



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

# SPIRITUALISM.

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

No. 488.—Vol. X.]

LONDON, AUGUST 8, 1879.

[PRICE 1½d.]

## THE TRUE BASIS AND BEST METHODS OF EDUCATION.

A Lecture by W. J. COLVILLE, delivered under the influence of his Spirit-Guides, in Kennedy Hall, Warren Street, Boston, on Wednesday Evening, April 30, 1879.

[Considerably abridged.]

We regard you each one individually as essentially important factors in the universe. We regard you each as indispensable to the general welfare of the entire universe. We look upon you each as equally valuable, regard you as being all equally precious, and contend that you can all render an important amount of work in the realm of nature of which you form a part, though a different work in each separate individual case. The reason why to-day some of you appear useful and others comparatively useless, or so much less useful than others, is, because such are endeavouring to work in some one else's place, and endeavouring to fulfil a portion of the work of the universe which they have neither the ability nor the natural inclination to fulfil; and we argue that as well might you suppose that the harmony of the solar system could be maintained if Venus were to revolve in the orbit of Mars, and Mars revolve in the orbit of Uranus, as that social harmony and intellectual vigour can be the condition and normal state of society in which men and women are distributed hither and thither without any due regard to their natural capabilities, and without anything like a due study on the part of those who have launched them forth on their earthly career concerning their powers and their abilities to perform a special and distinctive work.

The true basis of education—what is it? The true basis of education is to endeavour to unfold naturally the latent talents which are existent within the human mind; and we claim it to be the duty of every father and every mother to look into their own children's natures, and to endeavour to discover what are the tendencies, what are the probabilities of success, and in what direction success will most likely lie in each particular life. You often hear fathers and mothers say, "If I have a son, I am determined that he shall be in the ministry; my father was there, and he was a most successful preacher; he filled a most honourable position in society, and if I have a son, I intend that my son shall be a minister too." How much do you know about the capabilities of your son, who is not born yet, for becoming a religious teacher? How do you know that he can excel in that particular sphere of action? How do you know that the great moral power and influence which your husband or father exerted, your son will be capable of exerting? You know nothing at all respecting these things. It is not because with prophetic power you have been able to see your future child and analyse his powers, but it is merely in order to gratify an inclination, to satisfy a whim, to gratify your desire that the prestige of your family in some particular direction shall be kept up, that you say "My son shall, if any power of mine can avail, occupy that particular sphere of action."

The same may be said with regard to all the learned professions, with regard to the army and the navy, and with regard to the possibilities of attaining to distinction in any of the arts or sciences, or in commercial transactions.

There has been for ages a thought which has run current in society that there is a difference in the real worth of individuals who are born in different orders of society. We have had caste, we have had hereditary monarchy, we have had exclusive priesthood, we have had aristocracy, and nobility and gentry; we have

had slave-holders and slaves, and we have looked upon different sections in the community as being subordinate to certain other sections, and entirely overlooked the fact that the President of the United States to-day could not continue to live and do his duty in the material form unless coal-heavers and agriculturists, as well as statesmen, politicians, authors, and poets, continued to supply him with the necessities of life. What we require to realise is the fact that all branches of society are inter-dependent one on another, and all branches receive their nutriment from the one Vine; that it is the general constitution of society which branches out in all varied directions, and that all of those branches are absolutely essential in order to secure, yea, to produce, the welfare of the whole; and until we carefully recognise the difference between natural and artificial distinctions, until we recognise the grand distinction which exists between an individual being led into a proper sphere and being forced into an unnatural channel, until then we may look in vain for the advent of that millennium which has so long been foretold by prophets and seers—we may look in vain for the model Republic, in vain for the nation which shall be enabled to maintain its pacific sway with no standing army or implements of strife, by the force of its inherent virtue, over all the other nations of the earth, until they willingly come and amalgamate themselves into one grand nation, over which Truth shall be the only king, whose sceptre is love and justice for all.

It is not only for the entire equality of man and woman which we contend, it is the perfect equality of all branches of society for which we contend; and we recognise no superiority other than that of mind, purpose, inclination, or will; we acknowledge no nobility or royalty but those noble in their souls and royal in their lives' works.

If some one should go into a school and say, "I should like to speak to the teacher or principal," and then address to them these words: "You have a certain boy in your school whom you are endeavouring to teach Greek and Latin. Now you discover that that boy will never become a linguist; he has not the natural ability to excel in this direction. Phrenologists and physiognomists testify to the absence of the development of those faculties which enable persons to learn languages well, and as he is of robust, physical frame, possessing great strength in certain directions,—not so much on the intellectual as on the physical plane,—I advise you, as you value the interests of that child and of society at large, to tell him to close his Greek and Latin books and go out into the country and learn farming. He would become a very good farmer, but as a Greek or Latin scholar he would never reach even to mediocrity." Now what answer would the teacher make? He might possibly say: "Well, I believe your arguments are well founded. I believe there is an immense deal of truth in what you say; but, you know, if I were to suggest any such thing to the parents of that child, they would feel insulted at our presumption in going contrary to the very strongest desire of their life. Why, that boy is the son of wealthy parents, who have always been eminent in honourable departments of life, and if their children were to turn their attention to any such thing as farming or agriculture it would break their parents' hearts." And why? Because they have placed man's conventionalities and restrictions above God's natural law; because they have so endeavoured to turn the natural tide of life into a canal, manufactured by aristocratic foibles, that they look on one line of action which is recommended by nature and the God of Nature as essential for the welfare of human life, as ignominious, and then look on another as something to be regarded with the greatest esteem.



Do you know you are inflicting a moral wrong upon society as well as upon your child when you don't respect that child's natural propensities? Are you aware that you are defrauding other human beings of their rightful places? You are putting your boy or girl into a position which would otherwise be filled by some one else naturally adapted to fill it, and by so doing you are wronging society and your fellowmen.

The reason why there are so many miserable, apparently almost useless and listless beings in society to-day, is because many children have never been naturally led forth by those who are their natural guardians and protectors into those spheres of life which they are by nature destined to fill.

Directly that you can break away men and women from the idea of class distinction,—which certainly abounds here in America, though not to the same extent which it abounds in England and on the continent of Europe,—so soon as you can break men away from these pernicious ideas, and lead them forth into the recognition of natural right, and induce them to yield willing and glad obedience to natural law, then we shall have a basis on which to build a true, practical method of regulating the supply to meet the demand. We know that nature produces everything which can possibly be required by the human family in the mineral, animal, and vegetable kingdoms; that if anybody is starving to day, he is not starving because there is not sufficient force in nature to give him bread and all that he requires, but because those forces in nature have not been utilised, or their productions have been misappropriated. Look at the vast acres of uncultivated land in America to-day, and thousands almost begging for bread! See how the labour market in this country is overloaded, and at the same time how much there is to be done which is not being done. We want an entire reconstruction of society, an equalised distribution of forces which will take away the surplus from over-supplied parts, and give it to those portions which, at the present time, have not the needful supply which is in existence, and which they have so long been calling for, but which has been withheld. You cannot expect that men and women who have advanced to mature years, that elderly persons can turn round suddenly and recommence their lives afresh. It is not to the aged we speak for themselves; it is not to the middle-aged for themselves; it is to the fathers and mothers and guardians of the rising generation, concerning the influence which must be exerted on the future generation, and will be nine-tenths of it exerted by those who are parents or likely to become parents; recognising the natural needs and necessities of their children's constitutions, such persons will be the saviours of the age.

Now, it is a well-attested fact that no healthy child likes to be idle. There is a kind of "busy idleness"—a phrase adopted by some to designate an occupation which appears to be valueless. But this "busy idleness" is a natural propensity struggling to find an expression through objects around it. We do not consider that that child who is obedient to the real promptings of his nature is doing mischief when he draws a ship on the back of his slate, when he ought to be doing sums according to the rules of the school. If that child is not destined to become a great arithmetician or mathematician,—if the faculties in that child are not such as to enable him to excel in the use of figures, then in that child the natural impulse is to be doing something else; and when he draws on his slate when unable to do his sum, he is only giving vent to his natural propensities, and putting them into exercise. Now, if that child drawing a ship so naturally, instead of being punished—as is often the case—were put in charge of teachers perfectly free to exercise their own discretion, and wise enough to notice that *there* is a talent naturally expressing itself, that child would be taken at once out of the arithmetic class, and put into a drawing class, and then, in that congenial sphere of action, instead of pouts, and ill looks, and lamentations, there would be the evidences of delight every time the child was called to his studies, and in that class he would rise, would win the prize, be a credit to himself and the school, and finally be able to go forth into the world and utilise his powers in whatever direction they could be most profitably employed in society; whereas the pupil who is made to do his sum, and is kept in after school-hours and punished until the sum is finished, what is the result? You have endeavoured to stultify the natural energy, told the child that it was wrong to give vent to his natural faculties, wasted physical and mental energy on an attempt to accomplish that which cannot be accomplished well, and the child is physically and mentally weakened, and goes forth into the world a discontented wreck, really useful nowhere, with the truest and noblest part of his nature crushed down.

If there be a right direction of the physical faculties, then the mental faculties will fall into line,—into their natural direction. Now we do not regard it to be the true basis of education to place mental culture above physical culture. As long as the mind is dwelling in an undeveloped body, it is unable to express itself harmoniously and satisfactorily; but when the body is developed into a fitting instrument through which the mind can express its powers, then all is harmonious. The child shows its physical powers as soon as it comes into the world, but it does not show the possession of mental powers and talents until some time after. Physical culture should always be made the groundwork, and mental culture the superstructure. Let the child, therefore, before being sent to school, be carefully unfolded in all those departments of physical life which will make of the body a fitting machine which the mind can use. Let there be a careful study of physiology and of kindred subjects on the part of parents; let

careful attention be paid to dietetics and sanitary laws,—a willingness, yea, a determination on the part of the parents to make the children as strong physically as possible, not thinking that the time spent in an excursion or walk, or in playing at home is lost; for if these things tend to harden the muscles, increase the digestive power, consolidate the frame, then they tend to develop harmoniously and healthily that organism which the mind has in possession for the purpose of expressing its varied powers.

No education whatever can be education in any true and legitimate sense which does violence to any of the laws of health. If your child studies so hard that physical energies are impaired, then there has been a waste which recuperation has not been adequate to repair, and the child has lost opportunities which, if embraced, would pave the way in future days for his rising to some kind of intellectual greatness which he fails to reach because part of the needful energy is lost in the useless effort to grasp too much at once, and the mind has less and less power, owing to the past overstrain on nerve and brain, to excel in that direction which is the natural bent.

The way whereby we would rebuke vice and overcome it, is by appealing to virtue and developing it. The power whereby the vices of society can be overthrown is not by bringing them to the foreground and parading them before the public eye, but by endeavouring to make an appeal direct to the hearts and consciences of the people to call forth the dormant faculty into operation. Now if any person is peculiarly selfish, what does it show? It merely shows that certain organs of the brain, such as acquisitiveness, are developed beyond their natural use. Secretiveness and acquisitiveness would make a child miserly and selfish, if these were the preponderating organs of his brain. What is required to be done? not to make an onslaught on the child because of this characteristic, but to appeal to such an organ as benevolence, and then, by endeavouring to cultivate that, you are drawing away some of the vital energy which, flowing too strongly and exclusively into the channels of secretiveness and acquisitiveness, have developed too largely those propensities, and are bringing it forth so as to flow into another; and as you have not thereby necessarily increased the vital force possessed by the child, but only directed it afresh, the natural result is that the over-supply is drawn away from the one channel, and a sufficiency which was needed by another is given to it.

Fatigue and lassitude, which oftentimes end in consumption or some other similar malady, are in numerous instances merely the result of children being forced into unnatural grooves in the school-house,—all being expected to be equal in the same department of study.

Often at home children of totally different temperaments are obliged to wear the same clothes and eat the same food. Some are made seriously ill by those things suited to one child perfectly, but that child represents another specimen of humanity, with other needs; whereas if there had only been true attention paid at the first instance to the needs of the individual child, it might be demonstrated that the family were all perhaps equally useful,—not all alike. We should aim at that difference in union, that diversity in accord, which would make up a correct and beautiful whole in human life, in which families would be fair and beautiful to look upon as a bouquet of fragrant flowers, where you do not wish all to be of the same hue or form.

We would earnestly advise every parent and teacher, especially every parent, to study from the very first outset of their children's earthly career what are their natural predispositions. Let them go into their play-rooms or go outdoors and carefully watch them. Make their every movement a philosophical study, endeavour to ascertain clearly in what direction their natures may, individually, most successfully be appealed to and dormant energies called forth, and if that be made the true basis and method of education then we foresee that there will be very little difficulty whatever in the path of those who are wise and enlightened, so training up their children in the way they should go that one and all of them will become not merely ornaments of society, but real *living* stones in the social fabric, each one of them prepared and polished and adapted well to do their work.

Of course there is a great obstacle which all teachers have to encounter in this direction from the hostility, determined hostility, which is made to true natural unfoldment on the part of so many parents. If parents send their children to school, or engage private teachers, and enforce it on them that they must develop their children in certain directions, what is the teacher to do in the matter? He is almost compelled from the very force of circumstances to remonstrate with the parents as to its being of no avail to force that child into an unnatural groove; but, alas! oftentimes the words of the humane and enlightened teacher are disregarded, and in the case of any educational standard or method regulated by law, then there are certain branches of study, there are certain courses of study, which have to be passed through in order to prepare children for competitive examination; and these must be passed by certain classes and orders of children, all being different in their temperaments, thus brought together. Now, we regard that until there is a standard whereby children can be judged worthy to be placed in certain classes, and that that standard is fixed by natural qualification and observed ability in the scholar, there will not be a very great advance in the methods of education now prevalent. There must be a development on the part of the teacher enabling the teacher to see whether a certain child will be likely to excel in any particular direction; and we consider that



teachers as a rule are not at all shortsighted, but particularly farsighted, and in nine cases out of ten, when in any way adapted to the work taken in hand, very easily determine what would be the natural pursuits for the children in their charge.

You may set half-a-dozen children to a table, giving all the same kind of food; two will enjoy the food, perhaps two others are rather indisposed to eat, and the other two when they go to school will not be able to do anything, merely because there has not been a natural adaptation of the food to the needs and necessities of the constitution. Of course if dinner was provided for children at the public expense at a public table, then it would be utterly impossible for all individual tastes to be fully respected, but when only a few constitute each family and eat at home, if the parents are in circumstances at all approaching affluence, they should endeavour to analyse the natural needs, and not have only one dish on the table, but several; and they should not attempt to make their children all wear pretty much the same clothes, for some require far warmer clothing than others, and treating all in the same way in this direction is doing violence to the natural conditions of life.

There are two great classes of persons in all communities, the magnetic and the electric. The magnetic may be said to be born to rule, and the electric to serve. The magnetic person is one who can exert a strong influence over his fellows. The magnetic person will always be pretty fully developed in the self-esteeming portions of the brain, will show a decided confidence in his own abilities; whereas the electric person will be one easily led and easily persuaded—with very little ability to influence others, but very easily influenced by them. If he were placed in a ruling position, he would let other people rule and be their tool, and therefore entirely a weak governor. The magnetic, strong-willed, self-reliant person needs a comparatively small amount of clothing, as such are usually warm-blooded, and are blessed with good circulation. The electric temperament frequently lacks warmth, whereas the magnetic person would be a powerful and independent ruler, controlling his counsellors, and might become despotic in the exercise of justice by the very force of the powerful development of his individuality. Magnetic children are those who love active pursuits. These must be regulated to insure the proper development of the physical and mental organism. The magnetic child who possesses a large, finely developed body, in every way stout and fully formed, is sometimes only adapted to excel in pursuits in life which require great physical energy, and at the same time a person who can exercise some amount of control, while those of a strongly magnetic temperament and no great physical development but large intellectual area, such persons would excel if they were to devote themselves to the ministry or in any particular avocation in which it would be necessary to give to the world any verbal treatises or discourses. Those who would make the best teachers are those strongly magnetic and have a controlling influence over others, but need not have a large development of the physical frame; but those who would make by far the best agriculturists or workers in any such branch in which physical energy is called for are those of the magnetic type who excel in the corporeal rather than the intellectual. Those of the electric disposition would make good followers, not leaders—they could not originate a scheme, but might be participants in the working out of a scheme when once originated. Those of the electric type, excelling mentally, will be useful in playing a second part in all those grand discoveries which have in this nineteenth century so affected mankind; and those of electric temperament who show considerable physical development but no great intellectual power, would make good executors in carrying out labour on the physical plane under the supervision of those more mentally complete.

These things are intensely practical and important. We do not intend to carry you into the spheres of spiritual life to leave you there. We bring these things right down to the very level of your daily life and hourly experience. We present these suggestions to you, and ask you to test them for yourselves and see how far they will work out in your family relationships.

We plead for the natural education; we plead for the spontaneous unfoldment of individual power. We claim that all educational methods and that all scholastic systems should be but means tending to increase the development of already existing faculties the existence of which has been demonstrated. We would do away with the lash and the rod, the threat and the menace, with fear and coercion, and would introduce rather the spirit of love which would appeal to the intelligence of all, which would work on the existing material which is there found and bring it forth into perfection. As well endeavour to make your chairs do duty for the ornaments on your chimney-piece, or your clothes do duty for food or furniture, as endeavour to force a child into intellectual spheres of action when adapted for only physical life, or force it into physical activity when intellectual work is its element. The true condition will be reached by permitting every one to have a natural education which respects his or her rights, and in this way alone shall we find that our financial distress is a thing of the past, that our over-supply to meet existing demand is a thing only existing in the historian's page. In place of anarchy, instead of social evils, there will be harmony and order in civilisation, and Truth shall rise like a Phoenix from the flame from the ancient systems which are now fast crumbling into dust. Then we shall have a new nation and a new system, even that which recognises Nature to be her own interpreter and which pays Divine homage to the voice of the Soul alone.

## 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.]

FENELON, ARCHBISHOP OF CAMBRAY.

July 9, 1879.

Shortly after the medium had entered the room, in a state of semi-trance, he said:—

"I hear such a lot of voices; they are talking about the burial the other day in Westminster Abbey; they are talking of the chieftains that they knew; they are talking of the Seikha; they say their chieftain is now located at home in England; they are speaking of an European servant he had, and whose worthy services to the Maha Rajah have been rewarded with a pension from him: they are speaking about this European servant's wife, she is a half-caste of India; this servant himself they describe as being dark, very dark, almost as dark as a Mulatto; they give him the name of Moy. They think that this over-heard conversation of theirs, embracing only about four lines of your records, will be the means of conversion to many; for those that know these facts will argue—How could the sensitive know them of his own power? and further, those facts will be greatly detailed in another communication."

Here there was a break for a minute or two. The medium in trance, but not under control, spoke as follows. I wish my readers to notice what he said in this state of semi-trance, because although of itself apparently unintelligible, it is tolerably well-explained by the Control who followed after:—

"How strange I feel, as if I was being changed; made, compelled to live in the past, leaving the present; how strange the influences are! a memory turned into a reality! Are these human beings I see? or are they conjured memories, or are they real? are they as real as I seem to be in their presence? yet I know them not; I belong not to their day; nor do they belong to mine. Why am I placed in their midst? Why are they in my presence? I can't understand,—yet a glimmering of understanding comes to me through him, the most prominent amongst these gay and wealthy ones. He in his day was, like me, a seer and hearer of what to others is unseen, unheard. I hear these visitors, I see these visitors; and, like him, I could stretch out my hands and feel these visitors. What would you pourtray to me? Speak. Is this a glittering room, radiant with light? are these human beings that fill this room? or is it but a realistic memory that you force me to use, or is it part of that world which is to be the inheritance of all God's creatures after their removal from earth? Speak to me; pity my condition: I am still of earth, and have not yet joined you; hazy and indistinct memories of my home, of my belongings, of even the season of the year, have their power over me, so that I am not wholly on your side. God must have assisted you. Were such sights daily presented to your spirit-vision? Oh, believe me, I have had strange and indescribable appearances, but none so horrible as those I now see pass before you: what does it mean? None of the others see these sights—not one of them,—only yourself and myself. How can you be calm while these things pass before your gaze? Why do they call you 'a son of the illuminati'? Why do they not call you, as they call me, a 'medium'? Did they, when you lived on earth, imprison you—did they so frighten you—that these spiritual truths, in lieu of being received as blessings, were looked upon as curses, carrying insults, indignities, and suffering? or were these spirit-revealings the means of following out God's primal law—the means of imparting knowledge to your fellow-beings? Speak; answer me; still these dreadful scenes are passing before you: oh, what makes them so dreadful to me? Are these spectral figures in this ghostly array the representatives of your surroundings? They all look so happy, but their spectral doubles that we see seem the very reverse of happiness. Tell me, will you tell me, then, of these things? It is not for us to speak of these things as being of the present, for to me they appear to represent the past."

Here the medium broke off and returned to his normal state. All he had said was to me utterly unintelligible, and I had much difficulty in retaining the thread of his speech, and in all probability I have missed catching a word here and there, and consequently marred the meaning. He soon went again into trance. I could see by his features, and the easy manner in which he went under control, that the Control was one who had passed away easily. My experience in these matters shows me that a spirit controlling a human body for the first time, comes back with the last of earth's memories strong upon it, and if it has passed away in pain and agony, that pain and that agony are reflected in the commencement of the control. He spoke as follows:

"So much for experiment; the utterances of the semi-entranced sensitive proved the successful result of an experiment by a spirit, who, when upon earth, was himself no mean sensitive; I mean no mean one in power. The greatest spiritual manifestation ever awarded him in earth-life was that which was so inadequately



described by your sensitive in his semi-unconscious state. It related to the last public gathering which took place in the year 1788, in which the sensitive of that year was present, and you will find on referring to the description given by your sensitive, that a room is described as brilliantly lighted up, and present in this room was a mixed assembly of gentlemen and ladies. This was the effect of mind over mind; the sensitive of the past making his power felt by the sensitive of the present. The name of the manifesting sensitive was Cazotte, a countryman of mine own; a man whose mode of living bore no reproach.

"As you are well aware, the given year 1788 was the eve preceding the dawn of revolutionary change in France. So far Cazotte was successful in presenting spiritually, by the mere force of his will, the actual earthly scenes of a hundred or nearly a hundred years ago, but here his power failed him; he was enabled only to present these things spiritually which he saw; his will-power failing in making your sensitive repeat the conversation. Gazing on the first of those scenes, which so strangely startled the semi-controlled sensitive, was the spectral double of Cazotte's right-hand companion at the table. The scene spiritually conjured up by the will of Cazotte represented his right-hand sinner as the inhabitant of a dungeon, and he was raising a glass to his lips; this glass containing a colourless liquid, which, upon his partaking it, gave release to his spirit, and that meant that he became a self-murderer. The words which the sensitive failed to hear were these. Cazotte (the speaker) said: 'Be satisfied, gentlemen, all here will live to see a revolution, which will mean the very demon of change. You may well taunt me that it requires no prophet to tell this; but you who are the most forward in your taunts will be the earliest sufferers in this great change—in this great Revolution, upon whose banner is emblazoned the names of Reason, Equality, and Liberty.' Turning to his right-hand neighbour at the table, he said: 'It has just been given me to know that you, Condorcet, will expire on a dungeon-floor, by poison administered by your own hand, for the sole purpose of avoiding the polluted hand of the executioner. You may laugh, Champfort, you may laugh; but it is just given to me to know your future.' The next scene that your semi-entranced sensitive saw was the next spiritual communication received by Cazotte. Champfort was there spiritually represented drawing an open razor across his wrist, which operation he repeated some twenty times. 'Laugh on, laugh on,' Cazotte continued, 'but my information cannot lie. Laugh on, gay and volatile Duchess of Grammont—you that have all that makes life dear to you; it has just been given to me to know your fate during this reign of "Reason, Equality, and Liberty." You, accompanied by ladies of equal rank with yourself, will ride to the gallows, to the scaffold, with its fearful instrument of torture brought forward to suit the hard times. I see you in a cart, with your hands tied behind you, O Duchess, as also are the hands of your companions. The request that falls from your lips for religious consolation is scornfully and peremptorily denied you. Yes, Duchess, higher than you shall fall; for France shall lose both King and Queen. Yes; I shall be no presiding genius of the then governing power; I, too, shall fall a victim to this awful era, but not until I have raised my voice, crying, "Woe unto France; woe unto her bloody rulers." The period of time to intervene is narrowed to six years from the date of to-night.' This was the conversation which your sensitive failed to hear; but the spiritual scenes created by the will of Cazotte were faithfully reproduced from his memory, becoming a real scene, or, in other words, a spiritual formation to the eyes of your sensitive.

"A little explanation is due from myself: I would not have you or your readers to enter into error concerning these remarkable spiritual communications of Cazotte. They were permitted; and why were they permitted? The talk previously to these spirit-communications had been of the most irreverent kind. God's Being was denied, the absence of free agency in man was denied, and an unalterable fate was advocated, until at last such conditions were presented, that surrounding spirits could foreshadow the earthly end of these scoffers. God the Father has given life to all his creatures, and the duty of the recipient is to go through the earth-life, enjoying that life, or suffering from a perverted, obstinate, ill-directed free agency, happiness being arrived at by submission to the implanted moral laws of God—a submission without murmuring, lamenting, or repining; this submission being allowed to those, if I may use the term, ripening for death, as known, as taught, but which should be called this ripening for change; for we assert again, and the assertion cannot be too often made, that death as known among men is not in the slightest degree a break in existence, but is really another form of finite existence. Further, when this submission is made—when God's implanted primal law is followed out—no misfortunes can be shadowed, nor can the end be predicted, for then the obedient child of the Father awaits and receives the Father's decision—the decision of the Infinite, who can look back at the whole course of man's life, who Himself to his obedient and loving subjects gives the merciful intimation that earth's journeyings are over; and to a heart thus submissive, to a spirit thus obedient, comes the earnest thankfulness that no wish has ever been implored of his Father for an earlier ending, an earlier call away. But the submissiveness of the child of God was absent in the assembly above described. Their impiety and enmity against the decrees of the primal law was openly manifested and gloried in. Then were received the intimations of their forcible removal from earth, so that there might be no further continuance of further degradation. The degradation of their souls hastened them from earth's scenes;

they were incapable whilst upon earth of further improvement. This knowledge, this fearful intimation of their end made by these spirit-revealings on the part of Cazotte to his guests, although brought in their midst by imperious conditions, were spiritual manifestations given in mercy to prepare them for eternity; given to them by a God, by a Creator, benevolent in all the acts He brings about—a Creator who has poured floods of blessedness through his intelligible dominion beyond expression, beyond comprehension. What if man rebels, and unsubmitively wages war to the death with a charge against the benevolence of God; man wilfully marring his own happiness through the abuse of his free and uncontrolled mind? All God's works harmonise, save and except the highest manifestation of his power, the greatest effort of his mercy and benevolence, uncontrolled, imperishable, and eternal mind embodied, before which his mightiest creative efforts sink to nothing. What to eternal and imperishable minds are suns and worlds innumerable? All inert and motionless matter, either in atomic form or in the block forming a world—what in comparison are they all to one created imperishable soul? I have spoken of the primal law implanted in man; and it is strange but true that all sacred volumes of all nations are in some way but a reflex of this primal law: 'Thou shalt love the living God with the whole strength of thy eternal being, and thou shalt love thy neighbour as thyself.' This is an engrafted law. It is the possession, and has been the possession, of every created soul. Submission to God's will means obeying this implanted law. Disobedience to God's will means an unchecked free agency, uncontrolled by reason, wickedly perverse; consequently disobedient to the implanted primal and immutable law of God. Primal, as you are well aware, means first or eternal. Again, immutable, because to the Almighty Father no laws could possibly be better than those formed or chosen by himself. God the Father not only implanted this eternal law in his creatures, but He permits the same charity, which He commands on earth, to be exercised by those who are out of the body to those who are still in the flesh, so that the Almighty Father, through his created children, is continually working, ever working for the accomplishment of this eternal implanted law. He would have all that he has created come to the light; He has not created one soul for misery. Every act of a soul upon earth could, had He so willed it, been a necessitated act; but He willed otherwise. In the depth of his knowledge He perceived that, by giving a free agency to every soul, He would realise the gratification of his vast benevolence in the ultimate unspeakable, eternal blessedness and happiness of his obedient and submissive ones. To them the wind of adversity is tempered, and the world's trials are disrobed, and present themselves to the obedient soul robbed of their sting, deprived of their power of destroying submissiveness to this eternal law. This law is the basis of all kindly acts, of all charitable and noble deeds.

"The man of fortune, or of rank, possessing lands, is like the meanest soul upon earth, an accountable being to God in respect of his free agency. He may claim for himself, for his own gratification, the revenue annually coming from his lands and his other investments; he may forget whilst upon earth that his lands, his investments, are actually but a retaining fee from his brother man. Neither the Almighty Father nor yet society contemplates the existence of an idler; one who is living for himself alone; one who is in a state of insubordination to a law he carries about with him. He may plead the industry of his earlier days; he may plead the sufficiency of the services rendered for the property amassed; however and in whatever manner accumulated, it still remains but a retaining fee on the part of his poorer brethren. The vast and mighty majority of men in this country, and in my own country, which was France, are living day by day by the sweat of their brow, or by the labour of their hands, and the morrow's keep must be earned by the labour of to-day. There are, through the great Eternal Father's mighty providence, some exempt from such a life of daily toil; the exemption on the part of some dates from their birth; the exemption from labour on the part of others has for its date a much later period in life. These exemptions are brought about by many and various causes, but however they may be brought about, those souls that God hath chosen to be exempted from labour have morally to think of the welfare of their fellow-beings, have to render to their fellow-beings intellectual services; they have to teach morality and well-doing both in political and religious matters. These duties of governing, of educating, of lifting up the vast majority of the people, are but another form of submissiveness to the eternal decree of the living God; and he that fails in these duties fails in charity, is a false steward to his Father God's trust, and in eternity will have to render up an account of his selfishness upon earth, and his short-comings in his exempted station whilst here upon earth.

"Do you tire of your task, do you wish me to desist?"

I replied, "My hand is tired, and a short rest would be acceptable." So I ceased recording for a few minutes. During this interval I watched the countenance of the medium: it seemed to me to have a more than usual calm placidity about it; as whilst I am taking down what falls from the lips of the medium I have no opportunity of seeing his countenance fully, or studying its emotions. On one occasion when a friend was present and the medium was controlled by Charles the First of England, who in spirit-life expressed himself in quite as haughty a manner as he ever did when tried by those whose jurisdiction he denied—my friend, who was watching him closely, said he could almost have fancied that he was looking at a picture of Charles the First, his features were entirely represented in the face of the medium. The Control resumed his statement.



"I have a few words to speak to you concerning myself ere I leave controlling this body. God, the living Father of all, placed me amongst those exempted and free from bodily labour, but I obeyed the eternal law by using my intellectual labours for the welfare of my brother man from my earliest boyhood. Brought up in the fear and love of the living God, I was known on earth by the name of François de Salignac de la Mothe Fenelon, Archbishop of Cambrai. You can easily reach, through your volumes, the biographical records of my life, and so, in consequence, I do not intend to enter minutely upon them; but there are one or two incidents, but casually noticed biographically, which I intend to explain more largely to you and to the readers of your record.

"I tried to live in obedience to the implanted eternal laws of God. I became intimate with Madame Guyon, a mystic so called; others designating her as one of the 'Illuminati.' She was recognised as the founder of a sect called 'Quietists.' I have been at many of her meetings, whilst I was on earth; sometimes more and sometimes less would attend these meetings; the largest number at these meetings never exceeded two hundred, and there were never less than fifty. They would all sit quiet, arriving, if possible, at a perfect state of abstraction; then one or two of them, and sometimes more, would speak together in unknown tongues. I studied these things, and tried to form a grammar of one of these unknown languages that was being constantly used. So public did these meetings become that at last the guardians of orthodoxy caused a solemn inquiry to be instituted into her conduct, and opinions, which ended in my firmly believing that she, in her ignorance, had arrived nearer to the other world than any of the orthodox churchmen. I determined to defend her from all theological austerity or vengeance. The consequence of my championship of Madame Guyon was my banishment to my diocese.

"I endeavoured for a time to shut out the truth, for I feared the opinions of the world. Calamity followed me; my palace at Cambrai, with all its furniture, and, worst of all, with all my library, perished by fire. I had learned at these meetings at Madame Guyon's that the almighty and living God ought to be loved for himself alone, and for asserting and teaching this knowledge I was deemed a heretic. With this exception my life's journeyings upon earth were pleasant ones, and when God in mercy called me heavenwards, I left earth without regret.

"May God spare you for your labours. Remember that, like me, like tens of thousands of others still in the form, you are one of the many that God hath chosen to be now exempt from labour, but he hath delegated to you the free and uncontrolled use of reason, to seek it, and follow out the duties of your station in life." Finis.

I may state, that during the rest I took from writing during this control, I said to the controlling spirit that I had been much entertained as a boy with his "Telemachus," and I quoted its commencement and one or two passages in it. Shortly after this control had ceased, and after the medium had been restored to his normal state, he went again into a semi-trance and said,—

"I hear a voice saying, 'Telemachus'; do you know why it was written?"

I said, I thought it was for the instruction of the young pupil of Fenelon, the Duke of Burgundy.

"No, it was for the purpose of advising Louis the Fourteenth."

Of this I was not aware; but I find in history that "Telemachus" was never intended for publication, and was only published through the treachery of a servant, and that Louis the Fourteenth thought it was directed against himself. Thus it appears from the Control, that although never intended for publication, Louis was not far out in his supposition.

I wish to add a few ideas of my own on the subject-matter of this sitting. Before I do this, I wish to make public an idea that has entered the head of a friend of mine, and by him rather widely spread among some of my acquaintances. My friend had stated that it was easy to account for all these wonderful records; that I was neither more nor less than the dupe of a designing knave; that there were a lot of clever, sharp-witted men with good memories, who called themselves mediums; that they met together and arranged the different subject-matter by which a gullible public was to be taken in. Among the friends to whom he imparted this information was one who is a believer in the superhuman agency of these records one week, and a disbeliever the next. I took the first opportunity of asking my clever friend whether he had really started such an ingenious hypothesis? On his answering in the affirmative, I asked, "Do you think you could get up one of these Controls?" "Yes," he replied, "and as a proof that I could, travelling in a railway carriage the other day for half-an-hour, I read two hundred lines of a poem, and I found that after reading them over again once, I could repeat them every word." I said there was nothing so very astonishing, as I myself had a relative who, as a girl of fourteen, could repeat a poem of two or three hundred lines by simply once reading them, and that there had been many who had the same parrot-like memory. There our conversation ended.

Now, in the name of the Prophet "Figs," where are these clever rogues, these professional mediums? where do they meet? and who are they? I know not of more than I can count on my eight fingers and two thumbs in the whole of England, who are merely professional mediums. Let the whole array of them, including your Fletchers, your Morses, Wallaces, and Wallis's, Browns, Hernes, Williams's, and Olives, come forward and state where they meet, and from whence they get their materials by which many others besides myself are deluded; from what books do they cram

their subjects? and how are the crevices between recorded fact and unrecorded thoughts, ideas, and individualities, filled up? Surely if these men do exist with such powers of research, with such wonderfully retentive memories, they would be not only rogues but fools. Such talent would command a position far higher than the uncertain one of a professional medium, who as a rule is badly paid, and liable at all times to be spattered with mud and dirt, and suffer insult at the hands of every self-sufficient, ignorant fool, who denies everything that his own meagre intellect cannot understand. Cavillers may say that in the present reported Control, there is nothing that could not be picked up somewhere or other. Be that as it may, detaching each separate incident from the one to follow, but can they in any way connect the different incidents set out, or express the individualities and peculiarity of idea which is not recorded in any history?

#### WHAT IS THE PHILOSOPHY OF SPIRITUALISM?

A Lecture delivered through the mediumship of Mr. J. WILLIAM FLETCHER, at Steinway Hall, London, on June 29, 1879.

Every phase of religious belief that has found expression in the world has come in answer to a demand of the human soul. Every form of religious belief that has held its sway over the minds of men has come in answer to some earnest prayer, to a request which their souls had made, and each is designed to be a stepping-stone to something higher and better. One age has followed in the footsteps of another; one religious thought has succeeded another; for the reason that when one mind had grasped the earlier lessons, it demanded something beyond, and, there being no finality in the realm of thought, as fast as one mind grew to apprehend that which had been placed before it, something higher and grander was given. This is true not only of religion, but of every other subject of thought and study; and when we pass from the varied forms of religion which have possessed the minds of men and come to the consideration of Spiritualism, we find that this has come, not as a grand and wonderful miracle, not as some unheard-of story of a far-off land, but in answer to the great and earnest prayer that has gone up from the hearts of the people, in answer to the great longing to know of the life beyond, as well as of the life of the world.

Has Spiritualism a philosophy? Thirty years have barely passed away since the first intimation of life beyond was methodically given; but great and rapid strides have since then been made in this line of thought; and it challenges attention as containing within itself the elements not only of religion, but of philosophy as well.

What is the philosophy of Spiritualism? An understanding of the sciences, an appreciation of the arts. An understanding of science, because it deals with all the outward forms of life, and endeavours to know and understand the laws by which the varied phenomena are produced. An appreciation of the arts, because these serve to stimulate the minds of men. The philosophy of Spiritualism deals not alone with the facts which are presented, but goes beyond to the inner principles they represent, and points out newer and higher truths than the world has yet been able to understand.

In previous lectures we have endeavoured to show the close relationship, the great likeness, which existed between the various forms of religious belief and Spiritualism; our efforts on this occasion will be directed to show also in what Spiritualism differs from all other forms of religious belief; and to point out as distinctly as possible the unlikeness which exists between the philosophy of Spiritualism and that of other religious thoughts. Every religion rests upon its phenomena. There is, first, the phenomenon of the belief; then the religious thought that results from that phenomenon; and if you study the tenets of the creed, the articles of faith, you will find that there is within all this only so many phenomena which you are called upon to accept. We speak of religion rather than of science or art, because religion has exerted the greatest influence over the minds of the people. The belief in the Bible, in vicarious atonement, in communion, in baptism, in prayer, all serve as phenomena upon which the Christian faith and religion rest. And Spiritualism, in challenging the thought of the present day, has endeavoured to deal with these matters, and to set forth as clearly as possible, not the outward form represented, but the spirit that dwells within. A Christian will tell you that the Bible is the "word of God," that from Genesis to Revelation, God is supposed to have spoken, and that within the lids of this book are all the words that He has ever spoken or will ever speak.

And what has Spiritualism to say to this? Do Spiritualists believe in the Bible? is the question so often asked. Do they believe the lessons it teaches, and accept the ideas it contains? Christians have well called the Bible the "word of God!" As the word of God all Spiritualists can look upon it, and read, and study it. But in the light of Spiritualism it becomes something more than the word of God: it is the spirit of God acting through the lives of those who have recorded their experience therein; and not only has God spoken in the Bible, but He has also lived in those lives. It is not enough to read the Bible and say, "This is the word of God," but each one is called upon to read and study it particularly for himself, that he may discover the truth in the spirit in which it has been given, and not seek to interpret the verses in the letter.

Do Spiritualists believe the Bible?—Not in the blind way in which Christians assume to believe in it. They cannot believe its lessons simply because they are found in the Bible; but as in all



things, whether inside or outside the Bible, each intelligent Spiritualist feels that he can accept only so much of what is before him as he is able to understand; but that which he is unable to comprehend, he does not of necessity feel called upon to reject; he lays it aside until the further development of his mind, or some fresh light from above, may have enabled him to grasp its meaning. The cry now raised against Spiritualism, that it comes to make war upon the Bible, is false. The Spiritualist is really the only one who can fully understand the Bible; for with the light given to him, and with the power of his belief, he gains a deeper insight into its hidden passages than is given to any other class of men. Even in this age you are told by many that you must accept the Bible in its entirety, whether you understand it or not, and that to add or to take away one word, involves an eternal anathema. Do Spiritualists then believe the Bible? Yes; they believe that in the lives therein recorded God spake to men; that He poured out His spirit upon the writers, whose lives were thus quickened so that they were enabled to reveal His messages to the world; but they believe also that while the spirit of the Bible is to be accepted, there are in it mistakes which have arisen through the natural imperfection of the media employed by God. The Bible is the grand history which contains the spiritual manifestations of the past, and the time of the future will write its own Bible, as the past has done.

Do Spiritualists believe in the doctrine of the Atonement, that through the death of Jesus all sins that have been committed are pardoned, and that simply by an act of faith all sins and wrongs are blotted out? They do not, nor can they hold this doctrine in that spirit. Not simply by the death of Jesus are sins forgiven; not by a simple acknowledgment that he died for the world, is wrong blotted out. Christians are accustomed quietly to tell the world that Jesus once paid a great debt—the debt of their sins, and people go forth with their consciences at ease, feeling that the burden of that debt is removed from them. But if you have wronged a friend, it is not sufficient to ask God to forgive the wrong; your duty is to do all in your power to undo the wrong, that with a clear conscience you may tell the Lord that you have striven your utmost to wipe out the offence by limiting its ill effects. Atonement, as Spiritualists, we do believe; but an atonement of life, not of death, an atonement of noble endeavours, whose perfume is sweet upon the air, blessing the whole world by its gentle fragrance. The true spiritual atonement must proceed from your own hearts, in the feeling that no sacrifice is too great to make amends for a wrong done to a fellow-man.

Do Spiritualists believe in baptism? In spiritual baptism, yes. We have seen the power of unseen influence, and know the rich blessings of the pouring out of the spirit upon some earnest, noble worker in God's great field of labour. And so may the living waters of the spirit be poured out upon a young and budding life with great and happy benefit; but when baptism is administered merely as a recognised conventional custom, when it is regarded by the Church as a form and nothing more, then it has no power in itself, nor can it be followed by beneficial result. But there is a spiritual baptism, the consecration of a life to God, which does contain within itself the blessing supposed to accompany the mere form of the Church service; and this baptism of the spirit is alone fruitful of good works here, and blessing hereafter.

"Shall we," says another, "have communion?" Communion of what kind? That communion which consists in the gathering of a few persons around the table, who in their prayers thank God that they are not as the rest of the world? Is this what you mean by communion? It is not what we call communion. We do not believe that the taking of bread and wine brings into holy relation with Christ and the angels, simply because the communicants are members of the church. There is no spiritual power in such a ceremony. Let your communion be recognition of the life and works of Him in remembrance of whom it is held; and when you raise your thoughts to Him, open your hearts that His blessing may enter in. Remember these words—"The same things that I do, ye shall do also, and even greater; for I go unto my Father, who is in heaven;" and when gathered round the table, let your silent question be, "Am I doing a greater work than He did?"

Do Spiritualists believe in prayer? They believe in the prayer of the heart and soul to God. What do you mean by prayer? Do you mean simply the repeating of words, the reading of printed forms from books? If this be what you call prayer, and if you ask, do Spiritualists believe in this? we answer unhesitatingly, No! The world has long been prayed for; it needs working for to-day. The kind of prayers that begin and end in books are not the prayers which the world needs at present. You cannot greatly benefit the starving poor in the garrets of the dark byways of your cities by praying for them. Prayer is needed; but prayer strengthened by works. Had more of the prayers offered for the poor been materialised into deeds, there would be fewer wretched and suffering than there are. When, removed from all outward influences, you compose your mind to think for the welfare of the world, and are filled with pure and holy feeling, then have you prayed in spirit and in truth, and then are you given strength to go out into the world and fulfil your charitable aspirations. Yes, Spiritualists do believe in prayer; but they believe, too, that prayers without works are so many idle words, and far removed from that blessed power which is able to work miracles in your midst.

Do Spiritualists believe in the Sabbath? Christians all over the world acknowledge the Sabbath, and profess to keep it holy. But how is it kept holy? Ask people in this and other countries

how they keep it holy, and they will tell you that they attend church once or twice in the day, and this they call their "observance of the Sabbath." But we say that any act unworthy of the Sabbath is unworthy of any day; and that there is no day on which any law of God, or of your own lives, may be violated, and no one day on which you are called upon to be more religious than on any other. You are to deal kindly with one another, whether in church or out of it. You are to count the hours of life sacred on the week-day as well as on the Sabbath.

Spiritualism has never yet established its services or built its churches, for its teachings are exhaustive, comprising all that appertains to your life on earth, but there will be a day in which this outer life shall be laid aside, and you shall be brought into closer and more intimate communion with God. The Sabbath day means rest for the body, and communion with God for the soul, and as such, all earnest Spiritualists accept it: but they believe that they may worship God in their own homes as well as under the roofs of churches.

Why is it that infidelity is now boldly stalking through the land, and that atheism is growing stronger? It is because the Christian world has so long dealt only with the phenomena of their religion, with the outward form, and has not penetrated to the underlying spiritual realities. The mind grows infidel when it has nothing real upon which it can base its faith. The philosophy of Spiritualism aims to bring each and every one face to face with the great realities of the present and the future. The great fear that has pursued mankind since the world began has been the fear of death. No matter how bright is the world, or how happy much of its life, sooner or later comes the shadow of death over the happy home to make it desolate and sorrowful. The great King of Terrors is, and has been, death. And why? What is the reason of this? The hidden source of this dark and crushing fear is the uncertainty concerning that which follows after death; and it is the mission of Spiritualism to bring the knowledge to all that death is but another name for *change*. Those brave and noble souls that have passed away, are held in the keeping of God; they hover around this world, and follow you through the many windings of your earthly lives, to bring to you the blessed assurance that death instead of being the end, is but the beginning of still higher and grander life.

Ask what good has Spiritualism done? If no more than this, it has taken away the terror and misery which have arisen from the misconception of this change called death; and in this it has done more than any form of belief has ever accomplished. Who has yet answered the cry of the mother for her dead child, though there is but this one simple answer in truth to be given her: "Dear mother, your little one stands beside you even now, waiting to lead you by-and-by to that fair land which is his home." Mother, sister, all you hold dear—they follow you still and watch over you, *after death*! And could you but see the sad tears many a spirit sheds at sight of lives and actions wasted and misdirected, you would pause ere you listened to the voice of thoughtless pleasure calling you from the path of right and duty; and know you, not less, that every idle word, unseen to you, writes its story, which you must meet in the coming time. And we say that the philosophy of Spiritualism contains the teachings of the mysteries given to the world from God—teachings which will enable the doctrines of religion to be placed on so sure and firm a basis as to be acceptable to the most sceptical of minds. In the little rapping on the table—the humblest of its outward manifestations—is the voice that shall ring over the world, telegraphing a message of more importance than that of all the reformers that have ever lived; for it tells of that unknown land, that world of spirit beyond the world of matter, where those who have entered before us wait for their friends on earth. Spiritualism comes not to silence, but to utter aloud the truth, as it has been dimly revealed in all time; to say that as each must live in the life that is to come, so that each should be impressed in his daily life with those high and noble motives which will lift him at once into the full beauty of that life beyond the grave.

The Christian Church has been teaching you to prepare for death; Spiritualism prepares you for life, and life eternal. You are to live in the world which is unseen, and your entrance there will be made according to your life here. A life of truth and purity means a bright sphere in the world hereafter; a life of sin, of selfishness and bitterness, means darkness and misery there, until the spirit shall have outgrown its lower conditions. Let the world know this, that the lives of its people are its real riches, that each noble thought is a step towards God, that each noble act brings the heart nearer to God, and that the philosophy of Spiritualism is the philosophy of life—to help you to live higher, truer, nobler lives here, and to win a sweet welcome in the hour of change from the arisen loved ones who are waiting for us just behind the veil.

#### A SITTING WITH THE ORIGINAL MEDIUM.

On Thursday evening of last week, I enjoyed my first sitting with Mrs. Margaret Fox-Kane. This lady is one of the sisters through whose mediumship the spiritual manifestations in their modern form occurred on March 31, 1848, in the state of New York. She has been in London for a considerable time, but it was not my good fortune to meet her in the spirit-circle till the evening named above. Mrs. Nokes then commenced a series of sittings to be continued every Thursday evening at her residence, 2, Scarsdale Villas, Kensington, Mrs. Fox-Kane being the medium. Except through the mediumship of Mrs. Kate Fox-Jencken, I never ex-



perienced manifestations approaching the power in which they are given in the presence of Mrs. Fox-Kane. I was simply astounded, not at the manifestations merely, but at the fact that I had been in the same city with that lady for several years, and never knew what a treat her mediumship presents to the investigator of spiritualistic facts. I am sure there are many others in the same state of ignorance, and for their benefit I pen these lines. If they should receive the satisfaction which befel the writer, they will be glad that a way has been opened for them to visit this unparalleled medium.

It is a matter of history that the special manifestations of the "Fox girls" were the spirit-raps. It was through these extraordinary sounds, that the attention of the family and their neighbours was first attracted to the subject. The great vigour with which these raps were given became almost proverbial, and all forms of mediumship are vulgarly known as "spirit-rapping" to this day, and Spiritualists are regarded as "spirit-rappers." My only comment is, Would that this proverb were of more universal application, for if all Spiritualists were "spirit-rappers" in the sense in which Mrs. Fox-Kane is, very soon everybody would be converted to a recognition of the truth of spirit-communion.

Four of us—our hostess, the medium, another gentleman, and the writer—sat at a small, round table opposite the parlour window, through which the light of the gloaming entered sufficiently to enable us to see all that was in the room quite well; the time being shortly after eight o'clock. No machinery or accessories of any kind were provided: there was no musical-box, no bells, or tubes—only a pair of light brooms placed on the floor under the table, and these were scarcely at all used. The interest of the sitting was the wonderful rappings, which were heard almost as soon as we were seated: they were heard on the floor under the table, and were produced in such succession as would defy any trickster to imitate. Every rap was three raps, in some cases following each other so rapidly that the sound was—"crump"—as if one rap; at other times they were more deliberately produced, and in all cases with such emphatic expression as almost to speak. The signal for "yes" was three of these triple raps.

But not only one set of raps were heard, but many, and each spirit that manifested had its own peculiar sound. The alphabet was called for, and by raps we were directed to change seats more than once. This enabled the spirits of the various sitters apparently to have better access through the medium. I conversed freely with the spirits, the raps responding in a most extraordinary manner, and a sensation of spirit-presence was felt which was more satisfactory still, and explained to the reason of the sitters that which their senses were cognizant of. The influence was peculiarly cheerful, and when we expressed our enjoyment, a perfect flood of raps would be heard all over the floor within the radius of the circle.

The piano stood behind us with the cover down. We heard the front of it struck, then the wires were sounded, and last of all the back of the case was well thumped. The raps occurred in every way to convince us of their genuineness, and that it was entirely beyond the power of mortal under the circumstances to produce them. Mrs. Kane sat there in view of us all, making no effort whatever; when the window was slightly darkened the raps were more powerful. I remarked upon the different identities expressed in these sounds, and in doing so, alluded to those loud hammerings I had heard through the mediumship of Mrs. Jencken, when all at once we were startled by hearing, as it were, loud blows with an iron instrument made on the floor at a short distance from the medium. These sounds I at once recognised as those peculiar to Mrs. Jencken. It was then asked whether the spirit would give his name. He assented; but not in any way that was proposed. He preferred me to recognise him as "Tayler," the guide of Mrs. Fox-Jencken, who once gave me direct writing, a *fac-simile* of which was published in *Human Nature*.

Our hostess held intercourse with her spirit-friends. The gentleman who sat with us was touched, and held intercourse with a spirit which he identified. Others of us were touched. I had a hearty greeting from spirit-friends—indeed, the presence of mind was quite as palpable as the sounds which assailed our sense of hearing.

Occasionally Mrs. Fox-Kane would take the pencil in her left hand, and write a message on a piece of paper, the lines running from the right to the left margin of the paper, just opposite to the direction taken by the right hand in writing. This we could not read till we held it up to the light, with the opposite side of the paper towards our eyes. One message was signed, "Benjamin Franklin," the guide of the medium, and through whose expanded intelligence the plan of systematic telegraphy between earth and the spirit-world was established through the instrumentality of the "Fox girls." Another message was to Mrs. Nokes from a dear, departed friend.

This is just the kind of mediumship that is wanted—distinct, unequivocal, satisfying. I hope the idea of giving a general seance of the kind as introduced by Mrs. Nokes, will meet with hearty support at her residence, 2, Scarsdale Villas, near the Railway Station, High Street, Kensington, on Thursday evenings at eight o'clock. Mrs. Fox-Kane may be seen privately at other times at her rooms, 4, Grenville Street, Brunswick Square, W.C.

J. BURNS.

MR. CLARANCE has accepted an engagement as a private medium, and will not be at liberty to give public seances till further notice.

## SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

	£	s.	d.
Mr. H. Wedgwood	...	...	1 0 0
Mr. J. Hops	...	...	2 2 0
N. ...	...	...	0 10 0
"Erin" ...	...	...	1 0 0
Mrs. Beale	...	...	0 5 6
M. A. B. (Harrow Road)	...	...	5 0 0
"Widow's Mite" ...	...	...	2 0 0
"A Blind Lady" ...	...	...	0 2 0
"Lindum" ...	...	...	1 0 0
Mrs. Hennings	...	...	1 1 0
"A Friend" ...	...	...	0 10 0
Mr. W. Dixon	...	...	0 2 6
Forster	...	...	0 5 0
"Auld Frien'" ...	...	...	0 15 9
Amount already acknowledged	...	...	149 3 0

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

### VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome, and be supplied with information useful to a stranger, maps, guide books, &c.

### LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the cause.

Address all communications to J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,  
London, W.C.

### MRS. LOWE'S MEDIUMSHIP.

This lady has given a great many seances, and with much satisfaction to all her sitters. It is to be hoped that her health will hold out and enable her to do that good work which she has the rare faculty to perform for the Cause.

If a hall can be obtained, she is desirous of giving a public seance on a large scale for ballot tests such as she gave at Doughty Hall, when in London some years ago. We would be glad to see a few friends take hold of this idea, and bring it to a successful issue. It is worthy of attention.

Mrs. Lowe would also give a general seance, for the benefit of the Spiritual Institution, for spirit-voice manifestations, if twenty tickets could be sold. We would be grieved to accept her kindness, unless her desires for the welfare of our Institution could be satisfied at the same time.

J. B.

MR. W. WALLACE, the pioneer medium, has returned to London and is open to engagements, either in town, country, or abroad. He is a trance speaker and medical rubber, and has had twenty-five years' experience in managing circles and training mediums.—Address, W. Wallace, 329, Kentish Town Road, N.W.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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

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

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

The MEDIUM is sold by all 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, AUG. 10.—Address, at 7.

TUESDAY, AUG. 12.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, AUG. 14.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, AUG. 15.—Social sittings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 8, 1879.

## FEATURES OF THE WEEK.

AN evening contemporary, perhaps for want of news, enters into a long-winded and pointless tirade against Spiritualism, the main object of which seems to be an attempt to prove that Spiritualists are unable to spell correctly. We would, say, "physician heal thyself!" The very article under consideration containing a flagrant error! "Supposititious" is not in any "mortal dictionary" we have seen. On turning to its next page we find about half-a-dozen errors in another article, which are evidently typographical, as was our one of "radiance" in our last issue. Surely its typesetters and "readers" had been having recourse to *spirits* which have a tendency to confuse the brain and mis-guide the hand. Our contemporary either considers the proverb about glass-houses and stones too trivial and "slangy" for its consideration or too elevating in principle. Our (not "the voices") superlative "hottest" being entirely banished from its sanctimonious vocabulary as "slang," we are curious to know the "standard" substitute. Would it prefer a lie (we beg pardon, an untruth) in high sounding language to the truth in terse Saxon? "A new sensation" the article certainly affords Spiritualists, for every statement it makes is presented untruthfully, and Spiritualists give but little heed to a writer who is too weak to speak the truth, and is too narrow-minded to grant to any but himself a share in the trickery and lying that abound in the world. Presuming that these prejudiced arguments are the best it can offer against the claims of Spiritualism, the task of defending the subject scientifically and logically we will abandon as useless in the present case. Is our hypercritical contemporary aware that scores of the most learned men of the day, some of whom have made the most important scientific discoveries of the age,—Fellows of the Royal Society—are Spiritualists?

At the Spiritual Institution on Sunday evening Mr. Burns gave an impromptu discourse on Mark vii. It was found to be replete with valuable spirit-teaching.

WANTED VERY PARTICULARLY.—Nos. 478 and 479 of the MEDIUM. Full price and postage will be paid for any copies sent to this office. Thanks for copies already received.

FROM an advertisement it will be perceived that Mr. Fletcher has commenced a series of meetings at Mrs. Weldon's, Tavistock House, on Tuesday evenings.

THE readers of the MEDIUM will learn with pleasure that Signor Rondi contemplates publishing a work recording a long series of seances with Miss Kate Cook. The results were extraordinary.

On Tuesday, the 31st ult., a few friends met at the seance rooms, 28, New Bridge Street, Newcastle, with the intention of holding a seance for the purpose of obtaining pencil portraits of spirit-friends through the mediumship of Mrs. Esperance, but after sitting about thirty minutes, and there being no signs of the desired manifestations, someone proposed that Mrs. Mellon, who was present, should sit in the cabinet awhile to try for materialisation, so that the evening might not be altogether wasted, to which Mrs. Mellon kindly consented; and Mrs. Esperance remarking that she would sketch a portrait of the first materialised spirit that appeared. A horse-shoe circle was formed, Mrs. Esperance taking her seat on a table on which the light was placed, directly opposite, but at the greatest distance from the cabinet. In about two minutes a masculine form, well known as "George," appeared at the opening in the curtains. Mrs. Esperance expressed a wish to draw his portrait, to which the spirit in a strong, audible voice replied that he would have much pleasure in assisting. Accordingly, Mrs. Esperance set

to work, two or three times requesting his (the spirit's) permission to examine his features more closely. To this he readily agreed, and in about fifteen minutes the sketch was complete. It was handed to the spirit-form and he pronounced it an excellent likeness, as did the friends present. During the time the drawing was being done, "George" stood chatting with the sitters in his usual humorous manner.

F. ORTHWAITE.

## MISS E. A. BROWN SPEAKS ON SUNDAY EVENING.

Previous to her departure for Australia Miss E. A. Brown has accepted the invitation of a few friends to visit the metropolis and have a look at some of its features before she leaves her native land. She has consented to give an inspirational address at the Spiritual Institution, 15, Southampton Row, on Sunday evening, at 7 o'clock. This young lady is the daughter of Mr. T. M. Brown, so well known and highly respected as a test-medium and spiritual teacher. Miss Brown is every way worthy of the honour of following in the footsteps of her father. She is an eloquent speaker, and the matter of her discourses is original and instructive. She is also a good test-medium. We hope there will be a good audience on Sunday night to give her a kindly welcome in our midst.

## MRS. BILLING'S SPIRIT-VOICE SEANCES.

The general seance on the Saturday evening is now a well-established institution. On Saturday last the circle was quite full. "Ski" gave tests, and recognised old friends. "James Nolan" discoursed a little in the direct voice, answering several important questions on the psychology of spirit-communication, which were presented to him by the sitters. Various spirit-friends had been described in the direct voice by "Ski," but the more interesting process of "setting them up" to speak for themselves, occupied a large share of the evening. A gentleman, a stranger to all, was spoken to by his sister and deceased wife. Articles in his possession, in which the spirits were interested, were alluded to. This occurred in the cases of more than one sitter. A lady had communications from her child; the voice particularly powerful. Two gentlemen had messages from female friends in spirit-life, and other two ladies were spoken to by spirits which they recognised. Besides these general outlines of the seance, there were a multitude of events of a similar kind, which no one memory could recount.

"Benjamin Coleman" again spoke, and saluted his friends in a hearty manner. A clairvoyant corroborated the spirit-voice in the statement that there was a group of departed Spiritualists present: "William Howitt," and others that Mr. Coleman had worked with when on earth. "B. Coleman" avowed his continued interest in the Cause, and the writer got an impression that some new feature was about to be developed. Accordingly he proposed to "B. Coleman" that a meeting of spirits should be held; "B. Coleman" to "take the chair," as he was wont to do in earth-life, and call on each of his spirit-friends to make a speech in the direct voice—a special circle to be held on purpose. "B. Coleman" fell in with the proposal, and no doubt it will be carried out. If so, the readers of the MEDIUM may look forward to a novel report.

The seance was a long one—much too long; but "Ski" said he meant to work hard, and he faithfully fulfilled his promise. These sittings are held every Saturday evening at Mrs. Billing's Rooms. Tickets may be obtained at 15, Southampton Row; also information respecting private sittings which Mrs. Billing gives daily. On these occasions the utmost satisfaction is given. The spirits of relatives come one after the other, and give in the direct voice much more information than is usually obtained from trance mediums.

J. B.

GOOSE GREEN, WIGAN.—On Sunday, July 27th, Mrs. Wilson gave a trance address, followed by Mr. Isaac Walker, who gave a trance address that was very much appreciated. Mr. Walker is willing to labour in any part of the United Kingdom.

MR. WILLIAMS will leave town for the Continent on or about the 15th of the present month. He will in the first instance proceed to Paris, and, having received a kind invitation from M. de Veb, he will spend some time at that gentleman's country seat in Germany. Mr. Williams will then take a short tour in Switzerland before returning to London.

LEICESTER.—We were pleased to have a call from Miss Barber the other day. She called for a parcel of books for the book-club to which Mr. Barber belongs. We hear from another source, that Miss Brown has had good meetings at Leicester, and that progress is visible in various directions of our great work.

DR. DITSON.—Thanks for the post-card. Mr. Oxley's work on the Pyramids had better be ordered in book form, as we have very few complete sets of MEDIUM containing it. The book will be pushed on, as there is a great demand for it. There are already many orders for "Historical Controls" in book form, but the work of classifying and preparing them for press will prevent their appearance for some time. There are sufficient "Controls" received to fill two large volumes.

SPENNY MOOR, (Low).—On Wednesday evening, July 23rd, John Barker of Binchester visited us, when we arranged for a meeting, inviting those whom I knew to be investigating the truth of Spiritualism, ten in number, but who have got no further than the A, B, C, of the phenomena of Spiritualism. After hearing the trance address, and tests given to most of the sitters, they all expressed their satisfaction at having been privileged to attend the meeting. I must bear witness that John Barker is doing great good in this locality in spreading the truths of Spiritualism.—C. D.



## THE JUBILEE CONVENTION OF SPIRITUALISTS.

The Committee appointed at a public meeting to prepare suggestions and make arrangements for this Convention, now publish the following results of their labours.

## GENERAL FEATURES.

Fourteen years ago, the first Convention was held at Darlington, and seven years ago, the first Jubilee Convention of Spiritualists was held at the same place. The forthcoming Convention is the second Jubilee Convention. It will also commemorate the tenth year of the Spiritual Institution at 15, Southampton Row.

This Convention will not be held in the interests of any class, profession, party, society, committee, or personal interest, but solely on behalf of the Movement.

It is not intended to form any society, sect, or political body thereat, or to exercise authority, or promulgate views to coerce individuals or Spiritualists in any way, but to consider practical methods for spiritual work.

When the Convention assembles, it may constitute itself as may then be determined, but to facilitate business, the Committee submit the following

## SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

## I.

The Unconscious Influence, beneficial or injurious, of one Individual upon another, especially in the case of Sensitives.

## II.

The proper Development of Mediums.

## III.

The best Means of Introducing the Phenomena of Spiritualism to the outside Public.

## IV.

Individual Responsibility and Mutual Inter-Dependence of Mediums and Spiritualists. The Position of Professional Mediums in the Movement.

## V.

Healing Mediumship.

## VI.

Public Meetings. Lectures. The Use of Trance Speakers.

## VII.

The Literature.—Periodicals. Tracts. Books. Libraries.

## VIII.

Educational Spiritualism.—Schools for Spiritual Study. Lyceums for Children. Plans for Intellectual Development.

## IX.

Spirit-Culture.—Aspiration, Spiritual Gifts, the Religious Aspects and Ultimate End of Spiritualism.

## CONDITIONS AND ARRANGEMENTS.

The Committee recommend that one subject only be dealt with at a time, and that speakers be ruled out of order if they do not speak to the point.

The opener to read a paper, or speak ten minutes; subsequent speakers or readers to occupy a similar time. No person to speak twice on the same subject, except to reply to questions or make needful explanations.

It is not necessary to be present at the Convention in order to take part in it. Friends in all parts of the country are cordially invited to put their best thoughts, on any topic in which they take a special interest, upon paper in as few words as possible, and forward such papers to the Committee before the last day in August.

To suit the convenience of those engaged during the week, it has been decided that the Convention commence on a Saturday afternoon at the Spiritual Institution, 15, Southampton Row, London. On Sunday morning it may be resumed at the same place, or at a hall in which a public meeting can be held in the evening, to be addressed by well-known speakers. The business of the Convention will thereby be comprised in three sessions—viz., Saturday afternoon, Sunday morning, and Sunday afternoon, allowing three subjects to be discussed at each session.

On Monday evening a Happy Evening will be given in some convenient hall, to commemorate the tenth year's existence of the Spiritual Institution in its present premises.

The date has not yet been fixed; but it will be early in September. As it is desirable that as many country friends as possible be present, the Committee will be glad to receive suggestions from friends who desire to be present, indicating the time which will generally be most convenient.

On behalf of the Committee, J. BURNS, Chairman.  
J. KING, Hon.  
AMY IVY BURNS, Secs.

Committee Rooms, 15, Southampton Row, London, July 30.

Mrs. WELDON's Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Urich, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

## Contents of the "Medium" for this week.

	Page		Page
The True Basis and Best Methods of Education—A Lecture by W. J. Colville	485	Mrs. Billing's Spirit-Voice Seances	492
Historical Controls—Fenelon, Archbishop of Cambray	487	Jubilee Convention of Spiritualists	493
What is the Philosophy of Spiritualism?	489	Suggestions upon which Discussions may take place	493
A Sitting with the Original Medium	490	Conditions and Arrangements	493
Subscriptions to the Spiritual Institution	491	Mr. Tyerman's Arrival at Sydney	493
Mrs. Lowe's Mediumship	491	Shakespeare and Spiritualism	493
Notes and Comments	492	Who wrote Shakespeare's Plays?	494
		A Materialisation Recognised	495
		Marylebone Association	495
		Appointments	495
		Advertisements	497-500

## MR. TYERMAN'S ARRIVAL AT SYDNEY.

J. Burns, Esq.—My dear Sir,—After a very pleasant voyage from England, I arrived safe and well at my Australian home on the 15th ult. The steamship "Cuzco" is a fine vessel, and the "Orient" line she belongs to is fast becoming popular with Australian passengers. The voyage was broken by two calls; one at St. Vincent, and the other at Cape Town, South Africa. Those short stoppages form a pleasant relief to the monotony of a long sea-voyage.

We had no sooner dropped anchor at Cape Town, than Mr. Berks T. Hutchinson was on board to bid me welcome and take me ashore to his home, he fully expecting that I was going to stay there a month. I went ashore, but only for a few hours, and was very pleased with the place, and regretted that I had not arranged before leaving England for a "stop off" there for a month. There is a growing interest in Spiritualism amongst the people. The visit of Dr. Peebles did good, and is pleasantly remembered. Mr. Eglinton, the medium, has also given an impetus to the Movement; but the gentleman who has done most to promote its interests is evidently Mr. Hutchinson. His soul is thoroughly in the work, and he combats the local ignorance and prejudice in a spirit that will not be easily vanquished.

We stayed a night at Melbourne, and the friends extemporised a meeting of welcome to me. There was a large attendance, considering the short notice given, and an excellent spirit pervaded it. Mr. Terry, Mr. Walker, Mr. Deakin, Mr. Ross, Mr. Brown, and many other familiar faces and true friends of the Cause were present. I gave an address on my travels; but having just come off the ship, I was not in good trim for speaking, and am conscious that I did not do justice either to the places I had visited, the phenomena I had witnessed, or the persons I had met, including yourself and other friends in England. You will see a good report of the meeting in the last number of the *Harbinger of Light*.

Mr. Thomas Walker is engaged by the Melbourne Association of Spiritualists for twelve months. He lectures in the Opera House on Sunday evenings to very large audiences, and is doing a real good work there. The labours of Mrs. Britten and Mr. Walker in Melbourne have given Spiritualism a position and influence there which it never had before.

Two days' sail from Melbourne brought me to my home in Sydney, and after an absence of a little more than twelve months, I need hardly tell you that I was glad to find myself once more with my family, all of whom I found in good health. In Sydney, as in Melbourne, I found that our Cause has made much progress through the efforts of those excellent workers just named and others. Mr. C. Bright is lecturing here at present, and is meeting with the success he deserves, as an able advocate of our principles. I have given two lectures on my travels, both of which were well attended. The friends here organised a picnic of welcome back to me, which came off on Sunday the 8th, and was a great success. The friends fully appreciate the kind receptions accorded to me in many parts of America and in England.

Mr. Bright having secured the Theatre Royal here for six months, I shall leave home again till his term expires, and purpose visiting Adelaide and other places in South Australia to introduce our Movement. I have not time to say more at present. I hope your own health is good, and that increased success is attending your noble efforts in the cause of truth and progress. I shall ever look back with pleasure to the time I spent with you in London.—With kind regards to Mrs. Burns, family, friends, and yourself, I remain, yours fraternally,

J. TYERMAN.  
147, Woolloomooloo Street, Sydney, New South  
Wales, Australia, June 9.

## SHAKESPEARE AND SPIRITUALISM.

Mr. Editor.—Sir,—The correspondence herewith enclosed may possess some interest to your readers, many of whom are no doubt unaware of the rapid expansion of mind taking place on the banks of the "coaly Tyne."

But few editors are liberal enough to give insertion to such subject-matter, and in a double degree this gentleman should be thanked by all liberal thinkers and Spiritualists (all Spiritualists ought to be possessed of liberal sentiments), for I find that to-day's issue of the *Newcastle Daily Chronicle* contains a lengthy extract from the *MEDIUM AND DAYBREAK* (see enclosed) of a materialisation seance at Newcastle, described by that well-known scientist, T. P. Barkas, Esq.—I am, Sir, your obedient servant,

THE CORNISH EXILE.  
7, Prudhoe Terrace, North Shields, July 28.

## WHO WROTE SHAKESPEARE'S PLAYS?

(To the Editor of the *Daily Chronicle*.)

Sir,—“Who wrote Shakespeare's plays?” is the title of one of your leading articles of to-day, and in that article you broach several of the conflicting theories which have been abroad in the world for a consider-



able period. The plays have been ascribed to Bacon, Peele, Marlowe, and many others, and the chief argument against the theory that the plays are the genuine production of Shakspeare are the facts of his inferior education and his supposed want of classical, literary, and historical knowledge.

On the hypothesis that the plays are the natural and unaided productions of Shakspeare, the argument has great validity; but is there no other theory that would cover the whole ground and yet leave Shakspeare apparently the real author, without either charging him with plagiarism or intentional deception? I think there is.

I think he may have been a conscious or unconscious automaton in the hands of some other person or persons. Socrates affirmed that he got much of his inspiration from without, and many poets, philosophers, and literati have felt that their best productions have been by a power not apparently their own.

We know that in certain exalted states, chiefly under mesmeric conditions, persons have the power of exceeding their normal literary and artistic abilities, and we also know that under somnambulistic conditions persons speak and produce artistic work of which they are entirely incapable in their normal state.

Another form of psychological phenomenon is this—that some persons of peculiar temperament appear to be controlled by extra terrestrial intelligences, and perform literary work of which they are entirely incapable of themselves, and by any recognised natural means.

May not Shakspeare have been one of these? This suggestion will doubtless appear to be very absurd to the majority of your readers; but majorities are no guarantee for fact and truth, and the apparent absurdity may thereby be the result of inexperience on their part, as the theory is in strict accordance with known and well-authenticated facts.

For example, in company with other intelligent observers, I have sat with a comparatively uneducated young woman; she appeared on all occasions to be in her normal condition. I asked, in writing, critical questions, having relation to various departments of physics, metaphysics, the future life, &c., and her hand, apparently automatically, wrote replies to these questions of a most satisfactory character, so satisfactory, in fact, that I question whether there be any man in England, who, under similar circumstances, could give as satisfactory and learned replies.

I would take the newly-elected Bishop of Durham as a representative of theologians, Professor Huxley as a representative biologist, Professor Tyndall as a typical physicist, and Mr. Bradlaugh as a secularist *par excellence*, and I challenge anyone of them, or all of them combined, to give as full, clear, accurate, and, at the same time, concise answers to the questions I propounded to this unlearned lady as were given automatically through her hand.

Here, then, we have in our own time, and in our own midst, a comparatively uneducated person answering questions in writing quickly, and without revision, that could only be answered by the most learned with careful preparation and much reflection.

If phenomena of this kind take place now, why, as an hypothesis, should it not be asserted that Shakspeare was similarly controlled, and that, while his hand wrote the plays, his brain has till the present time, got credit for work it did not originate, but which was actually the work of another, or of others, who merely used him as a suitable terrestrial agent for the execution of their designs?

I may be told that the evidence respecting the uneducated lady having written the answers to which I refer, is not satisfactory. In reply to that, I may state that the questions were asked in writing, and the answers were given in writing, in the presence of six or eight credible local witnesses, whose names may be ascertained on inquiry; that the questions and answers are in my possession in the original MS., and that they may be seen by any intelligent and respectable inquirer.\*

It may be asserted that the lady was acquainted with the questions before they were asked in the presence of witnesses. My reply is that I prepared the questions; that she nor anyone else saw them; that they were prepared in shorthand which she could not read; and that I vouch for the fact that neither she nor any other being, man or woman, saw or read the questions before I asked them in the presence of the witnesses.

If this lady, by extra-terrestrial aid, wrote the replies to those questions, may not Shakspeare, by extra-terrestrial aid, have written the marvellous plays with which for centuries he has been credited?—I am, &c.,

T. P. BARKAS.

26, Archbold Terrace, Newcastle-on-Tyne, May 26, 1879.

#### SHAKSPEARE AND SPIRITUALISM.

(To the Editor of the *Daily Chronicle*.)

Sir,—In answer to Mr. T. P. Barkas's letter, ascribing the production of Shakspeare's plays to supernatural agency, I would point out that these works have been divided into early, middle, and matured groups, showing a natural growth or development of his powers, inconsistent with an extraneous inspiration of which he was merely the medium. Had Shakspeare written "Hamlet" and the "Tempest" without any previous training and development of his powers, we might almost have been excused for ascribing them to some miraculous or supernatural power.

No doubt, speaking figuratively, we are quite justified in using such terms as "inspired" to productions of perhaps the greatest individual genius of any age or race, and who alone is worthy to be associated with the company of ethic play-writers whose names shine for ever in the literary firmament. It is the pride of our race that we produced a Shakspeare. He is full of love to the land that gave him birth, and the character of her people whom he portrays. Rather let us believe that in our valleys such men are still born, though, like Burns, they may be put to ignoble use, as Shakspeare laments—

"Tired with all these, for restful death I cry,  
As to behold *desert* a beggar born,  
And *needy* nothing trimmed in jollity,  
And purest faith unhappily foresworn,  
And gilded honour shamefully misplaced."

\* Some of these interesting replies have been published in the form of a pamphlet, price 3d. Copies may be had at this office.—Ed. M.

Then believe that the words of wisdom and beauty that astonish and delight us were dictated from some inconceivable limbo of wandering ghosts! No; the author of these works played, as a boy, in the sunny meadows and oak-woods of Warwickshire, by the entranced Avon; and, as a man, in London, was stimulated by the intellectual movement of the sixteenth century that sought to give freedom to thought and action. Mr. Barkas will find a better explanation than the Spiritualistic phenomena he refers to in the *Belgravia* for March. The article is entitled "Artificial Somnambulism," and is written by R. A. Procter.—I am, &c.,  
W. W. FAWCET.

#### WHO WROTE SHAKSPEARE'S PLAYS?

(To the Editor of the *Daily Chronicle*.)

Sir,—Under the above heading a suggestive letter from Mr. Barkas appeared in your issue of yesterday's date; and it has occurred to me that the following extract, bearing as it does on the subject, may be read with interest.

In the preface to "Plutarch's Lives of the Ancients," translated by John and William Langhorne, and printed in 1812, the following occurs:—

"It ('Plutarch's Lives') was one of the first (books) that were brought out of the retreats of the learned and translated into the modern languages. Amiot, Abbe de Bellocane, published a French translation of it in the reign of Henry the Second: and from that work it was translated into English in the time of Queen Elizabeth.

"It is said by those who are not willing to allow Shakspeare much learning, that he availed himself of the last-mentioned translation; but they seem to forget that in order to support their arguments it is necessary for them to prove that Plato, too, was translated into English at the same time, for the celebrated soliloquy, 'To be, or not to be,' is taken almost verbatim from that philosopher; yet we have never found that Plato was translated in those days."

Sir, those who believe with Mr. Barkas that death is but a chemical change releasing the man from his material body, will naturally enough argue that Shakspeare was either probably an automatic writer—Plato being the operator—or else was inspired to speak or write Plato's thoughts.

Those who will not believe that Moses yet lives, or rather those who cannot realise the fact that Moses appeared and spoke with mortals, and thereby proved the continuity of life and possibility of spirit communion, will of course consent to believe that Shakspeare was a profound and classical scholar. Which is right?

Is it not comforting to the soul to believe that life beyond the grave is but the continuation of the life we are leading here, and that just as we desire knowledge so we may actually obtain it from those to whom it is still a labour of love to impart?

Is the spark of divinity, the imperishable, conscious man or spirit, buried with the body not to rise until the trumpet's blast shall wake the dead, or no? If not buried, and if still conscious, where is he?

I was answered this question some time ago by a friend for whom I have a great respect, but who certainly has not commenced to puzzle his head about matters psychological. "Oh! we dwell somewhere in the vast realms of space when we quit the body. You don't think that spirits come back to earth again, surely?"

Sir, for what you know to the contrary, Plato and Socrates, ah! and gentle Pythagoras, too, may be amusedly looking over your shoulders as you read this scrawl—they may be looking over mine at this moment, pitying my miserable writing and wishing me success as a scribe! Who knows to the contrary? And should it be so, is it not a blessing to know that those we have learned to love so well, those whose lives have done so much to mould the character of our noblest statesmen, and so to a great extent directed the destinies of nations—is it not a blessing to know that they are with us to-day? "But they are not," you assert.

Mr. Editor, with all due respect for your profound knowledge of things in general, of this in particular you are (I boldly assert it) in error, and so you will, I venture to say, frankly admit through these pages in a week's time, if you will permit Mr. Barkas to display such proofs as are in his power.

To materialists I would give the advice which G. J. Holyoake gave to me and others many years ago—"Read 'Plutarch's Lives of the Ancients,' and you will learn to love virtue and manliness." But if it ("Plutarch's Lives") teaches virtue and manliness, it also teaches the continuity of life beyond the grave and spirit communion—I am, &c.,  
May 28, 1879. "THE CORNISH EXILE."

#### WHO WROTE SHAKSPEARE'S PLAYS?

(To the Editor of the *Daily Chronicle*.)

Sir,—In the letter of "The Cornish Exile" in the *Chronicle* of to-day may be found a weighty argument against his own theory: since, after all is said, our strongest conviction that the soul is immortal is nothing more than a fervent hope.

He says: "Sir, for what you know to the contrary, Plato and Socrates,—ah! and gentle Pythagoras, too, may be amused by looking over your shoulder as you read this scrawl—they may be looking over mine at this moment, pitying my miserable writing, and wishing me success as a scribe."

Admitting that—to adopt the language of your correspondent—it would have been comforting to Plato to believe that "life beyond the grave is but the continuation of the life we are leading here," it does not appear to me that the great defender of Faith in the immortality of the soul would ever have written the "Phædo" if he had thought there was the remotest possibility that, after some two thousand years of probation, he would be driven to find amusement in the manner suggested by your correspondent. On the other hand, if your correspondent will read the description in the "Phædo" of the manner in which the ghosts of evil men are forced to haunt the scenes of their misdeeds, he will see, I think, that, in Plato's view, the ghost of a wicked newspaper correspondent would have been more likely than the ghost of Plato, or even of "the gentle Pythagoras," to spend its time in the way suggested. I hope for a better future for the ghost of the "Cornish Exile." But then I have no reason for believing that he is wicked.—Your obedient servant,  
PRUDENS.

Newcastle, 30th May, 1879.



## SHAKESPEARE AND SPIRITUALISM.

(To the Editor of the *Daily Chronicle*.)

Sir,—The correspondence columns of the *Daily Chronicle* have of late aptly illustrated the mental condition of the world to-day.

Rome sounds a blast, and the "salvation army" trembles! Orthodox England in despair endeavours to hurl back its materialistic foe, whilst Modern Spiritualism—lowly born and despised Modern Spiritualism—occupies the unenviable position of butt for the scorn and malice of all. It is a "buffer" compelled by force of circumstances to withstand theology on the one side and materialism on the other; and is it any wonder, therefore, that the very atmosphere of the rugged North vibrates with the conflict of opinion?

The pessimist beholds the lighted brand that shall kindle the conflagration before which the heavens and the earth shall fade, whilst others, more hopeful, recognise in this modern travail the harbinger of a brighter era. Verily we live in eventful times!

Your correspondent "W. W. Fawcus" displays a creditable touch of patriotism, which all must admire, by striving to rescue Shakespeare from the mediocrity to which the spiritualistic theory would appear to condemn him; but if Mr. F. will only reflect that the brain of an inspired orator or writer is by continuous development at last educated by unseen intelligences up to its highest possible pitch, he must perceive that Shakespeare—"the immortal Will,"—may still remain as of old, the glory of the English-speaking race, whilst the bright band of ancient worthies who found in him one worthy of their esteem, have the joy of knowing that through his instrumentality they were able to lift humanity one step higher in the ladder of endless progression.

From this it will be seen that Spiritualism teaches the communion of saints, and the unceasing unfoldment of all powers and things, metaphysical and physical. Nature never pauses—never!

I am thankful to your correspondent "Prudens" for not having heaped ridicule on the head of one foolhardy enough (so some say) to defend the truths of Modern Spiritualism, for I am aware that there is no cause under heaven, no matter how sacred it may be, but could be made to appear contemptible by a scurrilous pen; for the reason then that "Prudens" has forborne this opportunity I thank him, and trust some day or other to have an opportunity of reading Plato's "Phædo" which he recommends. But if it be true, according to Plato, "that the ghosts of evil men are forced to haunt the scenes of their misdeeds," may it not be equally true that worthy men and women acting under similar laws (I mean men and women on the other side) may be permitted to return also, and occasionally visit the spots beautified and benefited by their lives, and where perhaps still dwell many dear friends and relatives? Is not the one as probable as the other?

"Prudens" is, I perceive, quite unaware that Spiritualists claim to know that there is a life beyond the grave. He must be ignorant of the fact that tens of thousands of sensible men and women—princes and peasants, philosophers and farmers—profess to have seen, felt, and talked with, personal friends whose physical bodies have long since been transformed into buttercups and daisies, or he would never have opened his letter with the statement that the "Cornish Exile's" letter contained "a weighty argument against his own theory, since, after all is said, our strongest conviction that the soul is immortal, is nothing more than a fervent hope."

Mr. Editor,—This "fervent hope" is with the Spiritualist a certain joy, and in thinking of the gloomy days gone by, he can truly say—

Thank God that wild and stormy life is past,  
At anchor now I ride by wisdom's rope;  
Around I watch the dark clouds gathering fast,  
But high aloft are rainbow hues of hope.

—I am, &amp;c.,

"THE CORNISH EXILE."

RIVIERE'S PROMENADE CONCERTS.—Season October. Mrs. Weldon's amateur choir. Three classes weekly—tuition gratis. General rehearsals, Fridays half-past 7, at Tavistock House, Tavistock Square. Apply by letter (enclosing envelope addressed and prepaid) to Mrs. Weldon for prospectus.

A MATERIALISATION RECOGNISED.—A letter from S. C., 123, Redheugh Road, Gateshead, contains the following testimony: "I am the person referred to in the letter by Mr. Barkas, published in last week's MEDIUM, and the members think it my duty, in justice to all concerned, and the Cause of Spiritualism, to explain as clearly as I can, how I recognised the spirit-form as my mother, who passed away to spirit-life on February 9th of this year. I loved her very dearly, and it was fully returned; there was that sympathy between us which can be better understood than described. Her decease left a void in my life that nothing could fill, until I became acquainted with Spiritualism, within the last three months. Since then I have had the consolation of knowing that she still lives, and is often near me. It has been through the mediumship of Mr. Matthews and Miss Wood that I have proved beyond a doubt that Spiritualism is true, and I cannot thank them sufficiently, or speak too highly of the talents which the Lord has given them; and I pray that they may have health, physically and mentally, as I am sure they require it for these wonderful phenomena. As to the recognition: I had got a message by the table to the effect that my dear mother would materialise, if the conditions were favourable. She promised to shake hands with me, and kiss me, both of which she actually did. Five other forms appeared before she came from the cabinet. I recognised her quick and graceful movements in a moment, also the business manner so natural to her in life of having something to do, which, though not quite agreeable, yet must be done without delay. A friend who knew her well recognised her at once by this. In conclusion, I thank the members for their uniform kindness to me. All may receive the same consolation if they would exercise a little more faith in their God and in the truth of mediumship. Then the circle might become a holy sanctuary, instead of treating it as an exhibition to outdo the tricks of conjurers. There would be no failures like last Thursday night, if they would be a little more charitable towards their medium, and try to regard her intentions as being as honest as their own. If our friends do not use a little more discretion in keeping the seances more select, I am afraid they will exhaust the power, and the medium will be ill, which would be a great pity, as she is willing to oblige all. I trust I have said nothing wrong, as I do not wish to hurt any one's feelings." [Left from last week.]

## A very suitable Book for a Present.

## INTUITION.

A TALE FOR THE YOUNG.

BY MRS. FRANCES KINGMAN.

164 pp., Handsome Cloth, 2s. 6d.

## CONTENTS.

- CHAPTER I.—At the almshouse—Mrs. Daley's story—Mrs. Blake's monologue—Henry Ward Beecher's assurance—The ancients saw and conversed with angels, Why not we?—Cecil comes, led by Intuition's hand.
- CHAPTER II.—Miss Phoebe and Miss Hope Wilberforce, also Mr. Mackenzie, spend the evening with Mrs. Blake—Geological conversation upon the first chapter of Genesis—Mr. Mackenzie accused of being an infidel, and Mrs. Blake's defence of the Bible.
- CHAPTER III.—Cutty comes from the almshouse, a desolate little thing, crucified through fear of everlasting punishment—Lizzie Holt, and her idea of Church members—Conversation between Cutty and Lizzie concerning election and future punishment—A wonder for the "girls of the period."
- CHAPTER IV.—Twilight monologue—Lizzie's elucidation of the Grecian bend—Cutty's tears—The catechism—Interrogations—Mr. Mackenzie calls—Conversation upon the flood—Lizzie Holt's ideas of the ark, of Mr. Noah, of death—Her mother shocked.
- CHAPTER V.—Cutty goes to Mrs. Blake's chamber—Black Jennie's sagacity—Cutty deeply affected by Mrs. Blake's love for her—Parepa's "five o'clock in the morning"—What is hell?—Answer—The way to hold communion with those we call dead.
- CHAPTER VI.—Cutty changes rapidly—Lizzie Holt's plain talk to the minister, and of Church members—"Out of the mouths of babes and sucklings"—Mrs. Holt's chagrin—At Cecil's grave, strewing flowers—What is the spiritual body?—Answer—Does Cecil come back?—Answer.
- CHAPTER VII.—Lizzie institutes herself Gabriel, and tests the superintendent and her Sabbath-school teacher—Lizzie's question: "Miss Blake, tell me if you think kitties or little dogs don't know anything after they are dead?"—Answer—Do idiots change their condition after death?—Answer—The dead body and its resurrection—Do the angels wear clothes?—Answer—The mourner at the grave called hopeless.
- CHAPTER VIII.—Mortification of cutty—Mrs. Holt in trouble at Lizzie's anomalous but loving act—Cake-tins upon the paupers' mounds—Lizzie dislikes the word *figurative*—Do they grow old in heaven?—Answer—Do they love us as well as they did here? and can they help us?—Answer—Do they come very near us?—Answer.
- CHAPTER IX.—A visit to Miss Grace Miles—A story of her disappointment, from her manuscript—Shall the yearning soul, denied here, be satisfied there?—Answer—Marriage in heaven.
- CHAPTER X.—Mr. Mackenzie and Miss Hope call upon Mrs. Blake—Arrival of Mr. Charles Dalton from California—He questions the Bible, defies and denounces death, pleads for help, with his sister—The Infinite Bosom is so large.
- CHAPTER XI.—Lizzie's wonder—Who is Mrs. Grundy?—Yankee guesses Who Mrs. Grundy is—Conversation on scandal and scandal-mongers.
- CHAPTER XII.—Lizzie Holt's Dove gone to the Summer-land—Lizzie goes to poor Suky Black's to carry her some snuff—Can we really feel the presence of our lost ones, and seem to converse with them?—Answer—Lizzie's comfort to Mr. Dalton—Her idea of a catechism; would not have any miracles or *figurative* language in it.
- CHAPTER XIII.—Lizzie promised to take Belle Orcut to Sabbath-school with her—Mrs. Holt refuses to allow it—Lizzie's grief—She has led into her class, however, Norton's two poor children—Mrs. Holt declares her intention of separating Lizzie and Cutty because they talk too much of the *false* religion.
- CHAPTER XIV.—Lizzie's parting with Mrs. Blake and Cutty—"What'll you bet this won't turn out *figurative*?"—Lizzie at boarding school—Her letter to Cutty—Letter from Mr. Dalton to his sister, Mrs. Blake—Belle Orcut's story—Do you think we shall eat in the next world?—Answer.
- CHAPTER XV.—Sabbath morning—Mrs. Blake watches the parish and indulges in a monologue—Belle Orcut's first appearance at a grand church—Goes to Sabbath-school with Cutty—The lesson and its effect.
- CHAPTER XVI.—Mr. Mackenzie returns from Europe—The Deacon ostracises him from his house, because he has uttered offence against the Deacon's belief—Mr. Mackenzie ready to elope with the Deacon's daughter, Miss Hope—Cutty's progress in art—The Deacon, in prospect of death, sends for Mr. Mackenzie, who goes—Is importuned for the ridiculed belief, &c.—"All's well that ends well."
- CHAPTER XVII.—Snow-storm, during which Mrs. Blake falls into the true normal state, and receives a visit from her precious Cecil and her brother Charles, whose death she has not heard of—They hold converse with her—Lizzie's return from boarding-school—She has talked too much of *her* heaven, and Intuition defies all terror of everlasting punishment—Tells of her interview with the minister, &c.—Meaning of the word *demon*, &c.
- CHAPTER XVIII.—Geological lecture—Preparing Cutty for boarding school—Lizzie Holt threatened with typhoid—Mrs. Holt's story—Intuitive argument for heaven.
- CHAPTER XIX.—Mrs. Blake lonely, for Cutty has gone—Lizzie Holt in a decline—Mrs. Holt will not believe it—Black Jennie's visit to the sick-room—Messages for heaven—Afraid of getting two names confounded there—Sent for Cutty—Her arrival—Her marvel at the ways of the "Period."
- CHAPTER XX.—A lovely Sunset—Summoned to the dying bed—Only an angel going to the Summer-land—Lizzie has all her messages safe in mind—The *figurative* all going away—His kiss quick, Miss Blake—He's come—His white hands are stretched out for me—O Cecil! he points upwards, to the beautiful hill-top.
- CHAPTER XXI.—The funeral—Belle Orcut and the old white-haired man have come—Mr. Blaisdell converses with Mrs. Blake—At the grave—A mother led by Intuition's hand, finds peace at last—Longfellow.

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



## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, August 10. Spiritualists' Hall, 164, Trongate.  
6.30 p.m. Monday, August 11. Same place. 8 p.m.  
EDINBURGH.—Wednesday, Aug. 13. ROCHDALE.—Sunday, Aug. 24.  
LIVERPOOL.—Sunday, Aug. 17. DERBY.—Sunday, Aug. 31.

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.—August 17 and 18. GLASGOW.—August 24 and 25.

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 AUGUST.

Sun., Aug. 10, at 2.30. "Was Shakespeare a Spiritualist?" Mr. J. W. Mahony.  
" " 10, at 6.30. "From the Cradle to the Grave" "  
" " 17, at 2.30. "The Distinctive Features and Mission of Spiritualism" Mr. E. W. Wallis.  
" " 17, at 6.30. "Three Voices: their Messages" "  
Mond., " 18, at 7.30. "Life's Object and Aim in the Light of Spiritualism" "  
Sund., " 24, at 6.30. "The True Cause of the Great French Revolution" ... Mr. H. Burton.  
" " 31, at 6.30. Inspirational Address ... Mr. W. Westgarth.  
Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.  
Tuesday, " 8 p.m.—"Physical Manifestations," "  
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)  
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.  
Friday and 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.

## GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Mr. James Robertson, Hon. Sec., 15, Upper Grafton Street.

The Rooms of this Association will be re-opened for public Sunday services and seances on and after August 3.

Aug. 10, 11 a.m. Sunday Morning Lectures, resumed by J. Coates.  
" " 6.30 p.m. Inspirational Discourse, by J. J. Morse, of Derby.  
" 11, 8 p.m. " and Answers to Questions, by J. J. Morse.  
" 17, 11 a.m. Sunday Morning Lecture, by J. Coates.  
" " 6.30 p.m. Lecture by J. Coates; subject: "The Heresy of Yesterday the Orthodoxy of To-day."  
" 24, 11 a.m. Sunday Morning Lecture, by J. Coates.  
" " 6.30 p.m. Trance Oration, by E. W. Wallis, of Nottingham.  
" 25, 8 p.m. " "  
" 31, 11 a.m. Sunday Morning Lecture, by J. Coates. "  
" " 6.30 p.m. Trance Oration, by E. W. Wallis, of Nottingham.  
Sept. 1, 8 p.m. " "

N.B.—Mr. J. Coates, having recovered from his recent indisposition, will continue his Morning Lectures, which have given so much satisfaction to the Association and the public.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last, Mr. Aplin addressed the meeting upon "Spiritualism." The lecturer stated that he considered Spiritualism one of the most important subjects now occupying attention. Men to-day want proof, and this the Spiritualist alone is able to give. The old theology of the past is getting worn out, and there is a radical change coming over us; people are beginning to question where they used to accept blindly. In conclusion, the lecturer stated that he looked upon Spiritualism as the mighty lever that would upset all the existing superstitions.

On Tuesday evening, Mr. C. C. Massey lectured upon "Unexplained Phenomena." This was a most interesting lecture and led to a capital discussion, in which Mrs. Lowe, an American lady, took part, and gave us the benefit of her experience as a medium. Mr. Rouse and Mr. Ashman also took part. A vote of thanks brought the meeting to a close.

On Monday next, a general members' meeting will be held at 8.30.

On Sunday evening next, Aug. 10th, at 6.45, Mr. J. Cartwright will lecture. Subject:—"High Art Worship."

On Tuesday evening next, Aug. 10th, at 8.30, Mr. H. Bellman will lecture. Subject:—"The Inspiration of Shakspeare." Discussion invited. W. G. PAUL.

PASSED AWAY from earth-life to spirit-life, August 5th, Thomas, the beloved son of John and Hannah Scholfield (phrenologist), Blackpool, aged eleven months.

FLOWERS.—J. M. Dale, 50, Crawford Street, Bryanston Square, W., begs to announce that he will sell on Saturday next, July 26, and during the week following, at his house of business, as above, the flowers, in baskets, dishes, vases, &c., of various devices, not disposed of at the Floral Display, Quebec Hall. Fresh flowers of a very choice kind, and very cheap, will be introduced. J. M. D. will be very glad of the visit of any friend.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

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

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

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

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

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

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

Mr. T. M. Brown will be in Manchester by the end of the week; on leaving Manchester, he will visit Liverpool for two days. Address letters next week—Care of Mr. E. Rhodes, 42, Fremes Street, Everton Rd., Chorlton-on-Medlock, Manchester. Mr. Brown expects to reach London about the middle of this month.

IN the course of a lecture on "The Facts of Spiritualism and their Benefit," given by Mr. C. White at Quebec Hall on July 13, a great number of theories were examined, supposed by those who hold them to explain the spiritual phenomena. But to show that these pretensions were futile, he introduced cases which these theories failed to account for; and he argued that a more extended observation of the facts admitting of the corroboration of one manifestation by another, obtained under different circumstances, would lead much nearer to the truth than the hypothetical method of investigation. To illustrate his meaning, he gave an account of experiences which he had with Mrs. Hollis-Billing when that lady was in London a few years ago, and these were found to accord with manifestations in the home circle. He went to Mrs. Hollis as an entire stranger, and at that first sitting a child of his in spirit-life addressed him in the direct voice, giving its two personal names and surname so loud that all in the room could hear it. On the second occasion direct writing was received from the same spirit; and under such favourable circumstances that there could not be the slightest doubt as to its genuineness. Among other matters, this written message described a vision which the spirit's clairvoyant sister in the flesh had seen at home. Here was one form of manifestation confirming another, and leading to a conclusion which no hypothesis could cover other than that this deceased child of the speaker was still alive in the spirit-world and had communicated in the methods stated, in addition to having been recognised by its sister while in a state of clairvoyance. The lecture was full of valuable instances of spirit-communication, all pointing to the grand fact that human immortality is there by demonstrated.



## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 10.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.  
 MONDAY, AUG. 11.—6 Field View Terrace, E. Seance at 8. Members only.  
 TUESDAY, AUG. 12.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, AUG. 13.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 THURSDAY, AUG. 14.—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, AUG. 10, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
 ADDINGHAM, Yorks, 1, Orag 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.  
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
 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, AUG. 11, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.  
 TUESDAY, AUG. 12, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
 WEDNESDAY, AUG. 13, 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.  
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.  
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, AUG. 14, 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.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

*Handsomely bound. Price 2s.*

## LEAVES FROM MY LIFE.

BY J. J. MORSE.

## CONTENTS.

- CHAPTER I. Birth and Early Life.  
 " II. My Introduction to Spiritualism.  
 " III. My Public Mediumship and Position.  
 " IV. My First Appearance in the Provinces.  
 " V. I arrive in America.  
 " VI. Samples of American Mediumship.  
 " VII. A Spiritualists' Camp Meeting.  
 " VIII. Impressions of American Spiritualism.  
 " IX. Concerning People I met, Places I visited, and the Portrait of my chief Control.  
 " X. American Travelling—Nature of American Life and Social Customs—A few Americanisms—Conclusion.

## LECTURES.

Spiritualism as an Aid to Human Progress.  
 Concerning the Spirit world and What Men Know thereof.  
 The Physiology of Spiritualism.  
 The Order of Spiritual Teachers: its Need and Scope.

## THE PRINCIPLES of LIGHT AND COLOUR.

By EDWIN D. BABBITT, D.M.

## CONTENTS OF CHAPTERS.

- I. The Harmonic Laws of the Universe.  
 II. Insufficiency of the Present Theories of Light and Force.  
 III. The Etherio Atomic Philosophy of Force.  
 IV. The Sources of Light. (Natural and Artificial).  
 V. Chromo Chemistry. (The mystery of Chemical Affinity solved).  
 VI. Chromo Therapeutics. (Marvellous cures by Light and Colour).  
 VII. Chromo Culture of Vegetable Life. (Immense growths).  
 VIII. Chromo Philosophy. (Made doubly clear by the Atomic Theory).  
 IX. Chromo Dynamics, or Higher Grade Lights and Forces.  
 X. Chromo Mentalism. (Wonders of Colour in connection with Mental Action).  
 XI. Vision. (Mysteries and Diseases of the Eye).

Bound in cloth, royal 8vo, and stamped in black and gold; illustrated by over 200 exquisite engravings, including four magnificent coloured plates. Whole number of pages 576. Price £1.

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

## A MOST LEARNED AND INTERESTING WORK.

## ON THE CONNECTION OF CHRISTIANITY with SOLAR WORSHIP.

TRANSLATED FROM THE FRENCH OF DUPIUS, BY T. E. PARTRIDGE.

*Neat Wrapper, price 1s.*

## CONTENTS.

Allegorical Nature of the Hebrew Scriptures. Opinions of the Christian Fathers. The Story of the Creation is symbolical. The Hebrew Cosmogony is borrowed from the Persian. Persian and Christian Theology compared. Origin of the idea of good and evil Deities. Theology derived from Astronomy. What the Serpent signifies in Theology. The meaning of the Virgin Mother and her Child. Correspondence between Egyptian and Roman Myths. The Mithraic Religion described. The Blood of the Lamb, its signification. Identity of Christ, Horus, and the Sun. Assumption of the Virgin, what it means. The origin of Easter. The resurrection of Christ. The dragon and lamb of the Apocalypse. The lamb a symbol of Christ. Why? Redemption and Restoration under the Lamb. Sun Worship in Egypt—Osiris. Parallels between Osiris and Christ. The Phœnician idea of Christ. Adonis and Christ compared. Similarity of the Gods of Egypt and Greece. The Phrygian God, Atys. The God Atys compared with Christ. Coincidence of Christianity with Paganism. Light, the great Divinity of all Nations. The Christian Sacraments borrowed from Persia. The Sympathy of Religions—Christian Redemption an Allegory. The Spiritual meaning of ancient mysteries. Authors, Ancient and Modern, noted:—

Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Pook, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferagius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torrè, Kirker, Freret, Abulmazar, Selden, Pic, Roger Bacon, Albert the Great, Stöffler, Columella, Ptolemy, Epiphanius, Theophanes, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom: Jews, Manicheans, Essenians, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmins, Phœnicians, Scythians, Bythinians, Arabians, &c.

## Burns's Reply to Talmage.

## SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

*Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,*

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DE WITT TALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £1, carriage extra.

## CONTENTS.

The Religion of Spiritualism Defined. Christianity Calumniated by its Priests. Spiritualism and the Religion of Jesus Identical. The Transfiguration of Jesus: What it Taught. The Materialisation and Dematerialisation of Jesus after His Crucifixion. The Permeability of Matter by Matter Illustrated by Jesus. True Nature of Jesus' Post-mortem Body. Tests of Identity given by the Arisen Jesus. Modern Spiritualism, a Supplement of the Apostolic Age. Christian Prayer: to whom Addressed? Christianity is a "Religion of Ghosts." The Preacher's Distortion of Bible Narratives. The Witch of En-dor Libelled. The Narrative of Saul. Jewish Prophets, Professional Mediums. The God of the Jewish Nation—His Functions: His Quarrel with Saul; Sends an Evil Spirit into him. Saul cut off from his Spirit-guide. Saul's interview with the Woman of En-dor. The Genuineness of her Mediumship Proved. Jewish Ignorance of Immortality. The Spirit-form of Samuel; His Denunciation of Saul. Identity of the Spirit Samuel shown. Generosity of the Woman of En-dor towards Saul. Saul's interview with Samuel not an exact Type of Modern Spiritualism. The Early History of Modern Spiritualism Misrepresented. Alliance of Christians and Infidels in Fighting against God. The Consolations of Spiritualism in Trouble. Modern Spiritualism a part of the Plan of Providence. Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism. Origin of Jewish Law, Religion, and Politics in Spirit Communion. The Decalogue, the first example of "Direct Writing." Jealousy of the Jewish God. Degradation of the Jewish People and of their Spiritual Rulers. Jewish Law inapplicable to Modern Society. The Degrading Sacrifices of the Jews; Their Necromancy; Their Disgusting Divination Denounced, not Spirit Communion. Perversion and Simulation of Spiritual Phenomena. The Preacher's Mince Pie-ety. Influence of Spiritualism on Bodily Health. Remedial Effects of Mediumship. Spiritualism and Marriage. Failure of Modern Christianity to Regenerate Society. Spiritualism and Insanity. The Gadarene Swine not Mediums. Clairvoyance of Balaam's Ass. Spiritualism in Harmony with the Bible, as a Progressive Book. The Bible; how to be Interpreted. Dogmatism and Pride of the Priests. Contrast between Jesus and the Clergy. Spiritualism too Broad for a Narrow-minded Priesthood. The "Rich Man and Lazarus," a Recognition of Spirit Communion. The "Latter Days." The Attainement of Atonement, a Relic of Ancient Paganism. The Efficacy of Prayer. Purity of Soul the Aim of Spiritualism.

LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.



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

- AMATIVENESS**; or, Evils and Remedies of Excessive and Perverted Sexuality. With advice to the Married and Single. By O. S. Fowler. Price 3d.
- LOVE AND PARENTAGE**; applied to the Improvement of Offspring; including important directions and suggestions to Lovers and the Married, concerning the strongest ties, and the most sacred and momentous relations of life. By O. S. Fowler. Price 3d.
- MATRIMONY**; or, Phrenology and Physiology applied to the selection of congenial Companions for life; including directions to the Married for living affectionately and happily. By O. S. Fowler. Price 3d.
- PHYSIOLOGY, ANIMAL AND MENTAL**; applied to the Preservation and Restoration of Health of Body and Mind. By O. S. Fowler. Price 1s.
- MEMORY AND INTELLECTUAL IMPROVEMENT**; applied to Self-Education. By O. S. Fowler. Price 6d.
- HEREDITARY DESCENT**; its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.
- FAMILIAR LESSONS ON PHYSIOLOGY**; designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.
- LESSONS ON PHRENOLOGY**; designed for the use of Children and Youth. By Mrs. L. N. Fowler. Price 6d.
- INTEMPERANCE AND TIGHT-LACING**; founded on the Laws of Life, as developed by Phrenology and Physiology. By O. S. Fowler. Price 3d.
- TOBACCO**; its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.

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

- THE NATURAL LAWS OF MAN**. By J. G. Spurzheim, M.D. Price 6d.
- MARRIAGE**; its History and Ceremonies. By L. N. Fowler. Price 6d.
- FAMILIAR LESSONS ON ASTRONOMY**. By Mrs. L. N. Fowler. Price 6d.
- SELF-CULTURE AND PERFECTION OF CHARACTER**; including the Management of Youth. By O. S. Fowler. Price 1s.
- MARRIAGE AND PARENTAGE**; or, the Reproductive Element in Man as a means to his elevation and happiness. By H. C. Wright. Price 1s.
- TEA AND COFFEE**; their Influence on Body and Mind. By Dr. William Alcott. Price 3d.
- EDUCATION**; its Elementary Principles, founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.
- MATERNITY**; or, the Bearing and Nursing of Children; including Female Education and Beauty. By O. S. Fowler. Price 1s.

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

London: J. BURNS, 15, Southampton Row.

## PURE SOLIDIFIED CACAO

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

### THE BUTTER OF THE CACAO BEAN,

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

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

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

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

### SOLIDIFIED CACAO

#### IS A MOST NUTRITIOUS ARTICLE OF DIET,

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

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

#### Persons of a Highly Sensitive Temperament.

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

### TRY IT, AND YOU WILL USE NO OTHER.

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

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

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

Nearly Ready, Price 5s.

## THE NEXT WORLD.

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

BEING A COMPANION VOLUME TO

### "STRANGE VISITORS."

By SUSAN G. HORN, Clairvoyante.

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

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

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

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

### Researches in the Phenomena of Spiritualism.

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

### Miracles and Modern Spiritualism. By ALFRED

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

- RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.  
THE SPIRIT-CIRCLE AND LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.  
THE PHILOSOPHY OF DEATH. By A. J. DAVIS. 2d.  
MEDIUMS AND MEDIUMSHIP. By THOMAS HAZARD. 2d.  
CLAIRVOYANCE. By PROFESSOR DIDIER. 4d.  
OUTLINES OF MODERN SPIRITUALISM. By T. P. BARKAS. 1s. 6d.

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

### A New Book for Everybody.

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

### HEALTH HINTS;

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

#### TABLE OF CONTENTS:

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

Cloth, 3s. 6d.

### LECTURES ON THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY. (18 in number.)

By DR. JOHN BOVEE DODS.

#### CONTENTS.

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

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

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

### BUSINESS AND MEDICAL CLAIRVOYANCE.

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



## J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

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

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

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

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

Verbal Delineation, 5s.

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

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

### ASTROLOGY.

"Worth its Weight in Gold."

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

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

Instructions to purchasers gratis.

### ASTROLOGY.—PROFESSOR WILSON

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

**ASTROLOGICAL CHART.**—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOPFER, Dorking.

Miss P. Knight is no longer agent for M.S.

### DAVIDSON'S ABSOLUTE SPECIFIC REMEDIES.

These Specifics are prepared from the purest herbs; contain no mineral, and are, with the utmost confidence, recommended as the MOST SPEEDY and UNFAILING remedies ever yet brought before the public for the CURE and ERADICATION of disease. The Cure of—

Cholera, Diarrhoea, Dysentery takes from Twenty to Thirty Minutes.

Acute Attack of Gout from One to Three Hours.

Whooping Cough from One to Four Days.

Neuralgia, Half an-hour to One Hour.

Fevers, Small-pox, Scarlatina, &c., a very few days.

Ringworm within Fourteen Days.

Cancer, the acute suffering under control in a Few Minutes, the eradication several months.

Recent testimonials and full instructions accompany each packet.

Put up in three sizes of packet, to be had only from the Proprietor, P. DAVIDSON, New Mill, Forres, Morayshire, N.B., who will send it carriage paid upon remittance of P.O.O. or Registered Letter for 3s., 5s., 12s., or 24s. P.O.O. payable at Forres.

### DR. NICHOLS' FOOD OF HEALTH

AS

Porridge, Blancmange, Puddings, &c. ONE MEAL A DAY WILL GIVE HEALTH TO THOUSANDS

Who are now suffering from Dyspepsia, Constipation, and their attendant maladies.

8d. per lb. packet.

### DR. NICHOLS' SANITARY SOAP.

PUREST SOAP MADE.

Sold by Chemists, Grocers, &c.

**MRS. JOSEPH ASHMAN'S EMBROCATION** for the cure of Bronchitis, Sore Throats, Rheumatism, Sprains, Bruises, Stiff Joints, general Debility, &c., &c.—2s. 9d. per bottle. 14, Sussex Place, Cornwall Gardens, Kensington, W.

### THE SPIRITUAL RECORD,

Published at Chicago weekly,

CONTAINS in each No. an ORATION through

MRS. CORA L. V. RICHMOND, and occasionally one or more Poems. It is supplied post free at 8s. 6d. per ann. by J. BURNS, 15, Southampton Row, London, W.C.

### THE CELEBRATED

### "JOHN KING" NUMBER OF THE MEDIUM.

IN turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free 1½d.

MEDIUM Office, 15, Southampton Row, London, W.C.

### T. M. BROWN TESTIMONIAL.

SUBSCRIPTIONS to the above Fund can be sent to the Hon. Secretary, Mr. J. J. MORSE, Elm Tree Terrace, Uttoxeter Road, Derby.

### TAVISTOCK HOUSE, TAVISTOCK SQUARE.

(Through the kindness of Mrs. WELDON.)

**MR. J. WILLIAM FLETCHER** (THE WORLD-RENOUNDED MEDIUM.)

Will deliver an

ORATION on the subject of SPIRITUALISM,

each Tuesday Evening of August.

Mrs. WELDON and other Artists will appear each Evening in Musical Selections.

Admission free. Collection taken to defray expenses. Doors open at 7.30. To commence at 8 precisely.

### TO PHYSIOLOGISTS, PSYCHOLOGISTS, and others.

A gentleman performing a series of expensive and most important experiments, is compelled to desist from want of funds. Contributions from those willing to aid the cause of Science will be received, with thanks.—Kensington, 6, Queen's Road, Bayswater, W.

### HEALING BY LAYING ON OF HANDS.

### DR. JAMES MACK,

23, Upper Baker St., Regent's Park.

At Home from 10 to 5.

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

### JOSEPH ASHMAN, Psychopathic Healer,

14, Sussex Place, Cornwall Gardens, Kensington, W.

Tuesdays and Thursdays from 11 a.m. to 5 p.m.

### VITAL HUMAN MAGNETISM,

Nature's Chief Restorer of Impaired Vitality. D. YOUNGER, 164, Euston Road, opposite St. Pancras Church, Mondays and Thursdays, from 2 till 6, or at patient's own residence; any form of mediumship developed. Mesmerism and Healing taught; written instructions, with anointing oil for home use or self-treatment. Address all letters—1, Sandy Hill, Woolwich. Stamped-directed envelope for reply.

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

**CLAIRVOYANT SITTINGS** are given by "DAISEY'S" MEDIUM, by appointment only. Apply at 15, Southampton Row, London, W.C. A Social Sitting every Friday evening, at 8 o'clock.

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

N.B.—Temporary address, 13, Millman Street, W.C.

### MRS. OLIVE'S SEANCES.

Mondays—11 a.m., Healing. 2s. 6d.

Thursdays—8 p.m., Physical Manifestations with Powerful Mediums. 5s.

Fridays—3 p.m., Trance Seance.

Private Seances by arrangement.—15, Ainger Terrace, Chalk Farm Station, N.W.

### MR. FRANK HERNE, 15, Thornham

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

### MR. J. W. FLETCHER,

22, Gordon Street, Gordon Square, W.C.

At home every day except Sunday.

Sunday Evenings at Steinway Hall, Lower Seymour Street.

### MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER

AND PRACTICAL PHRENOLOGIST,

Elm Tree Terrace, Uttoxeter Road, Derby.

Agent for all kinds of Spiritual Literature.

**MRS. WOODFORDE**, Developing and Healing Medium. Any form of mediumship developed. Ladies and children healed by Mesmerism. Terms according to circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 90, Great Russell Street, Bloomsbury, W.C.

**MRS. LOUIE M. LOWE**, 23, UPPER BAKER STREET, N.W. Hours. 2 to 5 p.m., Sundays excepted.

**MRS. GEORGE NOKES** has made arrangements with MRS. FOX-KANE, widow of Dr. Kane, to give a seance every Thursday, at 8 p.m., at No. 2, Scarsdale Villas, Kensington. Terms, 5s. each sitter.

**MRS. GRAEME**, INSPIRATIONAL, HEALING, and WRITING MEDIUM for Spirit-Messages and General Information.—Appointments by letter to 15, Southampton Row, London, W.C.

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

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

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

### MRS. A. KIMBALL,

SPIRITUAL MEDIUM,

Will give Seances in families under the guidance of her own and the guardian angels of each home, and aid all mediative souls in the unfolding of these our best and highest gifts. Will teach the Spiritual Philosophy in family groups, or to societies in or near the City.

Receives daily, at

26, MONTAGUE ST., RUSSELL SQ., from 10 until 3.

**COMFORTABLE BEDROOM** and use of Sitting-room for a gentleman, in Grafton Street, Leeds.—Address, Mr. J. Burns, 15, Southampton Row, London, W.C.

In Paper Wrappers, 2s. Cloth Boards, 3s.

## LIFE BEYOND THE GRAVE,

DESCRIBED BY A SPIRIT, THROUGH A WRITING MEDIUM.

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

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

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

USEFUL FOR SCEPTICS AND INVESTIGATORS.

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

#### CONTENTS.

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

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

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

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



*Just published, 78 pages, Handsome Cover, price 6d.; Highly Ornamented Cloth, with Photograph of Author, 1s. 6d.*

## Visibility Invisible & Invisibility Visible

A NEW YEAR'S STORY, FOUNDED ON FACT.

By CHANDOS LEIGH HUNT.

*This thrilling story introduces in an effective way a number of*  
PROGRESSIVE TOPICS:

Spiritual Causes of Intemperance; Evils of Drug Medication; Advantages of the Hygienic System; Merits of Somnambulism, Clairvoyance, Mesmerism, Mediumship, &c.

### SYNOPSIS.

Opulence and Respectability Reduced to Penury and Disgrace through DRINK: Novel Explanation of vicious conduct.  
How Fashionable Medicine wars against the Life and Comfort of the Afflicted: Suggestions for Medical Reform.  
Margaret, a Heroic Daughter, and her devoted Student-Lover: Characters worthy of Imitation by all Young People.  
The Fashionable Doctor endeavours to arraign the Student for Malpractice, and makes love to his Betrothed.  
Psychopathic Healing Lesson given in a well-known London Progressive Book-shop by a well-known Healer.  
The Hygienic System restores in cases where the Doctor said there was no hope: Lessons which all should learn.  
The Spirit of the Suicide that obsesses the Drunkard is removed through the exercise of Mediumship.  
The Clairvoyant Margaret, who was forced to marry the Doctor, is led by Spirits to the Doctor's Wife, who still lives.  
The Triumph of Somnambulism. The Comforts and Uses of Spirit-Communion.  
Causes of Intemperance Removed. A True Medical System introduced.  
Justice and Happiness meted out to all.

*In Ornamented Cloth, 450 pp., with Author's Photograph, 5s.*

**The Arcana of Spiritualism:** A Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE.

"His book is one which all Spiritualists may read with advantage."—  
"M. A. (Oxon.)" "All of it is well worth perusal."—Judge Edmonds.

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

*In highly-ornamented cloth gilt, 3s. 6d. Second Edition, enlarged.*

## EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

**CONTENTS:**—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

### INDEX.

Artist, An, made a Convert to Spiritualism  
Aphorisms  
"Ambo."  
Brighton, Exhibition of Spirit-Drawings at  
Brighton, Seances at  
Caution to Investigators  
Cabinet, A Secure  
Cabinet Seances  
"Catherine of Arragon"  
Campanological Seance  
Clergyman, Correspondence with a  
—accounts for Spirit-Voice  
Ceremony, Symbolical  
—Spiritual  
Conditions, Breaking the  
—Test  
Child, Testimony of a  
Cures, Remarkable  
Cantankerous Spirit  
Comfits, Shower of  
Clairvoyance  
Cogman, Mr., Benefit to  
Dark Seance, At a  
Drawings, Spirit  
—explained by the Baroness de Guldenstube  
Drawing Mediumship  
Developing Power  
Egyptian Spirit, The  
Everitt's, Mrs., Seance at  
Fox, Miss Kate, Seance with  
"Farnham"  
Feathers, Shower of  
Flower (four) Manifestation  
Garden Party, A Novel  
Ghost Story, A True  
"George Turner"  
Harris, G., Esq., F. R. S., Testimony of

Harmonious Circle  
Hardinge, Mrs. Emma  
Healing Mediumship  
"Henry VIII."  
"Hawkes, Mr."  
Human Nature, Extract from  
Humorous Spirit, A  
Introduction to Spiritualism, First  
"John Hills"  
"James Lombard"  
"John King"  
Jocular Spirit, A  
"Katie King"  
Letters by Andrews, Mr. G. H.; "A. G. H." "A Well-Wisher of the Cause," Berry, Mrs. C.; Berry, Miss E.; Burns, Mr.; Damiani, Sig. G.; Davies, Rev. C. Maurice, D.D.; Dixon, Dr.; "Enquirer," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H." Gill, Mr. Wm.; Herne, Mr. F.; Nisbet, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.  
"Le Premier Napoleon"  
Metaphors and Aphorisms by the Egyptian—Actions, Ambition, Affection, Avarice, Aspiration, Beauty, Curse of; Balance of Power, Compliments, Conscience, Company, Deeds, Deeds of Friendship, Desire, Equilibrium, Flowers, Flattery, Friendship, Fragrance, Gratitude, Guilt, Glory, Harmony, Intelligence, Ingratitude, Inspiration, Impression, Love, Memory, Music, Originality, Passion, Regret, Remorse, Rolling stone, Silence, Sorrow, Sleep, Slaves of Time, Symptom, Truth, Thought, First; Victory.

A COMPLETE HAND-BOOK TO SPIRIT-MATERIALISATION

*Just Published, in Neat Wrapper, 64 pp., Price 6d.,*

## MISS WOOD IN DERBYSHIRE:

A SERIES OF EXPERIMENTAL SEANCES  
DEMONSTRATING THE FACT THAT SPIRITS CAN APPEAR  
IN THE PHYSICAL FORM.

REPORTED BY W. P. ADSHEAD, BELPER.

ILLUSTRATED WITH PORTRAIT, PLANS, AND ETCHINGS.

ALSO

AN ACCOUNT OF MISS WOOD'S EARLY MEDIUMSHIP.

By MRS. MOULD AND T. P. BARKAS, F.G.S.

### CONTENTS.

INTRODUCTION:—The Proper Use of Mediums—The Responsibility rests on the Circle—The First Money that Miss Wood received for any Seance—A Deceased Wife Materialises, Recognised by her Husband—Miss Wood: Personal Facts by T. P. Barkas, F.G.S.

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

The Great Value of Test Conditions.  
Cage in which Medium was placed (with Illustration).  
The Spirit-Form Appears—The Cage Test Tried.  
A Deceased Wife Recognised—The Cage Test Succeeds.  
Miss Wood Screwed up in the Cage—A Spiritual Sanctuary.  
Powerful Tea-Table Manifestations.  
The Medium Dresses in Dark Clothing—Seance at Mrs. Ford's.  
The Medium Fastened by the Neck with a Collar.  
Influence of a Drunken Man on the Medium.  
The Medium Screwed up in the Cage, yet Spirits appear.  
Spirits Scratch the Film of Photograph (with Illustration).  
Sceptical Theories at Fault—Rev. H. R. Haweis on Spiritualism.  
Materialisation with the Medium in the Circle.  
The Spirit-Form grows up to Full Stature before their eyes, and melts away.  
The Spirit cuts off a portion of his Whisker.  
Paraffin Moulds of Spirit's Feet (with Illustrations).  
The Spirit Shaking Hands and Speaking to the Sitters.  
"Of Miss Wood as a Medium, I cannot speak too highly."

FACTS FROM THE HISTORY OF MISS WOOD'S DEVELOPMENT AS A MEDIUM, BY MRS. MOULD, NEWCASTLE-ON-TYNE:—First Attempts at Materialisation, 1873—Objects Carried by the Spirits—Photographing the Materialised Spirit-Form—The Solidity of the Spirit Form Tested—Two Forms and the Medium visible at same time.

RULES FOR THE SPIRIT-CIRCLE.

Press on Spiritualism  
Psychic Force  
Present, Strange, from Spirits  
Punning Spirit, A  
Pistol Shots (?)  
Prophecies, Spirit  
Punch, Criticism of  
"Peter"  
Personation impossible  
Painted Faces  
Passionate Spirit, A  
Photography, Spirit  
Seances at Spiritual Institution  
"at Home"  
"Mystic Force"  
"Cabinet"  
Semiramide  
Semiramide prepares for Battle  
Semiramide's Feast  
Semiramide's Descendant, Greatness and Power of  
Semiramide's Second Chief Slave, Execution of  
Sea, Message from the  
"Scott, James"  
Spirits fond of Fun  
Spirit suggests Texts for Sermons  
Spirit criticises a Picture  
Sceptic, Confession of a  
Spirit-Thieves  
Trance Speaking  
Telegraph, Daily, Extract from  
Test Conditions recommended  
Ventriloquism and Spirit-Voice  
Violent Manifestations  
War, Spirit Prophecies of  
Wager, A  
"Watt, John"  
Whistling, Inspirational  
Warbling of Birds

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