

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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 476.—Vol. X.]

LONDON, MAY 16, 1879.

[PRICE 1½d.

GEORGE THOMPSON'S EXPERIENCE IN SPIRIT-LIFE.

A Discourse given through the organism of
 Mrs. CORA L. V. RICHMOND,
 At Chicago, Ill., on Sunday Evening, February 2nd, 1879.
 (From the *Spiritual Record*.)

INVOCATION.

Infinite Parent! Thou source of every bounty and blessing! Thou giver of every good and perfect gift! Thou to whom we turn in aspiration and prayer! Thou who art the source of all sublime inspiration, all gifts of the spirit, all prophecies! Thou great eternal God! Thine abiding place is no altar nor shrine of man's; Thou hast fashioned no temple save that of the universe, and the human heart is Thy shrine, and the altar of Thy love is the soul of man's devotion. Here within that shrine Thy children bend and bow. Within the altar of their spirits, to commune with Thee, Thou Truth, Thou Divinity, Thou Light, each spirit must bring its offerings of joy or sorrow, of bitterness or of rejoicing, of perfection or imperfection, and each must receive according to their need from the fountain of Thine infinite love.

May the healing waters of Thy love, poured out upon the soul that is in darkness and sorrow, resuscitate and strengthen until flowers of truth, immortal hopes and prophecies shall blossom therein. May Thy truth within the bare and barren darkness of human life, made desolate by sin and imperfection, so enliven and vivify those darkened places that they shall bloom as the rose in the wilderness, until that love which is Thine own possession shall become the possession of Thy children on earth. May that knowledge which is Thine attribute, Thou alone possessing all knowledge, for ever be enkindled in human minds until the shrine of truth shall be there and its exaltation. May Thy supreme wisdom, the omnipotent power of law and order with which Thou hast graven the universe, abide in the mind and spirit of man until he is freed from the error and thralldom of ignorance, of materialism, of bondage, of all that enslaves the spirit.

Thou who hast visited the nations of the earth with freedom from physical tyranny; Thou, before whom kings must for ever tremble, and within whose divine law of love the bonds are dissolved from the slave that the hunted man may go free, Oh! may the thralldom of fear and terror fall from every human heart, and may the bleeding feet and weary souls, bound down in the agony of fear for the hereafter, rise in the perfection of that knowledge that comes from the immortal world, bathed and suffused in its light, made glorious and loving by the affection of Thy ministering spirits and the power of Thy guardian angels, and to Thee for ever all praise. Amen.

THE DISCOURSE.

How wonderful is life, the greatness of the soul,
 The majesty of mind, and its supreme control.

I speak to you this night, I am aware, under difficulties. No longer in possession of my own form, through the kindness of other spirits, I address you through this organism. But across the space called death and the river called life, I bring my testimony on behalf of that immortality that now seems certain, surely on behalf of that existence continued beyond death.

In the majority of cases, I am told, there is not such sudden and absolute reaction as in my own case. Depressed from long illness, feeling the burden of years, I was caught up into sudden youth and sudden rapture of the full vigour of manhood. Without the loss of my intellectual power during the change called death, it

was a transfusion of life and subtle element pouring through every avenue of my being, that restored memory, vitality, intellectual power, and all the powers of manhood. Nor can I picture in this place as vividly, perhaps, as I did on one other occasion through this organism, the change called death, since other and pressing incidents have crowded close upon my spirit, and I seem to have been admitted at once into the absolute vestibule of thought. I don't know how this affects others, that is, I do not know it from experience, but I know that to me the augmented power was a power of spirit, the augmented force was a force of mind, the augmented reality was the reality of conviction, the augmented longing was the longing for more truth, and the one sublime word, the one rapturous thought that possessed me was: Now I am free to learn everything. That one word, freedom, the guerdon of the nations, that for which humanity struggles, that for which we so often urged the tyrants of earth to bend and bow, that which we have sought for others, we find ourselves at death: freedom from the thralldom of the senses, freedom from the tyranny and domination of disease, freedom from the fading faculties that evade and elude our grasp, when we would endeavour to use them as of old; freedom from the oppressiveness of that weakness that comes to the strongest mind and the strongest body when over-worn and over-exerted; freedom from all the constraints and complainings that are caused by physical reaction; but chiefly comes the restoration. What shall I name it? Theologians would call it "redemption," save that we do not exist in an utter, absolute heaven, nor have I been aware of any exercise of that particular religious faculty which brings that which is called "salvation." I would call it "resurrection," save that I am not conscious of having died, but only of having been more and more merged into life, into existence.

I have wakened from a death that is the thralldom of disease in the body. I have wakened from a prison-house, the prison-house of the senses. I am in existence, but I have not been resurrected. The same powers dominate; the same impulses move and lead me; the same purposes control, but with augmented force, with augmented fervour, with increased activity, with actual possession.

My description to you of existence in spirit-life will, perhaps, differ from that of many spirits. I am not aware that I can pourtray in language, scenery, physical surroundings, objects as they appear, to the human senses. I find myself placed in a different position with reference to the objective universe. It is true there are the sun and planets that I can perceive; they bear no relationship to what I am doing; they do not seem to be a part of the system or universe in which I act and live. The light in which I move is not derived from the sun; the atmosphere that I breathe has no relationship to your planet. I am not conscious of being affected by the law of gravitation; heat and cold do not overcome me. I can enter the atmosphere when I know by your intelligence and its reflection in my own mind, that it is depressingly cold, and it produces no effect upon me. I can enter other atmospheres and in other portions of the world where I know the sun's rays are intensely warm; it does not affect me.

I am repelled or attracted by your thoughts. The atmosphere is clear or cloudy according to your receptivity of light. I move in the light of what seems to radiate from a spiritual source. It is above and around, but chiefly within me. I see in proportion to that light. Upon subjects that I have no knowledge of, I am in darkness. Upon subjects where I have some knowledge, I am in twilight. Upon subjects where I seem to be most informed, I have light as of the noon-day sun. I am not in shadow or sorrow;

I find no remorse possessing me, but I find utter and absolute humility as to my qualifications for the existence into which I am ushered.

Powers possessed me that I was not aware of. I have faculties and gifts that I knew nothing about, and that are not cultivated. I may try to walk and think with earthly methods instead of spiritual, when the spiritual alone are adequate. I cannot reason from the same premisses as before, because the basis of existence is changed. I am transferred from the feeble structure of the earth to the supernal structure of spiritual law and power, and the name of that law and power is intelligence. I am extremely conscious of mental purpose, extremely conscious of subjects in my mind, extremely aware of the feelings and thoughts of others. I am possessed and surrounded by these; I have no time to consider whether there are mountains or valleys in my home. I have the affections of those whom I love. I have nothing to do with building the external structure or habitation; it was prepared by my aspirations seemingly, and is imperfect or perfect as those aspirations and actions were.

I find myself in possession of myself. I find that my surroundings are a reflection of me. I find that the objects which I most sought are here the most real, and the affections dearest to me are here the nearest to me. I do not find myself driven hither and thither by any external laws that seem at variance with my wishes or desires. I am not compelled to travel by railway or steam to reach you; I desire to be here and I am here; I am requested to attend and my presence cannot be withdrawn, because my desire is among you.

The spirit is so moved and so governed that its activities and forces seem to be upon an entirely different basis of existence; nevertheless I am utterly and absolutely conscious of being alive; I am supremely and wholly conscious of being myself, and I know that no other being in existence is like me, any more than any one can be like you, but that each individuality is expressed in its spiritual and mental state with augmented power and purpose.

Feeling, affection, sympathy, whatever constitutes the real spirituality of love, abide for ever; but passion, all external convenience, that which attracts us on a temporal basis merely, seems to vanish.

I did not find myself drawn to friends as a matter of policy; I did not find it convenient to serve those whom I did not respect. Having never been accustomed to this in my material form, I am less inclined to do it now. I find that I am drawn only to those whom I love and revere; that I am to associate only with those whom I can aid, or who can benefit me, and that the strong ties, the attractions, the affections, the very foundation of social life is transplanted to spiritual existence with augmented force and power.

Prepared for me as a shrine, a place of habitation, was the home of my affections. My companion preceded me some months into spiritual life, awaited me there, and I found her with the other ones of our household, the first to greet me; but among the first were also those with whom there had been earnest labour and active thought for human emancipation; those to whom the young impulses and ardours of my life were given for the disenthralment of man from the persecution of human tyranny.

You will remember when the Corn Laws were abolished in England what a shout of rejoicing went up from the people because we had not pleaded in vain. You will remember, when having lived during the later portion of my life to see the fruition of the abolition of slavery, what rejoicing there was in all our hearts, enfeebled though the pulsations were by years and by disease. But no rejoicings like that can compare with the rejoicing that comes to every spirit on release from the thralldom of physical sense and from that of terror, that half-tyranny that I think comes to almost all when the very gateway is swinging open. Is it to be annihilation or life? The supreme moment when the supreme question of existence is answered, when the soul stands on the verge of infinitude, or of destruction, that moment is the moment of universal suspense.

In the longing and expectation which took possession of my being, merged with the consciousness of those that were departed, there was such rapture, such consciousness of freedom, that I said, "All nations of the earth must sometime be free, since death is such a blessing."

Nor do I say this to augment the burden of life. Far be it from me to picture the change as one which one must covet unless life is completed. But I only tell it as the last, the final hope, as the hope and ecstasy to crown the despair, the labour, and the weariness of years.

For my own part, in my earthly life I found no time to tremble at death, no time to fear that which should await me in the hereafter. In the later years my life was crowned with this supreme hope that is born of knowledge, creeping stealthily but surely into every avenue of my consciousness and intelligence, until at the final moment I *knew*. But as this is not the boon of all, as all minds are not so constituted, as this crown of existence does not always come to the material senses, as you are not aware of ministrations always, and as many lead lives of labour, mentally and physically, that seem to forbid this consciousness,—to these I will say, that your longings, the very burden and intensity of hope, is in itself the prophecy of reality, and I know of nothing, save annihilation, that would be so great a mockery to human existence as that same terror of penalty in after-life—a penalty that is without recourse or redress, a penalty that is inevitable; but such laws are in existence, as I shall presently portray.

During the period of my earthly life I was not conscious of

having knowingly wronged a human being; yet I am perfectly aware in spirit-life of having had such imperfections, such human frailties, such pride, or such ambition of excelling, or such other blunt upon mind and character as in spirit-life render me imperfect in ways that I would gladly avoid. I am aware that there were some superficialities, some subtle hypocrisies, some pride, or some ambition in my nature that prevented me from rising to the full height of manhood. But such is the nature of spiritual life that one is not made aware of these imperfections by the criticisms of others, and the guardian angel who stands for ever by the gateway of our existence is not the one to point out the defects in our being.

We become aware that we cannot see, that we are blind in certain directions, that our perceptions are inadequate, that we are not one with those who are most exalted, that there is a void between us and those whom we would seek to emulate; and this renders us conscious of that imperfection, whatsoever it may be.

But I know of nothing more severe than man's censure of himself. I know of nothing more torturing than that condemnation which comes from supreme consciousness of one's own defects. The eyes that cannot see, the ears that cannot hear, the limbs that refuse to walk, the body that is deformed and dwarfed, do not bring such pain and penalty to the spirit as does the mind that is inadequate, the spirit that has not been wholly triumphant, or the soul that is impoverished and serves the human senses.

I conjure you, then, in all thoughts of futurity, to remember the seclusion of your own self-consciousness, when, with honesty, integrity of purpose, and with subtlety that belongs to self-examination, you find your spirits arraigned before the inward bar of communion, and you yourself are judge and censor.

Into such supreme consciousness the soul enters; through such a tribunal the spirit passes; and if you can escape without discovering your own imperfections, then you must be made of finer or more deadened material than I have discovered in any spirit that has passed from earth.

It is the testimony of those who abide in spirit-life, that these sensations are quickened, that the imperfections are more and more consciously enforced upon the mind by entrance into the abodes of those you love.

You will remember in Dante, when in the sublime vision Beatrice stood across the river, and when he became aware of supreme self-condemnation for having ever turned away from her, even in his slightest thought, he felt almost as though there were, perhaps for ever, to be those waves dividing them. So when I come in contact with the great, the wise, or the good, with the affectionate, the true, the sincere—whatever in my nature has been less than these, I am made aware of at once, and my soul in self-condemnation stands silently waiting an opportunity to attest its longing and fervour to do to the uttermost what is within me—to in some measure fulfil, in some measure replace, that which is lacking in my being.

Occupied with these thoughts, possessed with this consciousness, divided in my affections between those who are in spirit-life and my dear daughters who remain upon earth, I breathe out to you as I would to them, this testimony, were they here present among you. Occupied with these thoughts, and with the companionship of some of my contemporaries who had passed from earthly life, I breathe out to those who are still living upon earth, my fellow-workers for humanity, my co-workers on behalf of human freedom, those who have sought to disenthral men from the bondage of physical slavery, that now there is stronger hope, higher certainty for the disenthralment of man from the spiritual bondage.

Whatsoever was in me of picturing to humanity the horrors of enslaving man, whatsoever was in me of portraying that injustice, that wrong of man to his fellows, is now augmented and increased when I consider that the thralldom of the human spirit is a greater bondage, and that the fear of death, and the terror of eternal punishment constitute a more abject slavery than that in which any human being can ever have been enchained.

And I stand now, from this height, and from this standpoint, not a height of pride, but simply of having passed the one step which you have not traversed, of having experienced the one change which you have yet to experience—I stand here to say to you, "Plead with humanity against the terror and fear of death; plead with them for ever against despair of that which is to come after death. Rouse them from their present state of darkness; rouse them from the present inactivity; let that higher life be awakened within them; breath into them the consciousness of immortality."

The chains must melt and fade away as they did from my own mind while upon earth.

I cannot conceive of a greater destiny. Humanity is born, not for earth, but for eternity. The hours are numbered of material life; but that spiritual value that is attached to existence comes from the augmented strength of every hour and day of earthly life, that no affection shall be squandered uselessly in the dust, that no clayey structure shall be reared around the eternal fabric, that no bondage of fear and of the senses shall enslave the immortal soul; that the power and purpose of that respite from despair is to uplift humanity to the grander altitude of loftier hope, of earnest endeavour, of endless activity, of absolute pursuit of truth in all her departments.

I would speak to you of the mother separated from her child by death, who finds no assuagement of her grief in the theory given by human religion, but who, uplifted by hope, and prompted by an inward faith, plants flowers above the grave in the conscious-

ness that the child in heaven will somehow know that the flowers are blooming there. I will reverse the picture:—that the child passing from earth has no thought that does not move toward the mother with some sweet flower of Paradise; and when tears are shed above the grave that blossom into daisies, the mother is blessed by a vision that comes from angel-life, for the spirit of her child is there.

When the father's heart is torn with anguish at the loss of a dearly beloved child, and the gray head is bowed with grief that death gathered, instead of the ripened sheaf, the flower in its first bloom, I have known that pang to be shot through with a ray of light born of hope, and faith, and immortality, and the thought that somehow in the region of her new existence the child of his love could feel the heart-beats and their agony. Let me reverse the picture: I have known of no instance where the spirit has departed and the parent is bowed in agony, but the child does not, with longing and with ever-earnest love, hover near, seeking to impress into that aching heart some knowledge of the higher joy that has been attained, some glory of that life that is hers; and every comforting thought, every inspiring word of sacred love, every breathed utterance of comfort from her soul vibrated upon his being, and would fain uplift him from despair.

I have seen friends bowed down with grief at the loss of dearly loved friends, with whom companionship in early years and in later life had become so fixed a fact, that severance was almost like dividing one's self in twain; and when one went away there was a loss as though half of the being had vanished, as though the better portion of the body had fled, as though the mind had not its accustomed balance; and there was wonder if in the higher state—should there ever be existence after death—there would be recognition, re-union.

As well ask if yonder orb moon, now partially hidden from your sight because of the shadow which earth throws between it and the sun, is not a complete orb; as well ask if an eclipse is the blotting out of the star, as to suppose that the shadow called death, that comes between you and the brighter life of your loved one, is a severance or separation of you. On the contrary, when the eclipse is passed and the earthly gloom is over, and the earthside is turned away so that the full sun of eternity can shine upon your completed being, how wonderful is the light, how glorious the recognition, how absolute the sympathy, how complete the light of your existence.

Then shall we doubt and clamour? Shall you be depressed and in agony over that which sets at least a portion free; which gives to at least a portion the light, the intelligence, the power, and the fervour of spiritual being?

The ways and avenues of human thought are endless; consequently there is no fading and faltering in minds for occupation. Man wearies of the countless routine and turmoil of material life, but the mind never grows weary of that which it loves. The study of truth, the pursuit of knowledge, the endeavour to gain all that it is possible for you to grasp and hold—this produces no weariness; you are baffled only by your ignorance; you are limited only by the capacities and development of the mind, but truth itself is so eternal and universal that it flows toward the spirit in countless streams of occupation, and the mind is never weary, and the soul is never unstrung, and the heart is never unnerved by fruitless effort and endeavour. I mean this, of course, where the mind is qualified to search, where the spirit has unfoldment to seek for knowledge.

I have seen states of lesser happiness. I have witnessed spirits less fortunate. I have seen those trembling on the verge of darkness. I have seen those who seemed to be surrounded by the shadows of material existence with which they are vainly striving to live in spiritual life. Some of these shadows I have myself been obliged to meet; some of them I have not yet vanquished. I find myself constantly reverting to material usages and views, to the methods of the senses, to the external structure of the visible universe, as the foundation of life. When I revert to this, that portion of my dwelling fades away; when I revert to it, that standpoint disappears, and I am left totally at a loss for foundation or structure. I do not know the beginning nor ending of any hypothesis now that has its foundation in material life. But I do know that where the vacancy is of spiritual truth—that is, where there is something spiritual that I have yet to learn—I seek those foundations; I hunt out those chasms; I desire those dark spots to be discovered, that I may know through avenues of mind and thought I am to seek to perfect the being that is entrusted to me.

The rapture and consciousness of being perpetually employed, of having no idle moments, no time wasted, of not frittering away uselessly in material aims and objects one's existence, is such a rapture that I would convey it even by reflection to you.

There are those in earthly life—and I confess myself to have had somewhat of the same thoughts—who say, "What shall we do in spiritual existence if there is no *body* to sustain, no physical structure to uphold, no temporal needs to comply with?" What will there be? With some minds, until the spiritual powers are awakened there must needs be inactivity, inertia, a sort of twilight of existence that is aimless, and, like flowers without colour, or like fishes in the Mammoth Cave that have no eyes, these move in an existence that seems to be void of aim and purpose. But the majority of human minds have intellectual and spiritual aims; the majority have foundation of conviction, some sort of central point from which to start in the pursuit of spiritual occupation, and that employment begins with an effort to do others good, with an effort to communicate a joy or a rapture to another.

My first thought, after knowing that I was in existence, was to breathe that thought to my children. My next thought was to discover if there was any way of conferring with them upon the rapture of the change concerning which we have spoken so frequently, concerning which there had been poured into my ears from my faithful child the words of inspiration and immortality in verse and prose, from lips well accustomed to teach. Until I could acknowledge that one state, until I breathed that one word of indebtedness and gratitude, it seemed that I could not live in my new-found life.

This overwhelming consciousness of endurance of affection, of the fact that love is not lessened but augmented, that it is a spiritual and not a material principle, that it abides in the very heart and nature of existence, that it does not belong to the tie of consanguinity merely, but is a tie that unites soul with soul in the immortal spheres—affection of parent and child, of husband and wife, of father and sister and mother and friend, abiding for ever, affection of that fraternity that binds kindred souls in the same aspiration and endeavour, and links heroes, prophets, statesmen, and seers of every age,—to live and find these things real, to know that existence is impelled from within and not from without, that the blind forces of nature are not urging us on for ever to destruction, but that we move and are not moved, that we are and do not pass and change—I assure you, that this overwhelming thought almost seemed to overcome me. It came to me as a vision upon an oasis, as an ocean having seemed to be void of shore, reveals at last the shore all along the horizon, or as a glory of the morning that first with trembling lines lights up the sky, leads down to the valley, thrills upon the waters, the trees, the flowers, and the waves, warbles in the song of the birds, and at last breaks forth into one glad anthem of light and praise. Even so comes the knowledge of immortality to the human spirit.

And I am glad, and am not afraid; and I stand in your midst this day to say, that whatsoever be the earthly night, the morning surely is there, and all that I have pictured.

CONFIRMATORY STATEMENT BY MRS. NOSWORTHY.

I have just read a discourse through the mediumship of Mrs. Cora L. V. Richmond (Tappan), purporting to be the experience of George Thompson in spirit-life. Many passages in this discourse are so singularly confirmatory of another and shorter discourse, delivered to me about ten days after the interment of my father's mortal remains, through the organism of Mr. Eddison, of Leeds, that the confirmation must not pass unrecorded.

My father died October 5th, 1878; on the second Sunday after his departure Mr. Burns held a Conference of Leeds Inquirers into Spiritualism; I was strongly impressed to attend it, and to persuade my sister to accompany me, for, truth to say, I was possessed with a longing desire to receive some message from the parent whose earthly presence I missed. We had not been long in Conference before Mr. Eddison, who did not know who we were, was strongly influenced to approach us. I alone responded to the invitation. My impression was that my father desired communion with me, and that he was accompanied by his old friend the Raja of Sattara, whose rights he had advocated in the Court of East India Proprietors and the House of Commons in years gone by. The medium was unable to give utterance to words, but his gestures and expression of face spoke to me most powerfully, of great anxiety to communicate, and strong fatherly affection.

I was very much pleased when, at the end of the evening meeting, which I attended, I received from Mrs. Eddison, as well as her husband, a kind invitation to visit them at their home. I lost no time in responding to it, and next day travelled to a district of Leeds quite new to me, to see them. Notwithstanding the pressure of his business, to which he was attending, Mr. Eddison was very powerfully influenced when I first arrived. He gave me a sitting in a private parlour, and my father then greeted me with intense affection and emotion of manner, the tears of a full heart streaming down the medium's face. I will not record the greeting of this first interview; it was essentially a private one in its sacredness. My father expressed his satisfaction at my ministrations to him during the last weary months of his earthly pilgrimage. This is confirmed in a passage of his discourse through Mrs. Cora L. V. Richmond. During those last days, I sat hours reading or talking of the future state in near view for my departing father, whose humble spirit I well knew to be very often in doubt whether indeed he merited an abode in that realm of the glorious Summer-land to which he has been translated.

Towards the close of his days it was my father's habit of mind to dwell incessantly on all his minor imperfections of character; his soul's prayer was that of the publican who stood far from the mercy-seat and pleaded nothing good in himself; it had been my part to inspire him with courage, which his own self-condemning nature often kept low. I perceive this state and the supreme joy which followed it aptly set forth in fine language in the discourse delivered at Chicago.

At my first sitting with Mr. Eddison my father instructed me to invite the medium to his own house, and sit for a longer message in his study amidst the objects long used in earthly life. I did so, and Mr. and Mrs. Eddison came at my invitation. There, in my father's own long-used apartment, the medium, after going through a ceremony of silent tests, the touching of familiar objects, sitting down in my father's favourite chairs, sofa, &c., drew himself up as if to represent great stature, and assuming an attitude I well knew, he addressed me briefly, but with great eloquence, on his happy, supremely happy state of freedom. So far as I can tran-

scribe the speech, it ran thus: "My dear child, words cannot impart to you the great joy that fills my whole being. I find myself for the first time in my existence FREE!—free to learn, free to work, both for mankind in general and for you, my child, and my other dear daughters, as I never could work on earth. My power is augmented here, and greater than ever it was. I cannot give you much of my experience through this organism at present, but I can say that my love is stronger than ever, and that I shall work for your welfare and the promotion of Truth, and help you in many ways yet to be revealed."

I never mentioned these two sittings out of our household circle until now, but the confirmation Mrs. Richmond's address from such a distance as Chicago receives through recalling them, now urges me to give the fact publicly, if only in the interest of truth. I have not written a word to Mrs. Richmond since my father's death, and it is impossible she can know through mortal agency of the visit of "George Thompson," soon after death, to his daughter, yet the restlessness of the spirit till this had been accomplished is distinctly stated at the immense distance of Chicago.

Liverpool, May 8th. E. LOUISA THOMPSON NOSWORTHY.

REMINISCENCES OF GEORGE THOMPSON.

The announcement that we were about to publish a speech by "George Thompson" has excited a pleasing interest. A lady writes: "I knew George Thompson well; he used to be a guest at the house of my father more than forty years ago, at the time when he was the most brilliant and powerful orator in England, or in the world; for I doubt if any eloquence ever equalled his."

Referring to the "Howitt Number" which we published last week, Mrs. Nosworthy says: "William Howitt was one of my father's personal friends. His portrait appeared in *Howitt's Journal* about 1848-9. Three days before my father's departure from earth we received direct from William Howitt at Rome his warm, brotherly love to George Thompson, and tender sympathy for his suffering, bodily condition. I took the letter, which my poor father was unable to read, to his own room and read it to him."

Mr. Andrew Glendinning, Chancery lane, late of Glasgow, makes the following interesting comment:—"Twelve years ago, when I had only been about three years connected with Spiritualism, I asked William Lloyd Garrison, his opinion of the influence of Spiritualism on the public life of America. He said he had not studied it sufficiently to enter fully into my question; but that he could say this much, and I might draw my own conclusions from the fact, viz:—the leading men of the movement there, were also leading men in the temperance movement, in the anti-slavery movement, in the anti-war movement, and in other enterprises the aims of which tended toward the elevation of humanity. That which is capable of attracting to it such minds as those of William Lloyd Garrison and George Thompson, has something in it worthy of study, besides new and wonderful scientific phenomena, however valuable such scientific facts may be."

George Thompson was a Spiritualist. One of the most interesting conversations we ever held was with him at Camberwell, about ten years ago, when he told the story of his experience in spirit-communication. The Spiritualists are not at all the despicable nobodies which the opponents of the Cause would make them, and no doubt if the real heartfelt devotion and well-directed intellectual enlightenment of Britain and America were estimated, there would be found a preponderance of moral weight on the side of the sympathisers with Spiritualism. The Spiritualist's idea is to-day the most dominant factor in modern thought. This is how George Thompson has expressed the same idea:—

"Thousands of gay lamps may court the lover of pleasure to the mansions of the great of earth, but it is you solitary light casting its steady gleam over the agitated waves that is guiding the tempest-tossed mariner to a haven of safety and repose."

We never heard George Thompson on the platform; but from what we have seen of his correspondence, there appears to be much evidence of identity of style in the oration through Mrs. Richmond. It may interest our readers to place the following extract from a letter before them, that they may make comparisons. The resemblance of style is very noticeable. Both in the letter and mediumistic oration the parts of a sentence follow each other in cumulative form till a climax of statement or feeling is reached. This is a very distinct and unmistakable feature of both productions, and highly suggestive of oratorical effect. The letter is dated Calcutta, March 21, 1856, Good Friday, and addressed to "My very dear Louisa" (Mrs. Nosworthy):—

"Well, here I am once more on the soil of ancient India."

He describes the voyage, and then exclaims: "Why do not our rich and croaking valetudinarians, instead of grilling themselves at Brighton in the summer and idling away their time in the theatres of continental Europe in the winter, take a voyage to India, visit the three presidencies, and return with renovated health, enlarged knowledge, stores of interesting recollections, endless topics for instructive conversation, and minds liberalised and expanded by intercourse with the inhabitants of various and remote nations of the earth? Six months would suffice for the journey out, the inspection of the three presidencies of India, and the homeward voyage. And what might they do in this brief period? *What?* Why, measure the length of the classic Mediterranean—

"Where burning Sappho loved and sung;
Where grew the arts of war and peace;
Where Phœbus rose, and Delos sprung;"

walk the streets of Valetta—muse amongst the haunts of the crusaders—bathe in the bay where Paul was shipwrecked—tread the soil of the Pharaohs—wander amongst the ruins of the city founded by the hero of Macedon—ascend the mystic Nile—survey in speechless, and almost breathless awe, the everlasting pyramids; ascend their summits, and cast an enraptured glance over the vast sun desert, with the sacred stream winding like a thread of quicksilver for 120 miles, and its border of living green, which makes Egypt the richest valley in the world—realise the scenes of the 'Arabian Nights' amidst the streets of Grand Cairo—roam through the orange groves and rose gardens of the pasha's palace—drop a tear over the spot where the Mamelukes were slaughtered—see the sun set and rise, glorious sights! on the desert of Suez—gaze on the antelope, the gazelle, and the wild ass as they scent the breeze on the distant blue hills—float upon the waters of the Red Sea, over the spot where Israel passed on dry land—drink at the well of Moses, where Miriam sang her song of triumph—behold the hoary peaks of Horeb and Sinai—pass along the shores made famous by the prophet of Mecca—meditate upon the history of Ethiopia, as her mountains cast their shadows on the sea; of her tribes who, in centuries long gone, gave heroes to the field, statesmen to the senate, bishops to the church, and martyrs to the flames; and upon her future, when her sons (blessed promise) shall stretch out their hands to God. Sip mocha with the Arabs of Aden—explore the wonders of the colossal caves of Elephanta and Sulettie—enter the temples of the fire worshippers (Parsees) of Bombay, and see the sacred flame brought from Persia. Voyage along the shores of Malabar, and moralise, while scanning the natural fortresses of the coast, upon the chequered life, the singular fortunes, and mighty exploits of Savajee, the founder of the now extinct Mahratta empire—inhalé the spicy breezes that blow soft o'er Ceylon's isle—land at Point-de-Galle, and worship Buddha's Golden Tooth, and from some near eminence look upon a sea of vegetation—descend into a Moosallah boat, and mount the surf that rolls ever upon the beach of Madras—ascend the Hoogly, and repose in the City of Palaces—do homage to Victoria's Viceroy in the marble halls of Wellesley—mingle in the society of the metropolis, and hold converse with Baboos, Rajas, Nawaubs, Ameers, Mysore princes, Delhi noblemen, pundits from Benares, and Confucian philosophers from China—travel by railway along the Ganges, and wash in the presence of 20,000 devotees and 2,000 temples—admire the tomb of Akbar, and worship the beauty of the Taj Mahal—investigate the antiquities of Muttra—weep in the courts of the palace of Shah Jehan—come back by way of Lucknow, and mourn the deporal of its monarch—learn from the Southals the cause of their rebellion, and spend one day enjoying the gloomy grandeur of the Rajmahal hills—then home with something more and better to talk about than the opera at Paris, or the macaroni at Naples."

Elsewhere George Thompson communicates in a family letter his experience of a Turkish bath at Cairo, which is equally graphic, but space forbids its reproduction; it is a piece of word-painting which well illustrates the writer's power in another direction.

It would have been a pleasure to have given a portrait of George Thompson and pointed out his organic peculiarities, but that must stand over till another time. His was a nature to confer services and advantages upon others; or, had he been more selfish, he would have been much more heard of in certain quarters. As it was, he had many honours and confidential services bestowed on him. The freedom of the city of Edinburgh was conferred on him in 1846. The title of LL.D. was given him in America in 1863, many honourable acknowledgments were made to his worth in America and in this country. He had many relations with India: was invested with power of attorney by the king of Delhi to act for him as Mookhtear before the courts of Great Britain, and that the king would be bound to adhere to all words or acts of Mr. Thompson, spoken or done on the king's behalf. He also acted for the Raja of Sattara, as before stated.

The grandeur of George Thompson's career was that he held a commission, by special endowment of gifts of heart and intellect conferred on him by the Creator to act on behalf of enslaved and suffering humanity, and in view of that divine appointment all other titles and considerations were as nothing in his sight. This week through our columns he speaks to thousands in words that cannot fail to have greater effect than any oration he ever spoke on earth. The spirit of liberty is also breathed in the control of "Sir Samuel Romilly," which follows, and spiritual cosmopolitanism is taught in the article on the Great Pyramid, and "Glimpses of Spirit-Life." Truly nothing but the ministration of the spirit-world could furnish such an array of noble teachings as our present issue bestows on humanity. Hence the *cui bono* of Spiritualism.

GATESHEAD.—Spiritualism is making rapid strides in Felling and district. There are many circles and Spiritualists, who resemble a small army going to the Weir's Court meetings, Newcastle, on a Sunday night. The opponents of progress are at work, and help well in their way. Mr. Howard, New Connection minister has been busy, now Mr. Ashcroft is to lecture.—ROBERT WARD, *Heworth Lane*.

No. 1 INSTITUTION SEANCES.—At the 65th sitting, on Tuesday evening, there were thirteen persons in the inner circle and four outside. "Mrs. Shipton" controlled, and a number of personal tests were given. The singing and influences were harmonious. I read from Dr. Babbitt's "Principles of Light and Colour," on Sunlight. It was a very intellectual evening.—J. KING, O.S.T.

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 SAMUEL ROMILLY.—March 7th, 1879.

The medium in trance, not controlled, said:—

"Their bodies lying together in one grave. The next in importance is coming. That hair, which is natural, is not white. Am I to call him, or does he hear you? He says his name is John Scott, afterwards Lord Eldon; and he accompanies him who will control. There are here a great number of spirits. Oh, I have seen head-dresses like yours before: those long lapels on either side, your bands around your throat, and your gowns. I have never seen either of you before; but I have seen others dressed similarly. It was when they shut me and my body up that I saw them; men dressed in the same habiliments. They had not your benignity of expression; their expressions were set cruelty, fixed determination to condemn. You say God gives to all and each their own position to fill, and expects a rendering to Him of the duties of that position. I am aware of that. What would you have me to do? Yes, I will vacate my body; you are empowered with a higher commission than that allotted to me on earth. I can't disobey; I would not, I would not, in the present instance, if I could, resist. Oh yes, I resist oftentimes; I withstand, and stay in my earthly abode, despite all endeavours. I believe and recognise the truth of what you have just now remarked; I am but the servant of a stronger Will, but that Will that controls must be governed by the dictates of imperishable truths—must be prepared to present truth, and truth alone—else I can successfully resist them. You are right, all of you. Truth may be presented under different aspects. It may be truth applying to committed crime; it may be truth derogatory to their individual characters whilst on earth; it may be truths which present the most despicable side of human nature; yet on the other hand, it may be truth proving the earth-life a well-spent one, and every act an act to ameliorate human suffering and abolish injustice; but in either case they are armed with unassailable truth, and I can't successfully withstand them. But I have on every occasion found my power to be intact, my power of remaining in possession of my body, if spirits come armed not with God's primal truths. Have you any other questions to ask me ere I surrender my body to your trustful keeping? You are withdrawing your necessary endeavours to take possession of this body, that means the cessation of this semi-spirit condition, and the return, thorough and complete, of this body's rule over mind."

The above was a conversation between the medium in trance and some one or more spirits. He returned to consciousness, and said, "My heart is beating very badly, beating against my breast, trying as if it were coming out. The same one is coming back,—oh dear, oh dear!" He then suddenly went under control, showing much pain. He got up, went to the window, looked out, and said:—

"Oh yes, I know very well where I am. In earth-life I have looked upon this same planted garden-scenery, and enjoyed it with a great zest; full different from Lincoln's Inn, to which I afterwards removed from my chambers here. Next, dear sir, to your intended work should be the publication of Chamber Reminiscences—scenes of trifled hopes, of never accomplished desires. I pray you bear with me a little, for memory of my premature ending on earth holds me in its power, and I must not give way to these memories. Without warning, without any premonitory symptoms, death, as known amongst men, overtook me,—the change of life on earth to imperishable and eternal life of the soul. Oh glorious but ill-understood truth, forming an aim for the arrows of satire, ridicule, and sarcasm! but yet an imperishable truth, indestructible, adding nothing to itself, having nothing capable of being subtracted, remaining at the present and abiding in the future unchanged. Man may refuse acceptance to it to-day, but the future generations shall thankfully and universally acknowledge it."

"Dear sir, the earth and its inhabiting spirits are living a humble imitation of the life beyond, of the souls in the spirit-spheres. I mean by this, that the liberated soul, upon its entry into spirit-life, finds one fact prominent above all other facts of its existence: that fact being the necessity of change or progress. There are those in the spheres who follow the tide of progress unwillingly, but their course must be an onward one, and their conservative principles produce their unwillingness. As it is with spirits in the spheres, the same governing law—a primal one, consequently an irresistible and unalterable law—prevails here with more limited working, the same primal law producing effects markedly different, producing in the spheres a nearly universal obedience; but the same law working here upon earth finds its principal resistance in matter, or, as the theologians would say, its chief combats are with the ills and desires of the flesh. But if there is a marked difference in individual spirit cases in this primal law of progress, it does not find the same amount of resistance as in the world's affairs. It deals more adequately with the many than it does with the indi-

vidual. There are many members of a chosen band, picked out from the world's inhabitants to promote this primal law of progress. Why they are chosen remains during earth-life a mystery to them in most cases; in the isolated cases, they obtain knowledge of their Father's reason of choice. This band of promoters of primal law have existed from the world's earliest history; it is still in existence now, and will continue during the Supreme Omnipotent Will. The members of this chosen band are produced from various grades of society; the accomplished, the ready-witted, and learned peer, may be one of the chosen, having in his day a fellow-worker also in this chosen band earning a precarious living by the labour of his hands. The highest as well as the lowest amongst men are the servants, and the servants only of their Father, God in heaven. The want of knowledge where their Father's choice has fallen ceases when rendering up earth's existence, and the bright existence just dawning reveals to the astonished and nearly liberated soul that they have blindly been performing God's Will upon earth, receiving the meed of their services from the great depth of His love.

"Memories of great men generally end with the last words spoken on earth. My end was so short and so sudden a one that I cannot refer to any words worthy of note during my transition; but I can describe to you that which every man should hold in freedom—his last thoughts, the last (without one exception) expressed idea. I remember making this remark, which consisted of these words, 'I have done some little good upon earth, but have found life too short to perform all I contemplated.' My last thought during my transition was thankfulness for the given permission, given to me whilst I hovered on the border of a few short breathings, and my spirit was free. The thoughts are quicker than respiration, and the promise given to me I am fulfilling now, and have been fulfilling since I left my earth-existence. The promise was given to me by a high and noble spirit—one whose existence is passed in the nearest region under God's rule. It said, 'Thou shalt complete the labours that are now but temporarily stopped.' Quick as the promise was my spirit's freedom. You would wish to have described to you in what consisted my aims and my hopes, and my desires whilst on earth, and I feel convinced that from this feeling my labours will be distinctly described. Be it so. Let me speak of my earthly labours, premising them with a description of myself. By name, Sir Samuel Romilly."

Here was a break, and I had a long conversation on various subjects; among the rest on a case that he took up of two youths, afterwards executed at Maidstone, for a trifling robbery in a dwelling-house. He spoke his mind rather freely on the position taken by Lord Ellenborough in the case, and also of the pamphlet he had written on the subject. Had I been speaking with Sir Samuel in the flesh he could not have expressed himself better. My only regret is that some of my sceptical friends were not present to hear the discussion on the different subjects. When my hands had got a little rest, he continued—

"I was not of English, but of French extraction; the revocation of the edict of Nantes caused my grandparents to leave France, and to come to England. How did you like your profession?"

I answered, "I liked it because I had been successful in it; but I did not think, if I had my time over again, I should choose it." He said—

"I felt an aversion to the profession. This aversion increased with every attending success in it: for I was very successful. My mind was elsewhere, finding brighter fields to wander in—wishing, hoping, and arriving at a far wider scope than closely following my profession: would I had been enabled! Have you had much practice in England, or was your practice altogether in India?"

I told him I had some little practice for six or seven years before I left. I told him I went circuit and attended sessions.

"A very good plan to follow. I early arrived at the conclusion that it was of little use to attend circuit without attending sessions. You have undoubtedly heard of Geoffrey Spranger. He was an equity draftsman; an upright, conscientious, well-read man, and to him alone do I owe the most of my after-successes, obtaining through him the knowledge of the lower mechanism of my after-career in the Equity Courts, where I was afterwards acknowledged as one of its leaders."

"A delicate constitution and intense study brought me to the very verge of the grave, and I was advised to travel, and I went on the Continent, and returned after a long absence worse in health, but fortunately on my re-arrival in England I greatly recovered. During my continental travel I had the good fortune of meeting some of the great minds upon earth—Dumont, D'Alembert, and others. I also had interviews with a man much inferior to either; I mean Mirabeau. Whilst standing below the Bar, being then the acknowledged leader of the Equity Bar, the offer by a perfect stranger was made to me of the office of Chancellor of Durham. This was the Bishop of Durham, and I accepted it, more for the reason of arriving at the knowledge how I should acquit myself. I had then been seven years a married man, and the passing hours of my married life were happy hours, without one regret."

"I entered on earth-existence on the 1st of March, 1757, having at the time of my marriage arrived at man's full estate. My next career, which made it a public one, was my being returned Member for Queensborough, taking my seat in the following year, 1801, receiving the office of Solicitor-General. About this time the Ministry vacated their high office; Parliament was dissolved, and my office of Solicitor-General ceased with it,—Still continuing my seat as Member of the House of Commons, being returned for Horsham, representing Horsham but a very short time, for the

adverse decision of the committee unseated me. I was returned afterwards as Member for Wareham. None of the great questions, none of the great aims or hopes hitherto accomplished—I mean that my mind had conceived them, or several of them, but had never gone beyond the conception—had realised the efficacy of change, but had never proceeded in taking an advanced position to bring these changes about—but it was after this that these thoughts became burning ones. The first to take prominence above the rest was the awful state of the penal code. Oh, well may I call it an awful state. My soul realised that it had remained unchanged too long; I continued thinking that England, the boasted land of freedom and liberty, held a harsher penal code than any other country in Europe, and that in no other country were so many crimes punishable by death; that under the reign of Henry the Eighth the same penal code had condemned seventy-three thousand persons to a legal death by the hands of the executioner. Oh, appalling fact, and yet a truthful and an unalterable fact, and that in the so-called happy reign of the so-called good Queen Bess, his daughter, the average number was four hundred and eighteen annually executed. The act of stealing anything to the value of thirteenpence from a dwelling-house was punishable with death; that of stealing to the value of six shillings out of a shop was punishable in the like manner. To steal poultry from any enclosed ground was also a capital crime; but then the opinion with regard to my earnest and intense wish for change was answered thus: ‘Romilly, it is necessary to enclose crime with a whole network of penalties, and it is also necessary that these penalties should act as deterrents to crime; further that they should foster fear in the breasts of evil-doers, and we would have the penalties remain as they are. Further we would have the law duly administered, not that we like or are partial to the shedding of blood, but, being law, it should be abided by, and the judge, failing in administering the lawful penalty, places himself in a false position, promoting his humanitarian principles above the law as by Act of Parliament established.’

“God chooses servants for the progress of the human race, and man, with his puny assumptions, gives these servants battle; at their own cost doing it. I have realised for truth that I was guided and surrounded by unseen visitants, commissioned by the Supreme Father. Even as I was accompanied in my labours, so are these unseen witnesses encompassing you. It is God’s work, and it is their duty to see its accomplishment; their duty to put aside opposition; for your labours, like mine, are but the seedlings of man’s quickly advancing progress.

“The next great idea was the liberty of the press. The next great question was the abolition of slavery. The next great idea was prison discipline, studying the works of that great philanthropical mind [John Howard], who has spoken to you through these lips before. The next, which has yet to be performed, is the creation of the office of a public prosecutor. These were great questions, but as month succeeded month, they were followed by others equally important to the human family. The decision of juries, the advisability of examining the prisoner at the trial, the suppression of the powers of the Ecclesiastical Courts, the obtaining divorces by easier and cheaper modes, making them eligible for the attention of the poorer classes, for there are circumstances in which parting and separation causes the suppression of further sin against the majesty of God. Each and every one of these questions were questions of vital importance to me; the strongest impulses of my soul were in their successful attainment.

“I succeeded during earth-life in doing, as I before mentioned, a little good, contemplating much more, mercifully allowed to bring to a successful termination many labours commenced in blind obedience, and continued for the very love of them. May He who worked His Will through me whilst on earth, oh, may He bless and protect you! May your will be like mine whilst on earth; following obediently the same road as our Father in heaven would have it; for even from His chosen servants He makes no demand for their services, being above the acceptance of necessitated duties. As I freely offered in obedience, oh, may He make you do the same; may He bless and protect you for your labours; and may He, like unto His bountiful gifts to me, give the impulse to your soul the supreme wish of seeing the results of your hopes, the consummation of your labours. Oh, if you have the earnest will and desire, His appreciation and permission must necessarily follow. You will then be an early beginner in the higher life, like myself, for the result of your labours, and the consummation of your hopes to their fullest extent, will not take place whilst your spirit is embodied. May your Father’s love abide with you! Sir Samuel Romilly bids you good-bye.”

A CHALLENGE.

The following challenge was read at the close of Mr. Ashcroft’s first lecture at Heywood. No reply having been made thereto, we are asked to give it publicity in these columns.

To Mr. Ashcroft.—Dear Sir,—I hereby challenge you to a newspaper controversy through the columns of the *Christian World*, *Methodist Recorder*, or any other paper you may fix upon, in reference to the following topics of “Modern Spiritualism”:

- 1st. Physical Manifestations.
- 2nd. Trance Mediumship.
- 3rd. Materialised Spirit-Forms.

I to take the affirmative, that they have each and all a basis on facts, and supported by indubitable and credible testimony. I to take the initiative in the debate.—Yours truly,

JOHN AINSWORTH.

4, Oxford Street, Cornbrook Street, Stretford Road,
Manchester, April 27.

GLIMPSES OF SPIRIT-LIFE.—X.

(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 CHINESE.—Arts and sciences amongst the Chinese—Their advanced condition and practical religion—Disinclination to intermix with other nations—The Tien-Sze—Ye-king and Te-king (Sacred Books)—The Temple of Fo—The Festival—A Message to Earth—Virtues of the Chinese—Glimpses of Spirit-life during Sleep.

We were now introduced to the Chinese spirit-spheres. We found ourselves in the midst of a delightful country, trees with exuberant foliage, and every description of scenery to charm the eye. At the first glimpse we perceived that the inhabitants more readily intermixed with each other than any other nation. We were welcomed by a number of very intelligent spirits, clothed in beautiful garments, and were invited to enter a magnificent mansion. Herbert stood in front of the mansion, and remarked what a strange looking building it was, having four stories with a lofty pagoda covering it. A number of persons were walking around the grounds. We entered, and observed around us specimens of the finest work imaginable, the delicacy and intricacy of which words fail to express. We were informed that all that we saw hung around the rooms were the productions of the female residents. Our hostess remarked,—“The people of other nations have an erroneous notion of us. They think we have not advanced in works of art and the sciences. Such ideas must arise in consequence of our not intermingling with them. I trust before you leave us that this notion will be removed, and matters be placed before you in their right light.” We were taken to another department, and to our surprise we saw paintings executed in such vivid and exquisite colouring as surpassed everything we had seen before.

We found them a genial, warm-hearted people, exhibiting very delicate taste in their arrangements and habits. We were taken to one of their grand temples, where their “Tien-Sze” was instructing a number of them in the teachings of the “Ye-king.” We observed another Tien-Sze engaged in giving instruction to those around him from the “Te-king.” We found those present were paying great attention to their teachers. They appeared to be a virtuous and practical people. Our guide said that the teaching of the residents on earth was “to know themselves.” He said it was a favourite expression with the Chinese, “Why should I trouble myself about the future, until I understand myself here?” On earth they had been instructed to practise virtue, and purify themselves, a teaching which had a good effect on their lives. We found them in a better state than the so-called “Christians.” In their temples their services were simple. Their Tien-Sze was exhorting them to learn the higher truths of progression. They appeared to have a greater knowledge of themselves and of the principles of nature than had the Christians. When they pass over to the spirit-world, they are not in the least surprised at the naturalness of it, but welcome it, and appear to appreciate the grandeur and beauty which they find around. Our guide asked us if we thought they were a retiring people, as they had not adopted much of the European civilisation? He said, as soon as Europeans purify themselves by their civilisation, they would find the Chinese would co-operate and assimilate with them. It might appear that they were losers by keeping themselves apart from other people, but he said, “it has been to their advantage, as they have not adopted habits detrimental to their progress and refinement.”

We observed that they paid great care and attention to those who came over to spirit-life; that as soon as they became sufficiently recovered, their friends would accompany them to the grand temple of “Fo,” where they would offer praises for their happy deliverance from the troubles of earth-life. This temple was a magnificent building situated in the midst of a grove of trees. The interior was gorgeously decorated with works of art produced by the residents of this sphere. In the temple was a large statue which represented male-and-female. Our guide said these statues were used in their temples on earth, and that when the people went to worship, they oftentimes knelt before these statues, which he said was a mode to assist them to realise the idea of Deity. We found the inhabitants of this sphere were clothed in white drapery; some were in grey, in accordance with their different states.

We again passed on to another state, and saw before us a magnificent city, with splendid buildings and pagodas. On our arrival there we heard music, accompanied by marvellous bell-ringing. The residents seemed to be holding high festival, and were wending their way to a beautiful park. The perfume from the trees and flowers was almost overwhelming. The walks were interspersed with lakes, and in the centre was a large pagoda, around which were assembled a number of persons, listening with great attention to a Tien-Sze, who was holding forth in a most eloquent manner on the beauties of nature. Intermixed with them were children who were enjoying themselves most heartily, and Herbert was delighted to see them so happy and harmonious together.

* Celestial Teacher.

Our guide invited us to accompany him further, and led us to a mansion built in the Chinese fashion, in the midst of very grand scenery. While we were admiring the building, two persons—male and female—came towards us, and were introduced to us. The male spirit asked Herbert to come and speak to him, and told him that he was his uncle Frederick, and that the female was his wife. He inquired about his relatives at home, and was very glad to meet him. He said, no doubt his grand-pa would be very much surprised to hear that he was amongst the Chinese people, but that he found more affinity and attraction there than elsewhere. He said he was quite certain his grand-pa would rather be there than amongst the "Christians." He said, "When I came over to spirit-life, a kind Chinese teacher came and brought me here, and I have been very happy with them. When you go back to earth, I have a message to send to my father." Herbert said he would be very pleased to take the message, which ran as follows:—

"DEAR FATHER,—I cannot tell you how pleased I was to meet Herbert, and to hear of your progress in earth-life. I have often thought of you and my mother. After I left earth, my spirit-guides frequently brought me to you, but I could not communicate with you. Since then my mind has been turned in another direction. I have been studying as a Chinese artist. I am sure you will be surprised to hear of the geniuses amongst this warm-hearted and noble people. To visit them in their superior state would be to find them an exalted and very intelligent people. The surroundings and magnetic conditions, to which they devote much study and attention, are exquisite.

"Here I am in the spirit-world, amongst those who are foreign to you, but who are truly noble in spirit. I have often wondered how you and my mother were getting on in earth-life. But, father, at one time you frequently visited me in the night, when your body was asleep. I have taken you to some of the brightest scenes in spirit-life, and I know you must have had a faint recollection of it. I have taken you to the dark spheres, and we have conversed together on the subject. I have also taken you to listen to grand music, and when you returned to earth and became conscious again, you must have had an impression of it, and wondered if it were not a dream. The last time you visited me you told me you would be unable to come again for some time.

"Yes, dear friends, when you arrive in this beautiful land, we shall all give you a hearty welcome. We who have gone before will be enabled to give you the benefit of our experience, and to mingle with you in praise to God. The scenes which we describe to you in spirit-life may appear like fairy tales, but we know the reality of them.

"No tongue can tell the great pleasure I felt when Herbert informed me they were describing to you their visits to the spheres. Try and obtain as much knowledge as you can; it will be a great help to you in the future. Our love for you all burns as intensely as ever, and think not because we are invisible to you, that you are forgotten. Herbert is happy and well cared for. I asked him if he would like to return to earth-life; he replied, no; he said his mamma knew he was well situated. I inquired about my brother. I hope he will soon be able to see and know the truth, so that we as a family may be united together by the knowledge of God's eternal and divine truths. Tell him that I live, and that he will live also; that we shall surely recognise each other when we meet in spirit-land. Tell him, I hope he will not allow any ideas to come which may separate us from each other, but that we may be together as one happy family. Tell him that we in spirit-life are united in working for the progress and development of our own souls, and of others around us. Farewell.—FREDERICK LEWIS."

(To be continued.)

SPIRITUALISM: THE BEECHERS, ABOLITIONISTS.

A long article on the anniversary of Spiritualism appeared in the *Chicago Times*. We quote the following passages:—

It is readily admitted by nearly all Spiritualists that there is much, to say the least, that is "peculiar" about the phenomena. A great deal crops to the surface that offends good taste and runs counter to exact thought. It is with reference to these real or seeming aberrations that a decided difference of opinion—a sort of unorganised schism—has taken place. One party contends that Spiritualism must, like all other things, stand or fall according to human standards of criticisms. Amongst this class is Andrew Jackson Davis. That the "Seer of Poughkeepsie" should be found on this side of the house is the more remarkable from the fact that no writer connected with the Cause is so open to criticism according to all received and accepted canons. This element claims to represent the scientific in Spiritualism; it has a good deal to say about "common-sense methods," and, except so far as their own pet vagaries are concerned, they are determined that the phenomena shall take place under a prescribed set of rules and regulations, in the form of "hints." In a word—except as to their own pet notions—this side is determined to adjust Spiritualism to the world as it is. Opposed to this view of the case is an element which holds that Spiritualism thrives best and is best served when it is let alone; that human ignorance is of no account when opposed to spirit-wisdom; and that an adjustment of Spiritualism to the world's present mode of thought would be its death knell—it might just as well never have been born. This class affirms that they are determined that the flaws which attached to early Christianity, and are only just eliminating, shall not blemish the new dispensation. They point to the fact that in so far as Christianity is not pure it is still cursed with the relics of paganism. Early Christianity, they hold, was a compromise. Christ more than any other teacher taught the vanity of all forms and ceremonials, but such was the religious education of the people to whom His teachings were introduced, that their acceptance as abstract propositions could not be realised, and hence an elaborate ritualism, nearly resembling pagan rites in form, was made the vehicle by which the new truths were in modified form introduced.

There are those in Spiritualism who believe that with its progress the most radical changes in society are to take place—just as vast changes have accompanied the growth of Christianity—and these are determined that these changes shall come with as little hindrance as possible, and work out their salvation as best they can.

In this country the latest acquisition of note is Rev. Charles Beecher, though it is no secret that the entire family have a strong leaning in that direction, including Henry Ward, Edward K., and Harriet.

It might be interesting to note in this connection, that nearly all the old Abolitionists, most of whom are now departed, were Spiritualists. The list includes John Brown, William Lloyd Garrison, Parker Pillsbury, Henry C. Wright, Benjamin F. Wade, Robert Dale Owen, Henry Wilson, George Thompson, Joshua R. Giddings, Jacob Howard, and, tentatively, Horace Greeley, Gerritt Smith, Theodore Parker, and Abraham Lincoln. This is certainly a remarkable record, and, in years to come, Spiritualism will no doubt lay claim to having influenced, in a large degree, the abolition of slavery.

The society in this city is one of the most prosperous. This is chiefly due to the fact that Mrs. Richmond is the permanent speaker. Thus far in the Movement, none equal her in power and influence, and wherever she is stationed, a strong nucleus is formed, which generally dissolves the moment the interest that drew it together is removed in the person of the speaker.

THOMAS WALKER, THE LANCASHIRE BOY ORATOR AND MEDIUM.

"This young man (Mr. Thos. Walker), comparatively uneducated, is a prodigy."—Dr. J. M. PREBBLES.

"The professors of Adrian College confounded by the boy Walker."—*Adrian Times*.

"Mr. Walker is the most eloquent speaker that has appeared on a Melbourne platform since the departure of the Rev. Charles Clarke."—*Collingwood Advertiser*.

To the Editor.—Dear Sir,—You have from time to time affirmed through the columns of the *MEDIUM* that I was "the first to bring Mr. Walker out," which is nothing but the truth. Indeed, if you will pardon me for saying so, not only did I "bring him out" here, and in Liverpool also, but I found the means for sending him to America as well. To do that for him I was very glad indeed, because I felt confident that wherever his powers were exercised they would be appreciated; and, judging from the numerous encounters in which he has engaged, my confidence was not misplaced; for, as the editor of the *Harbinger of Light* affirms, "setting aside the disputed question of spirit-control, the fact of a young and comparatively uneducated man being able to discourse both logically and eloquently for one or two hours on any theme that an assembly of people or their committee may select, is a phenomenon deserving the attention of the thoughtful and scientific portions of the community."

Again, "The celebrated boy lecturer, Thomas Walker, a native of England, eighteen years of age," some time ago debated with Professor McQueen, in Disciple Church, upon the following subject: "Resolved,—That departed human spirits do communicate with mortals here." Mr. Walker took the affirmative, and Professor McQueen the negative. More recently, however, this "celebrated boy" has had a public debate with the Rev. M. W. Green, minister of the Christian Church, Melbourne, which continued for nine nights. It was arranged that the discussion should continue from three to five nights, but owing to the unusual interest manifested by the audience it was, as already stated, extended to nine. The subjects of the debate were as follow: "The Divine Origin of Christianity," affirmed by Green, denied by Walker; and "The Bible Supports and Parallels—Modern Spiritualism, and its Phenomena," affirmed by Walker, denied by Green.

The speeches were reported in phonography by Mr. Pitman, and have been printed by J. Wing, 33, Wellington Street, Collingwood, Melbourne, —price in England, four shillings, cloth. A gentleman, Mr. Ross, officiated as chairman, and I am informed that the whole of the entrance fees were devoted to the purpose of publishing the debate in book form, which, if I remember rightly, comprises about 250 pages. Of the debate, as conducted by our young friend, *The Age*, Saturday, March 23, 1878, writes as follows: "On Mr. Walker's side the display of extraordinary readiness and quick-witted argument with which he conducted his case only served to strengthen the favourable impression which his 'trance lectures,' recently delivered in this city, produced upon his admirers. Admitting their claim that he is a youth of scarcely twenty, wholly uneducated, and destitute of any natural resources to account for his remarkable powers of oratory, he presented throughout this debate an evidence of phenomenal ability more strikingly interesting than any of the other marvels he cited."

I am sorry our young friend has not forwarded me a copy of the work, but doubt not you can obtain supplies on making application, and if you succeed, I shall be happy to avail myself of one dozen copies.

Hoping that we, in England, may be able to procure the book, to "read, mark, learn, and inwardly digest" the good and the true that may be found therein, I remain, yours, &c.,

50, Friargate, Preston, May 6, 1879.

E. FOSTER.

NEW ZEALAND.—From copies of *The Age*, Dunedin, kindly sent us by a valued correspondent, we learn of the progress of free-thought in the colony. Mr. Charles Bright appears to have concluded his lengthy sojourn in Otago, and at his concluding Sunday lecture was presented with a poem and purse of gold. The Hon. R. Stout, who presided, made the presentation, and said: "At the farewell tea-meeting given to Mr. Bright I stated that some of his friends intended to make a presentation to him. I am here to-night to perform that duty on their behalf. And, Mr. Bright, I have to state to you that even now I believe some of the lists have not yet been returned, but the amount that up to the present has been collected is the handsome sum of £91 12s." Then followed a long and highly-complimentary speech, concluding with an invitation for Mr. Bright to return to Dunedin. In his reply that gentleman said: "I hope sincerely that after I have travelled, as I wish to do, through America and England, I may be enabled to return to Dunedin, and, if not settle here permanently, at least remain for some years." We may expect to have the pleasure of giving Mr. Bright a welcome in this country before long.

SUBSCRIPTION PRICE OF THE MEDIUM.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	6
Five " " "	0	9	"	1	19	0
Six " " "	0	10½	"	2	5	6
Thirteen " " "	1	6	"	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

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, MAY 18.—Mr. J. Burns, at 7. Lecture.

TUESDAY, MAY 20.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, MAY 21.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, MAY 22.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, MAY 23.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 16, 1879.

NOTES AND COMMENTS.

RECENT events have necessitated a pleasant correspondence with Mr. S. C. Hall. From a note written by that gentleman on May 10, we venture to extract a passage which will interest many readers. It is personal testimony that all may profit by. Mr. Hall says:—"We are aged people; I think I told you yesterday was my birthday, and now I am in my 80th year! Yet I danced an Irish jig last evening; and I believe I am physically and mentally as vigorous as I was 40 years ago. Much, very much, of that blessing I owe to Total Abstinence; and much, very much, of a greater blessing—hope and trust, as well as faith in God, and sure confidence in the future—I owe to Spiritualism, such Spiritualism as stirs me as a Christian."

THE *Spiritual Record*, from which the communication from "George Thompson" is quoted this week, is finding much favour in this country. It is a weekly paper, and we can supply it for 8s. 6d. per annum. We hope to receive soon the first batch of subscribers' copies from No. 1, which came out at the beginning of this year. Another parcel will be sent for next week, and we hope many of our readers will desire us to secure them copies.

THE tale by Miss Chandos Leigh Hunt which appeared in the MEDIUM has now been published in book form, in response to the universal demand which was made for its re-appearance as a separate publication. Its wide circulation is calculated to do great good.

It is not true that "Doughty Hall meetings are closed." There never were any "Doughty Hall meetings." Doughty Hall never carried on any meetings. A series of spiritual meetings was commenced in London nine years ago. These meetings have been held at various places—for some years at Doughty Hall, and for the present at the Spiritual Institution, 15, Southampton Row.

ON Sunday evening a very interesting meeting was held at the Spiritual Institution. Mr. Burns showed that "Israel" meant "a Spiritualist," and that the return of the children of Israel to their land signified the transference of man's personal interests from the selfish to the spiritual plane of his nature. There is a call for full reports of these lectures, but space will not at present permit of it.

"A VISITOR" has furnished a very interesting account of a sitting with Mr. W. Clarence, 73, Saltoun Road, Brixton, which cannot appear till next week. All who desire the opportunity of a genuine investigation of spiritual phenomena should attend Mr. Clarence's sitting on Wednesday evenings. For particulars see advertisement.

MRS. WELDON is at present in Paris, and is meeting with a success much more gratifying than the most ardent anticipations of her warmest friends could have foreshadowed. Her own compositions are particularly well received. She will return to London just in time for her entertainment at Wellington Hall, Upper Street, Islington, on Wednesday, May 21. Full particulars are given on page 305. On the following Wednesday evening, viz., May 28, the same entertainment will be repeated at Angell Town Institution, Gresham Road, Brixton. Tickets for these entertainments are on sale at the Spiritual Institution, 15, Southampton Row, W.C.

FAITH AND WORKS.

"Have faith in God."—Mark xi. 22.

"Faith, if it hath not works, is dead, being alone."

"As the body without the spirit is dead, so faith without works is dead also."—James ii. 17, 26.

Soi disant religious people are pained by the many defections from their ranks which they are frequently called upon to witness and lament with loud voice, or pass over with silent scorn, the fact of the growing materialism and atheism of this artificial age, to the former of which they themselves largely contribute by their denial of spiritual gifts in the present day. The hollowness of popular and respectable Christianity is now past disguise, and the "universal critic" can carp and take his fling at the modern counterfeits of the self-sacrificing followers of the despised Nazarene, without in any way depreciating the precepts of humility, which Jesus strove to inculcate, but which have been, in their turn, made the instruments of unrighteousness. Truly, to "eat the bread of carefulness," is hardly a characteristic of the pampered priesthood of to-day. It is a peculiarly suggestive fact, that spiritual gifts languished after the time of the early Christians, when the new faith had taken firm root in high places. The reason is not far to seek.

"But wilt thou know, O vain man, that faith without works is dead?" What profit the vain oblation of idle prayers, and soulless praises, when "the Spirit from on high" no longer descends on the benighted churches "with healing in His wings,"—those churches where temporal power has supplanted true spiritual gifts. The doom of these churches is well-high come: men may well say, "We see not our signs; there is no more any prophet" (Psalm lxxiv. 9); "They are all dumb dogs" (Isaiah lvi. 10).

The writer would be as far from insinuating as he is from supposing that all ministers are faithless to their trust, or regardless of their duty. But he would urge that the subject of Spiritualism and of spiritual gifts ought to excite their warmest admiration and their most cordial sympathy. Where it is otherwise, and he who should be most eager to profit by the new revelation is found to be its most strenuous opponent, and most anxious to withstand "the manifestation of the spirit, which is given to every man to profit withal," one is forced to the conclusion, even against one's will, that "this stone of stumbling, and this rock of offence," must ultimately "grind" the crumbling edifice of a false and effete theology "to powder," whilst even now to these "blind leaders of the blind" Stephen's words can be with justice applied, "Ye do always resist the Holy Ghost;" "who have received the law by the disposition of angels and have not kept it."

"Faith without works is dead." For in these "mighty works" lies the fullest ground for "assurance of faith." "All things are possible to him that believeth." Would that men would leave their wrangling over passages of doubtful meaning and "questions of their law," so thoroughly unimportant when viewed in the light of eternity, and in the face of the palpable sin and ignorance around them, and with catholicity of purpose cultivate those good and perfect gifts which the Universal Father is ever ready to bestow upon those who ask Him in faith. "CAMBOR."

ONE HUNDRED copies of next week's MEDIUM may be obtained for distribution for the nominal sum of 5s.; but the order must be received not later than Thursday morning. It will contain matter of more than usual interest.

BIRTLEY.—There will be a social gathering of the friends of Spiritualism at the house of Mr. Richard Stevenson, Station Lane, on Saturday first. A number of mediums have been invited, and sceptics as well as Spiritualists are free to attend.—W. GARDNER.

A. J. PARK.—The subscription to the Spiritual Institution is £1 1s. per annum, or 6d. per week, entitling to the use of two volumes at a time from the library, and the use of the reading-room. Seances are held frequently, to which there is admission as per arrangement. The other accessible seances in London are notified in the list of seances and advertisements of mediums, given every week in the MEDIUM.

BROWN'S BUILDINGS.—Before we can publish a letter we must know who the writer is. The return of the spirits is in itself the most powerful of teaching, and no amount of mere intellectualism can stand in its stead. At the same time that is no reason why ignorance should be recommended; for after we have received spirit-visitants we require brains—and well-cultured brains—to know what it is all about. Do not let us arrange ourselves into opposite factions on this matter; all have a special work to do. In the MEDIUM we steadily present all aspects of the question; which we think is the best example we can set before our readers.

HOW TO FORM THE SPIRIT-CIRCLE.

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

NON-PROFESSIONAL LECTURES.

To the Editor.—Sir,—There appears to be a growing and sincere desire on the part of many unbelievers in the alleged phenomena of Modern Spiritualism, to ascertain what are the facts in relation to them.

I find everywhere a wish expressed to hear from a non-professional and unpaid investigator, a statement of the alleged facts and a yet further desire for an opportunity of questioning such an investigator to any extent.

Permit me through your pages to make the following announcement, viz: that I am prepared at considerable sacrifice of time and convenience, to visit any of the following centres of intelligence, viz., London, Edinburgh, Glasgow, Manchester, Liverpool, and Birmingham, to deliver a lecture in defence of the reality and genuineness of the alleged phenomena of Modern Spiritualism, before any audience, in any room, on the following conditions:—That the chair be occupied by any respectable and well-known inhabitant; that the committee of management consist for the most part of unbelievers in the phenomena of Modern Spiritualism; that the proceeds of the lectures be given to any benevolent institution; that I be paid first-class railway fare to and from the place of lecture, and have provided for me respectable hotel accommodation for the evening.

I would lecture about one hour, and submit to be questioned for any length of time the audience might desire.

In the lecture I would defend the genuineness of modern spiritual phenomena, would affirm that no known natural laws can be shown to account for them, and that the most rational and defensible hypothesis is that of their being of extra or supra-mundane origin.

I would further suggest, that if this offer be accepted, that every scientific professor, medical practitioner, and lawyer in the locality should, by complimentary ticket, be invited to attend, in order that the best arguments and the most crucial questions on the negative side of this vexed question may be heard, and, if possible, answered.—I am, yours truly,

Art Gallery, Newcastle-on-Tyne,
May 11.

T. P. BARKAS, F.G.S.

P.S.—I shall feel obliged if any of your readers who know intelligent sceptics in any of the localities above-named would kindly forward to them a marked copy of this letter, in order to induce them to make arrangements for the lecture, and have an opportunity of hearing and questioning one who, after twenty-five years' careful investigation, believes the evidence for the reality of the phenomena to be incontrovertible.

A HANDBOOK OF SPIRIT-MATERIALISATION.

(A CIRCULAR.)

It affords me pleasure to call your kind attention to the announcement which appears on the last page of the MEDIUM, referring to the excellent little work on Miss Wood's mediumship. Take it as a whole, there is not, in our most expensive works on the phenomena, a more ample testimony on the very highest forms of spirit-manifestation than this neat little volume presents.

The body of the work, by W. P. Adshead, of Belper, is written in that happy perspicuous vein which instructs and interests the reader, however strange to the subject or prejudiced he may be. As a specimen of journalistic reporting of public test seances, it is amongst the finest which our literature presents. The truth is scrupulously set forth, but along with the hard and undeniable facts there is a gentle flow of appreciative sentiment, illustrative comment, and quiet humour, the whole blended with remarkable literary skill.

The Appendix, by Mrs. Mould, tells of Miss Wood as a private and non-professional medium in the domestic circle, and also how her great powers as a medium were developed by degrees under the strict scrutiny of intelligent and truthseeking observers.

In the Introduction the true uses of mediumship are set forth. Mr. Barkas gives a brief *resumé* of his experiences with Miss Wood, and remarks on her early development, with advice as to the proper care of mediums; examples of representative phenomena are quoted, some recent, others of early date, showing that the medium's powers have maintained themselves both before and since Mr. Adshead's investigations.

The etchings and diagrams are of matters which have never before been illustrated in that manner. The portrait of Miss Wood is also given. Rules for forming the spirit-circle and conducting private investigations are appended.

The progress of the Cause may be greatly aided by the extensive circulation of this valuable work. There are few active Spiritualists who could not find ready use for a dozen copies. It presents an excellent opportunity for individual exertion on behalf of the Movement.

The price is 6d., post free, 7d.; or 12 copies post free for 4s. 6d.

Your kind co-operation is respectfully solicited by—Yours faithfully,
J. BURNS, Publisher.

15, Southampton Row, London, W.C.

FORTHCOMING LECTURES OR EXHIBITIONS AGAINST SPIRITUALISM.

We will take it kind if our friends will inform us, as far in advance as possible, of any lectures against Spiritualism, or "exposures" by conjurers, which may be announced to be held in their districts. These events have in many instances been turned to good account, and it is desirable that in all cases they should be made of use to our Cause.

Contents of the "Medium" for this week.

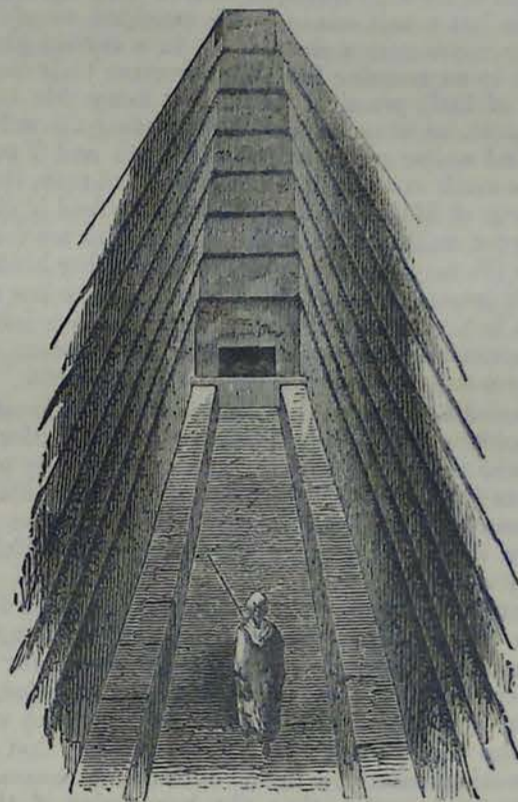
	Page		Page
George Thompson's Experience in Spirit Life, Discourse by Mrs. Cora	293	Thomas Walker, the Lancashire Boy Orator	299
L. V. Richmond	293	Faith and Works	300
Statement by Mrs. Nosworthy	295	Non-Professional Lectures	301
Reminiscences of George Thompson	296	Handbook of Spirit-Materialisation	301
Historical Controls—Sir S. Romilly	297	Lectures against Spiritualism	301
A Challenge	298	The Great Pyramid of Jeezeh in Egypt	301
Glimpses of Spirit-Life.—X.—The Chinese	298	Spiritualism at Barrow-in-Furness	304
Spiritualism: The Beechers, Abolitionists	299	Marylebone Association	304
Notes and Comments	300	Advertisements	305—308

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

IV.

Canst thou bind the sweet influences of the Pleiades?
Or loose the bands of Orion?
Canst thou bring forth the Zodiac in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of the heavens?
Canst thou set the power thereof in the earth?



Perspective View of Grand Gallery, showing South Wall, with overlappings, ramps, and exit.

In the previous chapter, I showed that the number 5 was the radical of the measurements of the Great Pyramid, and *why* this special number played such an important factor in determining distances in space.

Two other numbers, 3 and 7, also appear as not less important factors, and while these have a mathematical value, yet their prominence in pyramid numerals is due more to their symbolical than to their simple arithmetical significance.

The number 3 stands as the symbol in numbers for completeness or fulness. Thus in geometry the perfect form of 3 lines is the equilateral triangle, which is a full and complete figure in itself, and expresses the true rather than the beautiful, the geometrical form of which is the circle. Everything in nature has its central, internal, and external, and forms a complete figure. Every division as to time has its beginning, continuity, and ending. Every occupant of space has its length, breadth, and height.

Knowledge is consciousness of possession of intellectual and scientific truth, and by this the intellect estimates all that comes within its range and judges by the standard of comparison, summed up in the terms, positive, comparative, and superlative; thus we distinguish in phenomenal appearances, light, shade, and darkness; heat, luke-warmth, and cold; the quality of a thing is determined by degree, as good, better, or best; bad, worse, or worst. And so I might go on to enumerate 3, or the triad, as applicable to all and everything in nature.

Thus both within and without, on every plane of existence, there are the 3 degrees of continuity, viz., the centre, intermediate, and circumference. But this law holds good as to degrees of altitude, which are distinct and different from the degrees of continuity. These degrees of altitude are the dividing lines which separate the various states of life; hence they are termed discreet degrees, and apply to all states, whether in earth, spirit, or heavenly existence; consequently we speak of ascension or descension when transferred from one state to another, and we speak of progression when advancing or retrogressing from a given point on the same plane. These, and much more, are symbolised by the 3 chambers of the Pyramid, relating to the realm of Nature, and to man as a unit, or humanity as a whole, with the 3 degrees or states of receptive and affluent life.

In the internal system of the Pyramid, this same truth is expressed by the parts pertaining to the highest suite of apartments.

There is, first, the Grand Entrance Hall (or Gallery); second, the intermediate or Ante-Chamber; and third, the Grand Central Hall, the crown of the whole: the 3, with their connecting passages, forming a complete system.

After descending from the entrance to the point referred to in last chapter, the ascent to the Central Hall is by a long passage without a break for 1,542 inches, which by some is supposed to have a specific chronological application, and to refer to the continuance of the Mosaic Dispensation from the time of the Exodus of Israel out of Egypt until the commencement of the Christian era; but of the chronological application I shall treat afterwards.

At a distance of 1,542 inches, the ascending passage opens out into the majestic hall known as the Grand Gallery, the floor of which is continued nearly to its end at the same angle as the ascending passage. The angles of the passages were determined with special reference to geometry, chiefly to express the mathematical power of the Greek letter before referred to, by showing for all time the exact proportion of a diameter of a circle to its circumference; next, to geography, requiring for symbolic purposes that the Pyramid itself should be placed in the centre of the habitable parts of the globe; and finally, to astronomy, which relates the earth to the stellar system, and its twin-sister science astrology, which deals with states, as well as with time and space.

Astronomy is but a half science; for mankind *merely* to know that the planets move over a given space in a certain given time, and are subject to an unerring law which governs their movements, is in itself but of little practical value; but using this knowledge as a stepping-stone, an advance is made by noting the influences of the planetary and stellar systems upon the earth and if such influences affect the earth as a physical body, why not man, the highest and noblest form of life inhabiting the earth? And if such influences are observed and noted, and these influences are found to be subject to law (it may perchance be law of another kind than natural science at present acknowledges, but subject to law nevertheless they must be), then it follows that there is an interrelation subsisting between the planets forming our solar system, and again with that system as a whole, with other solar systems.

Surely the mind that can realise this truth and investigate the realm of this science, stands on a higher or more interior platform than the one who only looks outward at the apparently physical or material objects in the skies, for the purpose of tabulating their size, weight, and distance, and yet can give no reason *why* they should be there at all, nor yet say what purpose they fulfil in the grand economy of the universe.

Take the human organism, the embodiment in living form of all the principles that regulate the universe, and, in thought, endow each particle composing any given part—say the hand, for instance—with the power of intelligence, and confine the knowledge of each of those particles or atoms to the region of the hand which they compose for the time being; and suppose further, that they could recognise a constant vital flow in and out of such reason, but, being unable to penetrate further than the boundaries of the wrist to which the hand is attached, then they were to declare that the other parts or provinces of the body were mere ornamental appendages to the hand, to the power and position of which their knowledge was confined;—would not such fallacy be apparent to an atom of the blood, which had traversed through the arterial system of the whole organism and viewed the relationship of all the various parts to each other?

And yet what difference is there between such fallacious ignorance and the attitude of many scientists who profess to regard the science of astrology as charlatanism and unworthy the study or attention of mankind?

I do not speak of "astrology" as practised by designing people who utilise the little knowledge they possess for base and despicable purposes, any more than I should take the ignorant and degraded forms of fetishism and idolatry, with all their foul concomitants, as the expression of a worship suitable for the rational enlightened mind that had formed a higher and purer conception of Deity and the relations subsisting between man and his Maker.

That such a relation does subsist, associating the created with the Creator, every religious system on the earth that has been, is, or will be, testifies; and if such systems are not upheld for the purpose of teaching these relations to its votaries, then any and all religions are vain, and life is but a phantasm and a mockery.

Another relation also flows out from the first-named, and that is, the relation subsisting between man and his fellow-man. The most shallow and illiterate can see that an interrelation does subsist and exist. We have only to enlarge the boundaries of these ideas and gain the knowledge pertaining to such mental and physical relationships, and then we are prepared to acknowledge that of necessity, there must be a relation to, and connection with, the sister planets and their inhabitants, of our common system.

The oxygen, nitrogen, and carbon—the all-potent elements which man inhales and incorporates into his organism, for the purpose of its sustenance in living form—are but other names for the magnetic and electric vitality which he draws from, and gives off to, organic forms of life subsisting and existing in the spheres and worlds around him. If the thick opaque film that separates the outer from the inner atmospheres were removed, what would then be seen and discovered? Certainly not a boundless blank or void which appears as a boundless space; but an infinite ocean of life, everywhere filled with organic and inorganic forms in every stage of evolution and development, and man would see himself or herself as centres attracting and repelling, absorbing and rejecting, in a continuous flow, these very forms.

By virtue of this fact, the continuance of the mineral, vegetable, and animal kingdom, below man are maintained in their integrity; and more than this, the spirits and higher orders of disembodied yet organic life are sustained by the human forms inhabiting this and all earths and planets of all solar systems.

If science is knowledge—and none can gainsay this—then astrology, in the light I have shown it, is a science worthy of study, as to its philosophy and the tabulation of its facts, for this is what I mean by, and claim for, the true science of astrology; and allowing that which I have specified to be true, then it follows, that, in addition to all his other titles, the Designer of the Great Pyramid was an Astrologer of the highest type. For if we find and have proved this unique Building to embody the principles of all known sciences pertaining to outer nature, 'twere strange indeed, if we should not discover the science of inner nature also represented and embodied in the structure.

To my view, it is found, and that just where reason would expect us to find it, and that is in the interior of the Building. The large Hall, or Grand Gallery, is unquestionably a repertory and symbolic embodiment of the twin sciences of astronomy and astrology, which cannot be disunited; and this will become clearer still when I treat of the grand truths affecting the mental, both intellectual and spiritual, states of mankind, veiled, but yet underlying the phenomena of the stellar and planetary universe, for, in that stupendous work the G.A.O.T.U. of the Freemasons has stamped the imprimatur of His signet, and the initiated into the mysteries of His wondrous ways may trace therein inscribed the history of the human spirit-atom of life.

The mystic number seven, which, valued according to spiritual interpretation, means a *perfect and holy cycle*, and comprises within its rotation the history of the spirit's ascension to a state where love and wisdom become of equal power and united for ever, and from which union there flows a life-receiving and life-giving power which exalts the ascended spirit near to the throne of God.

Here I must needs stop, for earthly language ceases to be a vehicle for giving forth that which pertains to the state represented in mathematics by the number *seven*. It is no longer in time where duration is, but a state of eternity where past, present, and future are an ever-present one.

Before ascending the Gallery, there is a horizontal passage, leading from its entrance to the middle, or Queen's Chamber as it is called. This passage, for a *seventh* part of its length both at its beginning and ending, is depressed so as to give increased height to the passage. The chamber itself is also a room of seven sides, *i.e.*, the four walls, floor, and two roof sides. It is lined with a fine white stone, and the joints are remarkably close and accurate; so excellent is the workmanship that a knife blade cannot enter between the joints of masonry. In this chamber, as well as in the lowest one, the floor, though levelled, was never finished off, but was made of the rough fillings in of the body of the Pyramid, thus significantly saying to the beholder, Look upwards! and the mean of the length and breadth of this chamber is exactly the same as the length of the terminal portion of its own entering passage. By a somewhat elaborate method of calculation, Professor Smyth found this chamber to coincide with the Hebrew week of 6 ordinary days, terminated by, or founded on, one larger, nobler, and in the Pyramid terms in which the measures are given, more glorious than the rest, *viz.*, the *seventh*.

Thus the number 7 is the main element in the symbolic construction of this beautiful room. To my mind, this repeats in another form the same as manifested in the Grand Gallery, to which I shall presently refer.

Another remarkable architectural feature in this room, is the presence of what is called the niche inserted in the last wall, composed of 5 steps, the lowest one being a little over 66 inches high, and all the rest about 30. This niche is the key to the mensuration which brings out the number 7, and its relations just referred to; and also by some process identifies the cubit of 25 inches as the larger standard measure of the Pyramid. The number 5 being multiplied by itself means the same as five, but enlarged to its fullness, and has special reference to the rational faculty when its capacity for gauging pure mathematical and intellectual truth is developed.

This beautifully-finished room, with its white stone lining, being the middle of the 3, symbolises the intermediate state through which all must pass and graduate ere they can ascend to the highest and noblest regions symbolised by the series above it. If referred to the disembodied spirit, it indicates the next or intermediate state into which all are ushered after release from the body, and from which the ascent is made to the sphere congenial to each spirit, and for which it is prepared. This room is again the Judgment Hall, and every neophyte who was to be initiated into the mysteries of that ancient order, had to pass through the process of examination in the second degree, before he was counted worthy to ascend to the third.

The scenic representation of the spirit undergoing the trial in the Judgment Hall is graphically inscribed on many of the ancient tombs of the early Egyptians, and which ordeal still forms a most important part of the teachings of all religious systems.

Returning from the Middle Chamber along the horizontal passage, the Grand Ascending Gallery is entered, when the attention of the visitor is at once arrested by the noble proportions of the apartment. Its direction, like the others, is from North to South, quite in keeping with the representative symbolism of the whole structure.

The North being always in the shade (except on the special occa-

sions spoken of before), refers to the state of ignorance, from which all who aspire to the possession of knowledge, must emerge, and advance southward; as the *South*, to the spirit, means light and intelligence. This is the reason why the entrance was on the North side, and the Central Chambers to the South; so that in this, as in all other things, natural phenomenon is in accord with spiritual states.

In like-manner *East* and *West*, indicated in nature by the progress of the sun, from its rising to its setting, is indicative of another state and another principle or faculty; viz., that of the will, or the emotional and intuitive part of man; in short, it is this duality of function that makes man what he is, and the distinction of these qualities of will and understanding, intuition and intelligence, must ever be maintained. This truth is shown by a groove running the whole length of the Gallery, and equidistant from the floor and roof.

This noble Hall is 340 inches high, just 7 times the height of the mean of the entrance and exit passages; 82 inches wide at the bottom, and gradually reduced by 7 overlappings to the top, where the breadth is reduced to that of the passages, corresponding to the width of the passage through the Hall itself; this width is 42 inches, formed by a stone bench or ramp, running the whole length on each side, which is 20 inches wide and 21 inches deep. On the top of these ramps are 28 holes (14 on each side, which, doubtless, refer to the phenomenon of the sun appearing on the top of the Pyramid 14 days before the vernal and 14 days after the autumnal equinoxes, referred to in previous chapters), and the crossing of the line by the sun is indicated by stones let into the side walls immediately over these ramp-holes, and having the form of crosses.

The overlapping stones of the side walls are, on an average, 35 inches in height, and each project 3 inches over the lower one, thus narrowing the width upward to the roof, which is formed by 36 stones overlapping in a similar manner to those forming the side walls, and, as $12 \times 3 = 36$, symbolises a full and complete state, from beginning to end, of a power equivalent to the number 7.

The 7 overlapping stones refer to the sun and planets, which then formed the solar system, as known to the astronomers of that day. It is from this that the cycle of the week originates and which still exists among Christian nations, the days being dedicated to the various orbs of the system. Besides this, they referred to the Pleiades, or 7 stars, which play such an important part in all ages and countries, and which in ancient times marked the commencement of the annual cycle, or the year, and whose advent was always associated with feasts of rejoicing, and the influences from which, from all time have invariably been associated with good for the human race. Astronomically considered, the Pleiades form the centre of the astral system, and are the pivot around which all solar systems revolve.

They typify the point of *Rest*, and to that the atomic spirit aspires after all its wanderings through the various stages of its descent into nature and ascent therefrom.

The height of this magnificent chamber is determined by astronomical values, for, as shown by Professor Smyth, lines drawn from the centre of base of Pyramid and extended outward to take in the upper and lower culmination of the then Pole Star, intersected, at that point or entrance, the lowest and highest parts of the north wall, and thus formed the height, as already given.

The Roof is formed by 36 overlapping stones, laid as tiles, and refers to the annual cycle of 12 months, the month being then divided into 3 periods of 10 days each; thus it represents the 36 decades which made the year, for the week of the Pyramid Builder and the Egyptians for long-after ages was composed of 10 days.

The 7-day cycle of the week was the sacred institution of the Hebrews, founded upon the planetary system—6 days dedicated to the planets, and the seventh to the sun—a system still adhered to by all Christian nations.

In addition to this, the 7 overlapping side walls doubtless referred to the Pleiades, or 7 stars, which is now being recognised as the centre around which our solar system revolves; and one of the seven, known as Alcyon, forms the central point, or the point of rest, thus embodying the idea of cessation from toil or wandering, which the word "Sabbath" implies: hence the command given in the Mosaic Dispensation, to labour on six days and to rest on the seventh day, veiling in its interior meaning (and which was recognised by the initiated into sacred mysteries) the 7 stages of regeneration: hence, in all the ancient rites pertaining to the mysteries, there were 7 stages or degrees through which the neophyte must pass ere he was initiated into the crowning and supreme degree, and allowed to pass through the solemn rite which resulted in the *new birth*.

What these rites and ceremonies actually were is now unknown, excepting, perhaps, to a few; but this we do know, viz., that the neophyte was subjected to an ordeal which would appal any but those who were prepared to undergo the severest trial of endurance and suffering, and who would not flinch from death, if such was to be the result, rather than be turned back and rejected as unworthy. To enter that kingdom, involved the renunciation of all earthly desires, the subjugation of all sensual passions, and an unquestioning obedience to the commands and behests of the hierophant.

All this pertained to a system and dispensation which has run its course, and a milder method of initiation into the mysteries of spirit-communion, and the kingdom of heaven is now operative. The object aimed at is the same in both and all systems, but a

truer perception of all relationship of life in this and higher spheres of existence, gives access into the interior degrees by a "new and living way," where the subjugation of the outer nature to the inner spirit rule is not attended with the fearful sufferings which characterised the process of initiation in ancient times.

The Pleiades (in the constellation of the Bull), with the Pole Star (in the Dragon or Great Serpent), play a prominent part in what is called the mythology of the ancients, but, nevertheless, on the symbolism of the sun's passage through the constellation of the Zodiac, is based the doctrines and historicals of all religious and mystical systems; and to the alternating times and seasons, and their effects upon the inhabitants of earth, caused by the movement of the planet in its lesser and greater orbital gyrations, and its position in relation to the sun, may be traced the still prevailing belief in two great contending principles, personated in idea as God and Satan, the rulers of the two empires of good and evil.

The real meaning underlying the ancient symbolism, and still ever present with us in nature, and written in the skies in lights by the finger of God, can only be known to those who have graduated in the philosophy of spirit, and become masters of the grand law of correspondences, or have obtained the knowledge to interpret hidden truths by the things that appear in outer nature.

It was the appearance of the Pleiades on the meridian at midnight, that marked the close of the old, and commencement of the new year, which in the northern hemisphere was on the 17th of November. The rejoicings and festivities of our day are the remains and continuance of ancient festivals which marked this particular epoch of time; and in our own State Church festivals, that of "All Souls, or Hallow-e'en," is the perpetuation of that identical ancient observance.

In this light we see how mindful the Designer of the Pyramid was, to embody the truths veiled in the numeral 7, and how he did this, the construction of this grand hall fully testifies; for in the harmonious arrangement of its details, it unmistakably represents the harmony subsisting between the order of the heavens, as expressed by the stellar and planetary universe, with the progress and passage of the atomised spirit while in contact with matter.

Among the numerals, seven stands out pre-eminently as the expression of harmony and perfection, and hence the Pyramid would not have sustained its value as a representative Building if it had not embodied in mystic style the truths pertaining to numbers, weights, and measures; for, to the spirit, *numbers are things* which subsist and exist; weights are the indices by which they are cognisable to the intuitional, while measures are gauged by the intellectual faculties of mankind. For this cause, 7 mathematically expresses a full and complete cycle or state.

There are 7 colours in the rainbow, the seven prismatic colours which revolving produce a perfect white; 7 notes in the musical scale producing a perfect harmony, and there are 7 stages of 10 years to each, in the full life of man as a physical organic being, ranging from a state of infancy to the attainment of full age, answering to the 3 degrees of growth, ripeness, and decay. What the 70 years are to the embodied human spirit, so are the stages of descent through which the atom passes, and the stages in its ascent through which it progresses when disembodied. But, it must be remembered, when speaking of spirit-life and state proper, the arithmetical value of the number 7 is not counted, it applies to a state, not in time but in eternity, and better understood by thinking of the 70 years of human life, which though divisible into 7 stages, yet form only one life's experience and history.

This state is symbolised in the Apocalypse of the Christian scriptures, by the frequent use of the number 7: as 7 lamps, 7 spirits, 7 stars, 7-headed dragon, 7 angels, 7 thunders, and 7 churches.

The meaning veiled by these symbols is quite comprehensible to the initiated, who discovers, by the light of that sun of which the orb in nature is the ever-present symbol, their application and reference to the immortal part of humanity: hence that they treat not of physical or earthly, but of spiritual and heavenly verities.

The Book of Job in the Old Testament scriptures becomes quite intelligible in the light of Pyramid symbolism, to which there are several unmistakable allusions. The hero of the poem is represented as having 7 sons and 3 daughters, and possessing 7,000 sheep and 3,000 camels, with 500 yoke of oxen, and 500 she-asses; and after the loss of all these by a series of terrific trials, his latter end was better than his beginning, for he had 14,000 sheep and 6,000 camels, 1,000 yoke of oxen and 1,000 she-asses; also 7 sons and 3 daughters again.

It will be seen at a glance that all these are special Pyramid numbers, and the introduction of his 3 friends with the Grand Master, Elihu,* on the scene, is a vivid sketch of the initiation of a neophyte into the mysteries of the ancient order, and any master of modern Freemasonry who is ignorant of this, has yet to learn something pertaining to his craft.

Near the far or south end of the Gallery, 1,813 inches from the entrance, there is a step which rises 36 inches, the upper surface of which is horizontal and on same level as the passages and rooms beyond. Thus we see the same number 36, but in units, as the ceiling or roof stones, again repeating the injunction (but not in words), Look upward! By doing so another fact becomes apparent,

* Those who can interpret the names of the personages who are introduced into this sacred drama and apply the same to states, may easily discern the meaning, for the whole is nothing less than the experience of a neophyte or candidate for initiation into the mysteries of a sacred order, and his final acceptance after passing through the ordeal. In short it is *allegorical* from beginning to end.

viz., the presence of an opening in the top overlapping stone close to the roof on the east side, which is the entrance of a passage leading to the lowest of a series of 5 chambers over the Central Chamber, and, but for this passage, this series of chambers would have been a profound secret until the vast pile became a ruinous heap. In these chambers are the hieroglyphics on the walls, which have a most important historical bearing, of which I shall treat more fully when describing these rooms and the symbols expressed thereby. There are 28 joints in each wall, perpendicular to the incline, again repeating in another form the twice 14 of the ramp holes, but probably referring to the lunar cycle of 28 days, which is 4 times 7; and as the sum of the 4 base sides of the Pyramid represents the length of a year, so these represent in another form the length of a lunar month, or the cycle of the moon, or the period of her journey around the earth.

The reference to the moon and its cycle is quite in accord with the symbolical representation of the intellectual and spiritual states of mankind; for the triad of the celestial objects of sun, moon, and stars, indicate the position and states of man as a spiritual being, both in the world that now is and the world that is to come; hence the still popular phrase "stars" applied to minds of great intellectual power in their various spheres of research. The origin of language is clearly traceable to ideas suggested by the appearance of forms external to man, and is the outbirth of a state when human beings existed in a far different and more etherealised form than in the present age of the world's history, for the times pertaining to the earth's existence as an earth, calculated by astronomical phenomena and tabulated by the oldest known scientists, reach backward into a roll of ages, upon which the geologist and archaeologist may draw to their heart's content; for to arrive at a point or period when the "earth began to be," we should have to travel into a region where mathematical numbers fail to give any true conception.

The mystic number 7 contains within its veil the harmonies and powers of the great universe, and he who can gauge its full meaning must stand not in time, where duration is, but in eternity itself, where what is equivalent to matter in the physical world becomes plastic and is moulded by the intelligent spirit, by the creative force of its own power, into forms that are no longer subject to the laws of time, but of state.

The exit from this magnificent vestibule is by means of a passage similar in dimension to the rest of the series; and here for the present I tarry, and in the next chapter I will conduct your readers into the Ante-Chamber, between the Gallery and Grand Hall or Central Chamber.

Higher Broughton, Manchester.

(To be continued.)

SPIRITUALISM IN BARROW-IN-FURNESS.

In a recent letter Mr. J. Walsley, 70, Cavendish Street, Barrow, thus writes: "For sixteen months we have had regular Sunday meetings, addressed chiefly by Mr. Proctor, a local medium from Dalton, and some four circles a week. At present we have several mediums under development, who I am expecting will do us good service in the future. Two of our mediums are on their way to New Zealand. Some of their guides controlling some of our mediums tell us they are in a bad state of health. Having had over six years' experience, I feel Spiritualism is in a more healthy state at present than at any time in the past in Barrow.

"Not being well this week, and confined to my bed, my mind got to work dotting down all the names of individuals who had felt more or less of the power of mediumship during the last six years, when I was surprised to find over forty persons had shown signs of being instruments of the angel-world. Well, Mr. Editor, though they have not allowed themselves to be fully developed, I cannot think that these are lost, and that no good has been done. No; I think the time will come when these instruments will again be touched and utilised by the angel-world for the good of humanity. So many having come under my own observation who have felt the power, what must be the number that have been privileged with hearing some of our best mediums—Morse, Wallis, Mrs. Scattergood, Mrs. Batis, and Miss Brown. Audiences varying from 150 to 2,000 persons have listened to the above mediums. The amount of seed which has been sown in this and other ways no mortal can tell. The few of us who are still toiling on can only pray that the seed which has been scattered in may bring forth a glorious harvest.

"Mr. Wallis was here last week for two nights, whose guides did the Cause good service; he had a good audience, who listened to his guides' discourse on Heaven and Hell as explained by Spiritualism. Many of our orthodox friends being there, heard something for future reflection, which I pray may culminate in conviction, and that they may be led to embrace those principles which they heard so ably enunciated on that occasion."

HAVING observed the same tale in the columns of the *Morpeth Herald* and *Fife News*, we alluded to the latter paper as one partly printed at some literary centre, it being usual for country publishers to have part of their paper done in that manner, and thus the same tales, leaders, and other matter necessary to make up a paper appear simultaneously all over the country. This it appears is not the case in respect to the *Fife News*, the publisher of which writes to say that "not a line of the *Fife News* was ever printed anywhere than in this office, which is the largest and best-equipped in the whole county of Fife." We should be sorry to misrepresent any man's business arrangements, and gladly rectify the misstatement. We hope the office will still go on prospering, and that it will be able to place before the public, as it appears it has done before, a higher class of literature than that specimen to which we must be allowed to express very grave objections.

MR. MORSE'S APPOINTMENTS.

DERBY.—Sunday, May 18. Perth Hall, West Derby Road. After-noon at 2.30; subject: "Spiritualism: is it a Creed?" Evening at 6.30; subject: "The New Life, and How to Make It." Monday May 19. Evening at 7.30. Same place.
BURNLEY.—May 20. ROCHDALE.—May 25 and 26.
GORTON.—May 21. NEWCASTLE-ON-TYNE.—June 1 & 2.
ASHTON.—May 22. GLASGOW.—June 8 and 9.
HYDE.—May 23. CARDIFF.—June 29 and 30.
Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttrother Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

LANCASHIRE DISTRICT COMMITTEE.—May 11 to 19, inclusive.
MIDLAND DISTRICT COMMITTEE.—May 25 to 30, inclusive.
KIRKLEY LYCEUM.—June 1, at 2 and 5.30 p.m.
ASHTON-UNDER-LYNE, 185, Fleet Street.—June 8. Two meetings.
NEWCASTLE-ON-TYNE.—June 15 and 16.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEEK'S COURT, NEWGATE STREET.

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

LECTURES FOR MAY.

Sund., May 18, 6.30 p.m. Trance Address Mr. W. H. Lambelle.
" " 25, 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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday evening, May 11th, Mr. J. Cartwright lectured, taking for his subject, "Christ at the Well." The subject was handled in a masterly way; the lecturer showed how the churches had misrepresented the teachings of Christ. He (the lecturer) advised those present to read for themselves, think for themselves, and to boldly adhere to the opinions thus formed.

On Tuesday, May 13th, Mr. Ashman opened a debate upon the "Topics of the week," in which the following gentlemen took part:—Mr. G. White, Mr. W. O. Drake, Mr. J. M. Dale, and Mr. W. G. Paul.

On Sunday morning next, May 18th, at 11.15, Mr. Geisler will open a discussion upon, "Life beyond the Grave."

On Sunday evening, May 18th, at 6.45, Miss E. Young will address the meeting. Miss Young will also attend the seance.

On Tuesday evening next, May 20th, Mr. W. O. Drake will lecture; subject, "Communion with Saints; and Prayers for the Dead, from a Spiritualistic Standpoint." W. G. PAUL.

NOTWITHSTANDING the strike, Mr. John Barker is eager in the work of Spiritualism. He has visited Ushaw Moor, Auckland Park, Bishop Auckland, Page Bank, and West Auckland; he has walked to Newcastle (25 miles) and back, and to Barnard Castle (16 miles). This indicates great earnestness, which is also accompanied by useful mediumship.

Mr. T. M. Brown will leave home on Friday on his route south. He expects to call at Barrow, Manchester, Belper, Derby, Nottingham, Leeds, Malton, Cambridge, and perhaps London. On his return north he will visit Scotland for a week before leaving the country. Address, Howden-le-Wear, R.S.O., Durham. Miss E. A. Brown will also proceed south as soon as arrangements are completed. Address as above.

A MAN often takes a deal of trouble with a meeting, and spends considerable money, and has but little for his pains but complaints. Mr. Enmore Jones desires to state that names of speakers were not published for Langham Hall meeting, and that no disappointment could have arisen in respect to the silence of Mrs. Weldon, and that most of the service of song was omitted for want of time. Of course we represent the public as well as the platform, and think the matter may be mended by both sides congratulating themselves in that there was such an abundance of talent, and that the portions not utilised received equal, if not greater, consideration on the part of the audience. For the satisfaction of Mr. Jones and Mrs. Weldon, we may say that our report has been a great power wherever read, and that was most extensively, as the impression of last week's MEDIUM was very large. Mr. Mosely's speech was a strong point for the friend that introduced him, and the extended audience which our columns conferred will enable the promoter of the meeting to realise the importance of his act. Mrs. Lowe, in a letter, defends the utility of the resolution with which her name was associated.

By the author of "Illness: its Cause and Cure."

SIMPLE QUESTIONS & SANITARY FACTS, FOR THE USE OF THE PEOPLE.

Price One Shilling.

This work, in the form of questions and answers, in a very pleasing manner conveys a vast amount of information on various branches of physical science, health, dietetics, morals, and remedial agencies.

London: J. Burns, 15, Southampton Row, W.C.

A NEW AND HIGH-CLASS ENTERTAINMENT.

During this season MRS. WELDON has freely given her services at many Concerts and *Soirées* held on behalf of religious, philanthropic, and charitable purposes. On each occasion she has been repeatedly encored, and a general wish has been expressed, that she would allow her friends and the public to hear more of her distinguished musical abilities. This desire has taken the form of a request from various quarters; in response to which, it is hereby announced that

MRS. GEORGINA WELDON

WILL GIVE A SPECIAL

ENTERTAINMENT AND SHORT ADDRESS

AT THE

WELLINGTON HALL, UPPER STREET, ISLINGTON,

(Nearly opposite the Church),

On Wednesday Evening, May the 21st, 1879, at Eight o'clock.

AND AT THE

ANGELL TOWN INSTITUTION, Gresham Road, Brixton, on WEDNESDAY EVENING, MAY 28.

PROGRAMME.

PART I.

A Short Address - - - "How I Escaped from the Mad Doctors."

A thrilling narrative of Personal Experience, showing by what means large numbers of perfectly sane and intellectually-endowed individuals of both sexes are immured in Madhouses for life, at the instigation of relatives; in carrying out whose behests a class of men drive a lucrative trade. An appeal to every noble-hearted Englishman and Englishwoman to cry aloud for the Reform of the LUNACY LAWS.

After which MRS. WELDON will Sing

SACRED SONG (<i>Ruth</i>)	- - - -	"Entreat me not to leave thee"	- - -	(Goddard & Co.)	- - -	Ch. Gounod
WORDS by Rev. CH. KINGSLEY	- - - -	"O, that we two were maying"	- - -	(Howard & Co.)	- - -	"
WORDS by Mrs. HEMANS	- - - -	"The Better Land"	- - -	(Duff & Stewart)	- - -	"
WORDS by F. E. WEATHERLY	- - - -	"The Angel and the Sunshine"	- - -	(<i>"Musical Standard,"</i> 185, Fleet St.)	- - -	John Urich
VENETIAN BARCAROLA	- - - -	"Good night, my love"	- - -	do.	do.	"

PART II.

BIONDINA: A MUSICAL NOVEL, IN TWELVE CHAPTERS.

Words by ZAFFIRA.

Music by CH. GOUNOD.

This complete Opera for One Voice consists of the following Twelve Songs (Chapters):

1. The Prologue	4. First Interview with Biondina	7. The Serenade	10. Biondina's Illness
2. The Love-Letter to Biondina	5. The Proposal	8. The Betrothal	11. Biondina's Death
3. The First Glimpse of Biondina	6. The Lover's Exultation	9. The Wedding	12. The Two Flowers

To conclude with a choice Selection of

MRS. WELDON'S

CELEBRATED NURSERY RHYMES & SONGS.

The Little Boy and the Robin Redbreast's Nest.

Baby Land.

Night Thoughts.

Bye-lo-land.

Song of the Sparrow.

Who? &c., &c.

THE CHAIR will be taken by MR. J. BURNS.

Doors open at 7.30; to commence at 8 o'clock; to conclude at a little before 10 o'clock. Tickets: Front Seats, 2s.; Back Seats, 1s.

Those wishing to communicate professionally with MRS. WELDON should address their letters to her at RIVIERE & HAWKES, 28, Leicester Square.

The Attendants will have for sale:—

Book of Words of BIONDINA, in Italian, French, and English, 6d.

Book of Words of the Songs, 6d.

The Songs sung by Mrs. Weldon, price 2s. each, nett. (May also be obtained of the Publishers, or at the *Musical Standard* office.)

BIONDINA.—Twelve Songs, 2s. each. (Published by Metzler.) Italian edition. The complete Set, 9s.

Selection of Six Nursery Songs. By Mrs. WELDON and M. GOUNOD. With Portrait of Mrs. Weldon on outside cover. 1s.

MRS. WELDON'S LECTURES:—"How I Escaped from the Mad Doctors," 6d. ALSO "The History of my Orphanage," 1s

"The Story of Mrs. Weldon," continued and reprinted from the *Figaro*, 2s. 6d. "Death-Blow to Spiritualism—is it?" 1s.Pages from GRANNIE'S NURSERY RHYME-BOOK are published bi-monthly in the *Fountain*.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE MUSICAL STANDARD, 185, FLEET STREET, E.C.

FOWLER'S WORKS ON PHRENOLOGY, PHYSIOLOGY, &c.

AMATIVENESS; or, Evils and Remedies of Excessive and Perverted Sexuality. With advice to the Married and Single. By O. S. Fowler. Price 3d.

LOVE AND PARENTAGE; applied to the Improvement of Offspring; including important directions and suggestions to Lovers and the Married, concerning the strongest ties, and the most sacred and momentous relations of life. By O. S. Fowler. Price 3d.

MATRIMONY; or, Phrenology and Physiology applied to the selection of congenial Companions for life; including directions to the Married for living affectionately and happily. By O. S. Fowler. Price 3d.

PHYSIOLOGY, ANIMAL AND MENTAL; applied to the Preservation and Restoration of Health of Body and Mind. By O. S. Fowler. Price 1s.

MEMORY AND INTELLECTUAL IMPROVEMENT; applied to Self-Education. By O. S. Fowler. Price 6d.

HEREDITARY DESCENT; its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.

FAMILIAR LESSONS ON PHYSIOLOGY; designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.

LESSONS ON PHRENOLOGY; designed for the use of Children and Youth. By Mrs. L. N. Fowler. Price 6d.

INTEMPERANCE AND TIGHT-LACING; founded on the Laws of Life, as developed by Phrenology and Physiology. By O. S. Fowler. Price 3d.

TOBACCO; its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.

Vol. 1, containing the above, neatly bound in Cloth, 5s.

THE NATURAL LAWS OF MAN. By J. G. Spurzheim, M.D. Price 6d.

MARRIAGE; its History and Ceremonies. By L. N. Fowler. Price 6d.

FAMILIAR LESSONS ON ASTRONOMY. By Mrs. L. N. Fowler. Price 6d.

SELF-CULTURE AND PERFECTION OF CHARACTER; including the Management of Youth. By O. S. Fowler. Price 1s.

MARRIAGE AND PARENTAGE; or, the Reproductive Element in Man as a means to his elevation and happiness. By H. C. Wright. Price 1s.

TEA AND COFFEE; their Influence on Body and Mind. By Dr. William Alcott. Price 3d.

EDUCATION; its Elementary Principles, founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.

MATERNITY; or, the Bearing and Nursing of Children; including Female Education and Beauty. By O. S. Fowler. Price 1s.

Vol. 2, containing the last eight works, Cloth neat, 6s.

London: J. BURNS, 15, Southampton Row.

PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which all the **NATURAL PROPERTIES** of the **FRUIT** are retained in an unimpaired state, without the addition of any foreign substance.

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.

The Manufacturer **DEFIES** Science to **DETECT ADULTERATION** in the **SOLIDIFIED CACAO**.

By no process of addition or abstraction is the beautiful produce of Nature, named by Linnaeus *Theobroma* (food fit for Gods), tampered with.

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.

SOLIDIFIED CACAO

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

Persons of a Highly Sensitive Temperament.

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

TRY IT, AND YOU WILL USE NO OTHER.

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 tin caddy with closely fitting lid, it may be preserved for years without deterioration.

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

"I desire the Public to become better acquainted with the Life Beyond."—JUDGE EDMONDS, Spirit-Editor.

Nearly Ready, 1 price 5s.

THE NEXT WORLD.

By THE SPIRIT-EDITORS:—MARGARET FULLER (CONTESSA OSSOLI), AND JUDGE EDMONDS.

BEING A COMPANION VOLUME TO

"STRANGE VISITORS."

By SUSAN G. HORN, Clairvoyante.

Containing the following Essays and Papers by individuals now dwelling in Spirit-Life:

- England and the Queen. By Prince Albert.
- Sketch of Life in the Spirit-World. By Harriet Martineau.
- Home of Horace Greeley. By Horace Greeley.
- Evolution. By Prof. Agassiz.
- Immortality. By John Stuart Mill.
- Interview with Edwin Forrest.
- Metempsychosis. By Lord Lytton.
- Two Christmas Carols. By Charles Dickens.
- The Story of the Great King. By Hans Christian Andersen.
- Chateau in the Midst of Roses. By George Sands.
- An Opium-Eater's Dream of Heaven. By De Quincey.
- Spirit-Flowers. By Fanny Fern.
- Statesmanship from a Spiritual Standpoint. By Secretary Seward.
- The Spirit-Bride. By Mrs. Gaskell.
- Rich Men of New York: Vanderbilt. By Judge Edmonds.
- Personal Experiences. By George Smith, Assyriologist.
- My Passage to Spirit-Life. By Abraham Lincoln.
- Death by Fire. By Charlotte Cushman.
- Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."
- Lone Star: An Indian Narrative. By Fenimore Cooper.
- Art Notes. By Titian.
- Leaves from my Journal. By Dr. Livingstone.
- Pre-Historic Races of Man. By Herodotus.

Its purpose is to teach the great truths of Spirit-Life as expressed in the desire of its Spirit-Editor. It is the work of spirits who on the earth-plane attained to great eminence; and these communications from them in spirit-life are well worthy of their earthly reputation. This book will make a greater stir amongst the intellectual classes than any that have preceded it.

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

Researches in the Phenomena of Spiritualism.

By WILLIAM CROOKES, F.R.S. Sixteen illustrations. Price 5s.; to Depositors, five copies for 10s. 6d.

Miracles and Modern Spiritualism. By ALFRED

RUSSELL WALLACE, F.R.G.S. 5s.; to Depositors, six copies for 21s.

RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.

THE SPIRIT-CIRCLE AND LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.

THE PHILOSOPHY OF DEATH. By A. J. DAVIS. 2d.

MEDIUMS AND MEDIUMSHIP. By THOMAS HAZARD. 2d.

CLAIRVOYANCE. By PROFESSOR DIDIER. 4d.

OUTLINES OF MODERN SPIRITUALISM. By T. P. BARKAS. 1s. 6d.

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

A New Book for Everybody.

Now ready, in neat cloth, eighty pages, price 1s.

HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, VIGOR, AND BEAUTY.

TABLE OF CONTENTS:

- | | |
|-------------------------------------|--|
| I.—Laws of Beauty | VIII.—The Mouth |
| II.—Hereditary Transmission | IX.—The Eyes, Ears, and Nose |
| III.—Air, Sunshine, Water, and Food | X.—The Neck, Hands, and Feet |
| IV.—Work and Rest | XI.—Growth, Marks, &c., that are Enemies to Beauty |
| V.—Dress and Ornament | XII.—Cosmetics and Perfumery |
| VI.—The Hair and its Management | |
| VII.—The Skin and Complexion | |

Cloth, 3s. 6d.

LECTURES ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY.

(18 in number.)

By DR. JOHN BOYCE DODS.

CONTENTS.

PHILOSOPHY OF MESMERISM.—1. Introductory Lecture on Animal Magnetism.—2. Mental Electricity, or Spiritualism.—3. An Appeal in behalf of the Science.—4. The Philosophy of Clairvoyance.—5. The Number of Degrees in Mesmerism.—6. Jesus and the Apostles.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication.—Introduction.—1. Electrical Psychology: its Definition and Importance in Curing Diseases.—2. Beauty of Independent Thought and Fearless Expression.—3. Connecting Link between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Disease and Nervous Force.—5. Cure of Disease and being Acclimated.—6. Existence of Deity Proved from Motion.—7. Subject of Creation Considered.—8. Doctrine of Impressions.—9. Connection between the Voluntary and Involuntary Nerves.—10. Electro-Curapathy is the best Medical System in being, as it involves the Excellences of all other Systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genetology, or Human Beauty Philosophically Considered.

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

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

J. BURNS, PRACTICAL PHRENOLOGIST

15, SOUTHAMPTON ROW, W.C.

* * Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his **Psychorganic Delineations** on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "**YOUR FUTURE FORETOLD**," a book of 144 pp., cloth, only 2s. 6d.

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CASAEI, High St., Watford, Herts. Instructions to purchasers gratis.

ASTROLOGY. — PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

PHILIP HEYDON continues to give his advice Astrologically as heretofore, and desires to acquaint his patrons that his address is now 23, Samuel Street, Leeds.

LUNACY LAW AMENDMENT SOCIETY, 4, Wine Office Court, Fleet Street. Office hours daily, between 11 and 3 (Saturday 11 and 1). Secretary JAMES BILLINGTON, who will receive all letters for MRS. WELDON.

NOTICE OF REMOVAL.

MR. STORY, Shorthand Writer, Translator of French, German, Italian, &c.—125, Crofton Road, Peckham Road, Camberwell, S.E.

J. C. HUSK, Pianoforte Tuner and Selector (from Collard & Collard's). Pianofortes Tuned and Regulated on Moderate Terms. Address—26, Sandwich Street, Burton Crescent, W.C.

MESMERIC HEALING by D. YOUNGER, No. 1, Sandy Hill, Woolwich; or by appointment in London, or at patients' own residence. Inquiries at Spiritual Institution, 15, Southampton Row.—This new and practical system, aided by important discoveries respecting the spinal and sympathetic nerves, has been wonderfully successful in the most complicated cases.

Magnetised Fabric for home use, 2s. 6d. per packet.

MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica, and Rheumatism, specialties. At home from 12 till 5 p.m. Patients treated at their homes when desired.—99, Park Street, Grosvenor Square, W.

SEASIDE EDUCATION FOR THE DAUGHTERS OF SPIRITUALISTS.

A LADY accustomed to Tuition receives a few Pupils to educate with her own Daughters. Inclusive terms for children under 12—£40. Reduced terms, if the payments are made in advance. A Lady Boarder can be received.—Madame Y—, 1, Hawthorn Villas, Vale Road, Ramsgate.

A GENTLEMAN who has travelled and filled most trustworthy situations, is anxious for an appointment as **TRAVELLER, SECRETARY**, or any place of trust. Apply by letter to W. S., care of JAMES BURNS, 15, Southampton Row.

ERZAEHLUNGEN DES EWIGEN MUTTERLEINS.

VON BARONIN

ADELMA V. VAY, geb. GRAEFIN WURMBRAND.

Zu Gunsten der Hinterbliebenen der mobilisirten Krieger der k. u. k. oesterr.-ung. Occupations-Armee.

Post-free for 5s. from ED. GRAF, 3, Kirkman Place, Tottenham Court Road.

THE PSYCHOLOGICAL REVIEW, formerly issued quarterly at 2s. 6d., is now published monthly at 6d., or 7s. per annum in advance, post-free.

CONTENTS FOR MAY, 1879.

The Existing Breach between Modern Culture and the Popular Faith, John S. Farmer.
An English Seeress of the 17th Century ... J. W. F.
Spiritualism in Chili ... Perigrinus.
Some Spiritual Experiences of the Celebrated Italian Physician, Jerome Cardan ... A. M. H. W.
A Priori Proof of Probable Truth of Spiritualism ... Alex. Munro, M.D.
Progression by Antagonism ... M.
The Future of Spiritualism ... Thos. Shorter.
London: E. W. ALLEN, 11, Ave Maria Lane.
Glasgow: HAY NISBET & Co., 52, Ropework Lane.
P. O. Orders payable to HAY NISBET & Co., as above.

"He who knows only his own side of the case, knows little of that."—J. STUART MILL.

THE VACCINATION INQUIRER AND HEALTH REVIEW.

A Journal devoted to Vaccination, Hygiene, and Sanitation. To be continued monthly, 16 pp., same size as *Chambers's Journal*, price 2d. Published by Mr. EDWARD W. ALLEN, 11, Ave Maria Lane, London, E.C., who will send *The Inquirer*, post free, for twelve months, on receipt of 2s. 6d. in postage stamps, or 10 copies to one address for 20s.

WORKS UPON

OUR IDENTITY WITH ISRAEL.
By EDWARD HINE.

	Copies sold
The 47 Identifications ...	(6d.) 150,000
Flashes of Light ...	(6d.) 70,000
Oxford Wrong ...	(4d.) 35,000
England's Coming Glories ...	(6d.) 30,000
Anglo-Saxon Riddle ...	(2d.) 25,000

The above, bound together, gilt edges, bevelled boards, 2s. 6d.; postage, 4d. extra.

Sold by J. BURNS, 15, Southampton Row, W.C.

MR. AND MISS DIETZ

Mr. and Miss Dietz beg also to announce their Third Series of Recitations, to be given at Langham Hall, 43, Great Portland Street, London, on the following Wednesday evenings, viz.:—

May 14, June 11.

Tickets for the Series One Guinea each.

HEALING BY LAYING ON OF HANDS.

DR. JAMES MACK,

23, Upper Baker St., Regent's Park.
At Home from 10 to 5.

N.B.—Magnetised Fabric for the alleviation or cure of Disease, 5s. per packet, 2s. 6d. renewal.

MRS. WOODFORDE, Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m., 90, Great Russell Street, Bloomsbury, W.C.

JOSEPH ASHMAN,

Psychopathic Healer,
14, Sussex Place, Gloucester Rd., Kensington, W.
Tuesdays and Thursdays from 3 to 5 p.m.

Embrocation for home use 1s. 1½d. and 2s. 9d. per bottle.

Miss Chandos Leigh Hunt,
Our House, 34, The Gardens,
Peckham Rye, S.E.

Teaches Mesmerism, Healing Magnetism, &c.,—Personally Three Guineas; by post One Guinea.
Synopsis of Instructions to be seen in her "Vaccination Brought Home to the People," post free, 4½d.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

PHYSICAL MANIFESTATIONS,

frequently including Direct-Writing in closed and sealed boxes, at Mrs. Olive's residence, 15, Ainger Terrace, Chalk Farm Station, N.W. Mrs. Olive has returned from Germany, and will be pleased to see her friends on Fridays as usual at 3 p.m.

MR. FRANK HERNE, 15, Thornham Grove, Stratford, E. Private Seances attended. Mr. and Mrs. Herne receive Spiritualists every Wednesday, also the first Sunday in each month, at 8 p.m. Trains from Liverpool Street. Address as above.

MR. J. W. FLETCHER

Trance and Clairvoyant Medium,
4, Bloomsbury Place, Bloomsbury Square.
Hours—from 12 till 5.

MR. W. CLARANCE, Physical Medium,
holds Seances every Wednesday evening at 8.15. Address 73, Saltoun Road, Brixton. N.B.—Close to Rail, Tram, and Bus.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER
AND PRACTICAL PHRENOLOGIST,
Elm Tree Terrace, Uttoxeter Road, Derby.
Agent for all kinds of Spiritual Literature.

MRS. MARGARET FOX-KANE

Of the Rochester Fox family, resides at No. 4, Grenville Street, Brunswick Square, where she gives Test-Seances every day from 2 to 5, except Sundays, and evenings from 8 to 10 except Sunday evenings. Appointments can be through letters addressed to the above number.

MISS MANCELL, Spiritual Clairvoyant,
45, Jubilee Street, Commercial Road E. Developing Circle, every Monday evening, at 8. Private Seances attended, and Clairvoyant Sittings given by appointment. Seances held in haunted houses.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

MR. E. W. WALLIS, INSPIRATIONAL SPEAKER. For terms and dates apply—92, Caroline Street, Nottingham.

APARTMENTS, UNFURNISHED,
WANTED, neighbourhood of Kingsland or Dalston; terms moderate; Spiritualists preferred. Address—W. S., 12, Gee Street, Goswell Road, E.C.

F. FUSEDALE, TAILOR, &c. Specialties in Scotch and West of England Tweeds. Trousers, 18s. Suits for special occasions made in 12 hours. Office, Seaside, and Tourists' Suits from Two Guineas.—8, Southampton Row, London, W.C., 4 doors from Holborn.

THE TURKISH BATHS, CLYDE TERRACE, opposite the Baptist Chapel, Waldron Street, BISHOP AUCKLAND. OPEN DAILY.

The best cure in the world for all the aches and pains of Rheumatism, Sciatica, Lumbago, Neuralgia Tic, Toothache, Asthma, Bronchitis, Coughs, and Colds, and all the other ailments incidental to suffering humanity. We give you more for a Shilling than Doctors for Twenty.

TRY IT.

Season Tickets, and a course of Baths, at reduced rates. Every variety of Hydropathic treatment administered under experienced and careful management. Full particulars on application to the Baths.

BE SURE YOU GET TO THE RIGHT PLACE.

A COMPLETE HANDBOOK TO SPIRIT-MATERIALISATION.

*Just Published, in Neat Wrapper, 64 pp., Price 6d.,***MISS WOOD IN DERBYSHIRE:**A SERIES OF EXPERIMENTS DEMONSTRATING THE FACT THAT SPIRITS CAN APPEAR
IN THE PHYSICAL FORM.

REPORTED BY W. P. ADSHEAD, BELPER.

ILLUSTRATED WITH PLANS AND ETCHINGS.

ALSO AN ACCOUNT OF MISS WOOD'S EARLY MEDIUMSHIP. By MRS. MOULD and T. P. BARKAS, F.G.S.

CONTENTS.**INTRODUCTION:**

The Proper Use of Mediums
The Responsibility rests on the Circle
The First Money that Miss Wood Received for any Seance
Successful Experimental Seance
A Deceased Wife Materialises, and is Recognised by her Husband
Mr. J. Tyerman on Miss Wood's Mediumship
It is Attested Genuine by a Variety of Means
Miss Wood—Personal Facts by T. P. Barkas, F.G.S.

MISS WOOD IN DERBYSHIRE, BY W. P. ADSHEAD:

The Great Value of Test Conditions
The Engagement with Miss Wood
Cage in which Medium was placed (with Illustration)
Our First Seance—Anticipatory
Our Second Seance—The Spirit-Form Appears
Our Third Seance—The Cage Test Tried
A Deceased Wife Recognised
Our Fourth Seance—The Cage Test Succeeds
Our Fifth Seance—The Cage Door Unscrewed
"The Forms of the Departed enter at the Open Door"
Our Sixth Seance—Miss Wood Screwed up in the Cage
Our Seventh Seance—A Spiritual Sanctuary
"Thanking God for the Experience of the Week"
Dr. Carpenter—"Self-Deception or Intentional Deception"
"Another Grand Exposure"—Jo Cose
Powerful Tea-Table Manifestations
The Medium re-dresses in Dark Clothing
Second Seance at Mrs. Ford's
The Medium Fastened by the Neck with a Collar
Miss Wood's Second Visit to Belper
Influence of a Drunken Man on the Medium
Spiritual Purification and Advice

MISS WOOD IN DERBYSHIRE, BY W. P. ADSHEAD (continued):

The Medium screwed up in the Cage, yet Spirits appear
Five Hundred Guinea Challenge to Conjurers
Photographic Experiments
Spirits Scratch the Film of Photograph (with Illustration)
Sceptical Theories at Fault
Rev. H. R. Haweis on Spiritualism
Materialisation with the Medium in the Circle
Vigorous Appetite of the Medium when under Control
The Spirit-Form grows up to Full Stature before their eyes, and melts away
The Spirit cuts off a portion of his Whisker
The Spirit's Warm Breath and Perfect Teeth
Paraffin Moulds of Spirit's Feet
The Process Described (with Illustration)
Plan of the Seance-Room (with Illustration)
Two Materialised Spirits Use the Paraffin
The Spirit Shaking Hands and Speaking to the Sitters
"Of Miss Wood as a Medium, I cannot speak too highly"

FACTS FROM THE HISTORY OF MISS WOOD'S DEVELOPMENT AS A MEDIUM, BY MRS. MOULD, NEWCASTLE-ON-TYNE

First Attempts at Materialisation, 1873
Objects Carried by the Spirits
Photographing the Materialised Spirit-Form
Test-Conditions Introduced and Why?
Materialised Spirit's Finger and Thumb Bitten off
The Solidity of the Spirit-Form Tested
The Cause of Evil Controls
Miss Wood's Character Reviewed

ANOTHER REMARKABLE SEANCE WITH MISS WOOD:

Description and Plan of Seance-Room
Two Forms and the Medium visible at same time

RULES FOR THE SPIRIT-CIRCLE

LONDON: JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.

*In Paper Wrappers, 2s. Cloth Boards, 3s.***LIFE BEYOND THE GRAVE,**

DESCRIBED BY A SPIRIT, THROUGH A WRITING MEDIUM.

This Volume contains pen and ink Pictures of the Conditions of Life after Physical Dissolution, the perusal of which will answer hundreds of questions continually cropping up in the mind of the student of Spiritualism.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

To Depositors 4 copies for Seven Shillings.

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

Where are the Dead? or, Spiritualism Explained.

An Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn as

DEAD ARE STILL ALIVE,

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by FRITZ.

Re-issue, Price Two Shillings and Sixpence.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

DO NOT ARGUE WITH SCEPTICS, BUT HAND THEM THE DIALECTICAL NUMBER OF THE "MEDIUM,"

USEFUL FOR SCEPTICS AND INVESTIGATORS.

The cheapest Publication on Spiritualism (16 pages Large Folio, price 1½d.) showing how sceptics obtained the phenomena, without aid from "Spiritualists" or "Mediums."

CONTENTS.

- 1 How to Investigate without "Mediums."
 - 2 Appointment and Names of the Dialectical Committee.
 - 3 The General Report of the Committee.
 - 4 The Experimental Sub-Committees: Their Researches, Successes, and Failures.
- The Minutes of the Sub-Committees: a Record of Remarkable Physical and Intellectual Manifestations.

6. Leader: The London Dialectical Society; its Object; its Investigating Committee, and the Lessons of its Researches.
7. Essay, by "Phoenix": Spiritualism Militant, or the Dialectical Experiments v. the Conjurers and their Disciples.
Part I. The Libellous Theory. II. Science Dishonoured. III. Spiritualism in the Opinion Market.
8. Rules for Investigating Circles.
9. Useful Books for Investigators, and particulars of the Essays on "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.G.S., and of "Researches in the Phenomena of Spiritualism," by Wm Crookes, F.R.S.

Price, 1½d. per copy; post-free 2d. For Distribution, 1s. per dozen, 8s. per 100.

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