should be attempted. Like you, we recognise the mud and the mire hurled at spirit-belief to-day. Woe be to those that in the quickly advancing future remain wilfully blind to these truths, the expression of God's will! Woe to their souls, fit subjects of pity and prayer!

"I have portrayed to you in my description of the spirit vacating this body, not one impressed with worldly ambition tending to the advantage of self. I solemnly aver that the spirit vacating would more contentedly have sat down to a piece of dry bread to a meal than to the daintiest viand that could have been placed on the table. You ask the reason why is this? Because his thoughts are not of the world, or of the world's ways. If they were, he would not be an Instrument. If he were engaged with the same thoughts that occupy the minds of others, if their struggles and their hopes were in his person, then would he be lost to us indeed. We claim him; for he wills that we should possess him, and trains his thoughts to act as strengthening guides to that Will. He accepts his position as belonging to us, and his very acceptance denies him the right of worldly thoughts. His mind is filled with the hopes of the future for his own humble individuality; his realisation of the after-life is not based upon doctrine, faith, or belief, but has for its foundation absolute knowledge. Then, I ask you, can this spirit's aims and this spirit's hopes be the same as others, that have not arrived at so sure a conclusion? To a stronger mind, a more educated and self-possessed mind, this knowledge would be a basis of safety; but to the spirit I am speaking of, it is a thought (if I may use the term) of happy distraction, and of happy anxieties. These terms are misnomers, but they best describe what I mean, which is this: that his position is not an unhappy one, although at the same time not free from anxiety and cares, but free entirely from worldly ambition or the love of position for himself. His thoughts are ours, his hopes are ours, his needs will on earth be in our keeping, and the realisation of his spirit's happiness will be the result of our attention. Then, dear sir, we would have you look on him as he really is; taking his short-comings as fairly as we do ourselves,—expecting as much as he can render to you, at the same time freeing him from responsibility. Would that every mind that is turned to business should, and did, observe its rules. It is our right that his position should be correctly described to you, that you may realise the world he lives in, that you may become fully aware of his usual turn of thought. Time, punctuality, regularity in correspondences, punctually-kept appointments, business foresight, worldly view in general, are not part or parcel of his thoughts. Another mind would be eagerly watching the revolving hands of the dial—thinking, now is the time to start, else I shall be late. But his thoughts wander towards the individual spirits that have controlled him, and often in his conscious state he asks, 'Oh, are any dear spirits near me now? Oh, would to God you could tell me of your bright and happy home, not through the lips of others, but tell me direct; and would that I could see you now. I know that there are dear and loving spirits, both men and women, gathered round and about me. Why can't I see you? why do I not hear you now?' With such thoughts as these, what to him is Time, or that work should be punctually delivered, or appointments punctually kept, business-letters answered with promptness, and all round the world's hopes kept in mind? The business mind would say, He should will these thoughts far from him; and if he did, he would be willing us far from him also. Strong in his knowledge, that knowledge always assisted by his continuing thoughts, makes him ours now, whilst he controls this body. For this we give thanks to God, and also kindly, lovingly, bid you remember that he is not wholly of this earth, and that although in the world, he is in a manner apart from the world and the world's opinions.

"So much for the spirit that has vacated this body, and now for a little regarding myself. You are now located in a county with which, when I was upon earth, I was well acquainted. Like you, I upon earth was the founder of my own fortune; like you, on earth (or rather like what will be) I lived to a ripe old age, and during those years gained, every successive one, more experience and more just and perfected thoughts; and when the Fiat of the Supreme Ruler of all sounded, other scenes, other experiences, and extended hopes were dawning for me."

Here the medium suddenly got up from his chair, and went to the couch on which he had placed his great-coat, and put it and his hat on, saying:—

"Earth's last remembrances are crowding on me: I feel the same cold, clammy sensation I had shortly before I passed away; I feel as if cold, clammy death was coming over me."

Somehow or another, I had great difficulty in writing; I could not find a pen that I could use. The control said:—

"You seem to have great difficulty with your pens; why do you not provide yourself with something more ready for your purpose? I, when upon earth, patented an invention, and could use it with the greatest facility, making several copies of a letter at the same time. Do you copy out again what you are writing?"

"The summons that the Father gave—praise be to His name!—found me ready prepared to obey it,—prepared to obey it without fear, without regret. You have heard of Romsey, in the county of Hants. I was born there on the 26th of May, A.D. 1623; a son (and the eldest one) of a clothier; poor, therefore owing the accumulation of my large fortune to no starting legacy. Unlike the mind I have attempted to describe to you, my mind was strictly practical and well prepared to fight the battle of life with the chosen weapons. I commenced trade before the age of eighteen, having previously acquired a knowledge of practical mechanical arts; from the age of ten years obtaining that knowledge by diligently watching various artisans at their labours, and in the grammar-school at Romsey applying myself assiduously to the obtaining of practical knowledge, for I realised, even at this early age, that knowledge was not only power, but pounds, shil-

lings, and pence. The chief location of my first efforts at trading was at Caen, in Normandy,—the ancient name of Oxford also, which was originally not Oxford, but Caen.* Returning to England, I entered myself at Brazen Nose College, Oxford, returning from Caen richer, after all my outlay for improved knowledge, by some thirteen pounds, being possessed of seventy-three pounds on my return, having started only with sixty. I had studied medicine, during my residence abroad, at Leyden, and also at Paris, and I renewed these studies on my return to England, which was in 1645, being then twenty-two years of age, taking my degree of Medicine Doctor four years afterwards, in the interval claiming to be the greatest living Progressionist respecting the education of youth. I am now permitted to carry out these published views, and have been permitted now some years of earth-time. I am the parent that has called into being your newly-introduced system of national education, and these views, that are now being carried out, were mine two centuries of earth-time ago,—mine then, mine now.

"Another subject of study engrossed a good deal of my attention—the study of anatomy. Like many who have reached fame in that study, I enjoyed the absence of all repugnance in handling mangled corpses. Trying and re-trying experiments on revivification after death and burial; succeeding in an unprecedented number of cases to the great dismay and disadvantage also of many of the survivors. One case that was especially successful in reviving a person apparently dead was that of a criminal executed at Oxford, by name, Anne Greene; her crime a trivial one. Her friends had obtained permission to bury the body twenty-four minutes before the lawful time, the body only having been hanging thirty-six minutes. They had given the body rough usage in its transit from the prison to her home. I succeeded in obtaining a sight of the body, and also succeeded in my request for experimental trials. It was conveyed to my operating room, and by my anatomical knowledge I succeeded in proving myself an able assistant to restore to that body its attendant spirit again. She became afterwards a wife and the mother of several children, she living to a good old age.

"I received from the hands of Henry Cromwell the appointment of Surveyor of Forfeited Lands in Ireland. I was also Physician to the Army, with the allowance of practising outside. Beside these appointments, I afterwards became Private Secretary to Henry Cromwell. The surveying of those forfeited lands and my scheme of remeasurement laid the foundation of my immense fortune; thousands on thousands of acres became mine by right of purchase.

"Returned Member of Parliament, realising that at last I was stepping apart from the masses, and becoming distinguished. I sat for Westlow,* in Cornwall. Then came the Restoration era, but I was fortunate enough to secure the friendship of the restored king, Charles the Second, who confirmed me in my former appointment, bestowing on me, in addition, that of Surveyor-General of Ireland. I was engaged for years in various speculations, not alone for the purpose of money-getting, but to ameliorate the condition of the Irish peasantry on my vast estates. I tried ship-building. I built ships, full of inventions, to sail against wind and tide. I succeeded in proving my idea a realisable one, but not pecuniarily practicable, and therefore a failure. I started lead-mines. I engaged hundreds in stone-quarrying; gave immense impetus to the fisheries round the coast of Kerry, the county in which my estates were. All make enemies during their earth-career, knowingly and wilfully in some cases, and in others unknowingly and unthinkingly. My very successes gave umbrage to my enemy, the ancestor of him of the same name whose peculiarities and eccentricities are setting all the tongues in Westminster wagging.† Sir Hierome Sankey, I am referring to, who publicly accused me of pilfering and misappropriating the public money."

I asked him what his own name was.

He said, "Sir William Petty, from whom is descended the present Marquis of Lansdowne. I thought my name had passed these lips some time since. My success latterly was but a poor one; but my efforts all tended one way, the good of my brother-man."

"The world, upon reading these your records, will give strong denial; they will judge me from my Will, in which I gave shortened details of my earthly cares; they will give denial of any claim as a benefactor of mankind; this they think will be proved by absence of bequests to charities; they will urge here is a returning spirit, which lays claims as having been one of the benefactors of mankind, and, at the same time, in his Will protests against giving to the poor and needy. Unlike the spirit that has vacated this body, I was one of the world, and used to the world's ways of business,—a practical man, and fully cognisant of every responsibility on the part of others, and also conscious of mine own. To me what mattered the disposal of a few hundred pounds more or less one way or the other, but I could not act contrary to any recognised reasonable law. Those attendant on my directing the making of this my Will, urged on me the claims of those who had been visited by affliction—who carried with them dependence on the bounty of others; the destitute, the blind, the mentally afflicted, the incurably lame; and to those earnest urgings I answered: 'They have claims upon their parishes, and should not be the recipients of private charity, therefore I refuse your pleading for these.' There are others, it was urged, born into good society, who by fortune's crossings are obtaining a scanty pittance by the

labour of their hands; 'numerous cases of these could be cited to you, Sir William, should you desire to relieve their necessities,' and I answered: 'The responsibility devolves on their kindred, and they should not be recipients of private charity; I refuse leaving anything to them. To finish your pleading, I continued, I hate the professional beggar, and would that the law whipped him upon every proved charge. Destitution among the lower orders should be a purely and a strictly local matter; wherever destitution is placed, if there are any able and willing to labour, let them be conveyed to the county where my estates are, and during the time their capability lasts, and my time on earth continues, I will find them employment; but if, through incapability or idleness, they are of no good, I shall summarily dismiss them from my employment. The wealth I have to leave I intend to leave for the benefit of my family, not taking upon myself the giant task of performing governmental duties individually.' Consequently in my Will there was no so-called charitable bequest, yet none would have been more lavish of his wealth than myself for a real good; my reason could not sanction such small measures of amelioration.

"May God the Infinite keep you, protect you; may your reason stand the shock of bodily ailments; may your mind remain intact, despite your ever-increasing feebleness of the body. May those who protect you and love you ever be near you; and may that God that wills them to this service be to you a source of hope eternally. Good night." Finis.

Before this seance I was utterly ignorant of the fact that there ever had been such an individual as William Petty, a sort of universal genius, or that he was the founder of the Lansdowne family, in which the genius of the founder seems to have been transmitted continuously to the present time. To the old Marquis of Lansdowne, England owes the improvement of her Criminal Law, as much as to any of the great names, as Bentham, Romilly, Peel, and others, and under his fostering wing many an eminent statesman has been nursed in the early days of their political career. The mechanical genius of the founder of the family has also occasionally found a mark among his descendants. The most curious part of the story told to me is that with regard to the recovery of Anne Green, a woman who was hanged at Oxford. This and many other incidents of his life, mentioned in this seance, although not to be found in the later biographical dictionaries, are all to be found in my old biographical dictionary of 1762. This is another of those Controls which, to my mind, demonstrate the proximity of the invisible to the visible. After my long and varied experience I should feel as if I was insulting my understanding did I suggest even a possibility of trick on the part of the medium, or delusion on my part. Many of my friends who formerly scoffed and sneered now listen respectfully, and ask for explanations. *Magna est veritas et prevalebit.*

THE DEBATE BETWEEN THE REV. W. BAITEY AND J. BURNS, O.S.T.

WHAT HAVE BEEN THE RESULTS OF THE CONTEST?

Though the debate at Bishop Auckland passed off entirely to the satisfaction of my party, and though I am convinced that I furnished as much and varied argument in favour of my side of the proposition as it was possible to do in an hour's talking, and though my report has been read by thousands of new minds, stirring up the Cause over the greater part of the county, yet I have had some gloomy thoughts and distrustful surmises as to the wisdom of engaging in such contests because of the glaring lies and bad feeling which have been propagated by the worsted party. I have asked myself whether the good done by the stirring up of the Truth will counterbalance the sin committed by the opposite side in blackening their souls with falsehoods and evil thoughts respecting myself and the truth I advocate; and I sometimes hold myself partly accountable for these sins, for, had I refused to debate, many evil and untrue statements that have been sent abroad would not have been made. No doubt these black thoughts existed in the hearts of the people who made them, and I may comfort myself with the reflection that I did not sow the seeds of falsehood and enmity in these people, but only afforded an opportunity for that to pass off which previously existed in a latent state. Perhaps their souls will be the better for the cleansing, as children often are after a properly-treated attack of measles. I desire that my treatment of the case may be such that the patients will not permanently suffer. I hold no ill-will towards them; I sincerely pity them, and regret that their state of spiritual undevelopment will not permit of their viewing Truth calmly, as the voice of God to them, but that they becloud the divine beams by their bigotry and passion.

One of the conditions seemingly favourable to spirit-materialisation is to sing or engage in light conversation, which distracts the minds of the sitters, and prevents them from concentrating their thoughts too intently on the work of the spirits. The spirit "George," in his white array, is not unlike, in the dim light, a bathor with his sheet around him, and a towel turban on his head. When at the West Auckland seances, to give occasion for a little remark that had no concentrating tendency, I invited "George" to materialise at Bishop Auckland, and he would have the advantage of a Turkish bath, if he enjoyed such a thing. Curiously enough the invitation was actually accepted. On the following Wednesday evening "George" materialised in the cooling-room of the Turkish bath, occupying the very divan that I had also used, and seem-

* Can any of your readers say whether it was so?

† Query—West Loos.

‡ To whom does he refer?

ingly was helped in his work by the temperature and other "conditions" then available.

The "Primitives" of the district seem to be in a state of "Primitive" intellectual development, and have not arrived at that condition of mental growth in which humour is apparent. They, headed by Mr. Baitey, took my remark in a literal sense, and ridiculed the idea of a spirit being asked to bathe. As this was one of Mr. Baitey's big arguments in the debate, followed up by his foul insinuation as to the spirit making love to a sinner, the inhabitants of more enlightened regions will have some idea of the intellectual grasp of the opponents of Spiritualism in that region. The friends of the Cause turn these childish matters to good account in spreading the truth, for the "Primitive" minds can be struck by small notions when larger ones would be too extended for their grasp. Paul says, "I have fed you with milk, for ye are yet carnal;" and "when I was a child, I understood as a child." So that what was a mere humorous remark, uttered as a cordial and harmless pastime, is to these children of the northern county as weighty as a problem in philosophy. Mr. J. W. Hope, Ferry Hill, informs me in a letter how he meets the case. He reminds these scriptural adherents of the conduct of Abraham, who said to the "Lord," when he came to him in the shape of "three men," "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree" (Genesis xviii.). The context shows that it was not a mere spirit, but God, who was thus addressed. In the next chapter it is recorded that Lot was visited by "two angels" in the evening, to whom he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet," &c. An invitation to bathe, then, seems to be the most scriptural salutation to a spirit when it visits you in material form. Mr. Hope shrewdly observes that there is no more to laugh at in the one case than in the other. But my remark was simply made for conversational purposes, which the spirit and those present well understood to be the case, and hence no need is there to introduce it as a matter of serious argument. At the same time Mr. Hope and others do well to urge on Christians to read their Bible a little more intelligently, and see that they do not pull down their own theological structure in their activity in unhousing others.

Mr. Hope continues: "I was at Bishop Auckland when you had the debate with Baitey. I can assure you, you have done a great deal of good in the neighbourhood. I have had several preachers and members of the Primitive Methodist Society coming and broaching the subject of Spiritualism by your debate. I have had several parleys with them on Scripture, and when I have brought forward such passages as these given, they say they would like to know more about it; but they want to do it at someone else's expense. They are frightened they lose their Christianity." I can only say that Spiritualism is the true interpretation of the Bible, and it is the religion taught by Jesus. If the Christianity of men stand in the way, then I say: Woe to that Christianity! Men cling to their own notions, and call that Christianity. In like manner the Jews held on by the "traditions of men," and shut their ears to the living word of spiritual truth. The Christians of to-day follow in their footsteps, and by all the evil means in their power oppose and deny spiritual facts, and persecute with petty annoyances the teachers of the same.

Letters like that of Mr. Hope, dropping in from various quarters, are a comfort to me, and show that the evil results of the debate are temporary, while the good are of a more lasting kind. All spiritual teachings raise a storm of evil opponents, ending sometimes in crucifixion and other forms of murder, as history tells. Let our opponents, then, be ashamed of their malice and falsehoods, for it places them on the side with the persecutors and crucifiers of all ages and countries.

Mr. Baitey has published his version of the report—a miserable-looking pamphlet, in a rank green wrapper, for which he has the audacity to charge threepence. He gives his speeches according to his own idea of what they should be, for which I do not blame him, for he must know best what he wanted to say. I do, however, censure him most severely for mutilating my speeches as I gave them in the MEDIUM. He did not publish his report till mine appeared, and I am certain that he has copied my speeches from the MEDIUM, for he quotes portions that I had to supply in the best way I could from memory, as they were not taken down by the reporter. He has, however, left out many telling passages,—in fact, my most powerful retorts upon himself. Not only so; but he has wilfully garbled my own words to make my reply fit the construction which he put upon my views in his previous speech. I ask Mr. Baitey, I ask his friends: Is this the work of an honest man, of a religious teacher, of a Christian? If they answer, yes, then I further ask them what they mean by honesty, by religion, by Christianity? and I think I shall have to pause a long time for a favourable reply. Mr. Baitey would have been quite justified in publishing his own speeches by themselves; but to alter my words, and make it appear that I said what is quite opposite to my reiterated views, and which I did not say at any time, is most unjustifiable upon any grounds or plea of honour, honesty, or duty to God or man. He had my speeches corrected by myself as well as I could, yet not more than two-thirds of what I did say; and he had his own speeches written out, as I presume, in advance, whereas I had to compose mine as I spoke them. Why, in the name of justice, honesty, and fair-play, did he not give my speeches as I had published them, along with his own, or leave mine out altogether.

The only conclusion to come at from these results is that the

religious system of my opponent is a false system that dare not face the light of Truth; it is a bigoted system, and dare not allow freedom of speech; it is an uncharitable, and therefore un-Christian system, and actuates not at what steps it adopts to misrepresent and abuse a man who never did him or his any injury in his life. What kind of God must that worshipped by Mr. Baitey be, who requires him to do all that unhallowed work in his service and for his glory? and if such a monster be the God of the sectarians, then I say he is a false God—not the God of Jesus, the loving Father of Truth; but he is the father of lies and of iniquity, and therefore what wonder is it that this sectarian land should be flooded with iniquity, swindles, immorality, and misery? If Mr. Baitey can see his way to any other conclusion, I shall rejoice at it, for it pains me to think that any person should put himself into the position which party spite and sectarian zeal so often place men.

It is reported that Mr. Baitey placed his share of the proceeds of the debate to the circuit funds. Mine went to aid in making up the deficiency in the funds of the Spiritual Institution for last year. We each of us devoted our portions to the causes which we labour in, so that I suppose the act of the one is as meritorious as that of the other in this respect.

In a Chester-le-Street paper a letter has appeared redolent of abuse of me, and full of those surmises which grow so rank in an uncharitable soul. The writer of that letter states that my friends have deserted me because of my debate with Mr. Baitey, and that from want of support on that account I could not publish the MEDIUM! Is this an offset to the displeasure which has been visited on Mr. Baitey by his party for his conduct in the affair? To the honour of my friends, I am proud to say that they have stood by me like brothers, and in every possible way acted in a manly and helpful spirit, both before and since the debate. They have been encouraged by that debate to take steps to prosecute the Cause in a manner, the fruits of which will be seen in the future. As to the difficulties under which I have to carry on my work, my friends know well that it is with me a labour of love. They know full well that I carry on this work from a sense of duty, though it entails on me hardship and worldly disadvantages. They do not despise me because I make myself poor for the cause of Truth, but they would despise me, and rightly too, if, like many who are regarded as the teachers of Truth, I not only closed my ear against the voice of Truth, but opposed and misrepresented it, that I might retain a position of so-called respectability, and earn thereby an easy living. Spiritualism endows us with the hardihood to make sacrifices for God's work. And we ask the sectarian whether our poverty and hardship are not more honourable to us than the abundance and ease of those who live by sectarianism are to them.

J. BURNS, O.S.T.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTIONS.

IS IT A HAUNTED HOUSE?

S. To the Editor.—Sir,—I have been in this house six weeks. The first night we slept here I heard unaccountable noises; I felt they were not earthly, yet I did not care to give in to the conviction till I had most surely discovered, or failed to discover, any other cause. The disturbances consist of a series of sounds—first blows, then a scuffle, then a heavy fall, as of a body, then dull thuds, as of a blunt instrument on something soft (just such sounds as of a mallet beating steel), then a heavy footstep, as of a man burdened, then a heavy fall, as of a large stone; sometimes the sounds are preceded by that of a fire being raked out.

The house adjoining mine (back to back) is empty. The house next that, whose side wall is divided from my side wall by a narrow opening about eighteen inches across, has the back garden running level with my front garden. They hear just the same sounds as I do, and have done so since they came here, now nine months since. Sometimes the disturbance is terrible, and has so distressed a blind daughter, that she dare not remain alone downstairs. The sounds seem to them to come from under the ground; to me they seem to come from the space between the houses, except when, as we have both experienced, they follow us about the house. One of my children, a little girl of seven, has been lifted in her bed, as if someone were underneath, lifting the bed up. Mr. L.—, my neighbour, has been served the same. So much for the disturbances. Now, I would like the advice of experienced friends, how to investigate this matter. I feel sure some evil deed has been done. My own spirit-friends will not tell me, but assure me that the disturbing power is not an evil one, and has a "tale to tell." I have not yet been able to find out how long the noises have been heard previous to Mr. L.—'s taking next door; but I am making inquiries, and will not rest till I have hunted the mystery down. But about the establishment of communication with the knocking spirit I am in doubt, and would like to know what is best to do. Strange to say, since I have begun inquiries, the knockings have been much less! My neighbours are highly mediumistic; the blind daughter especially has some marvellous gifts, and this is the third house they have lived in that is "troubled." But they will not hear anything about Spiritualism—yet, —I am, dear Sir, yours faithfully,

Ranagate, April 7.

A. M. B. Y.

THE INDUSTRIAL AND PATRIOTIC "GOOD WINE" AND FRUIT FOOD GUILD.

PREAMBLE.—By exhortation and sentiment men have long endeavoured to reform the world. Experience admonishes that it would be better to talk less and do something practical. Men would do *right* in preference to *wrong* if the means of doing the former were placed in their way and the incentives to the latter removed.

NAME.—The Practical Movement named above is not a "Society," "Association," "Company," or "Community." It adopts the Saxon name GUILD, under which our forefathers protected their industries from the predatory classes, and laid the foundations of Britain's greatness and the world's advancement.

CONDITIONS.—Those who are admitted into this Guild must abstain from alcoholic beverages and tobacco, and be desirous, as far as their light from time to time may guide them, to conform their habits to the laws of their nature. All who desire to work for their living, protect the fruits of their industry, and put life's energies to the best possible use may become Guilders.

OBJECTS.—To give remunerative employment to every human being; to render food and other necessities of life more plentiful and accessible; to give the people an interest in their country and their own welfare; to do away with poverty, ignorance, vice, and crime; to make the population happy, united, and capable of bringing the great purposes of life, individually and collectively, to the highest possible pitch of successful result.

METHOD.—Industrial and Protective: produce of the good things of life as much as possible, and guard well that no part thereof fall into the hands of those who have no just claim to it. The Guild will acquire Land for the Guilders, and supply the means to bring it into a productive condition. Those heavy taxes on industry, rent and interest, will be avoided, and the equivalents capitalised for extending the purposes of the Guild. The Principle of Building Societies, by which a householder pays rent to redeem the property to himself, will be applied to all the other necessities of life. Guilders will, as far as possible, avoid dealing with other parties except when it is to the advantage of the Guild.

CONSTITUTION.—Personal freedom and reciprocal justice. Every Guilder free to work for himself and reserve the increase of his industry to his own use. No Guilder may engage in transactions detrimental to the welfare of his neighbour. Co-operation may be practised as far as it is found conducive to the interests of contracting parties, and the good of the whole. A constitutional basis must be discussed and adopted at the Guildhall, and Guild laws enacted for the government of Guilders and protection of their interests.

THE PRODUCING DEPARTMENT will give special attention to the cultivation of the soil by spade husbandry and cottage farming. Fruits and flowers, also vegetables and other culinary products require particular development. Large areas for grain and staple crops may be cultivated by machinery on the mutual principle.

THE MANUFACTURING DEPARTMENT will turn to permanent use the products of the field. Local factories on the mutual principle may collect and preserve fruits, green-peas, and beans, roots, and all other products which might otherwise run to waste, that plenty may be in store for winter and bad seasons. Indoor employments for bad weather will produce necessary manufactures, such as implements, furniture, clothing, machinery, books, works of art, and all the necessities of civilised life. Cottage industries preferable to factory life, that children may be under the direction of parents, and alternate education with labour indoors or in the field. The building of better homes will be an important occupation.

THE COMMERCIAL DEPARTMENT will afford a profitable outlet for produce, and stimulate industry. Goods will be transferred to consumers who may be also Guilders, or to the general public, without the present depressing burdens imposed by middle men, usury, rents, and costly advertising. Therefore, much more will be consumed in the better classes of food, clothing, residences, and objects for mental improvement giving a stimulus to trade so much wanted. Home products under the Guild principle will become cheaper, and be better than the importations which at present drain the country of its wealth to the enrichment of strangers. The heavy item of cost of long transits would be saved.

THE "GOOD WINE" DEPARTMENT.—All alcoholic and, therefore, intoxicating wine is "bad wine," and a perversion of the natural and true wine, which can be more easily made and at a far cheaper rate than the inebriating sorts, besides not being so liable to adulteration. The Guild would import, on reciprocal principles from Guilds in other lands, "Good Wines" and other products, to be used as beverages and cordials, and gradually, by the widespread sale and cheap prices of these more agreeable drinks, drive intoxicating drinks out of the market, effecting a vast saving in the food destroyed to make malt liquor and spirits. By this "Good Wine" trade, much revenue might be aggregated, which would enable the Guild to acquire land. All refreshment-house keepers would desire to become Guilders.

THE EXPERIMENTAL AND ECONOMIC DEPARTMENT will bring together the aggregate skill and scientific knowledge of all the Guilders as to the best treatment of soils; the most suitable produce for any particular locality; the most wholesome means of

preserving fruits, preparing foods and beverages. Nurseries and seed farms would be required, and practical advice from experienced cultivators could be obtained in respect to the best sorts for particular soils, and the best means of protection from the weather, insects, &c. Manure would be economised, by collecting the excreta of towns and using them in such a manner as to gain all advantages without damaging the quality of crops.

EDUCATIONAL DEPARTMENT.—Industrial as a basis, and every child made to feel that he or she is acquiring means and knowledge for the future, and not tasked to please others. The cottage-gardens, farms, and industries, may be supplemented by local schools, with industrial classes, in which all information bearing on the work of life can be imparted. Various trades or handicrafts would be taught by an apprenticeship to the Guild, and young people of both sexes would enter into life at maturity, able to help themselves, and with a good accumulation of means to start the world with. The higher branches and accomplishments would be taught in a more successful manner than in the existing colleges.

POLITICAL DEPARTMENT.—Lectures will be given, and printed information scattered among the people, informing them of the ancient laws respecting property and land, which have been so perverted since the Norman Conquest. All knowledge relating to man as an individual, social being, and element in the cosmical system, will be imparted to the people, that they may know their duties to themselves and to the State; what their privileges are, and how to acquire them. The grand objects of the Guild will be brought forward as a test, to be applied to candidates for Parliament, that legislative enactments may become expressive of the needs of the people, and in the true interests of the country. Members of Parliament will in time be delegates from Local Guilds. The land will be formally demanded on equitable arrangements, and the work of reform will be kept up till justice and right rule the country. Political agitation without an industrial programme would be delusive. The Guild cares not for parties, but for principles reduced to practice. Wealth and independence can only be achieved by work, and the Guild only requires of legislators that the incubus on industry be removed.

COLONISATION DEPARTMENT.—Though the prime object of the Guild is the colonisation of Great Britain by the present inhabitants thereof, and to give every man a home, food, and occupation on his native soil, yet the Guild will encourage the formation of settlements and colonies in the British or other possessions on the same principle, and reciprocate with them in produce and manufactures. The natives of various countries will be thereby induced to give their best attention to their own country's development, and regard the Guilder who settles among them or trades with them as a friend, and not an enemy. There are fruits, vegetables, and trees in other parts of the globe that might be acclimatised in Britain. Vegetable fats and oils, useful as food, should be sought out and produced largely. Plantations for the cultivation of the cacao nut could be established at immense profit, and plantations of tea, coffee, and sugar could be worked, and the produce sold to the public by the Guilders in this country. The Guild will be International as well as Patriotic, that reciprocity, peace, and industry may become the bond uniting all peoples in the one family of nations. Settle the Eastern Question by Guild colonisation east of the Mediterranean Sea.

SOCIAL TENDENCIES.—The object of the Guild is not to set class against class, but to establish a mutuality of interests between all classes; no revolutionary movement is intended. All may, as at present, try to live as they can, independent of the Guild principle. Legislative enactments do not reform a people, except when these statutes are an expression of practical goodness and insight amongst the people. To develop that basic stratum of national righteousness and greatness is the object of the Guild, till it include all, from the monarch on the throne down through peers, nobles, higher classes, professional classes, and cultivators, to the child at school. In fact, the true function of these ruling and upper classes, if they did their duty, is to see that such objects as those contemplated by the Guild are carried into effect for the people's benefit.

MORAL TENDENCIES.—Man lives in time for eternal purposes, and all the acts of life have an eternal significance. The methods of the Guild are such that they promote man's temporal welfare without casting any shadow on his spiritual prospects; but rather, the object of the Guild is to give man opportunities and advantages for mental culture and spiritual development. The Guilders will work for wealth, freedom from unjust imposts, and the redemption of the land, which will ennoble them in every respect. But to try to achieve these ends by artifice, spoliation, or war, would only displace one evil by another. The Guild will help men to work for their rights, not to fight for them; for all rights are the product of properly-directed function. Those who remain in the

old ways will be gradually bereft of support, till they will be glad to become Guilders. Potentates and their satellites need not fear violence at the hands of Guilders, but these Guilders will defend their privileges to the last with the one hand while they work with the other.

THE MONEY SYSTEM at the present time enslaves all peoples, and it arises out of the present system of land tenure, whereby a certain class gains power over others to deprive them of the fruits of their toil, and even sets them up in rows to shoot at one another till many thousands are killed, and millions taxed and reduced to poverty. The licentiousness and wastery produced by this money system derived from the present method of holding land, pollutes Society from top to bottom. In every country on the globe, there are wars and famines, not because the people wish or deserve them, but because they are enslaved, and prevented from occupying the land. The slave who is worth his freedom, does not turn round and kill his oppressor, but works out his own freedom, and thus at the same time teaches his oppressor a grand, moral lesson.

Food is the standard of value, the representative of life, the gift of God. By its abundance or scarcity, all commodities rise or fall in value, gold included; money should therefore be of no value in itself, but only a symbol or representative of quantitative value for the purpose of exchange, and only of use in so far as the holder of such money can redeem it in goods. Thus the Guild could issue such money, and free mankind from the countless evils which the present abnormal traffic in the means of existence—the present money and property system—entails.

SPIRITUALISM AT NEWCASTLE.

On Sunday afternoon, April 14th, Mr. Matthews delivered a short trance address in the hall of the Newcastle Spiritual Evidence Society. There was a large attendance. At the conclusion of the address numerous tests were given to those present.

In the evening the hall was crowded to excess, many being unable to gain admittance. At the conclusion of a short address, the medium proceeded to give tests to several of the audience indiscriminately, and in all cases they were found correct. He informed one of the death of an intimate acquaintance; described relations of others; whilst to another he told that his wife had paid too much for the meat the previous day, and that he had gone to the butcher's to endeavour to get something taken off the account; asked another gentleman for a photo (which he described) which was in the gentleman's pocket, and so on.

On Monday evening the hall was again crowded, but the tests were not nearly so good, on account of the conditions.

On Wednesday evening, Mr. Matthews delivered an address on "Know ye not that your bodies are the temples of the Living God?" The hall was crowded. After having addressed the meeting at some length, he concluded by giving tests indiscriminately, in a marvellous manner. He told one that he had lost a friend through drowning; another that just previously he had been debating on Spiritualism and theology, giving details of the debate; another of the death of a friend who was a maniac; that a gentleman present had a legal document, describing it, and at that moment had it in his pocket; and numerous others, all correct.

There has been such a call on Mr. Matthews' services that he has decided to remain another week. Whilst the public seances are truly marvellous, the private seances are more so. From all sides everybody speaks of the marvellous mediumship of Mr. Matthews. Perhaps a better idea of the wonderful character of his powers may be gathered from the fact of the steady increase of attendance at the meetings. On Good Friday morning, when Mr. Matthews made his *début*, there were only some 20 present; in the evening of the same day there were about 100, and since then he has crowded audiences, and without any advertising at all, except that of the Sunday meetings in the pages of the MEDIUM.

A JOYFUL evening party of a semi-private character was held on Easter Tuesday, in the Jerusalem Temple, Newcastle. There were about forty present, amongst whom were Messrs. T. D. Smedly, T. Martin, Jno. Mould, S. Compton, Mesdames Elliott, Colman, Wood, Martin, &c. Tea was provided at 6.30; after tea a very enjoyable evening was spent. The "Pocha Minstrels," who appeared in the last Happy Evening at the hall, also were present, and greatly contributed to the enjoyment of the evening.

R. H. M.

Another correspondent writes:—

"Mr. F. O. Matthews, of Birmingham, has been fulfilling an engagement in this town with the Newcastle Spiritual Evidence Society. His mediumship consists of trance tests and clairvoyance. He has given some splendid tests in public meetings, and naturally it has created considerable excitement amongst Tyne-side friends, and there has been quite a rush to have private sittings with Mr. Matthews; his public meetings have been consequently very crowded; and on Sunday evening last so much so that the outer door had to be closed, and many were thus unfortunately excluded, a matter of regret to the committee, but the exigencies of the case demanded it. On that occasion the guides of Mr. E. W. Wallis opened the meeting with an eloquent address on 'Eternal Progression or Damnation,' and we think that we never heard them handle any subject so powerfully and so well; they have evidently adopted progressive principles in a practical manner. After this, Mr. Matthews and his guides gave tests to various parties from amongst the audience; they were in good form, and elicited warm rounds of applause. This is the first time such a thing has been attempted so openly here, and as Mr. Matthews is quite a stranger to the place, never having been here previously, his success is the more remarkable. We know of one party who ridiculed it, but after a private sitting with this gentleman, expressed pleasure, and has arranged for another sitting; also of a secularist, who, meeting Mr. Matthews in the street, expressed his astonishment, and desire for a private seance, but withheld his name in order that the test might be more complete.

"Mr. Matthews is a valuable medium, and it is sincerely hoped that he will soon pay another visit; meanwhile other friends are strongly recommended to induce him to visit them."

A SPIRIT-MESSAGE PUT TO THE TEST AND FOUND TRUE.

To the Editor.—Sir,—A few weeks since an old friend from London came to Cardiff for the purpose of purchasing steam coal, and during our journey to the Cymmer Colliery the subject of Spiritualism accidentally cropped up. On my statement of certain facts, he became intensely interested, and on my return spent the evening at my house, my friend still harping on the subject of Spiritualism. I told him before leaving for his hotel that as I had a seance in the morning, I should not be able to see him next day till the afternoon. At our usual sitting I received a message (of which I send you a copy, marked A), purporting to come from a stranger, which I thought was at first an acquaintance of my London friend. Just as it was being completed, and while the sensitive was in the trance and unconscious state, to my surprise my friend came in. I showed him the message, and asked him if he knew the party, and to my astonishment he replied, "I know nothing about it; but as I am returning to London to-morrow, I will take it to the address, and if I find it correct I am a Spiritualist." Here I solemnly protest that the subject was forced upon us, and neither had we any previous knowledge or idea of such a party in London, and we arranged that we would not make any inquiry, but leave it to take its chance.

In a few days, I received a letter from my friend in London. He went, according to the address given by the spirit, to London, and found Mr. —, optician. The recipient of the message being an unbeliever in Spiritualism, did not give my friend a very hospitable reception, which was excusable, as it could hardly be otherwise expected. I thought no more about it until, a few days ago, I received another message from the spirit (of which I enclose a copy, marked B), earnestly requesting me to send it to his father, at the same time thanking me for what we had done. I sent it; the result you know: The reward—placing it in the hands of the Scotland Yard police!

This is but one of many messages I have received from those who once resided in this town, bearing with them most useful lessons. Many of the spirits in earth-life filled high and important positions, and some stood upon the very highest pinnacle here.

Should you, Mr. Editor, or any other gentleman, feel a desire to see these messages, they are at your service at my house.—Yours respectfully,

REES LEWIS.

5, Montgomery Terrace, Cardiff, April 8th, 1879.

(A) FIRST MESSAGE.

Communicated Thursday, March 13, 1879, through trance and unconscious state.

"May I be allowed to give a message? I heard your conversation last evening. I came with that gentleman. He has got an inventive turn of mind, so that there is an affinity between us.* I departed from this world without much suffering. I was at my work one minute, and in the next I was in the spirit-world. I am glad to come and tell you that I am alive. Friend, you are a stranger to me, so I cannot speak to you as I would wish.

"I am in this beautiful world, surrounded by beautiful things, which I thank God for. This world is very beautiful, and very natural. I have felt no loss in coming here. How different the change seems here. I am amongst flowers, beautiful trees, lakes, brooks, and mountains, roaming about and inhaling the sweet fragrance from these eternal sources. This, friend, is a brighter heaven than theology gives you. It is a grand thing to get knowledge of this grand place. Tell my father that his son Edward lives, though dead.

"My father's name is Mr. * , No. * * , London. My father's business is an optician. Tell my father to prepare for the life to come, and to form a circle like this, so to give me the opportunity to come home. When my father went to my room, and looked upon my poor charred face—when he cried bitterly—I was there by his side, looking at him. My father exclaimed: 'Oh, my poor boy!—Oh, my poor boy!'

"EDWARD —."

(B) SECOND MESSAGE.

Communicated in the same way as the foregoing March 28, 1879.

"Dear Father,—I come and make this appeal for the last time. It is for your own benefit I wish you to form a circle, that you may learn and get a proper knowledge of this life. Father, I tell you again that when you found me upstairs, dead, that then I was in the spirit-world, and very soon enjoying the beauties of the place. It may seem strange, but I tell you that I can study chemistry and no fear of chemical combustion, which was the cause of my death. I am in the spirit-world the same individual as when on earth; don't think I am in some far-off place, but I am often near you. I was very pleased that Sarah was not killed. I shall not trouble you with any longer message, only ask you to grant me one thing, that is, to sit and let me come. Neither shall I send you any further message unless you conform to my request. Farewell till you arise in the spirit-world. "EDWARD —."

The facts of identity given in these communications appear to have been genuine. An article from *The Western Mail*, which Mr. Lewis encloses, in reporting the event of the message being received, says:

"In October last, the son of a London optician was accidentally killed by an explosion of chemical substances, with which he was experimenting at his father's residence."

The fact of the message being brought before the notice of the father, is then stated. The message itself is given, and the article thus concludes:

"Our reporter is informed that the investigations made by the police have established the fact that the persons concerned in the case are highly respectable, and that there is not the slightest ground for supposing that any attempt has been made to extort money or to do anything more than to furnish an item of intelligence purporting to have been received from the spirit-world!"

It would appear, then, that the message was not only appropriate as regards the character and manner of death of the young man, who also told correctly his father's address, but the conduct and reputation of our Cardiff friends are beyond reproach in this matter.

* Referring to the gentleman from London.

SUBSCRIPTION PRICE OF THE MEDIUM.

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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

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

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

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

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN

SUNDAY, APRIL 27.—Mr. J. Burns, at 7. Lecture

TUESDAY, APRIL 29.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, APRIL 30.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, MAY 1.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, MAY 2.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 25, 1879.

NOTES AND COMMENTS.

The "Control" published this week has an introduction of peculiar significance. The spirit, true to the anthropological tendencies which he gives himself, opens with a dissertation on the individual properties of the medium he uses, alluding to his spirit as having vacated the body while the Control uses it. The characteristics of the medium's spirit need not be repeated, but they should be nevertheless remembered by all Spiritualists. A sordid fellow, whose thoughts are for ever on the world's appointments and needs, could not do spiritual work, and it will be a bad time for Spiritualism when it is reduced to a trade and conducted by shareholders who do the work of the spirit-world at so much per cent. profit on capital invested. The medium and spiritual worker requires the help and support of true friends who understand their needs and the requirements of their position, and at the same time work or worldly occupation of some sort is diverting and healthful both to mind and body.

SINCE the article announcing the meeting at Langham Hall on May-day was in type, we have heard that Mrs. Georgina Weldon will also speak. There is every prospect of this being a great meeting. The chief speakers, Mr. S. C. Hall, Mr. Forster, and Mr. Varley, are veterans held in esteem all over the world, and Mr. Enmore Jones has for many years been heartily devoted to this cause. Mrs. Weldon, though more recently in the field, amply compensates by her great attractions, personal and intellectual. No doubt the hall will be crowded, and we promise friends at a distance a faithful report.

For distribution, 100 copies of next week's MEDIUM may be obtained for 5s., if ordered not later than Thursday morning. The valuable serial and other contributions will appear.

We have been unable to print Mr. Burns's lecture this week; and another, delivered on Sunday last, also awaits publication.

THE No. 1 School of Spiritual Teachers, at 15, Southampton Row, have of late held meetings of great importance. Some of the results will appear in another form than that of School reports. Spiritualists deprive themselves of much who do not adopt the O.S.T. system, and have one evening's intellectual expansion and spiritual aspiration in the week.

Mr. Wood will give two trance orations at the house of Mr. Thos. Halstead, Dearnley, April 27; service to commence at half-past 2 and 6 o'clock. All friends who feel interested are invited to attend.

MAY-DAY MEETING OF LONDON SPIRITUALISTS.—The May-day public meeting of Spiritualists and friends, at Langham Hall, Gt. Portland Street, Oxford Street, at eight o'clock, p.m., prompt, is likely to be important. Not only is it to be the anniversary of modern spirit-power phenomena, but the cruel powers the Lunacy Laws gave to interested relatives, and private asylum doctors, will be proved. We are informed that there will be a full platform of well-known Spiritualists, including, S. C. Hall, T. Gales Forster, and Cromwell Varley. Several medical men and barristers will refer to the action of the Lunacy Laws. J. Enmore Jones is to be the chairman. There will be, we understand, a Service of Song; and hung up for examination, will be some twenty spirit-drawings, paintings, and writings. Since the last anniversary, two leading Spiritualists have passed away: William Howitt, of England, and Dr. Hallock, of America. S. C. Hall has undertaken to give his remembrances of William Howitt, and T. Gales Forster of Dr. Hallock. No doubt the business will commence promptly at the hour named, so as to close by ten o'clock.

GOOD NEWS FROM SWEDEN.

It may interest you to know that by the perusal of the MEDIUM AND DAYBREAK my wife was converted to vegetarianism, and that vegetarian diet and wet bandages, according to that valuable little book you have published called, "Illness: its Cause and Cure," have been the means of restoring her to health. I am happy to say that faith in spiritual communion is gradually gaining ground here. O, may the time not be far off when all will believe in spiritual communion, and the people of all nations will look upon each other as brothers!—*Correspondent.*

ASHTON-UNDER-LYNE.—Mr. R. A. Brown, of Manchester, will occupy the platform in the Hall of Freedom, 185, Fleet Street, on Sunday, April 27, commencing in the evening at 6.30.

OBITUARY.—Passed away to the higher life, April 18th, aged 39 years, Hugh Biltcliffe, of Thurlstone, Yorkshire, latterly of Gateshead-on-Tyne.

MR. J. J. MORSE was admitted into the Ancient Order of Free masons, at Glasgow, on April 17, Brothers J. Bowman and J. Coates being present during the initiation. The St. Mungo Lodge, No. 27, in which the ceremony took place, is said to be the oldest in Scotland, and that its charter was granted by King Malcolm.

MR. E. W. WALLIS has removed his headquarters to 32, Caroline Street, Nottingham. He is weary with the constant drain made on his strength to meet the demands of his mission. Mr. Wallis is a useful and faithful worker, and we hope he will prove a tower of strength to the Cause in the district in which he is located.

MR. MORSE has issued a circular soliciting subscriptions to the testimonial for Mr. T. M. Brown. The results of this effort may be very much augmented by adopting, in all districts where Mr. Brown is known, the suggestions thrown out last week in these columns. Such an effort would do good to the Cause as well as to Mr. Brown.

BIRMINGHAM.—312, Bridge Street West, Hockley. In the above rooms, on Sunday evening next, April 27, 1879, Mr. J. W. Mahony has kindly consented to give a second lecture on that all-absorbing question, "Where are the Dead?" Doors open at half past six o'clock; collection at the close.

MR. T. M. BROWN will be at Earsdon and neighbourhood of Newcastle during the end of this week, after which he will return home for a few days previous to proceeding on his route south. Friends will oblige by making their arrangements as speedily as possible. Address, Howden-le-Wear, R.S.O., Durham.

MR. W. H. ROBINSON has written a very sensible letter in the *Chester-le-Street Times* in reply to one against Spiritualists and Spiritualism which appeared the previous week. There does not seem to be sufficient honour, honesty, or truthfulness in the sectarian opponents of Spiritualism. No wonder that the land abounds with moral anomalies when these religious teachers act so unjustly.

STEINWAY HALL.—A correspondent speaks highly of the large and brilliant audience who listened to Mr. Fletcher's address, on "Materialisation," on Sunday evening, at Steinway Hall, Lower Seymour Street. There were some fine flowers on the platform, and the singing of Miss Leslie Younge added greatly to the interest of the occasion. The lecturer gave a number of tests, all of which are reported to have been recognised. The Spiritual Conference and Lyceum meets every Sunday, at 11 a.m.

HECKMONDWIRE.—Do not be such a ninny as to begin to believe in the pretensions of conjurers; only fools and small children do so. It is the art of a conjurer to make you believe the opposite to that which is really true; so if he pretend that he makes spirits appear, or that he exposes Spiritualism, it is the duty of all sensible men to believe that he does nothing of the kind. Go to the conjurer to be amused, if you are in need of such intellectual dishwashings, but don't, we pray you, make a fool of yourself by assuming that the performer is a demonstrator of fact, or a teacher of philosophy. His object is to get hold of your coin, and how that is done you are best able to judge.

TO THE CHARITABLE.—To the Editor.—Sir,—Kindly permit me to appeal to the benevolent on behalf of the family of Mr. M. Pardo, a medium and member of the Dalston Association, whose case is a painfully distressing one. Bad trade, illness, and the calamity of a fire have combined to reduce the family to great hardships; which doubtless will meet with the sympathy of Mr. Pardo's fellow-members, as well as other benevolent readers of your journal. Subscriptions can be forwarded direct to Mr. M. Pardo, 21, Victoria Road, Hackney Wick, London, E., or to the undersigned.—Yours faithfully, THOMAS BLYTON, Hon. Sec., 53, Sigdon Road, Dalston Lane, April 22.

MISS BROWN AS A SPEAKER.—I consider that I should be very remiss in my duty if I did not bear my testimony to the efficiency of Miss Brown's controls; for I can safely say, without fear of contradiction, that they have made her to be such a workwoman in the cause of truth, that she need not be ashamed when she stands up to divide truth from error. The subjects which her guides have spoken on, through her organism, here in Ashton, on Sunday, April 20, were handled in a masterly manner, calling forth a burst of applause from the audience at the conclusion of each address. Such a medium deserves encouragement.—WM. AVERY, 28, Bentinck Street, Ashton-under-Lyne, April 23.

A SUCCESSFUL LECTURER.—Mr. Wells, whose portrait we gave, accompanied by a sketch of his work, in the MEDIUM, in December last, has just concluded a most successful lecture-season. A very amusing indication of Mr. Wells's popularity is recorded in the following paragraph from the *Leeds Express*:—"A Public Lecturer in a Fix.—For some days Mr. R. B. D. Wells has been delivering a course of his popular lectures in Dewsbury, on the subjects of Phrenology, Physiology, &c., and the audiences have usually been large. But a couple of nights ago the crush was so great that the hall was speedily filled, whilst in the street there was still an anxious crowd struggling for admission. At this time Mr. Wells arrived on the scene, but finding it impossible to get through the crush, he had to adopt the somewhat unusual course of obtaining entrance to the room by means of one of the windows, against which one of his assistants had placed a ladder. The lecture was then duly delivered."

SPIRITUALISM IN LEEDS.—MR. BARKAS AND THE CONJURERS.

To the Editor.—Sir.—Would you kindly permit me to inform your readers that after Mr. Bishop's visit to Leeds, I forwarded the following letter to the *Leeds Mercury* and it was published in that widely circulated paper:—

To the Editors of the *Leeds Mercury*.—Gentlemen.—Would you kindly insert the following. The inhabitants of Leeds have now had an opportunity of witnessing what Mr. Bishop terms his exposure of Spiritualism. My opinion, based on twenty-five years investigation, is, that the alleged exposure is a mockery and a delusion, and I am prepared, at some inconvenience, to defend the genuineness of the alleged phenomena of modern Spiritualism, in any Hall, and before any audience in Leeds, on any night on the following conditions, viz., that I be paid railway-fare to and from Leeds, and be provided with hotel accommodation for the night—total not to exceed three pounds. The proceeds of the lecture to be given to any benevolent institution, and the lecture to be presided over by any respectable and well-known citizen. I shall lecture one hour and reply to questions and objections for the succeeding hour.

I am desirous that the intelligent inhabitants of Leeds should have an opportunity of hearing what the facts of modern Spiritualism are, and have the means of cross-questioning a known investigator to any extent they may consider desirable. I should like the chairman and committee of management to consist of unbelievers in modern Spiritualism.—I am, &c.,

T. P. BARKAS.

Newcastle-on-Tyne, April 2.

As the result of the above letter, I have been invited, and have consented to lecture in Leeds on Monday evening, April 28, at 8 o'clock. I shall be glad to see present in the lecture hall all your readers who live in Leeds or the neighbourhood who have any interest in the defence of the much misunderstood facts of modern Spiritualism.—I am, yours truly,

T. P. BARKAS.

Central Exchange Art Gallery, Newcastle,
April 21.

By our correspondence with friends in Leeds we have been doing all in our power to promote the noble end sought by Mr. Barkas. We rejoice that he has taken the field; no man so fit to hurl defiance at the mockery he exposes. The following advertisement has appeared in the *Leeds Mercury*:—

PHILOSOPHICAL HALL, LEEDS.—On Monday, 28th April, at eight o'clock, a Lecture on "The Reality of the Phenomena of Modern Spiritualism," by T. P. Barkas, Esq., F.G.S., of Newcastle-on-Tyne, followed by discussion. Chair to be taken by Mr. Ald. Tatham. Admission 2s., 1s., and 6d. The Lecturer holds that the phenomena are not satisfactorily accounted for by the so-called expositions of conjurers.

Mr. Tatham is a well-known truthseeker, and though, perhaps, not a Spiritualist, he is a most eligible chairman for such an occasion. He is strongly opposed to vaccination and medical quackery; is a great teetotaler, and, it is said, inclines to vegetarianism. He is also a very popular man; and if he is not a Spiritualist, he is in considerable danger of being one after he hears the views and experiences of Mr. Barkas. They make a very good couple, and it is with pleasure we observe their diligence in the good work of enlightening the public mind.

Will our correspondents inform us of the movements of the conjurers? and steps will be taken to follow them up, and thus turn them to good account.

BISHOP AUCKLAND DISTRICT.

A FAREWELL TEA-PARTY.—On Easter Tuesday, Mr. and Mrs. Lobbey, Tindale Crescent, entertained a goodly number of friends and acquaintances to tea, and to say farewell, previous to leaving the district for Liverpool. After an excellent tea had been partaken of, Mr. Hill was called to the chair, and spoke of the great loss which the district would sustain from the departure of their respected friends, Mr. and Mrs. Lobbey. Messrs. C. Lupton, W. Mensforth, J. Barker, and J. Mansfield, made speeches, some in the trance, and others in the normal state, uttering sentiments suitable to the occasion. Mr. Lobbey, on behalf of himself and his wife, expressed his thanks for the attendance of his guests, and for the kind sympathy which had been manifested that evening; though they left the district, their hearts would often revert to old associations. Troubles and trials stood in the way of all, and what was more fitting than that they should stand shoulder to shoulder in love, during the pilgrimage through life? A few words from the chairman brought to a close one of the most pleasant meetings the friends in the district have ever enjoyed. Mr. and Mrs. Lobbey are true and earnest advocates of our Cause, and regret is felt at their leaving the district. Their friends bespeak for them a cordial reception from Liverpool Spiritualists, to whose circles the strangers will be glad to receive admission.—T. N., Sec., *Bishop Auckland*, April 21.

CONFERENCE.—A conference will be held at the Turkish Baths, Clyde Terrace, Bishop Auckland, on Sunday afternoon, May 4th; subject for consideration, "What is the best means of disseminating a knowledge of Spiritualism in the world." Tea will be provided at 6d. each. After tea, a public meeting will be held, to be addressed by trance and normal speakers.—C. G. OYSTON, *Hunwick*, April 21.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields, E. Devotional meetings every Sunday evening at 7, commencing April 27; at 8, seance for physical manifestations. Miss A. Barnes, medium; C. R. Williams, Hon. Sec. Collection.

SEANCES will be held at 70, Mark Lane, City, on Sunday, April 20, and three following Sundays, at 8 o'clock. Mr. Shrobbree, physical and test medium will attend. A collection at the close of each seance. Visitors are urged to be punctual and not destroy the seance by interruption.

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GLIMPSES OF SPIRIT-LIFE.—VIII.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

THE PROTESTANTS.—The Children's Lyceum—Sun-Rise in the Spirit-World—Nature's Inspiration—Spirit-Identity—Architecture.

We next visited a number of Protestants who had just come over from earth-life. We found them in a worse condition than many of the Catholics. Generally, when the Catholics come over, they accept what their priest tells them, but the Protestants, in consequence of the wrong teaching which they have received, expect to find Jesus, and in their great disappointment there are most touching scenes. Arriving at a state of consciousness, they would take hold of the first spirit they met, and cry out "Jesus! Jesus!" Some of them would fall on their knees, mistaking those friends who came to meet them for Jesus. Some ministers who had been over a length of time believed they were commissioned from God to preach the positive future coming of Christ, and therefore that they did not require any other truth. The ministers were supplied with their required food, as they admonished their followers that the labourer was worthy of his hire. Many, however, who had been there some time, did not believe in this dogma, and consequently would not supply them with food. The children who gravitated there were supplied with their requirements by the inhabitants. They had their teachers, who would as usual exhort them to abide with them, and to walk in the ways of wisdom, as there were slippery paths, and little children oft got therein. One of these little children had ascended to a higher sphere, and the minister would take occasion to warn the other little ones by saying that the child had been taken away by the devil. This little child came amongst them again, and told them to look higher, and not to bow down to what the minister told them, but to seek for greater truths, and that where she had been she saw Protestants and Catholics worship together. She invited Herbert and "Pearl" to go with her, saying she could travel as they did. She disappeared from amongst her former associates, and the minister then declared that the devil had sent her there to deceive them.

We now arrived at a magnificent home for children, where they were taught to know themselves, and educated in the true principles of nature. Here we found a number of children similar to the little one who had invited us there, and who had come from the same place. Amongst them were spirit-teachers, who ministered to their wants and instructed them. This home was situated in a beautiful valley, with trees and fields wherein the children were running to and fro, and enjoying themselves and the beauties of nature thoroughly. When their relatives and friends came over from earth-life they would meet them, and bring them to see their pleasant home, which would frequently induce them to remain there. These teachers are the advanced minds from Spring-Garden City, the city of genius. They are the superintendents over the home. Herbert was surprised to find one of the teachers, named Margaret, very much like his mamma. She looked at Herbert, approached him, and kissed him, and said, "You are Herbert! Why did they not tell me you had come over?" Pearl came forward and said, "Did I not tell you I had a surprise for you?" Margaret then made inquiries about all her friends on earth. She asked him where he had been. He told her he had just come from visiting the lower sphere, where the children reside. She replied, "I often go there to bring some of the little waifs to this home, and teach them the way of life." She then showed him over the large home, which pleased him very much. He noticed particularly that, in communicating with each other, the voices of the inmates were not heard. His aunt told him they very readily received their education.

She asked if he would go and make a visit with her, and they would leave their grandma and Pearl to stay there till they returned. They travelled a little distance, and arrived at a handsome mansion, situated amidst the most magnificent scenery. A beautiful spirit came to meet them, and gladly welcomed them. She said to Herbert how pleased she was to see him, and inquired how his relatives on earth were, and how many brothers and sisters he had. She told him her name was Elizabeth, and that she was his aunt. With her there resided a bright spirit, who was a great artist. She told Herbert she had chosen this place because of the beautiful scenery by which it was surrounded. They stood outside the

mansion, and there they saw mountains, rocks, water-falls, lakes, rivers, and green fields in the perspective. The trees were of the most gorgeous tints. She invited Herbert to stay with them, and take rest, so that he might witness a sunrise in spirit-life. A room was prepared for him, which was decorated in rich colours; the couch and coverings were inlaid with a most delicate white substance. Sweet perfumes impregnated the atmosphere. Flowers entwined themselves around the mansion, and were arranged in their parterres in a most artistic manner; fruit trees were inter-mixed, giving the whole a most elegant and chaste appearance. The inmates of the house were clothed in resplendent white garments, and appeared like the fabled celestial angels. The language of earth fails utterly to give an adequate description of what we saw.

In the morning the party went forth to witness the sun rise. On entering the beautiful fields they heard the sweet music from the waterfalls, rushing into a sheet of silvery water. The clouds above were of the most indescribable tints, and just then broke forth into such glorious colours, that it seemed as though the celestial gates were opening to unfold a grand and gorgeous panorama. The whole heavens appeared, as it were, of burnished gold. His aunt bade Herbert not to be excited, but to stand quietly and observe just where the sun was rising. He saw a mass of clouds rolling forth in circular motions, producing a brilliant scarlet tint which diffused itself all around, causing the landscape to appear like a world on fire. This was followed by orange, purple, blue, violet, and various other tints, wave after wave of ever-changing colour rolling onward through the sky with a circular motion, producing one of the most glorious sights imaginable. Then arose the sun in all his majesty, diffusing his dazzling rays over the scene. His aunt told Herbert to describe to his grandpa what he had seen. Herbert replied, it would be impossible for him or any other being to describe it. They then went a little further, to visit the rocks. They arrived in what appeared like a fairy glen; the water, dripping over the rocks, having produced objects in all kinds of fantastic shapes. She told Herbert that when she required change she always visited this place. "Here," she said, "I receive inspiration." Herbert asked her if she sat there for control. "No," she replied, "there is inspiration throughout all Nature. If you make yourself negative to it you may always drink from that boundless store." Herbert said, "I am to go back again to visit the poor Protestants." His aunt replied that he should go soon, and asked him many questions about the friends in earth-life. He said he thought she ought to go and visit the circle, as his grandpa held circles almost every day. She told him she could not go; she often tried to visit them but had always failed, as the magnetic conditions around her home attracted her back. She said she had known spirit-friends who had visited earth-circles, and tried to manifest themselves, but their thoughts would wander back to the spirit-world; and though they were anxious to prove their identity, yet they always failed. "If I were to go," she continued, "I should not be able to give the required proof, as my mind would revert back to these beautiful hills and valleys. But when you go to earth tell your grandpa, grandma, and your mamma, that my love and sympathy are always with them; that although not able to come, still my thoughts are often upon them. They doubtless thought it hard when I left them, but tell them it was for my benefit. My organisation was not fitted to withstand the difficulties and friction of earth-life, while here I am in my element."

Herbert was now taken to a distant place. The sweet perfumes and the music, which they heard before they arrived at their destination, were delightful. At a distance they perceived some pleasant influence proceeding from the place. Herbert exclaimed, "What a delightful place this is!" His aunt replied, "We have friends here to visit." The buildings in this city were of a marvellous description, and most unique in appearance, representing in their architectural designs various beautiful flowers. This was the City of Architects. We found the inhabitants dressed in beautiful gold-coloured garments. They seemed very pleased to meet us, and were very active and industrious, passing too and fro through their beautiful streets, which appeared as if covered with gold. We arrived at a splendid mansion, from which a bright spirit came forth to meet and welcome us. He inquired who Herbert was, and on being informed, spoke to him and said how glad he was that he had come over. He told him he was his uncle, and that his name was William. He then said to Herbert that he very much wished to talk with him. He became a little affected, and said he had long wished someone to come over who could tell him about his relations on earth. Herbert told him all about them, and how that he had been to visit his grandpa from spirit-life. He desired Herbert to tell them how busily he was engaged in drawing plans and designs from different buildings, as the preparation of architectural designs was his chief delight. He showed Herbert some beautiful models, also models of the temples where they were accustomed to assemble together. Herbert observed that they had beautiful buildings on earth, but that compared with these they were only as a shadow. His uncle told him, that the architecture of earth was only a reflection from the spirit-world. He then took him into his mansion; Herbert said the colours and style quite dazzled his eyes. He asked his uncle if he would teach him, but he replied he must first proceed with his other studies, and then he would be very pleased to teach him. He then took Herbert for a walk. Herbert noticed that the fields here were not green as on earth, but were of a soft and hazy brightness, while the trees were of different colours. They as-

cended a hill, and in the valley below were trees of various tints which presented a very wonderful appearance. He saw the city in the distance; the buildings glittered, and appeared to diffuse light around them. He inquired if they had any night there? His uncle replied, "No, as every surrounding object gives out the required light." Herbert said that was far better than being on earth. His uncle replied, "You must not despise the earth, as it has its uses." Herbert said, "I cannot understand why the people of earth should sorrow and cry when anyone comes to so beautiful a place as this." His uncle replied, "The conditions of the spirit-world are a mystery to the people on earth." Herbert shook his head, and said it was not a mystery to his grandpa, neither was it a mystery to him, which, his uncle said, he was very pleased to hear, and told him "when you go to earth again, impress on all the necessity of gaining a proper knowledge of the spirit-world." Herbert told him about the long communication his grandpa and the circle were receiving just now, which his uncle was very glad to hear of.

His uncle told him that in the sphere they were now in, they did not take their food as in other lower spheres, but extracted it from the surrounding elements. Herbert inquired how this was, as he saw some luscious fruit on the trees. His uncle replied, "We attract by will-power the essence from the fruit."

By this time they had arrived home, where Herbert found a number of pupils waiting for his uncle's instructions. These spirits had great taste for music and for all refined works of art. Some of them would execute the most delicate and intricate pieces of music.

We found they had large temples, wherein they assembled to offer praises to the Great Father. These meetings, his uncle said, were used for inspiration, and for communications from the higher spheres.

Herbert told his uncle that he must now leave him, but that he would be pleased to visit him again. His uncle said he had a message which he wished him to deliver to his grandma and grandpa, which ran as follows:—"Dear father and mother,—I am very pleased to hear that you are receiving communications from the spirit-world. It is a comfort to me to learn that you have a knowledge of this state, which all the inhabitants of earth are bound to enter. I have often inquired about you, and am glad to know that I shall meet you both in spirit-life. I will see that Herbert is well cared for. Do not trouble about him, as he will learn more of us than he would have done on earth. Our love and affection burn as intensely for you and friends as yours do on earth. Make these truths known as much as you possibly can, and those who may misunderstand you now will be grateful for your advice when they get to spirit-land. Dear friends, we often think of you and talk of you here. It is a great pleasure to us to think that we, in spirit-life, are one with you on earth in making known God's eternal truth. Father, I speak for all here. We send you our united love. From your loving son,—WILLIAM ALEXANDER LEWIS."

(To be continued.)

NORTHUMBERLAND.—You had better address your views to the gentleman to whom you refer. It scarcely concerns our readers, and we do not like to be made the instrument of unkind expressions, which are, in our opinion, not deserved.

ASHINGTON COLLIERY.—We have had Mr. E. W. Wallis paying us his second visit, who was received with great pleasure by the spiritual friends, as he had on the previous occasion pleased them so well; and I'm sure whilst he was delivering the Saturday-night's subject, which was, "Jesus, His Mission, Crucifixion, and Resurrection," he seemed to lose none of the respect or admiration which he had gained, for his guides went to the very root of the matter, and uprooted the old orthodox idea of the mission of Jesus. On Sunday afternoon we had a splendid oration from a subject chosen by the audience, viz., "Secularism, Christianity, and Spiritualism, Contrasted." I would advise all Secularists, wherever Mr. Wallis goes, to bear what his guides have got to say about Secularism and Spiritualism, I am sure they would be enlightened and encouraged to investigate into this subject. At night we had for the subject, "The Trinity: a Criticism and Definition," which finished our public meetings for the week. There was a very good attendance each time, and the majority seemed to be highly uplifted, from the manner they expressed themselves by the hearty applause which was given at the close. On the Monday night following we had a private meeting amongst the spiritual friends, celebrating the seventh anniversary of Mr. Wallis's introduction into Spiritualism. We had readings, singing, recitations, and speaking. Mr. Wallis read a poem by Miss Lizzie Doten, entitled "Peter McGuire," then Master Eadie favoured us with two good old Scotch songs. Mr. Wallis sang twice, Mr. Littlehills sang twice, and I sang one song. Mr. Reid, of Choppington, recited a piece of his own composing, being an address to the Church, or, "Christ Knocking at the Door;" he also sang a little ditty of his own. Then Mr. Wallis was controlled by his guide, and kept us all alive with his wit and humour, and short poems chosen by the friends, the last poem was, "Remember Me," which was done in a neat style; then we sang altogether, "Auld Lang Syne," and brought our happy anniversary meeting to a close. We hope that such a labourer in the Cause as Mr. Wallis will be spared to celebrate many an anniversary. We did our best for him to have a good commencement in his eighth year. On the Tuesday night we had much pleasure in giving him the privilege of naming our baby—the first he had ever named. There was a good company of friends present, and Miss Sanderson presented the child to Mr. Wallis, whom he named "George." After naming the child he was controlled, and gave some practical advice to us as parents. The naming of the child brought our happy evening with Mr. Wallis to a close.—GEORGE SCOTT, April 19, 1879.

TO THE FATHERS AND MOTHERS OF INFANTS

Unpolluted with Vaccination Filth.

THE VACCINATION SPY IS ANXIOUS TO PERSECUTE YOU! Now, prove that you have at least as much courage to protect your young ones as the hen her chickens, or the ewe her lamb. It is monstrous if the spy, and doctor, and guardians, and magistrates, are all conspiring to pollute your babies, and your love cannot and will not protect them!

Be Courageous, and keep your Infants Unpolluted.

Remember, there is no defence for Vaccination—that no doctor can defend it. The doctors are dumb as a marble knight on a monument before a man who knows their tricks and frauds, their murderous arts, and their silly superstitions.

But those poor weak creatures who feel compelled to bend to the doctors' despotism, and sacrifice their infants to the Bael-god Jenner, it is important that they should know that they can obey outwardly the vile Act of Parliament, at the same time defeat the doctors' frauds and save their children. Take with your infants a pinch of finely powdered borax, and as soon as you are outside the station, rub it into the wounds the doctor has made. When you get home, wash it out with more borax in hot water (a pint of water to a penny packet of prepared borax is about the strength required). The borax and hot water can be had at the Banbury ANTI-VACCINATION STATION, 6, North Bar Street, every day the Vaccination Station is open.

Take the infant again as the law requires. If the doctor asks you any questions, tell him it is your business how you wash and cleanse your infants. If he swears at you, as they sometimes do at the poor, do not pull out his beard or smite him with the poker, if you have the power, but summon him for using profane language. If he pollutes the child again, again do you immediately rub in the powder. Do not fear anyone; do it and cleanse your infant. Then you will stop the doctor from getting plunder from parish rates, stop his supply of filth to trade with, and so soon tire him of an unprofitable dirty superstition.

Parents, fight down the vile Pollution at any Cost!

The Despotism of the Doctors, and their fraudulent Deception, must be trampled under-foot by a free People.

Mark the man who vote for it! Mark them at the Election of Guardians! Be sure not to vote for any man as a Guardian of the Poor, or as a candidate for Parliament, who helps the doctor to pollute and destroy the infants under your charge from God.

Be Courageous, and do your Duty, and defy the Tyrants.

[The above is being circulated as a handbill.—ED. M.]

THE PARLIAMENTARY RETURNS, "VACCINATION MORTALITY."—The most recent scientific definition of the duty of legislators is that "law is common force organised to meet injustice." No greater injustice is conceivable than the sapping of the physical health of the inhabitants of a country by the careless and ignorant administration of a system which is designed by nature to be the remedy against a fearful scourge. The Government, therefore, ought at once to meet the figures which have been printed either by a scientific refutation or by taking instant steps to prevent the further spread of the evil. On the other hand, the thought is very startling that a number of most injurious diseases are being spread abroad and taken up in the constitutions of our children, working an amount of misery that is not the less painful to contemplate because it is immeasurable.—From the *Glasgow Herald*.

THE WAY DOCTORS PROMOTE INFANT MORTALITY BY VACCINATION.—The disgraceful utterance that "infants are a focus of pestilence until they are poxy," is repeated by many zealous vaccinators, and no denial and scornful disavowal of it is heard from official and influential quarters. They pretend to argue from statistics; but all men of good sense and information know that statistics in the hands of experts who have power to dictate what particulars shall be made prominent, and what not, can be manipulated to prove anything. Meanwhile, we have the broad fact that, since vaccination has been made compulsory, small-pox has become more general and more fatal; which, even if statistics were as favourable to their case as these physicians pretend, would sufficiently rebut their argument. But can we wonder that small-pox increases? Are they not themselves purposely implanting disease in all our infants? For what is their pretended vaccine? They take corrupt matter from a child, and put it into a cow; cause disease in the cow; then take corrupt matter from the cow, and call it pure lymph! That is one way of poisoning children's blood.—PROF. FRANCIS W. NEWMAN.

A LAW-ABIDING PEOPLE.—We have before us a post-card from Henry Pitman, who has been imprisoned for this offence of trying to protect his child's blood and life, and who can therefore sympathise with others in like peril or punishment. He says:—"I was at Chatham last week to welcome out of prison C. W. Nye, his eighth imprisonment for trying to keep his children healthy." The doctors, who get large sums of money from the Government for fouling the pure blood of English babies, sometimes with loathsome and horrible diseases, sometimes, as in the cases we cited in Liverpool and Sheffield, killing them outright, are busily at work over the kingdom getting men fined and imprisoned. As a rule, the English are a law-abiding people. They always were. They stood quietly by and saw the Government burn men and women for heresy. Later, they looked on complacently when men and women were hanged for witchcraft. They gathered in great disorderly crowds to see people hanged by scores for petty thefts; and now they seem to rather enjoy seeing men sent to prison any number of times the doctors please for "trying," as Mr. Pitman says, "to keep their children healthy"—for wishing to guard the pure blood of an innocent and helpless babe from a lancet, whose point may carry scrofula or erysipelas, syphilis or tuberculosis.—*Herald of Health*.

THE DANGERS OF VACCINATION.

In my letter to Mr. Selater-Booth, I presented the following figures from the Registrar-General's Returns:—There died of syphilis in the five years 1860-1865, under one year old, 4,504; of all ages, 6,425;—in the five years 1870-1874; under one year old, 7,009; of all ages, 9,271. In the first period, therefore, nearly two-thirds of the whole number were under one year old (the year of vaccination); while in the second period, when the number of vaccinations had greatly increased, no less than seven-ninths of the whole number of deaths were infants not a year old.

On the 25th of June, the wife of a brewer's workman came under my treatment for syphilis, in a deplorable state. Her infant, five months old, was vaccinated by an appointed public vaccinator. No question was asked of the mother regarding her state, or the state of the child. From the arm of that syphilitic child a quantity of lymph was taken by the vaccinator for use at the Vaccine Station—a child previously born, being covered with syphilitic eruption was not vaccinated. The danger is thus again confirmed on unquestionable evidence.

The incredulity expressed during my examination, on the part of those who should have been better informed, is thus shown to have been suspicious. The fact of vaccine syphilis is now established.—Dr. C. T. PEARCE, in "Government Prosecutions for Medical Heresy."

PUBLIC SPIRITUAL SERVICES IN LIVERPOOL.

For a long time back no mention has been made in any of our spiritual papers relating to Spiritualism in this town. The reason is, perhaps, that the Society has got no corresponding secretary, a want which has been discussed of late among its members, and thus events which might be of great historical interest, are suffered to die out, and to leave no mark upon the sands of time; whereas, a proper rendering to the public of the things transpiring in our midst, might lead on to greater actions on the part of others.

I wish just to name that Spiritualism has been gradually progressing in Liverpool, and is making a deep impression on many minds. The Sunday services have been well sustained by speakers of a first-class character. Thanks to the Lancashire Committee, they have supplied this town with both good normal and trance speakers for some time at a very small cost, and thus Perth-Street Hall has had some of the finest discourses delivered in it that man could wish to hear. Messrs. Morse, Wallis, Wright, and Johnson, are trance mediums, whose names everyone will delight to honour, and whose powerful advocacy of spiritual and other truths, makes them revered, and creates grateful recollections in all who may have listened to them. Of the hundreds of lectures delivered through Mr. Morse in Liverpool, none ever exceeded the one delivered on Sunday evening, the subject being "Wicked Virtues," which was delivered to a good audience, and many strangers, who seemed to wonder no less at the subject than the man. The discourse was a masterpiece of eloquence, fitted and well carved out in every line and shade.

The controls of Mr. Morse seem to have no lack of new matter or subjects, and when left to choose their own, they invariably step upon new and untrodden ground, leading on the mind of their hearers to more advanced thoughts and higher conceptions of life and goodness. With the above-named mediums and other speakers, there cannot fail to be a lasting growth of spiritual life and vigour in all parts where such advocacy can be, and is, called on; verily, such labour cannot be in vain.

JNO. CHAPMAN.

Liverpool.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, April 20th, Mr. G. King lectured on "Christ's Idea of what Constitutes the Life of Man." Mr. C. W. Pearce in the chair. The lecturer contended that the churches had misrepresented the teachings of Christ; you must go to the Scriptures and learn for yourselves. It is better to teach men how to live than to teach them to believe without thinking. Christ does not teach men to believe this or believe that, but to do, always to be doing, to lead a life of vigorous action, to use the talents that we possess, and try to do good wherever we are; whatever we undertake to do to do it well, then we shall be carrying out Christ's idea of the life of man.

On Tuesday, April 22nd, Mr. C. W. Pearce lectured on "What Evidence (if any) does the Bible afford of its being the Word of God." Mr. G. King in the chair.

On Sunday, April 27th, at 6.45, Mr. J. M. Dale will address the meeting, subject, "Incidents in the Life of Samuel Hick, blacksmith, and Lessons therefrom."

On Tuesday, April 29th, Mr. F. Wilson will lecture on "The Ladder of Spiritualism." Discussion invited.

W. G. PAUL.

Anti-Compulsory Vaccination Literature

Vaccination brought home to the People. By Miss Chandos Leigh Hunt. Price 4d.

Have you been Vaccinated, and what Protection is it against the Small-Pox? By W. J. Collins, M.D. People's edition. 6d.; cl. 1s.

Government Prosecutions for Medical Heresy: a Verbatim Report of the Case, Regina versus Tebb. Dedicated to the Board of St. Pancras Guardians, London, with letters from the Right Hon. W. E. Gladstone, M.P., the Right Hon. John Bright, M.P., and others. 40 pp., price 4d., or 3s. 6d. per. dozen.

Contents:—Dedication—Introduction—The Trial—Mr. Gladstone's Position—Dr. Pearce's Unheard Evidence—Letter from T. L. Nichols, M.D.—Dr. Haughton's Unheard Evidence—Vaccination Law Reform—Other Correspondence—Opinions of the Press.

This pamphlet should be circulated largely during elections of Guardians and Members of Parliament.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, April 27. Templar Hall, Ladywood Road. Evening at 6.30. Subject: "Humanity's Redeemer in the Light of Spiritualism."
 BURTON.—Monday, April 28. Low Fell.—May 7.
 NEWCASTLE-ON-TYNE.—May 4 & 5. KEIGHLEY.—May 11.
 SUNDERLAND.—May 6. LIVERPOOL.—May 18.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

(92, Caroline Street, Nottingham.)

GLASGOW.—Wednesday, April 23, to Monday, April 28, inclusive.
 BARROW-IN-FURNESS.—April 30.
 DALTON.—May 1.
 ULVERSTON.—May 2.
 MILLOM.—May 4 and 5.
 LANCASHIRE DISTRICT COMMITTEE.—May 11 to 19, inclusive.
 KEIGHLEY.—June 1.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

Sunday, April 27, at 6.30 p.m. Trance Address. Miss E. A. Brown. Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—"Form Manifestations."
 Tuesday, " at 8 p.m.—"Physical Manifestations."
 Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
 Thursday, Seance at 8 p.m.—"Form Manifestations."
 Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

THIRD QUARTERLY CONFERENCE.

The third conference of the above body will be held in the Templar Hall, Ladywood Road, Birmingham, on Sunday next, April 27. First meeting at 10.30 a.m. Business, auditing the accounts, and presentation of the report, with discussion thereon. Second meeting at 2.30 p.m. Election of officers for ensuing quarter, reports of progress, with suggestions for future work. Public lecture at 6.30 p.m. Luncheon at 1 p.m., tickets 6d. each. Tea at 5 p.m., tickets 6d. each.

R. HARPER, President.
 J. J. MORSE, Hon. Sec.

PURE SOLIDIFIED CACAO

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THE BUTTER OF THE CACAO BEAN,

so nutritious and promotive of easy digestion, is all retained in the SOLIDIFIED CACAO, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy obnoxious, and indigestible.

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By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition absolute perfection. The flavour is exquisite, and so abundant that one pound of SOLIDIFIED CACAO will go further than many times the quantity of low-priced preparations.

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IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by Nature in its growth and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

Solidified Cacao is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailment. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the Use of Intellectual Workers and

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It is the best refreshment before or after a long journey or severe mental application, and is invaluable to invalids.

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Price 4s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row W.C.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 27.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, APRIL 28.—6, Field View Terrace, E. Seance at 8, Members only.
 TUESDAY, APRIL 29.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, APRIL 30.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 WEDNESDAY, APRIL 30.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.
 THURSDAY, MAY 1.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30., admission free.
 WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Conversation and enjoyment; 8 for 8.30. SATURDAY, Inquirers' Seance; admission 6d. to pay expenses; local and other mediums invited; 8 for 8.30. SUNDAY, Morning, a Meeting for Spiritual Development; Evening, Spiritualistic Services, at 6.45; Seance at 8.15; admission 6d. to pay expenses; admission to Seance by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 27, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, APRIL 29, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, APRIL 30, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
 BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for development at 7.30., for Spiritualists only.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, MAY 1, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

HOW TO FORM THE SPIRIT-CIRCLE.

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