

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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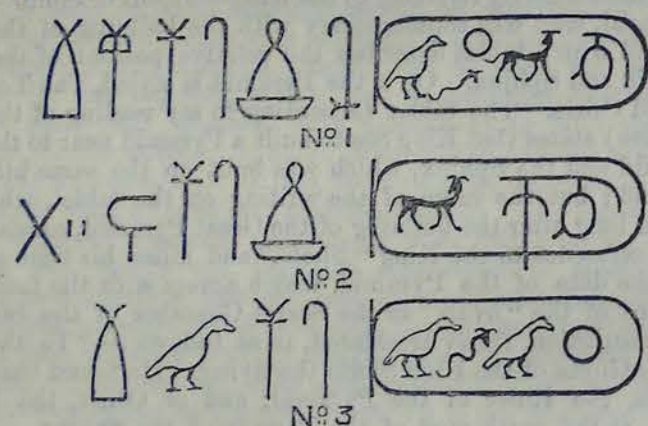
THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

VIII.

How shall I, though I constantly think of Thee, be able to
 know Thee as Thou art ?

Tell me where art Thou to be found ?



Hieroglyphics on the Walls of the Chambers of Secrecy.

No. REFERENCES.

1. Royal Oval of Nu-Shofo.
2. " " " Nu-Knemu.
3. " " " Shofo.

In my last I referred to the subject of Chronology, supposed by some, and not without some show of reason, to be indicated in the linear measurements of the passages and chambers in the Great Pyramid. It forms no part of my present work to controvert this view, but to show that what have been heretofore generally regarded as literal, historical events in all sacred writings, are the records of *spiritual verities* veiled in allegory; and the genuine truth underlying the outer verbiage has been, and will continue to be for ages yet to come, the life element to myriads who draw spiritual sustenance therefrom; for as in natural science, the accepted truths or doctrines of to-day become the myth of to-morrow, so in like manner, the simple, apparent, literal, teachings of these ancient records yield to a perception of a higher and more interior meaning than that which appears on the surface; for the "letter" of this class of writings refers to personages, events, and places in the *past*, and the value of the record consists in the moral lessons shown by the action of a Divine Providence towards human beings as a reward or punishment for good or evil doings. This is good as far as it reaches, but "truth" has a universal application to all persons, times, and states; for what was true to the spirit yesterday is the same to-day and for ever.

It is the underlying truth in sacred records, that the human spirit senses, and it appropriates as much as its condition and state is adapted to receive, and *no more*. To many, "scriptures" are nothing more than a collection of fables and legends, destitute of any truth whatever, used by interested castes for the unworthy motive of holding the human mind in subjection to their sway and dominion; but he must be a shallow and superficial observer of human nature indeed, who attributes to superstition, as it is called, the homage and reverence that is paid by millions of human beings to "sacred writings" of past ages. It were idle to suppose that these records which have played, and are still playing, such an important part in human history, and which are swaying the

destinies of nations, are nothing more than fables and legends, unworthy the notice of an advanced mind. Unquestionably they are storehouses in which are treasured up the knowledges pertaining to the immortal part of man, which were possessed by certain men in the times in which they were written. On the other hand, a weakness is betrayed by the too ardent champion who contends for the literal historical meaning, and who regards the writings which he cherishes so much, as the only and final revelation of divine truth to mankind. Such an one is oblivious of the fact that the standard which is ample to gauge the measurement of his capacity of understanding spiritual and divine things, may not be adapted to the mind of others whose minds are cast in a different mould.

Humanity would live to little purpose if the requirements of the past were sufficient for present and future generations; hence it follows, as progress is achieved in mental and spiritual knowledge, that revelations of a diverse order have been, and in due time are, given to meet the wants and requirements of an advanced intellectual age; and that such revelations are being vouchsafed, any one who cares, or is drawn to investigate the literature of Modern Spiritualism, will readily accord.

The first stages of scepticism which have always greeted the appearance of an unwelcome truth, are rapidly disappearing, and as a leaven which will ultimately leaven the whole mass of humanity, it is now working, and before a few more generations have come and gone, spiritualistic literature will become a mighty power to mould the thoughts and affect the states and destinies of nations yet unborn.

Seen in the light of spiritual philosophy (the love of wisdom or pure truth), the Flood and Dispersion of mankind, with the Genesis and Exodus and separation of peoples, together with the births, deaths, and histories of Messiahs, are no idle tales, or unmeaning stories, but in fact are the records of stupendous verities, on a plane or degree of human consciousness which even yet is but dimly seen, and but little comprehended.

Mistaken identity does not destroy realities, neither does incapacity to understand dissipate mental, intellectual, and spiritual facts; these abide their time and await the development of states in which they will be estimated at their true value; for, being of an esoteric order, *i.e.*, pertaining to the realm of mind and spirit, they will in due time give forth a life which will sustain and develop an intellectuality and spirituality of a higher and purer order than has heretofore been experienced on this earth. The verities which are revealed by the apparent historical natural events referred to, are as true to-day as they were in the past, and by universalising the application to each and every spirit-atom that makes up the total of humanity, then the truth is seen that the same conditions bring the same results, and if we only look far and wide enough, we may find the same events transpiring in the world of humanity at this very time.

Transpose the vista from the sensuous to the mental plane, and instead of the representative, see the thing or state represented, and then it may be seen that all these things are either fulfilled, or in course of fulfilment, amongst the churches and nations of the earth in our own day and generation, for the principles or principia of the mental as well as the natural and physical universes are embodied in every human structural organisation. To elucidate this profound science, would take me too far away from the subject in hand; I therefore content myself with noticing the fact, and leave it to your readers to work out this interesting and sublime problem.

There can be no question or doubt as to the fact of the existence of cycles of human thought in the far past, and that the great religious and mystic systems which sprang out therefrom had a beginning, and that such beginnings marked off in the roll of time the epochs or eras which then, as now, characterise the divisions of the human race by systems and nationalities; but for want of a "calendar," and having no system of chronology (such as was afterwards adopted), the ancients preserved the remembrance of their historical events by tradition; or where recorded, the key to unlock and tabulate by the present method of reckoning by years from a fixed date has not yet been discovered; hence all chronology beyond the historic era is vague and uncertain.

This vagueness and indefiniteness as to exact time is apparent at once when attempting to decipher the hieroglyphics of the ancient Egyptians; for as yet there is no certitude in interpreting them, either as to their meaning or the exact time when they were inscribed. Manetho who flourished about 300 B.C., is the oldest Egyptian historian, and his Royal Dynasties are supposed by some Egyptologists to go back 5735 years B.C., while others maintain they do not extend further than 2400 years B.C., an evident proof that his system of chronology (if he had any) is not yet understood.

The hieroglyphics illustrated at the heading of this chapter are exact copies of those found on the limestone walls of the Chambers of Secrecy above the Grand Central Hall; there are other markings, but they are so rude and unlike anything that appears on monuments or buildings of a later age that no attempt has been made to unravel their meaning. The interest attaching to these (as illustrated) arises from the fact that the counterparts of two out of the three have been discovered in other places, and one of them (No. 3) has been lately found by Rosellini on an ancient tomb nigh to the Great Pyramid. This tomb is of majestic proportions, and in its original state was a masterpiece of architectural skill, both for design and execution, and undoubtedly was the burial place of the king who ruled over that part of the country in which the Pyramid was built, and it was unquestionably under his or their ægis that the Designer and Architect of the Grand Pyramid accomplished and carried out the work.

The Ovals (invariably adopted as the exclusive prerogative of Royalty), Nos. 1 and 3, are still to be seen inscribed in rock tablets in the Wady Megara in Arabia, thus showing that the sway of those monarchs extended to that district; facts which seem to point to the conclusion that they were "Kings of the East," who, by military conquest or other means, obtained possession of the land which was in after-times known as Egypt, for whoever were the *aborigines* of that district, there can be little doubt that these kings, whose Ovals are given, together with the Builder of the Great Pyramid, were not of the race who then peopled the Nile Valley—for Egypt, as a nation, was then not yet in existence; but what nationality they really belonged to, is involved in the profoundest mystery.

The designs within the ovals are supposed to be the names of the kings, but hardly any two Egyptian *savants* agree on this point, and in all probability it would be much nearer the truth to regard them as symbols used by the reigning monarchs, rather than proper names, much in the same way as modern reigning Royal and Imperial Houses have their own specific "Arms." In this respect, it may be assumed that about this date Heraldry had its origin, and thus supplies another link that connects the Anglo Race with the ancient Pyramid Builders and Kings.

The Royal Ovals, as illustrated at the head of this article, are supposed to indicate names which are variously rendered by different Egyptologists; as, for instance—

No. 1 is styled Sen-Suphis, Nu-Suphis, Nu-Shofu, Knemu-Khufu.

No. 2 " Nu-Knemu.

No. 3 " Suphis, Shofu, Khufu, Cheops.

The symbols on the left of the ovals are expressive of attributes or powers pertaining to royalty: thus, reading from the left on the top line, the

1st is a pschent, or head-dress, corresponding to a modern crown.

2nd and 3rd are military weapons.

4th is the ribbon, or insignia of the office of a Scribe or Recorder.

5th is a scale, or part of a balance.

6th is the life-cord and emblem of purity or justice.

The use of these emblems shows that the reigning monarch of that age administered law as a part of the royal prerogative, for, freely interpreted into English, it would read, "that the kingdom shall be maintained by military prowess, and the laws administered with impartiality."

On one of the Arabian rock tablets in the Wady Megara, an exact copy of No. 1 oval is inscribed, along with a figure of the king in the act of smiting his enemy, while a masked figure with a hawk's head is standing by, holding a life emblem in one hand and a standard of justice in the other, which seems to be a practical illustration of the interpretation I have given above as to the meaning of the symbols.

On another rock in the same locality is a tablet with an oval, same as No. 3, with various figures of birds, standards, pontoons, and two birds standing on water, together with a rock surmounted with a wall or fence. The interpretation of this seems to be a description of the extent of the kingdom, as comprising the countries bounded by two seas (the Mediterranean and Red Seas), and

including the Nile Valley as well as the Sinaitic and part of the Arabian peninsulas, and that vigilance would be exercised at the borders, to watch and defend the same from all enemies.

At the great distance of time from the date when these ancient tablets were sculptured, it were little more than conjectural to endeavour to eliminate any historic details relating to the government of the country; and this forms no part of my subject, except as it bears upon the Great Pyramid of Egypt; but so far as they are known, the symbols within the royal ovals, judging by astronomical calculation, appear to sustain the correctness of the date assumed for the building of the Great Pile, and also that the royal personages whose ovals are inscribed on the walls of the Secret Chambers, were actually the reigning monarchs who ruled over those localities, and who were the founders of the Egyptian nation, as well as the kings who had provided men and means for carrying out the design of the inspired Architect of the Great Pyramid.

These royal ovals are simple in form and design, in comparison with those used by succeeding monarchs; and what is much to the point, is, that these, with the exception of the birds, are purely astronomical signs or emblems, and refer to the Sun's passage at the vernal and autumnal equinoxes, and which signs, excepting the Sun, are wanting in nearly all after royal ovals.

The bird is the hawk, which was to that region what the eagle is to more western countries, and both are "Sun-birds," used to express the insignia of royalty or dominion. The modern use of eagles as expressive of Imperialism, undoubtedly can be traced back and find its origin in these ancient times, and to the same source may also be traced the claim for the divine rights of kings; for this undoubtedly appears, especially in the later Egyptian hieroglyphics.

No. 1 refers to the Sun in Serpens or Scorpio, Aries, and Aquarius.

No. 2 refers to the Sun in Aries and Aquarius, at the vernal and autumnal equinoxes.

No. 3 refers to the Sun entering and leaving Scorpio.

Whatever application these symbols had to kings, their value to the student of spiritual philosophy consists, not in the outer or historical reference, but rather as symbols representing the mental and intellectual states, and teaching a philosophy of a spiritual order.

Two interesting discoveries have been made of monuments with inscriptions directly referring to the King—Suphis or Shofu—of the No. 3 oval, who was contemporary with the building of the Pyramid, and which tablet describes the relative position of the Great Pyramid and Sphinx. On it the Pyramid is styled, The Temple of Isis and Osiris. The tablet (according to my reading of the interpretation) states that King Shofu built a Pyramid near to the Great Pyramid and the Sphinx, which was built on the same hill as the Pyramid; but the value of the writing on the tablet, which was erected long after the building of the Great Pyramid, consists in its direct reference to the King "Shofu," and allies his time and rule with the date of the Pyramid, which agrees with the fact of the presence of the "ovals" in the Secret Chamber of the Structure. The inscription, freely translated, is as follows:—"To the living Horus, Guide of the King Shufu the living. He found the Temple of Isis, the Ruler of the Pyramid, and of Osiris, the Lord of Rusta, at the north-west of the Temple of the Sphinx.

"He built his Pyramid near to the Temple of the Goddess, as is also the Pyramid of his royal son Hut-Sen, near that Temple.

"He made offerings to his mother Athor, and gave to her divine food, the value of which is placed on this tablet. He built her a temple of stone, and placed the Gods in her seat.

"The Sphinx of Hermachis is to the South of the Temple of Isis, the Ruler of the Pyramid, and on the North of it is the Temple of Osiris, the Lord of Rusta."

The other inscription relates to the repairs of a great Temple at Dendera, by King Thothmes III, who reigned 1400 years B.C., and who claims his titles from the ancient writings of King "Shofu," of the Great Pyramid age. It is as follows:—

"The great foundation of Dendera. The repairs of this monument were made by King Thothmes III, the Lord of the World; like the Sun, firm of existence; the Son of the Sun, Lord of Diadems; as it was found to be in ancient writings of the days of the King Khufu." (Shofu or Suphis.)

I have already referred to the presence of purely astronomical symbols, used in the most ancient royal ovals, and these are useful for fixing the chronology or approximate dates of these dynasties in history. The frequent representation of the Bull and Ram undoubtedly refers to the time in the precession of the equinox, when the Sun advanced from the constellation Taurus to that of Aries, which was about 2500 B.C., not long after the period assigned for the occurrence of the Flood. The "Serpent" also frequently occurs in their ancient ovals, proving that it also had an astronomical reference, and played an important part in Pyramid history, as we shall see when treating of the symbols of the various constellations. According to the calculations of Professor Smyth, Astronomer-Royal for Scotland, it appears that this constellation "Serpens," which was the great Champion of Evil, was the dominant sign at the period assigned for the occurrence of the Deluge. He writes as follows:—"Compute for the lower limiting date, or 2200 B.C., when α Draconis (the then pole-star) was last seen in the direction of the entrance passage of the Great Pyramid, when, both traditionally and scripturally, the dangers were over and the effects of the Flood had subsided. Previous to 3400 B.C. Scorpio and Serpens were nearly similarly dominant, and at 2800 B.C. the mean of

scriptural dates for the Flood, a Draconis was crossing the meridian *below* the pole, while the constellation crossing the meridian *above* the pole was Aquarius (the Water-bearer); and at that very date the meridian line crosses the mouth of the water-pot whence the stream is issuing."

According to these astronomical deductions and phenomena, the time as to date fits in, tolerably correctly, with the calculation of Eusebius, who fixed the date of commencement of Christian Era, and establishes certain facts, to which I have already alluded, in connection with the more ancient Indian system, which without doubt marked an important epoch in human history. But another significant fact is the presence of Sphinxes in connection with the ruins of ancient Temples in India, and which are to be seen at the present time.

The Sphinx is a composite figure, with the head of a woman and the body of a lion, and represents an astronomical fact, viz., the passage of the Sun from the constellation Virgo, the Virgin, to that of Leo, the Lion. This date goes back at least 12,000 years B.C., thus disproving the actual literal fact of a universal Deluge by water at the time assigned, and as the Sphinx was afterwards freely used in the Temple architecture of Egypt, it proves the connection existing between Ancient India and Egypt, and that the latter brought its symbology from the former.

I now leave the question of Chronology and refer to astronomical symbols, as forming so important an element in the worship of antiquity, and show *why* these were used in preference to all others.

They were not chosen or used because the shape or configuration of the stars bore any resemblance to the animal, human, or other forms, whose name was applied to the constellations, but because it was discovered by ancient wise men, who were students of the science of astronomy and astrology, that the earth and planets were in constant motion, and that the earth, by its progress and revolution, caused the phenomenal appearance of certain recognised stars at recurrent periods of time, which times were associated with seasons or variations of climate and temperature, that pertained to the well-being of man, and, in fact, upon which he was dependent for sustenance, comfort, and happiness in the enjoyment of life upon earth; for it is only by the observance of times and seasons that man is enabled to provide himself with the food that is needful for the continuance of his physical life; and as an embodied spirit in mundane conditions, it is the first and chief essential of his existence.

It is equally requisite that man should be observant of "states," to provide the sustenance that is essential for the development of his intellectual and spiritual nature; and to meet this want and provide for this requisite, mystic and ecclesiastical systems have devised plans and schemes, with accompanying rites and ceremonies, for the purpose of doing homage and offering worship to the Great Supreme, and, by this, testifying the dependence of the human life upon a Great and Invisible Power. The planetary and stellar universe presented phenomena most suited for the expression of that innate and intuitive disposition to worship that Unseen and Supreme Potency, and the most prominent object in the natural universe being the Sun, the apparent motion or progress of that luminary through the galaxy of the skies was used as a symbol, to manifest the supervision and ability of that Supreme Power to supply the wants and aspirations of the immortal part of man. I use the term "Supreme Power," as applicable to the First Great Cause, for no words or language can convey any meaning enabling mortals to comprehend the Incomprehensible; the finite cannot, by any possibility, grasp the Infinite, any more than a drop of water (supposing it endowed with consciousness) could gauge the dimensions of the vast ocean, of which it forms but an infinitesimal part; the ratio between the finite and infinity—between time and eternity—is, and must ever remain to mortals, an unknown quantity.

Such is the origin of all and every system of religion, and, as will be shown hereafter, the Christian religion is a counterpart, in this respect, of all that preceded it; and its agreement with the rituals and observances of all the more ancient systems proves that one and all have the same derivation, and are variations of one and the same basic truth. *WHAT* that truth really is, I shall specify more clearly in the closing chapter of this series.

For the purpose of delineating the Sun's passage (although it is now known that such motion is only in appearance, and not real), the starry hemisphere was mapped out into a configuration called the Zodiac, and divided into twelve parts, corresponding to the months, which composed the divisions of the earth's annual cycle round the Sun; and the appearance of certain stars above the horizon determined the constellations, to which *names* were given, expressive of the characteristics of the seasons during the continuance of their appearance in the ecliptic. These names, given to the constellations or groups of stars by the ancient astronomers, are still in use, and will probably be maintained so long as the science of astronomy continues to be of service to man; for until the polar axis of the earth alters its position, none can be found more suitable, inasmuch as they express or represent the "seasons in their courses," as they are applicable to the northern hemisphere of the habitable globe.

According to this ancient system, the names were given to the constellations corresponding to the effects observed in nature, and which were of primal import to the necessities and enjoyments of life, as well as portents of the seasons which brought discomfort and want.

Thus in the month now called *March*, when the sun crossed to

north of the line, sheep brought forth their young, hence it was called Aries, the Ram, or the Lamb, as it was originally named.

In the month of *April*, the bovine animals brought forth their young, hence it was called Taurus, the Bull.

In *May*, the goats brought forth their young, and as this animal was more prolific, it was called Gemini, the Twins.

In *June*, the sun appears to retrograde from north to south, hence it was called Cancer, the Crab.

In *July*, was experienced the furious heat of summer which forced on vegetation and ripened the crops, and as this was a leonine quality, it was called Leo, the Lion.

In *August*, the crops of cereals and vintage were ripe and ready for harvesting as the food of man for the season when the earth was at rest, hence it was likened to a virgin, and consequently called Virgo, the Virgin.

In *September*, there was a profusion of fruits, ripe and unripe—a cause of health and disease—and the climate was midway between Summer and Winter, hence it was called Libra, the Balance.

In *October*, the sun having crossed the line, had commenced his downward journey, betokening an unhealthy season, and impending mischief and evil, hence it was called Scorpio, the Scorpion.

In *November*, the young of wild animals and birds were sufficiently grown to be of use as food, which had to be caught, hence it was called Sagittarius, the Hunter.

In *December*, the sun having descended to his lowest point, began the ascent again for a new cycle, and thus, as a goat was essentially a climbing animal, it was called Capricorn, the Goat.

In *January*, was the great abundance of rain, and noted as the rainy season, hence it was called Aquarius, the Water-bearer.

In *February*, the fruits and grain being consumed, man had to seek in the waters a supply of food, hence it was called Pisces, the Fishes.

Such was the simple deduction from the science of Astrology, as it applied to man and his physical wants and supplies in the realm of nature, and from this, as the alphabet, was constructed a system embodying in representative form, his spiritual wants and necessities, and their supply, and to which I now refer, to show, not the vagaries of a superstition, and the mere fanciful power of imagination, utilised by a designing priestcraft, but rather, the profound wisdom of the ancients, in devising such a scheme, adapted to the comprehension of the most illiterate, as well as to the understanding of the learned, and which scheme was undoubtedly founded upon the knowledge of the great law, whereby natural phenomenon is the outcome and representative of spiritual verities; and upon this astrological base of celestial phenomena was erected ecclesiastical systems which still form the religions of the world.

The question involved in this scheme is, "Why were these astrological symbols and astronomical phenomena used by the ancients for the teaching of spiritual truth?" and further, "Why are religious verities, which affect the morals and lives of myriads of human beings, still held forth as an incentive to purity and good living, with the promise of a reward or punishment in the future life?" For it is undeniable that these same doctrines were the essentials of the ancient religious systems of Persia, India, and Egypt. The Hebrew and Christian scriptures are, from beginning to end, only a more modern adaptation of the *same symbols*; the ancient significance and knowledge is lost, but the verities and doctrines drawn therefrom remain *unchanged*.

The Zend-avesta of Persia, the Vedas of India, and the Rituals of Egypt, all possess an inner light and life, which to the materialistic mind of Christendom is totally unknown, and until the arrogant claim to the sole possession of Divine Revelation by the various nationalities and sects of the West is yielded up, the more ancient Scriptures must remain "Sealed Books."

As the ecclesiastical systems, pure in their origin, became solidified in concrete forms, they were used to enslave and fetter the human mind, and history is a continuous record of suffering and misery endured by those who, yearning for a truer and more spiritual perception of truth, raised a protesting voice against the prevailing sensuous and materialistic tendency of their day, and giving forth a different view of truth to those who were in authority, they, by resisting unto death, preserved the dearest and most valuable prerogative of humanity, viz., *Freedom*.

The once gorgeous ecclesiasticism of ancient Egypt has become "a thing of the past;" her once magnificent temples, and some scarcely less stately tombs, with her sculptured monuments and halls covered over with writings and hieroglyphics, are now in ruin and falling to decay. Like the mummied remains buried in the vastest cemetery in the world—the Valley of the Nile, where a nation lies buried—which were once the earthly tenements of human spirits, Egypt, as a nationality, with her ecclesiastical system, has passed away for ever; but the spirit of ancient Egypt still survives amongst the nations of Europe, buried in the two great divisions of eastern and western Catholicism, and in the Protestant sects, offshoots from the latter, waiting her time and abiding her resurrection day, when she will arise again, in Phoenix fashion, in a newer and more lovely and beauteous form.

The signs of this awakening are very apparent to those whose eyes are not blinded by bigotry, prejudice, and ignorance; and this generation will not pass away without a manifestation of the new resurrection, life, and power.

One of my objects in writing this series is, not to destroy or to vitiate the value of ancient records and systems, but to show the *harmony* existing in all, and that whatever may have been and is the character of the external presentment, yet, that they are, one

and all, only various manifestations of the one Truth, based upon the recognition of the one Law by which outer nature, whether above or below, is the outcome and representation of that which is *within nature*, of which it is the effect, and to which the term "spirit" is only applicable.

I have given the rudiments, or the A B C of the earliest known form of religious systems, and in my next I shall treat of the after development, or the spellings out from the simple alphabet, until it assumed the marvellous form of the Egyptian ethics and formalism, and then show its *identity* with the most modern form of religious thought and ecclesiasticism known as Christianity.

Higher Broughton, Manchester.

(To be continued.)

HISTORICAL CONTROLS.

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

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

HENRY ST. JOHN, VISCOUNT BOLINGBROKE.

6th May, 1879.

As no doubt a great portion of what immediately follows will be unintelligible without some introduction, I will state that about half an hour previous to the arrival of the medium I had parted with one of my grandsons, a fine, high-spirited, bright lad, but who does not seem to realise the necessity of purpose and aim in life, and who thinks too much of his amusements and pleasures. I am constantly talking to him on the subject, and I am afraid with but little effect. He does not seem either to appreciate my lectures or my spiritual pursuits, and expressed, in rather strong terms for a grandson, his opinion on his grandfather's pursuit of Spiritualism. With these few remarks, the first part of this Control's sayings will become intelligible. I may also remark, that during one of the breaks that I get for rest, I asked the controlling spirit what was his object in the first part of his address, and to whom did he refer, and in reply was told that the words were not his own, but that he was ordered by one of my surroundings to make those remarks.

The medium, on entering the room and on sitting down, went at once into trance, and said,—“Oh dear, oh dear, how strange I feel; there have been some fresh influences in this room, they are home influences; oh, how strange it makes me feel. What do you say? You must speak louder, if you wish me to repeat what you say. Be it so; you say there is a disturbing effect caused by embryonic scepticism; well, well, close your doors. I can't move my body unless I take a more perfect control of it to obey your request.”

Here he went under control, and spoke as follows:—

“Life can be terribly misused; to misuse the occasion of the earth-life is to cause retribution to follow in the higher state of the soul. The misuses of life are of two natures: the one an unconscious misuse; the other the wilful misuse. Both are subject to a retributive penalty, different in its degree; but expiation is demanded for either of them. How many, dear sir, were like me on earth, going about amongst my fellow-men, teaching doctrines which my heart had embraced as truthful ones, and, as I then conceived, grounded on scientific arguments and reason, but which on my entrance to the higher life were immediately proved to be unreasonable arguments, and leading to doctrines grounded or based on a lie. This was the misuse of my life's occasions, and ranges itself under the offences for which expiation has been and still is being demanded from me. This would be termed by many an unconscious sinning against God; but God is truth, and cannot err; His judgments are infallible; and, when passed, strike the soul upon whom the judgment is passed with its perfect fitness to all the attributes of its Creator before the judgment is realised. The way of preventing this error on earth is plainly indicated, and the neglect of that prevention is plainly shown. It was so in my case; but not one act of a man's life on earth alone is judged by the Eternal; every thought, every deed finds a judgment passed upon it; hence many things are presented to the repentant soul in their most truthful aspect; his eyes are opened by the judgment of his God, and the hidden sins of his earthly life are revealed to him; a man offends the majesty of his God on earth by many acts and deeds that pass by him unnoticed. Habits derogatory to a soul's position on earth; misused opportunities of benefiting others by reason of indolence or idleness are grievous sins, upon which judgment is surely passed; yet how many, sir, in high places will have to answer to their God for these unnoticed sins.

“It hath undoubtedly been remarked to you before, that wealth and station bear their awful responsibility; none so forward in the acknowledgment of this as the humble, lowly Nazarene Teacher was, in his time; also during my time on earth, and in your time also, there have been souls placed in positions of wealth and station above their fellow-men, to whom none of the preachers of to-day or of my time are or were found bold enough to point out the requirements of their station and the duties attendant on it. Some of them have their souls filled with ambition's claims; others love fortune for money's sake, and fritter away their valuable time on earth in a degrading love of pleasure: the thought of an eternal God, and of the deep, deep, solemn question of im-

mortality, is not theirs, it would disturb the thoughts with which their souls are filled, were they to give only a few moments of their time from voluptuousness. God help them; God pardon them; they pursue vice eagerly! Woe be to those false teachers who offer no obstruction to them! Their life is a life of ever-increasing disorder, filled with every extravagance, and they pass into the higher life without a regret from any they leave on earth. What elevation can they boast of? Their soul's desire alone being to be wealthy, they have misused their wealth, seeking after pleasure only. Pleasure is the greatest foe to elevating thoughts or fame. No opposition has ever stayed them. What have they realised, or what are they realising, sir,—I mean those who are still on earth, those who think earthly life was given to them for the whole and sole purpose of enjoying themselves? They have acquired wealth through sires or grandsires, or further removed ancestors, who have toiled for them, and placed them, according to their own way of thinking, in the position of following only their passions. Oh, pitiful truth! The names of great and illustrious men, whose every footstep in time is deeply marked, are not always succeeded by heirs, who follow and take to heart the glory and the virtues of those who preceded them. Heirs to more than a competency of the world's wealth, they think it needful only to lead a life of pleasure—a life of idleness. Oh, it is a dangerous pitfall! They realise that their position leaves nothing for their own merit to accomplish, and oftentimes the glories of an ancient name acquire, under the unworthy heir, the signal of its decline and final disgrace.

“These intervals of earth-life passed in the sole pursuit of pleasure are a grievous misuse of life's occasions. God help them! there are thousands, nay hundreds of thousands, in this position; employing the prosperity which has become theirs by right of descent, only for the pleasures of sense. And what is their life after pursuing this phantom pleasure so earnestly? It becomes burdensome to them; they are a curse to themselves; their projects defeat each other, and the result of all their aims is an undecided uncertainty, taking its foundation in their vacillation and caprice. Their commands vary with a greater variability than the wind that bloweth. Such a soul's followers and servants disobey them most, when they are most attentive to them. All can judge them who come in contact with them, whilst they remain to themselves always an unsolved enigma; as the days follow each other, the days of their earth-life, their hopes are wandering, uncertain, incomprehensible; they alter their course with such startling rapidity, that what pleases them to-day will give mortal offence on the morrow; and the bosom friend of the hour is received with caresses, the following hour to be repulsed; and faithful servants (and bad must that soul be that cannot find faithful servants) find services rendered in their faithfulness, held up as a reproach to them, and their very sincerity is treated as a burden. They are wearied with the continual flattery which surrounds them, and yet their rage is fearful if that flattery is denied to them; they are whimsical, troublesome, and successfully make all about them unhappy; as a finale, they cannot bear themselves, and the consequence is, they make all surrounding them as miserable-minded as themselves. There are thousands who are in this state of mind, leading this aimless life, surrounded by all the world can bestow upon them. Religion troubles them in no way; differences of doctrines or creeds have no place in their thoughts. The *summum bonum* of their lives is Self, Self, Self. God help them out of this great mistake! Well might the Teacher of eighteen centuries ago say, ‘Woe be to thee, thou foolish steward; harder for thee to raise thy soul, than the meanest specimen of humanity cowering in rags at thy feet.’

“I have endeavoured to describe to you the mind blank of divine things—a mind without hope or fear, pursuing an every-day life, without one thought of the future; and in doing so, I have described to you the chiefest of those who sin against the supremacy of the Divine Creator. I must not endeavour to describe the judgment demanded. There's a greater hope for him who denies the existence of God, than for him who ignores the thought of God, His existence or His non-existence being no part of his life upon earth. Next I will give the position of a soul that endeavours to act out conscientiously his thoughts, and who denies inward conviction (I want you to take great note of that soul's denial). Inward conviction is one of the accessories appealed to, when expiation is demanded; every attendant circumstance of this inward conviction is referred to; time, place, circumstances, all surge up, and take their place in the foremost thoughts of a soul that is judged, and individually the judgment is acquiesced in; actually a soul realises in its fullest truth the shortcomings of its earthly career. It is of no use to argue how faintly sounded this inward conviction; as it abides in you, so it abides in all souls created; small and great offences against the majesty of God, all receive an instant judgment, producing an inward conviction of their justness. ‘Such an argument makes man a responsible creature indeed,’ would be the cry of many. ‘With such an inward infallible guide within, how then do men commit sin?’ would be their question. Let them ask of their own hearts, the cause of doing not only that, but let them ask among other examples amongst themselves, the cause of doing unreasonable actions. Amongst the many causes that lead to disobedience of the special commands of the Author of Life contained in everyone is, or rather are, pride of intellect, restless ambition for fame, or, as I have before described to you, inertness—passive inertness.

“Pride of intellect was the chief cause of my misuse of my earth-time. Oh, believe me, sir, my spirit is similar to your own in its activity. I could not be a slave to futile pleasures; and

when on earth, a life of doing nothing, of passing every succeeding day purposelessly, was impossible to my nature, as it is impossible to yours. First putting aside all reasonable errors of my faith—I am speaking in reference to the Christian faith—I would have done well to have rested after my labours in that direction; but pride of intellect urged me onwards, the climax being the arrival at a belief that there was no God. I also spread this belief by every means within my power. In vain, in vain; the still, small voice of God's judgment within me cried: 'Whither go ye from thy God? How shalt thou elude His presence? He is the God of the highest heavens; He is God who dwelleth there. With the most degraded of His subjects there dwelleth He also. If thou fleest, there shall His Spirit reach thee, even if thy flight take thee to the uttermost parts of the earth,'—until despairingly I cried out: 'I can't prove Him!' Oh, my antagonism was sufficiently real and truthfully earnest, and brought, even brought with it a sort of restful peace—a sort of persuasion within me that it was a conclusion of reason. I made known my thoughts amongst men, spreading far and wide the absence of a God, and I proved it, I thought, as far as reason could go; in its proof, rejecting Revelation, talking learnedly of the thousands of years that had passed away, and of the changes which our earth had undergone during the interval. I bade men to look back to the time when the earth was without man; further back still, for what was a thousand years or two of time? and then I referred them to the reign of the Behemoth—a few thousands or a few millions of years back, if they would; and then to a world composed of zoophytes and jellies; and then a general mass of waters—a vast, a mighty, and great wash, the first elimination of life and of a free motion. I told them to look for their God in this motion. I bade them seek among natural causes for all the beauties of form which had their birth out of this great and mighty wash,—this matter, without parts or quantities, until agitated by motion, and still the inward voice cried: 'Does this satisfy you? Was this force the cause of the motion that disturbed the mighty waters? or was it not the act of One whose will changed chaos into order and beauty—who produced life, form, intellect, reasonable souls, endowing them with the gift of immortality?' In reference to these theories, pride of intellect compelled me to reject the Spirit of God moving on the face of the waters."

Here I had a break, and a very long conversation. He said there were many spirits present anxious to control; among the rest was "John Hancock." Who he was I could not make out until the Control told me he was Governor of Massachusetts, and had a great deal to say to me on the subject of the United States. He then told me that his own name was Henry St. John, Viscount Bolingbroke. I had a long talk with him about his political life and conduct, and also about his subsequent pursuits; I expressed my thoughts rather freely on his conduct with respect to the Pretender. It will be seen that in his subsequent spirit-narration he referred to what passed between us. He resumed:—

"I was earnest in my seeking after something more tangible; my mind could not be satisfied so easily by the revelations preserved in any country; my argument remained unaltered, in my own ideas, by any opponent I met in wordy strife. I urged that matter or water in its most primitive state is of so fine a nature, that it needs no such supernatural aid; that it was its own quickener, and consequently the Power known amongst men as God. I could not but feel and recognise points of weakness in my theory, when some earnest questions were put to me by my opponents. 'Water, then, was before form, and form became one of the phenomena of water in motion, and this you define as your Creator, and recognise Will-Power and Eternity in this motion. Man having a personality, then, is the phenomenon of what is not, nor ever had personality. Man has not always been, then; what was before man?' was the most general question that was asked. My answer was, 'Lower forms of life; and before these, life without form—actual Power, yet without will or personality; then came the change of Creation, being denominated innovation;' but their reply was, 'Change cannot change the beginning of form.'

"Then came the chief of all the great questions, and which was put to me by a mere child in knowledge. This question shook the fabric I had so laboriously raised. It was a hard-handed mechanic from whom I got the question, but it was a question that embraced all I had laboured for through time and space: the question put was, 'What was before water? If the water had life within itself, then creation was a self-effecting change without any design, without any hopes, and the first change was the first act of creation, from which, you argue, everything followed, change succeeding change in due course; but when was the first change? what was before it? and when did it begin?'—a simple question, but so hard to answer. A Mephistopheles, with all his deep subtlety, could not have asked a question that could have formed a problem more difficult to answer; and this was a question that had in a measure the result of awaking me in a manner from error's paths, and making me, although late in life, look beyond the things of the earth to the life that lay beyond, but which would surely come, making it my business to learn God's intentions towards men.

"I realised in this new-found belief of God's existence a deeper quiet, a new-found happiness, more than all my analytical knowledge had procured for me; for the first time during a long stay on earth I realised what life is and what life was, and faint dawnings of my shortcomings and their consequences presented themselves. I had studied God earnestly, but had not discovered Him before, and my greatest prevailing anxiety became, how to serve Him whom I had learnt to acknowledge so late. I had gone

beyond many that had passed into the higher life before me; I had not only accepted error, but I had preached it; I had joined during my stay on earth the unholy band of scoffers—Diagoras, the New Academicians, the Epicureans, and others of the bands of sceptics and atheists; I had joined myself with Xenophanes in the creed that held that matter was God. Solemnly, earnestly I say, let no man presume to teach his brother man if God doth not lead the way.

"I wish to say a few words on my earthly life before I leave you. Mine was a life attended with many hopes: some that were fulfilled, and others that remained unfulfilled on earth; a life in which I acquired and obtained well deserved honours: some of them merited, some coveted, and others unthankfully received. Independently of my philosophic thoughts, my patriotism was undoubted—I loved my country. I was very young when I entered into public life. Of course my youth and early manhood days were spent in the usual and accepted manner; of course I went from Eton to Oxford, and ere I had reached thirty years of age, I represented Wootton Bassett in Parliament. I was a follower, for a time, of Harley, and was a Secretary of State whilst he was in power. The usual course of pamphlet writing for party purposes found a follower in me. I wrote for the *Examiner*, a Tory paper. It was in 1712 that I received my title of Baron St. John, Viscount Bolingbroke, a loud-sounding title, but worthless when the earth received its own. I did not care for its reception, even when on earth; then came the usual ups and downs, and changes of office. You have referred to the claims of the German family. From the accession of George the First, I became a voluntary exile; the reason was my fear of impeachment, as the seals of office had been taken from me, and my papers secured. You have referred to my accepting the seals of Secretary of State to the Pretender, and added that 'England had reason to ever bless itself that the representatives of that hateful race did not succeed,' and why did they not succeed? I ask you. Their attempts were so futile, that intellectual minds felt only contempt for them. You have also referred in your conversation, to my works, and further stated that you have thought them fit for selection in your arguments and pleading at the Bar, specially separating my philosophical works from my political essays. You mention only one, that of my 'Patriot King.' There are other works, apart from my philosophical and political works; works that I do not regret. I am referring to my 'Letters on the Study and Use of History,' and also on 'Retirement,'—speculative works of course. You are well aware that the 'Essay on Man' was my prose work converted into verse by Pope; the whole of the plan of my ideas was faithfully followed. The chief of my works were made public by David Mallett, to whom I had willed them, and which he posthumously published."

I asked,—Did Pope make any acknowledgment of having borrowed the idea of his "Essay on Man" from you?

In reply he said,—"I do not know; but whether in those my letters which I addressed to Alexander Pope, any mention is made of the Essay, I know not; but my letters to him contained my ideas of religion, which I endeavoured to explain to you, and also my philosophical ideas. Pope's unfortunate state of mind was partially due to my false teaching. Life can be misused wilfully, negligently, carefully, or carelessly. All must suffer expiation by judgment, and happiest is the offender that has the least marked effects as a consequence of his false teachings. Oh, God preserve to you in its fullest supremacy that divine gift, *your reason*; and may you exercise that gift for God's honour and for your own welfare! No gift to man so great as this—no gift so greatly set at naught! God bless and keep you! Bolingbroke bids you farewell." Finis.

The deeper I dive into this matter of Spiritualism, the more am I struck with the fact, that my innermost thoughts and actions are as well known to those spirits in the spheres as to myself in the body. They seem, as it were, to talk at me. Let my mind be occupied with any very serious thoughts that take a hold on me, I invariably find that before long I get a Control enunciating my very thoughts. Here on the present occasion the moving thoughts in my mind were the want of continuity in the grandson's action, and some thoughts that had passed my mind a day or two before, in consequence of an argument I had with a young man on the subject of force and matter, and I was remarkably struck with the similarity of argument used by Bolingbroke with what I myself had used on the occasion referred to. I simply asked my friend, "What was at the back of the force?"

I can also see a foreshadowing of a control or two of spirits who, when in the form, played prominent parts in the early American struggle for Independence; and I can, in my own mind, trace the connection between my thoughts and the coming Controls. I had been writing a short essay containing my ideas on the great *work in thought* accomplished by my guardian, Tom Paine, and the results of that work, and had come to the conclusion that he had, by his guiding mind, made the United States of America the resting place of civil liberty. I feel satisfied I shall have my thoughts on Paine and America analysed, discussed, agreed to or dissented from before long. We had a conversation about the state of Europe. He referred to what was taking place in Russia, and said, months and months ago, long before these Nihilistic movements were talked about, you were told that Russia was "*rotten, was honey-combed*." This is a fact—the very expression, "honey-combed," was used. I must search among my records for the particular Control.

[It would be interesting if our friend the Recorder would indicate those points in which the Controls more particularly differ from his own views. Comments of that kind are of great value to the ordinary reader.—Ed. M.]

GLIMPSES OF SPIRIT-LIFE.—XIV.

(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 AMERICAN INDIANS.—Appearance of the country and inhabitants—Their state superior to that of Europeans—Medicine-men, and their "magnetic" treatment of disease—The evil effects of "fire-water"—Grand gathering of the Indians—Eloquent address by "Black-Hawk"—The Druidical element—Spiritual manifestations amongst the Indians in the "Summer-moon"—"Converted" Indians in search of Jesus—Higher spheres—Primitive earth-state of the inhabitants shown by illustration—Stages of being through which the soul has passed ineradicably impressed upon the inner consciousness of man—Devotional gathering of the Indians.

THE INTELLIGENT PRINCIPLE operating throughout Nature—Emanations from advanced minds assuming external form—Man a combination of the finer elements—Ancient inhabitants of the globe—The great lever of the world or ocean of soul-force—Passage of the soul-force through mineral, vegetable, animal, and human kingdoms—The soul a creator—Individuality necessarily eternal—Knowledge once gained never lost.

THE SPHERES OF CREATIVE POWER.—Production of natural objects by will-power—Nature an embodiment of force—Causation of the Beautiful and the Unbeautiful—Effects of influences from the spirit-world upon earth's inhabitants—The action of mind on mind—Possible origin of the tradition of the Deluge—Fearful cataclysm on the earth, and death of millions by drowning—Refinement of the earth's atmosphere—The creative forces working upward through organic life—"Antediluvian" races in spirit-life—Their advanced condition and mastery over matter—Projection by will-power of representations of the earlier phases of their existence.

We next visited some of the coloured tribes. We saw a beautiful country, with immense forests, trees with rich and lovely foliage, flowers of all colours, and expansive lakes, on the surface of which, canoes were sailing about, the whole presenting a very charming appearance. We were met and cordially welcomed by a number of the inhabitants, who, we found, retained in spirit-life the distinctive dark colour of skin which characterised them when on earth. We observed that they were very magnetic, in consequence of the natural open-air life which they led, whereby they attracted the influences abundantly from the atmosphere. We noticed a very fine old chief, seated in a wigwam, with a blanket thrown around him. A number of little children were clustered around him, to receive instruction from his lips, and were treated by the old chief in a very tender and parental way.

When they come over to spirit-life, these people are in advance of Europeans. Those who come over suffering from diseases are taken in hand by their medicine-men, who apply the "magnetic" treatment, by which they speedily recover. We saw some in a low condition in consequence of their having indulged in alcoholic drinks. Some of the bright chiefs would visit these, and assist them to progress out of their miserable state. Passing further on, we observed a large assemblage of spirits, and we found they were holding one of their grand gatherings. They met in the midst of a magnificent forest, and looked very primitive, with their blankets just thrown across them. We found many of them who frequently visited earth for the purpose of controlling mediums. One of the chief controls was known as "Black-Hawk," who addressed the assemblage very eloquently and energetically, impressing upon them that they must all be missionaries in that grand work. To our surprise, we observed a great deal of the Druidical element amongst them. They said that when on earth they had held circles, and in the "Summer-moon" they had had very wonderful manifestations.

Our guide requested us to pass on to another sphere, and there we saw some who had just come over from earth-life, who had been "converted" to Christianity. The grand old chief went amongst them. The first he met asked him if he could tell him where to find the Lord Jesus. The old chief spoke very kindly to him, and said the principles he had been led to believe in were right, but that they had been placed before his mind in such figurative and material language, that thereby he had arrived at wrong conclusions. After some explanation, they got him to understand things better, and he became satisfied.

We passed on to another sphere, and here we saw a grand forest in all its beauty and perfection. The wigwams here had a different appearance, and were arranged in perfect order, and in a most artistic manner, which gave the whole a very beautiful and picturesque aspect. There were a number of spirits who had been over very many years. They were very advanced, and had a different appearance altogether to those on earth in colour, contour, and build. They said they wished to show us by *illustrations* how they appeared when on earth. They did so, and we saw that they had been dwarfed, stunted, crooked, and unable to walk upright, and as if removed but a very few degrees from the lower animals. Their intellectual organs were undeveloped, and they seemed to have possessed but little knowledge. They said their implements of war, and other things, were of stone, and that their power of

expression by speech had been very limited. Their abodes had been in caves and the hollows of trees. They had been a very savage and revengeful people, with no knowledge or idea of a Supreme Power.

We inquired how it was that they were able to show their primitive state in this way? In reply they said that *impressions were eternal*; that every stage of being they had passed through was impressed on their inner consciousness, and in consequence of being now adepts in knowledge, they were enabled to reproduce it by will-power, which is much greater in the spirit-spheres than on earth.

They requested us to pass on to another state, to witness a grand gathering of the Indians. Here we found an immense assemblage gathered together, and all seemed in perfect harmony. The influence that pervaded the surrounding atmosphere was delicious. We heard them offering praises to their Deity, and then followed a most magnificent chant. There was a charm in the beautiful, mellow voices that filled the atmosphere with harmony, and after they had ceased, you could hear the echo in the far beyond. Then followed a performance on some peculiar instruments similar to bells; although there were numbers of them, yet it was quite harmonious. After this we saw an advanced and intelligent spirit, who came amongst them to teach some of the higher lessons of truth. Here we could see how beautifully the spheres were interwoven with each other, while the eye of God was over all.

We now arrived at another state, where we saw in nature some of the most exquisite colouring we had ever beheld. The trees, shrubs, and flowers were all of different tints, giving forth light of varied hue, and diffusing a beautiful halo over the surroundings. Our guide said, "Even the lesser things of nature are very mysterious here." We could sit here, and see shrubs, trees, and flowers attracting to them the particles of the different elements necessary for their sustenance. Our guide passed his hand over our eyes, so that our vision became expanded. We could then see the most lovely productions of nature passing onward, and as they became dimmed in the distance, our guide said, "In these are contained the germs of beautiful flowers, working their destined way through all the domains of nature, leaving their impressions to produce the beautiful in the gardens of the people of earth. These are emanations passing from higher intelligences, but the source is eternal. These impressions become more beautiful as the atmospheric conditions become more refined." Herbert inquired if flowers did not come forth from the earth? The guide replied, "No, the earth could not of itself—that is, without the operation of *intelligence*—produce anything. The planet Earth is similar in degree to other planets, and receives its power and force from the Eternal Source of all things, and man is a combination of the finer elements, having passed through various and innumerable stages of development, which ultimately culminate in humanity." Herbert asked our guide if he would allow him to see more of their beautiful country. He took him a little distance, and there before his enraptured gaze appeared one of the most marvellous scenes ever beheld. Herbert at once said, "I should like to dwell here; the influence of this place is so soothing and beautiful." Before them was a majestic looking mountain, which appeared as if carved out by the hand of a great artist. "Pearl" remarked that she had never seen a mountain so artistically shaped.

A number of the inhabitants of this place came to meet us. They looked very beautiful and bright, which corresponded with the scenery around them. We observed they travelled very swiftly. Amongst them were some lofty and dignified intelligences, clad in very beautiful drapery, ornamented with brilliant colours. We entered into conversation with them, and they informed us that at the time they had lived on earth their country was unknown to Europeans, and they themselves believed that they were the only people living on the earth. They said, how great was their surprise on entering spirit-life to find other and different nationalities, more especially when these nationalities told them that they had lived on the earth also. Each party received the other's statements with a great deal of incredulity, until they had visited the different parts of the earth themselves. We inquired of our guide how they were now employed. He told us in a most eloquent manner that they were occupied in studying and also practising how to guide the various elements, so that on visiting the earth-sphere they might be enabled to apply them so as to produce the beautiful varieties of form and colour in the vegetable and floral kingdoms.

We were now taken to a distant part, and arrived at a place which seemed to be enveloped in a misty atmosphere. Our guide asked us what we could see. We replied, "Nothing but a dim atmosphere before us." "You see nothing," said the guide, "but here lies what may be called *the great lever of the world*. To bring to your mind more clearly what we mean, we will call it the great ocean of soul-force. This force has passed through the mineral, vegetable, and animal kingdoms, and is now waiting to pass through higher forms—namely, humanity. This force permeates every individualised being, expressing itself in accordance with conditions. Nature works so continuously and marvellously that a gradual repulsion and attraction* is continually going on.

* "If the thick opaque film that separates the outer from the inner atmospheres were removed, what would then be seen and discovered? Certainly not a boundless blank or void which appears as a boundless space; but an infinite ocean of life, everywhere filled with organic and inorganic forms in every stage of evolution and development, and man would see himself or herself as centres attracting and repelling, absorbing and rejecting, in a continuous flow, these very forms."—*Extract from article, "The Great Pyramid," MEDIUM, vol. x., p. 302.*

Here is intelligence *diffused*: within man intelligence is *concentrated*, and when it becomes concentrated in an individualised being, it then retains its individuality for eternity, and becomes, when it obtains the mastery over matter, a *creator*, and a great power in the universe." We inquired of our guide, "After passing through different stages of matter, does it not ultimately become *universalised*?" He replied, "No, for when the divine intelligence becomes better adapted to its position, it is enabled to express itself more powerfully in the control and governing of matter, since it becomes positive, and consequently must of necessity have the mastery over the negative elements. In passing through these various stages, in the obtaining of its needful experience, it would be impossible for it to lose that knowledge and power which had been already gained in its former experiences. This work in itself—the gaining of experience—would appear to be endless. You perceive the intelligence continually striving, but making many apparent failures; nevertheless, it makes further efforts, because there is a more positive power beyond that is perpetually urging and attracting it onward."

Our guide now asked us to follow him, and we travelled through a beautiful sphere. The fragrance of the atmosphere was delightful. We were enabled to breathe the different aromas by will-power. In the distance we perceived a number of very bright spirits who appeared surrounded by a halo of light. Our guide said these were spirits who had arrived at a high degree of intelligence and power. They had passed through earth's training and the necessary lessons of the spheres, consequently the knowledge they had thus gained and the lessons they had so carefully learned were stamped upon their inner consciousness. The *ego* having passed through the mineral, vegetable, and animal kingdoms, was now enabled to produce or create objects or entities pertaining to these kingdoms *at will*. He invited us to draw near and observe these wonderful productions. We saw a number of spirits who understood the purport of our visit. While we stood looking, they produced some of the most wonderful flowers we had ever beheld. We inquired by what means they were able to accomplish this. They answered, "Nature is an embodiment of force. Gain a thorough knowledge of that force, and you will be able to apply it in the production of these beautiful objects. They are an expression of that which has emanated from our minds. Earth-flowers and vegetation are the expression of the intelligent mind; earth's inhabitants are the expression of minds who dwell in the far Beyond; the cankerous weed and the erring child alike are the expression of inharmonious minds; beautiful flowers are the expression of balanced minds. Here you can study cause and effect. These things, which appeared so mysterious and dark when we were on the earth-plane, are now bright and clear to us."

We now felt the attraction from some lower spheres, and were unable to stay any longer. Our guide said,—"You have seen the beautiful and its cause; you shall be conducted to other spheres." As we passed on, we perceived the influence to be very antagonistic, and the surroundings dark and gloomy. We observed a number of spirits who were working very inharmoniously together. We saw that the agitation of their minds consequent upon their inharmonious condition had a detrimental effect upon the inhabitants of earth. Our guide said,—"Your vision will now become expanded." We could then perceive the emanations passing from the minds of these spirits to others where there was any affinity, and the influence had a very injurious effect on the recipients. "You will now extend your vision a little further," said the guide, and we observed the inharmonious emanations travelling onward to a family on earth. We were asked to observe the effect produced upon them. We found it gave rise to antagonistic feelings one towards the other, setting them at variance and quarrelsome, until at last we observed one of them to commence earnestly desiring to live in a happier state. This desire attracted higher influences from the harmonious sphere, which had a beneficial effect upon the whole family.

We now returned to Herbert and his cousin, and found them admiring the large rocks, which appeared like gigantic statues. We viewed the country; it was grand and beautiful, with magnificent trees spreading abroad their rich foliage, causing a delightful sensation. A number of spirits who were here attracted to us told us that when on earth they had been in the habit of living out among the green forests, and in the full enjoyment of nature, and thereby were much more healthy than Europeans. The climate and atmospheric conditions at that time were very different, being now much clearer and brighter, and with much healthier surroundings. Our guide said his death and been caused by *drowning*, and that all the inhabitants of that portion of the earth's surface shared the same fate, as in their day a great and fearful change occurred in this planet Earth. There was a great cataclysm, attended by dreadful earthquakes; cities and countries

were completely covered with water, which spread over a great part of the earth, and America then became a new country. The creative forces had again to work through mineral, vegetable, and animal life, which ultimately culminated in humanity of a very low type. After this fearful cataclysm had subsided, the atmosphere and surroundings became much more refined, and better adapted for organic life. We inquired if he had suffered a painful death? He replied, No. He said, the agitation of the earth and atmosphere around was frightful, and millions were suffocated. The fearful noise and tumult made them think the planet would be destroyed, and come to an end. "Some time," he said, "after our entrance into spirit-life, I tried to visit our old place again, but it could not be found. The large mountains had been removed; we could see only water where large tracts of country had originally existed, and where seas had been it was now land, and had become comparatively dry land." We inquired if one of them could possibly visit the circle, and give information concerning the ways and habits of the people at that time? They promised to come when conditions were favourable.

Our guide said that they were now a very advanced people, and invited us to go and visit their home. We accompanied him, and on nearing their sphere we perceived a bright and genial influence begin to surround us. We could discern from this influence that they were a practical people, possessed of great thought and energy. It appeared they freely mixed with all nationalities, and were thus enabled to acquire the highest and most varied knowledge, and become conversant with all possible sciences. They invited us to draw nearer, but we found this sphere so bright that we were unable to approach near. Some of the inhabitants came to meet us, and we found they had progressed very much, and attained a perfect knowledge of and mastery over matter. Their heads only were visible to us, surrounded by a halo of light, and appeared very beautiful. They did not use their vocal organs, as their thought vibrated to us like delightful music. We found they could by will-power reproduce and project all the different phases of their former life, so that their history and the history of the earth was to them no mystery. They appeared to have marvellous creative powers, as oftentimes their ideas would come up in beautiful external forms. We could in the far distance see their wonderful homes, and perceive the influence emanating from them, and the vibrations from their minds, the effect altogether being very charming and harmonious.

They said if they went to earth to impress sensitives, they could not be very successful unless they employed other sensitives in the spirit-world, so that the impression might go through them, which would of necessity take a great deal of the brightness from it. Their homes were so bright that the sun's rays cast no reflection thereon. In parting from us our guide said,—"When you have attained to higher conditions you will be able to visit us in our homes. Now you have but a very faint glimpse of our bright spheres—a glimpse which I hope will make you desire for more. That desire will vibrate through your system, and will cause you to develop your creative powers. We now bid you farewell."

(To be continued.)

OBITUARY.

JOHN WHITE.—The following extract from a Leicester paper, tells the sad tale.

"SUDDEN DEATH OF A LEEDS MERCHANT.—An inquest was held by the Leicester coroner last night, on the body of Mr. John White (42), leather merchant, Leeds. The deceased was a member of the firm of Messrs. Geo. Morrell and Sons, Leeds, and was on a visit to Councillor Turner, London Road, Leicester. He retired to his room perfectly well, but shortly after midnight he called Mr. Turner, and complained of being ill. Mr. Turner ran for Dr. Clifton, who lives quite near, but Mr. White never rallied, and died almost immediately. Dr. Clifton attributed death to heart disease. A verdict was returned accordingly."

It is a sad tale, for the deceased gentleman was in the prime of life, though for some time, he had suffered from an affection of the heart. He was of an enlightened and generous disposition, and an ardent and well-informed Spiritualist. His appeal on behalf of the Spiritual Institution published in these columns two years ago, gives evidence of his hearty interest in the Cause. He will be much missed by a large circle of friends.

MR. E. W. WALLIS AT BRADFORD.

To the Editor.—Dear Sir,—Last week the friends in this town had the pleasure of having Mr. E. W. Wallis amongst them. On Wednesday and Friday, 4th and 6th inst., a number of earnest workers met at the house of Mrs. Hutton, 38, City Road, to welcome Mr. Wallis on this his second visit to Bradford. On both occasions the subjects were chosen by the audience. The addresses given were—"The Equality of the Sexes," "The True Gospel of God," "The Redemption of Man," and "The Mosaic Account of Creation, and the Theory of Evolution: which is Correct?" On Thursday, 5th inst., a meeting was held at the residence of Mr. Backhouse. The company was select, and thoroughly enjoyed the intellectual treat afforded. The guides treated the various subjects in a clear and logical manner, and on each occasion gave every satisfaction.

"Tom Joyce" succeeds in keeping the company in good humour. His keen wit, quick observation, and humorous sayings cause endless merriment. The improvement in the development of Mr. Wallis is marked, and the success which attended his visit here elicits a unanimous desire for his speedy return.

HENRY BURTON.—Your report will appear next week. Our space was wholly occupied before your communication arrived.

* A reference, apparently, to what with us is known as the Oriental doctrine of the absorption, either at physical death or ultimately after long ages, of the soul-principle into the great Source of Being. If this involves extinction of the consciousness, it would seem to be contradicted by the consideration that to live is to progress in experience and knowledge, and the greater the amount of experience and knowledge thus gained, the more the soul is *individualised*. But it is probable that the Western mind has failed to properly grasp the conception of the subtle Eastern intellect in relation to what is attempted to be expressed by such phrases as "union with God," or "absorption into the Divine Being," or the *Nirvana* of the Buddhists.—A. J. S.

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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 15.—Address, at 7.

TUESDAY, JUNE 17.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JUNE 18.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JUNE 19.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JUNE 20.—Social Meetings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 13, 1879.

NOTES AND COMMENTS.

PRIVATE mediumship has always been highly esteemed by genuine seekers after spirit-communication. Ladies and gentlemen in private life are now more freely than ever allowing themselves to be made use of in convincing inquirers of the truths of spiritual existence. We are at all times glad to introduce proper sitters to such mediums when it is in our power to do so.

THE contents of the MEDIUM were never so highly appreciated as of late weeks. The "George Thompson Number" must have been read by thousands of new readers. It is being constantly called for, and is nearly out of print. The same is true of the "William Howitt Number." Our three serials, "Historical Controls," "Great Pyramid," and "Glimpses of Spirit-Life," are attracting a higher class of intellect than has yet become attached to our literature. The unity and consistency that run through these writings are remarkable. The MEDIUM is doing a grand work, and we are pleased to hear that the ladies are about to form a special body to extend the circulation of the MEDIUM as widely as possible.

MR. FLETCHER has received an excellent advertisement for his mediumship in an article in the *University Magazine*, entitled, "The Preternatural in the Present Day." Clairvoyance is said to have become fashionable, and fashion always takes good care to minister lavishly to the gratification of its whims and desires. The present interest in Mr. Fletcher's mediumship or clairvoyance simply shows that he is gathering the fruits of unostentatious workers that have gone before him and laid a basis so broad and sound that substantial results are easily acquired. As to the clairvoyant faculty, it is developing on every hand, and throughout the country seership abounds: but all the possessors thereof have not acquired the additional faculty of making it a profitable commodity in the fashion market. This more public display has its use, no doubt, and our wish is that all the good may attend it that it is capable of accomplishing.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

It is only within the last few weeks that Mr. Burns has begun to recover from the distressing weakness left upon him by the attack of diphtheria which he had in December last. For the last six months he has been unable to cope with duties which have been urgently demanded of him. The times have necessitated the greatest effort, and yet the least has been forthcoming. Now that he is able to go forth, he is anxious to be up and doing, wherever it is expedient for him to undertake work. On account of the trials and burdens that beset every one, Mr. Burns feels the work of the Spiritual Institution weigh upon him more heavily than at any time in the past. As his endeavours are constantly on behalf of that central work, from which the Movement in general benefits, he can only give his time and strength to those who see with him the importance of that work with which he is identified.

TO ACCRINGTON.

SUNDAY, June 22.—In the Theatre. Two lectures: Afternoon—"Is Spiritualism True?" Evening—"The Tendencies of Spiritualism."

Other places in the district will be visited.

SAYS a newspaper correspondent, alluding to Mr. Howard's attempt to explain Spiritualism by mesmerism: "A volcano is a volcano, and the fact would remain, even if Mr. Howard could produce mesmeric volcanoes."

LADIES! KINDLY HELP.

A grand attempt is being made for the benefit of the Marylebone Association. Mr. Dale desires to solicit the kindly offices of ladies to assist in the decorations, for which he has abundant materials; all that is wanted is a skilful handling of them. Full particulars in the following statement:—

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 Dicksons, Mrs. Carshore, Mrs. Slater, Mrs. Fletcher, and other ladies. Gifts of any form, money, or articles for sale, 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.

ANTIPODAL SPIRITUALISM.

From a copy of the *Otago Daily Times* of April 21, we perceive that Mrs. Hardinge-Britten has been lecturing at Dunedin, New Zealand. Her first lecture had been delivered on the previous Sunday evening, and it was intimated that they would be continued. "There was a crowded dress-circle, and downstairs, probably, there were not less than 500 people." The paper gives a long report, and states that no questions were forthcoming from the audience, though Mrs. Britten invited them.

From Ballarat we have the Report of a "Psychological Association." The "introduction" is so foggy about "abnormal facts" and other vagaries, that it would be impossible to know what it was all about were it not for what follows. The pamphlet is occupied with reports of very interesting seances with Mr. Jesse Shepard. His mediumship appears to have developed very much since he was in London. We would advise our Australian friends to state boldly whether they are Spiritualists or not. This psychological fencing and parrying is a sad waste of manly vigour.

TESTIMONIAL TO DR. PEARCE.

COMMITTEE.—John Bath, Esq., London; C. Bartholomew, Esq., Bristol; Dr. Hitchman, Liverpool; John Pickering, Esq., Leeds; Mr. John Stephens, London; Mr. W. Tebb, 15, Finsbury Circus, E.C.; Mr. W. Young, London. Bankers: London and County Bank, account of John Bath, Treasurer.

The Committee having received responses from many friends, desirous of testifying their appreciation of Dr. Pearce's labours, are anxious to present the results of their efforts to Dr. Pearce at an early date. Those friends who may feel disposed to augment the fund already in hand, will oblige by forwarding their donations to the Hon. Secretary or to the Treasurer, on or before June 30.

JOHN BATH, Esq., O.C., Treasurer,

12, St. Benet's Place, Gracechurch, St., E.C.

WILLIAM YOUNG, Hon. Secretary,

June 12.

8, Neeld Terrace, Harrow Road, W.

THE FREE GOSPEL OF SPIRITUALISM.

The last two Sunday evening meetings at the Spiritual Institution have been addressed by Mr. Towns. His manner of speaking indicates a remarkable degree of development. During the control the medium's spirit has been in the spheres, and his hand had to be held to enable the spirit to return. At the close of the address personal spiritual instruction and tests were given. On Sunday evening last the controlling spirit said there would be new developments: the gift of tongues and the interpretation thereof. No sooner had Mr. Towns sat down, still in trance, than Mr. Jennison broke forth in an unknown tongue. Mr. Towns followed, and then Mrs. Boswell took part. The spirits seemed to understand one another. A soldier present addressed the spirit controlling Mrs. Boswell in Hindostani, and held conversation with the spirit, thus fulfilling what had just been said through Mr. Towns. The spirits recommended that all the women should sit on one side of the room, and the men on the other, and that the speaker should face a central aisle which should be free of sitters. Such arrangements would prevent the exhaustion of the speaker. The spirit-world is preparing conditions for a work which will begin to show itself very distinctly in the year 1882.

SOME claim that the devil helps these mediums. Can the devil so closely personate our best friends, or does he look so much like them that we can't tell the difference?—*American Paper*.

SAYS *Mind and Matter*: Sixteen spirits recently appeared at a seance by Mr. and Mrs. Bliss. Some were clothed in luminous drapery, and wore a star on the forehead. Some sang and talked to friends. In approaching close to the stove in their perambulations about the room, it was observed that the spirit-forms faded somewhat. Whether the iron causes this can only be determined by future experiments.

SPIRIT-PHOTOGRAPHY.—A correspondent to *Mind and Matter* reports that Miss E. C. Heddy, Rochester, New York, obtains photographs, some containing spirit forms, others messages from spirits. In certain instances the sitter does not appear at all, spirit-forms only appearing on the plate. When a photograph, in place of a sitter, is put in front of the camera, spirit forms are obtained. The closest scrutiny is challenged, artists or others being freely permitted to inspect the manipulations. The photographers profess to throw discredit on the affair, but without success. The press gives fair notices of results, and much interest has been excited in the district.

SUGGESTION FOR A JUBILEE.

My duties for several weeks have prevented my giving expression in these columns to a proposition which I will now state.

It is ten years, at the time of writing, since the Spiritual Institution was established in its present premises at 15, Southampton Row, London, and I have been strongly impressed to invite the friends of the Cause, metropolitan and provincial, to a celebration meeting, or series of meetings, at which we may review the past and prepare ourselves for the work of the future. It is also seven years since the last General Convention of Spiritualists was held at Darlington; and as the resolutions which were discussed and carried at that convention have been well sustained during the past seven years, it is appropriate that some expression of thankfulness should be made by Spiritualists for the power which has been bestowed, to realise the anticipations then thrown out. Truly the last ten years have seen a work performed of a magnitude greater than anyone would have dared to conceive of ten years ago.

I cannot this week state on what date this celebration will take place; but in throwing out the hint for such an occasion, I might also suggest the holding of a preliminary meeting for considering and carrying out the necessary details. On no account do I desire it to be understood that it is a meeting to aggrandise myself in any way, or to herald abroad any merits which I may be supposed to possess. It is the work of the ten years which is to be thought of, and the source from which the power has come to effect that work. As for my humble self, I have hitherto done without praising or puffing, and have even been able to submit to much persecution. Having borne the harness so long, I have no fear as to the future.

And speaking of the future, we have got the real question of the hour before us. The past can never be recalled; the last ten years cannot be lived over again; they are already a part of history, and will stand out in bold relief in coming ages; a work has been done which must throughout eternity stand upon its own merits; but in the future there is yet another work to be performed. Times and seasons, like Spring and Autumn, bring their appropriate phenomena and duties, and we may rest assured that the work of the next ten years will no more appear like the work of the past, than August is like April.

I must also allude to the proposition made by my talented friend A. T. S., respecting the holding of a bazaar in favour of this work. He speaks truly when he expresses thoughtfulness for the period of difficulty through which this work has passed, and is now passing. It could not be otherwise, seeing that those who are supposed to assist in sustaining such a work are all more or less hampered: some in a critical state, and others have failed entirely. Why this work has not failed, is because it is a spiritual work, and though the tongue of detraction and the inertia of neglect have endeavoured to militate against it from the human side, yet the spirit-world has required it, and it has been sustained hitherto, and no doubt will be, as long as it can be usefully employed in the great work of spiritual evolution.

So few Spiritualists have faith in the spirituality of this Movement and of the agencies through which it expresses itself, that the great majority have regarded such a work as a commercial adventure, without any chance of success attending it from a worldly point of view; and they would be right in their opinion if this work were a mere commercial affair, into which capitalists could place cash, and increase their gains in return. A spiritual work can never be carried on on such a basis; but that it can be carried on notwithstanding, the last ten years abundantly proves.

I must, however, dissent from the proposition that a bazaar be held on behalf of this work. It is an exceedingly wasteful means of raising funds. A great amount of capital and labour are spent in producing worthless articles, a vast sum of money is expended in management, travelling to the bazaar, and in purchasing the goods; and at the close of the display, gambling and other reprehensible practices are had resort to, to wheedle money out of pockets which possibly cannot afford to yield it up. We must not do evil that good may come. If the spirit-world requires us to resort to such uneconomical and immoral practices, then our Movement is no better than the churches, and had better resign its trust into the keeping of the sects. Let us only spend one-third of the money intelligently in Spiritualism that would go into a bazaar, and far more good would be realised; for after all only a fraction of the actual outlay goes into the fund for which bazaars are held. Let us, in our operations, conduct ourselves as Spiritualists, and not as gamblers and speculators, then our work will be aided by the spiritual heavens, and produce spiritual results on earth. Such aid has the Spiritual Institution received in the past, and such fruits have been the result of its operation amongst mankind. Let us then take counsel together as spiritual brethren, and see what the spiritual world wishes us to do, and what experiences it has bestowed on us to enable us to proceed in our work in the future. By doing so we shall no doubt be guided to greater things than have been bestowed upon us in the past.

J. BURNS, O.S.T.

MRS. ESPERANCE'S SEANCES.

As many who cannot make it convenient to join a circle for a consecutive number of sittings have expressed a desire to attend some of her seances, an arrangement has been made to meet their wishes. Mrs. Esperance will, in addition to her Monday evening seances for spirit-drawings, commence an open circle in the Rooms, 28, New Bridge Street, on Thursday evenings, at eight o'clock, for short readings, clairvoyant diagnoses of diseases, and advice only. Admission to those seances, one shilling. Private sittings by arrangement.

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A SKETCH.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Slinkensmirk Family," &c.

A fearful storm was raging along the north-eastern coast. Many sad and anxious were there that night in the fishing-town of Whitescar; for, alas! they knew not upon how many widows and orphans the morrow's light should dawn.

At sunset some fifty or more boats had sailed from out the harbour, for it was a calm and unruffled sea, that spread like a mirror of legends old far out to the distant horizon; and a pretty sight it was, to see the fishermen's wives and daughters, with their happy faces and beaming eyes, waving a last good-bye to their brave and devoted heroes. A holy calm had then prevailed, and though the aged and most experienced had sagely shaken their grey-fringed heads and murmured about "Efther a cawn cums a storm," nothing daunted, the younger and more daring had insisted upon putting to sea, and laughed with a loud "Yeo, ho!" for their hearts were full of hope.

But, alas! a storm had arisen. A storm, such as had not been known for years, so sudden and terrible it was. A gust and a whirl, and a long, long moan—that was the warning it gave, and they knew but too well what that warning meant. So the women left their warm beds to gaze on the turbulent sea that arose in its fury so awful, so grand, to grasp at the lives abroad that night, and make them a grave in its depths. A light, and another, and still another, until the whole of the quaint little town appeared as a beacon set upon the rocks o'erhanging the treacherous ocean. And faces, now pallid and eager, were pressed close to the window-panes, peering with awe-stricken eyes into the darkness without. And childish forms crept from their neat little cots and knelt in lisping prayer—a prayer wrung from their innocent hearts, pitifully wrung with fear: "Father, guard those at sea to-night."

The bell on the buoy had been tolling with a sad and ominous sound; but that was now hushed, and a wild tumult was heard—a howling of wind and roaring of waves, that shrieked in their ears and told a tale of the lonely to-morrow, when those whom they loved should lie stark and cold in the midst of those false, briny waters.

Thus the tempest continued to rage, and Fish Molly could endure no longer to watch, and wait, and pray. She was the pride of the whole fishing-town, and a real bonny lass was she too. Her sweetheart, one Harry Naecaire, was braving vast dangers for her. She must steal from her home and down to the quay, feeling her way as she went, and pausing to hold at each gust; for even she, who was more fearless and foot-sure than all, felt the perils which encompassed her path in the terrors of that fierce, unrelenting night. None other than she dare have ventured; but a star—one solitary star in the heavens—drew her onward, onward in safety, for that was her guiding star, and led to her best beloved.

Bravely she reached the goal, and, squatting down on the cold, damp stone, gazed with fixed and tearless eyes into the darkness beyond.

An hour passed, and still she sat, and watched, and prayed a silent, wordless prayer, enshrined in the heart of a simple fisher-maid. Then the wind went down, and the waves grew calm; but alas! not a boat could be seen! A numbness crept over the young fisher-girl, and her head dropped low on her breast. And she dreamed a dream of the morrow: that her lover came back to her safe; but he was an angel now, and she was his spirit-bride, and they dwelt in a cot in the heavenly land, by the side of a glorious sea, that in its whispered murmurings taught an Almighty Father's care.

With a cry of joy she awakened, and there from its watery, new-made grave the much-loved form did rise, and, smiling, beckon her on.

She sprang to meet the embrace with a strange, glad light in her eyes, and with arms outstretched, she encountered a kindly fate: 'twas the wraith of her lover returning to earth for his fond and faithful bride.

Her dream had been true; his love faithful as her own, and in heaven God willed it they should be united.

The morning dawned—a fair, autumn morn, and two bodies were found on the shore: the one was poor Harry, the brave fisher-lad; the other, Fish Molly, their pride.

A SPIRITUAL FRATERNITY IN CALIFORNIA.

Many Spiritualists will yet remember Mr. G. R. Hinde, late of Darlington. Respecting his present occupation we quote the following from the *Weekly Gazette*, Anaheim, California:—

In 1876 there arrived in Anaheim an Englishman named George R. Hinde, accompanied by his wife and children. He bought a fine tract of land about four miles north-east of Anaheim, and began the erection

of a house whose architectural peculiarities were the talk of the neighbourhood. It is a large two-story frame building, of quite handsome external appearance; but all the rooms, hallways, and closets are either oval or round in shape. The effect is rather novel, but pleasant withal, and the waste space, which the peculiar construction made necessary, is utilised by closets—those convenient receptacles so dear to the heart of the housewife. It is claimed, also, that such shaped houses are superior in a sanitary point of view, allowing a free circulation of air, and consequently being cooler and more pleasant residences for this climate than the ordinary house.

But these points were not taken into consideration by the builder of the house. He gave up a lucrative and prosperous business in England at the command of the "spirits," and under their guidance crossed the ocean, and, still under their guidance, kept on until Anaheim was reached. The tract of land which he bought was pointed out to him by the same invisible power, and the house of which we have spoken was reared under inspiration from the same source.

Two years later, there arrived in Anaheim an oldish gentleman named Dr. Schlesinger. He, too, was impelled by influences in the spirit-world to come here. He had never met Mr. Hinde; in fact, had never even heard of him, but the mysterious power led him direct to that gentleman's house. When the two men met, they were instantly imbued with the knowledge that they had been thrown together in order to accomplish some grand purpose, and it was subsequently revealed to them that they were destined to be the founders of a society which would in time grow to grand proportions, and which in its beliefs and practices would be entirely different from, and immeasurably superior to, that of any other society or sect in the world.

Shortly after Dr. Schlesinger's arrival, the *Societas Fraternitas* was organised—not, as they explained, in a worldly sense, but only in a spiritual way. The Doctor occupies a position analogous to that of president, Mr. Geo. R. Hinde is secretary, and Ira Carpenter, treasurer. The society, as has been stated, is in many respects entirely different from any other of which any account has been given. Spiritual communion is the great central truth—the anchorage, as it were, of the society. The leaders claim to receive direct instructions from the spirit-world as to every act. Nothing is done of their own volition. The mass of Spiritualists have only a blind belief in their faith, but these people have actual knowledge of the spiritual world, and in this respect are far above the ordinary believers in Spiritualism. It is vouchsafed to them not only to see the spirit-forms, but also to feel them and converse with them just as if they were of veritable flesh and blood.

But the most remarkable feature of this society is the strange views they hold as to what should be eaten—or, rather, as to what should not constitute man's diet. They eat no meat of any kind, no eggs, milk, butter, cheese, bread; in fact, nothing but fruits and vegetables, and then only such as can be eaten uncooked. They believe that nature furnishes everything necessary for man's subsistence. Nothing passes their lips except that which grows from the ground, and it must be eaten just as it grows. They hold that it is as sinful to diet on dried or preserved fruit, as it would be to lunch on roast beef, plum pudding, and limburger cheese. They run to the very extreme of vegetarianism. They run to the extreme in everything. The ordinary vegetarian, we believe, cooks his cabbage and potatoes, and uses salt on his radish, but the *Societas Fraternitas* take theirs untainted by fire or condiments. They contend that "all substances in nature contain a spiritual essence which goes to build up the body, and which is the clothing of the soul after leaving mortal life." Anything which needs cooking, nature never intended should be eaten. Cooking destroys that spiritual essence which pervades everything in nature.

Not only does the consumption of gross things tend to man's debasement, but it is necessary, in order to obtain the luxuries craved by his perverted system, to toil like a slave from morn till night. But as nature provides everything actually necessary to man's existence, the necessity for continual toil does not exist; and man, if he so wills it, has ample opportunities for rest, recreation, and mental improvement.

To the question as to how members of the society could live up to their profession in cold countries, where fruit and vegetables were at certain seasons not to be had, the doctor replied that only in countries favourably situated, like this, could perfection in their religion be reached. It would therefore be necessary for believers to either join the society at Anaheim or establish another at some point equally favourable for the production of these staple articles of diet.

All the property of the society is held in trust by Mr. Carpenter. There is no separate property, everything being held in common. Neither does the society desire to accumulate wealth; nature furnishes them with food and they have little need of money. Anyone who desires to join their society is welcome, whether they have wealth or not, if they will agree to live in accordance with the established rules. Mr. Carpenter is now in New York, and it is understood that he will soon return here with a large accession of members.

It is perhaps needless to say that they hold the marriage ceremony in contempt. Their views on this subject are not greatly dissimilar to those held by the Oneida Community. They say that if this world is to be redeemed, it has to be by a purer system than at present exists of introducing human beings into the world. They hold it to be sinful for the sexes to cohabit (not even excepting married persons) except for the single purpose of procreation, and that the diet of the society makes it impossible for members to sin in that respect.

EXTRACTS FROM A SPIRIT-MESSAGE.

May 30, 1877.—"I passed away after a comparatively short illness, during which I suffered greatly. Medical aid was applied to alleviate my sufferings, but with little avail; in fact, so severe was at times the pain, that my thoughts were unable to rise above the wretched body in which I felt myself a prisoner. Glad then was I when my time came for passing on into the other life. I left my poor body without regret, though it had served me well generally during my earth-stay. I was conscious of leaving the worn-out tabernacle—the severance of the cord which bound me to the body was quickly effected. I could see my body on the bed, and could recognise my old friend which I was glad to quit. I knew intuitively, without reasoning out the matter, that I had a body which I

needed, at the same time I was hardly conscious how this could be, for I was confused, and needed rest, which was given me in its perfection. When I awoke, I found myself at home, with my loved ones around me watching. I opened my eyes upon them; that was the first sight which my gracious God permitted to me, His servant."

Question asked—"Did you pass through the judgment?"

"Indeed I did; and in such a manner as I had never contemplated; for though I knew something of the teaching of Spiritualism, I never really believed in the judgment after the passing away, and the solemn reckoning. Much that I had forgotten, much that made me feel shame and sorrow, as having passed without true compunction; all this then I realised, and the purifying process was laid clearly before me to pass through gradually as I needed, for all here is truth and justice, as well as infinite love. But I cannot go on now, you must rest for a time."

June 12.—"When the sight of myself in my real estate had indeed humbled me, and yet made me feel thankful that all was revealed, and I could stand not in my own strength, but in His, who loved me, and gave Himself for me—when I realised something of the infinite love of my Saviour and my God—I felt that my heart's desire was to learn His will, and to be given some service to do for Him; but this was not to be as yet; there must be the time of learning, the schools of teaching to be gone through, before I was able to become a teacher, or to be employed directly in service. I am in a home which I am making after my own mind and tastes, and this home is increasing in beauty, as my mind and heart take in the teaching, the lessons of wisdom and love which are given me by my patient and loving teachers. I have beautiful objects in my rooms, pictures on the walls, as my delight was in pictures and beautiful works of art in the earth-life. I have a circle of friends dear to me, and we aid one another, and strengthen the bonds of friendship and love. Being able to travel swiftly is a wonderful experience, which can, I should think, hardly be imagined, except through dreams which are sometimes given, but the reality here is beyond all dreams. The rest that we have is beyond all the earth-rest, however sweet. It is not that our spirit-bodies are actually tired, but the refreshment which pervades the whole being strengthens and nourishes, so that we go on our way rejoicing on awaking."

E. L. STONE.

Walditch, Bridport.

EDINBURGH—DISGRACEFUL CONDUCT AT MR. MORSE'S MEETING.

Some time ago, Mr. Morse lectured at Edinburgh, and his merits were recognised by one eminent gentleman, whose words of commendation we quoted from the newspapers. As the gentleman in question contrasted Mr. Morse's abilities in the trance with those of men who are public teachers of the fashionable stamp, it might be imagined that revenge would be taken sooner or later. Reports in the *Review* and *Scotsman* have reached us of the meeting held in Upper Oddfellows' Hall, Forrest Road, Edinburgh, on Friday, June 6, at which Mr. Morse was advertised to speak on a subject to be chosen by the audience. A botanical term was voted for by the students, and they would have no other. Soon we will have the dressmakers bringing forward some hybrid French phrase in millinery as a test subject, only that industrious class are not such fools as students. By the way, the newspapers misspell the botanical term in question. Will the "students" be consistent, and mob the reporters first time they meet them? The following letter gives additional particulars:—

"As a supplement to the enclosed report, I must say that it was the most disgraceful meeting of any description that it has been my lot to attend, about a quarter of an hour before the lecture was to commence, 100 students, at the very least, came trooping into the hall, with the avowed intention of breaking up the meeting, for as soon as they gained admission, they began their ungentlemanly operations of throwing peas, singing songs, and performing on tin whistles, &c. Thinking they would probably quiet down when the lecturer appeared, Mr. Morse, with Mr. J. T. Rhodes as chairman, made their way on to the platform; when, instead of abating, the noise was resumed with increased vigour, and neither the chairman nor Mr. Morse were allowed to speak, owing to the unearthly yells issuing from the very refined students. Mr. Morse, in the trance state, was then proceeding to deliver his lecture on, "Is Man Material or Spiritual after Death," when the interruption broke out afresh, and continued for two hours, Mr. Morse under control all the time. The guides then declined to proceed further, and left the medium.

"The meeting was then declared closed, when the students in a body made for the platform, and commenced to hustle Messrs. Morse, Rhodes, and myself most unmercifully, throwing the table from the platform, and smashing a form. Someone then got Mr. Morse into the ante-room, where I found him a few minutes afterwards quite overcome and working in most violent convulsions (attended by Dr. Bowie and his son), which continued for almost an hour. It is really most difficult to realise such a state of things in a free and Christian country in the nineteenth century, but such is the case; and I feel more fully persuaded than ever that the power is only wanted to put the existing will in force, and we should soon see the ancient stake, or something more torturing, revived for the benefit of Spiritualists and Free-thinkers.

"I know full well the feelings of indignation that will be evoked from the many friends of Mr. Morse, owing to the cruel treatment he has suffered here; consequently I need not remind those friends that increased sympathy towards him is necessary on this occasion. The first instalment of which I feel sure would be accorded to him when he arrived in Glasgow.

"Trusting that he will never experience anything of a like character again.—I am yours in the cause of truth, "JOS. N. GREENWELL.

"Edinburgh, June 7."

"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

MRS. ESPERANCE'S MEDIUMSHIP.

HER DEVELOPMENT AS A SPIRIT-PORTRAIT ARTIST.

Referring to Mrs. Esperance's seance held on the 12th ult., a report of which appeared in the MEDIUM of last week, it may be of interest to your readers to learn that I have since then seen Mr. B., and he informed me that he had copied the drawing of his son several times, but was quite unable to catch the expression of countenance which he regarded as being so correct in the portrait produced by Mrs. Esperance. What is most remarkable in this is the fact, that though Mr. B. is well able to draw a portrait, he confessed his utter inability to catch the exact expression of his own son, whose features must be so very familiar to him; and yet a lady, who had never with her ordinary vision seen those features, was able to portray them with remarkable correctness in a few minutes in total darkness.

On the 21st of April last, Mrs. Esperance held a seance at 28, New Bridge Street, Newcastle-on-Tyne. Two sheets of drawing-paper, after being examined to see that there were no drawings or marks upon them, were carefully marked by two gentlemen present, who handed them to a third to retain until the light was extinguished. The medium in a few minutes commenced to describe what she supposed to be spirit-forms, and taking one of the above-mentioned sheets of drawing-paper, she endeavoured to sketch the form of one of the supposed spirits. From some cause or other this paper was spoiled, in consequence of her hand being moved by some power, apparently outside of herself. A second attempt was made on the other sheet, and this time with a successful result. One of the most beautifully-executed pencil drawings that Mrs. Esperance has yet produced was in this instance drawn in about fifteen minutes.

A gentleman present claimed and received the portrait as that of his son, who died in 1862, and of whom no photograph or other portrait had ever been taken. Mrs. Esperance had never seen the young man prior to his death, and indeed was altogether unacquainted with any of the family except the gentleman present at the seance. This portrait has been photographed, and the copies thus produced are almost equally as good as though they had been taken from life.

During the time the portrait was being sketched, Mrs. E. was conversing with the sitters, and I may explain that on this, as well as on all other occasions when holding seances, she is perfectly conscious and in her normal condition. Indeed, so far as she is aware, the portraits are not the production of spirit-agency any more than that of her own normal abilities. She is, no doubt, assisted as she believes, by spirits, not only in the use of her clairvoyant powers, but also a light which appears on the drawing paper is evidently provided for her. In order, however, to sketch rapidly and correctly the forms which appear to her, she is obliged not only to study drawing, but to practice, more or less, every day. One peculiar feature in the work which she has frequently remarked is, that though she always provides herself with india-rubber, she never requires to use it. Every shade and every line appears to her to be quite correct, and she continues at work until the light fades from the paper, after which she is compelled to relinquish her efforts to add or improve, no matter whether the picture be finished to her satisfaction or not. As many as three portraits have been produced in twenty minutes, but only on two or three occasions have more than one been drawn.

Under favourable conditions, the light on the paper lasts about fifteen to twenty minutes, but sometimes not more than three to five minutes; and even in this short space of time, on several occasions excellent drawings have been produced.

Some very satisfactory tests were given as to the descriptions of several spirit-forms, which were recognised by the sitters. A sealed letter was partly read by Mrs. E., but in consequence of the letter being folded so that one line overlaid another it was difficult to separate the lines and read them; however, quite sufficient was read correctly to satisfy those present of the wonderful clairvoyant powers which this lady possesses.

With respect to her drawings she relates the following:—

"The first time I drew a portrait in total darkness I was quite as much or perhaps more astonished than anyone else, that I was able to do what, up to that time, I had never even thought of attempting. I saw the figure of a little girl very distinctly running about the room where I was sitting with some friends. She seemed to be very fond of and nestled closely to a gentleman seated near me. I said I thought I could draw her portrait if I had a piece of paper and she would remain quiet for a few moments. A gentleman handed me a piece of paper from his pocket-book, and I succeeded without the slightest difficulty in drawing a portrait of her. On finishing the portrait I held up the paper and said to my friends, 'Isn't it like her?' When they laughed at me and remarked that they would have to get a light to see whether there was a portrait or not. I at once bethought myself that though it was apparently perfectly light to me, they were perhaps unable to see as I had seen. I had forgotten that we had been sitting in the dark, and the attempt to draw under such conditions then appeared so strange, novel, and impossible, that I doubted whether any portrait had been drawn. I could not at first realise the fact. I wondered if I had fallen asleep and had dreamt about the drawing; however, I had the paper in my hand, and I held it firmly, and with nervous anxiety waited for a light to be struck, so that I might have the evidence of my friends as to whether I had really executed a drawing or not. How long it took me to execute that drawing I do not know, but those present thought the time occupied was not more than five minutes."

Since the above took place Mrs. E. has studied drawing and worked hard to develop her powers, the result of which is, that she is now able to perform in fifteen minutes, in total darkness, what would be highly creditable to her, if done in broad daylight in an hour.

F. ORTHWAITE.

PROGRESS AT OLDHAM.

Mr. Burns.—Dear Sir,—As it is so long since you had any report of the work in Oldham, you and some of your readers will be thinking we have gone out altogether; but I am glad to tell you that we are still alive, and I never knew Spiritualism in such a healthy state as it is at present. There have been times of more noise, bustle, and commotion, more public thunder and lightning, but they have been like our orthodox friends' revivals, a flash and gone; very little fruit to be seen a few weeks after. But at present we have in course of steady development mediums of almost every class. It has been found here, as well as in many other places, that the home circle is the true ground upon which the structure is to be reared; that the few meeting together as one family, with one mind, one earnest desire to prove for themselves whether their friends and relatives do exist, and if so, in what condition: are they in happiness or misery? is the best plan. As the apostle Paul said, "Prove all things, and hold fast that which is good." That seems to be the motto, not of the few, but of the many, as there are a great number of circles in the town and neighbourhood, from which we get reports almost daily of the wonderful phenomena that are taking place at almost every sitting. From one we hear of materialisations, from another of fire tests (we have two circles in the town at which there has been fire handled by mediums under control); from another we hear of clairvoyant descriptions in great variety; from others, table movements, writing, trance addresses, representations of death scenes, the production of scents in great variety, predictions of coming events, and last, though not least, healing the sick.

All this variety of phenomena cannot be witnessed without a corresponding amount of conviction in the minds of the witnesses, and from them will the outside public be regularly supplied with something to think of. All this will tend to the building up of a structure, against which the priests and parsons may hurl their anathemas. The so-called scientists, who demand that the spirits do their bidding, may raise their voices to the highest note, and cry, trickery and conjuring, or themselves conjure up some name to mislead the people; the dissenting local preacher may say his satanic majesty is at the bottom of it, and is the prime mover of it, and that it all smells of brimstone; but I believe it to be as the poet says,

Firm as a rock the truth shall stand,
When rolling years shall cease to move.

On Sunday, May 18, Mr. E. W. Wallis paid us a visit, and his guides delivered an excellent address on "Immortality," which held the audience almost spell-bound for upwards of an hour. The fine flow of language, the powerful reasoning, and earnest appeal to the thinking individual, I never heard surpassed. During the whole time of the delivery, there was a constant rapping going on, which could be heard all over the room. These raps are produced by a young person who passed away five years ago, and now constantly follows her mother, and raps wherever she is.

Again on Monday night Mr. Wallis was at his post, and his guides consented to perform the ceremony of naming a child that was brought by its mother. They spoke for about fifteen minutes upon the origin and past customs of christening, as it is called, and the necessity that formerly existed for godfathers and godmothers, but which necessity no longer exists. They gave some excellent advice to the mother, as well as to the audience, upon the great importance of early training of children, and prayed God's blessing to rest upon all concerned. The ceremony will long be remembered by those who witnessed it and listened to the gracious words from spirit-land, so different to what are usually heard in our churches and chapels.

The audience then selected the subject for the address, which was, "Mesmerism and Will-power; their relation to Spirit." The subject was handled in such a manner, that at the close a general expression of satisfaction ran through the room. Questions were satisfactorily answered, and "T. Joyce" put in his appearance, and sent all away highly satisfied, and earnestly wishing for the speedy return of Mr. E. W. Wallis.

J. WOOD.

TESTS.

To the Editor.—I fully agree with you in regard to tests, when they take up a considerable portion of time and power in a seance; but if the field of operation in our Movement is not to be limited, and if extension of the area is desirable, improvements in test arrangements of a convincing kind, not essentially interfering with the power of the medium, ought to be welcomed by all who wish new friends drawn to the Cause. This is in harmony with your own views on tests, expressed four years ago. Our test in question at Mr. Clarence's has not only the approval of the most esteemed in our ranks, but particularly that of all good mediums, so far as I have experienced, for it answers to the now much-needed precaution (and its chief purport) of securing all the sitters, and most effectually disarming hostile designs among them, besides destroying all chance of confederacy, if the room is, in addition, closed so as to admit of no ingress by mortal—an arrangement within easy reach. If harmony amongst us all is the foremost aim for lasting success, you will find my views in unison with your own.—Yours truly, C. REIMERS.

Mr. JOHN LITHGOW publishes in the *Ashton Reporter*, some very nice verses given through the mediumship of his daughter, who is still of tender years, as he calls her "my little daughter." They were given while the medium was in the trance. Mr. Lithgow recommends the religious folks to follow the apostolic fashion and endeavour to secure spiritual gifts.

J. C. REID, M.D., medical officer of health, Newbiggin, Northumberland, recommends pease-brose in preference to lentil soup. It is prepared thus: Put two tablespoonfuls of Glasgow pea-flour in a basin-pour on boiling water, and stir with the handle of a wooden spoon till a smooth pudding is produced. Eat with milk or molasses. But remember—too well-stirred pease-brose is poison!

MR. MORSE AND MR. HOWARD.

To the Editor.—Sir,—I am astonished at the tactics of Mr. Morse and his Newcastle advisers. Mr. Morse is evidently afraid that his opponent's party make anything by the debate for the benefit of their chapel fund. Times are hard, the chapel is overweighted with necessities, and Mr. Howard is industriously mesmerising, phrenologising, and anti-spiritualising, that the Word of the Lord may be sustained by such unworthy props. Well; I turn my eyes to the report of the Newcastle Society, for which Mr. Morse lectures, and I see it in the same plight. An empty treasury makes even a spiritual society resort to grinding expedients and scarcely generous propositions, which it should be the duty of such as Mr. Morse, who depends on the funds, to prevent by all means in his power. Why, then, did he not close with Mr. Howard—let the chapel have half of the proceeds, and the Spiritual Evidence Society the other half? And it would have been no battenning of the enemy on the part of Mr. Morse either, for the bulk of the admission money would, no doubt, have come out of the pockets of Mr. Howard's friends; and where could it go back again with more propriety than into the Cause which they have at heart? It is no generosity to devote the proceeds to the Infirmary, but rather a sour resort to despoil Mr. Howard's prospects of aiding his work by his personal efforts. Mr. Morse should have let Mr. Howard do what he liked with that which he took an equal part in earning and that which came out of the pockets of his own friends, and then Mr. Morse should have bethought himself of the committee, which have to tax their ingenuity considerably to keep the ship afloat on which he earns part of his pay. The Infirmary, forsooth! Does Mr. Morse anticipate becoming an indoor patient? If spiritual committees are to become bankrupt, he must "retire" to some mansion, and therefore his wisest course would have been to find a £20 note out of two nights' debate for the committee that have to make up the deficiencies incurred by his visits, and let Mr. Howard do the same for his little job.—I am yours, truly,

"CANNY MAN."

A. SNOW.—We will not open up any discussion on the Pyramid papers till they are concluded, by which time they may have overcome the objections which you raise.

PEMBERTON, NEAR WIGAN.—Mr. John Hatbcoat gives a satisfactory report of a trance address given at his house by Mr. Walker, trance medium, from Wigan. A permanent circle has been formed, and much progress is expected.

LIVERPOOL.—A Food Reform Restaurant Company is proposed, similar to that which has been advertised in these columns for London. Prospectuses may be obtained of the hon. sec., Mr. R. S. Hyatt, 222, West Derby Road, Liverpool.

ROBERT ELLIOTT, Choppington, has a pathetic poem, in the local dialect, in the *Blyth Weekly News*—subject: The death of his little son, aged eighteen months. The verses beam with Spiritualism and genuine religious feeling.

W. PARNABY.—It is necessary to distinguish between Deity and the manifestation of Deity. Each plane of manifestation—each kingdom in nature and in spirit has laws peculiar to itself. Hence, though God is unchangeable, there is infinite variety in his modes of manifestation.

MR. W. CLARANCE desires us to state that he has written, apologising for his absence, to those ladies and gentlemen who called at his house on Wednesday week, thinking there was a seance. He is sorry to have caused disappointment, and hopes to be in London on June 25, thoroughly reinvigorated. 73, Saltoun Road, Brixton.

MR. A. D. WILSON, Halifax, who highly appreciates "Historical Controls," thus remarks on a recent publication of one of the series: "Evidently there was something wrong in the alleged control of 'Joseph Priestley,' which appeared in a recent issue of the MEDIUM, for the communication makes him give an account of his views when in earth-life, which is the very reverse of the truth, i.e., taking his published works as a criterion. The communicator presents a picture of his mode of arguing in favour of the conscious existence of the soul immediately after death, as against those who held the opposite view, that the soul sleeps till the day of resurrection, when it is raised along with the physical glorified body. Now Priestley was a reputed materialist, i.e., he maintained that there was no evidence in the Hebrew Scriptures of a soul which could exist apart from the physical body; and so far from discarding the doctrine of the resurrection, as understood by theologians, as the communication reveals, he held the view that only in the light of that doctrine could any belief in a future existence be vindicated. I may say that I have thus gleaned Priestley's views by a personal perusal of some of his works. The question arises, then: Are Joseph Priestley's works a perversion of his real views, or is not rather the alleged communication from him a perversion?"

TINKER.—To merge the action of various spiritual meetings into the keeping of a committee is a course so opposed to what we have learned from experience and the laws of spiritual growth, that we pause before we take the responsibility of giving such a plan publicity. "Unity" and "harmony" do not depend on ruling committees and big societies. There may be half-a-dozen meetings in a town, and yet complete unity; but if you mix them together, there would be very speedily the most indecorous inharmonious. The reason is, that each circle has its peculiar sphere of spiritual development, and it can progress therein only when that sphere is not upset by influences of an incongruous kind. Oratory is useful to the propagation of truth; but spiritual work is by no means confined to public speaking. Hence there may be much more spiritual life disseminated by twenty family circles than by one public meeting, at which all the circles are present. As for the doings of the Lancashire committee, it would be well to go to Lancashire and see whether the spiritual work of an outside kind is greater in that district now than it was five years ago. Centralisation, which is the worldly power, is a bad thing in Spiritualism, and to build up committees and other temporal engines is the surest means of attaining spiritual defeat. Let every man worship under his own vine and fig-tree, and a fig for those who wait for a committee to tell them when and how to reach the ear of the spirit-world.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, June 15. Perth Hall, West Derby Road. 11 a.m. and 6.30 p.m.
 BOLTON.—Monday, June 16.
 HEYWOOD.—Tuesday, June 17. BURNLEY.—Wednesday, June 18.
 MANCHESTER.—Friday and Sunday, June 20 and 22.
 OLDHAM.—Sunday, June 22.
 CARDIFF.—Sunday, Monday, and Tuesday, June 29 and 30 and July 1.
 WALSHALL.—Wednesday, July 2.
 NEWCASTLE-ON-TYNE.—July 6 & 7. LOW FELL.—July 8.
 Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, June 15 and 16. See Society's notice below.
 LOW FELL.—Arrangements pending for June 17.
 EDINBURGH.—Arrangements pending for June 18 and 19.
 LANCASHIRE COMMITTEE'S Monthly Engagement, June 22 to 30 inclusive.
 OSSETT.—Anniversary Services, July 5, 6, and 7.
 SOWERBY BRIDGE.—Anniversary Services, July 13.
 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 15, 2.30 p.m. "Guardian Angels: are there any? if so, Why?" 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. 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.
 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.

BISHOP AUCKLAND AND DISTRICT SPIRITUALISTS' ASSOCIATION.

NOTICE OF MEETINGS.

The Committee of the above Association beg to inform their friends in the surrounding district, that they have made arrangements to hold two open-air meetings at West Auckland, on Sunday, June 22, in the yard belonging to Mr. Lupton. The following brethren have kindly consented to be present and address the assembly:—

Mr. James Dunn, Howden-le-Wear; Mr. W. Scott, Darlington; Mr. S. De Main, High Grange; Mr. Hopwood, Byers' Green; Mr. J. Barker, Binchester Colliery, &c. Time of meetings: afternoon at 2, and evening at 6. Tea will be provided at 6d. each.

The Committee, wishing to make this gathering a success, earnestly appeal to the Spiritualists and friends for a goodly attendance, as this is the first out-door assembly this season.

T. N. Sec.
 Bishop Auckland, June 10.

Mr. T. M. Brown is at present at Belper. Address—Care of Mr. Wheelodon, Cluster Buildings, Belper, Derbyshire. Mr. Brown will visit Derby, Nottingham, and other places en route.

MISS E. A. BROWN has had excellent meetings in reply to the proceedings of the Primitive Methodist preachers, who have been raising the wind out of misrepresentations of Spiritualism. She did not hear the lectures to which she replied when entranced, but the public seemed to think she spoke to the point, as many were turned away on the second evening, unable to gain admission.

THE Loch Leven excursion is arranged to take place on June 26. Parties desirous of joining the excursion in Glasgow may give in their names to Mr. Jas. Robertson or Mr. Coates, secretary to the Spiritualists, or in Edinburgh, to Mr. J. T. Rhodes. Trains from Glasgow at 6.45, via Stirling; from Edinburgh 6.40, via Ladybank; from Kirkcaldy 8.2; from Dundee 7.15—will arrive at much the same time in Kinross, 9.10.—A. DUGUID.

IN addition to practising mesmerism and spiritual healing, Rev. W. W. Howard, Gateshead, announces himself as a phrenologist. A "Lecture on Mesmerism" by him, is reported in the *Jarrow Guardian*. In that he says: "There is no mystery about my method; I grasp the supremacy of the spiritual, and work upon it, and the results follow." This spiritual is not a something within himself, for he says: "I find that I succeed in these astonishing cures just in proportion to my faith in him (Christ). If I conduct my manipulations with perfect trust in him, I succeed; but when I carry them on in my own strength, I miserably fail;" and a similar result follows his travesties of spiritual phenomena, for Jesus worked other spiritual works besides healing, and yet, says Mr. Howard, "I have many traducers." May we hope that the lesson will teach him not to traduce others. His healing is acknowledged by himself to be a form of mediumship, he being the instrument of a spirit-power which he regards as being extraneous to himself. We say, let all of us go on and do all the good we can; but why should men similarly influenced quarrel?

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 15.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, JUNE 16.—6 Field View Terrace, E. Seance at 8. Members only.
 TUESDAY, JUNE 17.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JUNE 18.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, JUNE 19.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 15, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8
 GLASGOW, 164, Trongate, at 6.30 p.m.
 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 5.30 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 16, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.
 TUESDAY, JUNE 17, 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 18, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
 BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. for development at 7.30., for Spiritualists only.
 DEBBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, JUNE 19, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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