



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

# SPIRITUALISM.

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## WHAT CLASS OF SPIRITS HAUNT HOUSES?

A Lecture delivered through the mediumship of Mr. J. WILLIAM FLETCHER, at Steinway Hall, London, on July 6, 1879.

Our subject on the present occasion is, "What class of spirits haunt houses?" or, "What class of spirits produce hauntings?"

There is probably no form of spiritual manifestations more universal than the so-called "hauntings." In each hemisphere, among every people, in every clime, since the existence of man commenced, have these occurrences taken place. And yet, with all the vast amount of evidence that has been presented through them, these manifestations have been feared and dreaded, shunned rather than studied, and misunderstood in every way rather than looked upon as a demonstration of immortality. But men have been so filled with terror at the thought of any life making itself known once more from beyond the grave, that they have never dared to ask what the lesson was that such a return might bring.

Every phenomenon has existed many, many years before men's minds approached its meaning; but its true apprehension has never in any way changed the action of the phenomenon itself. The earth upon which you stand, in ancient time was thought to be only a vast plane. The rivers followed their courses, and the trees grew, the flowers blossomed, the fruits ripened with the changing seasons; and after the human mind had become sufficiently inspired to understand that the earth was not a plane, but a globe, revolving through space,—its revolutions and its seasons changed not at all,—men only arrived at the comprehension of a fact that had existed since time began. The stars in yon heavens once seemed to the childlike intelligence to be the lamps placed by God to dispel the shadows of night; but there came a time when men knew that they were not only lights, but worlds, containing the same possibilities as the planet possesses upon which you live; nor did the apprehension of this fact produce any change in the eternal order of the heavens. So with these manifestations of the spirit: they are not called into existence because you have commenced to turn your attention to them. They have existed for all time, but it is only in this age, when the mind has begun to free itself from the thralldom of priestcraft, to dare to think for itself, to seek light from all sources of knowledge, that you are beginning to understand that nothing happens in vain, that every variety and manifestation of force has some purpose hidden underneath it. And in these hauntings, which may be everywhere traced, we recognise the spirit stepping down from its higher life to hold converse and communion with those in the world whom it held most dear.

But all outward manifestations of the liberated spirit the world has condemned. It sees the manifestations; it demands their existence; it wonders at their existence; it doubts the facts themselves after having admitted them. It laughs at the idea that such things ever happened, or could happen, in the world of everyday realities. And then, lastly, the world accepts them; and whatever theory holds within itself sufficient strength to withstand its doubts and derision, and to explain the facts, is certain

of universal credence sooner or later. It is only a question of time; and the greater the doubt and derision, the more widespread, in all likelihood, will be the acceptance of the facts.

It was formerly held that in the grave where the body was buried the spirit was buried also, and that in the watches of the night the spirits came forth to hold converse and council together. How many there have been who, passing by the village churchyard, have quickened their steps, and glanced over their shoulders, to see whether some "ghost" might not, perchance, be standing with uplifted arm by the grey headstone! How many have thought that from earth's graves the dead would come forth to confront them, and in fear and trembling have fled past the dreaded spots! There are houses to which the spirits of former inhabitants are said to return; such houses are marked ones, and it is said of them that they are "haunted." Men and women who suffered and died there are said to revisit the spot, and endure again the tragedy, or re-enact the crime of their earthly lives. In some room an evil deed has been committed, and the murderer, or the man or woman who suffered there, nightly walks the chamber. It is easy enough to believe that crime, terror, and misery survive beyond the grave, and that he whose life has been dark and sinful, cannot rest in his new home, if home it can be, but return to disturb the world. Ay, but may it not also be that if misery and crime exist after death, there are also sweet, pure, sympathetic spirits waiting to bring love and happiness to the world, just as, and all the more that, the dark spirits may bring shadows and curses in their train.

So it seems to us, for we say that *all* houses are haunted; that around home there gather two bands of spirits: one dark and base, and the other grand and pure; and that it lies with the dwellers therein to choose which band or class of spirits shall influence them most. The presence of these bands of attendant spirits is everywhere; escape them you cannot. Success, happiness, peace of mind, all are more powerfully influenced by these than by any other cause. Evidences of their external influence are to be seen everywhere. There are conditions in your life under which you succeed in all your undertakings, and there are other conditions under which all that you attempt is attended by failure. Have you never asked the reason of this? The reason is explained as above: viz., that there are perpetually about you two kinds of spiritual attendants, one of whom helps, while the other hinders, all your labours; that in some places you attract those who so direct your efforts that failure is impossible, while in others you are guided by those with whom to succeed is impossible. You enter a certain house, and say at once: "How happy I feel here; there is such a feeling of *home* around me; I could stay here for ever." Well, what does that mean? It means that your own spiritual surroundings—your sphere—are so in harmony with the spiritual surroundings of that home that they blend at once. Again, you enter a house ten times more beautiful, and are ill at ease from the moment you cross the threshold, the reason here being the antagonism of influences which form a bar to any harmonious blending. You enter your library, and if you were possessed of clairvoyant power, you would see on the pictures in the books the stamp of your own influence and thought. Over some books dark shadows would rest, for when last you read them your mind was filled with hate and anger; and another you took down in hours of suffering, and found consolation therein; and yet another there is whose pages you turned over in anger till a better thought came to you; and over one would rest a dark shadow, and over another a gleam of light. Everything you touch is stamped



with your own influence, either with hate or with love, as either abounded in your heart at the time. You enter your drawing-room in the morning to find, not the remnants of the previous night's thought and conversation, but to find, if you were filled with hypocrisy, a dark shadow; if with honesty, a beautiful form of light. There is not a sin or wrong committed which does not gladden some evil spirit, who hastens to associate himself with it; not a truth said or good deed done but some angel with wings of love lays it before the throne of heaven. Wherever you turn are the hauntings of the spirit; they stand on the right and on the left, fashioned from the motives of your own hearts.

But how is it that with regard to these manifestations in haunted houses—so-called haunted, because the presence of spirit is known to all—we find more vindictiveness than love and sympathy, from the spirits who occasion them? It is because, when they went out of the world, they left it with hearts filled with hate and malice, and they return, possessed with the same thoughts and feelings, to wander over the scenes of their former existence, drawn by an irresistible attraction to one spot, and held there until the pain and misery of their inner lives is conquered. How can they be helped? Every earnest Spiritualist should seek to know this. Whenever a house is haunted, it is not "for the fun of the thing,"—not to provide you with some entertainment, to gratify morbid appetite, or a futile curiosity. You are standing face to face with the most serious of all problems: the problem of what to do for a poor miserable spirit bound to earth through the sin of its life there. Well may we say, the ignorance of the world in this, as in many other things, is its only excuse. You find a poor soul endeavouring to rise from its earthly surroundings, and all its efforts fail: and every earnest Spiritualist should go to a place so haunted, and await the advent of the unhappy spirit with a view to give it aid. Would there be danger? for are we not told of those who have died from the effects of a visit to a haunted house? Yes,—but how did they enter? Was it not in idle curiosity, or to fulfil a foolish boast? But if you went with an earnest desire to help the spirit; if three or four were to gather together with that intention and hold a spiritual seance in some haunted room—not to see what happened, but with the hope of some good result following—then relief would be given to the earth-bound spirit, who would thenceforward be set free. Going under such conditions, there would be no danger, for "where two or three are gathered together, lo, I am in the midst."

There are those whose lives have been ended in some sad way, who after death are forced to endure a long period of waiting until such higher conditions are produced, and until by the power of Spiritual aid they are enabled to rise superior to the thralldom of earth.

There are other conditions of hauntings of which we would speak; such, for instance, as the giving a warning in cases where one is dying. The watcher is beside the bed, and lo! a rustling is heard—a slight movement—a cold air is felt—and the watcher starts to see some spirit standing near with outstretched arms. Perchance it is the mother of the child, who knows well that the little one must die. From heaven, the land of light, her mind was drawn towards earth, and she saw the change that was about to take place, and love brought her from her beauteous home to the spot where her child lay, and she stands ready to bear it upwards with her. There are those who are so watched by spirits that in the presence of danger a warning is given of its presence in a supreme effort to save. How is it, also, that when a person is in one spot, the spirit which has but just left the body, is seen many thousands of miles away? A man dying is seen in a distant country by one whom he loves. Why? His last thought was for the one he loved, and in that moment he was borne in the spirit to his friend. The love was so strong that even in the first moment of birth in the spirit, his presence was made apparent to the object of his love. And what is the signification of all this? Is the purpose of these hauntings to encourage the spread of Spiritualism? Is it to excite the curiosity of the world, to prepare the way for the belief in a new doctrine? No, for when Spiritualism was first heard of, the world listened at once to its appeal, and it has made its voice heard in every land and clime. Spiritualism has grown almost too fast, and instead of furthering its promotion ere the soul is educated to use it aright, we would hold it back for a time. These spirits return to give to nature a new interpretation, to give God new glory, whether they would or not; to demonstrate the great lessons of the life hereafter, for which the world has been so long asking, and not in vain.

Science has given you truths concerning the great laws of nature, the properties of the air you breathe, the story of the stars, the wonders of the ocean. It has bound pole to pole by a chain of commerce which no vicissitudes of time can break. All this science has done: but science must go a step farther, and recognise the spiritual law that underlies all things. Unless science does this, it becomes a dead letter. The great hungry heart of humanity has been sending up its cry to God, asking for answers to its questionings as to the life hereafter; and now, is God known no more? Do the prophets slumber, that no answer comes? You Spiritualists hold the religion of the present in your hand; the science of the future is in your keeping. From you must come the impetus that shall cause science and religion to walk hand in hand throughout the world. When the scientific man shall be able to tell the story of the first visitation from the other world as it came with its wide plan, and its new method, then will he have entered the inner temple of the spiritual realms of immortality; and there only is eternal progress and growth.

The presence of these spirits, then, will be felt everywhere and at all times. Greet then all spirits, kindly, lovingly; help such as need it by your prayer, and realise, that as you gather together in your own homes, even there they may stand. And—

"Ere the evening lamps are lighted,  
And like phantoms grim and tall,  
Shadows from the fitful firelight  
Dance upon the parlour wall.  
Then the forms of the departed  
Enter at the open door;  
The beloved, the true-hearted,  
Come to visit us once more."

#### 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.]

ZACHARY TAYLOR,

An American General and President of the United States.

July 28th, 1879.

The medium at once went under control, and spoke as follows:—

"In these days strange events shall happen; in these days of restored truth, in these days of freedom and liberty, the immortality of the soul will find general acceptance, and for a short time, previous to this general acceptance, premonitory symptoms of these events will take place. These were the words, or rather this was the meaning of the words, uttered nearly nineteen hundred years ago. I mention, that these premonitory symptoms of these great events are now in the possession of man at this present time; further, I believe that the great event itself, the highest range, the greatest depth of this coming spiritual change, will take place during the earth-life of many now in the form.

"When upon earth, I belonged to that land, the first visited with intelligible communications from the other world, and when upon earth, believed and prayed to God to help the sometimes wavering faith of man. Yes, believe me, that amongst all the events of my very eventful life there was not one among them of such deep and paramount interest to myself as the subject of the soul's immortality; not only of the soul's immortality, but of its conscious identity. During my stay on earth I faithfully endeavoured to be always engaged in some active employment, either in the fields, or with a few books in the privacy of my closet. In my early days, my life was a life of pleasant hardship, of passing toil—toil and labours which had their commencement at sunrise and ended only at sunset; brought up on the frontier in the newly-acquired land in the Kentucky State. My father was one of the first pioneers of civilisation in that part, a man who, relying upon his integrity of purpose, was prepared to defend that purpose against any opposing force. His ready rifle was a terror to the wild four-footed denizens of the forest encircling our home. The Indians were wary in their approaches on our small settlement, and if my father was feared, his sons—myself and my brothers—were no disgrace to his reputation for fearlessness; either of us would take our turns of taking our loads to the distant markets, our teams of oxen being driven by ourselves, cheerily walking by their sides with our rifles slung across our shoulders, fearless of all comers. Such was my youthful training.

"You have had to record the communications of some of the earth's greatest warriors, and more especially those of the Republic of Rome, who have been represented through her heroes. In earth-life I used to realise that my country was very much like the happier era of Rome's history; like Rome's patriotic sons, so were the children of America's soil, ready and willing to fight her battles, and then, when honour and victory had been won, to return again to their farms, neglectful of their well-earned honours, and just as willing to assert their second claims for other honours. I had a love of a soldier's life if the quarrel were a just one. There, I argued, might be well-earned honour and reputation gained by leading such a life. As I before stated, I had a love for the employment of my time by any means; my strongest form of mind was steady and persistent application, not an ungoverned application that runs riot on all subjects, skimming the surface of them all, but a fixed application upon a fixed purpose, and that was in all I did to benefit my fellow-men as well as myself in all my occupations: this always remained my fixed purpose. Like you, I never read in any volume unless accompanied by my pen or pencil to mark those ideas which were new or novel to me, or to correct or enlarge upon those with which I was well acquainted. I need not point out to you that this answered my fixed purpose by teaching others and myself, and by my reading and so acting, I had discovered a charm that relieved me from many cares, that made me a social being amongst my kind, that lifted me from the common position of a husbandman, and which also laid the foundation for the highest reward my countrymen could give me; and yet with this love of reading I governed it,—it did not govern me; I found that by exercising my will I could get through my daily duties, and find a pleasurable recreation in my books. Books are indeed the foundation-stones of knowledge. A well-written book is the step forming the staircase to the soul's power. Books taught



me then, sir, how to live; nay, they taught me more than this, they taught, when the end came upon me, these words: 'I am prepared. I have done my duty.' These words were not addressed to the mourners around my bed, but they were addressed to those who, in my changing state I could discern, but who were invisible to those that regretted my departure. Yes, I said to them, 'I am prepared and can enter upon the responsibilities of the other world, fearlessly; my eyes are even now beginning to lose their dimness; a few moments more and age and sorrow shall have no power to mar their inefficiency; a few moments of time and I shall enter into a world where superstition is trampled under foot; where real power means pure knowledge, and side by side reigning with it will be virtue. A few moments of time and I shall be where tyranny is not.' Think of this, ye that have to go through the same trial, that my greatest realised comfort existed in the purity of my actions during earth-life, and the unswerving will that I exercised during that earth-life, that I would not live a life of self, but would endeavour to benefit those with whom I came in contact.

"I remember when first I spoke to my father of my desire for active service. He gave an immediate consent, and having arrived at the years of manhood, I had a few months' experience of frontier warfare, and so far from it setting me against the military life, its experience only confirmed me in it. Like the late heroic stand in the Zulu territory, or near its boundary (I am alluding to Rorke's Drift, and its being the means of saving your flourishing colony there established), so were the results of my first success in frontier warfare in defending Fort Harrison; numerically as weak in comparison, as the garrison of Rorke's Drift, the difference being, that in lieu of being black warriors, my foes were tawny red warriors, every one of them; but the result in both cases was, as I before stated, the same,—the saving the whole of the frontier from being devastated. I have met your countrymen in arms. I have also gained the brightest laurels in Mexico. The results of the battles I fought there being the annexation of the gold country."

At this juncture I said, "Surely this must be that dashing old soldier, General Zachary Taylor?"

The Control said:—"You are right, dear sir: upon earth I was General Zachary Taylor, or, according to the cognomen bestowed upon me by my men, I was known as 'Old Rough-and-Ready.'"

"Do you know it is a bad thing for an individual to get into debt, but it is worse for a nation, and worse still when the claim is admitted and the refusal to pay follows; it causes bad feeling; it causes angry recrimination. In the case between the United States of America and Mexico it caused a declaration of war; the burthen of the debt fell chiefly on Texas, and the Texians, the most influential of them, proposed annexation. I opposed the measure most zealously, but the annexation of such a province was too great a temptation to allow any scruples, and the annexation took place. History describes the French nation as being pugnacious in the extreme, but their *pugnaciousness* is as nothing to that of the half-bred fiery Mexicans, who, when they cannot force a quarrel upon any neighbour, fall readily at each other's throats with their revolutions, which are nearly annual. The annexation of Texas was more than a sufficient cause for them to declare war against the United States; so that a force under my command, consisting of nearly three thousand men, marched off to defend the annexed State, and the claims of naturalisation of the Texians, as citizens of the United States, were overlooked by the Mexicans, who murdered in cold blood not only many Texians, but also several of our American-born citizens; and not only murdered them, but their homesteads were laid in ruins, and their children murdered, and their women first violated and then murdered. These news I read to the force under my command, and exclaimed: 'These deeds of merciless butchery form the seals to the deed that will make Mexico rue.'

"Our first meeting with these semi-barbarians was when they attacked us with fourteen to fifteen thousand men. Our small force, with that dauntless courage of their Anglo-Saxon breed, gained the victory, and covered the name of every private soldier who shared the honour of that first battle, with honour, amongst our countrymen. We had had several minor engagements before this, but no pitched battle, and so my name was held in respect amongst my countrymen. Volunteers to form the required reinforcements poured in upon us rapidly, but envy is a great power, and it mars sometimes the highest efforts of the patriot. Envy at my successes began to be the feeling of the Commander-in-Chief of the American army, being only his junior officer. I am alluding to General Scott, who superseded me in my command, and, not only did that, sir, but he showed the true spirit of envy when he joined me, telling me that he would attack Vera Cruz, and that he would require all the veteran forces under my command. I had the defending the post of Palo Alto, and only a small army of well-disciplined and veteran soldiers. He left me to defend this important post with only volunteers and irregulars and seven hundred of my veterans, the remainder of the forces that I held; taking with him for his attack upon Vera Cruz, a force of nearly thirteen thousand men. The law of compulsory obedience bade me to be silent, and, wishing him an assured success, we parted.

"Then came the news that the great Mexican Commander, Santa Anna, with twenty thousand men under his command, was on his way to pay me and my inadequate forces a visit. My soldiers, a few weeks previous to this battle, were following the peaceful avocation of agriculturists; some, that had volunteered from the

cities, had followed the avocation of city labourers of various grades, but no veterans could have stuck to their duties more manfully. Seven or eight hundred of the bodies of my brave fellows strewed the ground, and sunset saw our numerous foes in full retreat: nearly two thousand eight hundred bodies of our foes were interred by us, so some amongst my recruits must have made their rifles warm. The news of this glorious and decisive victory entirely eclipsed the easier task that General Scott had chosen for himself, and then the news reached the Commander-in-Chief of a result thoroughly unexpected by him, taking into consideration my weakened forces. History has given me all due credit, but it has in a manner maligned me, for it says I bore animosity against General Scott, but so far from this I gave him my inward thanks for forming an opportunity for proving my own worth.

"No honours, no welcome, could be too great for me when I returned to the United States, and a further annexation of territory was concluded, and history records, that, with the possession of the city of the Montezumas, we were in the position to dictate our own terms, and history also records that we did so dictate them. I would then have retired like those examples of the old Romans of the past, and would have sought rest in retirement. My countrymen, however, insisted upon my putting up for the Presidency. It required but very little effort to secure my election.

"I have but very little more to add, for the Almighty was drawing my earth career to a close. I envied not the change; I did not like to cast aside the sword for the statesman's gown; I did not like to have supreme rule upon a new field of action; but the purpose of my life was the benefit of my fellow-men. I accepted the position; I made protestation that the good of the public should be the highest effort of my labours, and that the lives of my fellow-countrymen should not, by my orders, be wickedly or unguardedly cast away; that although through my life I had proved myself both a warrior and a patriot, still I believed that the greatest blessing of God was that of peace, but, to use the words of the greatest of living statesmen of the present day—'a Peace with Honour.' I am referring to Benjamin Disraeli. The feelings of a free-born citizen would ever prevent me, as the head of the Assembly, from offering the advice to submit to the faintest appearance of insult or injury to our flag from any source, however powerful, but that I should advocate, side by side, with this advice, a policy entirely apart from aggression in any form. All that I would have done has been ever continued in its doing.

"Since my removal from the earth that fatal blot upon our country's honour has been washed out at a most bitter cost. Brother's hands have been raised against brother; but all that, thank God, is one of the mighty horrors of the past, so I will not disturb the mouldering ashes. Your countrymen, and many of my countrymen, will read 'Old Rough-and-Ready's' words by means of your records. Oh, then, by those means let me advise them to act again in amity and friendship. Let the great Northern States stretch their loving hands across the boundaries that divide them from their Southern brothers; let the memories of their former opulence govern their actions now, and that this memory may make the contrast of their present position greater; whole tracts of fertile land falling back into their primitive condition, miles of unused railways betokening a former position, a position, alas! that of the past. Let them offer kindly sympathy; let the wide gulf that has hitherto divided them, since that fatal war, be bridged over with a bridge of love, secure and lasting, then shall the Supreme Father smile upon His created immortal souls, and say, 'I have not given to these, My creatures, a paradise in vain.'

"May God in heaven bless you. General Zachary Taylor bids you Good-night."

I assume that most, if not all the readers of this, will have read or heard of General Zachary Taylor, to whom the United States are indebted for one of the finest, if not the finest State in the Union—I mean California, which, whilst in the possession of the Spanish race, was little better than a howling wilderness, but which now (thanks to Anglo-Saxon skill and energy, and a favourable climate) is the nearest approach to an earthly paradise of any country I have ever visited. The result of that victory has been the connection of the Pacific and the Atlantic, and the cultivation of a country which sends yearly several million bushels of wheat to feed the millions of the old world. I recollect, at the time of the defeat of the Mexican General, Santa Anna (or rather shortly after), reading an account of that battle, in which the Americans, with a force of not more than one-sixth of their opponents, not only resisted every attack, but ended in gaining a complete victory. At the end of the day scarcely one-half of the victors could attend the roll-call. The rest had either passed away or were wounded. Horrid as war is, it seems as if in many cases it was but the pass to higher civilisation. But for that great victory of Taylor, the thousands and thousands who are now the holders of happy homes in a fertile country, with a genial climate, would in all probability have eked out a miserable existence in some of our crowded European cities, ever struggling for an uncertain livelihood. The ways of Providence are mysterious, but notwithstanding the apparent evil in many things, they all seem to lead to one end, namely, the amelioration of the mass, even if the few have to suffer.

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## THE COMING MILLENNIUM.

An Address by Miss E. A. Brown, delivered at Cwm-y-glo, North Wales, July 22, 1879.

(Subject chosen by the Audience.)

Mr. Chairman, Ladies, and Gentlemen,—The subject is not a new one to us, as we have treated it before on several occasions by special request, and to-night, as you have desired it, we present it again. It is both an old and a new subject to all, as all human kind expect to participate in its long-spoken-of benefits, which it is our business to discuss to-night.

This is a subject which has engaged the thinking mind of man in every age of the world's history, as to when the Millennium should come, which means the ushering in of a new era or dispensation—an age of peace and tranquillity, fraught with that spiritual light and effulgent truth which casts its bright beams, more grand than those of the blazing sun, penetrating the darkened soul of man, lifting him up far from the trammels of earth, and making him oblivious to the load of sin which at the present time burdens this beautiful planet, transforming its lovely gardens of Paradise into an abode of evil, insomuch that its denizens are dragged down into depths of deepest despondency and guilt.

The soul, being sensitive to these unnatural conditions, wears out a life of perpetual misery, and men are at war with themselves, at war with their fellow-men, angry with God, upon whom they shower a superfluous abundance of undue reflections and insinuations, altogether unmerited, but which, if true, would at once transform Him into a fiend, whose sceptre was awayed for the purpose of crushing out human existence, with all its train of noble attributes and aspirations. But the opposite of this man realises to-day in the enjoyment of those blessings descending from the realms on high, bestowed on him by the hand of a beneficent Father, whose divine purpose is to bless humanity and lead His children on to a higher and grander scale of existence—to give them a knowledge adequate to their position on the earth-plane, and that to which it is their destiny to attain in the future.

No wonder, then, that men have asked the question in former ages—have been repeating the same throughout those periods of time which have elapsed since then up to this the nineteenth century, and are still applying the same question—"When shall we have a change? When shall peace reign? How long shall we wait ere we recognise the presence of God—ere we catch a glimpse of that beautiful land whither we all expect to go? Oh! for that era of knowledge, which shall teach us how to wield that weapon which is to cut off all material blindness, and bring us face to face with the angels!"

These are questions which must be answered, and who shall give the answer?

Let us see; there are three important points to be taken into consideration:—

1st. Upon what authenticity, does the promise of a Millennium rest?

2nd. In the event of its coming, will it benefit the whole human family; or will it only extend its redeeming influence to a select number of the world's vast population?

3rd. Will Jesus usher it in, or who shall herald its coming into the wide world?

The great authenticity advanced by the popular world is, that by virtue of the birth, life, death, and resurrection of that noted character Jesus, the world must expect the advent of the Millennium.

The people who lived in the time when Jesus had his reign on earth, and more especially, those who professed to follow his teaching, were taught to expect his return after his crucifixion. They were led to believe that, in the event of his return, there would accompany him a new era, or a better state of things, which would elevate them spiritually, and reveal to them secrets of the unknown world. This belief carried with it such a deep conviction, that some actually attempted to estimate the time or date at which this remarkable event was to take place. In this, we think, they were to blame, as ages have rolled away since then, Jesus has not returned, neither has the Millennium dawned fully according to expectation. We do not mean to insinuate that there is no true foundation for such a theory: it is almost the sole foundation the world has recognised so far, or, we may truly say, since Jesus passed from earth.

If the Millennium has already had a beginning in the past, it would certainly be obviously marked, and its progress noted as being rapid and true, through the ensuing ages, dating from that memorable event up to the present day. This we admit, but we are not to suppose that God refrained from bringing about a change in the world of existence, during the ages prior to the birth of Jesus.

There never was an age in which truth did not exist. There never was a time when nature did not do her work faithfully and well. What then, did this tend to in the ultimate? The effects were not lost, as everything did its little in the great drama of existence, tending to improve the world, advancing, according to a regular scale, the different species of creation.

The world formed, the waters divided, life began in water; on land, vegetation appeared; far away in the bowels of earth, rich minerals had their abode. As creation developed stage after stage, there presented itself a noble gracelike form, endowed with a bright soul and all its train of attributes, so characteristic of that great power, God: this being we designate Man. And so changes have followed one another, and now man is playing his part on the

vast stage of life. Hence, the work whose ultimate will be in the coming Millennium, began in the earliest ages of the world's history; yea, the history found in the record of her own diary, which she has kept faithfully, during the periods when man had not arrived at a state of intelligence adequate to the task of keeping it. The life of Jesus tended greatly to awaken men to a sense of their position, and to teach them to answer for themselves the question, "When will the Millennium come?" Of this we shall speak more fully in the closing remarks of our lecture.

We proceed to discuss the second feature, "Will the Millennium benefit all, or only a part of mankind?" We may soon conclude on this point. Is it characteristic of God to usher in a Millennium which shall benefit one half of his children, while he swamps the other in destruction and oblivion? We cannot for one moment think this at all characteristic of that being who is designated a "God of love," a "merciful and tender Parent." No! the universe cries from the heaven, and the echo rings again from every mountain, the mighty sea, indeed, all nature cries "No! it is not true!" God works for all, and blesses all.

All understand good and evil, except those who suffer from misfortunes and are weak-minded, and so cannot understand; those are excusable.

Thirdly: Will Jesus usher in the Millennium? We ask what must constitute the Millennium? Every good deed done on earth, every good word spoken, all investigations in the wonders and mysteries of nature, made and solved, bringing about good results, tending to enlighten and advance the mind of man, lifting and placing it upon a lofty plane of existence,—all this tends to bring the Millennium, and make ready the earth for its abode.

Man must be good physically, mentally, and spiritually. What must he do to be good? He must put away evil from his mind; he must seek for knowledge everywhere; he must be charitable to his fellow-men; he must let every act of his life tend to the promotion and benefit of the world at large. How shall he obtain all this? Jesus says, Love one another, seek after knowledge, and hold fast that which is good; pray for those who despitefully use you. Thus from these sublime commands may be learnt the lessons of life; and, as the geologist turns over stone after stone, he only reveals to man more tangibly the beaming face of God our Father. Thus the more work there is done in the world the more rapid is the enlightenment of the age; the more the presence of God is felt, and the more adequate will man be to answer the question: "When will the Millennium come?"

The Millennium will come when the world has been purged of all its crimes, bigotry, uncharitableness, superstition, and ignorance. Truth must do it: the earth must become spiritualised, until it is *en rapport* with that great spiritual being, God; then the Millennium will come. Will Jesus usher it in? Aye, and thousands with him.

## MRS. BILLING'S SEANCES.

We constantly find that in our hurried notes of these interesting sittings, valuable particulars are omitted. On Saturday week, "Count Wittgenstein" announced himself in a good voice. A sitter said to the spirit, "Well, have you not been re-incarnated?" The spirit said "No," but he gave the circle to understand that he believes still in the doctrine of re-incarnation. Possibly he may find means of expressing his views soon. The spirits are not yet acquainted with the method of using the direct voice. It is touching to observe the solicitude with which they use it. A non-responsive sitter seems to take away their power. The effort to give the personal name is greatest. When their individuality is recognised they get on better. The sitter, addressing the spirit-friend who speaks, will say in recognition, Are you So-and-so? The spirit responds "Yes," with a prolonged sound of the *s* as if their soul went out to their earthly friend with the word. Who can doubt that these are indeed the friends we knew on earth, and have again attempted to address us through the sense of hearing? No agency that the human mind can conceive of could thus give facts and express emotion as these voices do. Mind and soul—in short, humanity—is therein represented, and every well-constituted mind that is privileged to be present realises the grand truth demonstrated.

On Saturday evening last the circle was much too crowded. It would be well if intending sitters would allow their names to be registered in advance and thus prevent over-crowding. The consequence was that the phenomena were not so good as they had been on previous occasions. There was also a discordant influence in the circle. The results were, however, highly satisfactory. New sitters were convinced that they had communicated with their spirit-friends. The mediumship of sitters was described, and directions given for development. Masonic symbols seen near a lady were recognised as appropriate.

The spirit-guide "Ski" "set up" several spirits, and though not so generally successful, was decidedly so in certain cases. A lady was addressed by a spirit-friend, which she recognised; two ladies were spoken to by a spirit-friend; "Ski" had previously told them of private business that has lately troubled them much. These ladies have since had a private sitting with marvellous results. Several sitters who had been present on other occasions were addressed familiarly by spirit-friends. It is interesting to observe the steady development of the spirits in the art of speaking.

"Ski" gave a good deal of information on the peculiar light attending mediums. He also said it was impossible to see an object till the seer had an idea of it in the mind, reminding of the experience of Harriett Martineau, who states that when she



first visited the sea-shore she stood close to the water, and yet did not see the expanse of ocean before her. When the idea of the sea was presented to her mind the real sea appeared all at once before her like a revelation.

Mr. Smart, and the medium of the Cardiff "Circle of Light", and two other friends have had private sittings, which must be treated in a special report, which Mr. Smart has kindly supplied.

#### NOTES OF SEANCE WITH MRS. HOLLIS-BILLING, TUESDAY, AUGUST 12th, 1879.

Present: Mr. Spriggs, Cardiff medium; Mr. Smart, and a few other friends.

"James Nolan" (direct voice). Down from the realms of space, down from my home on high, I come to greet you.

Mr. Burns. We have been speaking to-night about the best method of developing mediumistic power, and preserving the medium. We fear that want of attention to the laws of mediumship will introduce a low class of spirits that will turn round and injure mediums, and discredit our Cause.

"James Nolan." That has been the great difficulty with you in the past. You have developed your mediums, and when they were partially developed, you threw your doors open to the caviling multitude, and instead of giving your mediums the right to protect themselves, and instead of giving your spirit-friends the power to control the conditions around them, you have allowed your mediums to be tied, and gagged, and nailed, and sealed, very much after the manner of the crucifixion of a man who lived eighteen hundred years ago. Instead of bringing your mediums before the public, and saying to the masses, this is a privilege that we allow you, this is a privilege that we extend to you, but because we extend this privilege to you, we do not desire nor do we care whether you believe it or not; if you reject it is your loss, not ours; therefore, had you allowed your mediums to be protected by their controls, and by their circles of friends, instead of saying this man can be nailed and tied, this woman can be gagged and fastened, you would be likely to have had by this time, even the highest manifestations that could be given. But you have closed the door for a time on the higher manifestations and you see the result. But there is a different time coming now. There is a different condition arising, and mediums will be protected; and instead of being tied, and gagged, and nailed, and persecuted, they will be treated with honour and respect. The spirit-world has taken this into their hands, and they do not look to-day to men and women upon your plane, but they will guard and protect their mediums themselves. Instead of the public rushing in, in a mass, it will be a privilege granted to the few who are ready to accept. What is the use of giving manifestations to anyone, unless they are spiritually developed? What is the use of casting your pearls before swine? What is the use of placing a crown upon a man who degrades himself in every direction? This crown may not be of gold, and silver, and jewels, but it is a crown of light from the higher realms of harmony and peace. And you have tried to place this crown upon those who were not ready to receive it. You have built your church too large, and your people do not fit."

An observation was made to the effect that, in the experience of the Cardiff Circle, attempts to introduce persons with the expectation that the mere presentation of the manifestations would suffice to make them Spiritualists, had always ended in disappointment, especially in the case of those who, pretending to a smattering of physical science, had condescended to patronise the phenomena.

"James Nolan." It always will be so until you have learnt the lesson, and made the people to know and feel that it is a privilege to them, and not to the spirit-world, to attend seances. We are asked day after day, "Can you bring my friend to communicate with me? I will come to you, and allow you to bring my spirit-friends." Another thing they say, "I will investigate this matter scientifically, and in no other way." If these people only knew how insignificant their scientific manifestations!—science, that it will only take fifty years to sweep away into the past as nothing! And they will know that their years have been spent in idleness, or had better almost have been spent in idleness, than spent where it has been. Science! Why, I laugh when I think of it. A child's voice will say to its mother, "I am still living; I have crossed the river you call death, but it did not take from my spirit its love for you, nor did it take the interest that I felt in all that concerned you. I am still living in this world, and you are dear to me." What electric cord around a medium, what rope, what scientific investigation can do away with that fact? Protect your mediums, and do not make them martyrs, but treat them as though they were human beings, and you will find that the very gates of heaven are open for you to enter without these trials and sorrows. Spiritualists! I say to you that you have brought much of it on yourselves, by being too anxious to convert the world. Had you stood with folded arms and said, "It is of no interest to us, if you wish to believe this, it is everything to you, but nothing to us, and we do not propose to allow our mediums to be treated as you wish to treat them. We do not desire your science, we do not desire anything you have, because we know this to be a truth, and if you do not choose to embrace it, death will tell the story to you," it would not have been so. What advancement has it made, all the tying and gagging? It has produced more scepticism than anything you could have done. And now I think I have talked cross long enough. I think I

have said enough in that direction, and I will say to you whose hearts are longing, whose souls are waiting for tidings from above, that many angels are ready with their hands extended towards yours. Many children, friends, fathers, mothers, sisters, brothers, husbands, and all that are dear to you, are only waiting for you to open the doors, and the God that decks your flowers so beautifully to your eyes, and gives you the perfume so grateful to your senses, and paints all nature in glowing colours is ready to assist you. And now I pray that you may receive light and knowledge upon this subject, and I know that my asking for blessings upon you will reach high conditions, but your voices will answer just as well as mine. Good-bye."

Direct voices of various characteristics were heard accompanying two or three ladies who sang; the voice and accent of a little girl being especially distinct and noticeable. "Ski" gave several excellent tests in the way of names and particulars concerning spirit-friends, and reminded the strange lady that he had met her before in America (Chicago), and communicated through another medium on that occasion (Mrs. Simpson). "Ski" described a circumstance of bringing flowers, which was acknowledged by the lady, with many other particulars, as correct, concerning what transpired during the voyage. She also received correct particulars concerning her relatives still in earth-life, appearance of husband, lameness of son, &c. She had never met Mrs. Hollis-Billing before, and "Ski" satisfactorily proved his personal and independent individuality.

Various spirit-friends of the sitters then spoke to their friends or relatives in the direct voice, the names given in most cases being verified, although the sitters were strangers to the medium. A child's voice spoke in this way. A man's voice spoke to Mr. Burns with a strong Scotch accent, bidding him, "Hold your head up for everything; it is all right." "Julia Melrose" spoke to Mrs. Forster, and gave her the test which she had promised on her death-bed.

#### THE IDENTITY OF "ROGER BACON."

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—“R. W.” in your paper of July 25 of this year asks, “Which is ‘Roger Bacon’?” You, Mr. Editor, say that my publication of that Control has raised another question of identity, and that you have much to state on that point. I am personally anxious to hear not only what you, but also what others, have to say upon the much-vexed question of identity. I am glad to have an opportunity to answer a correspondent who puts his facts forward plainly, and asks a simple question, instead of going, as others do, into a long rigmarole as to their own conclusions, which generally are to the effect that their spirit-control must be the true one, and mine consequently a *pseudo* Control. I have said over and over again that I am a mere conduit-pipe, receiving the Control, recording what he says, and issuing my record to the public, or not, as I think fit. I do not stand godfather to anything I hear and record; I have my own opinions, and leave others to form theirs. Some of the correspondents that communicate either through you or to me directly seem to think otherwise, and seem to think that I am responsible for what I publish, and in one or two instances have told me in round terms that I ought to be ashamed of publishing Controls that have appeared in the MEDIUM. Some of them say I have published Controls that they know must be false, because they have been told so either by some spirit or in some book on which they pin their faith, without exercising their reason. As I have never answered any of these effusions, they have not been so frequent of late. I have had, however, a more pleasing correspondence of late from other persons—some known to me, others again entire strangers—paying me compliments for my industry and perseverance, and expressing a wish that I should publish in book form the different Controls I have recorded.

Having said thus much, I must now relate an incident that occurred to me on the evening of the 30th of last month, which seems as if it were in answer to “R. W.” and his Blackburn friends. On the evening of that day, sitting with my medium, under control, he spoke as follows:—

“This is the substance of what I overheard. The speakers were perusing the recorded Control of the Franciscan Friar Roger Bacon, and these were the remarks which I overheard. I may here state that I was known on earth as Dr. Samuel Clarke, the theologian; I have been here before, but I have not controlled. The words that I overheard related to a seeming inconsistency, the actual words being, ‘I do not understand the theory of Spiritualism or its requirements, I am not even in the ranks of inquirers; as the occasional whim seizes me, I become a reader of the spiritual literature; I have read many of these communications, and conscientiously affirm that I have failed in detecting inconsistency; but in the case of this Control there is an absolute statement made, which requires either qualifying, or, on the other hand, it lays a charge of imposition at the door of another controlling spirit.’ This statement the speaker supported by the fact that the same spirit, or rather a spirit owning the same name, had controlled another human body.

“The subject of argument amongst those I have just left has been, whether it is a wise policy to present through your hand a contradiction to this assertion from the spirit-world, and it has also been decided that truth will and must uphold itself against any loud outcries, against any violent contradictions; the part of the communication presenting this seeming contradiction was overheard by me, and is as follows: ‘Years, nay centuries have



passed since I spoke through lips of perishable flesh.' Present with us was the controlling spirit of this recorded communication, and he has bid me to state emphatically that he has never since his removal from earth-scenes held entire governing control of a human body; further, he prays that the believers in the consciousness of the immortal soul may be wary in their judgment, and follow the advice of the apostle of old, by trying the spirits actuated and governed by the purest motives of their souls. He also bade me to state that I was to leave it to your judgment as to the advisability of recording this part, namely, that he (Roger Bacon) was the sole author of the prophecies, known under the *nom-de-plume*, originating under himself, of Mother Shipton, and that such a spirit claiming personality, is still claiming by control a field for further action, professing that the fictitious name of Mother Shipton originated from his mind alone, and alluded to no name of any personified being on earth, either before his time on earth, or in his time, nor after his time upon earth. He has knowledge that this Control, claiming this fictitious name, also lays claim to many of the thoughts and ideas peculiar to himself, but which after-history, and more especially these present days have changed from apparent improbabilities into actualities. The very text of his thoughts published have been and are being claimed by this controlling spirit. It is for the judgment of mortal souls still in the flesh to consider why these things are; and also, if permitted, for what reason permitted. I did propose a long communication. I cannot stop with you." Finis.

The Control suddenly broke off. I have above given *verbatim* what occurred. I ask, would it not be as well if the gentleman in Blackburn, who rejoices in another Roger Bacon, were to give some account as to how and when his Roger Bacon controlled, how he controlled, and what he said or wrote? Even the most advanced in this Spiritualistic Movement have much to learn. Every day I sit with my medium I hear something new; and the only conclusion I can come to is that spirits out of the flesh are ever hovering around those in the flesh who present conditions suitable; and that when they are suitable they instantly seize on them. If the sitters are in doubt as to the real Simon Pure, let them follow the advice hereinbefore given and "try the spirits." A.T.T.P.

#### A SINGING CLASS FOR SPIRITUALISTS.

I have long felt that more attention ought to be given to the culture of vocal music amongst Spiritualists. One of the most important conditions in obtaining spirit-communication seems to be harmony. Often the spirits command the sitters to "sing" to induce the proper conditions, and in large meetings, where trance-speakers address the audience, singing seems to be a most important aid in inducing the trance condition, and in blending the influences of the people with the spirits controlling.

It has often been painful to me and others to notice how poor the efforts have sometimes been to comply with the spirit's request, and how inappropriate the tunes and words often are. This being the case, it has been deemed expedient to form a class at the Spiritual Institution, which meets every Thursday evening for the practice of singing, under my direction. To recommend the same, and to show the need of some instruction in singing, is the object of this paper. Too little attention has been paid to educational Spiritualism. We need much to have the children of Spiritualists taught in spiritual schools or lyceums, and not to be allowed to relapse into the errors of the old teaching, which their parents have discarded; and we need that Spiritualists (who should be in the van in all departments of human progress) should have the best music. Music may certainly be deemed the most spiritual of all the arts; its psychological power is very great, it is capable of inspiring and controlling vast multitudes of people, and affords delight and recreation to all classes of minds.

The practice and performance of vocal music would also be the means of drawing around the Cause numbers of young people, which would be a great good. We cannot expect all classes of young minds to be attracted by the profound philosophy of Spiritualism, but I think we may take a hint from the methods of religious bodies, who attract young minds around them chiefly by the influence of good music. I trust that upon reading this paper in the MEDIUM the class will become known to Spiritualists. All who wish to join should attend at the Spiritual Institution any Thursday evening at eight o'clock, and enter their names as members, promising to attend regularly every week, for without a regular attendance nothing can be done; it is impossible to make progress unless a certain number become members, and attend all the lessons.

Elementary instruction will be given first, after which instruction in the tunes and pieces required at spiritual meetings, introducing, when practicable, new music for the same, more in accordance with spiritual teaching.

We shall also practise glees and secular pieces for entertainments. I do not think that the class should be kept to merely what we may term *sacred* music. Occasional entertainments to bring the pupils out would be an encouragement.

The whole should be made a study, and yet a recreation.

I trust that Spiritualists will assist to further my design, and help to make the attempt a success.

30, Wyndham Street, W.

FREDERICK TINDALL.

PEMBERTON, NEAR WIGAN.—Mr. John Hathercote writes:—"We have good prospects in a young trance medium at our circle. Mr. Isaac Walker gave us a trance address on Sunday. He is worthy of recognition; he is always ready to do what he can for the Cause."

#### THE NEW DREAM,

AND AWAKING OF Πάν Κρύβους, THE WORLD-SOUL.

"The wise man meditates on that mysterious Being in whom the universe perpetually exists, resting on that sole support. In him this world is absorbed, from him it issues, in creatures he is twined and woven, in all their various forms of existence. That Brahme, in whom the gods attain immortality while they abide in the third (celestial) region, is our venerable parent, and the providence which governs all worlds."—YAJUR VEDA.

"Schon schwebet ihr in ungemessenen Fernen  
Den sel'gen Göttertraum,  
Und leuchtet neu, gesellig, unter Sternen  
Im lichtbesäten Raum."

GOETHE.

"Already the dream of the blessed gods  
Spreads through the realms of unending space,  
Kindling new love in the starry abodes  
As they speed through the æther their lightning race."

'Tis the noontide of day,  
And great Pan is asleep,  
While the sun on his way  
Seems to rest in the deep;  
All Nature around  
Breathes low—without sound—  
Afraid to awaken his slumbers;  
The wide earth is drowned  
In an ocean of calm;  
Silence broods o'er the ground,  
Falling earthwards like balm:

For none dared awaken his slumbers  
Save the star-winged Cicadae\* on every tree,  
Ever chanting their warm summer melody.  
They feared not to break up Pan's slumbers,  
For high Fate was entwined in their numbers.

I deem the glad voice  
Of that star-gemmed choir  
Made his great heart rejoice  
With a new sweet desire.

For those dew-nourished minstrels were hymning of bliss

Prophetic songs of a world unlike this,

Of the advent of Love,  
Soon to visit Pan's earth,  
The old woe to remove  
In lost Nature's new birth.  
And Pan smiled as he slept,  
For his dreams were the same,  
Love-dreams—dreams of peace;  
And whilst dreaming, he wept  
O'er the past age of pain,  
How all evil should cease,

For the heart of the God had such dreams in his sleep,  
That his heart was too full, and it could not but weep.

And then, the Cicadae on every green tree  
Sang louder their mystical melody,

While Pan's heart beating quicker with love—with delight,

A new dream softly came to his slumbering soul,  
The young Eros—the golden—the Child of the Night,  
Had come to announce how joy breathed through the whole,  
Then, opening his eyes, all was changed on this sphere,  
And the earth was commencing its new Golden Year,  
For the "Gate of the Gods"† was now opened to man,  
As at last he too felt all the beauty of Pan,  
For all things that are, are but dreams of the God  
Who breathes through all space,  
The countless star-clusters are but His abode,  
And their blaze is His face.

A. J. C.

Lucerne, Switzerland, 1869.

#### OBSESSION.

Dear MEDIUM,—I have been attracted by the remarks of "Y." upon the subject of Obsession in your columns two or three weeks ago, and feel that some experiences I have had in cases of this kind may be useful.

In the first place, I think it is highly dangerous to introduce the knowledge that man has the power of conferring with spirits to persons without warning them of the possible dangers they may encounter, and acquainting them with the precautions to be observed to avoid unhealthiness or morbidness in the pursuit, especially as there are some minds so ill balanced that it is almost impossible for them to help becoming morbid about anything they take up. Besides, we cannot always know what kind of spirits certain persons may have about them. It is a difficult thing to become an angel, and however outwardly good our passing acquaintances may seem to be, there may be some secretly-indulged spiritual deformity which would cause a hideous spirit or spirits to be their constant companions. How terrible to think that these would be the first to respond to that person's attempt to obtain communications from spirits! Far better that such a "hell"—I can only call it—should be closed to that individual in this life.

I grant that Spiritualism has, or should have, upon all a cleansing, regenerating effect, and that to have one's evils of life pointed out by such means is salutary, and may be the cause of a soul's salvation this side the grave. But that does not alter the fact that to acquaint people with the power they possess of conferring with spirits if they choose, without warning them of the

\* The Cicadae—the Tettix of Anacreon—are the heralds and prophets of Venus—Urania. Their wings are star-gemmed.

† "Bab-El," the Spiritual Gate opening between the two worlds.



dangers attendant upon such intercourse, is a highly responsible course to pursue. I am led to make these remarks by the piteous complaints of a patient of mine—"Oh! why was I not warned? How wrong it is of you Spiritualists to spread this knowledge without also warning people of its dangers! To my mind it is a most dangerous thing, and yet no warnings are given." I could only reply, "Alas! my friend, it is too true that many never think of cautioning people as to the dangers which lie in the path of those who rashly seek nowadays to commune with the spirit-world. It is your misfortune that you did not meet with persons able and willing to warn you."

Should not this be a hint, dear MEDIUM, to all who lightly introduce a subject so momentous in its consequences?

When a person, while still unregenerate (that is, whose life is according to this world but not according to the laws of spiritual cleanliness or health), begins the *practice* of Spiritualism, he at once places an engine of torment in the hands of any evil spirits, whom sympathy with his mode of life, may have drawn into his neighbourhood, or companionship. Previously, in their darkness of ignorance, they may have been unacquainted with the means of making him know their presence; for some evil spirits are intensely stupid and ignorant. But the unhappy man teaches them,—himself opens the door, and they do not fail to rush in. They are, without his knowing it, *the life of his life*: for, poor fellow, ignorant too, he has perhaps never drawn in a breath of heaven into his spiritual lungs, and these parasites of his soul live by the perversion of his life, at the same time that they feed that perversion. They become disturbed by the possibility of losing their hold on him, and if he does not believe their flattering lies, since *now they may speak with him*, and yield obedience to their suggestions, they *begin to torment him*. Ah! who can paint the terrific agonies of that man, many of them hidden in the silent depths of his own heart—things he cannot tell; but secretly preying on him, driving him to distraction! And yet it may be the hand of God is outstretched to save a soul most precious. For Spiritualism holds up a mirror to reflect our spiritual deformities; and as there is *some good* in all, and evil is after all only ignorance and error, that poor, tormented man flies at last, horror-stricken, from things he hitherto thought "*no harm*," and begins the purification of his life. But yet, since people may be driven to insanity *before* they become regenerate, it is not well to plunge them, by light and foolish telling of this great power, into the *feeling, sight, sound, contact of a possible hell!* 'Tis enough indeed to drive a man mad; and it would be useless then to work against obsessing spirits, for their work would be complete.

It is true that obsessing spirits act upon the back brain, and the nerves along the spine; but so do all spirits and magnetic healers; there is a physiological reason for this: good, pure, and holy spirits infuse into man a health-giving, refining, subtle aura which is good for body and soul. All men, without exception, even those who in their mixture of good and evil have a larger proportion of evil than of good, receive this beneficent, life-giving aura (or spiritual influx) into their souls and bodies, or possibly they might not be able to continue existence in the body. The good spirits are wise, and know how to administer this life-preserving fluid; but evil spirits do not know of this. When a man begins to inquire into Spiritualism, however, they learn it, and they too begin to pour in their poisonous aura or magnetic fluid (our language is poor in terms to express such things), intercepting the influx of heavenly life, or almost completely vitiating it. At length the whole system becomes poisoned by this inbreathing of hell; and even when the infusers of this poison are removed, it takes months to restore the envenomed body to its normal, healthy state;—long, wearisome months of anxious sympathy on the part of the healer; sufferings, and trying fluctuations on the part of the patient.

"It is not given to (all) spirits to know they are with man," these, as well as I can remember, are Swedenborg's words; who then goes on to describe the direful effects to man of this knowledge, for evil beings who are embodiments of intensest malignity would try their utmost to destroy him. I have proved the truth of these words as far as that all spirits do not know they are with a man in the body. I have seen dark, evil spirits beside those who have come to me for relief, and although close to their victims, and giving out into them their baleful auras, they were utterly unconscious of the presence of a man in the body, or indeed of my presence. One, a hideous woman, in dusky ragged coverings of a dirty red hue, seated upon her haunches, with her back to the being in the flesh who was suffering from her parasitic presence, and her malignant face, marked with vilest passions, turned away. So utterly degraded, and stupefied was she, from her persistent, successful efforts in the body, to destroy all that was human in her soul, that she was now scarcely conscious of existence, the sense of life being deadened. This creature I saw, under the influence of my spirit-guides, slowly sink down, seated as she was, and unconscious still of our presence, lower and lower, until she passed out of my sight.

On another occasion, a man with a cadaverous, leaden-hued visage, and eyes that gleamed with the lambent flame which one might see in the eyes of a serpent, shrouded in dark garments, and the flap of a kind of broad-brimmed hat partially covering his face, the embodiment of stealthy deceit,—this being stood at the back of his victim, but did not seem to be aware of his proximity. His eyes, which although gleaming with a demoniac glare, were at the same time stupid and scarcely human, were

fixed upon a distant point of apparent interest; his attitude was slouching, half-indifferent; and presently, as if a new idea or impulse might have swayed his semi-stagnated mind, he slowly slouched out of sight, utterly unconscious where he had been. It was a new impulse brought to bear upon him by my guides, which caused him to depart. There had been between both these creatures and their victims a kind of subtle adhesion (so I was told), which was severed by the higher spirits. But at the same time, besides these unconscious parasites, there are conscious and actively operative spirits around the obsessed, and these are most difficult to remove. They are wily, and deceitful to an extraordinary degree. I remember one, kneeling, with long arms wound around the body of her victim—(it seemed like the deadly grasp of an octopus)—and, with her head laid upon the breast of the poor sufferer, she gazed at me, apparently trying to fascinate me into a belief of her goodness; but I saw that all her fairness of appearance was put on, and that her influence was deadly. No doubt good may be, and is done to these spirits; but the first thing essential is to dislodge them from their victims.

It is always most necessary that persons who are thus afflicted should not frequent seances, nor invite in the slightest degree open manifestations of spirit-presence. They should, for the time being, consider themselves in hospital, as it were, and strictly obey the injunctions of those who are working to restore them to a healthy state. But, unfortunately, they are frequently most disobedient, and it is from disobedience and disregard of instructions only that one may predicate non-success in these cases.

CATHERINE WOODFORD.

#### "JOHN KING" NUMBER OF THE MEDIUM, AND MR. WILLIAMS'S LAST PUBLIC SEANCE.

By C. REIMERS.

Reading over that old, sound, fresh and hearty paper again, the "John King" Number of the MEDIUM was indeed a treat of rare excellence. The introduction and description of these "historical" seances with their convincing conditions, without the pomp of scientific pedantries and bombast, and with *healthy* enthusiasm (despised by that class of searchers who would rather analyse the coat-tail of a strange visitor than listen to his message)—all these bear the stamp of perfection, and merit congratulation, because the six year's subsequent experiences do not point out one single flaw, or reduce any fact stated as a little by-work of excitement. Indeed, the turning up of a few more copies of this number ought to be hailed by all friends who feel themselves to be more than mere lookers-on. Placing that copy in the hand of a new wanderer inquiring for a draught of knowledge, and directing him to 61, Lamb's Conduit Street, must produce a convert, and co-worker too. It strikes me that a time will come when many a report in the MEDIUM, now under clouds of oblivion, will come up again with renewed force, after the phase of slandering mediums has passed away. Reviewing the stupendous reports of Mr. Champenowne, Mr. FitzGerald, Mr. Russell, and others, on Williams's power, so carefully penned, one must be pardoned for profoundly suspecting reports of "frauds" upon such a medium, and sooner believe in the pranks of a flying Dutchman than in deliberately planning trickery on his side!

I suppose, as a wise course for our instruction, exposures seem to be necessary for bringing a medium into notice, and fame, and business. With the impression after reading our dear old "John King" Number again, the seance at Mr. Williams's last Saturday was indeed a feast to all around the table. The usual (though *very* unusual) phenomena of playing hide and seek with old weatherbeaten natural laws, such as bringing things like hats and umbrellas through closed doors, as Mr. Pycock experienced on that occasion, and floating of musical boxes, and the chatter of spirit-voices preluded the grand appearance of "John King," who came on that evening to challenge comparison with his portrait as it seemed taken six years ago. At all events, he showed splendidly in that turban, and not only appeared within the chain of closed hands, but without the circle, giving a German friend of mine his baptism of spirit-light. Altogether the seance was truly grand, and I wish only that Mr. Williams will meet on the Continent honest investigators, to return to us not only with pleasant memories of a fine country, but also of some "nice people," although of the latter we may be assured already, as he is invited by one who says beforehand, "I will make his stay agreeable to him." In conclusion, I hope he will have a large accession of fresh sitters when he comes back, with such arrangements as may aid in making many fresh converts.

VICTORIA, AUSTRALIA.—I am very proud our old friend Mr. John Tyerman should have received such a grand reception in London. It is an honour to our adopted country, and a recognition of brotherly feelings. His receptions in Melbourne and Sydney were very encouraging to him. Mr. Thos. Walker is doing a grand work in Melbourne, drawing crowded houses every Sunday evening, disseminating the truth amongst the general public. He is a universal favourite, with his unassuming and conciliatory ways. Wherever he goes he makes friends and spreads the cause of Truth and brotherly love. May it go on till it permeates the whole universe.—J. W., Sandhurst.

MRS. FOX-KANE'S SEANCES.—On Thursday last, at the house of Mrs. Nokes, 2, Scarsdale Villas, High Street Kensington, there was a circle of eight sitters, and the manifestations were in some respects more satisfactory than in the case of the seance reported last week. By the raps the sitters received answers to many questions, the sounds seeming almost to speak by the manner of their intonation. There was also a deal of writing given by the left hand of the medium. These messages were regarded by those who received them as communications from friends in spirit-life. The identity of spirits was well manifested. The sittings will be continued on Thursday evenings at 8 o'clock. Admission 5s.



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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. 17.—Address, at 7.

TUESDAY, AUG. 19.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, AUG. 21.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, AUG. 22.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 15, 1879.

## THE FORTHCOMING CONVENTION.

The committee met for the seventh time on Wednesday evening. They are labouring earnestly for the realisation of a successful Convention. On August 6th, the following resolution was passed. Moved by Col. Greck, seconded by Mr. J. King:—

"Resolved, that those intending to contribute papers to the Convention be respectfully asked to oblige the committee by giving notice of the same at their earliest convenience. This would very much facilitate necessary arrangements."

A considerable number of papers have been already promised. It is desirable that they be short, and to the point. In Convention there will also be discussion on the views advanced in the papers. In short, views may be either sent in in writing, or given orally. In all cases the opening or principal speakers on any subject should make their intention known to the committee, that the work of the Convention may be proceeded with promptly and give all an opportunity to speak their best thoughts.

Those who have recently come into the Movement should peruse the previous Convention reports. We can send four of them to any address on receipt of 8d. in stamps.

## MISS E. A. BROWN AT THE SPIRITUAL INSTITUTION.

On last Sunday evening, the rooms at the Spiritual Institution, 15, Southampton Row, were crowded to overflowing to hear a trance-address by Miss E. A. Brown, of Howden-le-Wear. The meeting was opened by Mr. Burns, who introduced Miss Brown in a few hearty and well-chosen sentences. The invocation was given by "Bretimo" through Miss Brown, then followed a discourse by a spirit known as "Apollo." The subject was, "The Presence of God viewed in the Philosophy of Life." It was an excellent discourse, logically constructed, and delivered with good effect. The audience was much gratified, and warmly expressed appreciation of Miss Brown's abilities. Mr. Burns concluded with a few practical remarks. We regret that it was not possible to obtain a report of the discourse delivered, but we give the notes of another address delivered elsewhere. The treatment of the subject on Sunday evening was, however, superior to that printed this week.

Miss Brown has given a number of private sittings, with much satisfaction to the sitters. On last Wednesday evening she gave another excellent discourse to an overflowing audience, and afterwards tried some tests; but her abilities as a speaker are much superior to her test mediumship. She was, however, successful in several instances, but the power had been exhausted by the previous speech.

Miss Brown will also take part in the meeting at the Spiritual Institution on Sunday evening. She will also give a seance at 53, Sigdon Road, Hackney Downs, on Tuesday evening, at 8 o'clock. Spiritualists in that district should make an effort to attend. Miss Brown's present address is 15, Southampton Row, London, W.C.

MRS. WOODFORDE leaves town on the 18th of this month for Wales, to remain two or three weeks.

DR. MONCK writes from Switzerland to say that he hopes to visit England in a few weeks if his health permit. During his protracted illness he has had peculiar attacks of somnolency, succeeding which he has been given useful inventions, one of which is a pen which carries its own ink, and dispenses with the use of an ink-bottle. He hopes to realise a handsome return from these inventions. He is also desirous of making a further use of his mediumship in the higher form which is expected to follow this long term of ill-health. Next winter he must, if possible, spend the time in a milder climate than that of England or Switzerland. Should Dr. Monck's mediumship assume more important forms than that which has made him so famous, the credit will be due to the kind lady and gentleman who have so long entertained the doctor in his protracted affliction, and even made a continued existence on earth possible for him.

## MR. T. M. BROWN IN LONDON.

Previous to his departure for Australia Mr. Brown, of Howden-le-Wear, made arrangements to pay a long-expected visit to London. He will speak under influence, at the Spiritual Institution on Sunday evening at 7 o'clock. Miss Brown will also speak. It will be an interesting meeting.

On Tuesday evening Mr. Brown will speak under spirit-influence at Quebec Hall, 25, Great Quebec Street, Marylebone.

On Wednesday evening Mr. and Miss Brown will hold a seance at the Spiritual Institution for tests. To commence at 8 o'clock.

Mr. Brown is an excellent test medium. His fees are moderate. He may be seen at the Spiritual Institution daily during next week. Appointments should be made as early as possible. Letters should be addressed 15, Southampton Row, London, W.C.

## DEPARTURE FOR AMERICA OF MAJOR FORSTER.

The sudden determination of Major Forster to return to America has taken his friends by surprise. We have just learnt that he will leave London on Tuesday. He has recently become our near neighbour, having removed to 65, Torrington Square; and we had entertained the pleasing thought that this agreeable proximity would be enjoyed for some time; and, as health had in a great measure returned to our guest, we would have the opportunity to co-operate with him in his old work—of promoting a knowledge of Spiritualism. It would appear that our visitors have had enough of our humid climate, and desire to reach the other continent before the September gales set in.

"THE Star Circle: its Work and Mission" is Mr. J. W. Fletcher's subject for next Sunday evening at Steinway Hall, Lower Seymour St. These lectures will close until the third Sunday in September, when they will reopen for the season.

MISS BESSIE WILLIAMS has left town for a few weeks. The state of her health requires perfect rest. Friends and correspondents will kindly accept this apology for absence and any irregularity which may occur in receiving replies to their letters.

ADELAIDE, SOUTH AUSTRALIA.—From files of local papers sent us by a friend, it is evident that the Cause in that colony does not want supporters. The conjuring fraternity, who affect to expose Spiritualism, are themselves exposed in ably-written letters, which must do our Cause great good.

ERITH.—Mr. Allwood, phrenologist, does not forget Spiritualism. For some time he has been lecturing on the south side of the Thames. He has recently succeeded in forming a circle. A lady turned out to be a very good medium. She was able to write, and mental questions were answered. While they were singing the table kept time to music. The sitters were convinced that some power outside of matter was at work.

MISS E. A. BROWN AT DALSTON.—On Tuesday evening next, 19th inst., at 8 o'clock, Miss E. A. Brown, inspirational trance medium, will be pleased to meet metropolitan Spiritualists at 53, Sigdon Road, Dalston Lane, London, E., close to Hackney Downs Railway Station, (Great Eastern Railway), when an opportunity will be presented of bidding her farewell, prior to her departure from this country. A collection on behalf of the testimonial to her father will be made at the close. All earnest inquirers are cordially invited.

OLDHAM.—Mr. Kershaw, in ordering a parcel of "Miss Wood in Derbyshire," &c., gives a cheerful account of the reorganisation of the committee, as follows:—Mr. Bottomley, Mr. Taff, Mr. Kershaw, Mr. Mills, Mr. Garner, Mr. Leach, Mr. Heywood. Corresponding secretary and treasurer, Mr. Thomas Kershaw. It is expected that some stirring meetings will be got up, as of old, and that the Cause will go onward, characterised by that buoyant vitality which has been so conspicuous in Oldham. It was under Mr. Kershaw's administration that some of the best and early work was done in the locality, and we hope his accession to an active position will be the omen for a victorious campaign.

ORTHODOX.—Since May Day meeting I have crept into the shell of home life, but with one eye open. I have scanned the English and American Spiritualistic journals, and find the platform orators and the trance speakers continue to "peg" away at orthodoxy, but in such general terms that I really am puzzled to know what they mean by the word. Now, I am about the oldest Spiritualist in London, and have the happiness to think I am an "Orthodox Christian," and that my orthodoxy has been affirmed and confirmed by Spiritualistic phenomena. When, therefore, I read such apparently slap-dash articles against orthodoxy I have much desired that the writers would candidly, clearly, tersely state what orthodoxy is, so that I may know what those friends desire me and others to wriggle out of. I am old and white-headed, and have soon to pass away. Do be quick, and put me in better trim for the journey.—J. ENMORE JONES, Enmore Park, S.E.

NEW DELAVAL.—On behalf of the friends, Mr. George Smith describes two seances with the Portobello medium, Mr. James Ellison. The weather was dull and heavy. The sitters, twenty in number, all strangers to the medium. The medium was tied, and all the sitters held hands. The physical phenomena were very good, including spirit-lights, by the movements of which questions were answered. Objects were floated about, and the sitters were touched with them, also with spirit-hands, and both sides of the circle were touched at the same time. The control was asked to write his name on a slate, placed on the opposite side of the table to that at which the medium sat. When the light was struck, the name "Adam Simpson" was found written on the slate. Another correspondent also describes the phenomena, and says he had subsequently a sitting with the same medium for materialisation. This writer says he is a genuine medium, and capable of doing much good to the Cause. He is willing to visit circles for his expenses. We regret that he is so willing to sit with strangers. In nine cases it may turn out all right, but in the tenth something may happen which all will regret. Such a medium should be careful of his power, and seek a higher gift rather than prostitute the one he has.



## 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
What Class of Spirits Haunt Houses?	501	Miss Brown at Spiritual Institution	508
A Lecture by J. Wm. Fletcher	501	Jubilee Convention of Spiritualists	509
Historical Controls—Zachary Taylor	502	Conditions and Arrangements	509
The Coming Millennium	504	The Hereafter	509
Mrs. Billing's Seances	504	Seances at Hackney	510
Notes of Seance with Mrs. Hollis-Billing	505	Newcastle Society	510
The Identity of "Roger Bacon"	505	Spiritualism at Newcastle	511
The New Dream	506	Spiritualism at Ouston	511
Obsession	506	Dean Stanley and the Heathen Boy	511
Mr. Williams's Last Public Seance	507	Rules for the Spirit-Circle	512
The Forthcoming Convention	508	Appointments	512
		Advertisements	513-516

## "THOU SHALT KNOW HEREAFTER."—John xiii. 7.

Those who wonder at the ills that befall us whilst in the flesh shall not always be left to ponder in vain upon the mysterious "needs be" of the seemingly devious paths through which they are led. "Thou shalt know hereafter" may well be a solace under many troubles hard to bear now.

Not the least use of seasons of sickness is that they are apt to bring us more face to face with spiritual realities, and thus to wean us from the world. Spiritualists, however, may often wholly prevent sickness by constant attention to the laws of health, or at least modify many kinds of illness by the laying on of hands. Still there are always complaints (hereditary or otherwise) which cannot be avoided.

And it is this very affliction of the body which oftentimes, according to religious people, "is sanctified to the soul;" that is, a man in sickness frequently has thoughts of death and judgment to come which never enter his mind in health. To use the words of the writer of a letter in the *Daily News* of Thursday last (Aug. 7, 1879), under the caption of "Professor Huxley's Advice to Boys," "Theories of the universe do not matter much so long as the animal machine works well. It is in the hours of weakness and depression that men turn for sustaining power to spiritual ideas, and to the hope of an immortality more satisfactory than that offered in the elysian fields of the Comtist Calendar."

But from this spiritual apprehension being awakened by bodily disorder, no argument can fairly be adduced against the existence of spiritual realities, because they are better perceived by those in poor health than by those who are strong. As well might we throw doubt on the efficacy of remedies which are applied for diseases, because their healing virtue has no effect upon people who are well.

The stubborn resistance, in too many cases, of the physically strong to Spiritualism will be broken down some day. Even they "shall know hereafter" realities by them as yet undreamt of. And all this "not by might nor by power," but by the secret workings of the spirits upon their obdurate hearts; "the strong men shall bow themselves," and in the time of trial they too will have to confess that there is a power mightier than theirs.

The *Lancet*, in a recent leading article, well says: "The very striving of the flesh against the spirit as witnessed in the attempt of materialists now to overturn all rational belief in the spiritual in man, is one of the clearest proofs of the existence of the spiritual, for men would never attempt to subvert a non-entity," or words to a like effect.

"Thou shalt know hereafter" is unfortunately too often thrust as a gag into the teeth of every person of an inquiring turn of mind by the "minister," and a bitter pill it is. Thank God there are plenty of facts which *we*, as Spiritualists, know *now*, but which are as yet uncertain and hazy to the orthodox believer. Let us, then, as far as in us lies, make them acquainted with the glorious knowledge imparted by Spiritualism, which verily is, and will be, the "great salvation" of this materialistic age. We do not all seem to be fulfilling our duty in respect of others if we are not striving constantly to diffuse the light we possess, "if by any means we may win some" to a belief in the truths of Spiritualism. For ours will be mis-spent lives, if we have done nothing towards aiding the spiritual work. Our responsibilities in this respect are very heavy. And those who doubt (and, alas! there are those who doubt) that any good shall come of such efforts for propagating Spiritualism as helping the Spiritual Institution, or judiciously posting "MEDIUMS" and "Rules for Spirit-circles" to outsiders, would do well to remember, that though we know not now what effect for good these means may, by the unseen aid of good spirits, produce, yet, if we labour on, we "shall know hereafter."

"CAMBOR."

## MRS. ESPERANCE'S SEANCES.

On the 10th ult., at the usual Thursday evening's seance, Mrs. Esperance described several spirit-forms, one of which was spoken of as follows:—I see a tall man, rather well made, somewhat broad shoulders, rather dark complexion, black hair, black moustache and beard, rather high forehead, but very broad, hair well back on the head. Mr. ——. Is it Phillips? Ans. No. Mr. ——. Is it Lynch? He does not reply; he is going to do something.

The medium's hand then wrote "Emanuel Lynch."

Mr. ——. I never thought about Emanuel. It was Frank I thought about; he died at sea. E. L. No, I didn't die at sea; I died of consumption. Mr. ——. Yes, that's right. I meant Frank died at sea, but Emanuel I think died at Hartlepool. E. L. Yes, at Old Hartlepool. Do you know whether my father and mother are living, and is my wife alive? When do you say Frank died? Is Ralph still living? What ship was I in when you last saw me? Mr. ——. I don't know which ship it was, but it was about 1867. I cannot answer positively



your other questions, as I have not been at Hartlepool for some time. *E. L.* I would like to see the old folks once more, or know whether they have left your world. The old man was bad enough before I died, but then it was nothing fresh for him. To think he should have been so strong, and mother too, and all of us boys to die—nine of us—of consumption! *Mr. —.* I have heard there were nine boys, but Frank and Emanuel were the only ones I knew. *E. L.* I wonder if Kate's married again (*E. L.*'s wife); but that doesn't matter. Did you know Brough, the ship's husband? *Mr. —.* No, I didn't know the ship's husband. *E. L.* Do you know old Captain Wynn? *Mr. —.* Yes; he's alive; I was talking to him to-day. *E. L.* I don't mean that one. He lived at Poplar, in London. He died long before me; he's here now, and wants to send a message to his wife. He wants to know if she's married again, or forgotten him, because if she has he won't bother her. *Mr. —.* I do not know her address. *E. L.* Write to John Fenwick, 44, Coal Exchange, London; he'll give you Mrs. Wynn's address. Ask Emily M— if she remembers Manny Lynch; she wanted to marry me.

*Mr. —.* Manny Lynch; yes, we used to call him Manny. He got a sculptor to cut his bust when he was up in the Mediterranean. *E. L.* Yes; Jack Rogers got his too, and passed it off for Garibaldi. *Mr. —.* Is Jack Rogers alive yet? *E. L.* He left me and went off in the *Iron Age*, and she was lost, but whether he was lost too, I can't say. *Mr. —.* I know the name of the ship *Iron Age*, but I don't know that Jack Rogers went in her. Have you seen Capt. W—y, lately? *E. L.* No I heard something about him just at the time I took bad, but I don't remember what it was. Is he dead? *Mr. —.* Yes. *E. L.* He was a real fine fellow, so is M—l; give my compliments to him, and tell him I'd be glad of a yarn with him. Give my love to Emily —. I'm sorry I could not accommodate the two of them. Come here often, and we'll have a chat about old times and fellows. I'm going if you have no news to tell a fellow.

The gentleman, *Mr. —.* was an entire stranger to the medium and to all the other sitters (except a lady with him). He objects to having his name published, but the circle being a public one, and the facts brought out being so remarkable, the other sitters wished it reported so that inquiries might perhaps be made in the towns mentioned, and the messages delivered to the persons to whom they apply. In order that *Mr. —* might not be identified, the full names of M—, W—, and Emily, are suppressed. F. ORTHWAITE.

#### SEANCES AT HACKNEY.

To the Editor.—Sir,—A paragraph in the *MEDIUM* a few months ago having been the means of adding to this society some of our best and most earnest supporters, also to a society a desideratum in the form of a good clairvoyant and physical medium, through whom we have such indubitable phenomena as are an earnest of greater things to come, perhaps you will allow me again to state that several more members can be admitted to the Monday and Tuesday evening seances.

It is an evidence of the satisfactory character of the phenomena, that not one, though generally of a critical disposition, who then joined, has resigned.

Encouraging every phase of mediumship which ministers edification to the sitters, members and visitors are always at liberty to impose what test conditions they please, which is invariably taken advantage of, though the spirits themselves can tie our mediums, as some of your readers can testify, in a far more effective manner than our ingenuity could devise or do, *sans* time, noise, and fuss.

Last Tuesday our two mediums sat together for the first time. For brilliant lights the mediums were *par excellence*; as many as ten I counted, floating and shooting through the air together, the duration of some being fully five minutes. Simultaneously there were rappings, a hand-bell vigorously ringing, and a mouth-organ playing, accompanying our singing. Voices without and through a tube were powerful during the evening, as well as many other manifestations at the close. There were eleven sitters; the test conditions, which always the most sceptical are asked to impose and examine, were found intact, with the extra precaution taken by the spirits of binding the mediums' hands behind them so efficiently that it was a problem how to untie them. For tying knots, give me the spirits; the only thing that baffles them is knotting Spiritualists together.—I am, Sir, faithfully yours,

C. R. WILLIAMS, Hon. Sec.

Hackney Spiritual Evidence Society, 6, Field View Terrace,  
London Fields, E., August 10th.

**THE HEALING POWER.**—A gentleman in the Highlands for the season, thus writes in a postscript: "By the way, I made a very satisfactory cure the other day by magnetism. One of my gillies fell out of the dog-cart, and bruised his leg very badly, the bone coming on a stone. Next morning he was hardly able to walk, and was suffering great pain. I set to work rubbing the leg, and in a quarter of an hour I had removed the pain entirely, so that he could walk about very fairly, much to his own and his brother gillies' astonishment. I always feel very thankful whenever I am able to relieve pain, as in this instance, and only wish I had more opportunities, for it is a great source of pleasure to me." Every person should study the exercise of the healing power. By a universal application thereof, human suffering would be much diminished.

**SOWERBY BRIDGE.**—Mr. Fitton, from Littleboro', again favoured us with another excellent discourse on Sunday, the 3rd inst. The subject, which was selected by the audience, as usual, was—"The Bible: its Value in the Light of Spiritualism." In a graphic and lucid manner it was shown that the Bible was pre-eminently a spiritualistic book, and numerous illustrations were quoted to prove that it contained records of phenomena which answered to almost every phase of modern manifestations, and although the intermeddling of priestcraft and many other things had done much to obscure some of its brightest portions, while the ignorance of those early times had surrounded the phenomena with much superstition, yet sufficient appeared on the surface to warrant the conclusion that spirit-communion had existed in all ages. Altogether the discourse was a most instructive one, and at the conclusion it was expressed as a pity that all orthodox people in Sowerby Bridge had not heard it. Mr. Fitton's mediumship is undergoing a change from that of trance to inspirational, and this was one of his first efforts as inspirational speaker.—B. LEES.

#### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

QUARTERLY MEETING, JULY 28, 1879.

Mr. John Mould, President, in the chair.

The President having opened the meeting with some suitable remarks, the minutes of the previous meeting were read and confirmed.

The Secretary then read the

#### REPORT FOR THE PAST QUARTER.

Your executive with pleasure reports for the quarter ending June 30, 1879, as follows:—

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

The lectures have been held regularly, and consisted of 26 trance and two normal addresses, the chief features in connection with which are, that all those by Mr. Morse and the last ones by Mr. Wallis were held in the Lecture Room of the Mechanics' Institute—a change which resulted in a large increase to the audiences, and demonstrated as a fact the previously asserted theory, that many of the public have a prejudice against the locality of the society's hall; it is therefore greatly to be regretted that the Mechanics' Institute can no longer be obtained, as it has been purchased by the Corporation for a Free Library. We had also a visit from Mr. F. O. Matthews, the clairvoyant and trance test medium, whose meetings are included in the above; he came a stranger to the town, and his first two meetings were only thinly attended, but the news of the extraordinary good tests which he gave publicly spread rapidly, and it became imperatively necessary to close the doors and turn people away, as the rooms were so crowded. He has held many private sittings, and has attracted the attention of many to the phenomena.

The seances with Miss Wood have also been regularly held, and, under test conditions, there have been 34 seances, at which 500 persons have attended, showing a very large increase, as against 267 the previous quarter, and 284 in the December quarter. This is no doubt partly owing to the good, reliable test manifestations which her guides are giving so regularly, and is a source of great satisfaction to your committee, as it shows the wisdom of securing her services in the more exclusive form, and prevents the exhaustion of her medial powers by running about the country and sitting in so many promiscuous circles.

Your committee beg to acknowledge, with gratitude, the handsome gift to the society of the new platform by Mr. Henry Norris; and also the munificent donation of £20 by anonymous donors; and they sincerely trust that evidences of sympathy such as these will tend to bind the members more firmly together for the advancement of our Cause; they also desire to return their hearty thanks to Miss Wood, Miss E. H. Elliott, Mr. Henry Burton, and other friends, for their highly successful efforts in providing two amateur dramatic entertainments, which are notable for the excellent histrionic rendering of the Shakespearian selections: these evenings were most enjoyable, and left a handsome surplus to augment our funds.

The Auditors have examined your Treasurer's accounts and certify them as follows:—

RECEIPTS.	EXPENDITURE.
Collections at Lectures £26 14 6	Balance due to Treasurer
Collections at Seances 19 1 1½	last Quarter £24 12 9
Members' Subscriptions 5 14 4	Lecturers' Fees, Fares &
Rent of Room 0 6 0	Entertainment, & Miss
Balance ex Dramatic	Wood's salary 38 1 0
Entertainment 4 2 7	Bills, Posting, and Ad-
Sale of American Organ 14 10 0	vertisements 7 5 6
Donation ex Improve-	Rent, Rates, and Gas 10 17 5
ment Class 0 11 8	Housekeeping Expenses 3 2 3
Anonymous Donation 20 0 0	Stamps and Stationery 0 7 10
Balance due to Treasurer 3 11 6½	Removal & Tuning Organ 3 0 0
	Literature for Distribution 7 5 0
£94 11 9	£94 11 9

Outstanding Accounts.—Joiner for repairs and plumber for same.

Your Librarian reports the Library contains 196 vols., of which 75 have been issued to members during the quarter, and 36 are in circulation at present, also that 41 members have had the loan of books during the same period.

In conclusion, your committee would point you to the strenuous efforts now being made by the ladies to get up a Bazaar to raise funds in order that a hall and seance rooms, more worthy of our angel-guided Cause, may be procured, and earnestly recommend that you second their efforts to your utmost in order to secure so desirable a result.

The adoption of the Report having been moved by Messrs. Compton and Wilson, it was duly discussed by various members, and on being put to the meeting, the motion was carried unanimously.

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

On the motion of Messrs. Burton and Smedley, it was resolved that the Bazaar in aid of the funds for obtaining a new Hall &c., be held on October 28th, 29th, and 30th.

Messrs Mould and Kersey moved, "That the committee and members hereby pledge themselves to heartily support the ladies in the above movement." Carried with acclamation.

Mr. J. Cameron was appointed assistant-secretary, to relieve Mr. Kersey in his duties which have increased considerably lately. Other plans and suggestions for the future were discussed, and the meeting terminated with a vote of thanks to the Chair.

MR. JAMES DUNN, Howden-le-Wear, would be glad to receive invitations to attend at the week end, any places requiring the services of a trance speaker on the Sunday. A social sitting might be held on the Saturday evening, and two services on the Sunday, all of which efforts could not fail to stir up a spirit of inquiry, and afford needed information to those in search of spiritual truth. Terms to suit circumstances, the object being to promote the Cause, and develop more useful phases of mediumship in the speaker.



## SPIRITUALISM AT NEWCASTLE.

Since my last communication, the subject of Spiritualism has come a little more prominently before public attention. The balance sheet of the Society is well worth perusing, and shows what can be done when a few will work. The press, through which the Movement is brought most prominently before the world, has been very liberal in their criticism respecting us, lately. On May 26th, a leading article appeared in the *Daily Chronicle* entitled "Who wrote Shakspeare's plays?" and a multifarious correspondence followed. The *Chronicle* has also contained reports of lectures, and a few days ago gave a long extract from the letter of Mr. Barkas in the *MEDIUM*. Perhaps the most surprising episode was an exceedingly fair account of an investigation into the subject of Modern Spiritualism, being the writer's account of a seance with Miss Wood in the rooms of the Newcastle Spiritual Evidence Society, in the *Newcastle Examiner* for the 26th ult., by a leading gentleman of that paper, who writes under the nom-de-plume of "Paul Pry." Evidently the press is viewing us in a more liberal light than heretofore.

Mr. J. J. Morse still continues to attract the larger amount of attention here. His addresses are always of the highest standard, and are now always listened to by crowded audiences, which plainly shows that the public are beginning to appreciate him. On Sunday evening, August 3, 1879, he commenced his usual monthly engagement, upon which occasion the subject of the address was "The New Eden," before proceeding with which Mr. Morse went through the interesting ceremony of naming a little baby. He delivered another address in the same hall on the evening following, the subject of which was "Man's Work."

The Spiritual Improvement Class has adjourned its meetings for the summer season until the beginning of October.

The seances seem to attract a great deal of attention just now, on one occasion there being no less than 114 persons present. Miss Wood is the medium, and she always sits under the strictest test conditions. The phenomena produced have been of a very extraordinary character. Newcastle-upon-Tyne, August 18th, 1879. R. H. M.

## SPIRITUALISM AT OUSTON AND DISTRICT.

To the Editor.—Dear Sir,—On Wednesday night, July 30th, twelve of us sat in a circle, with a table in the centre of us. Upon it lay a tube, fan, a pot of water, and a bell, also a piece of chalk for the purpose of direct-writing if required. All hands were joined, including the medium, Mr. James Ellison, who is a hard-working miner. We had scarcely got through the first verse of a hymn, when the pianoforte and bell were played upon, both together, by direct action for at least fifteen minutes; then hands were felt, and heard to pat the sitters upon their heads and faces; the pot containing the water was carried around, giving drinks to some of us out of it and sprinkling others. A pair of spectacles were taken from one gentleman's breast-pocket and placed upon the face of another on the opposite side of him; collars, ties, and watches were taken off and exchanged with others of the sitters. The tube and fan were used freely; names were written upon the table, which writing was distinctly heard, and spirit lights were seen, and questions answered by their movements. These manifestations are doing a great deal of good, for a few strangers are introduced to witness for themselves which seems not to hinder the phenomena in the least. Throughout these investigations I have observed a marked increase in spirit-power exhibited by his controls, "Emma," and others who, I must say, work hard to give every satisfaction and pleasure, continually expressing their intention to try if any special manifestation is required, and almost invariably succeed. These manifestations succeed each other, and are repeated with such ease and celerity, that being of a very varied character, they cannot fail to excite the liveliest astonishment. There are men who are conceited enough to reject this subject without investigation. Some say that it is trickery and deception, others say that we are weak minded and that we imagine all these things, and others say that it is electricity and magnetism that does it all. "If I can get to a seance," says one of these, "with my magnet, there will be nothing that night, for it will draw all the power to it," so to him we held out the hand of sympathy, and gave him an invitation to come and examine the room and sitters, also tie the medium, and under these conditions we did not sit many seconds until this wise magnetism formed itself into hands, fingers, and spirit-lights, and was able to lay these hands upon the head of the gentleman and take his watch from his pocket, open it and hold it to his cheek. The manifestations went on as good or better than ever, so he and his magnet are "knocked on the head," and he intends to investigate more into the phenomena.

JAS. LONSDALE. H. LAIDLAW.  
JOHN BURNS. WM. PRICE.

Ouston, Aug. 4th.

FLOWERS.—J. M. Dale, 50, Crawford Street, Bryanston Square, W., begs to announce that he will sell on Saturday next, Aug. 16, 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.

OUR aspiring printers' devil writes:—"Sir,—I observe in the 'Life of Talmage' that he is said to have used this phrase: 'If the world is to be brought to God, it will be through the medium of the printing press.' Now, giving the Doctor all credit due for this very liberal, though not entirely original, expression, should we not read, instead of 'the medium of the printing press,' the 'printing press of the MEDIUM'?"

ASHINGTON.—I am happy to report that the Cause here is progressing in a favourable manner. We had Mr. Mahony, of Birmingham, yesterday, and his lecture and reception were all that could be desired. The subject was: "Spiritualism—the Answer to the Question, If a man die, shall he live again?" and the manner in which the lecturer handled his subject was a treat, such as we have not had in our village before. Of course the hypercritical "small fry" had to put their oar in, and endeavour to mar the harmony of the meeting; but as they had nothing but rant without argument to bring forward, they were soon shelved.—THOS. WILSON, August 11.

## DEAN STANLEY AND THE HEATHEN BOY.\*

"Hey Sandie, Sandie! look ye lad at yon bright bonnie room!"  
Exclaimed wee Reuben wistfully to Sandie in the gloom;  
"Dear Sandie; I can almost feel my finger tips grow warm  
As I watch yon crackling fire through the cruel, cruel storm!"

"Ne'er heed the comfort there ye see," the other he replied,  
"Dinna forget dear mither's words—she spake before she died,  
'My winsome bairns, this body soon must rest within the grave,  
And then your daddy and myself will guard you—so be brave!'"

"So cheer up, Reub,' and never mind the cold, but wrap your coat  
A little tighter 'round your waist; my arm protects your throat,  
And now, wee chappie, though the snow is falling thick and fast  
And we are hungry, let's thank God the storm will soon be past!"

Thus spake two little orphan boys, left utterly alone:  
Their father dead, and mother too; a garret was their home:  
A wisp of straw served as their bed; no fire could they afford:  
A wisp of straw—a mouldy crust—their lodgings and their board!

"Matches to sell!" cried Sandie as he shivered in the street:  
"Three boxes, Sir, a penny—Sir, 'tis seldom now I meet  
With gentlemen who wish to buy, and I am very cold:  
Please do buy just three boxes! Oh! 'tis hunger makes me bold."

The passer-by in pity eyed the worn and ragged lad;  
With love his heart expanded, and his soul grew faint and sad:  
"This shilling take and bring the change as quickly as you can!"  
With many thanks the boy withdrew, delighted as he ran.

Smartly he dodged the carts and cabs, and jostled through the throng  
To get the shilling changed—poor lad! he was not very strong—  
And as he hastened on—alas!—he tripped, and staggering, fell:  
A waggon crushed his tender frame and sounded his death-knell.

And Stanley's mind could not conceive so brave a face would lie:  
And wonderingly he turned to seek his house—it was hard by—  
And as he gazed into the fire and thought how want bred vice,  
A little boy called Reuben, asked to see him—had asked twice.

With streaming eyes and broken voice, the poor child told the tale  
Of Sandie's haste and accident; said—"Sandie did bewail  
The loss of several coppers through his fall beneath the cart"—  
And then he thought of Sandie, and he sobbed to break his heart.

For these brothers loved each other with a force from suffering won;  
The mother's voice had said—"Dear Reub! you are the younger one,  
And pray remember that my task brave Sandie must fulfil,  
So learn to love and honour him,"—he weeping said—"I will!"

And the love which Sandie felt for Reub was womanly and deep:  
No mother watched her first-born baby laughing in its sleep  
More thankfully, more tenderly, than Sandy did Reub's joy  
On those rare days when Fortune's wheel sent him a farthing toy.

And now this noble Scottish lad was face to face with death;  
His burning love for "Reuby dear" spoke in his latest breath,  
For waking from a trance he smiled, and very feebly said,  
"God will protect you, brither Reub, when this poor body's dead."

"For, Reub', I have seen mither! and she kissed my brow and cheek,  
And beside her was a glorious band of angels—do not weep!  
O! that world is far more beautiful than anything you've seen,  
And mither looks as pure, and white, and lovely as a queen!"

"Come closer, Reub! You know one day we were left in the lurch  
By Ferguson, and feeling cold we crept into a church  
Where through the windows angels bright gleamed, dazzling to our view,  
And the grand organ tuned its pipes to welcome me and you."

"Don't you remember that you asked me whether it was Heaven!  
And wished to stay all night? We stayed, I know, from four till seven;  
Then as the sun sank to its rest, the angels took their flight,  
The organ ceased rejoicing, and there came the cold, dark night."

"Well, brither darling! that grand sight was something like I've seen,  
And Reuby, how I wish that you were going where I've been!  
But cheer up, Reub, for when I asked that you too might come soon,  
A great big angel whispered softly—'God will grant your boon!'"

"So do not fret and pine when I am hidden from your sight:  
I merely go to mither's home, where all is calm delight:  
A dreaminess once more I feel—why here's that church again—  
No! Heaven I mean! good-bye dear Reub! thank God, I'm free from pain!"

Thus from a life of penury—a life of want and pain,  
Brave Sandie has departed, but he often comes again  
To watch his brother Reub's career, and bless that noble man  
Who witnessing the death-bed scene, conceived a generous plan.

He vowed beside the dying lad—a heathen child—that he  
Would love and cherish Reuben, who from want should e'er be free;  
And angels, martyrs, saints, and God, approve his Christ-like aim,  
And mortals at the tale invoke choice blessings on his name.

Sweet charity! O kindly prompt cold-natured men to cheer  
The fainting hearts, the homeless ones, who ask with hope and fear  
For help to keep the wintry blast from cutting flesh and bone—  
Remember good Dean Stanley, and brave Sandie's wretched home.

Thrice blessed Charity! It yields far more to ye who give  
Than all the wealth of ages past—of nations that shall live—  
For every effort to do good, and every thought of love,  
Send forth the substance angels use to build your homes above.

"THE CORNISH EXILE."

MAGNETINE.—Darlow and Co.'s pamphlet on their curative appliances contains much valuable information on the relations of electricity to the blood. It is a treatise that most readers could peruse with profit. Published by Darlow and Co., 443, West Strand, London, W.C.

\* This poem is founded on fact. The story of Dean Stanley and Sandie appeared in the papers last winter, and the events narrated, happened in (I think) Edinburgh.



## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, Aug. 17. Perth Street Hall. Morning at 11; Evening at 6.30.

ROCHDALE.—Sunday, Aug. 24.

ARRINGTON.—Sept. 10.

DERBY.—Sunday, Aug. 31.

KEIGHLEY.—Sept. 14.

NEWCASTLE-ON-TYNE.—Sept. 7 and 8.

CARDIFF.—Sept. 28, 29 & 30.

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.—Aug. 17 and 18. See Society's notice.

GLASGOW.—Aug. 24 to Sept. 1, inclusive.

LANCASHIRE DISTRICT.—Monthly Visit, Sept. 7 to 15, inclusive.

KEIGHLEY.—Sept. 21 and 22.

SHEFFIELD.—Sept. 29.

BRADFORD.—Sept. 28.

ROTHERHAM.—Sept. 30.

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, Easington Terrace, Jesmond Road.)

## LECTURES FOR AUGUST.

- Sun., Aug. 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. 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 last Mr. John Cartwright delivered a lecture upon "High Art Worship."

On Tuesday evening last, August 12, Mr. H. Bellman lectured upon "The Inspiration of Shakspeare." The lecturer reviewed the various works of the bard, giving us some most amusing and instructive readings therefrom. In answer to questions, the lecturer stated that he considered Shakspeare an inspired writer; he should be sorry to think otherwise. A vote of thanks brought the meeting to a close.

On Sunday evening next, August 17, at 6.45, Mr. C. W. Pearce will lecture. Subject—"The Fall and the Redemption."

On Tuesday evening next, August 19, at 8.30, Mr. T. M. Brown, of Howden-le-Wear, the well-known trance medium, will, under the influence of his guides, deliver a discourse and reply to questions. A very interesting evening may be expected. Discussion invited.

W. G. PAUL.

No. 1 INSTITUTION SEANCES.—On Tuesday evening, the 78th meeting of the series was held; 20 sitters present. Mr. King read a suitable address. There was also submitted a statement of the work of the series. There had been admitted altogether 1,200 persons, and the collection amounted to £53 2s., all of which had been distributed, with the exception of a balance of £4 11s. 9d., in the hands of Mr. Swindin, treasurer. The following resolution was proposed by Mr. Lund, seconded by Mr. Coffin, and carried unanimously:—That the balance in the hands of the treasurer be presented to Mr. Towns as a complimentary gift to enable him to have a short holiday out of town after his indefatigable perseverance in attending these 78 seances, that he may recruit his health, and be enabled to gather further truths respecting our future home. It is the earnest wish of all members of the circle that their respected medium may return greatly benefited in health, and that the sittings may be resumed and carried on with the same satisfaction as has attended them in the past. The spirit "Mrs. Shipton" controlled almost immediately, and gave tests to each person present, especially to Mr. Reimers. The circle then adjourned till Tuesday evening, September 9th.

J. KING, O.S.T.

## 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.

BILLINGE HIGHER END, NEAR WIGAN.—On Thursday last, August 7th, the guides of Mr. Isaac Walker gave a very interesting address in this vicinity, on the "Religion of Spiritualism." The subject was handled in a masterly style, and very much appreciated by the audience.—HY. WILSON.

BIRMINGHAM MEETING ROOMS, 312, Bridge Street West, Hockley.—On Sunday, August 17th, Mr. Aaron Franklin has kindly promised to attend to the duties at these rooms. Mr. W. Perks has of late been much overtaxed during the weak state of his health. Doors open at 6.15. No collection.

The third part (price 6d.—Allen) of Mr. Hands's "New Views of Matter, Life, and Motion" concludes the treatise on Colour, and commences a "Dissertation on the Matter of Heat," a chapter on "Animal Combustion," and the commencement of a chapter on "Animal Heat." As the work advances it increases in interest as the more immediate phenomena of life come into consideration.

CONSETT.—A report extending to over four columns appears in the *Consett Guardian* of August 8, stating that Mr. F. O. Matthews lectured in the Assembly Rooms on the previous Monday evening, in reply to Rev. W. Baitey. The speaker had to leave for the train without being able to reply to questions, and he left the hall amidst great confusion. The lecture gave great dissatisfaction, and, indeed, the two columns reported contain no single fact or argument in favour of Spiritualism, but a wearisome array of banter against Mr. Baitey. After Mr. Matthews left, another meeting was constituted, and much discussion followed. Mr. Wheatley and Mr. Todd defended the Cause in an able manner, and elicited the appreciation of the audience. It was moved and carried that a union be formed for investigating the subject. It is to be regretted that local Spiritualists do not take the work up, and not depend upon professional speakers, who may be found in time to be as overhearing and misleading as the popes and priests of the sects. Any Spiritualist is able to defend himself against a non-Spiritualist, if he will only try. We are proud of our Consett friends; they have set an example to the whole country.



## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 17.—6, Field View Terrace, London Fields, E. Seance at 6.30. Miss A. Barnes, medium.

MONDAY, AUG. 18.—6, Field View Terrace, E. Seance at 8, Members only.

TUESDAY, AUG. 19.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, AUG. 20.—Mr. W. Wallace, 829, Kentish Town Road, at 8.

Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

THURSDAY, AUG. 21.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.

Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 17. ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, 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.

HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 6.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MIDDLESBRO', 28, 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. 18, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, AUG. 19, 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. 20, 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. 21, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

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### INDEX.

- |  |  |  |   |
|--|--|--|---|
| Artist, An, made a Convert to Spiritualism | Harmonious Circle  | Light, Manifestations in the   | Press on Spiritualism                           |
| Aphorisms                                  | Hardinge, Mrs. Emma  | "Mary Queen of Scots"  | Psychic Force                                   |
| "Ambo."                                    | Healing Mediumship   | Massey, Gerald, Seance with  | Present, Strange, from Spirits                  |
| Brighton, Exhibition of Spirit-Drawings at | "Henry VIII."  | Materialisation of a Spirit-Form   | Punning Spirit, A                               |
| Brighton, Seances at                       | "Hawkes, Mr."  | Medium and Daybreak, Editorial Notes   | Pistol Shots (?)                                |
| Caution to Investigators                   | Human Nature, Extract from   | Mediums—Dickenson, Rev. C. B.; Everitt, Mrs.; Guppy, Mrs. (Miss Nichol); Herne, Mr. F.; Hudson, Mr.; Kingsley, Mr.; Kent, Mr.; Marshall, Mrs. Mary; Marshall, Mrs. Mary, the younger; Perrin, Mrs. (Miss Price); Shepard, Mr. Jesse; Williams, Mr. C. E. | Prophecies, Spirit                              |
| Cabinet, A Secure                          | Humorous Spirit, A   | Margate, Seances at  | Punch, Criticism of                             |
| Cabinet Seances                            | Introduction to Spiritualism, First  | "Mystic Force"   | "Peter"   |
| "Catherine of Arragon"                     | "John Hills"   | Music under Inspiration  | Personation impossible                          |
| Campanological Seance                      | "James Lombard"  | Novel Manifestation  | Painted Faces                                   |
| Clergyman, Correspondence with a           | "John King"  | Objects carried by Spirits   | Passionate Spirit, A                            |
| — accounts for Spirit-Voice                | Jocular Spirit, A  | Paper read at the Spiritual Institution  | Photography, Spirit                             |
| Ceremony, Symbolical                       | "Katie King"   | Phenomena, Physical—Spirits bring  | Seances at Spiritual Institution                |
| — Spiritual                                | 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.," Gail, Mr. Wm.; Herne, Mr. F.; Nisbet, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.  | Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Headress.   | Seances at Home                                 |
| Conditions, Breaking the                   | "Le Premier Napoleon"  | Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.  | — Cabinet                                       |
| — Test                                     | 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, Symphony, Truth, Thought, First; Victory. | Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Eat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Poker, Pull the Bell, Out a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Cut Fruit, Shake the Room.  | Semiramide                                      |
| Child, Testimony of a                      |  | Spirit-Forms, Hands, Lights, Raps, Perfumes, Voices.   | Semiramide prepares for Battle                  |
| Cures, Remarkable                          |  | Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams   | Semiramide's Feast                              |
| Cantankerous Spirit                        |  |  | Semiramide's Descendant, Greatness and Power of |
| Comfits, Shower of                         |  |  | Semiramide's Second Chief Slave, Execution of   |
| Clairvoyance                               |  |  | Sea, Message from the                           |
| Cogman, Mr., Benefit to                    |  |  | "Scott, James"                                  |
| Dark Seance, At a                          |  |  | Spirits fond of Fun                             |
| Drawings, Spirit                           |  |  | Spirit suggests Texts for Sermons               |
| — explained by the Baroness de Guldenstube |  |  | Spirit criticises a Picture                     |
| Drawing Mediumship                         |  |  | Sceptic, Confession of a                        |
| Developing Power                           |  |  | Spirit-Thieves                                  |
| Egyptian Spirit, The                       |  |  | Trance Speaking                                 |
| Everitt's, Mrs., Seance at                 |  |  | Telegraph, Daily, Extract from                  |
| Fox, Miss Kate, Seance with                |  |  | Test Conditions recommended                     |
| "Farnham"                                  |  |  | Ventriloquism and Spirit-Voice                  |
| Feathers, Shower of                        |  |  | Violent Manifestations                          |
| Flower (flour) Manifestation               |  |  | War, Spirit Prophecies of                       |
| Garden Party, A Novel                      |  |  | Wager, A  |
| Ghost Story, A True                        |  |  | "Watt, John"                                    |
| "George Turner"                            |  |  | Whistling, Inspirational                        |
| Harris, G., Esq., F. A., Testimony of      |  |  | Warbling of Birds                               |

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### 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.

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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.  
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