



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

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HEAVEN AND HELL.

A Trance Oration by the Guides of Mr. E. W. WALLIS, delivered at Barrow-in-Furness, May 1, 1879.

INVOCATION.

Unto Thee, O infinite Source of Life and Love, would we raise our thoughts and aspirations at this time, and implore Thy blessing upon the exercises of this hour. No longer clad in the garments of fear, no more regarded with dread and terror as an offended Judge, an angry God, Thy children would bow before Thee, conscious of their many shortcomings and frailties, aware of their imperfections and follies, but knowing that Thou art their loving Father, that in Thy infinite wisdom and goodness Thou hast so ordered and designed all the workings of Thine immutable laws, that in all times and seasons they shall minister to their requirements and impel them to learn Thy will and fulfil Thy purposes; dimly gleaning this from their past trials and experiences, they would offer their petitions, O mighty One, asking that Thou wouldst fill their hearts with heavenly inspirations and light, imparting unto their waiting souls knowledge and strength, that they may comprehend the purposes of their existence, and praise Thee in deeds of purity and love.

O heavenly Father, they would beseech Thee to hear their earnest prayers—the cry of their inmost being, “If there is a life beyond the grave, O reveal it to us.” Grant that their eyes may be opened to witness the presence of loved ones gone before, that they may feel themselves encompassed about by a cloud of ministering spirits, the near and dear ones of the past, and together praise Thee with joyful hearts and holy aspirations, drawing closer in harmony of purpose and nobility of life as befits them as Thy children, living the life for which Thou hast fashioned them.

THE DISCOURSE.

Mr. Chairman, Ladies, and Gentlemen,—The theme which has been selected for our remarks to you this evening is one in which no person can be uninterested, so all-embracing are the issues involved, so mighty are the probabilities, and so strangely mysterious, that the heart oft-times feels overweighted and depressed with the problem of future existence.

It is true there is a certain section of thinkers who entertain the idea that there is no spirit, who speak as though this life were the only state of conscious being, as if they are fully convinced they are creatures who live but for the day of earth's experience, and then pass into oblivion; it is true there are such who entertain and promulgate these ideas with all earnestness, yet we think that in their heart of hearts, when confronted with the fact of death, when one of their loved ones is stricken down and lies waxen and cold, stiff and lifeless before their eyes, they must turn with a shudder from the dreary prospect of annihilation, and hope there *may* be a continuation of personal existence, and think that if there is not, there *should* be a state beyond the tomb, where their loved ones might live and await them, and be re-united at last in those happier realms.

Humanity may be divided into two sections—those who believe that man is immortal (whether upon sufficient evidence or simply as a matter of faith), and those who do not believe in any existence beyond the grave, or feel there is no evidence of the fact, and await proof. These sects we may term Spiritualists on the one hand, and Materialists on the other. It is not, however, our intention to-night to deal with the Materialists, but with the believers.

As regards the conditions of life beyond the grave, the past has

not handed down very much to you that can be said to be definite. True, there may have been many ideas and speculative opinions entertained, but they have all been lacking in the element of rationality that could make them satisfactory. As our chairman has said, imagination and unrestrained fancy have been permitted to unduly influence men's minds, and they have formed ideas of what they would like Heaven *to be*, and these have been handed down, improved upon, and modified, until they have hardened into a creed, and are boldly proclaimed as being true representations of what heaven *is*. The same is true of the Hell of theology. Of course men could not tolerate the idea that their enemies would go to the same place as themselves, so Hell had to be provided to perpetuate the hatred and gratify the desire for revenge of the “unco' guid.” The general idea of heaven is of a state of absolute repose of perfect peace and rest, or of singing praises and psalms before a “great white throne” and an “Invisible Presence.” Ask, if you will, one of those who profess to be spiritual teachers, ministers of the gospel, “My good sir, death has entered my family circle, and taken from me one of my loved ones; my little child has been snatched away, and my heart is empty; tell me where is that little one gone?” but only the echo of the despairing cry rings through the desolate recesses of the heart, and all seems dark and forbidding.

There *can* be no satisfactory answer from those lips, because they *know not* the life beyond; they have closed the book of inspiration and shut up the gates of Heaven. They may *attempt* an answer, and say the child is in Heaven, free from all pain and trouble, or they may tell you with sorrow they are afraid he has his portion in the lake; but they know not. You ask again, Where is Heaven? Where is Hell? How can we know they exist or find them? And again the silence is broken only by the echoing, Where?

There are some who speak as though they were perfectly familiar with the life beyond, as if they had explored the states of Heaven and Hell, and from experience could foretell the doom of the sinner and joy of the saint; will picture for you the gloomy pit, as an immense vault or cavern, with a rolling sea of fire, a seething, molten mass, dense volumes of smoke filling its recesses, lit by the lurid flames which constantly dart forth, embracing the sinner in their fiery folds, from which there is no possibility of escape, no probability of a mitigation of the penalty; you are led to imagine you can hear the cries, the heart-rending shrieks, the howls, the groans, hisses, sighs, and moans of the poor tortured ones, with the devils dancing around them, laughing in high glee, and exulting in their sufferings. That God looks on and approves these horrible doings—nay, that 'tis His will they should continue; He has pronounced the dread sentence, and thrust them from Him, and yet—'tis said God is love—God, the omnipotent, omnipresent, and omniscient loving and benevolent Parent sees and knows the states of these tormented ones, and yet extends no hand to save them, rather, looks on with indifference, or gloats over the horrible spectacle of suffering by which His wrath is appeased, His offended justice satisfied, and His revenge satiated.

Then what is the picture of Heaven which they paint? It is an immense walled city, the New Jerusalem, within which the souls of the saved are to be enclosed, clothed in shining apparel, wearing golden crowns, playing upon harps of gold by the sea of glass, before the Invisible Presence, or walking the golden streets paved with precious stones, or resting from their labours of bowing and singing “Worthy is the Lamb,” “Holy, holy, holy.” We are inclined to think that very few here would care to live in such narrow bounds, with such a monotonous existence. Singing and music are very nice and elevating, but hardly the occupation one

would expect for eternity. But such are the materialistic accessories which go to make up the ideal Heaven of the Christian. By the way, Mr. Chairman, these old explanations are dying out; they were literally accepted in my day, and it would have been considered heresy of the worst kind, clear evidence of infidelity, had I expressed myself then as I am doing now; but the world moves and grows wiser, and in deference to the increased knowledge of this age of enlightenment, owing to the discoveries of science, and the mighty strides mankind has taken on the paths of wisdom, these earthly views of the future states of existence are no longer accepted as literally true, but are now interpreted to signify the highest ideas of happiness, and the deepest depths of suffering and misery, not physical but mental. But it says little for the system which is claimed to be infallible, that on such important points as these the doctrines have had to be modified, and the belief changed, to keep pace with the increase of intelligence of non-believers.

As regards the locality of these states, it was one time believed that the earth was a broad plane, with mountains at the edges to keep people from falling off; that the firmament was solid, and divided the waters above from the waters beneath; that the stars were fixtures, Heaven above the vault of blue, and through the stars (the windows of heaven) the angels looked down upon mortals. Hell was *down* there, and Heaven *up* there. It is now known that the firmament is not solid or fixed, and that which is "*up* there" now, will in twelve hours be "*down* there;" so that Heaven must be all around if it is anywhere. Some have attempted to discover Hell in the fiery depths of the bowels of the earth, and the volcanoes have been regarded as the mouths of this dread abode; but considering the innumerable hosts of the damned who have been awarded this punishment, and the size of the inner fires of the globe, there cannot possibly be room for them there, even allotting each one the small space of one inch, so that Hell cannot be there: then where will you locate your Heaven and Hell? Where?

These difficulties will be met, perhaps, by some who are not bound by old traditions, but feel themselves free to arrive at their own conclusions, by affirming that heaven does not mean a place containing gold and silver, owing to the fact that these metals have been regarded as most precious and their possession to be deified: the terms were used in a figurative sense, to imply the riches of the soul. Hell-fire does not mean really brimstone; but as burning by fire is one of the most painful experiences man can bear, physically speaking, so the term used is for the purpose of conveying the idea of spiritual pain of an intense description. If this is so, what a grave mistake has been made, and how many thousands have died believing this erroneous idea of a literal Heaven and Hell, and you are compelled to ask again: "Where are the dead? If there is no literal Heaven or Hell, no place but only a mental state of happiness or misery, where are your loved ones now residing?"

It would appear most strange if you were to set out for a foreign land without first inquiring respecting its position, its climate, its productions, its people, their manners and customs; without equipping yourself for the journey, that you might be prepared, on landing, to take a position among its inhabitants as a respected member of the community. Men would significantly tap their foreheads or shake their heads, implying that you ought to be taken care of. But is there not a journey you will all be compelled to undertake, from which you cannot escape? You know quite well that it is so; and yet many of you live on, making haste to get rich in this world's goods, and remain indifferent and apathetic respecting the life beyond, living as though this were the only stage of existence, and you were determined to wring from this one brief life all the pleasure and enjoyment possible. But mayhap you are not altogether responsible for this; doubtless, you have felt discontented with your present state of ignorance; your hearts have hungered for the living bread, for knowledge of the future state; you have tried to enter the sacred Holy of Holies, have asked the question: If a man die, shall he live again? If so, where? How? Shall we know each other there? But the "gates of Heaven" have been closed against your earnest appeal, the fountains of inspiration, the living waters of knowledge have been turned from their course, and you have felt like a child crying in the wilderness with none to answer—alone—utterly alone. Neither parson, preacher, priest nor teacher, philosopher nor scientist, have been able to answer your cry; your prayer has remained unheard, your soul unfed. And only through Spiritualism, by spirit-communion, can you receive the enlightenment you require, the information necessary to stifle your sad heart's moan, and change its cry into one of rejoicing and praise.

Heaven, you are told, is the place where the just men made perfect, those who have gone up through much tribulation, receive their reward, and rejoice in its felicities. No one, we think, will be inclined to quarrel with this statement; but on examination, it is found that, according to the teachings of Christendom, only those who believe the orthodox creed are to be its happy inhabitants—not the man who does right, who is just, good, and pure, but he who believes in the sacrifice for sin and professes Christianity.

Jesus of Nazareth said the "pure in heart shall see God." Heaven was for those who employed their talents well, and were faithful workers in the vineyard. But the positions are now different. Those who cry, "Lord! Lord!" who say long prayers, and do their alms to be seen of men, who regularly attend their places of worship, and subscribe to the articles of faith and

membership, expect to reach Heaven, though upon no merits of their own—though their talent may have been wrapped in the napkin of selfishness and buried in the earth of sensuality; while those outside the churches, although they may have given the cup of cold water—yea, more: may have cared for the weak and weary, the fatherless and widows, and have lived pure self-sacrificing lives in obedience to the principles of justice and love,—are to be plunged into the pit of destruction, and be eternally tormented. Why? Simply because they could not believe the teachings of orthodox theology, could not accept the proffered salvation which was to save them all responsibility. This to be done by a God of Wisdom, Justice, and Love!

After all, if this be true, Heaven must have very few of earth's creatures to summer in its beautiful conditions, and Hell must be overcrowded with tenants.

You may have had a friend whom you loved, but who had his imperfections and faults, yet you knew him to be kind and loving, and although he never made any profession of religion, yet he was just and honest, and when the angel of Death came for him, you could not feel he had gone to Hell. Thus the mother, whose son is condemned to death for murder, feels, though others may despise him, she cannot stifle the love of her heart. He is still her son. She can admit extenuating circumstances and plead for him; she knows there are green spots in his heart—that he is not utterly and wholly bad, and cannot think him worthy the fearful doom of endless suffering. She would gladly release him; her whole nature revolts against the dreadful thought. She would gladly consign herself to the flames to save him, and yet 'tis said the love of God is greater than that of any of His creatures, His pity and mercy far transcending that of mortals. How can it be if hell-fire and eternal torments are facts?

Then your pastors tell you that at death all things are changed, the most sinful, if he believes, will be changed in the twinkling of an eye, all stains and impurities will be washed away, and the vilest sinner is fitted to enter Heaven; and the most morally pure and righteous man in the eyes of the world is in the sight of God the most abominable, because he has not accepted the free-will offering of salvation through Christ, and therefore comes under His condemnation, and is fit only for the companionship of devils. If this be so, and you are transformed by death into angels or demons, it is not those who lived on earth who inhabit Heaven or Hell, but a new race of beings manufactured from the old ones of earth. The change must be perfect to be complete, and all the traits of character and disposition manifested on earth will be lost in the supernal or infernal regions. How, then, can you expect to know your loved ones there? How will you recognise them when all that made them lovable, all their sympathies and feelings, are swallowed up in their new development of angelhood perfection? No. Under these circumstances 'twill be impossible for you to know them, and they will cease to be interested in or remember you; there will be no happy reunions there; you will be changed in like manner, and cease to have any other thought or desire but to either sing and praise the Lamb continually—or, if in Hell, to curse Him without ceasing.

But Theology teaches you, you have no right to prosecute such inquiries as these; you ought to let the dead rest in peace; don't trouble them, don't call them back, they are enjoying themselves and won't care to be dragged back. Most persons have this vague notion, that it is not right to call spirits back, and consider it wicked to wish to communicate with them. Well, if Heaven be such a place as it is represented, and its inhabitants the kind of people you are taught to believe, we can understand the necessity for such ideas as these; but think you that a mother entering the other life would cease to love or take any interest in the well-being of her loved little ones whom she had left? Would she not pray that she might minister to their wants and guide their feeble steps aright, and in doing this find her truest happiness and sincerest delight? But all these natural emotions, these promptings of her maternal nature would be crushed out and destroyed; they are natural instincts, 'tis said, and not suited to spiritual states, and would all be lost in the transforming processes of death. If it be true the life beyond is so completely different from this, then there can never be any messages telegraphed across the gulf: you can know nothing respecting its duties or pleasures, can never form any conception of its characteristics, and must go blindly on with what faith and patience you can, trusting that all will be well; but having no light to guide, no knowledge to strengthen, no friends to comfort and assist you.

But what says Spiritualism? What say the spirits themselves through their mediums? Well, there can be no Spiritualism at all if theology be true, because Spiritualism bases its philosophy upon the assumption, if you will, or upon the fact, that man after death is identical with man before death; that death is no more than the laying aside of old clothes, a stepping out of the chrysalis shell into greater freedom; that earth-life is the state of childhood, and death the gateway into the larger spheres of manhood, where the inner possibilities may be outworked; that the actual man, the essential man, is the spirit-man, who is conscious of his own individuality, whose personal identity is established by the facts of his experiences, who works out his purposes and plans, and, after death, has the memory of his past life; and in those recollections finds delight, or is filled with painful regrets. Hence, under certain conditions, it is possible for communion to be established between the two worlds. Think you that the noble souls of the past, the poets, seers, and sages, artists, musicians, reformers, and spiritual teachers, your philosophers, who have left their im-

press upon the world and stamped with their individuality the thoughts of the times in which they lived, will be changed in the hour of death? that Jesus of Nazareth, who went about doing good, like the philanthropists of all times and peoples, will be transformed, so that he and they will cease to sympathise with the distressed, and pity the fallen? Think you that all these great ones are shut up in Heaven, and forget to worship God in deeds of kindness and love? Think you there will be a total annihilation of all their consciousness of the past, of their own desires and purposes, of their sympathies and affection for humanity? If so, then is the future life a mockery—a miserable semblance of personal conscious life—you cannot recognise them. You may read their burning thoughts, catch the inspiration of their examples, may feel drawn to them in admiration and love, but when you enter spirit-life, and ask, where is Shakespeare, where is Jesus, Socrates, Plato, Luther, Howard, Handel, Swedenborg?—where are those men who have lived in history and men's hearts? there will be no reply. All that made them what they were will have been swallowed up in the transformation which destroyed their identity. If it were God-like and noble for these old-world heroes to alleviate the sorrows and sufferings of their fellows in earth-life, what better occupation could they find in their spiritual state? what more beneficent and truly enjoyable occupation could they have? Why did Jesus preach to the spirits in prison, if it were not possible for them to break their fetters and leave their cells? What of those who have been plunged into the atmosphere of vice and crime through no fault of their own,—who have been more sinned against than sinning? are they to be eternally damned, and, from a brief life of earthly suffering and deprivation, to writhe in eternal misery? Surely no! Is it not more feasible to suppose that they shall receive some compensation for their trials and woes of earth-life, and be permitted other and fairer opportunities of developing the latent possibilities of goodness? Spiritualism affirms all this, and asserts the fact of man's progressive nature here and hereafter, and demonstrates the life beyond the tomb to be a continuation under improved conditions of earth's experiences, and proves the ministry of angels to be a fact, in the return of the loved ones to guard, guide, and comfort the mourners of earth-life. One of the first questions asked by the anxious inquirer, when communicating with a relative at a seance, is, Father, are you happy? others ask, Mother, are you in Heaven? sister, have you found Jesus? wife, do you still know and love me? These are the questions often asked, and the invariable answer is, I am happy, in so far as I fulfilled my duties on earth, and was animated by pure desires; or I am unhappy, wretched, and miserable, made so by the recollection that I lived a selfish life—this is Hell to me.

To the question, Have you seen Jesus? the answer most frequently is, No. Not seen Jesus! Have you seen God? Again, No. Are you in Heaven then? No, I cannot find it. Are you happy then? Yes, as happy as I can possibly be in this new world, where all is so natural and beautiful, yet so strange and unexpected. Not seen Jesus! not in Heaven! not seen God! I cannot understand it. I have seen God as a Spirit of Wisdom and Goodness, the pervading life of all, inspiring all to goodness and perfection. I have seen God in His laws, and feel His love and life filling my heart and causing me to praise Him, in trying to be in harmony with His will. I am then in Heaven. I can go to others who do not know or feel this and relieve them of their doubts and fears, reveal the facts of spiritual life and purity, and help them to set their feet upon the road of progress: then am I in Heaven! then do I feel that God is good, and I would be like Him. Such are the answers given by spirits returning from the thither side of life, clearly proving it to be a continuation of the present, a perpetuation of individual consciousness, and a maintenance of identity. Then, you will say, Heaven is a mental state? Decidedly; Jesus said Heaven is within you—that is, Heaven is to be in harmony with the laws and purposes of life—of God. Then you will have us to understand that Hell is also a mental state? Most certainly! You need not go out of this life to find it, you need not go many yards, nay, not out of this room. You may find Hell in the suffering which is experienced by the wrong-doer, the result of his violation of natural laws, physical and mental. Hell is in you, Heaven is in you. Discord, disease, and decay: these are evidences of Hell—the conditions of it. Health, harmony, and happiness: these are the heavenly conditions resulting from obedience to the laws of Deity. Then, you may say, you would have us believe we are held responsible for our actions. Assuredly so; by the very laws of your being you are to-day reaping what you have sown in the past. Your present development, which enables you to discriminate between right and wrong, to know good from evil, is the result of your past training, and has been unfolded by your experiences: you are then daily, nay hourly judged, and the consequences of your actions are felt each day you live, and recorded in your constitution physically and mentally. Want you a Heaven more than this? Do you want a Hell more painful than this? Then be prepared to plunge into the bottomless pit yourself, not keep it alight for your neighbours, and we guarantee you will soon discover how irrational and absurd the idea of it is.

But surely, you may ask, there must be some localities analogous to those we have been taught to believe exist? And we reply, most certainly there are, for, in the language of Jesus, "In my Father's house are many mansions." Remember, every hour that passes there are numbers of spirits leaving the physical form and commencing their spiritual experiences, and out of every thousand

who leave this earth there will not be two who have had the same thoughts and feelings or trodden the same path: no two have been fashioned alike in form or feature; there may have been sympathetic ties between them, but they all occupy distinct positions, are different personalities in the spiritual state. Where are all these spirits going? There will be the savages of the backwoods, the barbarians, the representatives of every stage of civilisation, murderers, suicides, madmen, drunkards, the ignorant and vicious, the depraved and selfish, as well as the good, loving, pure, and wise. Where are they going? that is the question.

The spiritual philosophy points you to the solution of the difficulty, and says there is a spiritual reality inhering in all physical semblances, that outside and beyond the immediate atmosphere of the earth, some few miles distant from its surface, another world surrounds this globe as a ring or zone—a belt of sublimated matter which is invisible to physical eyes, but real and tangible when the soul is freed from the tenement of clay. Upon that land flowers bloom, trees grow, grassy meads spread out in all their verdant beauty. There the sun shines on the hills, and down the valleys ripple the musical streams or flow the deep, silent rivers. There, too, in that natural world, where the beauties of earth-life are reproduced and its crudities forgotten, dwell the men and women of earth-life, drawn together in companies, forming for themselves happy homes, united by ties of sympathy and affection, and learning more fully the purposes of existence, and drinking deeply at the inexhaustible fountains of wisdom and love.

In that life beyond the valley of the shadow (the shadow cast by human ignorance, imperfections, and superstition upon its beauties and delights) men and women are happy or miserable as a consequence of the life they led upon earth and the motives which actuated them, not because of their professions or creeds. There are those who are still bound to earth, so gross and sensual were their desires and pleasures. "As they have sown, so do they reap," till the harvest is complete, and they are freed from the chains of sin or error, and rise into the power of knowledge to do that which is right. They linger close to the earth, seeing, yet not seen, grasping at the luring objects which once gratified them, but now unable to hold them: the miser remembers his wealth, sees the image or resemblance, but cannot obtain possession of it, and gradually his eyes are opened, and he learns the folly of his earth-life, and his soul is purified by sorrow and remorse; nobler aspirations stir within him, he tries to influence others, to save mortals from the same evil course, to assist the dark and deformed ones around him; and each unselfish thought and purpose, act of kindness or pity, tends to compensate for the past and free him from his burden, and at length liberates his soul from its thralldom, and he is free to join the bands of advanced ones who have watched, helped, and guarded him, and are ready to welcome him with tears of joy to their company and homes.

There are many gradations of existence, many planes of thought and action, and many spheres wherein the onetime dwellers of earth reside. Each gravitates, so to speak, to that particular spot compelled by the law of affinity (attraction) to go there, like seeks like, hence each one, whatever his development, finds himself surrounded by conditions suitable for his state and needs. The life beyond is the *real* life—here you only *seem* to live, are on the surface, there you will learn the deeper mysteries, your hearts will go forth in love to the Beneficent Father as you discern His care and provision for the every need of His children; how all are needful, aye, useful in His schemes, where every experience is a lesson, every thought a fact, every aspiration a blossom, all fashioning the mental temple, building the inner constitution, and adorning it with bright gems of purity. The garments you will wear, will be according to the nobility of your lives, and the sympathy you have felt for earth's sufferers.

You will be joyous and free if you have striven to exert a good and pure influence by a life of sincerity and practical obedience to divine laws. If you have lived not for your own gratification, but to help others, have learnt the lessons of life, and extended your sympathies and aid to the weak and erring around you, you will have fulfilled your destiny, and will in the life to come be able to find still greater happiness in ministering to others, having made your own garments pure by passing through much sorrow and suffering, as the just made perfect by trial, refined by the stern fires of affliction, the Heaven of conscious accord with the divine life of oneness with the Father shall be yours.

There is employment for all in that life to outwork their highest purposes, to realise their highest ideals, to assist the weak and ignorant and watch their growth, to tend the little children, to heal the mentally sick, to nurse the despised and stricken of earth-life, and provide for the unfortunates fairer and freer conditions for growth. All have a share in the Father's universal love; and those are the most truly happy who, realising the brotherhood of all, set themselves to be conscious and willing workers to complete His plans and fulfil their destiny. Hell-pains are but the requisite punishments to warn, educate, and reform the ignorant and erring—are the means employed for the ultimate elimination of imperfection, and the establishing complete harmony and perfect beauty in the divine humanity yet to be. Oh, then, good friends, you are the better for having lived and learnt; and is it not wise that you should know all that is possible, that you may be prepared—aye, richly endowed—for that fuller life yet to be? Should it not be your delight to do good, love mercy, and act wisely, that both by example and precept you may help others to know the truth and live it—not with the selfish hope of reward, but because it is right, and from a love of principle. By so doing, you will

feel the inbreathing of the divine life, will be conscious of a power and peace the world cannot, as yet, understand, and be nearer and nearer to the loving and throbbing heart of the All-Good, who doeth all things wisely and well.

Oh, ye who are sorrowful, whose hearts are riven by the thought of death, no longer look upon it with dread and terror, but know that 'tis the messenger to open for you the pathway to the truer life you long to live, of freedom and power to outgrow earth's frailties, and attain the heights of joy and purity so often sighed for. Know that Heaven may be within you when your aspirations and efforts are in harmony with the eternal principles of love and justice, that Hell is left behind with every conquest of self, every error outgrown, every habit of wrong forsaken. Know that the ministers of hope and love are the ascended friends and brothers, who one time walked by your side, and now in the sweet companionship of soul would lead you ever on up the hill. Difficultly along the path of duty to the celestial homes above. Learn that there is no death. All is life—fuller and more complete with each succeeding year; and when in prayer you shall cry, Where are my loved ones? they will answer as oft before, Here by your side to cheer and guard you. When you shall ask for knowledge, there will be many ready to give and guide. When you shall feel weak and ask for help, many will surround you with their loving sympathy to support and strengthen, that you may be faithful to the end. Carrying Heaven in your heart, love for truth and all mankind, your pathway shall be one of brightness, diffusing a holy and helpful influence on all around. You shall hear the words uttered by the divine voice, speaking in your inmost being: "Well done, good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many. Enter into the joy of thy Lord."

[Reported by Geo. A. Haynes, Barrow. Corrected and revised by E. W. Wallis, under the influence of his spirit-guides.]

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.]

JOSEPH PRIESTLEY.

May 4, 1879.

The medium almost immediately after entering the room went under control, and spoke as follows:

"A fair and beautiful day; all nature seems to breathe the pure harmony of light and life. Nature with its fair garment of beauty seems to be bidding all things to live. The chilling winter months are over, and soon the trees will deck themselves with added beauty, and the fiat of the Great Supreme will be manifested, for all things will teem with life—all live; nothing perishes, but all is renewed—a comprehensive truth that the few only realise. It was found during my earth-life of experimental philosophy, and through that foundation and from that study I obtained a well-earned celebrity. I did not pass earth's years of time alone devoted to these studies, but also devoted to those higher studies of the soul's welfare in the spirit-spheres, or in the ever-advancing progressive state. These were my chief aims on earth; I would have you particularly to understand that I had realised important truths during my earthly career. I had not only strictly defined in my own mind the proper humanity of Jesus of Nazareth, but had also made my doctrine known to all my acquaintances and surroundings, including also many thousands whom I had never seen, but whom my works reached; and also did I make known my thorough rejection of the miraculous conception, not by a cautious rejection, but by a plain, outspoken, heartfelt rejection, made known to all men. I also on earth rejected the doctrine of atonement, and that rejection I as boldly made known as the others, in thorough and perfect belief also of a future state, in which punishment is only to be emendatory, and that after a due course in the furtherance of the Omnipotent's fiat all created and immortal souls would reach the state of final happiness. This was deemed Socinianism, and, according to many of my detractors, was an inference from the doctrine of necessity; and so it was, but an inference combined with the benevolence of the Deity. One of my works, which was written, published, and widely distributed, was the 'Great Institute of Natural and Revealed Religion,' explanations of Scripture. I also published another volume, which found general acceptance amongst the many, and which I firmly realise will meet with your most hearty concurrence; this was my 'Inquiry into the Faith of the Early Christian Fathers,' which I proved beyond a doubt to be conformable to the Unitarian system, and that the doctrine of the Trinity was but an added parasite to the parent tree. My chemical experiments were many and useful, my chief studies being mainly devoted to gases, to æriform bodies—gases or new airs."

Here I said, Surely this must be Dr. Priestley, the great friend of my great-grandfather, J. M.

"Yes, I knew your ancestor J. M. well; I knew him and loved him. You are right; my name is Joseph Priestley. I am simply telling you of my life's usefulness; first not only satisfying myself

with the discovery of new forms of æriform bodies, but also endeavouring to find out the readiest means for the production of those already known; and your dear great-grandfather made this admission,—that amongst the many discoveries of pneumatic chemistry, none had been enabled to claim a higher place than his friend Joseph Priestley. He even went so far as to say I had given pneumatic chemistry a new form, built a basis or foundation for it, and opened out an inexhaustible mine for the improvement of that useful knowledge of sweet Nature.

"So far, then, briefly, summarily, has my life been jotted down by your willing hand, and also my usefulness and my discoveries, and they both prove, that, starting a position amongst men of originality, I had the courage and forbearance to maintain myself in that position despite persecution; for, P., I was a persecuted man, and became a stranger from my native country by and through persecution's means. How often did I miss those from my side, who, before the expression of my theological views, were glad to meet me on terms of loving friendship; but I had become anti-Christian, the priestly robe of inflection chastened me no longer, and the orthodox looked on Joseph Priestley as one of that class of fallen humanity which godless culture had formed. They looked on me as one, P., who had obtained mastery over the fleeting publications of the day, and who thought it a sign of superiority over ignoble prejudices; as one who realised within himself that he had placed himself above all antiquated notions, and that in this frame of mind he was looking down on the literature of the heavens and salvation by Christ. Others, too, readily accused me of entering the arena of French Philosophy and German Mysticism or Rationalism. 'He sets himself up,' they said, 'as a very Goliath—a champion giant; let him beware that he falls not down the same.' As they reviled me they often noticed the calm look of pity I bore for them. Their remarks were attended with the usual Christian charitableness. 'He sneers and pretends to pity, like the licentious Voltaire. It is a pity he misses so much of Voltaire's wit. Sophistry is apparent in every argument he uses; he is a servile and sycophantic follower of the sophistical Hume. View his calm demeanour and mien before us; he would instil us with the idea that he has arrived at a resting-place, where philosophic ease and Rationalism may be comfortably and happily enjoyed.' Others said, 'Priestley;—oh yes, we knew him once, but at that time learning had not made him mad; then he had a Saviour; then he had reason enthroned, strong in the hopes of God's mercy; but we do not know him now. Those dearest emotions, which are others', do not belong to him now. To talk to him of justification by faith in the atoning blood of Jesus Christ, or of being born again and its necessity for the soul's entrance into the elect of God, is to insult his reason. He will tell you that they are directly wicked and blasphemous terms. Yes, we did know him, but we do not know him now; he has bribed his reason or steeped it in some opiate; he has left the great family of God's created souls, and has joined the few that are lonely wanderers without faith or hope.'

"I am but enumerating to you the numerous expressions uttered with regard to myself. By-and-by I will enumerate their actions. They went on to say: 'Not stopping at any difference in opinions, this Priestley, whom we knew, has swept the whole away.' Yes; I made answer to one and all. I said, I believed in the living God, that my faith gave to him a conscious individuality, necessitating a personality, that they had charged me with having an un sanctified intellect, but could they prove to me the unsanctity in any portion of my belief? I told them 'I believe in God the Father, the Ruler in heaven and in earth; I believe that He holds within His power the destinies of every created soul; I believe that the road that leadeth to Him is that road for doing to all men as you would have them to do to you.' I answered them, I prided myself on my intellect and on my genius, and that my intellect and my genius, controlled by my reason, would save my soul from misery and bondage; it would not be saved by divine faith in atoning blood. I told them that I believed that this, my religious faith in the Unity of God, was a solid and lasting faith, an efficacious faith, filling my soul with an undying hope, which calms and fortifies it on earth, and which prepares it for the changes, which a God in love has prepared for those souls that love Him. Such is my religious belief—God in His supremacy. I asked them what was theirs? I told them, 'You are satisfied with what has been obtained from purely human sources; this is not what I should have. In every created soul on earth God hath put the sense of right and of wrong within them, therefore in this great question of the soul's destiny it cannot be right, and it must be wrong, for man to be the inventor of his own religion—the author of his own faith and also of his own hopes.' I asked them, 'Can they really answer me that they are satisfied with their own faith?' I said to them: 'My Father in heaven manifests Himself to me, not in the written pages of any book, but shows Himself continually present in all surrounding objects, acting on the world, acting unseen. There is my religious faith, my real religion; there is the necessary point of truth to make a starting-point from.' I said: 'I have found this point, and I am starting from it.'

"'Hope! I am without hope! You make this statement. It is not true: my soul is filled with hope,—hope not only filling my soul, but extending beyond it, raising me above the earth, making my hopes eternal. Your hopes are the hopes of the earth, of the earth's misdoings, of murdered man, and of an atonement obtained by heaping sins on innocent shoulders; but my hopes are ennobled far above terrestrial hopes. I feel them even whilst talking to you.' I continued: 'That which you hold as a mystery so deep that any inquiry is denied to it, already has this mystery un-

ravelled itself; my hopes have opened and let free the secret. I realise that all men live even as all things in nature live.' I said to them: 'Soon I shall be friendless, fighting the unequal battle of original religious thought. You have attacked my hopes, it has been my duty to defend them, and the realisation of this mystery wants a further description, and I will give it to you;—and they gathered in their hundreds around me for the explanation. I asked them, 'What think you of the soul's future—of the life hereafter?' And they answered, 'After death the judgment, and the judgment shall be for the many, for it shall be general, and it is known in the revealed words as the Day of Resurrection.' 'Has it come to pass, ministers and pupils of Christ's religion?' I asked them; and I was answered by them, 'Not yet; for all are to be judged together.' And I asked, 'What of the interval? It is a plain question, requiring a plain answer.' And they answered, 'They shall sleep until awakened by the blast of God's messenger angel, summoning them to the great meeting.' I said, 'What are my hopes—that you call unsanctified hopes? My hopes are, that there is no dream, no torpor, no trance previous to the soul's rising; the soul never ceasing to act; no sleep, no peaceful quiescent rest. According to my hopes, according to my thoughts, all live from the mother's womb, through the vistas of never-ending eternity. Life! oh, my hearers, how sacred is its meaning! its every pulsation in the body, without stopping, without pausing until that body is laid at rest! but the true mainspring of life, of bodily movement, known as soul, set fondly beating in the mother's womb by the fiat of the Almighty God, will continue to throb on for ever. No earthly potentate nor highest angel can arrest it; neither change, nor disease, nor time, nor death can destroy it; and when that intricate framework of bone and flesh, which betokens its living presence on earth, is no longer able to hold, or no longer worthy to hold, this living presence with this your world of sense, oh, that wondrous, eternal soul, that deathless principle, that unmastered, unextinguished, living conscious spirit of man, is yet a living essence in some distinct sphere, more or less removed from earth! It bounds still with incessant consciousness, eager and quick, a quickness everlastingly fitted to make it become greater and greater.' 'Oh, believe me,' I said to them, 'these are my hopes.' Tell them, P., tell them, I pray, that they are now in realisation. Oh, tell them, P., that all live; that although the body be mildewing in the earth, returning once more to earth, never again to be resuscitated, the better, the higher, the greater portion of man is still existent; that the intellect is still alive, still acts, and that every passing era of eternity is working its emancipated power with a new and glorious accession of imperishable wisdom. Yes, it will be universally told.

"Be thankful to God that your path in life is now a guided path, and that you will realise the reward of faithful adherence to this path when you are beyond the degrading adjuncts of time and sense, which now oppress you, but which, after you have surrendered the occupancy of your body and relieved yourself from the infirmities, the failings of the flesh, you will realise in its fulness that you are indeed arrived at the knowledge, at the very presence of the living God. I told them that this consciousness forbade the furtherance of sin and wickedness, that whoever had upon earth during their earth-life taken pleasure in abominations or working of lies would suffer the judgment of the living God on their entrance into His presence, but that my hopes realised that no extension then could be given to further wickedness, but time would be given for repentance. I told them that the seas would soon divide us, and that the time was rapidly coming that they should hear my voice no more, but I bade them remember that all ought to live an active, useful, spiritual life, either for the glory of God or for the expectation of infallible judgment. I bade them to remember and judge all men in charity and forbear persecution; hence they would be observing the rule of reason, which would lead them to the perception of unalterable truths, and that the truthful soul is nearest to God, for God is the supreme Verity. I further told them that my hopes had greater reaches than I had described to them—had more profound depths, and that to many of my highest hopes God had been pleased to afford my soul a realisation of their truth, but to those my minor hopes I had realised no expression of God's will; I meant that I could not rest so securely in my lesser hopes, but that I felt that ere I had parted from them it was my duty to express my hopes. I told them that I indeed believed not in their assertion that my hopes were unsanctified, but on the contrary I had an unyielding faith, that God had blessed my hopes, and that my lesser hopes were fitting for expression. I said to them,—'Not only do I believe that all souls instantly arrive at consciousness and action after release from the body, but my hopes lead me to this statement, that they can comfort by their presence those that mourn for them, and that under certain forms and conditions of mind they could tell these mourners many things—could bid them to banish from their minds the dying scene, the sunken eye, the emaciated face, the failing form that refused the immortal soul power to emit a single ray of intelligence or memory, for that under certain conditions the soul could say, Forget this scene; forget these lips slowly moving for the last words that passed them, scarcely vibrating, failing to make heard the low and broken prayer. Forget it all, for I am here in strength and love; the hour for matter eclipsing mind has passed away; the power of the suffering flesh hath ceased; this framework that lies before you is still and inanimate; the moving, acting, living power is ransomed, and is speaking to you,—will not soar away from your weakness, from your moaning, but will stop and bid the falling tears to cease, and comfort return to that overlaid breast, for I live.'

"This I told them without the realisation of perfect authority, but I have it now, my dear P. Oh, I have stood by the side of many a death-bed scene; I have stood controlling alike the seen and the unseen visitors. All that is left us now to do is to supplicate the Almighty Father for more knowledge, so that these important truths, before which all others are as nothing, be widely spread, so that all men may arrive at them. He whose blood flows through your veins bids me to tell you that he has not forgotten his promise to control again, and to point out to you incidents, hopes, and aims that are unknown to you at present. With him I have heard and have seen the boys in whom you are so much interested. He bids you to continue in your labours, and also adds that yours is an honoured task, and adds a lustre to all your former labours, and in which honour he and his, you and yours are honoured. May God bless you, P.; may God in heaven bless you. Joseph Priestley bids you a kind, a loving farewell."

As many of your readers may not even have heard the name of Joseph Priestley, I may as well state that he was a Yorkshireman by birth, and started in life as a Dissenting minister, and afterwards became a great experimental chemist; in fact the great discoveries in the matter of the different gases which we now know, were entirely owing to his studies. But his fame does not, in my mind, rest on his chemical discoveries alone. He was one of those great and daring minds that dared to think and to express his thoughts at a time when an expression of thought, beyond what priestcraft dictated, stood a likely chance of sending the thinker to Newgate, or, at all events, to expose him to total ostracism amongst his fellow-men. What was the result to Priestley? An ignorant mob, egged on by priestcraft, burnt his house, destroyed his valuable library, and, what was worse, tomes of manuscript that could not be replaced, and drove him out of England to end his days in America. His life was not safe in England.

The clergy in his day called him ugly names; in fact it was and is their custom to do so with all who differ in any point of religious faith. To the Catholic the Protestant is an atheist quite as much as Hindoo or Mussulman, and the thirty and odd sects into which Protestantism has divided itself, look on all outside their own particular sect as little better. What has been and what is the consequence? Reasoning minds cannot stand the fetters that priesthood has forged for them. It has burst them asunder, and in too many cases has gone too far, and has allowed itself to rest with the conviction that there is no God, no future; that the force and matter of nature can account for all; and that when the matter ceases to act its part, the living, sentient soul passes away, and is no more heard of. These men are petted in high places; they are in their way as intolerant as priestcraft ever was. They pride themselves on their knowledge, on their close study of nature and its careful analysis. They say they examine all things, and state nothing but what they have examined most carefully. This is only true as far as the mental rut of their own pursuits or way of thinking goes. They will lecture by the hour on the peculiarities of the proboscis of a fly, or on the minutest shade-line of the spectroscope; but if asked to examine any of the extraordinary psychical manifestations, supported by the evidences of many of as good repute and as good brains as themselves, they reject the application, denouncing Spiritualists as a pack of fools or rogues. They will find out their mistake.

GLIMPSES OF SPIRIT-LIFE.—XII.

(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 EARLY GREEKS.—Architecture and Sculpture—The Drama—Importance of the Theatre as a means of educating the Masses—Influences operating upon Actors—Actors, like Mediums, should be surrounded by good Conditions—Shakespeare's Spirit-Guide—A greater than Shakespeare yet to arise—The blighting effect of Ecclesiastical Christianity—The Law of Impressions—Artists and Philosophers of the Middle Ages—School of Philosophers—Plato and Socrates.

Our guide now took us to the sphere of the early Greeks. Our attention was first attracted by the architectural design of the city, and the immense statues which were placed in different parts. As we approached, we felt an influence which we had never before experienced, and which we at first could not understand. On our arrival, we saw a number of people actively engaged on some grand piece of sculpture; they were so earnest in their work that they did not seem to observe us. Passing on, we came to a large and magnificent building of a most peculiar architectural design. We entered, and found ourselves in a spacious hall, capable of holding a great many persons. Seated around we noticed a number of people with writing materials placed before them. Our guide informed us they were engaged in the composition of dramatic pieces. Their heads, we observed, were well developed; the ideal and imaginative faculties were large, the sympathetic organs were very full, and the intuitive organs were also very large, which caused them to receive impressions very readily from the higher spheres. Placed round the hall were beautifully executed imaginative heads, embellished in various colours, with curtains hung

around, making the appearance most gorgeous. At one end a large curtain was drawn across, which our guide said they would shortly withdraw. We walked around, admiring the beautiful busts and colours. Herbert observed that they had withdrawn the curtains. One who had been writing a dramatic piece, was now going to exhibit it for approval. A number of grave and stately personages came in, who requested us to withdraw. Our guide then took us to the city, and as we were admiring the various architectural designs, we were informed by our guide that a great many of these were copied from Egypt. He said, when they lived on earth the Greeks received a large amount of knowledge from that source. We questioned our guide in reference to the hall we had just left. He replied, "Before you leave, I have something to show you. Here in this city are a great number who make the drama and dramatic writing their special study. Many when in earth-life lived contrary to Nature's laws, and now, to make atonement for their wrong-doings, they try as much as possible, to influence people on the stage." Herbert inquired if the actors on the stage became entranced. He replied, "In a sense they do, as the psychological influence from the audience, and the influences from the spirit-world combined, produce a condition akin to that. A good actor frequently does not know how he gets through his piece; on the other hand, the poor actor frequently gets blamed for doing a thing wrongly, when if the audience went with pure minds and good influences they would surround the actors with better conditions, which would have a good result on them. They ought to be as careful over their actors as over their mediums. In this sphere there is always a strong band of spirits who endeavour to protect the poor actor, but unfortunately, too frequently there are such impure influences arising from the audience, that you cannot blame them for going wrong. Ofttimes the world makes them bad, and then censures them for it. Here they have established a school or institution, where they undergo a training and become perfect before they visit earth, so that they may perform their work efficiently."

We now observed a very bright spirit coming towards us, walking in a very stately manner. He was well developed, with a very fine head, and possessed of great energy. We inquired who this personage was, and were informed that he was Shakespeare's spirit-guide, and that he with others were holding a consultation in reference to their visiting earth again, and as soon as they found a suitable sensitive, influencing him to write greater things than Shakespeare wrote.* Our guide said he did not think it would be long before this would come to pass, as with their increased knowledge and appliances they would be enabled to accomplish greater things than had hitherto been done on the earth.

Our guide said that these old Greeks when on earth had been great dramatists, and at the time when the Christian era was ushered in, the Greeks used to hold their plays in the grand temples of their country. They were then an advanced nation, and excelled in sculpture and architecture, but more especially in dramatic works. These things had a good influence on the masses; but when the "gospel" was introduced amongst them, it had a most degrading effect upon them. From their temples and large theatres much light and knowledge and culture were diffused amongst the people, proving that by the cultivation of the beautiful, the beautiful was produced and propagated. They also understood the law of impressions. During the period of female gestation, they were carefully surrounded with the beautiful by means of music, paintings, statuary, and other works of art. They were also frequently introduced to great orators, who delivered grand orations before them, by which means the Greeks became an exalted and pre-eminent people. When, however, the "Christians" commenced to preach in their cities, they told the people that their beliefs were old heathen fables. The irrational doctrine of the "atonement" was preached to them by the Christians, which had a bad effect upon the masses, and brought them from their manly, self-reliant state to a low, slovenly, and careless condition. Had they gone on as in their former condition, they would have been the emancipators of the world. But the cry went out from amongst them: "Oh, Greece! thy glory is departed from thee!" Had those who lived on earth at that time but continued in their former condition, their advancement in knowledge would have been of great benefit in the spirit-world.

After the decline of the Greeks, those who had previously entered the spirit-world naturally sought out upon the earth minds which they could impress. They found many such distributed amongst different nations. This was the cause of the wave of wonderful artists and philosophers, who, in course of time, arose and spread themselves over the different parts of the world.

We now made a closer inspection of the city. Here were placed large squares, interspersed with beautiful fountains sending forth their silver spray, and around these squares were situated grand mansions built in the most artistic manner. Their beautiful appearance would almost make us think we were in the fabled Heaven, or "New Jerusalem." We met a number of the residents, who appeared to be passing along without taking any notice of us, but seemingly engaged in deep thought. Our guide informed us these were from a marvellous School of Philosophers. Here, he said, Plato and Socrates were working out some of the grander problems of the universe. These spirits were clothed in drapery, with flowing beards and hair, which gave them a very venerable and exalted appearance.

* There is a distinct implication here that William Shakespeare was a sensitive, and owed thereto his wondrous powers, which agrees well with the "Historical Control," p. 179 of the MEDIUM.—A. J. S.

Our guide took us to a large theatre, where a great multitude had assembled together. They came here to witness one of their old plays which they had when on earth. It was styled "The Unknown Good," and was an illustration of good deeds done in secret with pure and good intentions, and showing the ultimate results thereof. Finding that language alone failed adequately to explain it, they adopted this means to give it fuller expression.

(To be continued.)

Questions and Answers.

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

ANSWERS.

THE SPIRITUAL SPHERES.

11. I notice in the MEDIUM, No. 472, a question by Mr. W. E. Parnaby, relating to the Spiritual Spheres. I have received a great many similar questions of late in connection with this important subject, by letter and otherwise. First of all, in reply, I beg to refer friend Parnaby to the Diagram of the Spiritual Spheres, to be seen in the issue of this paper for July 19, 1878, No. 433, where he may find a more extended explanation. Some friends misunderstand this diagram by taking a material instead of a spiritual view of it. Friend Parnaby will also find therein that this diagram agrees with him when he alludes to the seventh as the highest sphere; his difficulty lies, I should think, in not considering that those spheres (or rather universes, as I have designated them for the sake of distinction) are each divided into another seven spheres, while these last-mentioned seven spheres are again subdivided into innumerable minor spheres.

In order to illustrate: if there be a company of, say, a dozen assembled, each one of this dozen may be differently developed spiritually, hence they would be each of a different sphere (subdivision), yet may all be in one of the seven spheres, without mentioning the seven universes.

I hope friend Parnaby and many others will now be able to understand this obtuse explanation; for this is, in fact, a spiritual ladder, and by a little study and practice all will be able to know on which round of the ladder each stands at the time being. I am impressed to say that this ladder or balance will be the test by which every one shall be tried or weighed, when the Spirit (which is to come, and is at hand) will search all hearts; when those of the lower spheres, who are enveloped in spiritual dross, shall be exposed in all their enormities; and this exposition will be one of the flames of the spirit, which will burn the world. The spiritual epoch of the world is now like unto a dry, frosty day of February, when the farmer sets his fields of gorse and withered grass on fire; soon after, the rays of the sun of Spring, penetrating to the earth, brings forth green and tender grass; so likewise when this spiritual fire will have burnt the political gorse and withered creeds, the face of the earth will be changed, and we shall have a "new heaven and a new earth." So, let us now take to the fire at once, and boldly, that we may be purified before the storm comes; the blast of the fiery element is sufficient to stagger the boldest heart; but there is aid at hand for all who ask for it. Remember, as Hezekiah, the Hebrew king, told us the other day, that "Prayer is the key of heaven; by prayer my days were lengthened."

Further, as we aspire and ascend this ladder of spiritual development, so will higher spirits be able to commune with us. The higher we climb the higher will be the spirits who commune; for it seems to me that the very high spirits cannot impress nor manifest themselves to very undeveloped spirits, whether in or out of the mortal frame. I am acquainted with a certain circle which has developed so that they are privileged at times to hold communion with angels—that is, beings who have never worn the mortal body, and they tell me that they have done this through prayer. Another strange fact I may mention here is, that a clairvoyant is not able to see an angel, but a seer is. This private circle I have mentioned, possesses an excellent clairvoyant medium, but who has never yet seen this guardian angel who attends them. As an explanation to this I have to understand that there is a great distinction between a clairvoyant and a seer. The first perceives spirits as they were in the mortal bodies, while the seer sees them as they are in the spirit-world.

Lastly: please allow me to state, though it is rather out of the question, that no person has ever ascended from this earth into the seventh sphere or universe (that is, the Holy of Holies) but one, and that is Jesus the Christ (or anointed), the Prince of Peace, the King of Kings, and Lord of Lords. And I further maintain, that even He would not have ascended unto the Holy of Holies, only that He had first descended from there. He was an individual Being before He came to earth, which man was not. He was before Abraham, and greater than Solomon, according to his own confession, for He had no earthly father. I know that this assertion will tickle the preconceived ideas of many Spiritualists of to-day, and I do not intend to argue the point with any one, for volumes of argument will not convince. What shall we do then? Let us wait until we are privileged to commune with Abraham, Solomon, and the other celebrities of ancient times; also the apostles and their contemporaries; and if we doubt the immaculate conception of the Virgin Mary, let us find her out, and make inquiries. I have ascertained from this private circle I have mentioned, who, it appears, has communicated with a great number of these worthies, as well as with the guardian angel, and this circle tells me that they all, without distinction, acknowledge that the Lord Jesus is the highest in heaven, next to the Almighty himself.

Now, then, if we disbelieve all these, let us wait a little while, for if we understand the signs of the times aright, we shall be privileged to inquire of the Prince himself. Let us not, then, dear brethren, be too dogmatic upon this point, lest we may have to eat our own words again.—Your lowly and humble comrade in arms,

April 20, 1879.

"THE OGMORE PIONEER."

HOPE CHERISHED BY A SECULARIST.

To the Editor.—Sir,—Although materialists may do much towards shaking people's belief in a future state—that is, a conscious existence after death—still they are not able to prove that when we are dead we are done with; notwithstanding all their efforts, there is still left to us a blessed hope of immortality. The Rev. J. E. Smith, M.A., who was for many years the editor of the *Family Herald*, said in a work which he published in 1837:—"A religion for the species only is a horrible religion. A religion which consigns the individual to annihilation is a religion which never can commend itself to the children of faith, whose chief delight consists in overlooking the grave, and anticipating that world of vision which you would destroy. You much mistake us if you imagine for one moment that we would destroy it, or that we have lost even a hair's weight of our faith in its reality. It occupies our thoughts daily. We see it foreshown in every object in nature: in the city, in the fields, in the streets, and on the highway; on the barren heath, and in the luxurious flower-garden, it is always before us; but it is the passive department of our being, and we keep it in its state of passivity. What can we do to commend ourselves to God, but merely resign ourselves to our fate? Can we persuade Him; can we convince or convert Him; can we oppose Him, or conquer Him, or divert the course of His providence by our ingenuity? The more passive we are the better. Our business is to be still,—to believe, trust, and hope in the justice absolute of God,—and fret not, pine not, shrink not, from the post which His providence has assigned us, looking for that blessed hope, in which every man who knows what faith in God means inwardly rejoices amid all the trials of life. We would sooner part with our head than part with this. Let society and its millennium go to the winds for us if we are not to rejoice in the hope of the species; if our posterity are to dance and revel on our inanimate ashes, whilst our conscious being has passed into forgetfulness like a puff of wind or the smoke of a cottage chimney, then we say we care nothing at all about a millennium, and would just as soon, like Nero, rejoice in the total destruction of the species as its continuation under such circumstances. The happier men become in an infidel millennium, the more miserable will they feel in the contemplation of death. Nay, we believe that happiness under such circumstances might be increased until it became a curse, and men would seek the deterioration of their outward condition, merely to make their minds more comfortable."

I cannot for the life of me see why Secularists and Spiritualists should clash in their opinions as they do. They both believe, with Professor Wallace, that if there be a future state, "there will be no imposed rewards or punishments: but every one will suffer the natural and inevitable consequences of a well or ill-spent life." They agree that to mean well and to act well will be sufficient,—believe what you may. If the one party cannot believe quite so much as the other, yet they may both cherish the hope that after this life there is another, and that our portion therein will not depend upon our creed, but upon the development of our higher mental and moral nature. Hoping, Sir, that in future Secularists and Spiritualists may be able to work more harmoniously together for the welfare of the great human family,—I am, yours truly,

LUKE GRIFFIN.

Peterborough, May 19.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

QUARTERLY MEETING, MAY 14, 1879.

Mr. John Mould, President, in the Chair.

The president stated, in his opening remarks, that the reason of the delay in holding this meeting was the great demand there had been for seances with Mr. Matthews, by which means all the available evenings had been occupied.

The minutes of the previous meeting having been read and confirmed, the Secretary read the

REPORT FOR THE PAST QUARTER,

(Of which the following is an abridgement.)

Your executive with pleasure reports for the quarter ending, Mar. 31, 1879, as follows:—

The number of subscribing members is 155; life members, 3; and honorary members, 15.

The lectures have been held regularly, and consisted of 21 trance and 3 normal addresses; they steadily maintain their position, and the audiences have increased, especially at those of Mr. Morse at the beginning of the quarter. Mrs. Batie paid us her farewell visit before her departure for America, and many regrets were expressed at the loss to the district of so good a worker in the Cause. In March, Mr. John Tyerman, of Australia, gave a series of three lectures in the hall at the Mechanics' Institute, which was engaged for the occasion; crowded audiences greeted this talented speaker, who made a marked impression by his addresses, and it was felt that, could he have stayed a longer time in this country, he would rapidly have become a power in the Movement.

The seances have been regularly held, and under test conditions; 29 seances in all, at which 267 persons have attended, showing a slight falling off, no doubt caused by the extremely cold weather which prevailed during the most of this quarter. The manifestations have been good and reliable, very similar to those reported at last quarterly meeting. In accordance with the resolution at that meeting your committee has arranged terms with Miss C. E. Wood for an exclusive engagement, and it is hoped that it will prove for the mutual benefit of all concerned.

In accordance with the resolution at last quarterly meeting, another year's engagement has been made with Mr. Morse, being the fourth in succession; and no doubt the labours of this gifted speaker will be productive of as much good in the future as in the past. Your executive has added to the property of the society by the purchase of an organ; it is a good, useful instrument, and the price paid, £15, is considered very cheap. Before purchasing, the opinions of disinterested, competent persons were taken, who stated the value to be double the price given; however, if a considerable discount is taken off their estimate, a large margin is still left to swell the assets of the society; your executive were considerably influenced to make the purchase by the praiseworthy

and persistent efforts lately made in the formation of a choir, and the excellent results obtained elicit their warmest thanks to all concerned.

The anniversary of Modern Spiritualism was celebrated by a social gathering, and a most enjoyable evening was spent. As this is the first occasion it has been publicly celebrated in Newcastle, it is greatly to be hoped that it will be made an annual affair, and not allowed to die out. Your librarian reports that the library contains 190 volumes, of which 64 have been issued to members during the quarter, and 28 are in circulation at present, also that 60 members have had the loan of books during the same period.

The auditors have examined your treasurer's accounts, and certify them as follows:—

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Balance brought forwd.	2	19	1½	Lecturers fees and ex-			
Collections at Lectures	22	19	9	penses	24	0	9
Collections at Seances	3	3	11	Miss Wood's salary ...	4	0	0
Subscriptions	3	11	5	Advertising & Posting	5	4	9
Rent for Rooms... ..	0	5	0	Rent and Rates	7	8	1
"Happy Evening" ...	7	16	0	Gas and Coals	1	4	8
Balance due Treasurer	24	12	9	Repairs to gas	0	14	4
				Printing	0	16	6
				Music for Choir... ..	0	15	0
				Housekeeping expenses	2	0	0
				Stamps and stationery	0	7	10½
				"Happy Evening" ...	3	16	0
				Organ	15	0	0
	£65	7	11½		£65	7	11½

The assets of the society are estimated at £120.

Outstanding accounts:—Joiner for repairs, and plumber for same.

The above collections at seances are those subsequent to the new engagement with Miss Wood; those previous were paid direct to the medium, and did not appear in the treasurer's accounts.

In conclusion, whilst congratulating you on the signs of progress, your committee would urge you to induce as many friends as possible to become members of the society in order to strengthen its hands, and thereby enable it to procure more commodious premises, more suitable and worthy of our glorious Cause.

The adoption of the Report having been moved by Messrs. Cameron and Bristol, it was discussed by those present, and the motion, on being put to the meeting, was carried unanimously.

On the motion of Messrs. Burton and Unwin, it was resolved that the Report be published.

On the motion of Messrs. Burton and Compton, it was resolved that the American organ be sold, and that tenders for the same be invited.

Other plans and suggestions for the future were discussed, and the meeting terminated with a vote of thanks to the Chair.

SOWERBY BRIDGE PROGRESSIVE LYCEUM.

Our friend Mr. Fitton, from Littleborough, again favoured us with two trance discourses on Sunday, the 25th inst. As usual, the subjects were chosen by the audience, and discoursed upon without any premeditation, which in itself is a strong wall of defence in connection with the Cause of Spiritualism, and an ordeal to which the most gifted of our clergy would not submit. The subject in the afternoon was, "The Comparative Merits of Swedenborg and Andrew Jackson Davis as Clairvoyants and Philosophers."

It was shown that the spiritual teachings of A. J. Davis were much in advance of those of Swedenborg, but this was accounted for by the difference of the times in which they lived, and by the many prejudices which fettered the mind of Swedenborg, and consequently coloured most of his writings on spiritual matters.

Also, for the same reasons, as a clairvoyant, Swedenborg failed to understand, and consequently to truthfully delineate, the many visions with which he was favoured.

In the evening the discourse was on the first few verses of 2nd chap., 2nd Epistle of Peter, which the proposer suggested pointed to mediums as the false teachers, and those who controlled them as the fallen angels. The control stated that men may communicate either with good angels or fallen ones, just as they wish and as they provide the conditions. If men live and delight in living degraded lives, they will naturally seek bad companions, and furnish the conditions favourable to acquiring such acquaintances; but if men live holy and pure lives, they have no pleasure in the company of the wicked, and no medium living a pure life need fear being troubled much with evil spirits, for bad spirits do not enjoy good company. But as to whether any particular manifesting spirit was good or bad, we should use our reason and be our own judges—we should obey the apostolic injunction which commands us to try the spirits, and if we find their company to do us good, give us relief in sickness, ease our pain, &c., and that their teachings are pure and elevating, what other conclusion can we come to but that they are messengers of good?

B. LEAS.

New Marsh, Sowerby Bridge.

HINTS ON LECTURING, BY HENRY PITMAN.—This book, inscribed to the memory of Sir Walter Trevelyan, for twenty years president of the Phonetic Society, is just published; it is printed in the common spelling; size, foolscap octavo. 144 pages, price 1s. 6d. cloth, post free; four copies will be sent for 5s. Payment may be made in stamps. Address, Henry Pitman, 41, John Dalton Street, Manchester.

Mr. W. YATES has an excellent letter to the *Nottingham Journal* in reference to Mr. Morse's debate with Rev. Watson. A correspondent had alleged that Mr. Morse had given utterance to "blasphemous confessions" and "infidel views." Mr. Yates quotes the most distinct and radical expressions of Mr. Morse, and shows that they are noble utterances, quite unlike the complexion put upon them by the traducer. It would be well for our Cause if there were more correspondents to ventilate points judiciously in the local newspapers. They do it well in the Peak district.

SUBSCRIPTION PRICE OF THE MEDIUM.

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One copy, post free, weekly	0	2	per annum	0	8	8
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The MEDIUM is sold by all newsvendors, 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, JUNE 1.—Address, at 7.

TUESDAY, JUNE 3.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JUNE 4.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JUNE 5.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JUNE 6.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 30, 1879.

QUACK! QUACK! QUACK!

Every fowl is known by its cry; every man by his utterance and profession, and bodies of men by their shibboleth. The cry of the drugging trade is Quack! Every one who differs from them is a scoundrel, and it is only those who belong to their trades-union that may maim and poison with impunity. When the most honest and best informed of their own class speak out, it is candidly confessed that there is no system of medical treatment more speculative, hazardous, and malific, than that which seeks a monopoly of the business. Its selfish and virulent methods excite suspicions of overt conduct, and when it does open its mouth and speak, the rowdy, the liar, and the malicious villifier at once accost the ear of the polite listener, who, if not a medical apologist, is awed into submission, or if independent-minded and well-informed, is roused into an attitude of defiance. The following choice specimen of journalistic propriety is now "going the round of the press:"

SPIRITUALISTIC QUACKERY.—A sickening exhibition of the most unblushing quackery is being weekly made in certain so-called spiritualistic newspapers. These contained, many of them, numerous advertisements from persons who arrogate power of the most absurd description to themselves; one, more believing in the credulity of his victims, or more despicably daring in his pretensions, announces "healing by the laying on of hands," and "magnetised fabric for the alleviation or cure of disease, 5s. per packet; renewal 5s." Another advertises "Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances." Anything more atrociously disgusting than this array of rascally cheating it would be difficult to conceive; and in view of the grave harm that may be daily inflicted on the innocent but superstitious victims of their base deceit, it becomes a pressing duty to devise some effectual means of opposing a system vicious in intent, and degrading in fulfilment. It is a disgrace that the state of our law is such as to permit these vampires to pursue their course unimpeded; but this being so, it is the more a duty that the profession should in some way expose the serious nature of the practices that are carried on by these human leeches. We propose devoting some attention to the subject in a series of articles and exposures.—*Medical Press*.

Why, may we ask, is it "quackery" to heal the sick by spiritual methods? Why are the ruffian-penned writers of such vile paragraphs "sickened" at the modest announcements of magnetic healers? Is it because they have lost the chance of a little business? An explanation would give a comprehensible colour to the symptoms of the patient. These healers by laying on of hands do not "arrogate power," they possess it, are endowed with it by nature, and some have it augmented by spirit-influence; and that power is cultured and directed by knowledge and experience, so that multitudes are healed after having been for years tortured and robbed by the legalised "Quacks." The description of anything is "absurd" to a fool, and if our medical paragraphists and others who offer an opinion are not acquainted with the merits of healing by the laying on of hands, then they are rank impostors, and know nothing of the first principles of the true art of healing. The "atrociously disgusting" and the "rascally cheating" are either fancies of the charitable and utterly ignorant paragraphist, or the boot is made to fit his own foot. His foul charge is a falsehood.

If medical men have the love of humanity at heart, and are not "sickened" by the sight of others benefiting the ailing, let them first learn that the healers, who advertise in spiritualist papers are gentlemen who have been drawn into notice by the importunities of numerous patients, and have taken up the profession of healers to meet the constant requirements of those who desire to be benefited by their powers. By all means let a series of articles be written to expose medical vampirism: scissors and paste will soon

furnish abundant material from well-known medical works. But if the exposures are to be as utterly baseless, and motive-inspired as are the ungentlemanly statements in the above paragraph, then the writer thereof had better withhold his enthusiasm, for he may find that his mendacity and objects may be as capable of exposure as the imaginary practices he is so anxious to denounce.

It is sheer folly to think that any exposure can in the least act prejudicially to spiritual and magnetic healing. If there are any impostors amongst that class of practitioners, no one would be more pleased at their being shown up than the genuine magnetic healers themselves. When, however, a sufferer is receiving actual benefit from treatment, all the offensive backguardism that the medical scribblers can rake together will have only this effect: the patient will become more disgusted with the system which has robbed him of money and health, and see that Doctorcraft is a low and selfish trade, in which, at all hazard, the sick must be sacrificed to the welfare of the "profession." There are not half-a-dozen professional healers by laying on of hands in England; but there are thousands in private families, and these public ones could do their work just as well without publicity. What the *Medical Press* man can gain by a ventilation of his choice language and baseless ascriptions, we leave him to imagine.

HOW LILIAN LEFT US.

By EPES SARGENT.

[The following poem was contributed for a charitable purpose to a volume of 424 pages, entitled "For Our Boys," and published Jan. 15, 1879, in San Francisco, California. The charity referred to is an establishment for the shelter and aid of homeless or orphan boys. Among the contributors to the volume are Oliver Wendell Holmes, Victor Hugo, and other well-known writers. The incidents in Mr. Sargent's poem, which is a contribution to the literature of Spiritualism, are almost literally true, and will be found related in Dr. Eugene Crowell's "Primitive Christianity and Modern Spiritualism."]

Bright issue of a midnight thunder-shower,
The purple morning broke on tree and flower;
'Twas early June; mildly the west wind blew
The well-washed foliage through,
Scattering around the drops, and fanning dry
Each little leaf that courted the blue sky;
Waving the uncut grass upon the lawn,
And wafting all the odours of the dawn.
The orchard grounds were white
With blossoms that had fallen in the night;
The birds made proclamation
Tuneful, of their delight, to all creation.
The little wild-flowers meek
Looked all the gladness that they could not speak:
The violet, still blooming in the shade,
The scarlet columbine, bedecked with gold,
In rocky clefts, secure from wind and cold;
Th' anemone, of every gust afraid—
All by the rain-storm seemed the happier made,
Now that the earth in sunshine was arrayed,

Behold that cottage with the pines behind,
Its portico with honeysuckle twined!
Thence, looking eastward, haply you may see—
If from all blur of fog the air is free—
A shimmer of the ocean's brilliancy.
Fair spot! there surely dwelleth happiness!
There cluster the amenities that bless!
Affliction spares its modest sanctity;
Trouble, disease, and discord pass it by.

Ah, trust not to the outward! There, even there,
Death's angel finds a flower he may not spare.
Into that room facing the orient,
Enter, and you will hear a low lament
Wrung from a mother's heart; she bows her head,
As if refusing to be comforted.

A little girl, in pain unwonted lying,
Says, "Dear mamma, what makes me feel so strange?"
"My darling," sobs the mother, "you are dying!"
"Dying! but what is that?" "For you, a change
From earth to heaven, my sweet." "But where is heaven?"
"Darling, 'tis where God and His angels dwell,—
Where to the pure in heart great joy is given."
"I do not care to go; I'm very well
Here where I am. But will you go with me?"
"Darling, that cannot be."
"You, papa, will go with me?—I'm your pet."
"My child! my child! they do not want me yet."
"But someone must—I cannot go alone
Where I'm not known.
I'm not quite old enough to go to heaven—
I'm not yet seven.
My own laburnum-tree is now in bloom,
And I have just fixed up my little room.
And then, my kitten,—surely it will grieve
If I am made to leave.
You will go with me, brother? you will go?
You used to lead me through the woods, you know,
And show me where the bluest violets grow.

You cannot? Sister Ellen how can I
Go all alone? Why, sister do you cry?"

And wondering what should cause them all to weep,
The troubled maiden sank at length to sleep—
A sleep profound. After a little while
There played upon her lips a holy smile,
And her face seemed transfigured. Then she woke,
And in a tone of exultation spoke:

"O mamma! papa! I have seen them all—
Grandpa, aunt Martha, and my cousin Paul!
They told me not to worry; that they'd come
And take me safely home—to my new home.
You need not go, since they don't want you yet.
I'm not afraid, papa! Your little pet
Is not afraid. They will be with me—all—
Grandpa, aunt Martha, and my cousin Paul:
And they all know the way. So do not grieve
Because the good God wants me now to leave.
Soon you will come and join us—so they say—
And we shall be as glad as flowers in May."

And prattling thus, amid the general grief,
The little child at length,
In one last sigh of rapture and relief,
Seemed to give up the visible body's strength,
And go, serene and meek,
Perhaps not all alone,
Into the great unknown,
With not a tear-drop on the mortal cheek.

A bird upon her own laburnum-tree
Poured out its very heart in sudden glee;
The pansies, in her strip of garden, lifted
Their velvet eyes, and the white blossoms drifted.—
Within her little room

The dolls and books were as she placed them last;
And all the grief and gloom
Were in the hearts that clung to her so fast.
Grieve not, reft hearts! your darling is not dead:
She lives a fuller life: be comforted!

Weep not, fond parents, as if hope were ended,
When from the mortal form the life departs:
Your little one goes forth not unattended.
Beyond are gentle hands and loving hearts.

Where, think you, are the saintly ones uncounted,
Whose joy it was on earth to give relief?
Deaf to our woes, aspiring have they mounted
Beyond the hearing of a cry of grief?
Believe it not! to help God's whole creation
Is heaven for those who nearest draw to Him;
To think of one, lost beyond all salvation,
Would make the inmost heaven seem void and dim.

To lift the soul to its own purpose nigher,
To check the erring, the corrupt to heal;
A thirst for saving wisdom to inspire—
Such is their high prerogative,—they feel.

Mother, thy child is safe in their warm folding
Who to thy tenderest yearning can respond;
An angel arm is thy beloved one holding—
Shall heavenly love than earthly be less fond?

TWO SURETIES WANTED.

Three parties with whom I did business having failed, I am compelled to pay up my balances immediately. My insurance office is willing to advance me all I desire on my life policy, if I find two sureties. As I must have these without delay, I thus state the case, and will be glad to hear from any friends. The opportunity now presents itself to do great good to our common cause, by simply affording me the use of two good names. The particulars will be stated on application. J. BURNS.

15, Southampton Row, London, W.C.

SEANCES are held every Saturday evening at Quebec Hall, 25, Quebec Street, at 8 o'clock, at which Mr. Webster is medium, who gives many remarkable tests. The usual quarterly tea-meeting will be held on Sunday, June 8th. Tickets 1s. each.

PRESTON.—Mr. Burns addressed a large audience in the Temperance Hall on Friday last; Mr. E. Foster presided. After the lecture one hour was devoted to discussion, in which much information was respectfully asked for and imparted. The proceedings gave much satisfaction to the friends and the public. Favourable reports appeared in the newspapers. The Cause would be greatly benefited by similar meetings in other places.

MISS KEEVES AT THE SPIRITUAL INSTITUTION.—The meeting commenced by reading a chapter from St. John. An excellent discourse was given on the Life of Jesus, and fully demonstrating a fact (that many of us are cognisant of), the lack of true spirituality among Spiritualists; in fact, she compared them to Judas Iscariot, who, although a follower of Jesus, was a hypocrite. Another control, an Indian, spoke of the white-faces as missionaries to teach the black people, who try to frighten them with the terrors of the bottomless pit. Black man says, no bottom, no fire, no brimstone; me go to happy hunting ground; dead father, dead brother, come and tell us; but your brother Jesus he never come back, me not see him, me not know him. Miss Keeves gave about six tests to different persons. Mine was most accurate. It was the first time I had met her.—J. KING, O.S.T.

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THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

VI.

I have heard of Thee, by the hearing of the ear:
But now mine eye seeth Thee.



Sectional View of Grand Central Chamber, with Coffin; Ante-Chamber with Granite Bar; end of Grand Gallery, and Upper Chambers.

REFERENCES.

- A. Ante-Chamber, with Granite Cross-Bar.
B. Grand Central Chamber. C. Coffin. D. Chambers of Secrecy.
E. Grand Gallery. F. Passage to Sixth Chamber. G. Granite Stones.

Note.—The dark parts show rooms and passages.

The medium tints (as G) are all granite stones.

The light tints are limestone and body of Pyramid.

In the last chapter I stood with your readers in the Grand Central Hall of the Pyramid, containing its precious jewel, the Ark or Coffin, and expatiated upon some of the wonders and truths, both cosmic and intellectual, that were there revealed. But these were far from being exhausted, for another scientific truth is there embodied; viz., that relating to meteorology. This structure was, along with all its other meter forms, a gauge of temperature. By an architectural arrangement, two ventilating passages communicated with the outer air from the Central Chamber, having their external openings on the north and south sides of the Pyramid.

The latitude and climate of the country in which the Pyramid is situated was the best suited position for obtaining and registering the mean temperature of the whole surface of the earth; and from a series of experiments made by Professor Smyth, the result was, that the mean registry of near three month's observations came out as 75 deg. Fahr., which, in Pyramid numbers, is just one-fifth of the distance between the freezing and boiling points. If 5 is multiplied by 50, it brings it to 250 deg., which is the boiling point, and this multiplied by 4, is 1,000 deg., the point or degree where heat begins to give out light, and iron is seen in the dark. In these scientific facts there is a striking manifestation of the correspondence existing between numbers, as the base of geodesic quantities and spiritual forces, which are the prime motors. Boiling water is caused by the addition of caloric, a property of heat, and in this state corresponds to the rational faculty put in motion by will-force, and the state multiplied by the spiritual value of 4, assumes another form; viz., where heat begets light, corresponding to a state represented by a thousand in numerals, which is the complement or full development of the intellectual faculty, and from which point, or state, it begins to act in unison, because guided by the more interior life-giving power designated the will.

The understanding of the relation existing between these two active primal elements which, by their combination, form and make man, is a key in the hand of the adept, that opens the door and gives entrance to those inner chambers where resides the Spirit, the former and creator of the human, and all other organisms. No profane, unprepared, inexperienced, or godless soul can ever enter within this sacred precinct, for in this Shekinah the glory of Jehovah fills the House, and before it the eye of prying

curiosity would be blinded, and the tongue of the unclean rendered mute.

Till the intellect is classified, and the will, with all its active forces of passion and sensuality is purified, no access can be gained to those interior states and degrees; and the presentation of the verities, veiled beneath the mystic laws of "temperance," to sophisticated and unlearned minds in spirit philosophy, would be like the appearance of the Grand Central Chamber of the Pyramid and its simple stone trough, to the majority of travellers who "do it in a couple of hours, dance a hornpipe, and drink a dram, to the memory of old King Cheops." If not a void, it is something far beyond their comprehension, and seeing that it has no affinity with the Stock Exchange (although it *has*, but in a way they little dream of), they gaze for a few minutes and pass away as they came, not seeing "anything in it." Amen! So let it be.

Another fact must be noticed, which is, that no light from the outside illumines the passages and apartments in the Pyramids, and for these to be seen it is needful to carry lights. Here, again, the symbolism holds good. The light of the body is the eye, which, spiritually interpreted, means the intellect, *which is the mind's eye*; and he who would penetrate into inner mysteries, must have them revealed from within, and carry his own light, or, in plainer words, must use his intellectual faculty for the purpose of studying and mastering spiritual scientific truths.

Above the Grand Central Repository, with its precious unornamented but all-important chest, there are 5 chambers, the lowest having a connection with the top of the Ascending Gallery, by a passage 23 inches square, and by forcing, this chamber was discovered in the latter part of the eighteenth century; the other four rooms were only discovered by Colonel Howard Vyse about 30 years ago, who forced an entrance by breaking away the masonry on the east side, commencing at the lower chamber and working upward.

By some it is supposed that these chambers were constructed for architectural purposes to relieve the Central Chamber of the enormous weight above it, but we may dismiss this idea from the Builder's design, as he had other ideas to express, for had this been the only reason, he would not have finished them off in the manner in which they are found, for the ceilings are formed of solid massive granite stones, reaching across the rooms and resting on the side walls, the chambers preserving the same dimensions in length and width as the Grand Central Chamber beneath. These rooms, or Chambers of Secrecy, average only about 40 inches in height. The floors are the tops of the granite blocks, forming the roof or covering of the chamber underneath, and are left rough and unworked on the upper surface of the stones, while the sides forming the joints are worked smooth to make a close joint. But the chief distinguishing feature in their appearance is, that the roofs or ceilings are all beautifully smooth, thus forming 5 polished granite ceilings. The top chamber alone is roofed by limestone stones, meeting in the middle and projecting 100 inches beyond the north and south walls on which they rest. There are 11 stones, showing 10 joints in each slant of the roof. The east and west walls of all these 5 chambers, together with the roof of the 5th or highest, are all built of fine white mokattan stone; comporting in this respect with the fourth or antechamber in the lower series. Thus there are 5 chambers below and 5 above, making 10 in all.

The symbolic meaning of this arrangement is very apparent, both as to number and construction. The number is 5, which as 10, expresses duality, or, in other words, 5 intensified to its full power, and in its significance, embraces all truth in its fulness; or, in plainer words, it emphatically embodied the idea, that nature, with man as its crowning form, is the expression of deific power in its fullest external form; for as the physical earth is the base on which the Pyramid was erected, so the earth, in its spiritual signification, is the base on which the heavens rest.

The floors of these 5 upper chambers being all left rough, rugged, and unequal, while the ceilings or roofs are all beautifully smooth, again repeat in mute but eloquent strains, "Look upward still!" for to every ascended state gained by the human spirit in the higher spheres there is still a higher one to which it must ascend to accomplish the cycle of its journey.

The passage from the ascending gallery to the lowest of these upper series of chambers being narrowed to such small dimensions, indicates that *few* only would be able to attain to the state which the *sixth* room indicated. There was no communication from this, and no entrance was accessible to the upper rooms otherwise than by force, which were thus effectually concealed from view and hermetically sealed, picturing thereby (as in the case alluded to in the lowest course) that even in the higher or disembodied state of being, a more or less painful experience must be the lot of many in their transit from one state to another. *Why* this should be so in the case of some, and not of all, will be shown when treating of the doctrines of the *fifth* Dispensation, for special favouritism with the Great Supreme, involved in the idea of meritorious reward for faith, or even of works, forms no part of the ethics of this advanced Dispensation. Standing on this eminence, the spirit-atom is not valued on account of its position or locality, but as an integral part of a vast whole, and therefore cannot be dispensed with.

The communication from the *third* to the *sixth* chamber opens out another view respecting the communication of vitality, for the number 3 expresses the division of upper, central, and lower; or centre, intermediate, and circumference, which mark the character and position of each degree in spiritual life and existence; thus the 3rd is in direct communication with the 6th, from which it draws its sustenance; the 2nd with the 5th; and the 1st with the

4th; and so on all through, in whatever sphere occupied by spiritual and sentient beings.

It must be remembered that I use these figures and words *relatively*, not arithmetically, as to the unclothed or disembodied spirit; time with the natural perception of duration, and space with the thought of space, have passed away, and consciousness of being and dwelling in the upper spheres beyond outer nature, is derived from other and totally different sources; for how can "time" be predicated of a state where or in which, to think or to desire is to have the conception and desire projected into form and shape co-eval with their suggestion, and the continuance of these is dependent upon the disposition of the all-potent power within the Being who *wills* what it lists.

In these upper chambers of the building alone are there any signs of writing, and this is found only on the limestone walls, in the shape of somewhat rudely drawn hieroglyphics, in what appears like red paint, and which are now almost as fresh as the day when they were inscribed thereon thousands of years ago.

Amongst these markings are royal ovals, or signets of kings belonging to a very ancient dynasty, which connect the building with times that are pre-historic; and until a truer key for the interpretation of ancient Egyptian hieroglyphics is discovered, the true application as to dates is only problematical and conjectural. And we must fall back upon the knowledge we possess as to their symbolical meaning.

The use of hieroglyphics pertains to a time in the world's history when calligraphy as an art was in its infancy, and when mankind was learning the art by which they could communicate their thoughts and doings to posterity, for language, as we now understand it to be, viz., the communication of thoughts and ideas by words, and thence by forms in writing, was not in use in those times; but this subject will be noticed further on, and before entering thereon I will refer to another branch of inquiry arising out of the study of Pyramid symbols.

We have already seen that the number 5 is one of the chief factors in the system of the structure, but unless this number expresses more than an arithmetical value and a reference to mundane physics, then this majestic building ceases to have any spiritual or intellectual signification; but I have written to little purpose if your readers have not discovered the striking correspondence existing between man and his dwelling-place with the state and spheres he is destined to inhabit when he leaves his physical tenement, and enters upon a new state of existence. As an instinct and intuition, the belief in a continuance of being is inseparable from the human organism; and for the expression of this belief, and the manner of its exposition, men of all times and ages have associated together and formed societies which, in the aggregate, is best expressed by the term "Churches."

As I use it, "Church" is the term applied to the mental and spiritual state of mankind, which seeks to develop and manifest in outer form the aspiration of the spirit within, to know and communicate with its Origin and Source. An abstinence from secular pursuits and devotion to the claims of the inner nature have invariably resulted in the formation of associations for the exercise of worship to the great Unseen Creator and Maker of all worlds. It is the mutual affinity existing in the different portions of the human race which bind them together as nationalities, and from this there arises the different forms we now term churches or ecclesiasticisms, founded upon certain religious beliefs called "creeds."

Grouping the past and present forms of religious beliefs, and merging the minor into the major, we shall discover that since the appearance of man upon the earth, and his advance to these states, there have been *four* leading Churches up to the present, and we are now as a race (or some portions of it) developing into the *fifth* Church or Dispensation, which is to be the crown of all that has preceded it. Thus in this, as in other respects, the Great Pyramid prophetically demonstrates the number 5 in its spiritual value as expressing the attitude of mankind in reference to spiritual truth. And thus chronology, which marks off human history in reference to spiritual states, is also embodied in the structure, and is a faithful chronicler of that which is past, and contains a prophecy of that which is to follow, to the completion of the fifth or crowning edifice of the whole.

When I speak of four and five "Churches"—those that are past and now progressing—I refer to these as expressive of the variations of thought and mode of life issuing therefrom, which gave the distinctive characteristics to each. Tradition (and many ancient records support the idea) speaks in reference to past human history of *ages*, and names them as the Golden, Silver, Copper, and Iron ages, which contain a kernel of genuine truth, and are only other terms to express the same thought as churches or dispensations. The remnants or remains of all those still exist upon the earth.

The First or Golden Age ran its course in the era before the birth of history, and reaches far back into antiquity; and from its rise to the period of its culmination covers a period of time that astronomical and geological science alone can determine. It began with the infancy of the race, and corresponds to a state of human infancy, with its simplicity and confiding trust in parental teachings; unsophisticated and artless. There was a race prior to this of which I am now speaking, which are traditionally known as pre-Adamites, and it was from this that the first Church developed. Arts, sciences, and language were unknown to the people of that age, for their mode of life was simple and requirements but few, as physical life was maintained under conditions that excess of labour was needless; and the temperature was such, that houses or buildings were almost superfluous. For I may here add that

climatic conditions are dependent upon other sources besides the earth's position towards the sun, and the condition of the earth as a physical mass, with its geographical surface delineations, is the outcome of the mental and spiritual states of its inhabitants, and corresponds therewith; and they who are conversant with the law of life and the order of vitalic inflow and outflow, seeing the one can know the other. The reason of the non-requirements of after age usages and conditions, was that the men of that Dispensation had consociation with spiritual and angelic beings, and while this lasted, their physical organisms were of a different density, and not subject, as now, to disease. But a period of declension set in, which finally issued in the closing up of the interior life degree, and from being an ordinary state, spirit and angelic communion became irregular and fitful and confined to the few.

Such a change as this could not be effected without leaving its impress; and as a consequence, the tradition of all nations marks this off as a great catastrophe, and so sudden does its close and consummation seem to have been, that it was best described as a grand and universal cataclysm, in short, as a universal flood. The idea of its universality applied to the generality of the action of this closing process rather than to its applicability to the physical destruction of the race then inhabiting the earth's surface.

Science now teaches, from observation of the earth, that organic changes of the earth's surface and crust have been gradual, extending over ages of time, and that catastrophes, cataclysms, and the like have been, and still are, local and transitory. As in outer so with inner nature, the evolution and development of species, as well as mental, intellectual, and spiritual (or religious) states, have been by a series of gradations: and until the atomic spirit descends and assumes the human form in some other way than that by which it has heretofore done, it must continue to do so by the same law, which implies growth, maturity, and decay.

But not as in the past, so in the future, for the instinctive and intuitive internal nature of man unmistakably yearns for a brighter and better future, in fact for a return of the Golden Age, crowned with a wisdom and power, which the painful experiences of the long, long past will contribute to render more auspicious and more glorious than that which was lost in the early history of the race.

Towards the close of the first Dispensation or Golden Age there arose a society, which gradually spread and assumed a concrete form, the members of which collected the knowledges of the past, more especially with regard to interior things, and adapted them to the requirements of the altered conditions of mankind. The rise, spread, culmination, and decay of this system, was the Second Church or Dispensation, or the Silver Age.

It was during the continuance of this age that language had its birth, and the knowledges of the past were handed down from generation to generation as traditions, until the art of caligraphy was developed, and by this, the history of the past was put into a fixed form and made serviceable to after generations.

Not only tradition, but still surviving mementoes in the shape of ancient edifices, and writings, prove that in the central and western parts of Asia, the cradle of this Dispensation is to be found, and from this origin sprung the systems known as Zoroastrianism, Buddhism, and Brahminism, expressed mainly by the Persian, Tartaric, and Indian nations, and which assumed the highest and noblest form in the then younger and later Egyptian nations, from which the Greek and Roman people drew their mythology and pantheon.

Out from this Dispensation there arose another, answering to the Copper Age, and recognised as the Third. This is the Hebrew or Israelitish Church, which had its roots in the three prior mentioned systems.

In this "Church" culminated the *descent* of interior or spiritual perceptions; hence arose a system of external rites and ceremonies, in which externalism was rampant, and the true knowledge of what this was intended to represent was lost; hence idolatry came into vogue, and the *representatives* received the worship and adoration which was originally offered to what the externals represented.

From the gross materialism and attendant sensuality which characterised this third Church a re-action took place, as well as a return to a more spiritual state and a higher intellectuality; and nearly two thousand years ago there arose a class of teachers and a society of individuals, historically known as Essenes, who lived virtuous lives, and, by precept and example, taught the nations of that day a purer morality and a more simple creed.

It was from these there arose the fourth Church or Dispensation, which gradually spread over Europe, and is now known as Christianity. The evolution and development of this system comes within the modern era, and its main features are well known as to its historic details.

Shortly after the development of Christianity into a concrete form, another system arose, known as Mahomedanism, doing in Asia chiefly what Christianity effected in Europe, so that the Reformation accomplished thereby would not be recorded truly without recognising these dual forms; and although at first sight there appears to be a great divergence, yet, the manifestations have much in common, so that it may be described as two branches of the same tree, which pertain to the same Dispensation.

Our Age or time, in history, is very nigh the close of the fourth Church or Dispensation, and the present generation is witnessing the birth of what will form the fifth Church or Dispensation, but I must here state what I mean by the term Dispensation.

It expresses the time between the revelation of a new form of Truth and its consummation, when it ceases to have any energy for the propagation and extension of its spiritual life, correspond-

ing to the state of senility or old age in the human form. So long as the form holds together, the vitality is sufficient to maintain it in outer shape and figure; but so far as the outer earth and its attractions are concerned, it is a mere state of existence, as the tenant within the tenement is waiting to wing its flight, so that it may assume another and more beautiful and glorious form, and out of "the dust of the earth," or from the spirit of the particles or atoms which composed the organism, there arises, Phoenix-like, a new form, adapted to the altered conditions to which it must henceforth be subject.

As with the physical or material, so with the intellectual and spiritual: the past supplies the foundation for the present and future, and out of the old is evolved the new; the past was suited for its time or state, and when the state had run its course, then mankind must progress to another, more suited to its advanced position, and its enlarged capacity of acquiring knowledge and utilising the same for its own and incoming generations.

This is the philosophy of evolution applied to the inner or spiritual states of humanity, and the outcome is a new form of Religion; thus in popular phraseology, we speak of the Brahminical, or Magian, or Egyptian, or Christian "Religions," which distinguish their respective votaries from one another.

These changes, like the movements of the planetary orbs, appear in cycles, and thus there are evolutions and revolutions in the mental, intellectual, and spiritual spheres, same as in nature; in fact, because this is, therefore outer nature responds and repeats in externals what is taking place in the inner spheres referred to, notwithstanding appearances to the contrary; for inasmuch as vitality flows from the inner to the outer, and the outer is dependent upon the inner (like the body is dependent upon the soul, and the soul is dependent on the spirit), therefore all appearances in nature are the effects of spiritual causes. The time was, in spiritual infantile states, when it was believed that the body was first made, and then a spirit put into or added to it; similarly, as in bygone ages, it was thought that the earth was the centre, and the sun and planets moved round obedient to its rule and sway: but now a better knowledge of spiritual science tells us that the spirit forms its own body, and that the outer organism is ruled and swayed by the indwelling power which pertains to the spirit.

Following up this thread or chain, we should expect to find that the completion of planetary and astral cycles would represent the evolution and development of mental or spiritual cycles or states; and such is the fact, for history, so far as it can be traced, proves that at certain intervals, remarkable men have been born upon the earth, and who, conspicuous amongst the mass, have enunciated new truths, and taught doctrines diverse from their predecessors, and *because they were truths* (however erroneous and false they became in after times), they were received, and became the means of spiritual sustenance to the generations who accepted them, and so long as they continue to preserve any vitality they will still maintain an outer show of ecclesiastical concrete embodiment.

One decisive proof of degeneracy is, that as time rolls on, the spirit of the truths, ever and anon newly enunciated, becomes obscured, and "as distance lends enchantment to the scene," so the pure truth, as taught by the revelator, in time becomes an error, and the man by whom such revelation was given to the world becomes an object of adoration and worship, and invested by his after followers with attributes and powers that alone pertain to Deity; and such characters, by virtue of their apparent transcendent purity and wisdom, are supposed to have a half human and half divine parentage. To those who can separate the husk from the kernel and the chaff from the wheat, it will be seen that underneath this apparent degeneracy real progress is to be noted, for it contains a prophecy of the genuine truth that is to be ultimated when mankind, or any portion thereof, is prepared to welcome and receive it, for most assuredly truth of a higher and more interior order must and will descend and take the human form upon earth, maintaining its purity through all the stages of its descent; or in plainer words, when the feet of the angel shall stand even upon the physical earth. This is the Advent so earnestly and anxiously expected and waited for; but inasmuch as the "descent from heaven" will not be made in the literal air or through the atmospheric literal space, history will repeat itself, and for a time and season the true and genuine advent of the Angel of the New Dispensation will be seen and recognised only by the few; nevertheless, every eye that is open will see, and every ear that is not closed to the voice of the Charmer will hear the sound that heralds His coming.

The scriptures of all past and present religious systems pourtray and testify in prophecy, more or less veiled, of further and more glorious advents. But the understanding of these prophecies and the discovery of the true meaning of this class of "writings," like the Grand Stone Book, whose pages I am endeavouring to unroll, must be sought for, not in the letter, but in the spirit, or in other words, for that which is contained inside the letter or *apparent* literal application.

In all sacred writings, the verities they contain are true, and refer to *state* rather than to time, are true to *spirit* rather than person, or, in plain words, they are the experiences of the human spirit expressed in historical or prophetic form, and reveal (to the initiated) the knowledge as to whence it came, why, where, and whither it goeth, both as to its specific and universal destiny.

I have said as much as it is possible to say in a few words, and leave your readers to follow the track, leaving with them my conviction that this unique Building is a faithful chronicler as to *state*,

and inferentially only a recorder of events in time as measured by the orbital movements of the physical earth.

The Great Pyramid is supposed by some to indicate the history of a special portion of mankind, and that it records the leading historical events pertaining to what are thought to be the long-lost Israelitish tribes, and they identify the Anglo-Saxon people with that nation; but while I am in no way disposed to controvert the genuine truth underlying the thought, yet I should be untrue to the principles I enunciate were I to confine the application of its symbolic verities to any section of the human race *alone*. Chronology as to time is one thing, but the chronicling of spiritual history is quite another; and it is the unfoldment of the latter that I am chiefly concerned about.

The length of the Grand Gallery, being 1,881 inches, is supposed to mark off, in time, the length or continuance of the Christian Dispensation, and that its abrupt close, indicated by the architectural position of the south or end wall, symbolises, if not the end of the world, at least some great and terrible calamity to mankind in general, while our own nationality is to be spared from its effects, and that at that specific date, in May, 1882, A.D., Christ will make His Second Personal Advent, and come and reign over his special people. It does not require any great perspicuity to see in this idea the past brought forward; and I may not prove an erring prophet in proclaiming that similar results will follow, and that the year 1882, A.D., will come and go, and human society, with its usages, the world over, will be found in 1883, A.D., so far as externals are concerned, to be running its usual course.

There is a cycle known to astronomers as the *Melonic Cycle*, consisting of 19 years, at the expiration of which time the new moons fall on the same day of the year, and the eclipses occur in nearly the same order. This number, multiplied by 99, exactly sums up to 1,881. Interpreting this according to spiritual value, it corresponds to the fulness or completion of a state or epoch, and points to a following one as nigh at hand, which is quite in harmony with the Pyramid teachings and symbolism. In 1882, A.D., there will be a remarkable conjunction of four leading planets, which undoubtedly portends some change in magnetic conditions, which will affect the earth and its inhabitants. What changes will result, the effluxion of time alone can determine.

Higher Broughton, Manchester.

(To be continued.)

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Sunday, May 21st, Miss E. Young addressed a large and attentive audience, and also attended the seance.

On Tuesday evening, May 27th, Mr. J. Rouse gave a lecture; subject, "Rhymes upon Popular Subjects." These poems were written by spirits through Mr. Rouse.

On Sunday next, June 1st, at 6.45, Mr. C. J. Hunt will lecture; subject, "Future Punishment."

On the following Tuesday, June 3rd, at 8.30, a discussion will take place upon the same subject, with especial reference to Mr. Hunt's lecture.

The quarterly tea-meeting will be held on Sunday, June 8th; tickets 1s. each. All friends are invited to attend. W. G. PAUL.

FLORAL DISPLAY.—A floral display and sale of useful and fancy articles will be held at Quebec Hall, 25, Great Quebec Street, Marylebone Road, close to Baker Street Station, on Wednesday and Thursday, 18th and 19th of June, under the kind patronage and assistance of Mrs. FitzGerald, Mrs. Schweizer, Mrs. A. Maltby, Miss Dickson, Mrs. Hallock, Mrs. Carshore, Mrs. Slater, Mrs. Fletcher, and other ladies. Gifts of any form, money, or articles, will be gladly received by the ladies, or J. M. Dale, 50, Crawford Street, Bryanston Square, W., who will gratefully acknowledge same, and furnish any further information. The object being to wipe off a small standing debt, and assist the members of the Marylebone Association of Inquirers into Spiritualism in improving the accommodation of the hall. Open each day, from 12 a.m. until 10 p.m. Admission 6d.

MR. WALLACE, the pioneer medium, expects to visit Yarmouth in a few days, and would be pleased to receive invitations on the road. He is open to engagements, either publicly or privately, in any part of the United Kingdom. All communications to be addressed to 329, Kentish Town Road, London.

NO. 1 INSTITUTION SEANCES.—MAY 20.—This was the first night of our sixth series of sittings. Of the inner circle, eight persons present, and fourteen visitors. A reading was made from Mrs. Shipton's work in reference to the prophecy of 1881. A reading was also made from the MEDIUM, showing a corresponding result from calculations, all foreshadowing some great change. Mrs. Shipton, controlling Mr. Towns, took up the subject in a very interesting manner, after which Mr. Towns, under influence, gave many tests, which were frankly acknowledged. On Tuesday, May 27, one of the circle gave a reading from *Lavater on Physiognomy*, or the corresponding analogy between the conformation of the features and the ruling passions of the mind. Mr. Towns was controlled, for the first time, by a spirit from a high sphere, and gave one of the most intellectual discourses we have had in our circle. We sang again; the medium was then controlled again, gave the most exemplary test, by describing two peculiar seals attached to the watch of a spirit standing beside a gentleman in the outer circle, truthfully recognised; also a beautiful test to a lady-stranger of her baby in spirit-life, brought by this lady's spirit-guide. The whole circle was made satisfied of this fact, from the lady's arm, being compelled to admit the fact by answering on the table by raps; it was the first time she had ever been controlled in such a manner. She afterwards gave a verbal description of the test. Another lady had a ship presented over her head, which was truthfully acknowledged as a symbol for her recognition.—J. KING, O.S.T.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, June 1 and 2. See Society's notice below.

GLASGOW.—Sunday and Monday, June 8 and 9.

LIVERPOOL.—Sunday, June 15.

MANCHESTER.—Sunday, June 22, at 2.30 p.m.

OLDHAM.—Sunday, June 22, at 6.30 p.m.

CARDIFF.—Sunday and Monday, June 29 and 30.

WALSALL.—Tuesday, July 1.

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

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

Mr. E. Wallis, of Nottingham, will address meetings for the above Committee. (See Mr. Wallis's Appointments.)

All communications for the above Committee to be addressed to the Hon. Sec., Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

KEIGHLEY LYCEUM.—June 1, at 2.30 and 6 p.m. June 2, at 7.30.

LANCASHIRE SPIRITUALISTS' Pic-Nic, Duonish Booth Farm, Broadley, June 7.

ASHTON-UNDER-LYNE, 185, Fleet Street.—June 8. Two meetings.

NEWCASTLE-ON-TYNE.—June 15 and 16.

LOW FELL.—Arrangements pending for June 17.

EDINBURGH.—Arrangements pending for June 18 and 19.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR JUNE.

Sund., June 1,	2.30 p.m.	"Conversion" * ..	Mr. J. J. Morse.
" "	1,	6.30 p.m. "Prayer, & What to Pray for" * ..	"
Mond., "	2,	7.30 p.m. "Only a Child" * ..	"
Sund., "	8,	6.30 p.m. Inspirational Address ..	Mr. W. Westgarth.
" "	15,	2.30 p.m. "Sin and its Consequences: are they Eternal?" * ..	Mr. E. W. Wallis.
" "	15,	6.30 p.m. "Sinners and Saints: how to know them" * ..	"
Mond., "	16,	7.30 p.m. "Human Needs Supplied by Spiritualism" * ..	"
Sund., "	22,	6.30 p.m. Normal Address ..	Mr. J. Mould.
" "	29,	6.30 p.m. Trance Address ..	Miss E. A. Brown.

SPECIAL NOTICE.—The Lectures marked thus (*), by Mr. Morse and Mr. Wallis, will be held in the Mechanics' Institute; all the others in the Society's own Lecture Room.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance,	10.30 a.m.	"Form Manifestations,"	Miss C. E. Wood.
Tuesday, "	8 p.m.	"Physical Manifestations,"	"
Wednesday,	7.45 p.m.	Spiritualists' Improvement Class. (Discussion.)	"
Thursday, Seance,	8 p.m.	"Form Manifestations,"	Miss C. E. Wood.
Friday, Seance,	8 p.m.	Clairvoyant and Writing Communications by	Mme. d'Esperance.
Saturday,	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.

Mr. T. M. Brown is still in Manchester. Address:—Care of Mr. C. Rhodes, 42, Frema Street, Everton Road, Chorlton-on-Medlock, Manchester. Mr. Brown intends visiting Derbyshire shortly.

DISCUSSIONS ON FOOD at the Franklin Hall, Castle Street East, Oxford Street, W., are held on the first and third Thursday evenings in each month. Admission free. The question for Thursday evening next, the 5th, will be, "Food in its relation to Health and Economy," to be opened by Mr. R. Shipman. To commence at 8 o'clock precisely.

On Sunday, June 1, a meeting will be held at 70, Mark Lane, at which a well-known trance and physical medium will be present. A collection will be made at the close, the entire proceeds of which will be given to a medium who stands greatly in need. Spiritualists and earnest inquirers only admitted. To commence at 7.30.

ASHTON-UNDER-LYNE.—On Sunday, June 8, Mr. E. W. Wallis, of Nottingham, will deliver two trance addresses, in the Hall of Freedom, Fleet Street. At 2.30, the afternoon subject will be: "Is the Death of Jesus beneficial to Humanity? if so, in what way?" The Sunday evening's discourse is entitled: "Saints and Sinners; who are they?" To commence at 6.30.—WM. AVERY, Secretary.

On Sunday evening last a few friends met at Alliance Hall in sympathy with Mr. Webster; and after a pleasant seance, in which Mr. Webster's controls gave some tests, the sum of 10s. 11d. was collected for him. Another occasion will be offered, to enable those friends who are not yet aware of Mr. Webster's position to come and help him over his trouble. Any medium who would kindly assist in entertaining the visitors on that occasion would oblige by communicating with Mr. SAVAGE, 29, Hassard Street, Hackney Road.

"HOW TO SPEND SIXPENCE" will shortly be published by W. M. Wright, 7, Silver Street, Stockton. The above will be issued in a neat cover, price one penny. It will contain a number of personal testimonies, together with valuable recipes, which will form good and cheap breakfasts, dinners, and suppers, and, if put into practice, will help to bring health, wealth, and happiness into many homes. Also Vegetarian Cookery Book, containing a number of valuable vegetarian recipes, price one penny, to be had from Mr. W. M. Wright, 7, Silver Street Stockton.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 1.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, JUNE 2.—6, Field View Terrace, E. Seance at 8. Members only.
 TUESDAY, JUNE 3.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JUNE 4.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyances, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, JUNE 5.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Bigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 1. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Parks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 8.30 p.m.
 DARLINGTON, Mr. J. Hodge's Rooms, Herballat, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 6.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, JUNE 2, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.
 TUESDAY, JUNE 3, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, JUNE 4, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
 BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Parks, 312, Bridge Street West, near Well Street. for Development at 7.30, for Spiritualists only.
 DERBY, Psychological Society, Temperance Hall, Carzon St., at 8 p.m.
 MIDDLESBRO', 23, High Duncombe Street, at 7.30.
 THURSDAY, JUNE 5, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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