



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

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

No. 491.—Vol. X.]

LONDON, AUGUST 29, 1879.

[PRICE 1½d.]

**FIRE AND BRIMSTONE IN HEAVEN.**

(Contributed by T. C. E.)

"Papa!" said my little daughter, aged seven; "Papa! is there now any fire and brimstone?"

"Plenty, my dear, plenty," I replied, calmly disposing of my tea and toast.

"But, Papa, I mean up in heaven, you know!"

"Fire and brimstone in heaven!" I replied. "Why, who in the name of Fortune has been telling you that tale?"

"Well, Papa, you know last Sunday I went to school with Charlotte and Polly Perkins, and the teacher told us that if we misbehaved ourselves we should be punished in heaven with fire and brimstone! Is it true, Papa?"

"No, my dear," I replied; "it is not true, and the girl who told that silly story was a very stupid girl. If she had told you that *treacle* and brimstone awaited naughty little girls, she would have been somewhat nearer the truth."

As I paced up and down my little garden that evening, this peculiar heaven would again and again recur to my thoughts, and as I pondered on the difficulty of eradicating from my child's mind such pernicious Sunday-school teachings, the fire and brimstone of my nature bubbled up somewhat freely, and—I shame to say it—I longed at the moment to grasp some representative "old church member" by the collar, dip his head gently but firmly under the pump, and there and then extinguish (for the time at least) his Christian ardour and missionary zeal. Perhaps it was fortunate that no such person was at hand.

Up to this time, my little daughter had heard of heaven only as the home where her little brothers and sister were dwelling with their aunty, and grandma, and gentle Jesus; but one dip into a Christian Sabbath-school is, it appears, quite sufficient to contaminate the children of even the most careful. Fire and brimstone, indeed! And after this, what? His serene highness, hoofs, horns, and tail I suppose! Preserve my little ones from *such* Sunday-school teachers, say I.

And, considering the self-complacent way in which the typical Christian glances to the heavens above and the waters, &c., below, as if he and other "old church members" had created them for the use and enjoyment of the poor heathen, it occurred to me to ask, "Of what does this wonderful religion consist, whose nave is the Pope of Rome, and whose circumference is made up of a somewhat motley throng passing under the generic term of Christian?" Let me say *en passant*, that I consider the revolution of this theological wheel has already thrown the Unitarian beyond the influence of its centripetal force; hence he is a separate factor in the world's religious systems. In reply to the question thus raised, the following thoughts stepped to the front, and I herewith present them for what they are worth.

**MODERN CHRISTIANITY**

consists of a belief in the Trinity of the Godhead; in original sin with its equivalent, the vacarious atonement; and in eternal happiness for those who believe these doctrines, and eternal misery for those who fail to believe.

Whatever other virtues—if we may call THESE virtues—are claimed by Christendom, may be likewise claimed by most of those outside of its pale; for it scarcely need be repeated here that even the non-religionist or Atheist teaches honesty, truthfulness, sobriety, social equality, and neighbourly love. Nor will it do to protest that these moral teachings spring from the deep bosom of the Christian church, or skip out (as it were) from between the

pages of the New Testament. The New Testament is no doubt deserving of nearly all that even orthodoxy may claim for it, but it should not be forgotten that the morals aforesaid were taught by inspired men of various nations, long ere Jesus discoursed on the mountain's side and wept over much-loved Jerusalem.

Freemasonry, with its splendid code of ethics, can be traced beyond the building of Solomon's Temple. Zoroaster, Socrates, Plato, and others, equally as inspired as the Jewish prophets, spoke and wrote under Divine guidance long before Paul startled the Sophists on the hill of Mars; and Christianity, pure and simple, was nothing but an additional and larger tributary stream of spiritual waters, adding its volume and force to the river then already in existence. But what of *Modern Christianity*? Now I wish to call particular attention to the fact that there is as great a difference between the teachings of early Christendom and modern Christendom, as between the practices of the early Christians and the practices of their modern namesakes. Jesus taught a religion of practical love and acted accordingly. The majority of these who to-day preach in his name teach salvation by belief, and their followers show by their daily lives the practical outcome of a doctrine quite repugnant to common sense. And the outcome?

Look at home, where the purest (so-called) Christianity is supposed to exist, and what are its buds, blossoms, and fruitage after eighteen centuries of highly paid and highly disciplined toil? What is the condition of Christian England to-day? Class arrayed against class; capital at issue with labour; the interests of the few opposed to the aspirations of the many; and crime and misery everywhere.

In the masses we see ignorance and hate; in the trading community lust for wealth and envy; in the upper ten thousand, pride of birth, profligacy, utter selfishness, and a supreme indifference to all matters appertaining to a religious life.

The world of fashion deems itself *the* world,  
 But on its gaudy banner there unfurled,  
 Behold the motto wrought in shame and woe,  
 "All things are sacrificed to outward show!"

With such, life's daily task is but a sham:  
 An idle life necessitates the *dram*:  
 Unhappy marriages for wealth prevail;  
 A worthless progeny completes the tale.

And this is the fruit of eighteen centuries of Christian teaching—and nice fruit it is! Now I wonder whether this wretched state of affairs may not be due to *misdirection* of (perhaps well meant), sacerdotal zeal? Spiritualists think so and endeavour to the best of their ability to illumine the road which they deem to have been lost soon after Jesus took up his abode in the land of spirits. Not only is light required, but active, brave-hearted pioneers are needed to cast aside for ever the lumber that now renders the pilgrims' road well-nigh impassable; for though an opening has already been made, it is still much too narrow for the growing needs of emancipated humanity; and the pioneers of the past, who have fought so well and endured so much, should be thanked; and although on religion I am utterly at variance with such minds as Bradlaugh's and Holyoake's, still it is an undeniable fact that these, and such as these, have swept from the minds of the present generation much blighting superstition, which for centuries was solemnly handed down by unreasoning father to uninquiring son. Their teachings have purified the air, and men are looking healthier and feeling their muscles, and stretching their limbs like young giants ready for a gladiatorial combat. But among them, too, are some



tender hearts bitterly weeping over their lost, loved ones, and, like Rachel of old, refusing to be comforted because they are not.

And the lumber that has for ages past barred the way is composed of the man-made dogmas and creeds which now abound throughout Christendom, from its centre to circumference.

And these dogmas, invented in error and discussed by self-interested priests from time to time, and voted! orthodox—these formulae, which have no more real bearing on man's future life than has the forty-seventh proposition of the First Book of Euclid, are presented to us by the priesthood with the laconic injunction—"Believe or be damned!"

Thus the divinity of Jesus has been put to the vote and carried, and so has the trinity of the Godhead. These have become orthodox by the simple process of tossing, as it were, to find out whether they should be deemed true or false; and the disgrace and sin of perpetuating pernicious doctrines seem to have been borne with complacency because distributed amongst so many. And it is just as well, too, to bear in mind that those who, in bygone ages, kindly decided these questions for all succeeding races of men, were probably as fallible as an equal number of tinkers and tailors of to-day, though amongst them were to be found a few advanced, earnest minds who protested—but in vain.

In the good, grim old days, it was the practice of the head of the Christian Church to herry to death all those who would not conform to the church's teachings; but in this wiser generation, those who indignantly protest, are expostulated with and promoted! And what would you have? Considering that the clergy feel bound to defend at all hazards the truth of the many doubtful statements contained within the covers of the Old and New Testaments, how can we reasonably expect them to rise above mediocrity? How can we expect them to be any other than clogs upon the mental efforts of our race? How idle it seems to expect a leader of thought to spring from the cold, creedal, uninspired bosom of the Christian Church—a church as utterly opposed to Divine inspiration now, as it ever has been to the progress of physical science.

Yet, although I speak thus, I have the greatest esteem for many of its ordained ministers; but I battle for Truth; and for the very love I bear these and many of those who listen to them, I long to see swept to the winds doctrines which are childish and utterly useless, and which only repel the strong, firm minds and retain but the ignorant, timid, and weak.

Welcome that day when, like the bounteous sea,  
With virtue laden, undefiled and free,  
Mankind, unshackled from the curse of creeds,  
Shall love one God and show it in their deeds.

The doctrine of the atonement and the divinity of Jesus exist solely by virtue of the primal fall. Only this and nothing more. And if that astounding heretic Hæckel should, with our own countryman Darwin, prove the theory of evolution to be true,—should prove that we have been evolved from dust in a scientific manner and not created pasty-wise out of the clay, then what of these doctrines? To some minds this is too horrible to contemplate. What! believe that a man *isn't* born in sin, &c.

"My dear sir," an acquaintance of mine said to me the other day, "my dear sir, you may rely upon it, your quarters will be warm enough over there!" And there are thousands—ah! tens of thousands of men and women about us to-day who cannot think any other than that one is to be damned for unbelief. Shall we pity or condemn?

The veriest tyro in mental philosophy knows that the human mind is so constituted that it cannot believe except on sufficient evidence; but, given this evidence, it becomes a sheer impossibility to resist conviction. Wherefore, then, the merit in belief and demerit in unbelief? We simply obey the laws of our being, and an honest Atheist should no more be blamed nor punished for his unbelief, than for his hunger. In either case he is a creature of circumstances, and so quite irresponsible.

The apprehension of a truth is relatively a physiological question. Evidence sufficient for one mind may be altogether inadequate to produce belief in another and differently constituted mind; and whilst the "Great Architect of the Universe" has in His wisdom seen fit to create an infinite diversity of human organisms, puny man steps forward and presumptuously declares that "there must be no two opinions; there must be no such thing as yielding to the laws of your being; there must be no trifling with religion, as taught by him; no listening to rebellious reason nor the pleadings of mere human affection: none of these my friends, but render unto God all that He asks of you, viz., a belief in the atoning blood of the Lamb."

And Jesus taught practical goodness! To prove that eternal happiness can be secured only through belief, the expression is sometimes quoted, "He who believeth in me shall be saved," or words to that effect. But surely no lover of the New Testament, who has grasped the simplicity yet grandeur of Jesus' character, can admit for a moment that this should be literally rendered. He who said to those benefited by his marvellous healing power, "See ye tell no man" was not egotistical enough to trumpet forth with his next breath, "He who believeth in me shall be saved."

"He who believeth in me"—in these my sayings—and doeth that which is lawful and right, shall, by this exercise of practical goodness, lay up choice treasures in heaven. For as every kind thought and every generous deed produce their equivalents in the spirit-world, it follows by natural law that such an one is blessed by the activity of his spiritual nature; not by mere belief in a name. At the same time, with the view of inculcating humility, we are

taught, and should ever bear in mind, that it is by Divine grace that this activity is permitted. This is what we are taught by ministering spirits and angels to-day, and this, we interpret, was the actual teaching of Jesus and the apostles, in spite of some passages which would appear to warrant another conclusion.

"Believe, or be damned!" To me there is something peculiarly edifying in the spectacle of a number of grave and reverend sages, assembled in council to discuss and quarrel over doctrines finally voted orthodox. And so inconsistent is human nature, that even most of those who stoutly fought against it are now to be found side by side with their opponents, dogmatically calling all others to believe a doctrine which only yesterday was repugnant to themselves.

Thus a few weeks since the Athanasian Creed was put to the test, and a few—who we can readily believe felt a great shame for its existence,—tried hard to despatch it, but it still survives. It is still—"Believe, or be damned!"

"But, sir," exclaims some honest, simple mind, "I really wish I could, but you see—I can't!" "You *can't*!" says the parson: "You *can't*?" Then there is imaginary anguish. I am informed that Mr. Talmage is great at this. "Oh, my poor friend! Oh, miserable mortal! Oh, would that oblivion even could be yours! Oh, that a way might be found for you to escape from the dreadful doom awaiting all those who reject Jesus crucified! The flames of hell are burning blue in joyful expectancy of your approach! Its billows of fire are agitated with delight at the near approach of its victims; and there, issuing from the sulphurous smoke, behold your king! Behold him surrounded by his garland of infernal imps, who shall torment your miserable soul for ever and ever!"

And this is Modern Christianity! Is it any wonder that men's minds revolt in disgust, and that the churches are rapidly becoming empty? Is it any wonder that Atheism openly floods the land, and that a large proportion of those who attend church (for respectability's sake) are unbelievers at heart? Is it any wonder that many of those who expound to the people, do so in fear and trembling, by virtue of their own well-grounded disbelief of the doctrines called orthodox?

The fact is, the world (Roman Catholicism, with its abject submission to ecclesiastical authority, excepted), has outgrown the wretched sacerdotalism called Modern Christianity, and cries in secret for true spiritual sustenance; and its inward prayer for help has been heard. It has cried in bitterness and in deep agony for a real religion, of which it instinctively felt it had seen but the pitiful shadow, and lo! in response to its pleadings—Behold the Comforter! In Modern Spiritualism behold the comforter that shall wipe all tears away; that bears on his spotless bosom blossoms of beauty, peace, and joy. But bigotry says we cast out devils by Beelzebub, the prince of devils. Well, well! even so let it be. But the bigot must forget his bigotry, and the priest his sacerdotal pride; and the haughty must be taught humility, for the pure in heart shall inherit the earth.

He that hath eyes to see may even now behold through the rift in the clouds which overshadow Christendom, a rich and a glorious light; and the rainbow yonder that gilds the gloomy sky is born of the tears which angels weep for man. So be of good cheer. In a little time, the unsatisfying doctrines now offered to a famishing world will be swept by a whirlwind of knowledge into the limbo of worthlessness; and pure, unadulterated spirituality, such as Jesus himself taught, will again be revealed in all its pristine glory and fulness.

#### 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.]

MARCUS TULLIUS CICERO.

June 13th, 1879.

The medium, on entering the room, said—"I see a body without a head and without hands," and almost instantly went under control, and spoke as follows:—

"Time! who can judge of its power? who can judge its results? Generations of men pass away, and, with but few exceptions, their stay on earth is forgotten. The few exceptions are those who have laboured for prominence, rendering self-sacrifices, their object always being the love of their Creator, and also the love of their fellow-men. There are others, whose memories fall not away from the minds of following generations, different from those I have described; the obtainment of their notoriety, of their prominence during their stay on earth has been the prominence of profligacy and vice; the first class being honoured in the memory of men, the memories of the others being preserved only for the sake of example. To many that have controlled this instrument, medium, sensitive, or sleeper, I represent a mind comparatively young in experience, yet generations of time have passed since I spoke so freely through lips of flesh—two thousand years ago, or nearly. What a wondrous lapse of time! and how wondrous should be the changes! but I discover no very wonderful changes since my removal from the earth. The world, and a more per-



fect way of enjoying the world's surroundings, has been discovered; all things appertaining to earth's comforts have been vastly enhanced; but spiritually the generations existing on earth now are more bound and less enlightened than when I lived upon earth. The changes, then, are the changes that perish; the changes are for this world only; the comforts exist only for the spirit abiding in the body; the improvements are the improvements for gratifying earthly appetites. The easy mode of locomotion, the surprising and marvellous accuracy of transmitted messages, nearly annihilating the properties peculiarly belonging to space—these have added materially to the comforts of men on earth, but spiritually the changes are not so noticeable.

"I have heard in the spirit-spheres the assertion of many thousands that keep continually joining us. They speak of a life service rendered in Herculean labours in propagating the knowledge of salvation. Such life services, such Herculean labours were no part of the work of men of my time. The doctrine of Christianity was unknown, but the idea of a living God was firmly believed in, and in my day on earth we were entering, indeed, on the high road of knowledge. This realised idea of a Supreme Being amongst my countrymen—amongst the thinking of my countrymen—did not necessarily prevent His Holy Being being denied by some, and His power being acknowledged by others of them. Spiritually we were equal to mankind of to-day, our equality consisting in a State-ruled Church, and a plurality of gods was the general belief then as now. Mankind now have once more obtained their acquired position of two thousand years ago. It has been a successfully-performed task, and, praises to the living God, successfully accomplished. The success may seem to many minds a doubtful one, but it actually represents a whole world of human beings that have been straying from the light—misled and mistaught centuries after centuries, until at last reason once more asserts her governance; once more the abandoned position is regained—once more the possibility exists of being spiritually governed, and statecraft's and priestcraft's power being successfully overcome. They no longer present any effectual bar to the all-important truth awaiting the human family; I say this time has come. I should like to have said the same words ere I left the earth. Mankind's retrogression from the philosophical age—the age I lived in—is over, and mankind once more feels its rightful position, and the very morn has dawned for the most important change.

"Who am I? will be your question. I am one who was a ruler on earth amongst my countrymen, one of my country's greatest orators;\* the second founder of my country's Capitol; one charged with most important duties; one who successfully carried out those duties to the happiest issues. My name in the annals and history of my country is still fresh in the memories of you moderns, of you through whose veins flows our blood; one who, despite all records to the contrary, had only the feeling of a patriot prominent; a love of country—oh, sir, next to the love of God is the love of country: to be jealous of its laws, that they should be just and impartial in their formation, and also in their administration. I have stood within this room, and I have heard again through lips of flesh many of the utterances of my compatriots. Amongst men I was known by the name of Marcus Tullius Cicero. Believe me, from boyhood's earliest dreams the laws and their administration were ever constant in my thoughts. I studied for the same profession which you have passed through, and I assert that no greater abilities are displayed in these later times than were displayed by the members of the Roman bar. I have stated that spiritually the position of mankind is about equal, and as far as forensic abilities go the past two thousand years have added nothing. To spirits still on earth, you may not be able to realise this: our education was just as carefully conducted, and our schools and academies could boast of their professors or philosophers, equal to any living men now on earth. My master, who is now here present in this room, nods acquiescence to my remarks.

"Your readers, I mean the thinking and learned portion of them, will say—'Cicero, despite the lapse of time, your vanity has not abated.' Ask Molo, the Philosopher of Rhodes, my master, the most eminent pleader, and also the most perfect master in rhetoric. I, at a very early age, subjected myself to the severe criticism of my master, here present. He, like me, remembers it. Publishing rhetorical inventions, and also translating Xenophon's Economics, trying also my hand as a votary of the Muses: all this I did when I was only a boy. I mention these matters, not for the purpose of your readers saying, 'How clever he was as a boy,' but I mention them to prove that the early efforts of the so-called ancients (God save the mark, 'ancients,' when there are souls who have earth-experiences to relate of between five and six thousand years past), and these early efforts not only of myself, but of many others, fully bear out my statement that there is no advancement in the mental faculties of man in these past two thousand years. Enter into your present courts of justice; take the highest, or rather the greatest efforts of your special pleader,† and to one celebrity who reaches beyond the average, there are thousands who fail. Not so in my time on earth; then, Rome was full of great minds—men who were giants mentally, availing themselves of every offering chance. I dare not say that the administration of our laws then was a venal administration, but I do assert that the ignominy of imprisonment fell but seldom upon the Patrician orders; they were mulcted heavily by fines, and by the means of these fines escaped imprison-

ment, and also the capital punishment. It is often the lot of the administrators of power to have to judge the actions of public characters, and the reason of their doing so consists in the fact, that their dignity is compromised by the inefficiency in their choice of public servants; already is one\* now awaiting a call before his countrymen to answer to the charge of criminal inefficiency, which has been the actual cause of the loss of many of your country's bravest soldiers and of your country's treasure; the inevitable charge, although not yet made public, casts a shadow on his future and annuls the effect of his everyday action; in lieu of energy and decision is indecision and criminal vacillation. As it is to-day, so it was in my day on earth, and the present generation are awaking to the great want of a Criminal Prosecutor, which want was recognised and filled two thousand years back. That office I filled, when my predecessor left the country he had so misgoverned; when, by the reiterated charges made against him, he appeared before the magistrates, I, his successor, appeared in that office of Public Prosecutor, which is not filled in your land even to-day. I wish to add a further proof of the power of mind two thousand years back, not for any vain feeling, but to prove that forensic ability has not been improved upon.

"I opened the case against my predecessor Caius Verres thus: 'The time is come, oh Fathers of Rome, when that which has been anxiously wished for towards allaying all envies and slanders that have been cast upon your judgment.† It is now within your power to remove all imputations against your impartiality. Not only has your impartiality been assailed in Rome, but foreign countries have listened and given heed to the rumours dangerous to you, rumours pernicious to the State, and dishonouring to every true patriot—namely, that in all prosecutions men of wealth are always safe from imprisonment or the capital punishment, however clearly convicted. Fathers, these rumours are as well known to you as to myself; but in this trial before you, to the utter confusion (I hope) of the propagators of these vile and slanderous imputations, one is before you whose life and whose actions procure for them an universal condemnation in the opinion of all impartial citizens; but who, according to his own proud boasts, is already acquitted upon the declared dependence on riches and wealth. I mean the accused, Caius Verres, standing there before you. I prosecute him, being called by the voice of the people to this office; and God forbid, ye venerable representatives of the law, that I should attempt to draw down envy upon that illustrious order which he, Caius Verres, degrades—the Patrician. Another purpose is answered by my prosecution of Caius Verres; that is, to proclaim to all the world your justice and your zealous impartiality, and that in passing your just sentence upon him, you will establish both these high virtues before the whole world. Fathers, I demand justice upon him, the robber of the public Treasury, the great oppressor of Asia Minor, of Pamphilia; the scourge, the curse, and the disgrace of Rome. If your sentence accords with the evidence I present to you, oh Fathers, your authority from this day will be sacred in the eyes of the whole world; but if his great riches and his high position should bias your sentence, I shall still be a gainer in this respect. I shall succeed in making it apparent to all Rome—nay, to all the world—that what was wanting in this trial was not a delinquent, not a public prosecutor, but justice and adequate punishment. His crimes have been publicly committed, and his boasting has been in open defiance of decency; the only fear he has ever expressed, was when he heard I was to prosecute him, and when I commenced the prosecution, his words were—"Oh, for more time to dispose of a sufficient number of presents in proper hands." He disdains even now to secure himself by the legal means placed at his disposal—that of the assistance of a pleader. Perhaps wisely. Where would all the art, all the eloquence, all the learning be, to defend him, whose life has been an undisturbed series of atrocious crimes! Who so immoral in his younger days as Caius Verres, and during his first public office, his Questorship? What does that present to you, oh Fathers? An army deserted and reduced to want, a province robbed, its inhabitants maltreated, and last, but not least, upon this black list, the civil and religious rights of the people violated."

I was here compelled to ask the Control to pause so as to give my hand a short rest, and I asked many questions and got appropriate answers, some of which I shall insert from recollection, if not in the very words, at all events, according to the exact meaning. Among other questions, he asked me whether I had read his oration "In Verram." I said, as a schoolboy, more than fifty years ago, but I liked his "In Catilinam" better. Upon which he said to me, "I am glad you have mentioned my action against Catiline. Take your pen and write down what I say. Now, to show you the absurdity of suggesting a 'cram,' as you moderns call it, I will, before I go, give you the very words I used against Catiline in the Senate. But to resume:—

"Those were your crimes, Caius Verres, in your first public office; other crimes of greater turpitude followed, when you were raised into a prouder position in Asia Minor and Pamphilia; houses, cities, and temples devastated and ruined. Then came his Praetorship here within the sacred precincts of Rome. Did his conduct alter? Let the ruined and desolated public gardens speak; let the neglected public works bear witness. Ask from his means of wealth for the return of the embezzled money that should have raised the pretensions of those places of public resort which

\* History says Cicero's conceit was great: he does not seem to have parted with it altogether.—A. T. T. P.

† Cicero clearly does not know the meaning of a special pleader.—A. T. T. P.

\* I trust he is wrong in this.—A. T. T. P.

† This sentence appears imperfect, but on transposition of its parts, it is seen not to be so. Is the idiom thus used a test of the spirit's original language?—Ed. M.



he retained, and changed to lamentable ruin. Let us view him in his position of the sacred office of judge. Who benefited by his justice? Not one. Who suffered by his injustice? Ask the citizens of Rome in the forum, and then listen to the deafening answer. But his Prætorship in Sicily, to which I succeeded him, is the crowning stone to the edifice, a lasting monument to his infamy. The mischiefs by his maladministration are so numerous, that I will but mention a few of them; premising that many years under the wisest and the best of Prætors will be necessary to restore things to the condition in which Caius Verres found them. His nod, his imperious and ungoverned will has despotically decided all cases in Sicily these last three years, and these decisions proudly, despotically defiant of all right, of all law, of all precedent. What arithmetician can count the immense sums he has extorted by unheard of imposition? The most faithful citizens in the commonwealth have suffered indignities at his hands; Roman citizens have been tortured; the most atrocious criminals have been reprieved through bribes taken by him, and men of the most unexceptionable characters have been condemned and punished unheard. Pirates and ravagers have had his countenance; soldiers and sailors of the provinces have been starved to death. The infamy of his lewdness, I will not, I dare not describe: decency forbids me; the matron and the maid alike falling his victims. Now, Caius Verres, I ask you in the name of this high Court, what you have to say in answer to these charges? Dare you pretend that any part of my statement is false—any part aggravated—any part that you can rightfully contradict? Think of the charges, and deny them totally if you dare; or each particular charge if you can. Oh, Fathers, shall an inferior magistrate, one who holds his power from Rome's populace, dare to do these acts unchecked. Shall neither the cries of the innocent, nor the tears of pitying spectators, nor the high majesty of the Roman commonwealth restrain the licentious cruelties of this monster, who, because of his riches, defies law and order, laying an axe to the very root of the tree of Liberty?

"I will now ask your opinion upon my style of oratory—not now, as I notice you record with but little notice of what I say, your mind being devoted to the act of writing. I ask you whether you think the efforts of the ancients were co-equal with modern minds.

"Before I go I will prove my identity further by my speech 'In Catilinam.' You cannot, of course, realise this man as I realise him now—his pale, ghastly-looking face, his sunken eye, restlessly roving anywhere and everywhere, in lieu of looking at the speaker. You are also well aware that history records the gathering of the conspiring army under Manlius; you are also aware of their desperate courage, and that the night before his fearful designs were to be carried into action he entered the Senate, casting himself upon the bench occupied by the noblest in Rome, and the senators left him the bench to his own use, and then I publicly addressed him:—

"How far, think you, will our patience go? How long, think you, your frantic rage will baffle justice? To what heights will your insolence climb? Can nothing daunt you? Thinkest thou nothing of those assembled here—thy equals in birth? know you that all the senators here assembled are fully aware of thy conspiracies? know you that they are fully acquainted with the list of the traitors' meeting last night, and the place of their meeting, those whom you met, the measures then concerted? Alas for our degeneracy! alas for the depravity of the times! Here all assembled are aware of these things; they have long beheld them, and yet you, the traitor, are allowed to live."

Here he said—"The power is getting weak. I will return on another occasion. I have much to say to you."

Both during the breaks in the narration of the Control and also at its end I had a very agreeable conversation with (as I am fully satisfied) the spirit of Marcus Tullius Cicero. He asked me what I thought of his powers as an advocate, and his prosecution of Verres. I told him, I thought, that however able his speech, he had no right to ramble into every transaction of the whole life of Verres; that he ought to have confined himself to the particular charges, and that it was unfair to work upon the minds of the judges who tried the case by attacking the general character of the man. I told him that in our courts counsel only went into the subject-matter of the prosecution, and that as a rule, with one or two slight exceptions, only a single offence was included in one indictment. On this he replied, "He thought we charged several offences in different counts." I explained to him that the same offence virtually was described in different counts in different ways, but that a man was not allowed to be charged with separate and distinct offences in the same indictment; that a man accused was entitled to know the particular offence charged, so as to be prepared with the means of meeting that charge. On this he said, "Great scope was given in our system for declamation; but that if they wasted time in that way, we in our courts did the same in lengthened, useless cross-examinations, which had nothing whatever to do with the case before the court." This was a Roland for my Oliver. I then asked him whether he took any interest in our courts of law, and ever visited them. He said, "Yes; I am continually present there." I asked him what he thought of the appointment of the new judge, B—, and whether he had seen him. He said, "Yes; it was an excellent appointment. A man famed as a scholar and powerful as an advocate, I should rank him with the very best Rome had produced." I asked him his opinion about another celebrated legal luminary. He answered directly, "Old age is dimming that

powerful intellect." I then referred to that statement made by two judges expressing an opinion on the subject of my pursuit of Spiritualism. He said—"Yes; I know all about it. I am not permitted to tell you who they are, but your challenge has not passed unnoticed, and it will shortly form an article in one of the reviews, which has a great hold on public opinion. Your initials will appear; your name is well known." He said, "I will try and come again to give you such tests as must for ever silence all questions of *eram*. You can refer to any of my works, and I will give you quotations from any you name, and if conditions suit, you shall have them in my own language, the Latin."

My dear spirit-friend, "C. H. L.," as usual, controlled. The very first question I put to him was—"Do you know what I have been doing to-day?" He said, "Of course I do; you have been trying to heal; I feel it in your hand. It was not wise on your part; you are no longer young." I said I went to see an old friend who had doctored me in former times when I was laid up with the same disease (rheumatic gout). I told him I should go again. He said he would be with me, and that my friend liked my visit, that it refreshed him, and that he (my friend) thought if I could believe in it, why should he not? All this is in reference to a visit I had made to an old and dear friend of many years standing, A. McC—, M.D., who was laid up dangerously ill with rheumatic fever and gout. He also told me that he had heard from the teachers who visited the sphere in which he was that they heard from higher spheres that a high spirit called "Basiris the Ancient," was at work writing, through the hand of a man on earth, a work of his experience in the building of the Great Pyramid and the big coffer inside of it.

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

To the Editor.—Dear sir,—In answer to A. T. T. P. in reference to "Roger Bacon" and the Blackburn medium, I forward the following facts.

About seven or eight years ago the subject of Spiritualism was introduced to the notice of Mr. P. Like many others who have not investigated the subject, he only ridiculed the idea of men in the flesh being able to hold communion with disembodied spirits. However, he began to investigate for himself, and for the space of three months sat alone two or three times per week at a small table in his bedroom. During these three months he had no results at all. About at the end of that time his hand began to move, and having heard that the moving of the hand was an indication of writing, he held a pencil in his hand and placed a piece of paper on the table. Indistinct markings now began to be made on the paper, generally from top to bottom; this would be continued until the paper was blackened all over. In a while, letters began to be formed, then words and short sentences spelled out; names were also given of spirits who would speak through him, but as Mr. P. had never heard of trance speakers in those days, he was at a loss to comprehend the meaning of these communications. However, he began to be controlled generally by what purported to be the spirits of relations and friends; these used to give their experience in spirit-life; ultimately all these local controls ceased, and he was taken possession of by a spirit who gave regular addresses. Mr. P.'s friends often wished to know the name of the Control, but for months the name was steadfastly refused.

One Saturday evening, being at a gentleman's house and being very hard pressed, he gave the name of "Roger Bacon" as being the controlling spirit,—he has always answered to that name since, when he has been spoken to by name.

I was present a few months ago at a seance at a gentleman's house when Mr. P. was under control. A lady present, who is a clairvoyant medium, described a priest she saw standing immediately behind the medium.

On another occasion she described the spirit of a clergyman she saw controlling him. I have wondered since reading A. T. T. P.'s record, whether this one was the Bishop Grossetete,\* described by him. Mr. P. wishes me to say, that whether the Control be "Roger Bacon" or not is a point he cannot settle; all he knows is, that while in the trance state he is perfectly unconscious, and that whatever is said during these times is entirely outside of himself. I do think that in these controls, where we cannot establish the identity of the Control, we should use our own judgment as to whether they are the persons they represent themselves to be, or not.

Before closing my remarks, I should like to say that I think A. T. T. P. deserves the thanks of the readers of the MEDIUM for the wonderful Controls recorded by him; for myself, I thank him heartily and should like to see them in book-form.—Yours, &c., R. W.

P.S.—Sunday evening, August 24th, 1879.—This evening, Mr. P. has been under control of the spirit, purporting to be "Roger Bacon." At the conclusion of the address, I, along with another friend, questioned the Control whether he ever had controlled another medium, or whether the one he was then using was the only one he ever controlled. We also spoke of the Control as reported by A. T. T. P.

His reply was, that whatever anyone said, the individual then speaking to us, was none other than the real "Roger Bacon;" and that when on earth he understood spirit-communion, as well as astrology and alchemy; and that there never has been a time since he left the body but he has had sensitives whose organisms he could use; and that at the present time there are people in all parts of the world that he does use; that he is no respecter of persons; but wherever he can see an opportunity of speaking and doing good, he takes the opportunity. That there are scores of mediums to-day under his control that do not know at all who is the controlling spirit, and that he can, like a mesmerist, psychologise many at one time; that he never gives a name unless he sees a good reason for doing so, as the very act of giving names weakens the Control, and takes away some of the good effect intended to be given. He also claimed the authorship of Mother

\* Written "Grossetete" by A. T. T. P. Query: Greathead?



Shipton's Prophecies, but not all that are printed under that name, as some have been added by other people since his time. While speaking of astrology, he gave a long address on the influences on men and nations of planetary transits. This part would have been very interesting to an astrologer, as he seemed to get at the root of the matter. He again referred to his imprisonment, and said he was imprisoned in the French Conventual Prison in Paris. That during the term of his imprisonment, sometimes he was treated with great severity, being laden with heavy chains, according to the orders of the Pope who was then in power—that with the change of Pope came change of treatment—and that he was not liberated until old age and hardship had made life a burden to him. He also said, "My friend, Robert Grossette, has spoken on one or two occasions through this medium, but as he does not take much interest in psychological studies, he does not control often."—Yours, &c.,

R. W.

#### A PRIVATE SEANCE WITH MRS. BILLING.

It affords me very great pleasure indeed to testify to the high value and remarkable nature of Mrs. Billing's mediumship. I would recommend all Spiritualists to make at least one visit to this lady's seance-room, feeling assured that such a visit, if the sitters afford proper conditions, will be long-remembered and ever treasured by them as precious to look back upon.

I had made a previous arrangement for us to have a sitting with the medium. Accordingly, accompanied by two fellow-Spiritualists, whose kindness so often makes me their guest and their companion at their home-circle (would there were more such true-hearted and devoted Spiritualists, ever ready to help others to know the truth, and silently and quietly doing a vast amount of good, but not without lending a hand to aid the Cause materially, which task so many niggard souls ungratefully shun), with two fellow-Spiritualists, I say, worthy that name of honour, I attended a private seance on Tuesday afternoon, August 19.

Walking upstairs into a most tastefully fitted-up apartment on the second floor of the house, we were received by Mrs. Billing, who has none of that pomp and formality so hateful to a genuine Spiritualist. My friends had sat with many mediums, but never with any one who so thoroughly won their esteem at first sight as Mrs. B. I am afraid some readers will think me tedious for detailing small matters, but we all know that "a little straw shows which way the wind blows," and I wish to tell Spiritualists of the right sort, what a pleasant reception they are likely to meet with. We attribute the great success of our seance mainly to the harmony subsisting between ourselves and to our frequent sittings together—a harmony unbroken by the introduction of any foreign element or obsequious "investigator."

Shortly after, we entered the seance-room, which is absolutely perfect in its arrangements for excluding the light, no trifling *desideratum* when a dark seance is in progress, as a ray of light creeping in at the door makes it very difficult to distinguish the phenomena of spirit-lights. Mrs. Billing talked with us during the whole seance.

"Ski" soon announced himself. After having read Dr. Wolfe's splendid book of plain and unvarnished, but truly "Startling Facts," "Ski" seemed to me at least more like an old friend than a new acquaintance. He gave my friends a remarkable test (conclusively showing that he had visited their house at a town over fifty miles off, whereas we had none of us previously seen Mrs. B.) by referring to a very peculiar article of furniture hung up in one of their rooms. He gave us plenty of most useful advice, and removed quite a load of care from the writer's mind. After talking with us for some time, and showing several spirit-lights, "Ski" most gladly "set up" some of our spirit-friends to speak to us, and words must always fail to sufficiently express our gratitude for such a transcendent kindness.

Personal tests like those given on this occasion by the very voices of the departed friends of the sitters must necessarily be too sacred for publication. One of these tests was truly remarkable, the spirit speaking in direct voice through the mediumship of Mrs. Billing with the same intonation as when she speaks through the trance-mediumship of one of our number, but also showing a great similarity in style and even in matter, thus testifying most unmistakably to the spirit's own individuality. I consider such a test as this of the highest value, and as utterly incapable of explanation by any means, but by the acknowledgement of the truth of Spiritualism.

As all the voices "set up" by "Ski" were speaking through Mrs. Billing's mediumship for the first time, and in two cases at least, had never before spoken in such a manner, they were sometimes at the outset feeble; but as the spirits gained power, the voices became clearly audible. Mrs. Billing (who was in her normal condition throughout the sitting), however, was able to tell us in most cases the words of the spirits.

And as the tests were all personal, let it suffice to say, that to the writer an absolute test was vouchsafed by a voice it was never his privilege to hear on earth, which yet addressed him by his second Christian name. This name he never uses except as an initial, and therefore it was wholly unknown to sitters and medium alike. An impression also conveyed by the same spirit some days previous was fulfilled.

But no account can ever depict the intense satisfaction realised at and resulting from a seance thus most imperfectly sketched, which, however, to those who were actually partakers at such a blessed communion, and who there tasted of the heavenly manna, being ministered unto by angels, will always remain a bright and happy memory.

May we be increasingly thankful to that Father, who thus

"crowneth us with loving kindness and tender mercies," who "satisfieth" our spiritual cravings "with good things," for from Him "cometh every good and perfect gift." This obligation to thank God is by no means to be overlooked by those so highly favoured by holding converse with angel-visitants in their midst to-day. Had our lot been cast in Christian England forty years ago, nought but faint and uncertain glimpses of the life to come would have been ours. The words of the inspired Teacher of olden days said "privately" "to his disciples," may well re-echo in the ears of Spiritualists now, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see and have not seen them: and to hear those things which ye hear and have not heard them." Seeing then that "unto whomsoever much is given, of him shall be much required," "what manner of persons ought" those, on whom the light of Spiritualism shines, "to be in all holy conversation and godliness?" "CAMBOR."

P.S.—Mr. Brown's guide gave us a very good sitting. I should say that a proportion of at least nine out of twelve tests we recognised—several of a marked character—and one of those we did not recognise at the time was remarkably confirmed through Mrs. Billing's mediumship. Thus we see that tests unrecognised at the time are often true, and only require a little patience to clear the seeming difficulty.

#### A TOPIC FOR THE COMING CONVENTION.

"Nom de Plume" has brought a most important matter into notice; viz., how shall we best proceed to propagate the Cause we all hold so dear? "James Nolan's" advice certainly seems the soundest and best we have yet had on this point. It is highly undesirable, so at least it appears to the writer, to *press* people who are unwilling on the subject of Spiritualism. Our duty seems rather to lie in disseminating literature calculated to spread a knowledge of the facts, and especially the teachings, of Spiritualism whether people will bear or whether they will forbear. If they accept the truth—well: if they reject it, the loss will be theirs, and the punishment for that rejection will recoil on their own bosoms. The wider diffusion we effect of spiritual knowledge by means of leaflets, *MEDIUMS*, &c., the greater number of hungry souls they are sure to feed. For there are, without doubt, some receptive minds in every place. In any case some interest will be awakened, and this may result in good, particularly if the distribution can be followed up by some local Spiritualist offering to answer rational inquiries.

Orthodox fanatics and scientific theorists we had better let alone. We may ruin the "conditions" of our own circle by admitting one hard-headed sceptic, whom we shall almost certainly fail to convince by this means. Let us not, then, make the attempt; we shall only incur ridicule to no purpose. Let all investigators form circles for themselves; but let us keep the home-circle intact and separate from foreign influences;—so shall we obtain the best results. Moreover, sceptics, if convinced of the truth of Spiritualism by sittings among themselves, will thank us in the end. For these investigators who profess that they "want to see how it's done" are never satisfied by the phenomena they see (as they term it "evoked") at a circle of Spiritualists. But if really in earnest, the investigators should ask some Spiritualist to go amongst them and tell them the ordinary rules for the conduct of a spirit-circle, and see that they are in a fair way of being carried out. Tell them that with themselves lie the results, according to the conditions they afford.

Spiritualists should not introduce even *anxious* inquirers into their home-circle unless by the permission of the guides of the home-circle. What to you may be full of joy unspeakable, to a stranger may be nothing but a "reed shaken by the wind." Moreover, *anxious* inquirers often are suffering from a disturbance of their mental equilibrium and may not be in the best condition for receiving spirit-messages. There will always be difficulties in gaining correct replies to questions if sitters allow their minds to be excited; and neophytes too often do not keep themselves calm, and hence mistakes arise, and "immediately they are offended;" whereas the fault is in nine cases out of ten their own. This shows how needful it is that the importance of a passive frame of mind at a spirit-circle should be insisted on.

This communion with spirits is far too solemn and sacred a thing to be lightly entered upon. It is full of dangers, as aptly pointed out in the article on "Obsession" in the *MEDIUM* for August 15, 1879. And whilst the promotion of Spiritualism is a duty, he who promotes it in a promiscuous, indiscriminating manner is incurring a grave responsibility. Hence to the writer it appears above all things necessary that all spiritual tracts or leaflets should contain solemn warnings about the dangers run by wicked persons investigating Spiritualism, not having abandoned first their evil courses. Such leaflets should also contain an earnest exhortation to amendment of life, for this is the first step towards embracing the glorious gospel of Spiritualism. "Repent, for the kingdom of heaven is at hand," was the Baptist's warning, and it should be the utterance of every pioneer of Spiritualism. By this call to "repent," we must first strive to arouse men's attention, to shake them out of their spiritual lethargy and apathy, to turn the lantern of spiritual light full upon them, and disclose to them their old vices and follies hideous in the beam of such a light; and then some may feel ashamed and turn. Others will of course sleep on, but we cannot help that. People must choose their own course; and bitterly will he rue it,



who chooses wrong. For that we are not responsible, if we have but done our duty by them. How can they escape from suffering here and hereafter, if they neglect so great salvation?

Spiritualists may also promote the spread of Spiritualism by living a truly spiritual and holy life here below. No scandal should ever disgrace our ranks. To mediums should our most cordial protection be extended; we should not allow them to risk their reputation with outsiders, unless absolutely sure of their fair and honourable treatment at the hands of such. To some investigators paid mediumship seems very repugnant; let it not be forced upon them. Tact will often effect what argument may fail to accomplish, and by judicious propagandism, many a new convert may be enrolled to serve under the spiritual banner.

"CAMBOR."

#### THE PROPER USE OF MEDIUMS—HOW TO MAKE SPIRITUALISTS.

My Dear Mr. Burns,—“James Nolan,” one of the controls of Mrs. Billing, in the seance recorded in the MEDIUM, August 15, has touched the key-note which will vibrate in harmony with many minds who have long seen, or are beginning to see, the force of the sentiment then uttered, and which is in harmony with the beautifully-expressed words of the Hebrew Scripture—“Not by might or by power, but by my spirit, saith the Lord.” How long, O Spiritualists, will you ignore the great truth “that not unto all is it given to know the mysteries of the Kingdom.” Did not the great master Medium say, “Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes, for so seemed it good in Thy sight”? Some may take exception to my quoting Scripture. The question, however, is, Is it the truth? Have we not, in the fulness of our hearts, and in the joy and delight of our first experiences in spirit-communion, desired that our friends and neighbours should participate with us in the blessed knowledge? and under these circumstances perhaps our friends or neighbours have responded to our invitation, and how often has it not been that they turned round and reviled us as a parcel of harebrained fanatics, and the phenomena a delusion, and that which has come to you as a hallowed mission has been to them a delusion and a snare! They have failed to comprehend its most simple lessons, and when they have heard of extraordinary things, such as a medium being carried, as Mrs. Guppy was, say, as one did in my hearing, “I say, So-and-So, sell your horses and carts; we are going to have iron carried by spirits.” When they have pronounced it as humbug and imposture we have still gone on inviting the unhallowed and unsanctified to come and see the wonders, and they have come, and gaped, and seen *nothing*, and how could you expect it to be otherwise? They only wanted the spirits to be harnessed to do their bidding and bring grist to their mill. Let us, then, turn over a new leaf, and protect our mediums from outside influences; let us surround them as far as possible with hallowed and prayerful, kindly and charitable influences, and only admit into our circles those whose minds have been prepared by familiarity with its truths. My own experience from the very beginning until now has been that the phenomena have been marred by the introduction of the miscellaneous element—people whose minds were utterly unprepared for the truth, and have had no more comprehension of it than a blind man has of the glories of nature, or a deaf man of the melodies of sweet sound. Oh, then, Mr. Burns, continue to lift up voice and pen against this gagging and binding of mediums, and against the introduction of so much of the unsanctified and gaping crowd of sight-seers. Let those who wish to investigate do as the majority of Spiritualists and mediums have done. Is not the bulk of those who are Spiritualists to-day those who have investigated the thing at home or, with a mutual friend? And do let us give over *trying* to convert the world, but leave it to the higher powers, who know best how to choose their instruments. I would not have us cease to bring the subject before the people, but in doing so let us have more reliance on the higher powers. Then shall Spiritualists answer their true mission by being the *servants* of the spirits.

Hull, August 24.

"NIL DESPERANDUM."

#### A LETTER CARRIED AWAY, AND RETURNED ANSWERED BY SPIRITS.

Dear Mr. Burns,—Mr. Wedgwood has sent me an account of a very interesting manifestation he received through me, with the permission to have it published in any paper I may see fit to choose; and as your paper stands very high in America for truth and correctness, I at once enclose you a copy, and I hope you will find room for its publication in your next edition. I shall hereafter send a copy to the *Banner*, &c.—With true regard, very sincerely yours,

MARGARET FOX-KANE.

4, Grenville Street, Brunswick Square, August 19.

MR. WEDGWOOD'S LETTER.

Dear Mrs. Kane,—You ask me to give as clear an account as I can of the extraordinary exhibition of spirit-power we had last night. The operator was a spirit called “Johnny Grey,” who came from America some years ago with Bastian and Taylor, and has remained here since with one or two other mediums, occasionally amusing himself with taking notice of my doings when I am quite apart from any medium, of which he has repeatedly given me incontestable proof.

At one of my sittings with you at the end of last year, I was directed to write a letter to “Johnny Grey,” and to bring it at our next sitting. This I accordingly did, carefully sealing the letter, which I was directed to place in my hat under the table, where we were sitting alone, in *full* gaslight. We heard a great fluttering of paper behind our backs, and the sound of writing under the table; and when I came to take up my hat, I found that several sheets of paper had been placed underneath it, and a few words of message written inside; but the letter itself was nowhere to be found, either in the hat or anywhere about the room. You were sitting close to me the whole time, with your hands upon the table, occasionally writing. Not a movement of yours *could* escape me, and it was clear to me that it was not your doing, and no living person was in the room besides you and me. That was the last of our sittings, and I did not see you again until Thursday week when I met you at Mrs. Nokes's. The first message we had through your hand was an intimation from

“Johnny,” that he would bring me the document which he had had so much trouble in concealing for so long a time. I saw at once that he meant the letter which had been spirited away, but I had a good deal of difficulty in making you understand, because I found you were under the impression that the letter had been returned to me, and had asserted that such was the case (which assertion appeared in the *New York Star*).

We did not recover the letter on that occasion, but yesterday we sat again at the same place—a party of seven—and after many changes of position I placed my hat, with nothing in it, under the centre of the table, quite out of your reach. I sat by your side and your hands were on the table in my full view until I took up the hat, in which I found my old letter with the seal unbroken, wrapped up in paper. The seal had never been tampered with, so the envelope could not have been undone; yet on cutting open and unfolding the letter, I found on the third side of the sheet, in answer to the question with which I ended my letter, the words—“Yes; I remember. Johnny Grey.” Thus we see that the letter was spirited away, and kept somewhere out of our sight for eight or nine months, and then returned to me at a house three or four miles from the place where it had been taken, with an answer written on the inmost page, while the envelope and the seal remained unopened and unbroken.—Yours very truly,

31, Queen Anne Street, August 15.

H. WEDGWOOD.

#### THE SECOND ADVENT OF PAN.

(“Ev ἐστὶ τὸ Πάν.”)

“Declare: in truth, O my creation, thou art myself! Adore!”  
“Book of the Precepts” of Bôh.

Sailing along the Tyrrhene sea  
Southwards to fair Parthenope,  
A careless sorrow seeking to flee,  
Sudden, I felt a mystery;  
I heard a voice from the rolling wave—  
A solemn voice, as from the grave:  
“Great Pan the God is alive once more,  
And dies not again for evermore.”

The waves that before in peace were sleeping  
Now round the ship were madly leaping,  
Singing loud with an ocean-voice,  
“O earth and water, rejoice! rejoice!  
Pan is alive, he never died:  
'Twas false, that ancient voice that cried,  
‘Great Pan is dead,’—he never died:  
He lives for ever,—rejoice! rejoice!”  
Was pealing loud from that ocean-voice.

And then the Winds began to cry,  
“The Primal Gods they never die:  
The ‘upstart gods’ at last are dead;  
Rejoice! rejoice! O earth and sky,—  
The gloomy gods are fled  
To Hades with the dead;  
There let them lie.

Rejoice, O sky! O earth!  
Great Pan has had new birth.  
The Primal Gods they never die:  
The gods of men, tis they that die.”  
And then the Thunder had a voice,  
And rolling, said, “Rejoice! rejoice!  
Ye suns, and orbs, and moons on high,  
The Nature-Gods they never die;  
The later gods conceived by man  
(Who vainly thought that God was man,  
And made Him like themselves—a dream),  
'Tis they who vanish like a gleam.  
Rejoice! rejoice! great Pan once more  
Is God, and God for evermore!”

Lucerne, Switzerland.

A. J. C.

THE SPIRIT-LIFE; or, Heaven and Hell. By the Rev. W. Stoddart, B.A. Price 2d. (Heavisides and Son, Stockton-on-Tees).—This is a sermon by a well-informed Spiritualist. The absurdity of the vulgar views of the future life are sharply exposed, and the spiritual-teachings put in contrast. It is a little publication neatly got up, and capable of being very useful. If we had more preaching of this kind, the minds of men would be much better informed on these important topics.

I HEARD an old clergyman preach yesterday—quite a venerable old gentleman of the antique school, now almost extinct, in black gown with bibs of Geneva pattern; and what do you think that old gentleman said? He took his text from that chapter in Corinthians where St. Paul speaks about the charities or spiritual gifts (which formed the Epistle for the day); and after running through the different gifts, he said some had died out, whilst others remained, and that the reason why this was the case was that when those words were written demonstration was necessary—some objective teaching was required to bring home the facts of revelation to the consciousness of men. But such, he added, was not the case now. I confess I was sorely puzzled, and that this mode of explanation would have been the last to occur to me. I should have thought that the 19th century, with its Huxley and Tyndall, required demonstration—if it could be had—certainly required objective teaching far more than the first century. I do not write at all in the spirit of levity or complaint, for I am sure that old clergyman, whatever else he might be, was sincere, but I cannot say that his explanation satisfied me.—London Correspondent of the *Liverpool Mercury*.

\* In the reign of Tiberias, writes Plutarch, a voice was heard by a voyager near the Echinades, crying aloud, “Great Pan is dead.”

† “Ἰὼ θεοὶ νεώτεροι παλαιῶν νόμους καθιππᾶσθε.”—*Æschylus: Eum.*

“Ye upstart gods! ye have trodden on the old laws.”



## Questions and Answers.

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

### QUESTION.

#### 16. SPIRITS AND THE ENGLISH LANGUAGE.

A correspondent writes:—

"One thing I do not understand, and that is, how A. T. T. P.'s spirits all speak English so well. Orientals, foreigners, ancient Romans—all speak in nineteenth-century English. How is this? I wish you would suggest this point to A. T. T. P. for explanation. Is one spirit a spokesman and translator for all?"

As many readers may desire to know the answer to this question, we put it publicly. The object of the spirits and A. T. T. P. is to afford instruction, and no doubt this matter will receive attention when our respected contributor returns from the Continent.

#### ORTHODOXY AND SPIRITUALISM.

To the Editor.—Sir,—I see in your paper of August 15, a paragraph headed "orthodoxy," in which Mr. Enmore Jones laments the assaults made on "orthodoxy," by trance-lecturers and spiritualistic publications, and prays for enlightenment on the subject named in the title of the paragraph before he passes away. I imagine all liberal souls, whether Spiritualists or not, would gladly leave Mr. Jones in possession of views which he reverences and holds dear, and would regard him as not the less prepared, on that account, for the journey he anticipates as imminent, so long as, with his orthodoxy, he has openness of mind to embrace other ideas, and charity large enough to credit the "unorthodox" with the love of truth as well as himself. Orthodoxy represents merely the opinions of the influential majority of to-day, and will become heresy to-morrow. Strange that history should be so ignored as to make the repetition of this trite observation necessary. I suppose what are called assaults on orthodoxy are simply a part of the process by which this wholesome and inevitable change is brought about; and so long as such "assaults" are conducted with decency and with consideration for the cherished opinions of people who have been nursed in crude and partially developed creeds, they should be welcomed whilst they are criticised, and looked upon as a proof of the existence in humanity of the tendency to go on unto perfection.

Mr. Jones would doubtless repudiate the notion of the Cosmos being a fortuitous concourse of atoms. Does he think that the laws of mind are less under Divine control? Why should he be so apprehensive of the defeat of truth: as though this were a thing of accidental growth—a thing come into existence by chance, or by high artificial cultivation, needing constant and solicitous watching and tending, lest it should die out for ever? Ought we not to regard the truth as that which is alone stable; and anxiety about its defence as an indication that we are holding something in connexion with it—wrapping it round with something—which we have a latent impression will sooner or later drop off and pass away? "Views" of truth *must* change. The truth abideth for ever.—Truly yours,

H. A. BECKETT.

#### MR. F. O. MATTHEWS AT BRADEORD.

Last week considerable excitement prevailed amongst the friends here, owing to a visit of Mr. F. O. Matthews, the famous clairvoyant and test medium.

On Sunday, Aug. 17, two public lectures were delivered: in the afternoon at Bowling, and in the evening at the Spiritualist Church, Manchester Road. Both lectures were well attended and enjoyed. The practical lessons taught, together with the sturdy, blunt method of delivery, made the truths of life, death, and immortality clear to the comprehension of all. At the close of each address, Mr. Matthews described with wonderful correctness the spirit-friends who were in attendance. Some temporary difficulty was experienced, owing to the lack of memory on the part of a few sitters, to remember the spirits and incidents described. Many of such, written down as failures, were afterwards acknowledged as correct. In the case of the writer a communication was given, presumably from his grandfather, to the effect that at the death of his grandmother, a neighbour named Neal appropriated to her own use a large quantity of excellent bedding. This was thought to be a "misapplication," but subsequent thought proved the truth of the message. Such descriptions of forgotten incidents prompts the thought—Where are the events of our life tabulated?

Mr. Matthews' spiritual gifts are as strong in the normal state as when entranced, showing that the body is subservient to the man. Undoubtedly, Mr. Matthews stands a prophecy of the future. Mr. Matthews' stay extended to Thursday evening, having attended six meetings; during the day, his mediumship was in constant requisition by friends desirous of private sittings. The tests given in Bradford will long be remembered, and already there is some talk of a re-engagement.

"TINKER."

#### MISS BARNES AT THE SPIRITUAL INSTITUTION.

The attendance at Miss Barnes's seance at the Spiritual Institution, on Tuesday evening, was limited to fourteen sitters, most of them friends who had on former occasions sat with the medium. Mrs. Cannon, a medium, was also present. Mr. J. King reports that it was overruled that the mediums should be tied, but that the spirits might tie them instead. When the light was put out, many spirit-lights were seen, objects were freely floated about and used by the spirits. The ceiling was touched; all the sitters seemed to be touched by tube and hands. Articles such as a watch and chain were carried from one sitter to another. When told to light up, both mediums were found firmly bound in different styles. After the tying was critically examined, the light was again put out, and the mediums were immediately extricated, and the ropes thrown to the opposite end of the room. It was a very interesting sitting.

#### SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

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

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

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

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

	£	s.	d.
Mr. W. Strudwick	...	...	0 10 0
Mr. F. Tennyson...	...	...	5 0 0
Lady Caithness	...	...	0 7 3
A. E. H.	...	...	0 2 6
Mr. W. Exell	...	...	0 2 6
Collected by Mrs. Edgley:—			
Mr. J. W. Owen	...	...	2 0
Mr. Eddison	...	...	2 0
Mr. Armstead	...	...	2 0
"A Friend"	...	...	2 0
Mrs. Edgley	...	...	2 0
Miss E. Squire	...	...	1 0
			— 0 11 0
Mr. James Murray	...	...	0 1 0
Mr. A. J. London	...	...	0 0 6
Lieut.-Col. Steuart	...	...	5 0 0
Amount already acknowledged	...	...	164 16 9

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

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

#### VISITORS FROM THE COUNTRY AND FROM ABROAD

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

#### LECTURES AGAINST SPIRITUALISM.

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

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

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

#### A KIND LETTER FROM STRANGERS.

We have received the following letter enclosing 10s. The unknown contributors are sincerely thanked:—

Dear Sir,—We send to you our mite, to assist you a little in the onward path of the just and true; hoping you will ever continue to advance the truth of our glorious Cause of Spirit-communion, and place the same before the world at all times by the press, by word, by action, with that love of truth which we feel, when we read your addresses, actuates your inmost soul. This is the earnest wish of

A FEW FRIENDS AT ROTHERHAM AND RAWMARSH.

Rotherham, August 26th.

TEXAS.—We take pleasure in noting the fact that the Cause of Spiritualism is advancing more rapidly than ever before in its history. New converts are being constantly added to its ranks, while the wonderful tests of spirit-power and presence strengthens the faith of the believing thousands who witness them. Judging from the reports of the wonderful tests given by the invisibles, we are just entering that era predicted by the spirit—the wave of spiritual-light which is to sweep over the earth.—*Texas Spiritualist.*



## SUBSCRIPTION PRICE OF THE MEDIUM.

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

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

## SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, AUG. 31.—Address, at 7.

TUESDAY, SEPT. 2.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, SEPT. 4.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, SEPT. 5.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 29, 1879.

## NOTES AND COMMENTS.

AMONGST the number of true friends to the Cause of Spiritualism, we unhesitatingly include Dr. Brown, of Burnley. And why is he thus true and kind? Because he is a medium, and is influenced by those benign friends of humanity, who from the upper world labour for the advancement of earth's children. This is the real secret of organisation—the bond of brotherhood. Soul to soul with such men we fight the spiritual battle. They rejoice and suffer with us; our toil and difficulty is also their burden. We have had our struggle; our friend has had his, aggravated by ill-health and depression. A note from his hand reports improved health, and adds: "To-night, about a quarter to six, I was impelled to write to you a few lines. As soon as I got the pen and paper the musical box began to play without contact. My wife and son heard it as well as myself." Dr. Brown has many forms of mediumship, and many times in his presence his spirit-friends have produced pleasing and convincing phenomena with the musical box. In times of trouble and sadness, when the outer man is cast down, it is truly cheering to receive spontaneously from the spirit-world such a joyous manifestation. Would that all men would cultivate spiritual gifts, and live in accordance with the divine laws thus received. Then the angel-world would be frequent guests, and mankind would live in harmony and peace.

DR. MACK was never in better power for healing, nor so influentially patronised. The work which he is now quietly doing will undoubtedly be heard of in the future. His work on magnetic healing is well on, several sheets being already printed. It is a much more difficult task than he anticipated, and he says if he had known it would have taken so much labour, he would not have commenced it. It will be double the size originally intended, and a book altogether unique. There is no other such book in the world's literature.

WE are instructed by "James Nolan," the direct voice manifesting spirit through Mrs. Billing's mediumship, to state publicly that he is willing to give answers to any questions on the philosophy of Spiritualism which may be presented to him. These questions should be enclosed to the editor of the MEDIUM, and Mrs. Billing will give a special seance weekly, at which the answers will be dictated by the spirit in the direct voice. What we have already reported of "James Nolan's" utterances have attracted great attention, and this good work may be extended indefinitely.

MR. TYERMAN was doing pioneering work at Adelaide at the middle of July. In a week's time he was going on to Dunedin, New Zealand. He will return to Sydney when Mr. Charles Bright finishes his course of lectures. He says he is more than satisfied with the success that has attended his labours. His audiences have been tolerably large, and decidedly respectable. The press has treated him and the subject very fairly. A spirit of inquiry has been awakened, and a way opened for future work.

WE will try to secure a report of Mr. Burns's lecture on "Orthodox Spiritualism" for our next issue.

ON Saturday evening Mrs. Billing's general seance was equal to a private one. "James Nolan" spoke well on interesting subjects. "Ski" gave many tests, and spirit-friends were "set up," and spoke to everyone present, without exception. Apply for tickets at 15, Southampton Row. Private sittings daily by appointment.

## ARRIVAL OF MR. H. WALKER,

## INSPIRATIONAL LECTURER, FROM MELBOURNE.

On Tuesday morning we were surprised to receive a telegram from "Thomas Walker, Plymouth," to the effect, that he would reach West India Docks, London, next day. Could this be Mr. T. Walker, Melbourne, who we had just heard had accepted a year's engagement as speaker for the association in Victoria? Later in the day a letter arrived from Mr. Walker, written when he was on the Red Sea, stating that he had suddenly made up his mind to visit England. On Wednesday he drove up to the Spiritual Institution, bearing a letter from Mr. Tyerman, dated a month later than the one we published a few weeks ago. Mr. Tyerman was then at Adelaide, and, in reference to Mr. Walker, he thus writes: "You know Mr. Walker by name, and will, no doubt, remember that I spoke to you about him recently, as one of the very best trance-speakers before the public to-day; the best, in fact, taking him all-in-all, that I have heard. I say this without wishing to disparage any of the other excellent trance and inspirational speakers I have heard, or whose utterances I have read. I therefore hope that you, and the friends generally, in London and other parts of England, will give him—as I am sure you will—a fair hearing whilst amongst you; and I am quite certain you will be abundantly satisfied with the results. Mr. Walker has done a splendid work in Australia during the last three years."

We knew Mr. Walker personally before he left Lancashire for America. We met him at the house of Mr. E. Foster, Preston, the gentleman who first brought his mediumship into notice. He was only a boy then. He is now a fine, intelligent, young gentleman, and we hope to see him put to good use in this country. He brings splendid credentials from Australia.

## MR. THOMAS WALKER AT THE SPIRITUAL INSTITUTION ON SUNDAY EVENING.

Before proceeding to Lancashire to visit his friends, Mr. Walker has been prevailed upon to remain over Sunday, and take part in the meeting at 15, Southampton Row, in the evening, at 7 o'clock. He will not deliver a discourse, but give some account of his travels and of his intentions for the future. We hope Mr. Walker will receive a hearty welcome from London Spiritualists. He is the first English medium who has worked his way around the world.

Mr. Burns, Mr. Chapman, and others will take part in the proceedings.—15, Southampton Row, Sunday evening, at 7 o'clock.

## TO READERS OF MR. FLETCHER'S ADDRESSES.

Mr. Fletcher's lecture on "The Philosophy of Spiritualism," printed in the MEDIUM for August 8, having been much admired by two friends, who think that it would make a highly useful pamphlet for distribution to persons of a religious turn, anxious to learn what is the nature of Spiritualism and what are the beliefs of Spiritualists, they will each gladly subscribe for 100 copies to be printed, if eight other subscribers for a similar number are forthcoming. Mr. Burns will undertake to print the lecture in a pamphlet form. The price will be 5s. for 100; if 1,000 copies altogether are subscribed for, impressions can at once be struck off. Mr. Fletcher writes that he would add a little to the lecture, and would subscribe for some copies for himself. Intending subscribers should at once send in their names to F. L., care of Mr. Burns, 15, Southampton Row.

"CICERO's" Control this week is a noble one, worthy of the great Roman orator. He is the man who was reported to have said, "There never was a great man unless by Divine inspiration."

MR. MARSH, 218, Jubilee Street, Mile End, London, reports extraordinary materialisation phenomena at a private circle which commenced sitting about twelve months ago. The spirits join in the singing, and physical manifestations of a high order appear to be obtained. The report was received late, so we cannot say more this week.

MR. T. M. BROWN will reach Belper to day, and remain till Tuesday, Sept. 2; address, care of Mr. W. Wheeldon, Cluster Buildings. At Manchester, Sept. 3 and 4; care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Chorlton-on-Medlock. At Liverpool, September 4 and 5; care of Mr. Clarkson, 85, Oxford Street. Probably in Wales, Sept. 6 and 7; care of Mr. J. R. Roberts, Cwm-y-glo, near Carnarvon. Mr. Brown expects to be in Edinburgh in two weeks' time.

"We die alone. True; but does not the hope of meeting a wife or child, gone before, lessen to many the bitterness of death; nay, even make it a thing longed for? Who is so lonely in death as he whose life has been loveless; who not only is without any dear one to watch by his dying bed, but who has no fondly-loved human friend to join, who will make part of his bliss in paradise?"—"Alison Moncrieff: the Story of a Dramatist," in the Graphic.

B. T., like many others, speaks approvingly of the letters on "Orthodoxy and Spiritualism." They were calm in tone and talented in treatment. We are glad to see such evidences of thought and culture amongst our readers. Mr. Enmore Jones wrote his little paragraph for no other purpose than to promote individual expression. In that he succeeded well. B. T., in his statement of the Atonement doctrine, scarcely differs, if at all, from the Churches. New ideas on personal sacrifice were presented recently in a lecture at the Spiritual Institution. Wait.



## 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 societary, sectic, 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.

We thank those readers who have supplied us so freely with the numbers of the MEDIUM advertised for. We are now in want of copies of No. 480. There has been great demand for the Pyramid articles, and we have run out of No. 480, so that we cannot complete sets. We will give full value for all sent in.

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

	Page		Page
Fire and Brimstone in Heaven	533	Orthodoxy and Spiritualism	539
Historical Controls—Marcus Tullius	533	Mr. F. O. Matthews at Bradford	539
Cicero	534	Subscriptions to the Spiritual Insti-	
The Identity of "Roger Bacon"	536	tution	539
Private Seance with Mrs. Billing	537	Notes and Comments	540
Topic for the Coming Convention	537	Arrival of Mr. H. Walker	549
Proper Use of Mediums—How to		Jubilee Convention of Spiritualists	541
Make Spiritualists	538	Miss E. A. Brown's Visit to London	541
Letter Carried Away and Returned		Spiritualism at Newcastle	542
Answered by Spirits	538	The Work in Gateshead-on-Tyne	543
Poetry—Second Advent of Pan	538	Appointments	544
Questions and Answers	539	Advertisements	545-548

## MISS E. A. BROWN'S VISIT TO LONDON.

On Sunday evening, Miss Brown addressed her farewell meeting at the Spiritual Institution. The rooms were crowded to excess, and many had to go away. If a large hall had been taken, and a little effort made, it would have been filled. The audience was select and of high quality.

Mr. Burns conducted the preliminaries, and Miss Brown, entranced, discoursed upon "Rewards and Punishments in the Future Life." The effort gave great satisfaction. The discourse was remarkably pure and true in principle, clearly and logically stated, and spoken in a simple, lively manner, which commended itself to all. Miss Brown only requires recuperation and improved conditions to render her one of the most useful instruments of the spirit-world at present in the field. In fact, she is so already, only that her very delicate health and the thoughtless manner in which rude audiences have used her in some places, have incapacitated her for arduous work for a while.

At the close of the discourse, Mr. Burns expressed the great pleasure which Miss Brown's visit had been to him, and to all who had heard her or made her acquaintance. In this expression the audience heartily concurred. He also announced a collection for the benefit of the medium on her long journey to the other side of the globe. A very handsome sum was taken up; quite as much as is usually obtained from audiences of six times the size. Such an expression speaks well for the quality of heart which listened to the speaker; it also speaks highly in favour of Miss Brown as a lady capable of winning the approval of intelligent people. She only requires to be properly placed before the public, to make her mission a decided success, pecuniarily as well as intellectually.

And now a word as to the best method of placing such a medium before the public. Her case is somewhat exceptional; she is only as yet a timid and sensitive girl, having but little experience of public life, and afraid to speak out in respect to that which she knows would be advantageous to her. She should therefore have some friends at every meeting to attend to her requirements and see that they are carried out. There should be, amongst other things: a choice of position on the platform or in the meeting; if it is a circle, a choice of persons to be near the medium. These things are of great importance, and no Spiritualist should take it amiss when expression is made as to the necessity of such arrangements. It is part of the duty of a medium to speak out on these matters, and give the controls the best conditions possible; the audiences are the gainers. The peculiarities of the medium should be briefly explained to the audience by some friend, to the effect that she speaks in the unconscious trance, under the mesmeric influence, as it is understood, of a spirit, and that the mesmeric influence of every mind in the room also tells upon her either to aid or impede the controlling spirit. It should also be observed that no medium or speaker should be introduced to friends or strangers before speaking. If they attend the place of meeting just before the lecture they should retire and see no one but the personal friend, manager, or other agent of the work. No hand-shaking and salutations should be exchanged while going to the platform or on it. To shake hands with some temperaments takes as much power out of a medium as giving a lecture does. The medium is often for hours under a preparatory spirit-influence, and speaking with many persons causes a cross influence or dissipates that which has been collected in the brain of the medium. An hour's sleep is a good thing before going to a meeting. The influences then can be stored up and prepared for action.

Every speaker, such as Miss Brown, should have a friend to conduct the meeting, who would name the matter of a collection towards inevitable expenses. A heartless, thoughtless person, who has no concern for the toiling medium, is not fit to preside at a spiritual meeting. He is a kind of wet blanket that kills out all generous influence. On the other hand, a kindly and affectionate appeal to the hearts of the hearers to do their duty towards their spiritual benefactor does them as much good as the lecture. The kind friends who put half-a-sovereign, half-crowns, and florins, into the plate on Sunday evening, no doubt enjoyed it more than those who did less; of course all have not means to do alike, but it is no doubt true that we enjoy no more at such meetings than we have the heart to enjoy. The utterly selfish person, who cares only for what he can get, gets precious little, and always runs the speaker down. If this little matter were attended to, speakers would sometimes have a slight surplus at the end of a journey; as it is, they sometimes go home weary and ill, with less money in their pocket than when they started, and their clothes and womanly trimmings the worse for the wear.

As soon as ever a medium comes out of the trance, he or she should be led off the platform, and see only one or two congenial friends. When an audience breaks up, and all brains begin to



work and talk, the mental atmosphere of the room is thrown into a kind of hurricane, which painfully affects the brain and nervous system of the half-conscious medium. The consequences are worse when groups gather around the speaker, and speak to her, one after the other, or two or three at once. An ordeal like that does more harm than giving the lecture. If there are friends who desire to be personally introduced to the speaker, let it be done in order, and at a fitting time. Disorder is the arch-enemy of mediums. Have a social reception for the friends of the medium next evening, or one or two might be seen privately by the medium, after the brain becomes settled down.

The speaker should wrap up, even in summer, and leave the hall or room in which the meeting is held, and proceed to a private room, even if stopping in the same house; there the nerve fluids settle down. A walk out in mild weather is good; but under all circumstances, a medium should be protected from social excitement after speaking or being controlled. There is one gross impertinence which we desire to rebuke with due force, and that is the boorish custom of making the medium sit for a seance after the lecture. The "committee" rallies out in full force on these occasions, and all who have the slightest claim to leadership flock to the lodgings of the medium for an evening's amusement, —on the cheap, of course. Sometimes Spiritualists ask speakers to tarry with them that they may get up cheap entertainments for their friends. The results of this after-lecture seancing is most destructive to the health and development of the medium. All the higher fluids have been used up by the lecture, and only a low class of spirit can control. The greedy, gaping crowd of test-seekers reduce the conditions to the lowest level; and the latter end of that medium is worse than the beginning. These vulgar people crack jokes with the low spirits that come, and the organism of the spiritual teacher is vulgarised down to the level of a gipsy fortune-teller. (See 2 Peter ii.)

From all this abuse such fragile mediums and even the most robust, should be protected. It would be to the interest of Spiritualists to do so. It is absurd to measure the capacity and feelings of a medium by those of ordinary people. Mediums are peculiar—sensitive—therefore, mediums. The study of Spiritualism and spiritual intercourse has a tendency to develop this sensitiveness, refinement, and thus makes a call upon us for higher conditions, for greater regard for one another, for improved methods of living, and moral plans of action.

Reader, forgive this long parenthesis, but it is of great importance. And now we proceed to say that Miss Brown, still under influence, closed her meeting at the Spiritual Institution with a touching farewell to her friends in expressing the hope that she would return from Australia in the future, and do some work in this country.

Miss Brown requires rest, so does Mr. Brown; but if the mediums knew better how to use themselves, and if Spiritualists knew how to treat them, rest would not be so needful. We write in the interests of the Cause and of all concerned therein: in the interests of mediums of every kind, and in the interests of those who require their services. We have observed much, and suffered not a little, of that which we discuss, and feel so much the importance of it that it is possible the thread may be taken up at some future time.

When we perceive the somewhat painful and pitiable condition in which many mediums and other spiritual workers are placed, we do not feel proud of being in the ranks of Spiritualism. Instead of our having knowledge of that which we have entered into, we seem to be blundering on in suicidal ignorance. A selfish gusto for that which the "investigator" individually wants is his chief concern, and he cares not how truth advance or how the worker who aids him fares. Hence the painful barrenness of our Movement, and the lack of heavenly felicities amongst those through whom the heavenly manna is dispensed. Many are anxious to hear of fanciful descriptions of the spirit-world, and glad to know that hell is a myth, but a knowledge of this world and our duties therein we too much ignore, and seldom care how much of a present hell we plunge others into as long as our own small personal purposes are served.

At the forthcoming Convention we hope the note of a new departure will be sounded, and that Spiritualists, instead of gagging mediums and feasting their imaginations on phenomenal wonders, will gag their childish curiosity, and feast their minds with knowledge of that which Spiritualism really consists in. At present few realise what is meant by the term.

#### THE SPIRITUAL FRUIT-EATERS IN CALIFORNIA.

Dear Mr. Burns,—Seeing that you ask for further information, together with several other writers in private letters recently received, I feel necessitated to add a little more to what I have said in the previous correspondence. As a community, our actions (not professions) are guided by and based upon the principles of "Christ," intelligently interpreted in the light of spiritual perception; and as the interpretation thereof is anything but harmonious with the methods and practices of the world, we naturally enough fall in for a large share of its persecutions and anathemas. The recent futile endeavour to fasten upon us the odium of a criminal offence against the laws of the country\* (and which has called forth a great amount of sympathy towards us from friends in many parts of the world) originated in strictly orthodox quarters, and was stirred up by a minister whom I heard (two days ago) say that he gloried in being a Christian. It may, however, be one thing to be a Chris-

tian, and another to be a doer of the commands of Christ. The time has come for live persons to realise what people are, and not what they seem to be, for the Master saith, "By their fruits ye shall know them."

Although the practice of the "Christ principles" stirs up the greatest antagonism around us, and the spiritually-blind cannot receive them, because, apparently, they treat the world and its various selfish and false laws and methods very ungraciously, having no regard whatever for its social, religious, or commercial practices, still this beautiful principle, in the garb of the spirit of truth, comes not to destroy, but to fulfil the laws of love, adjusting and harmonising all conflicting human interests, by transforming the individual into a diffusive fountain of love towards humanity, rather than a concentrative centre which gathers all for and around self, whether it be in the family, social or national spheres of individual influence. In a word, to put it clearly, the aspirant to the Christ order is charged to love every member thereof, young or old, with all his heart, mind, soul, and strength, and his neighbour as himself, and thus to manifest his love to the Father.

All things are held in common, and applied to individual members according to their need. There is no mine and thine, but only ours. You ask particularly about our diet. As I shall have to trust to memory, perhaps I shall omit some things which the seasons furnish us with. Anyhow, it will give you an idea of the great variety of productions which a bountiful nature bestows upon her children in this portion of her wide domains. I append the list below. We partake of all those productions in their natural state fresh from the orchard, garden, or field, full well realising that human manipulations of any form of food is equivalent to saying that the Good Father or Creator left said food imperfect, and that we can improve upon it; and hence we reject all productions of nature that are unsuitable for human food in their natural condition; and after nearly a year's experience on this diet, we can testify what a purifying, and cleansing, and healthy tone it gives to body, mind, and spirit; and since all substances that belong or proceed from the animal creation are rejected by us; and seeing that we use no condiments, seasonings, or stimulants whatsoever, or aught that comes from or belongs to distant portions of the globe, but only such as will thrive and grow here, our bodies natural and spiritual will come to be composed of the purest substances in nature, and be fully in accord or harmony therewith. I will not occupy your time or space with more at present on this subject, as we have no desire to advertise, but to give truth to those who, like ourselves, yearn for it.—Sincerely yours,

Fraternia, Anaheim, California, U.S.A.

G. R. HINDE.

August 13.

ARTICLES OF DIET FOR THE SPRING SEASON.—Oranges, apples, pears, strawberries and other small berries, walnuts, pea nuts, almonds, raisins, the various fruits of summer dried in the sun and used at this and the winter season, as are raisins. The various summer fruits, peaches, pears, apples, figs, apricots, nectarines, plums, &c., dry well in the warm sun without losing much of their virtue, and are excellent for winter food, when moistened in a little water before being eaten.

At this season we have a profusion of the choicest vegetables, in a much higher degree of perfection than can be obtained in more northern climates. Among the kinds we mostly use are marrowfat green peas, celery, radishes, spring onions, watercress and curled cress, broadbeans, mushrooms, lettuce, &c. The vegetables mostly are eaten with some kind of grain or farinacea softened by moisture.

The grains that grow here are sweet and common corn (maize), wheat, oats, rye, &c.

THE SUMMER SEASON brings us a profusion of all the fruits of the earth adapted to this climate. Among them are: figs, grapes, pears, peaches, apricots, apples, plums, strawberries, nectarines, blackberries (or brambleberries, which grow, with other fruits, very large here), raspberries, and many of the vegetables and green corn (a very delicious variety of maize in the milky state). At this season we have also the most delicious melons in season of the many varieties known as water and musk.

What applies to the summer will also in the main apply to the AUTUMN SEASON. In fact last year we had ripe grapes and melons until Christmas.

The seasons are so nearly alike that many things are obtainable all the year round. A would-be friend of ours, who has a large fruit-farm about forty miles from here, told us the other day that there is no month during the whole year when he cannot go out amongst his trees and pluck fresh fruit off the tree.

Strawberries, tomatoes, and green peas, with oranges, nuts, apples, pears, and grains, &c., can be had, I may say, almost every month in the year.

I need not further enlarge; a general idea is voluminous enough and preferable to going into minute particulars.

G. R. H.

#### SPIRITUALISM AT NEWCASTLE.

On Sunday afternoon, August 17, Mr. E. W. Wallis delivered an inspirational address in the hall of the Newcastle Spiritual Evidence Society on "The Destructive Features and Mission of Spiritualism."

In the evening at 6.30 the subject for the address was "The Three Voices and the Three Messages." Mr. John Hare officiated as chairman, and there was a very large attendance. On the platform were Mr. E. W. Wallis, Mrs. E. W. Wallis, Mr. H. A. Kersey, Mr. J. Mould, Mr. W. C. Robson, Mr. W. Hunter, and others. Mrs. Wallis opened the proceedings with a short invocation, at the conclusion of which she addressed a few remarks to those present. Mr. E. W. Wallis then proceeded with the address of the evening, which was of a very interesting character. The meeting concluded with a few remarks from the chairman.

Mr. Wallis delivered his concluding address on the Monday evening in the same hall, the subject of which was, "Life's Object and Aim in the Light of Spiritualism;" at the conclusion of which he answered the numerous questions which were propounded.

On Tuesday evening, the 19th inst., the usual weekly physical seance was held, at which seventeen members were present; Miss Wood being the medium. The company soon got formed into a circle, with the medium in the centre securely tied. Almost simultaneously with the gas being turned off, the guitar began to play, and the physical pheno-

\* Mr. Hinde was indicted for neglecting to give his child proper food. The evidence was to the effect that the diet was favourable to health, and he was acquitted.—Ed. M.



mena which are usually obtained in these circles were soon in operation. The guitar, after passing from one end of the room to the other, instantaneously, at the request of one of the sitters, touched the ceiling, and again, whilst the medium was singing, the spirits played this instrument in accompaniment on the knees of several gentlemen in the company. After other phenomena of a conclusive nature had been obtained, the seance soon came to an end, and on lighting up, the medium was found tied exactly the same as she was at the commencement. The seance was really wonderful; Miss Wood is an excellent physical medium; and if they would only hold these seances in—at least a dim—light, I am sure that after a few trials they would be met with success.

On Thursday evening the seance was for form manifestations, and no less than fifty-four members and friends presented themselves for admittance. The medium (Miss Wood) took her seat in the corner, and in front of her a square frame of muslin was screwed and sealed so that it was utterly impossible for her to get out. After all the necessary preliminaries had been gone through, the gas was lowered, and little "Pocka" soon made known her presence. After she had tired herself out with livening up the minds of the sitters—for it was really something dreadful sitting in that small room on a hot night with fifty-four people in it—then the singing commenced in real earnest, and after a long interval a shadowy form was seen to make its appearance at the aperture of the curtain. She—for it purported to be the materialised spirit-form of "Lily"—handed several instruments to different sitters to show that she was inherent with life, and soon afterwards retired. The seance shortly after concluded, for, we were told, the heat was too suffocating for the manifestations to continue, a remark in which we could all concur.

Through the liberality of a member of the society (Mr. H. Norris) an excellent cabinet has been constructed in the large hall. It is in the centre of the hall, and has a U bar stretched from wall to wall, with curtains hanging from it to the ground. Inside this has been constructed what might be called an interior cabinet. Its construction is two frames of muslin standing parallel, and locked into the floor and wall, with a door in front, which is also locked into the floor, and screwed into the two frames, and on the top is another frame, which is screwed into them all, so that those inside are utterly unable to get out except by breaking through the muslin. It is excellently constructed, and can be put up or taken down, so that all semblance of the cabinet has almost disappeared, in the space of about two minutes, or even less.

The rumour is going about here that Mr. Matthews, the clairvoyant medium, who lately concluded an engagement with the society, having been gratified by the large amount of patronage he received, intends opening rooms on his own account in Northumberland Street.

The newspapers again have had a good deal about Spiritualism this week. The *Chronicle* of the 19th inst. contained a letter from Mr. W. H. Robinson, giving an account of a seance that that gentleman had had with Mr. W. H. Petty, but the facts of the case were put in such a ridiculous manner, seeing that they had to go before those who were wholly unacquainted with the phenomena, that numerous letters appeared on the Thursday following, which, in the writer's own estimation, were crushing to Spiritualism.

The *Newcastle Examiner* of the 22nd inst. had a leading article on "Spiritualism," which really grasped the subject better than many inquirers do after an investigation for years. The article is well worth reading.

R. H. M.

Newcastle-upon-Tyne, August 25th, 1879.

#### THE WORK IN GATESHEAD-ON-TYNE.

Gateshead and Newcastle, like the city of London and Southwark, are indeed one centre of population, divided only by the Tyne; but it is pleasing to observe that they are two centres of spiritual activity. Mrs. Esperance is doing her work well at 11, Denmark Street, Gateshead. On Sunday mornings she has a free reception for medical clairvoyance, and a motley throng wait upon her on these occasions. All imaginable disorders are represented, many of the sufferers knowing nothing of Spiritualism, only having heard of that uncanny, yet benevolent lady, who can so speedily tell them what ails them, and how it was caused. Then comes the more practical part of prescription. Sometimes it is magnetism; and Mr. Fidler, who operates, has made some very successful and wonderful cures; from a dozen to eighteen per week are benefited in this way. Sometimes tonics are prescribed; and as the patients are often too poor to buy them, they have been supplied out of the resources of the medical staff. This was a severe drain, when added to gratuitous and exhausting work. An arrangement has been made, that those who can afford it leave a trifle for the relief of their less fortunate fellow-sufferers. This plan seems to answer very well. A strict account is kept of all money received, and how it has been laid out. Visitors are free to examine these accounts.

A little way off is Felling, where a promising movement has been established. Large Sunday-evening meetings are being held. Mr. Westgarth has been the speaker in most instances, Mr. Fidler chairman. Mr. Westgarth is a most valuable teacher, and only wants a managing power to direct his efforts, and then he would do a grand work. We are glad he has fallen into the same groove with the friends named above. Mr. Fidler has also lectured on "Healing," and it is likely that he will be requested to resume the same subject on an early date. These beneficent phases of spiritual work touch a deep chord in the popular mind, and require no apologies to vindicate their claims.

Mrs. Esperance has read at these meetings one of the poems given by the spirits through her mediumship. We wish she would tell us all about how these wonderful verses are received from the spirit-world, and allow us to publish a poem in connection with the history of its birth.

The Gateshead party also "carry coals to Newcastle," and of a quality quite different from that exhibited on the northern bank of the Tyne; so there is no ground for rivalry; indeed, all is friendship and goodwill between the opposite sides of the stream. To explain our symbol: Mrs. Esperance has a weekly seance at 28, New Bridge Street, on Monday evenings, if we mistake not. We fear some information on that point sent by a kind correspondent some weeks ago, has been overlooked. We crave B.B.'s kind indulgence; he knows the why and the

wherefore. But to make amends, we will gladly insert a standing notice if supplied with "copy." At these weekly seances portraits of spirits are drawn by the clairvoyant, Mrs. Esperance, in complete darkness. They are gems of execution, and, more important still, they are frequently recognised by sitters as the "forms of the departed." This is important work, and there can be no trick about it. It is highly gratifying to the talented little lady to be so useful, but a pity she does so much for so little encouragement in the way of help to keep soul and body together. Crowds of paying sitters would destroy the medium and interfere with the work, and yet such a gem of a medium is worth keeping in the body and free from anxiety, on matters to which such an exalted organism should be a stranger.

How would this do? Could not photographs be taken of some of these drawings, and copies sold by the medium for the benefit of her mission? Many would be glad to grace their albums with these pretty portraits, and the exhibition of such "phenomena" well described would wonderfully spread our Cause.

We would say, deluge her with orders, and tease her into having it done. Mediums of the spiritual stamp won't do anything of a temporal kind till it is forced upon them.

**VACCINATION.**—We are informed that a long and important letter will appear in next Friday's *National Independent* (which the so-called Liberal Press has rejected), proving the absolute illegality of that greatest of all frauds misnamed vaccination. For copies address publisher, *National Independent* office, Leeds.

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

**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.

**TEMPERANCE IN EATING.**—Last Thursday, at the Franklin Hall, Castle Street, Oxford Street, W., Mr. Innes lectured to a full audience on "Why a Vegetarian cannot be a Drunkard." The lecture was much appreciated. The opposition was most illogical, to which able replies followed. These lectures are given free, on the first and third Thursday evenings in every month, and are established to attain, by means of debate, the truth as regards food in its relation to drunkenness, disease, and economy. The public are invited to take part at these meetings.

L. A. GRIFFITH thus writes in the *Texas Spiritualist*: "This is a mammon age, and I fear as Spiritualists, we may be more or less contaminated with it. How strange it looks for one who expects so soon as this short life is gone to enter a realm far beyond the grossness of earth—its silver, gold, or precious stones—should so crave this earthly good, and starve the mind to hoard up material wealth, to dwarf the spirit, and cast it a stranded wreck on the shore of the eternal life. Let us not do this, but rather let us gather around us the beautiful, the useful, and that which will draw the human spirit onward toward the angels of the higher spheres, while our hands are ready to give to the really poor and unfortunate of earth, remembering it is the deeds of this life that build for us homes in the spiritual-realm."

"BRETIMO."—Mr. Burns.—Dear Sir,—During a seance with Mr. Brown, at Mr. Catling's, last Sunday, "Bretimio" described two men with whom I am acquainted, and referred to private conversations I have had with these men,—with one of them more than a month ago. He also told me that one of the men whom he described had a sister in the spirit-world. This I knew; but he told me also what I did not know at the time: that the other had a daughter there. Both these men are alive; neither of them was present at the seance; neither of them ever saw Mr. Brown, the medium, and he never saw either of them. There is instruction in these facts for those who take time to think them carefully over. They impress my own mind very deeply with the thought of how much we might get from the spirit-world if we could make the conditions for the communion that is so ardently and anxiously desired by our spirit-friends. And when I think of all the difficulties that lie across the path of this communion, I am not surprised that we do not get more and better tests; but I feel thankful that we get so much and so good. I wish some of your correspondents who possess the pen of a ready writer, and time for its use, would take up the subject of the hindrances to fuller, freer, and more perfect communion with the world of spirits.—Respectfully, THOS. McKINNEY, Peterborough.

**CONSETT.**—The *Consell Guardian* gives a long report of Mr. Mahoney's lecture, who received a vote of thanks "for the gentlemanly manner in which he had answered the questions." The questions were not very profound, but the lecturer appears to have made the most of them. The Vicar made a speech in opposition, of course; but it was temperate; differing with the lecturer on Christian allusions, which but few speakers on our platform get at the inner meaning of. In the same paper, John Elliott, in a letter on "Spiritualism," in reply to another correspondent, has the following: "He takes his stand at Endor, and here I should like, with your permission, to accompany him. We there meet with a very conspicuous character, *Caleth-aob*, a woman that hath a familiar spirit.' To this woman, Saul, in his distraction and despair, applies for help. He asks her to cause him to have an interview with Samuel, and it is done. Now, what sort of a character is this *Caleth-aob*? The verb represented by *aob*, means to distend or swell as by fermentation, and when the noun is used to denote a spirit, it always means an evil spirit, and not unfrequently the devil. The person, then, here called *Caleth-aob*, one of the mistresses of the spirit, was a woman who had an evil spirit." Can any of our readers throw light on this definition of the Woman of Endor as a spirit-medium? She might be the devil's medium indeed, and yet that would not prove that all mediums are of the same class.



## MR. MORSE'S APPOINTMENTS.

DERBY.—Sunday, Aug. 31. Co-operative Hall, Princes St. 6.30 p.m.  
 NEWCASTLE-ON-TYNE.—Sept. 7 and 8.  
 ASHLING.—Sept. 10.  
 KEIGHLEY.—Sept. 14.

LIVERPOOL.—Sept. 21.  
 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.

GLASGOW.—Aug. 24 to Sept. 1, inclusive.  
 LANCASHIRE DISTRICT.—Monthly Visit, Sept. 7 to 15, inclusive.  
 KEIGHLEY.—Sept. 21 and 22.  
 BRADFORD.—Sept. 28.

SHEFFIELD.—Sept. 29.  
 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, Eslington Terrace, Jesmond Road.)

Sunday, Aug. 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, TROGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,  
 65, Jamaica Street.

The Committee have much pleasure in making the following announcements:—

Aug. 31, 11 a.m. Sunday Morning Lecture, by J. Coates.  
 " " 6.30 p.m. Trance Orator, by E. W. Wallis, of Nottingham.  
 Sept. 1, 8 p.m. Soiree and reception to Mr. and Mrs. Wallis, of Nottingham. Programme: Sociability, Harmony, Tea, and Small-Talk.  
 " 7, 11.30 a.m. Sunday Morning Lecture, by J. Coates.  
 " " 6.30 p.m. "Personal Experiences in Spiritualism," J. Coates.  
 " 14, 11.30 a.m. Sunday Morning Lecture, by J. Coates.  
 " " 6.30 p.m. Address, by Mr. J. Robertson.  
 " 21, 11.30 a.m. "Our Duties and Privileges," by Mr. Porter.  
 " " 6.30 p.m. "The Spirit in the Churches," "  
 " 28, 11.30 a.m. Sunday Morning Lecture, by J. Coates.  
 " " 6.30 p.m. "Protoplasm," by Jas. Walker, Esq.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Sunday evening last, Mr. Aplin gave an address upon the broad question of Spiritualism, which gave great satisfaction.

On Tuesday evening last, Mr. J. Burns lectured upon "Orthodox Spiritualism." The lecturer showed how contentions frequently arose through the misunderstanding of terms; therefore he was careful to define "Orthodox Spiritualism." A discussion then took place; the following gentlemen taking part: Mr. H. Bellman, Mr. McKenzie, &c. A vote of thanks brought the meeting to a close.

On Sunday evening next, August 31st, at 6.45, Mr. C. Hunt will lecture. Subject: "From Atheism to Christianity."

On Tuesday evening next, the usual lecture, at 8.30.

W. G. PAUL.

C. A.—Many thanks. Not quite up to our standard. Condense and criticise. The future will repay you.

Miss E. A. Brown will remain at Macclesfield till September 7. Care of Mr. J. Smith, Prospect Mount, Buxton Road.

WANTED, by a lady, unfurnished apartments, with attendance. A garden desirable. The house of a Spiritualist preferred. Address, L. L., 219, Marylebone Road.

MR. W. WALLACE, known as the Pioneer Medium, would be glad to receive invitations to give trance addresses, form circles, or attend the sick in any part of the kingdom. Communications to be addressed—329, Kentish Town Road, N.W.

GOOSE GREEN.—On Sunday evening the guides of Isaac Walker gave a very interesting discourse on "Christianity compared with Spiritualism" in this vicinity, which was applauded during its delivery.—HY. WILSON, August 26.

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.

SUMMIT.—Mr. E. Wood, of Oldham, gave two interesting trance orations on Sunday last, August 24th, at the house of Mr. Richard Wild, of Dearnley. Subject for the afternoon—"And I will send the spirit of Elijah." For the evening—"What think ye of Christ?" Both orations were listened to with marked attention by a moderate and appreciative audience. On Sunday next, Mr. E. Wood will deliver two orations at the house of Mr. Lord, of Whitworth, to commence in the afternoon at 2.30, in the evening a six o'clock prompt.—JOHN DEARDEN, August 26th.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in a 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 taps 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 taps 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.

In the Press.—Seventh Edition, cloth, 1s.; paper wrapper, 6d.

## ILLNESS: ITS CAUSE AND CURE.

Showing how to preserve health and cure diseases by a safe, scientific, pleasant, and efficient means within the reach of all.

HOW TO PRESERVE HEALTH is a matter of no small importance, nor is it an Utopian undertaking. Nearly all diseases are preventable, and the fraction of time and money spent in acquiring the necessary knowledge is insignificant compared with the loss and suffering incurred by ill health, doctors, and drugs.

HOW TO CURE DISEASE NORMALLY is indicated by the means required to preserve health. Such modes of cure are:—

**SAFE**,—being in accordance with the laws of health, they cannot possibly destroy the patient or undermine the constitution, as the common practice of administering poison does.

**SCIENTIFIC**, The remedies propounded in this book are based upon the nature of disease, and the demands of the system in respect to regaining the normal condition. Hence dangerous courses of experiments are superseded by a certain means producing the desired result. This practical knowledge will prove the death-blow to all kinds of medical quackery and malpractice.

**PLEASANT** are such means and grateful to the diseased condition as food is to the hungry, drink to the thirsty, or rest to the weary. No disgusting draughts, painful operations, or enfeebling processes, but the whole is regenerating and restorative.

**EFFICIENT** in all cases where cure is possible, is this system. Under it acute diseases, small-pox, fevers, diphtheria, bronchitis, rheumatism, &c., and all common ailments lose their virulent character; and by observing the rules of health, laid down, they might be banished from the land, and with them the dreaded cholera.

THESE MEANS ARE WITHIN THE REACH OF ALL. The poorest in the land may understand the system and avail themselves of its blessings. Sanitary associations should be formed in each town, and missionaries employed to teach it to those who cannot read and investigate these simple phenomena for themselves.

Send 7 stamps for a sample copy at once, while you are well, and do all you can to spread it amongst your friends. They are sold at a reduced price in quantities for distribution.

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



## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 31.—6, Field View Terrace, London Fields, E. Seance at 6.30. Miss A. Barnes, medium.

MONDAY, SEPT. 1.—6, Field View Terrace, E. Seance at 8. Members only.

TUESDAY, SEPT. 2.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, SEPT. 3.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

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

THURSDAY, SEPT. 4.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the hon. sec. at the rooms, 53, Sigdon Road, Dalston Lane, E.

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

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 31. ADDINGHAM, Yorks, 1, Orag View. Trance and Healing Seance, at 6.30.

ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Lutan 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 5.30 p.m.

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

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

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

MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, SEPT. 1, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, SEPT. 2, 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, SEPT. 3, 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 Lutan 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, SEPT. 4, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.

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

MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

*Handsomely bound. Price 2s.*

## LEAVES FROM MY LIFE.

BY J. J. MORSE.

## CONTENTS.

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

## LECTURES.

Spiritualism as an Aid to Human Progress.

Concerning the Spirit world and What Men Know thereof.

The Physiology of Spiritualism.

The Order of Spiritual Teachers: its Need and Scope.

## THE PRINCIPLES of LIGHT AND COLOUR.

By EDWIN D. BABBITT, D.M.

## CONTENTS OF CHAPTERS.

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

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

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

## A MOST LEARNED AND INTERESTING WORK.

## ON THE CONNECTION OF CHRISTIANITY with SOLAR WORSHIP.

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

*Neat Wrapper, price 1s.*

## CONTENTS.

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

Authors, Ancient and Modern, noted:—

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

## Burns's Reply to Talmage.

## SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

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

delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 13, 1875,

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

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

## CONTENTS.

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

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



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

- AMATIVENESS**; or, Evils and Remedies of Excessive and Perverted Sexuality. With advice to the Married and Single. By O. S. Fowler. Price 3d.
- LOVE AND PARENTAGE**; applied to the Improvement of Offspring; including important directions and suggestions to Lovers and the Married, concerning the strongest ties, and the most sacred and momentous relations of life. By O. S. Fowler. Price 3d.
- MATRIMONY**; or, Phrenology and Physiology applied to the selection of congenial Companions for life; including directions to the Married for living affectionately and happily. By O. S. Fowler. Price 3d.
- PHYSIOLOGY, ANIMAL AND MENTAL**; applied to the Preservation and Restoration of Health of Body and Mind. By O. S. Fowler. Price 1s.
- MEMORY AND INTELLECTUAL IMPROVEMENT**; applied to Self Education. By O. S. Fowler. Price 6d.
- HEREDITARY DESCENT**; its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.
- FAMILIAR LESSONS ON PHYSIOLOGY**; designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.
- LESSONS ON PHRENOLOGY**; designed for the use of Children and Youth. By Mrs. L. N. Fowler. Price 6d.
- INTEMPERANCE AND TIGHT-LACING**; founded on the Laws of Life, as developed by Phrenology and Physiology. By O. S. Fowler. Price 3d.
- TOBACCO**; its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.
- Vol. 1, containing the above, neatly bound in Cloth, 5s.

- THE NATURAL LAWS OF MAN**. By J. G. Spurzheim, M.D. Price 6d.
- MARRIAGE**; its History and Ceremonies. By L. N. Fowler. Price 6d.
- FAMILIAR LESSONS ON ASTRONOMY**. By Mrs. L. N. Fowler. Price 6d.
- SELF-CULTURE AND PERFECTION OF CHARACTER**; including the Management of Youth. By O. S. Fowler. Price 1s.
- MARRIAGE AND PARENTAGE**; or, the Reproductive Element in Man as a means to his elevation and happiness. By H. C. Wright. Price 1s.
- TEA AND COFFEE**; their Influence on Body and Mind. By Dr. William Alcott. Price 3d.
- EDUCATION**; its Elementary Principles, founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.
- MATERNITY**; or, the Bearing and Nursing of Children; including Female Education and Beauty. By O. S. Fowler. Price 1s.
- Vol. 2, containing the last eight works, Cloth nest, 6s.

London: J. BURNS, 15, Southampton Row.

## PURE SOLIDIFIED CACAO

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

### THE BUTTER OF THE CACAO BEAN,

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

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

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

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

### SOLIDIFIED CACAO

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

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

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

#### Persons of a Highly Sensitive Temperament.

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

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

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

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

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

Nearly Ready, Price 5s.

## THE NEXT WORLD.

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

BEING A COMPANION VOLUME TO

### "STRANGE VISITORS."

By SUSAN G. HORN, Clairvoyante.

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

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

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

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

### Researches in the Phenomena of Spiritualism.

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

### Miracles and Modern Spiritualism. By ALFRED

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

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

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

### A New Book for Everybody.

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

### HEALTH HINTS;

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

#### TABLE OF CONTENTS:

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

Cloth, 3s. 6d.

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

By DR. JOHN BOVEE DODS.

#### CONTENTS.

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

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

### BUSINESS AND MEDICAL CLAIRVOYANCE.

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



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

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

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

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

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

Verbal Delineation, 5s.

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

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

### ASTROLOGY.

"Worth its Weight in Gold."

**EVERY** adult person living should purchase at once "**YOUR FUTURE FORETOLD.**"

a book of 144 pp. cloth, only 2s. 6d.  
London: J. BURNS, 15, Southampton Row, W.C.;  
E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row;  
or post-free of E. CASSELL, High St., Watford, Herts.  
Instructions to purchasers gratis.

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

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

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

## DAVIDSON'S ABSOLUTE SPECIFIC REMEDIES.

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

Acute Attack of Gout from One to Three Hours.  
Whooping Cough from One to Four Days.  
Neuralgia, Half an-hour to One Hour.  
Fevers, Small-pox, Scarlatina, &c., a very few days.  
Ringworm within Fourteen Days.  
Cancer, the acute suffering under control in a Few Minutes, the eradication several months.

Recent testimonials and full instructions accompany each packet.

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

## DR. NICHOLS' FOOD OF HEALTH

AS

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

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

8d. per lb. packet.

**DR. NICHOLS' SANITARY SOAP.**  
PUREST SOAP MADE.  
Sold by Chemists, Grocers, &c.

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

## NEW EDITION. HOW TO LIVE WELL ON SIXPENCE A DAY.

Being an abridgment of Dr. T. L. Nichols's justly Celebrated and Valuable Work. One Penny; 1½d. by post, six copies for sixpence in stamps.

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

## THE SPIRITUAL RECORD, Published at Chicago weekly, CONTAINS in each No. an ORATION through

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

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

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

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

**T. M. BROWN TESTIMONIAL.**  
SUBSCRIPTIONS to the above Fund can be sent to the Hon. Secretary, Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

**HACKNEY SPIRITUAL EVIDENCE SOCIETY**, 6, Field View Terrace, London Fields, E., between Blanchard and Blackstone Roads. Members, Tuesday and Friday, 8 p.m., 2s. monthly, 5s. quarterly. Miss Barnes, physical medium, gives sances every Monday to Spiritualists only, 1s., monthly ticket, 2s.; and every Wednesday, Thursday, and Saturday, 6d., at 8 p.m. precisely; Healing and Development. Mesmerism taught. — C. R. WILLIAMS, Sec.

**HEALING BY LAYING ON OF HANDS.**  
**DR. JAMES MACK,**  
23, Upper Baker St., Regent's Park.  
At Home from 10 to 5.

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

**JOSEPH ASHMAN,**  
Psychopathic Healer,  
14, Sussex Place, Cornwall Gardens, Kensington, W.  
Tuesdays and Thursdays from 11 a.m. to 5 p.m.

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

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

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

**MR. C. E. WILLIAMS**, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.  
N.B.—Temporary address, 13, Millman Street, W.C.

**MRS. OLIVE'S SEANCES.**  
Mondays—11 a.m., Healing. 2s. 6d.  
Thursdays—5 p.m., Physical Manifestations with Powerful Mediums. 5s.  
Fridays—3 p.m., Trance Seance.  
Private Seances by arrangement.—15, Ainger Terrace, Chalk Farm Station, N.W.

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

**MR. J. W. FLETCHER**,  
22, Gordon Street, Gordon Square, W.C.  
At home every day except Sunday.  
Sunday Evenings at Steinway Hall,  
Lower Seymour Street.

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

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

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

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

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

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

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

**SPECIAL NOTICE—FAREWELL SEANCE.**  
**MR. W. CLARANCE** will give his Farewell Seance on Wednesday evening, Aug. 27, at 8.15, when he hopes to meet all his old friends. Address—73, Saltoun Road, Brixton, S. W.  
N.B.—Close to rail, tram, and bus.

**WORKS UPON  
OUR IDENTITY WITH ISRAEL.**  
By EDWARD HINE. Copies sold  
The 47 Identifications ... (6d.) 180,000  
Flashes of Light ... (6d.) 70,000  
Oxford Wrong ... (4d.) 35,000  
England's Coming Glories ... (6d.) 30,000  
Anglo-Saxon Riddle ... (2d.) 25,000

The above, bound together, gilt edges, bevelled boards, 3s. 6d.; postage, 4d. extra.  
Sold by J. BURNS, 15, Southampton Row, W.C.

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

## LIFE BEYOND THE GRAVE, DESCRIBED BY A SPIRIT, THROUGH A WRITING MEDIUM.

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

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

## DO NOT ARGUE WITH SCEPTICS, BUT HAND THEM THE DIALECTICAL NUMBER OF THE "MEDIUM," USEFUL FOR SCEPTICS AND INVESTIGATORS.

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

### CONTENTS.

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

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

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

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



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

## Visibility Invisible & Invisibility Visible

A NEW YEAR'S STORY, FOUNDED ON FACT.

By CHANDOS LEIGH HUNT.

This thrilling story introduces in an effective way a number of

### PROGRESSIVE TOPICS:

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

### SYNOPSIS.

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

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

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

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

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

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

## EXPERIENCES IN SPIRITUALISM:

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

BY CATHERINE BERRY.

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

### INDEX.

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

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

A COMPLETE HAND-BOOK to SPIRIT-MATERIALISATION

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

## MISS WOOD IN DERBYSHIRE:

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

REPORTED BY W. P. ADSHEAD, BELPER.

ILLUSTRATED WITH PORTRAIT, PLANS, AND ETCHINGS.

ALSO

AN ACCOUNT OF MISS WOOD'S EARLY MEDIUMSHIP.

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

### CONTENTS.

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

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

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

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

RULES FOR THE SPIRIT-CIRCLE.

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

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

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.