



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

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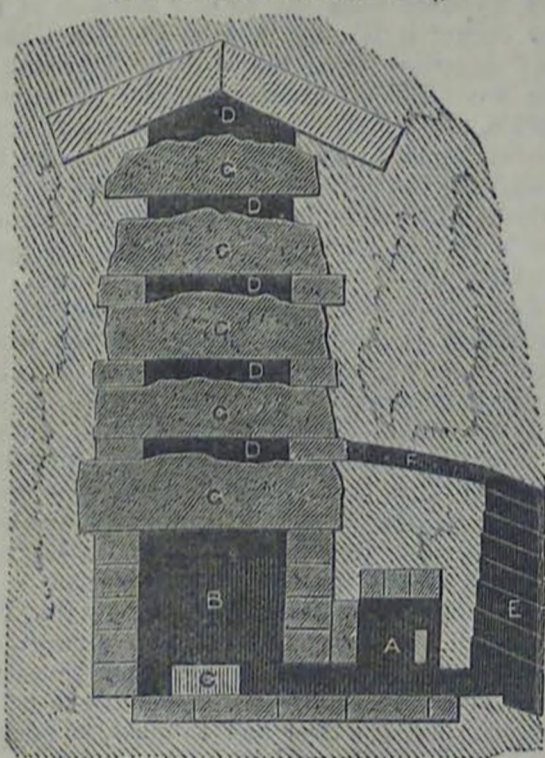
[PRICE 1½d.]

### THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

V.

Art thou a master of Israel,  
And knowest not these things?



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

#### REFERENCES.

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

Note.—The dark parts show rooms and passages.  
The medium tints (as G) are all granite stones.  
The light tints are limestone and body of Pyramid.

In the last chapter, I endeavoured to unfold some of the esoteric truths pertaining to the symbolism contained in the Grand Ascending Hall (or Gallery), the *third* Chamber of the Pyramid series, symbolising the mystic value of the number 7.

A passage 50 inches long, by 43 inches high, and 41 inches wide, one-tenth the length of Grand Chamber (10 inches lower than the entrance passage into the Gallery), connects the Grand Gallery with the next, or *fourth* Chamber, generally called the Ante-Chamber, and which may be termed the Test Chamber, for reasons that will appear presently.

This number 4 (as applicable to the fourth chamber) has a remarkable significance from its position with regard to the fifth or Grand Central Hall; for this number introduces an element which distinguishes this from the others, and relates to the emotional or intuitive faculty of man, and is emblematical of the state of mind when scientific and intellectual truths are learnt, thus becoming things pertaining to memory only, but not yet incorporated into the life. This state is illustrated by one who studies and masters any natural science merely for the pleasure it affords in the pursuit of

the same, and does not care to *utilise* such knowledge when gained for his own or the good of others; for any scientific knowledge, unless applied to the practical purposes of life, is but of small value.

The knowledge acquired up to this state is present, but in a state of *passivity*; and to awaken it into activity by applying it to use for good is the end to be attained by passing through the fourth state; hence it is the testing state preparatory to entering into the state symbolised by the fifth or highest Chamber.

Chambers or Rooms spiritually viewed are states or capacities of reception. In the world above the material sphere or physical embodied life, the atomic spirit builds its own house or residence, and creates its own surroundings; hence the specific room in the mansion inhabited by the spirit indicates its actual state as to the amount of spiritual truth it possesses and the use it makes of it.

All symbolic systems and the rites and ceremonials connected with the same, are mysterious to those who have no knowledge of their meaning; same as Masonic emblems and rituals are a *terra incognita* to the outside world, but to the one who has progressed and passed through all degrees of the craft they are no longer mysteries, but acquired intellectual knowledges. Even so is it to the one who aspires to the knowledge and wisdom that pertains to the sacred, holy, and transcendent mysteries of the inner worlds; for when the student of this philosophy has mastered the laws which are proper to those spheres, he is then prepared to enter into higher and more interior states where knowledge and power to utilise it is equal, and thus mystery becomes a state of the past.

There is no royal road to learning, *i.e.*, none can jump at a bound, or arrive at any scientific knowledge without labour and perseverance; and the ascent to the region of rationality, intellectuality, and spirituality (as illustrated by the steep gradient of the Grand Gallery), is invariably toilsome and wearying both to body and mind. And before advance can be made into the inner circle of the Brotherhood, it is essential that the student or candidate should either test his own qualification or be tested by others.

As this Ante-Chamber represents the state referred to, we find the symbolism true; for, when having passed through the intervening passage and entered into the room, further advance is stayed by a bar of granite stone extending right across the Chamber, exactly 21 inches from the entrance wall to the face of the barrier. This obstruction is formed by two granite stones, the lower side being the same height from the floor as the entrance door or passage, and both together 45 inches from bottom to top, so that to advance further it was absolutely necessary to stoop under or climb over.

The Room itself is 150\* inches (nearly) high, 116 inches long, and 65 inches wide, with a ceiling formed by 3 granite stones, spanning the room, and is almost vocal with symbols which will now be noticed.

A striking feature in the construction of this Chamber is the materials of which it is built, being limestone and granite stones, the only room in the Pyramid where this mixture occurs, which fact is quite in harmony with the principles of interpretation I am endeavouring to establish, for, as I have already shown by the significance of the number 4, it is in the *state* represented by this numeral, where the presence of the two radical factors of humanity, termed the human will and human understanding, are visible together, or in other words, where the Good and the True

\* I omit the fractions except in cases where they are required to prove mathematical problems.

are combined in embryo: consequently two kinds of stone are used in the construction of this Chamber.

We have already seen what *stone* means to spirit-perception, viz., that it expresses some kind or degree of Truth, consequently when Truth becomes ultimated, i.e., projected into outer nature, it is represented in stone in some form or other. The *modus operandi* whereby the solidity and fixedness of metals, stones, earth, &c., from a prior state of fluidity is attained, pertains to a very advanced state of spiritual metaphysics, and would require volumes to elucidate, but suffice it to say, that under the power and direction of the Grand Master Mind, all that composes the physical and material earths is made to appear in the form and shape they do by the operation of inflexible and immutable law; and it is the chief employment of disembodied spirits in the first stages of spirit-life, to study and make themselves acquainted with the operation of the law of creation and formation.

Granite, according to the teaching of science, is a solid substance or stone, formed by the gradual cooling of the mass, from a high state of fusion, thus showing that heat or fire is the active agent employed in the fusion or mixing together of the particles, which, when cooled or deprived of the intense activity of the formative element of heat, assumes the form we call granite. Thus we see that *heat* is the spirit of granite-stone.

Limestone, again, is formed by another element, viz., water, which is the active agent, that holds the particles in mechanical solution, and by the force of gravitation these descend, and coalescing, become solidified, and assume the form called limestone, so that in this case, *water* is the spirit of limestone.

But, the student asks, what are fire and water? to which the reply is, that these two elements in nature are the *outer expression* of the principles of Good and Truth, which are essences from which spiritual and intellectual existences proceed; or, in plainer language, these principles in action are the cause, and substances cognisable to the senses are the effects. This is the reason why the Pyramid Builder introduced these two kinds of stone into this particular apartment, symbolising the two degrees of intellectual and natural truth, of which the Pyramid, as an artistic work, is the embodiment, and as a representative Building, it also contains, but more deeply veiled, the expression of the third degree, viz., spiritual truth, without which, it would not be complete: hence the roof or ceiling of the Chamber is formed of 3 blocks corresponding to the 3 degrees referred to.

The floor is composed of limestone and granite, and the visitor, while stayed for a time in his progress by the obstacle of the granite barrier, stands with his feet upon the line which divides the limestone from the granite. Thus placed, he looks upwards to the roof with its three divisions, and downward to the floor with its two divisions, while immediately before his eyes, on the face of the bar, he is confronted with an object which is known as the "Boss."

This Boss is the only piece of sculptured work in the whole building, and is formed by cutting away the face of the stone and leaving it as a projection from the remaining surface. Its original shape was a semicircular raised rim with the ends joined together by a base of same proportion; the rim is also semicircular in section, and is just 1 inch broad at the bottom. It is 5 inches across the bottom, inside the lower part of the figure, and 7 inches outside measurement. This Boss, being exactly 5 inches long within the area of the sector, is the index or standard of measurement, as well as the standard of capacity of the geodesic values of the Pyramid. As to measurement, it is a *palm* or a man's hand breadth, and when the correspondence of the human hand is known, the significance of this beautiful symbol is fully appreciated.

A happy thought struck the discoverer of the meaning of this raised Boss, which for many years was regarded as the "uninterpreted sign."\* He noticed that it was in the shape of a horse-shoe; and with this as a cue, its appropriateness and significance in this particular spot is apparent. A *horse*, in the natural world, is the embodiment or representation of what the intellectual or rational faculty is to man. Consequently, in the spiritual world, the appearance of horses and things connected with them, is a visible sign that subjects requiring the activity of this faculty are in the minds of those spiritual beings who see them; for it is by the action of this function that these, and, in fact, all other appearances, spring into existence. The communications of ideas and thoughts of spiritual or disembodied beings one to another is not by words or language, but by symbols or objects: hence these take form and shape in strict obedience to that great law which I am endeavouring to elucidate: once get hold of the knowledge that *such is the law*, and the answer is supplied to the inquiry, How are spiritual beings employed, and with what do they occupy their time?

The Boss is also the standard of capacity, as well as of measurement, for the cube contents is 28.5 inches, which is equivalent to a pint of pure water weighing a pound of Pyramid density, and these are the fundamentals of the whole geodesic system portrayed in the structure. It is a 5-inch reference scale, and is 5 inches above the horizontal line that divides the 2 stones which form the Bar, and also is 25 inches from the east wall. It also, by its peculiar construction shows the relation between the square and

circle, which is again repeated on a larger scale in 2 other parts of the Chamber, thus 3 times over resolving this intricate problem, the spiritual significance of which I have already referred to.

This Ante-Chamber, like its superior Central Chamber, is on the 50th course of masonry, and the full length of the floor multiplied by 50 is the exact height of the Pyramid; also, the shorter length—i.e., of the granite portion—multiplied by 50 is exactly equal to the contents of the vertical triangular section of the Pyramid.

The east and west walls of this Chamber are lined with granite stones, 12 inches thick, nearly up to the roof; these are cut out vertically from top to bottom, forming 3 recesses, each 4 inches deep. On the east wall the granite lining is horizontal at the top, but on the west wall a new feature is observed; viz., that the tops of the 3 recesses are crowned with semicircular or crescent forms; i.e., instead of the top of the granite lining being finished off in a horizontal line, like that on the west wall, semicircles are cut out, the radius being half the width of these vertical grooves or depressions.

The granite lining in which these grooves are cut on the west wall is higher than that on the east wall, for the line of that is exactly the same height as the lower part of the semicircles, thus showing that some relationship between them is intended; and in fact so we find it, for the area formed by the granite on the east wall has a direct reference to its relation to a given circle, as already shown, and from the fact that the line of the top just touches or impinges upon *incomplete* circles, plainly indicates that the exact coincidence between a square and a circle is indeterminable by mathematical numerals, and that for a reason which I have already specified.

Again, on the south wall, immediately over the exit, by the passage leading to the Central Chamber, there are 4 deep-cut grooves, reaching from the top of doorway to the roof or ceiling, making 5 spaces in the width of the wall; and as this is the last object seen before leaving the Chamber, it evidently embodies an important symbolic meaning, which I shall notice presently.

It is now seen that in this Ante-Chamber there are 3 instances in which the curved line is used; viz., 1st, on the Standard Bar, by the Boss or Reference Scale; 2nd, in the 3 semicircles on the west wall (for the west wall, by virtue of its significance, is the only place where they could be used); and 3rd, in the 4 vertical grooves, which in Section are cut in a parabolic curve. In no other part of the Pyramid does any similar instance of the use of a curved line occur; it is only in this, the 4th Chamber, where there is any departure from the straight line, and the spiritual signification is not difficult to determine, for the segment shape of the index scale, the 3 half-circles, and the 4 semi-curved vertical grooves, plainly refer to an incomplete state; and the 4 and 5 divisions (showing the relation of 4 to 5) of the south wall unmistakably evidence the state intended to be represented; and the significance is further augmented by noting the position of the walls on which these specific symbols are shown. It would be tedious to dwell upon all the details, but I merely notice a few to show that *method* is observable throughout the whole structure (for ornament merely to excite the pleasure of the beholder is conspicuous by its total absence), and while it has been shown by the acumen and research of learned, scientific, and truth-loving men, that it is a perfect Index Meter of geodesic quantities, it is my aim and effort to show that it also embodies the principles upon which spiritual verities are regulated, ordained, and expressed, and as a consequence, it is just in this particular Chamber, and expressed in specific detail, that the symbols appear.

Further than all this, the Designer well knew that in the State of Humanity, which his work was intended to express, seeing that it culminated at the close of the *fifth* state or dispensation in human development upon the earth,—perfection could not, and would not, be attained; but as a Seer and Prophet, he pointed to a state that was to follow, and in which, in due order, a better, purer, and more glorious state of scientific, social, and spiritual life would be developed. What these dispensations and their characteristics were, I hope to elucidate in a following chapter, for the Grand Pyramid of Egypt reveals truths, not only adapted to the requirements of man as a physical being, and portraying to him the wonders of his dwelling-place, while a wanderer and sojourner for a brief span of his existence upon the earth, but it also reveals the history of the past as to his spiritual state and condition while an inhabitant of the planet, and points to states of immortality beyond to which man is destined to ascend; in short, it appeals to him, as a spiritual being, to raise his hopes and aspirations, and to excite his thirst for knowledge pertaining to the spheres which he will inhabit when he throws off the thick crust which imprisons the immortal and deathless spirit within the outer shell of earthly substance and material, and to which *state* the Pyramid itself, as a work of art, so significantly points, for the Spirit of Art still speaks through those mute stones, and repeats in every symbol, both within and without, "Look upward, onward, and heavenward."

Emerging from the Ante-Chamber by a low doorway, only 43 inches high, and 41 inches wide, a passage which extends 101 inches in length, leads to an opening in the north-east lowest corner, which forms the entrance to

\* To this gentleman, who is a skilled mathematician and engineer, the world is indebted for months and years of indefatigable labour in working out the mathematical and other problems, for to his laborious research is due the solution of most of the problems suggested by this wondrous structure, and which I have utilised for the purpose of bringing out and showing the spiritual signification thereof.

THE GRAND CENTRAL CHAMBER, surmounted by 5 other chambers of same dimension as to length and breadth, but different in height (of which I shall speak further on), containing the precious Jewel, which is to the Building what the soul of man is to his body.

This Chamber is built of polished granite stones, well and truly laid, and is 412 inches in length, 206 inches in width, and 230 inches high. It has five courses of masonry, the horizontal joints of which are even and the same height on all the four walls. The roof is spanned by 9 granite blocks extending the whole width of room, and resting on the north and south walls, one of which is no less than 326 inches long, 60 inches wide, and 80 inches deep. The lowest course is 42 inches from the floor line, and the remaining courses each 47 inches high. The lowest course is the same height as the Coffin (for so it is called), and the cubical contents of the room to that height is exactly 50 times the cubical contents of the Coffin. It is situate on the 50th course of masonry forming the Pyramid.

As in the Ante-Chamber the index or reference scale was given on the Standard Bar, so in this noble and majestic hall the standards themselves are illustrated, both as to length and capacity, measure and quantity; hence it is the "Chamber of the Standards."

The length of the Chamber, by a process of calculation, is proved to have relation to the height of the Pyramid, and indicates the sun's distance from the earth, while its width and contents have a specific relation to the illustration of other mathematical and geometrical problems.

The Coffin, which is the Gem of the Structure, and which is the sole occupant, is situated at the west end of the Chamber, and occupies a corresponding place to the heart in the human body.

The Coffin or Ark is a plain granite vessel (or some other hard stone which is not yet positively determined) without a lid, and utterly destitute of any mark or ornamentation whatever; a striking symbol, even as to its figure and presentation, illustrating that the truths which it embodies relate not so much to the outer order, which is attractive to the senses, as to the inner order, and that wisdom to interpret them must come from within, and further teaches the lesson that the highest knowledge is not expressed in a pretentious externalism, but in the possession and appreciation of truths which pertain to the inner sphere and life of man as a spiritual and immortal being.

This Ark or Coffin is rectangular in shape, and in round numbers 90 inches long, 38 inches wide, and 41 inches deep, outside measurements, with a thickness of 6 inches of sides and ends, and of 7 inches for the bottom. The cubical contents are 71,250 inches, precisely the same quantity as contents of the material of which it is made: The void of the Coffin is just 4 times the solid of the lower granite stone that forms the Bar in the Ante-Chamber; and is also 2,500 times the solid of the Boss on index scale, on the same Bar, and, expressed in units, is exactly a ton of Pyramid weight; and what is peculiarly interesting to the Anglo-Saxon people, is the remarkable fact that a British imperial quarter of corn is exactly a fourth part of the capacity of this vessel; thus unmistakably proving some connection existing between this branch of the human family and the Great Pyramid of Egypt; for until this discovery, no living man was able to define or say what the British quarter was a fourth of, or what the four quarters made and referred to, but now it appears that the old Anglo-Saxon "caldron" was very nearly, if not exactly, identical with the cubical contents of the Ark of the Great Pyramid of Egypt, and why it should be termed a "caldron" is not difficult to decipher when we see the use which this very vessel had to perform in the rites and ceremonies connected with the "Mysteries" pertaining to the system inaugurated at the building of the Pyramid; and it is not too much to assert that this fact is the key to many other problems relating to the history, language, and position, both social and geographical, of the Anglo-Saxon people, and the part which this specific branch of the human family, has played, and yet has to play, in the world's history.

The Coffin is also the standard of length, expressed in the larger measure of a cubit, and also the standard of capacity, expressed in the larger power of a ton: the cubit being 5 multiplied by 5=25 inches, and the ton being 50 multiplied by 50=2,500 cubic inches, or equal to a ton in weight, *i.e.*, expressed in terms of water. This factor of 2,500 cubic inches, multiplied by 5 (the radical number of the Chamber) =12,500, which again multiplied by 5.70 (the mean density of the earth) = 71,250 cubic inches, the exact quantity of the Coffin's contents.

The standard of weight is determined by a certain quantity which is an integral part of the earth's mean density, *viz.*, a ten-millionth part of the earth's polar axis. The standard of capacity is determined by the contents of the Coffin, which is 12,500 cubic inches of the earth's density, and is equal to the weight of the quantity of water contained therein.

Thus we see that Land and Water are the substances which are used for the purposes of determining the standards of weight and capacity; which substances, in the natural world, are the correspondents of Good and Truth, which are the essentials of the spiritual world, and which are also *substances*; for there is no such thing as an abstract principle apart from that which expresses it, any more than an effect can be separated from its cause, or an existence without its essence.

I have already shown the spiritual value of the numeral 5, and because of its signification, it is the base or radical factor whereby all measures and weights are regulated in the realm of nature, and as such it is used by the Designer of the Pyramid to symbolise both natural and spiritual verities; and when the eye is open to see, and the heart is educated to understand, then the co-relation of all that is in outer nature with what subsists within nature is demonstrable.

None but the Mighty One, who possessed the knowledge of the secrets of the Kosmos, and who appeared on the earth for the express purpose of revealing those secrets, and embodying them in symbolic form and structure, could have accomplished such a work, unless He had brought down a consciousness of His descent from the highest or central sphere, or, He was for the time being in conscious and open communion with angelic beings who revealed, from a divine source, the knowledge that was needful for the purpose; as it is quite clear, that in that age, there were no means of obtaining the astronomical, geometrical, and geographical scientific knowledge (which the architect of such a building must of necessity possess) by any external means and appliances; therefore there is no alternative but to credit the Author of this majestic and grand design with more than ordinary human intellect, and which unquestionably was supplied, not from outer, but from inner sources, known to himself, but unknown to the rest of the race.

One more reference and I close this part of the subject, and this relates to the position in which the Coffin was placed, and when the correspondence of the Ark is seen, which is a vessel to contain substance, the interest will be further heightened. The Ark itself is a symbol of man, as to his interior nature, who is nothing more and nothing less, while in the form, than a receptacle of life, into which flows from the Fountain of all life, the vitality which supplies the spirit with power to rule and to hold in subjection all the outer degrees or atoms with which it is allied while encased in the physical organism.

The only part of the upper internal system that touches the centre of the Building, is a portion of the Grand Chamber that contains the Ark, and the east edge of the Ark is exactly on the meridian plane of the Pyramid.

By an abstruse, but true method of calculation, it has been found that the position of the Ark, together with that of the entrance on the north face of the Pyramid, gives the exact angle of the tilt of the earth's axis, or in other words, shows how much it is off the vertical. It is this obliquity of the earth's axis that causes the change of seasons, without which, life itself on the earth would be monotonous and destitute of those enjoyments which the cycle of the seasons bestows in their courses, and from this is derivable the 3 zones, frigid, temperate, and torrid, symbolising again, in another form, the 3 degrees of reception of life by the spirit while in the body.

Chapters could be devoted to the elucidation of the mysteries underlying the symbol of the earth's axial obliquity, but I have said sufficient to show that a correspondence does exist between the departure from the vertical and the spiritual states of embodied man. Symbolically interpreted, it reveals part of the educative process whereby the spirit atom attains that which we call personality, with all that is involved thereby, and it is by the alternating varieties of cold to heat and darkness to light, that the spirit becomes conscious of individualisation by the experiences it derives while passing through the changing states, represented by the changing seasons in Nature.

Above this Grand Chamber, there are 5 more chambers of which I shall have to speak in following chapter, and without which the symbolic representation would be incomplete, as, distinct from its reference to outer nature, the Pyramid symbolises man as a living, sentient Being, and as the two central chambers correspond to the internal viscera of the heart and lungs, the chief vitalic organs of physical life, so these 5 chambers form the crowning edifice of the whole, and points to the head as the sensorium in which culminate the centres of the system forming the 5 senses whereby the perfect man is related to the realm of nature, these being what are called the sight, hearing, smell, taste, and touch, and which in their totality, form the corporeal parts of man. The very standards of measure are taken from the physical body. As a unit is a thumb-breadth, a palm is a hand-breadth, and a cubit is an arm-length; thus we see that these are the measurements of a man.

There is a connecting passage from the top of the east end wall of the Gallery, the third in the series, with the lowest of this series, and which may be called the *sixth* room. The entrance to this passage leading to the 6th Chamber could not be reached without extraneous aid, as its height from the floor precluded the possibility of reaching it without appliances for the purpose, which symbolises the truth that, that which pertained to the 6th sense could not be known except by *revelation*. There was no communication from this lowest, or sixth, to the remaining four higher chambers, and their existence was only discovered by Colonel Howard Vyse, who in his explorations had to use force to gain an entrance, and by such means destroyed the symmetry of the structure; for it was evidently the design of the Constructor to carefully conceal the existence of the upper 4 chambers, knowing that violence and force would have to be used to bring to light their existence; for the mysteries of these states are like the kingdom of the heavens, which suffereth violence, and the violent taketh them by force.

What is involved in this, so evidently a part of the design to conceal the existence of the higher chambers, I leave over for the present, taking up the thread from this point in next chapter, which will treat of the whole subject from a new standpoint.

*Higher Broughton, Manchester.*

(To be continued.)

THE second number of the *Vaccination Inquirer* is, as we anticipated, a vast improvement on that which preceded it. Mr. White's "Story of a great Delusion" is not a work of fiction, but far more extraordinary. We regret to observe that the term "Spiritualism" is not permitted to appear in our contemporary.

## 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.]

GIORDANO BRUNO.

May 2, 1879.

The sensitive went under control almost instantaneously on entering the room. He spoke as follows:—

“Wonderful sensation! a busy world, teeming with busy lives. I accompanied this instrument through your populous city just now. Oh, how changed I found it. Are all these busy souls following life with a strong, earnest, painstaking or with every succeeding day being passed aimlessly? What do I mean by a life of earnest aims as its goal? and what do I mean by a life passed aimlessly? The intellect hath its own special claims; these claims are high ones, and should not be disregarded, but reason is a legitimate occupant over the mind—over all intellectual ideas, which ideas govern every action of the soul's earthly experience. Reason, then, being legitimately seated, its supremacy allowed, its rule should be accepted. Those who are passing away their lives aimlessly are those who are rejecting Reason's legitimate rulings, and those who are meeting the approbation of the Supreme Ruler are those souls who are obedient to its guidance.

“Yes, I accompanied the Sensitive through your busy city to-night; anxious toilers met me in their thousands, and being enabled to look deeply into their minds, I found but the very smallest minority troubling themselves about their soul's welfare. The troubles of life and life's daily necessities were the engrossing subjects of the thoughts of the vast majority of them, and I prayed for them. I that had, when I was upon the earth, been one of them—I, who upon earth was one of the foremost of them, scorning to give credence to wild and improbable superstitions—I reached the unfortunate position of believing nothing. You may ask what right have I to visit you. I will tell you. It is part of the plan of the Infinite Father that all manner of spiritual life should be recorded by you. The life of him that led to my ultimate, that ultimate being the approbation of the Supreme Ruler, hath been recorded by you not once only, but many times. I am permitted; I am here by permission given. No long roll of glorious deeds done in the flesh can I unfold to you. A life rapidly becoming hopeless; a wanderer in the midst of many; a living example of an intellect warring with Reason and getting worsted. Oh, I remember first falling away from the orthodox belief of the many; I remember how anxiously, how earnestly, I turned over the pages of the accepted and religiously-believed book of authority for the Christian faith, and as I perused it how fearfully I was agitated, until, rising from its perusal, I abandoned its doctrines and teachings for ever. Why I did so I will tell you further on. I wish you to arrive at the position I afterwards assumed;—oh, a pitiful position, and yet how many thousands have I met to-night standing on the very verge of that position which I assumed. Could I have asked the very questions which were asked me, how strangely similar would have been their answers. They had passed their happy childhood's days; they had passed, even as I had passed, into the busy scenes of life; the hard struggle of the bread-winner had been theirs. Things of practical value and utility had been learned by them, realised, and utilised; but where had their religious ideas gone to? where were those carefully-inculcated childhood's precepts gone to? Were they oblivious of their childhood's teachings? Had those teachings no place in their memories? Emphatically I answer for one and all—No, they had not; Reason had been acknowledged supreme, and the authoritative source of priestcraft's claim had been searched and found wanting; hence their abandonment of the carefully-received teachings of their youth, standing on the very verge of the position which I assumed.

“What, then, was my position? what is theirs? Theirs, that of the thousands in this land, the tens of thousands, the hundreds of thousands in other lands. What is their position on earth? what was mine? I will tell you. I am permitted to speak. Ask them, and their answers will best add to the veracity of my statement. They, the great in number, are intellectual, gentlemanly, courteous, the foremost in deeds and acts of charity, unselfish in many things, leading lives of a long course of practical benevolence. They have failed to halt between the two extremes, and to take the middle course; but in rejecting errors, they have reached the position of believing *nothing*. Are they, then, so great in number? most probably will be your question. Oh, answer to all objectors, that they form one-third of the whole population of civilised countries; whatever their positive senses cannot reach, that they reject. Ask them their creed or belief; they in return will demand from you an explanation. Are you a Deist? may be the form of your question; and their answer will be that, “not being able to know, by their own senses, that there is a God, they are not Deists.” Then the natural question following is, Are you an Atheist? Their answer will be, ‘Oh, no, I do not know there is no God, therefore I am *not an Atheist*.’ This class of minds lives in a world of its own intellectuality, not knowing

God. The Supreme Ruler fills no part of their minds, obtrudes not on their thoughts, governs not any of their actions, forms, in fact, none of the objects of their every-day life. Fatal error! but the error of millions of intellectual minds, becoming daily more universal. But, again, emphatically and earnestly I make this statement, that God's mercy shall penetrate through this darkening mist that is so nearly universally overpowering intellectuality, and His mercy shall reach all immortal souls, and light shall take the place of darkness, and hope the place of despair. The claims of natural laws, and the obedience which these laws entail, shall be acknowledged by these *minds* as of secondary importance, not as at the present, of primal worth.

In a new day upon earth these thoughts, these feelings, were but of these thoughts were happily only few; I say happily only few, for what can the earth's experiences be, governed by such thoughts as these? None but aimless experiences, bearing in the spiritual future bitter, bitter fruits; and who shall be blamed in the future for placing man, for placing immortal souls, on this verge of rejection of an after-life, a position so fearful, and its fruits such unhappy fruits. I was one of the many, and *you were nearly so*. Thank your God that you drew back from the very verge of utter hopelessness. I ask, Who shall be blamed for the placing so many of God the Father's children in the position of the absolute denial of their Maker's existence? I will name them to you. I am permitted to control. I do not reiterate the fact of this permission for any other purpose than this, to prove to you that I speak with an authority given to do so. What soul more fitted to speak on a state of existing things than one who has experienced them? Those that are to blame are seated in high places, and the foundation which secures that position is the generally-accepted acknowledgment of its truth. I say acknowledgment, for many who deny God's existence acknowledge out of policy biblical truths. There are many to blame for this misleading of souls. They mostly go by the name of the preachers of God's written Word; hundreds, your thousands, would fall short of their numbers to-day in this your United Kingdom. They are aware of a growing change of sentiment underlying society, a knowledge more or less to be found in individual teachers of God's written Word; but all are painfully aware of something silently and secretly operating on and changing men's minds. They find by experience that they teach to the few, and an array of empty benches and unoccupied pews meets their gaze on every returning Sabbath. Statistics inform them that fully one-third of the intellectual minds of the United Kingdom are conspicuous only by their absence at these Sabbath gatherings. Their absence, as a rule, cannot be commented on by any of the teachers of these creeds and doctrines. Their worldly actions, their every-day life will compare favourably with those of the teachers and preachers themselves of God's written Word. They cannot accuse them of any other fault than endeavouring to rid themselves of the chains of priestly training. These preachers and teachers are bitterly angered at being forced to admit that these doubters are the noblest and truest advocates of free and unfettered discussion; that they are the best behaved, the most courteous disputants, the first to acknowledge and correct an error, and to apologise for its consequences, and these teachers being angrily forced to admit these truths, they compare their own acts, their own truthfulness, and with dismay acknowledge that, by their opponents' conduct, their own shortcomings are brought more prominently forward. They look back on the history of their church institutions, and are compelled to the admission that their church has indeed been jealous and servative of abuses, the strongest and most unyielding prop of unholy despotism and tyranny; the very bulwarks of oppression; the most bitter foes to the extension of knowledge; slanderers of every advancing footstep of science; the acknowledged foes of any and of every reform for the welfare of their brother man. But God's mercy will change all this, and these things as they are now will hereafter appear as a painful dream to those who will follow after. With these shortcomings to these framers of bloody laws, yet will God's mercy find them? Yes, yes, there are many wretched despoilers of the thousands of this kingdom, the gross flatterers and the idolaters of those in power—gross, wicked, malicious descriers of the weak and the friendless. Beware! ye are playing with your own immortal souls, your souls' never-dying individualities. It has gone beyond a tradition in the spirit-spheres that annihilation awaits the disobedient, unreasonable soul. O God, have mercy upon them; any expiation would be better than their total annihilation. Is their reason dead within them? No; but the love of life is strong within them—the love of place, of worldly position, of power, are urging feelings within their hearts—making them deny reason's legitimate rulings, and rendering them steady in the continuance of imperilling their immortal souls. God's mercy shall penetrate through the mist, and appear like a refulgent light in the darkness, and His mercy will not overlook even these disobedient and unreasonable souls. O Father, grant it.

“But are they unreasonable? I answer, yes. They are denying God's greatest gift to them—that gift which makes them responsible beings—a gift that only resigns its supreme ruling under some unfortunate physical defects; not only denying their reason, but preaching and teaching that which their reason tells them is a lie—the foundation of their precepts and doctrines. Oh, what does their reason tell them it contains? Spiritual utterances, both of the wise and of the foolish. Reason tells them that both alike were fallible men; their reason tells them that there are whole masses of this ancient work, which should be expunged from its contents; that it blasphemes the Supreme Ruler: their

reason tells them so; that it makes their Divine God with human attributes, with human passions, and human failings: hence a blasphemy. It extols debaucheries, immoralities, and other acts of defiant hideousness against the moral laws, intuitive in the hearts of rational beings; teeming in nearly every one of its pages with the grossest absurdities; giving fabulous accounts of reasoning serpents, of speaking asses, of incredible feats of strength; it portrays the beneficent Creator as ordering the murder of whole races of people; nay, even of ordering the slaughter of mothers and of their sucklings. Human life is there portrayed in its gloomiest aspects, with licentious habits and desires, even towards those the nearest of their kin. Treachery, and far-reaching treachery, also has its type in the father of the Jewish nation, and in its pages is to be found the blasphemous statement, that he wrestled with the Supreme Creator, receiving the name of Israel, or *his God's conquerer*.\* Are they unreasonable teachers, unreasonable preachers, playing with a stake so great, that imagination cannot realise it? and are all their labours for the attainment of selfish ambition and worldly wants? Their immortal welfare has not a place in their thoughts. I am speaking of the majority of these teachers and preachers. There are many cases of earnest teachers and of earnest preachers, but believe me, dear sir, these earnest souls are never bigots; among these souls are those that would weep bitter tears over the martyrdom of any exponent of free and truthful inquiry. They are found mostly amongst those who are deemed Nonconformist, men whose immortal souls have seceded from political and State theology, and who read this Bible as filled with the spirit-utterances of many who have returned earthwards with many of their still retained and not rejected earthly errors.

"I, on earth-life, was a native of Padua."†

I was here impressed to ask, Is it the celebrated Bruno that is now controlling the medium? He said:—

"Yes, I am Giordano Bruno; that was my name on earth. I thank God the spirit of inquiry is abroad amongst the sons of men to-day. There are many cavillers who cry out,—What use is this spirit-communication that is intruding itself so slowly, yet nevertheless so surely? I, Giordano Bruno, once more in the flesh, will answer them. There are millions on the verge of believing nothing whatever. For them there is no God; there is no future life for them; their highest guidance is the acknowledgment of life in the present, and to live that life happily is their first and chief consideration. Their reason has proudly rejected the absurdities contained in the prophetic utterances of men in the past; they refuse to admit any supernaturalism in the life of the Nazarene. They argue that the Christian's strifes and the Christian's divisions loudly proclaim its fallibility and insufficiency to answer the deep cravings of their earnest natures and of their needs. Millions are in this described condition this very minute of passing time, without God, without belief, without hope hereafter. But I say, that to meet them comes a wave of light; who shall withstand it? Pride, superstition, propped-up fallacies, stand aside. God's mercy is a rich freight, and ready for all willing to be recipients of it; fit for your soul's welfare, for God's mercy abideth in all." A sudden break.

The control I have just reported is more curious to me, than it will probably be to many of my readers, for the simple reason that this and another control that took place a day or two subsequently just struck a string on which my mind had been for some few days harping. I had been turning over in my mind the wonderful changes that have taken place in the freedom of thought, even in my days; matters, which half a century ago were tabooed, are now not only freely discussed, but old beliefs are either utterly rejected, or so explained away, that it is difficult to recognise them; and this even amongst those teachers and preachers of the so-called Christian religion, not the religion of Jesus of Nazareth. For example, I was thinking about geology, and how it had altered people's notions on Genesis, even of those, the people's teachers and preachers, and how I was told as a boy, it was a wicked science, and going directly against the Bible, which alone contained all truth. I was thinking how, in the matter of geology, when people saw that it proved itself, preacher and teacher shifted their ground, and said the days of Genesis were not daily revolutions of the earth, but epochs of time, forgetting all about the long holiday on the seventh, on which the sanctity of the Sabbath was founded. I was thinking how priestcraft stuck to any and every straw, twisting it and bending it into any and every shape to retain men's minds in allegiance to their power, by stifling the expressions of thought, and the suggestions of reason.

I was thinking that the preacher and teacher of the year 1900 will not be able to recognise in the teacher and preacher of 1800 the doctrines then propounded as the doctrines of his own church. I then began to look for a cause, to seek for a grand prophet of advanced ideas of freedom of thought and the use of reason. My mind went back to Martin Luther; as he it was who broke the back of mental slavery, as far as implicit credence on God's Vicar-gent of Rome went; but if he freed man from Pope, he did not free him from Priestcraft. I had to come nearer my own time; and I came to the conclusion that my guardian friend in spirit-life had greater claims than even Luther, and was impressed to put on paper what I have appended hereto. Giordano Bruno, whatever errors he fell into, had the courage to die at the stake sooner than recant. The further I go in this movement the more am I con-

vinced of this fallacy,—"that man must believe or be damned." The Almighty does not punish mistakes or doubts in faith, provided a man is in earnest and does not play the hypocrite.

#### GLIMPSSES OF SPIRIT-LIFE.—XI.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

THE CHINESE (concluded).—The Lower Spheres—Evil Effects of Opium on the Spirit-Body—Spiritual Blindness—The Gift of Tongues—Preaching to Spirits in Prison—"Tien-Sien-Tie"—Sad State of the Undeveloped—Sphere of Love and Justice—Disciples of Confucius, Buddha, and Brahma—Mental Power and Artistic Ability—Europeans amongst the Chinese.

Herbert's uncle now said to him, "We wish to show you more of the Chinese state, and I will be your guide." We arrived at a sphere where we observed a number of spirits in a very low condition of life. When on earth, they had been accustomed to indulge in opium, and were now in the same miserable position as are those who have been in the habit of imbibing alcohol. Their sphere was very near to earth, and they therefore influenced a number of sensitives as a means of partially gratifying their own desires. Their homes were miserable, as they were surrounded by a dark cloud or halo, created by their indulgence in unnatural diet and habits. We were informed that progressed teachers frequently came to instruct them, and endeavoured with all their power to help them out of their low conditions, but that it would take a long time before they are able to disperse this mental darkness. Spirits from higher spheres bring before their vision illustrative pictures to excite them to work to a better state. We found amongst them emperors, nobles, and priests. Herbert said, "This is a sad state to be in." His uncle replied, "It is in consequence of the life they led on earth. When you visit the dark states of the Europeans you will find them in no better condition than these poor Chinese." The country they inhabited appeared to us to be very beautiful, but to them it was dark and dismal. We saw trees with rich and lovely foliage, and as we were enjoying the scenery, some of the residents came to us, wondering what we were admiring, and inquired what new thing was to be seen. We told them; they looked around, but said, "We cannot see these things." At this moment Herbert was influenced by his uncle, who gave him the power of speaking to these people in their own language. Seeing that Herbert was of a different nationality to themselves, they inquired of him what he was looking at. He replied that he was looking at the beautiful trees. They said they could not see them. He told them, when they had worked off their earth-stains, so that the soul might see more clearly through them, they would soon be aware of the beauties of their surroundings, as the God principle was within them, which in itself was beautiful and able to produce the beautiful under certain conditions. Herbert's uncle incited him to speak to them more fully, as he found they listened to him very attentively, and appeared to appreciate very much what he was saying. He told them further, that when he was in earth-life he had heard a Chinese philosopher,\* who controlled a medium, teach the English people, and that the teachings he had had the pleasure of hearing were very beautiful and instructive. He told them they had the same power lying dormant within them, and advised them to use all their energies to get out of the condition they were now in, and said if they would go with him he would teach them how to take control and speak to the English people. Some promised to use every effort to do so. These people were anxious for truth, but through being in that sphere other influences operated upon them which were detrimental to their progress.

The residents of this sphere took no interest in the beautiful, or in works of art or architectural order. Their houses were in a very slovenly condition. They were attired in grey, just thrown around them. Their food consisted of herbs and fruit. Many of them were in a state of stupor in consequence of inhaling or abstracting the essence of opium from the earth-plane. Herbert said he had had sufficient of this sphere, as he found many who had committed murders, and when they met each other they would endeavour to gratify their revengeful passions by every means in their power. "We will now," said his uncle, "pass to a higher sphere, where love and justice are the ruling principles."

We arrived at this beautiful sphere, and were welcomed by a number of the Chinese. We found there many who embraced the teachings of Confucius, Buddha, and Brahma. They were keen searchers after truth, and looked more to facts and principles than to theories. They did not look up slavishly to any teacher, but endeavoured to work out the problems themselves. They were very sociable towards each other, and loved to converse on the deep and interesting topic of the principles of nature. Confucius visited them frequently, coming from one of the higher spheres. Their garments were very beautiful, as also were their homes; each vied with the other in the effort to produce the most beautiful, as they considered that the beautiful always brought around

\* Is this the meaning of Israel?

† This is a mistake. He was a Neapolitan.

\* Our friend "Tien-Sien-Tie," through Mr. J. J. Morse.

them some genial influence. The Chinese in this sphere had the Christ principle largely developed. Many of them take journeys to other spheres to gain all the knowledge they possibly can, so that they may improve themselves and their surroundings. We did not see any temples here; each worships God in his own home. They have beautiful and extensive promenades. When they have any difficult problem to study, they retire to some sequestered part of the grounds, as they say that in Nature's grand temple they receive inspiration, and when they have worked their problem out, they show the results to their friends, so that life is to them very pleasant, and knowledge is power. They possess exquisite taste in the cultivation and arrangement of flowers. A great number of them are artists, and the texture of their colouring and their manipulation are extraordinary.

Many European spirits reside amongst them, for the purpose of being instructed in their arts. Herbert was delighted with their homes, and they appear able to adapt their positions one to another. Some were priests on earth, and these would readily apply themselves to the obtaining of the required knowledge. Those who had gravitated to this sphere, by practising a life of purity, had also to apply themselves to the acquisition of the knowledge in which they were deficient.

(To be continued.)

#### EXCELLENT PHYSICAL MANIFESTATIONS.

To witness genuine spiritual manifestations under favourable conditions is at all times peculiarly gratifying to the Spiritualist, and indeed to all liberal-minded persons who can appreciate new truths advanced to them through the goodness of those who labour for the benefit they are conferring upon others. But to the incipient investigator, who is anxious to know for certain whether spiritual manifestations be indeed a possible fact, these phenomena are of unspeakable importance. It is therefore of the greatest moment that mediumship, for the introduction of the subject to the seeker after spiritual truth, should be assiduously cultivated, and presented in such a manner as to enlist the attention of those who desire to be convinced.

On Tuesday evening of last week, I, in company with a lady friend, visited the residence of Mr. W. Clarence, 73, Saltoun Road, Brixton, and there I found conditions for investigation which I can heartily recommend to others. The house is quite accessible, being near the Brixton Station of the various systems of railway that cross south London, at which point omnibuses and tram-cars also pass. It is therefore as convenient to many as if Mr. Clarence lived in any other part of the metropolis.

There were only two friends—somewhat experienced sitters—beside myself and friend. As we sat down, I perceived a very pleasant influence in the seance room. Upon the table was placed a very heavy musical box, containing a peal of bells; I should think it would weigh nearly forty pounds. There were also tubes placed on the table, and an elegant guitar. We joined hands—a condition which was maintained during the whole sitting—and as soon as the light was put out, I was touched by a very soft hand; others were touched in like manner. The guitar was sounded and carried over our heads, and our heads were lightly thumped with it. Lights danced through the atmosphere all over the room, and a very large light, the size of an orange, floated around the circle, and occasionally took the form of human features. The spirit-voice greeted us; "John King" and "Peter" recognising me as an old friend who has saluted them when manifesting through the mediumship of many different mediums in widely separated places. The musical-box was started, and wound up by the spirits repeatedly, and its excellent music had an enlivening effect; but we were astonished to find that the musical-box while playing was taken up and carried over our heads. It was also carried beyond the range of our circle, when we were quite certain that the whole of us were in our places and holding hands. Ultimately it was taken up, still playing, and deposited in a corner of the room. Then the chair of one sitter was taken from him and placed on the table; another followed, and still another, till four of our chairs were taken from under us with considerable force and placed on the table. We stood up, holding hands all the while, and when this was completed, "Peter," in the direct voice, bade us "good night;" and soon after we struck a light, and found the chairs in the position named, and the musical-box placed in the corner of the room.

The whole seance was over in about half-an-hour, without exhaustion or unpleasant results of any kind, for I took a sensitive with me to experiment on this aspect of the matter. It is possible that had the circle been of a more promiscuous character the results would not have been so varied, effective, or agreeable; because the phenomena received, and the experiences attending the sitting, depend quite as much upon the constitution of the circle as the endowments of the medium. Altogether we were favoured with a flow of extraordinary phenomena, which could not have been produced by any person in the flesh; and accompanying the physical manifestations was the expression of intelligence by the actual voice, which placed beyond all doubt the presence of spiritual beings. I can only express the hope, in concluding, that Mr. Clarence may be abundantly favoured with visitors of the right sort.

"A VISITOR."

MR. T. O. MATHEWS, Trance and Inspirational Test Medium, of Birmingham, is engaged by Mr. Coates for the Glasgow Spiritualists' Association. Persons wishing to consult this wonderful medium can ascertain the terms by applying to Mr. Coates, 65, Jamaica St., Glasgow.

#### THE REPORT OF A SPIRITUAL WORKER.

Touching the distribution of literature, I am glad to say that the other day a friend and myself distributed over 200 leaflets containing Rules for the Spirit-circle and 40 MEMORIS in three villages, about 75 tracts and 15 MEMORIS in two of the villages, and the remainder in the last village of the three. One day, a month before, I, in company with a friend, distributed 300 tracts and 40 MEMORIS in three villages.

Now what is there to hinder other Spiritualists from doing the same? We shall be laughed at, do they say? For shame,—none but fools laugh, whose "laughter is like the crackling of thorns under a pot." We have got something else to do, says another. Surely you could distribute—say 20 tracts a month. What good will it do? says a third. "The wind bloweth where it listeth;" "Who knoweth a man, save the spirit of man that is in him?" (a convert, though not one who "confesseth with his lips," may be gained). Shall we should sow in faith, and "we shall reap in due season, if we faint not."

But whether success attend our exertions on behalf of others or not, is not the question. It is our plain duty to scatter the seeds of spiritual knowledge broadcast over this priest-ridden, and consequently sceptical, land.

"Seedcorn," No. 4, is an excellent leaflet for distribution. I believe it is only 1s. per 100. What Spiritualist can plead poverty so extreme as not to be able to distribute 100 or 200 a year? If he dare not distribute them himself, let him provide himself with halfpenny wrappers, and thus introduce the subject to his wealthier friends, or to people whose names can be culled from any Directory.

Why are Spiritualists so apathetic in the matter of distributing literature, unmindful, apparently, that such literature is "little leaven," which will surely "leaven the whole lump." By ordering down 100 copies of the MEMORIS you would be helping the Cause in many ways, and much spiritual good may follow their distribution in towns or villages. When leaving one at a cottage, I always ask the inmates to lend it to a neighbour to read. Thus one copy may do service for several houses.

I have not written the above account to boast of the little I have striven to do for the good of others, but to urge on Spiritualists the great need of their actively working for the Cause in a quiet and unobtrusive manner, if they are unable to get up a meeting on the subject at any place. This house-to-house distribution, if carried out simultaneously on a large scale, might have a mighty power, and while it showed those who are wont to blaspheme Spiritualism that our wish is that they may investigate the subject for themselves, it would be likely to go far towards disabusing religious minds of their scruples and of placing the subject in a far more favourable light than that in which it has hitherto been presented.

#### VISIONS IN THE BLACK MIRROR.

The following is an account of a seance held in Ramsgate on April 30, it being the third by the same circle. Sitters—Madame Y., her two daughters, aged nine and seven, and a little servant-maid aged fourteen.

We sat round a little table, with only the light of a small fire; we have had no tipping or rapping, but the children feel the spirits caress them, gently blow in their faces, and pinch their ears. The little maid had her arm pulled, and her ears blown into; on that occasion she distinctly heard whispered into her ear three times the words, "Dear sister." (This is the girl I told you saw the white form float up the staircase twice in broad daylight.) At the second sitting her eyes were blown into, and, as she expressed it, "poked out." I was made to magnetise her eyes, and the effect was most curious; at one moment she declared I was "pulling" her eyes out, "Now you've got them in your hand," said she, "Oh, please put them in again, it's like pins in my eyes." I was then made to throw her eyes in as it were, and the force used left me helpless for some minutes. On the 30th the same thing was repeated; on asking what it meant, I was directed to get the mirror. I have had to discontinue its use myself, as my eyes have become rather weak. The girl sat before the mirror altogether about three quarters of an hour, and the whole time I was made to magnetise her. And lest any should think that the girl saw what was in my mind, I can assure you I desired her to be shown one thing, and that she did not see, and of what she was shown I had no knowledge whatever. The girl is quite uneducated; had not an idea what the mirror was for; thought it was a window through which she saw living forms, and wished to know, "now they've gone back to heaven, will they take that thing with them?" The first she saw was a sister of her own, she recognised her; she had a number of lights dancing around her (she informed me that when dying this sister had said there were lots of bright lights dancing on her bed, also that she saw an angel by her side). As she gazed intently, she lifted her finger to point; instantly the tip was phosphorescent. The next vision was indistinct; I was informed that it was an angel-child of my own, and that she would come again. The next I will describe in the girl's own words. "Why there's my little brother a-sittin' up in his chair, just like when he died! And he's got that plaid frock on! And there's a beautiful bright figure by him, but he do look so nice, so happy, he's a-leanin' back and smilin'!" I asked had he a pinafore on, to test the accuracy of her sight. She said "No; and he hadn't one on when he died, he died in a fit in his chair." The next,—"Why there's that little girl again!" I said, "What little girl—Nora?" "No, the one that came after Nora, I can see her quite plain now." It was my child, and her description was very minute, a child-form robed in white, "so lovely and white," a white girdle, one little "fat" arm visible, "such laughing bright eyes," dark brown hair, and "light all round her head, like a wreath of fire!" As this faded, my little seeress complained that her eyes ached, and her head also; I was then made to take this pain away, and thus closed a, to me, most interesting evening.

ANNA B. Y.

[In manipulating sensitives under influence, great delicacy is required, and the experiment should not be protracted, nor participated in by persons of adverse temperament. Our correspondent is herself a sensitive, and would also suffer from intensity of action. Magnetic movements should at all times be performed with gentleness, and with strict reference to the effects produced. The little seer is endowed with valuable gifts.—ED. M.]

It is reported that Dr. Slade has arrived at San Francisco from Australia.

## A COTTAGE FARM UNION.

To the Editor.—Sir,—Permit me to inform such of your readers as take an interest in the land question, and who believe it would be a good thing for this country, if some hundreds of thousands of our town people could be converted into cottage farmers and put upon the land, that an organisation is about to be started, to be called the "Cottage Farm Union," the object of which is to enable all persons, of whatever position in life, on payment of monthly subscriptions of 2s. 6d. each or more, to have the chance of becoming owners of a cottage and a few acres of land upon easy terms of payment by instalments.

The capital will be raised partly by shares, by subscriptions, and by mortgages, and the funds will be applied to the purchase of suitable farming land (of which there is at the present time abundance on sale). The land so purchased will be divided into small allotments; cottages or small houses will be erected, and the various lots (each of which will be of the value of £250) will be sold to the members of the Union upon easy terms of purchase, payment being made by yearly instalments with interest. The purchasers will be selected by lot. Every 2s. 6d. subscribed will entitle the subscriber to one chance in each drawing. Rules and explanatory pamphlet can be obtained from the undersigned.

Although much more good can no doubt be accomplished by Parliament in dealing with the land question than by any other means, experience proves that many years must elapse before the prejudices of any large section of the community, and especially so influential a class as the great landowners in the Legislature, can be overcome. Meanwhile a large part of our population will probably be thrown out of employment, and perhaps may have to be supported by the poor rates, or be driven as emigrants from their native soil, who might be supporting themselves in comfort and health by working on the land at home, if only the opportunity were given them.

It may strike some people as a curious commentary upon the present outcry against the legal restrictions upon the distribution of land that there are at the present time from 100,000 to 150,000 acres of land, at the lowest computation, on sale at all prices varying from £30 to £80 per acre, and in the best agricultural counties of England. I have before me price lists of the leading estate agents in England, containing descriptions of these properties, with their prices. There can therefore be no further doubt about the fact that land in abundance is to be had.

Lord Derby recently alluded to this fact, and suggested that if cottage farming can be shown to pay in England, the proper way—instead of crying out against our land laws—would be to form companies and purchase some of the land which is always in the market. Upon the principle that "half a loaf is better than no bread," this suggestion is undoubtedly a good one. As capitalists however seem to be rather shy of adopting it, there seems to be plenty of scope for the formation of Unions for this object amongst our working classes. Those who are of the same opinion are invited to communicate with—Yours respectfully,  
24, St. Ann's Square, Manchester. FREDK. A. BINNEY.

## MR. HOWARD AND HIS CHALLENGERS.

There appeared in the *Blyth News* of April 19 a letter by Mr. George Smith, New Delaval, commenting on the lecture that had been given at Blyth a short time previously by Rev. W. W. Howard, in which the lecturer contended that the spiritual manifestations could be produced by mesmerism. Mr. Burns had been asked by Mr. Smith if he would discuss that proposition with Mr. Howard? and, in accordance with Mr. Burns's reply, Mr. Smith inserted in the letter alluded to the following:—

"If he (Mr. Howard) will take in hand to prove that mesmerism is identical with Spiritualism, Mr. Burns, of London, will meet him at Blyth. Each man to have his train fare paid, and then divide the surplus, if any.

"I hope, as he is a gentleman such as we would suppose him to be—that is, a lover of truth—that he will not let this chance pass him, but will show his love of truth and for the people of Blyth. Mr. Burns will meet him one, two, or three nights, just as the rev. gentleman may himself be able to deal fully with the subject."

Mr. Howard's friends do not seem to have been anxious to let him know of this letter, or, if Mr. Howard knew it, he maintained a discreet silence. A paragraph alluding to this matter in a recent issue of the *MEDIUM* may have aroused him, for in the *Blyth News* of May 17 he writes:—

"I am willing to meet Mr. Morse or any other qualified disputant upon the following subjects:—(1) The characteristics of the alleged facts of Modern Spiritualism. (2) The origin of these facts, or to what they are to be attributed as a cause or causes. And (3) The benefit they are to mankind. These three propositions cover nearly the whole ground, and the task of discussing them before a public audience would be a pleasure to me."

Then he goes on to taunt Mr. Morse about "backing out," &c. We cannot understand why Mr. Morse should object to make money from a debate when he receives a fee for a lecture. Mr. Burns has been warned of the offensive manners of the writer of the foregoing quotation; but he would hazard the infliction, if a good audience could be obtained. It would be necessary, however, that the basis of the debate should be formulated into propositions on which distinct issues could be taken.

SHERIFF HILL.—Mr. Ritson writes to say that the "ministers of the Gospel" are finding it more profitable to bear false witness against the power of the spirit-world, than to stick to their text, and preach the Gospel indeed. Yet Spiritualism is making great progress at Felling and in the district generally, and in reality those preachers are helping it on. Mr. Ancrum has lately entertained quite a large assembly to meet Mr. Livingston and his Portobello friends. An excellent address was given by Mr. Livingston's guides; then a spirit-form was seen, and excellent physical manifestations closed the evening. Do not let us become irritated at the antics of the preachers. They are in the hands of God, and he will deal with them according to their deserts. Let us see that we do our duty, that we cultivate the spirit-power, and in due time there will be such an outpouring as will sweep away all falsehood for ever.

## OBITUARY.

HENRY COLLES, 15, Portland Place, Brighton, passed away peacefully on May 8, in the 82nd year of his age. He was a ripe man in many respects. As an eminent artist he knew much of the world in aspects which but few can view it. He was a man of profound and original intellect, liberal and advanced in religious thought, deeply versed in science, in which he anticipated much that is now quite popular. His was the kind of mind to appreciate Spiritualism, to which he was an early convert. He assisted Dr. Ashburner in passing his last work through the press, and contributed valuable papers to our periodical literature. More recently he carried out a series of valuable experiments, which he reported in our columns, proving the fact that the magnet can produce a photograph on the sensitised plate in complete darkness. It is a great loss to the world that such minds do not leave behind reminiscences of their vast and varied experiences for the instruction of the generations that succeed them.

W. CANNAL, St. John's Wood, passed on to spirit-life on May 6, in his 56th year. He received a knowledge of Spiritualism at Mrs. Hooper's circle, and from that time, without fee or reward, threw open his house to investigators, many of whom became convinced of the truth, and have since carried it to all parts of the world. After the burial, which a great many persons attended, and tea being over, a circle was formed. The spirit of the departed spoke through a medium, calling on those present to unite in prayer and praise to God for His goodness to him; for he was happy, happy, most happy, with many other beautiful thoughts, to the comfort and delight of his family, and also proving the grand doctrine of the immortality of the soul.

M. GOLIGHTLY.—There is only one phrenological journal in the world that we know of, and it is published by S. R. Wells and Co., New York, monthly, price 1s. It may be sent for direct, or ordered at this office.

A WELL-KNOWN Newcastle Spiritualist gives it as his opinion that at least a few hundreds of "Miss Wood in Derbyshire" ought to sell in the district. If such could be accomplished, it would be a great gain to the Cause.

J. H. POLLEN.—We regret that we cannot find space for the poem. We are so crowded with original matter, that we could publish a paper of twice the size, and yet have "copy" to spare. Our various correspondents will kindly remember this fact, and feel assured that the non-appearance of their contributions does not arise from neglect or indifference on our part, but from the utter impossibility of presenting all that comes into our hands.

THE *Texas Spiritualist* appears as a monthly magazine in a neat wrapper. An atmosphere of great earnestness pervades it. The editor makes an earnest appeal for co-operation, and asks all Spiritualists to become subscribers, as at present the sales do not cover the expenses of printing and paper. It contains articles written direct on the slate through the mediumship of Mrs. L. S. Gardner. We hope our Texas friends will hold together; success will reach them in due course.

BRANDON.—Mr. John Barker visited this place on Saturday, May 17, and remained with us over Sunday. A few friends joined us from Ushaw Moor, and we held a series of three sittings, at one of which he gave some very truthful and interesting delineations of character; but as an inspirational trance-speaker, he stands out in bold relief, for he treats the subjects chosen by the audience in a really masterly style. In him the Cause possesses a most earnest advocate, of which it might well feel proud.—THOMAS LACKONBY, May 20.

MR. MORSE AT LIVERPOOL.—In a long communication, Mr. John Chapman gives an outline of two discourses delivered by Mr. J. J. Morse at Liverpool, in the Perth Street Hall, on Sunday last. He styles them "remarkable discourses." Mr. John Lamont presided. We give the concluding portion of Mr. Chapman's letter:—"A vote of thanks was given to Mr. Morse by the audience; when Mr. Morse said it had been suggested that he might retire from his laborious work of travelling, and settle down in some place where he could be useful locally, but Mr. Lamont had said such a course would be a national calamity, but of that he left them to judge; certainly he should not like to become a servant to another; and if he gave up the work, he would be a traitor to the Cause which he had given himself up to for the last ten years, and he would also be a traitor to his spirit-guides, who had made and developed him to what he was as a medium and man; he had no intentions of giving up, and trusted he might long be the servant through whom spirits could pass those thoughts, which he felt glad the people appreciated so much."

S. H. QUARBY.—There are many points in your letter, but the chief one is the condition of the medium who is so often "pumped out" for nought, and considered a money-grubber if he has part of his expenses given him. The cause of this is, that mediums have too long served man, and the spirit-world has been a secondary consideration. They are pressed to visit a certain place, to gratify an irresponsible company, to sit as they are asked, to talk as long as the audience wishes, and be, in many other respects, the amusement of the humans rather than the instrument of the spirits. Remedy: Let us as spiritual workers take ourselves out of the hand of man, and place ourselves in the hands of the spirit-world. Each medium or other teacher should be the chief monitor of a spiritual school, in which he would be taught how to teach others. At present it is all a jumble of confusion. The crude public, who know nothing, take matters in their own hands, and control the mediums, instead of leaving the control to the spirit. Committees move mediums about like travelling thrashing-machines, and the spirits are asked to turn on the steam at 8.15 p.m., under all conditions and circumstances, whatever those may be. In short, our movement ceases to be a spiritual one, and, as a consequence, there is suffering to mediums, dissatisfaction as to spirits, and conflict amongst men. Let those who are spiritual workers ignore all mundane agencies, and, acting under spirit-influence, perform their work on a spiritual basis, in accordance with spiritual principles, and organically built up from the life of the spirit within. You can help much in this needful work.

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

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

SUNDAY, MAY 25.—Miss Keeves, at 7. Trance Address.

TUESDAY, MAY 27.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, MAY 28.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, MAY 22.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, MAY 30.—Social sittings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 23, 1879.

## WAS WILLIAM HOWITT A SPIRITUALIST?

THERE is a severe war of words respecting Spiritualism going on in the *Ashton Reporter*, a column of small type being occupied with letters to the editor. One of them is written by a Methodist preacher, whose personalities are vehemently commented on by another correspondent. This preacher quotes from a sermon by Dr. Sexton, intended to show that the Spiritualists are wrong in having regarded William Howitt as one of them, the point being to make out our recent article to be the vehicle of falsehood. The Christianity of the most modern of Methodistical sects seems to be to make out every man to be unworthy and a liar. We may tell Dr. Sexton, in the first place, that it is impossible to give the lie to his position, seeing that it is difficult to determine whether exception should be taken to his statements before he was a Spiritualist, when he was a Spiritualist, or since he has not been a Spiritualist; and to sectarians of all shades we would remark that Spiritualism is wholly incomprehensible to people of their tone of mind, because it is not a belief at all, a sectarian dogma, but a knowledge of facts respecting the spiritual nature of man, and the power of those who have departed this life to communicate with their friends remaining in the flesh.

Mr. Howitt never was in any way connected with Spiritualism as a popular movement in the strict sense, nor would his having withheld his name, or not being associated with that Movement, have made him less of a Spiritualist, for Spiritualism is purely a matter of personal experience; and to our knowledge there are thousands of Spiritualists labouring in their own personal sphere for the Cause, who are in no way associated with any external or conjoint effort to create a Movement. In short, William Howitt took exception to the conduct of many who call themselves Spiritualists, and who no doubt are Spiritualists, but conduct their efforts in such a way that William Howitt could not approve of their course of action. This is neither more nor less than what every other Spiritualist does; for there is possibly no one Spiritualist who can approve of the conduct of every other Spiritualist, and yet they are all Spiritualists; and in repudiating the opinions or actions of one another they do not thereby repudiate Spiritualism. Surely Dr. Sexton is not quite such a fool as to suppose that he was at all logical in the use which he made of Mr. Howitt's position as a Spiritualist; indeed Mr. Howitt's only connection with the Movement was to write books and contribute to periodical literature, especially to the *Spiritual Magazine*, which was conducted by his friends, and in sympathy with his views. When the magazine changed hands, and ultimately became extinct, he had no such outlet for his ideas, but he was none the less a Spiritualist on that account.

In conclusion we may say that we have received the cordial expressions of Mr. Howitt's own friends in respect to our article upon him, and surely they must know better than either Dr. Sexton or the unbridled-tongued preacher at the Peak. Our article on Wm. Howitt is evidence that Spiritualists may differ entirely on metaphysical, historical, or theological questions, and yet most heartily respect one another. To our sectarian countrymen we say: Go and do likewise.

ON account of its being Derby Day, the entertainment by Mrs. Weldon at Brixton will be postponed one day, to Thursday, May 29th, as the excitement caused by the return of carriages from the races would, it is feared, be prejudicial to success. We hope all friends in the district will do what lies in their power to give Mrs. Weldon a most cordial reception. Her success in Paris has been complete, and she returned to London on Tuesday evening full of courage and hope for the future.

## NOTES AND COMMENTS.

It remains to be seen whether the two legal dignitaries reported by a spirit to have been commenting on A.T.T.P.'s conduct as a Spiritualist, will come forward and acknowledge the veracity of the communication. The honour and truthfulness of these controlling spirits have been so well established in A.T.T.P.'s experience, that he has no doubt whatever of the facts having occurred as stated, nor is it at all improbable that such should be the case. Assuming the truthfulness of the statement, we may suggest that the gentlemen alluded to, may with perfect safety repose confidence in our contributor, and favour him with the corroboration which, it is admitted, is needed to prove the truth of the communication he reports. Should the facts be as stated, the parties involved cannot hide from themselves the reliability of the report, and thus these dignitaries will have received a test which they cannot gainsay. If a great truth is thus brought home to them, they will feel bound to reverse, or at least modify, their reported decision, and while the rest of the world may remain in uncertainty as to the validity of the claim put forth in these columns this week, these high functionaries will have received all that may be necessary to produce a revolution in their minds, the significance of which only the future can disclose.

MRS. WELDON'S Entertainment at Islington, on Wednesday night, was a complete success. Every item in the long and varied programme captivated her hearers, and the enthusiasm was most fervid. Mrs. Weldon's own compositions were particularly well received. The lady herself was a centre of attraction, and her felicitous remarks were listened to with profound respect and evident admiration. Mrs. Weldon has a great career before her.

## MISS KEEVES AT THE SPIRITUAL INSTITUTION.

On Sunday evening, May 25, Miss Keeves will be present at the weekly meeting and give a trance address. It is particularly requested that visitors be seated before the proceedings commence, otherwise it may be impossible to gain admittance. The service commences at 7 o'clock. 15, Southampton Row, Holborn, W.C.

A CLERGYMAN states in a letter, that he has found "Eno's Fruit Salt" act well as a baking powder to raise bread.

PRESTON.—On Friday evening, May 23rd, Mr. J. Burns, O.S.T., will lecture on Spiritualism in the Temperance Hall, North Road, at 8 o'clock. Mr. E. Foster in the chair.

DERBY.—Mr. E. W. Wallis will deliver a lecture in No. 2 Room, Temperance Hall, Curzon Street, on Wednesday, May 28, at 7.30. Admission free. A collection to defray expenses.—J. MAYLE, Hon. Sec.

MR. J. J. MORSE, acknowledging the receipt of a parcel of "Miss Wood in Derbyshire," says: "I have hastily run over it, and it strikes me as being an exceedingly clear and forcible presentment of indubitable fact." The little handbook is finding its way into dozens of English homes.

THE social sittings at the Spiritual Institution on Friday evenings continue with unabated interest. "Daisy," and the other controls of the lady medium, do excellent work, which is heartily recognised. On Friday evening the spirit of the West Auckland suicide manifested, and expressed his gratitude for the sympathy that had been shown him, from which he had derived so much benefit.

SPIRITUALISTS resident in Edinburgh, Dundee, Kirkcaldy Dunfermline, and Glasgow, intend, some time in the month of June, to have a picnic at Loch Leven, and visit the island where stands the castle that imprisoned Queen Mary. Several mediums will be there, and friends eminently devoted to the Cause, to give a word and counsel. A. Duguid, Kirkcaldy, would be happy to communicate information to any friend desirous of joining the meeting.

A HUNDRED persons have spoken of *unity* as an important principle in Nature, and so of course I am not the first to unfold it, and yet I am unacquainted with any one who has shown the wonderful bearings of this great law, as a pivotal principle in all things ruling in forms, sounds, colours, motions, ideas, art, logic, literature, beauty, organisation, and forming the centralising force of atoms, worlds, systems of worlds, and the whole universe, physical and spiritual. By means of this principle we learn that the whole in its fundamental principles resembles a part, the invisible resembles the visible, and the unknown resembles the known. If Herbert Spencer had understood this principle in its fulness he would have seen that there can be no such thing as the *unknowable*, because, qualitatively considered, infinity itself must resemble the finite, for atoms, drops of water, leaves, flowers, trees, crystals, solar systems, a man, a spirit, the Infinite One—all are alike in their base principles.—*Dr. Babbitt.*

## HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

THE "GEORGE THOMPSON NUMBER" OF THE MEDIUM.

The speech of "George Thompson," through Mrs. Richmond, published last week, has made a very deep impression. We receive lists of names from correspondents in various parts, that we may send copies to them. A lady who knew Mr. Thompson almost from the commencement of his public career writes: "The discourse by 'George Thompson' is very fine, and it bears a striking impress of truthfulness. It reminds me much of his mode of expressing himself when living, and its sentiments and aspirations are so much those of George Thompson when I knew him, that I feel a conviction that these utterances are those of his spirit. But how touching it is that he should now accuse himself of pride and ambition, he who seemed to us so free from both! It would have been hard for a man so richly endowed with intellectual gifts, to feel no stirrings of ambition and pride; yet he suffered neither to govern or even to influence his career. His motives were all purely unselfish, truly disinterested."

This self-accusing feature of character, is, in reality, a valuable test of identity, for, as stated last week, it was one of the burdens he had to bear when on earth. Great souls are all conscious, interiorly, of how far they fall short of their ideal, and though there may not have been any external manifestation of it, yet the sentiments which "George Thompson" confesses to, may have existed as a fact in the personal experience.

Such a speech as that published last week is calculated to impress the logical mind that George Thompson does still live, though dead, and can express himself through another body in a manner so as to be recognised. The character of the matter communicated is itself of such quality that it would be impossible to assign portions of it to any other source than the mind of an inhabitant of the spirit-world. When we add to such evidences well-recognised apparitions of the departed, as they are frequently seen and described by perfect strangers, and when we take into consideration the experiences of mediums in their ecstatic intercourse with spirits on the spiritual plane, and when delivering speeches under their influence, we have an array of evidence which makes the fact of spirit-existence and intercourse therewith as certain as the ordinary life of man on earth.

The "William Howitt Number," as well as the issue of last week, has met with a very large circulation. Some copies yet remain, and are at the disposal of friends to place in proper hands. Mr. Enmore Jones has left with us 100 copies of the "Howitt Number" for distribution, some of which are still on hand. We only require to make a full use of the MEDIUM to extend a knowledge of Spiritualism to an unlimited degree.

Of next week's issue we can supply 100 copies for distribution at the nominal price of 5s.

MR. JOHN TYERMAN AT CAPE TOWN.

It is reported that the S.S. *Cusco*, in which Mr. Tyerman sailed, has reached Australia. In a letter from Mr. Berks T. Hutchison, Cape Town, he writes as follows respecting the vessel having called at the Cape:—"I took a boat and went off, and, on nearing the vessel, out of several hundred passengers, I recognised our friend, from the resemblance to the likeness you had in the MEDIUM. He only received my invitation as he went on board in England, and so could not arrange to remain a month with us and proceed homeward by the next steamer. This was a great disappointment to us, as we looked forward to his doing a similar work to that which was accomplished by Dr. Peebles. The vessel only remained six hours, allowing just sufficient time for Mr. Tyerman to see my place, and hear a little about my work in the Cause. On seeing my Athenæum Hall, he was delighted with it, and regretted very much that he did not know of such a place, which I offered him, free of charge, to lecture in. After dinner I engaged a carriage-and-pair, and took him round to a few of my friends, at the same time giving him an opportunity of seeing what Cape Town is like. I hope that any trance mediums, or other workers, going out to (or coming from) Australia, will not forget that I have a beautiful public hall, holding over 500 people, which I will give free for lectures, &c., on the subject of spirit-communion, and besides, guarantee them free quarters for a month, or more, and do all I can to make their stay both a success and a pleasure. Should Mr. Colville ever go out to Australia, he must not fail to remain over three or four weeks."

MR. E. W. WALLIS writes: "I attended a debate between Mr. Mahoney, and Rev. Baitey, at Heywood last week, and think the rev. gent. must have felt he had a bad case, for Mr. Mahoney was very successful, especially upon the second night, in making his points tell. Everything passed off well and quietly; the audiences were quiet and attentive." The conduct of the audience would be improved from the fact that Mr. Baitey was not surrounded by his chosen vessels. His influence was at a minimum. What a good thing it would be if the mischief-making influence of these meek and lowly ones was altogether banished from human society.

WEATHER, wars, and wickedness have been associated in the superstitious mind with God's displeasure and impending punishment on offending peoples. If this interpretation be a true one, what are we to expect from what is taking place in County Durham? Nature withholds her genial atmosphere, thousands of able-bodied men are in positive want and on the verge of mutiny, many thousands of women and little ones are starving, and, to crown all, like Nero fiddling on the ashes of Rome, there are two reverend gentlemen stumping the county with an oral and manipulative entertainment, intended to misrepresent and ridicule the manifestation of the spirit! What are we coming to? This is a queer way of making money to purchase the salvation of souls. *Fie! shame!*

Contents of the "Medium" for this week.

	Page		Page
The Great Pyramid of Jeezeh in Egypt	309	Mr. Barker at Brandon	315
Historical Controls—Giordano Bruno	312	Was Wm. Howitt a Spiritualist?	316
Glimpses of Spirit-Life.—X.—The Chinese (concluded)	313	Notes and Comments	316
Excellent Physical Materialisations—Mr. Clarence, Medium	314	Miss Keeves at the Spiritual Institution	316
Report of a Spiritual Worker	314	The "George Thompson Number" of the MEDIUM	317
Visions in the Black Mirror	314	Mr. J. Tyerman at Cape Town	317
A Cottage Farm Union	315	A Spirit Reports a Conversation	317
Mr. Howard and his Challengers	315	Mediumship in Manchester	318
Obituary	315	Appointments	319
		Advertisements	320-324

A SPIRIT REPORTS A CONVERSATION.

To the Editor of the MEDIUM AND DAYBREAK.

On Friday, the 16th of this present month of May, I had one of my usual seances with the medium who sits with me. A Control, purporting to be that of "John Scott, Earl of Eldon," almost continuously Lord Chancellor of England during the first quarter of this present century, controlled, and among other statements made the following, which I shall repeat *verbatim*. I cannot give the whole of the Control for the simple reason that much of it, though interesting to me as relating to myself, would be of no interest to anyone else—although, could I publish the whole, those who, like myself, are conversant with Lord Eldon's career, would, I think, be satisfied, if not of the fact that Lord Eldon's spirit controlled, that, at all events, Lord Eldon's individuality was thoroughly recognisable. The question then would be,—whence and how did the medium obtain it all? Although I have no doubt as to the source, incredulous ingenuity would draw more on my credulity in asking me to believe in ideas and suggestions farther fetched than when I ask the world to believe what I sincerely believe, and that is, that the spirit of John Scott, Earl of Eldon, really did speak through the lips of W. L., the medium. The portion of what was said I will repeat. It is as follows:—

"In speaking of opinions that I heard to-day, I wish, after repeating those opinions, to make some remarks; I wish to state my own opinions against theirs. I wish to do it without blame; without either blaming the men themselves, or the opinions they gave. Like myself, they are now holding high posts—the same as I filled when on earth. They are deemed amongst the greatest legal luminaries of the present day. You are aware, perhaps, that those scenes where, when on earth, a soul passed its happiest hours, are the places the most likely to be visited when the soul is released from the body. I am a willing and obedient servant in the duties demanded of me by the living God—spiritual duties—but at the same time I am fond of visiting earth and earth-scenes. I enjoyed the revived memories of my earthly duties; hence it was that I was a spiritual unseen hearer of the opinion given to-day. Your initials, dear sir, did not hide your personality from those giving the opinions. The subject matter of their discourse was *Spiritualism*, and the opinion was expressed by one and assented to by the other. This was what was said: 'I can easily account for the delusions of weak-minded enthusiasts, or for the tricks of egregious impostors, but here we have the account of a man of education and of legal judgment appearing in defence of this Modern Spiritualism; and I can arrive at only one conclusion' (O God, forgive him for the conclusion arrived at; I can't blame him). 'He looks' (O God, forgive him), 'he looks on fraud as lawful in support of this Spiritualistic Movement, he himself being confirmed in the belief that it will do good to many; therefore a lawful fraud in the support of a good Cause.' They could not dispose of your heart-earnestness by any other conclusion. It was far-fetched indeed; and these were men holding the highest—nay, the proudest stations amongst men."

The above is the opinion of two learned legal authorities, reported by "John Scott, Earl of Eldon," and as the real person is recognisable by the initials, I do not hesitate to give my opinion. As the persons who, I suppose, gave this opinion have knowledge of the name of the real writer, a conclusion may be easily arrived at as to whether I am or am not likely to give an opinion to carry weight. I say I believe in this Spiritualism, and indignantly repel fraud either on my part or on that of the instrument, to whom it would be as ridiculous to impute fraud as it would to the sensitised plate that receives the portrait of a man. And I state further, that I believe this opinion was expressed by two learned judges; and although I have an impression as to who they are, the controlling spirit would not then tell me. Acting on this belief, I publish the portion that I have transcribed above, and also in the belief that these very two who gave the opinion will have the MEDIUM AND DAYBREAK containing this letter brought to their notice. I make this offer to both, or either. If they recognise the name under the initials, they can have no difficulty in getting my address. The offer I make is this: they can either call on me or I will, if more suitable, call on them; in either case the fact of the visit is to be kept strictly private and secret, as I am fully aware that were the fact of any such visit known amongst their other learned brethren, they would be receiving hints as to the propriety of retiring from the Bench by reason of failing intellect. One great test of the truth of Spiritualism will be established, if it be a fact that such an opinion as is hereafter set out was expressed on the day mentioned. If they, come I think I can satisfy them, that I have real cause of belief; whether they will come to the same conclusions I know not.

I can assure those learned men that I do pursue Spiritualism that good may arise; but I use no fraud, nor am I imposed on. The good that Spiritualism is doing, and will in the future do, is beyond the present calculation of man. It is opening to men the mystery of what life in the present is, and what in the future it is to be. It is removing those finger-posts, which have been misleading men for ages, and which Reason is now showing to be false and delusive. It is marching so far in the destruction of what is false, and whilst it destroys the false, it does not at the same time destroy the true together with the false. It rejects the tares, but it does not throw the wheat into the fire; it will prevent science—which, in its arrogance, would make man the accident of force and matter which lead him to think and act, as if "eat, drink, and be merry, for to-morrow I die, and there shall be no more of me," was the real life now and hereafter. It is rescuing man, on the one hand, from gross idolatry, from the absurdities of original sin, vicarious atonement, and everlasting punishment; and on the other, it will rescue him from that hopeless nihilism to which science in its folly is consigning him. It will teach him that from the moment that life is quickened in the embryo to the endless bounds of eternity, the immortal soul exists, forming its individuality whilst in the body, and realising the fruits of that individuality either in the present or the hereafter, according to its life aspirations. I throw not this out by way of attracting notoriety. If the opinion in question was expressed, it will be one of the strongest tests of the truth of this much-ridiculed, but nevertheless truthful movement. The parties at whom I am writing need not fear losing caste. I have been honoured by visits from Lord Keeper Somers, Edward Hyde, Lord Chancellor; John Singleton Copley, Samuel Romilly, and Thomas Wilde. True it is they have left the flesh, but they are still present, and I trust ever will be, together with some two or three hundred celebrities who made their mark in the world in their day, and who would, if they had the power, make men understand that although they have passed from earth, they are ever present in the spirit.

A. T. T. P.

## MEDIUMSHIP IN MANCHESTER.

To the Editor.—Sir,—For some considerable time past our Society's Wednesday evening meeting has been attended by an inquiring, thoughtful, and appreciative audience; and our mediums are correspondingly advancing in their progress and development. Our estimable friend Miss Hannah Hall, attends as often as she can make it convenient; and through her organism, often our spirit-friend "Mr. Hodson," delivers plain, pithy, and practical discourses to the friends assembled.

"George Rush" occasionally delivers spirited addresses on Spiritualism: what it has accomplished, and what it will yet do for humanity. Then, again, the ever-welcome "Judge Edmonds," with his terse, measured, logical, and clearly defined sentences, points his hearers on to the higher phases of the spiritual life, and to the glorious future of the Spiritual Movement.

In the absence of Miss Hannah Hall, Miss E. A. Hall supplies her place.

On the evening of Wednesday, the 24th ult., "Phoenix," an Italian astronomer, came specially to give a discourse through the latter-named medium,—some member of the circle having asked a question sometime before respecting the spots on the sun's surface. Our friend "Phoenix" very kindly came the following day, and wrote down through his medium the following epitome of the previous evening's discourse:—

## THE SOLAR SYSTEM.

In the beginning God was. His Deific Mind has governed, and still governs, all that He has created, acting through the medium of a force which we term, Deific Electric Force. To comprehend the vastness of universes, which His Almighty Powers have developed, is beyond a finite mind. We would wish you for a time to cast away all the material surroundings, and to follow us in spirit, as we do our best to describe the world to you.

Human language is inadequate to express all the feelings of the spirit when contemplating that which belongs to infinitude and eternity, and difficulty is experienced in forming our thoughts and feelings into language so as to reach you. God acts in a dual manner, therefore we said in the Invocation, "Our Father and our Mother God." His great governing forces are attraction and repulsion; these uphold the worlds and systems in their orbits and positions. Matter in the beginning was but as rare vapour, as the Bible says, "without form," but not "void," having within it all possibilities whereby to develop; the Deific Electric Force stimulating and evolving atoms condensed from the huge mass. Ages passed during the condensation of these forms, they possessed motion, continually stimulated, and various other forms were attracted by one suitable for a centre; being most susceptible to the Electric Force, it attracted atom after atom till a huge mass was accumulated. This condition of attraction, generated by the motion of the mass, and coming in contact with lesser developed unaffinitised atoms, occasioned a repulsive force, by which they were expelled from the parent form. Not one sun alone was in this manner evolved, but many; an equal number to balance each other in their orbital revolutions. Under the guidance of the parent-form they developed and condensed till they, in like manner evolved bodies, which they vitalised by their influence. Not only your universe was in this manner developed, but universes of universes, vaster than you can conceive of. Each sphere has one affinitised with it in the system which acts as a balance, the one positive, the other negative; positive and negative, attraction and repulsion, are Nature's great governing forces.

Having given you a brief outline of the evolution of systems, we will speak more particularly of the sun of your system, and of Saturn. The sun which you see is the parent form of your world, and from it your earth derives that sustenance wherewith to develop itself and its dependent forms. The light which you receive from the sun is, in reality,

electricity. Combinations of grossest forms, atoms of electricity, make themselves manifest to the optic nerves as light. This electric element is life to your world. You are informed that where light is, there is motion: this is the blending of atoms of electricity. The sun is not perfected, is not so nearly developed as your earth. The sun has gone through, and is still experiencing, great volcanic activity; layers of lava, beds of grosser matter than the greater portions of the sun's surface, absorb much from the atmosphere, and do not generate much of the electric element which is visible to you; thereby a partial vacuum in the sun's atmosphere is made, which is the cause of the dark appearance of certain portions of the sun's surface. As the surface becomes more level these spots will disappear, and newer forms appear.

The moon is the only sphere evolved by your earth; it is not situated in conditions favourable to its development and perfection. The atmosphere surrounding it does not conduct the heat from yours and other planets to assist to develop it. The parent of your sphere being a much more ponderable body, can emit greater power and vitality to you, owing to its position. Your earth is now in a period of rest: action and rest is nature's universal order: after your day's activity, you must have a night of rest; after the summer, nature rests and recuperates during the winter,—not that your world is stationary, but that it is, comparatively, resting, recuperating, for greater action in the future. When your earth is active, it will act more powerfully on the moon. The moon has not evolved any but the lower orders of animal and vegetable life, the atmosphere not generating vitality sufficient to support others.

Saturn is a perfected planet, having arrived at its twelfth cycle, or era. Your earth has but reached its eighth; these eras are immeasurable periods of time, but the length is determined by the state of development, and the conditions (magnetic and electric conditions) that play upon them.

Planets transmit continually from one to the other, electric currents, which stimulate and develop each other. Saturn has evolved formations under most favourable conditions; they have been acted on greatly by heat from other planets, which has caused condensation prematurely, some have been sent forth, and have been attracted and sustained by their parent globe, and other influences in the spherical form Satellites, while the remainder, having less vitality, have been attracted by the equatorial currents of the parent, and so formed into belts, and are objects of admiration and reverence to the inhabitants of Saturn, to whom they appear as luminous belts of matter.

Look upon these planets each as individuals, imbued with magnetic and electric life-power; notice how you, as individualities, are affected by each other; this will lead you to understand the action of planets upon each other. Each formation, small or large, has this magnetic life-force, which you may learn of by mesmerism, which tells how the mind acts through the medium of these forces upon other minds. You are informed by the astronomers that four large planets will reach their perihelion simultaneously, and affect the earth greatly by virtue of its position being negative and the others positive. The influence of one planet on another is the same as that of positive minds on negative minds, here in your small sphere; but the action in the planetary systems must be much more powerful.

We believe great changes will take place in your earth, not only in the material and physical, but also in the mental and spiritual. Saturn being highly developed will exert a developing influence; therefore disintegration of old and building up of new must result in your sphere, but when the four different powers are combined a much greater effect will ensue.

You will understand the astrology of the ancients from this, for planets at certain times have an influence upon the earth in a greater degree, and persons governed or born in that influence will be influenced as the world they inhabit. It is useful to understand astrology that you may be aware of the action of the planets, and how you are likely to be influenced; then if misfortune impends you may arm yourself against it, and, by aid of favourable magnetisms and the influence of your spirit-guides, pass through all conflicting forces unharmed; but developed more by their presence near you, God and His ministering angels are ever ready to assist you; work and do that which is right, and they will uphold you in the hour of trouble.—Yours in the bonds of our spiritual philosophy.

ALLEN HALL.

13, Viaduct Street, Ashton Old Road,  
Adwick, Manchester.

## SIX MONTHS' LABOURS IN THE SPIRITUAL VINEYARD.

By A. DUGAN, Kirkealdy.

During the last six months I have been more or less actively engaged in Spiritual work, sowing the seed here and there, and travelling many miles by sea and land to do so. Before the last year closed I had an engagement with the Newcastle Society to visit them, and finding that the trip presented an opportunity to do some other work, I embraced it; so that before I left my Scottish home I had the prospect of a journey across England and the return route across Scotland. Leaving home, my first halting place was Edinburgh, where a large and respectable company awaited me in the evening at the house of Mr. Chisholm. Like the rest of meetings held previously there, it was good and satisfactory.

I went on to Newcastle next day, and I found hospitable quarters in the home of Mr. Pickup, who, along with his wife, are kind, thoughtful, industrious, and homely people. He is an active and eloquent temperance advocate, and engages in many other philanthropic works. He took me the first evening I was there to a large gathering of poor children (over 700), and my host, along with Mr. Mould, president of the Spiritual Society, sought to entertain them with food and a magic lantern exhibition. I had much pleasure in fulfilling my engagement with the society, and really enjoyed the enthusiastic and social gathering which met on the Wednesday evening. I came in contact with most of the leading Spiritualists, and found them active and willing to assist the good Cause. I will long remember that visit to the ancient town, and as in the past it acted a prominent part in troublous times, it is still destined to impress its name, in a spiritual sense, upon this eventful age.

After a week's stay there, I went to Ouston Colliery, and met with a

warm reception. I stayed with Mr. Heel, in whose house the meetings were held. Large gatherings met twice on the Sunday. They came from long distances. A baptism of the Spirit seemed to be enjoyed by them; and the ardour and zeal these people manifest would bedim the labours of many workers in our large spiritual centres. A cloud has passed over that district lately, but we trust confidence and work is once more established amongst them.

Leaving that place, I went on towards Bishop Auckland, but found arrangements not ready for a meeting, and therefore took the opportunity to visit the home of Mr. T. M. Brown. He was absent, but I found Mrs. Brown and Miss Brown, with whom I was delighted to become acquainted. Mrs. Brown is a woman of superior mind, having advanced ideas, and advocates a high plane of spiritual thought and action. A meeting was brought together in the evening, when Miss Brown and Mr. J. Dunn, a local medium, assisted. I must express sorrow at the departure of Mr. Brown from amongst us; but having a large family, and all young, and his income not large, with health enfeebled through laborious spiritual work, it is perhaps wise to look for a wider field, with a warmer climate. May the future be bright; and wherever he goes I trust he will have many tangible tokens of the esteem and love of those he has laboured among. I left Howden-le-Wear, and reached Bishop Auckland, finding all things ready for an evening's meeting, to be held at the Baths. I stayed with Mr. Soutter, who, along with his wife, are peculiarly adapted to make any person happy. We had a good meeting, and cheering results will undoubtedly follow.

I proceeded on my journey by way of Barnard Castle and Tebay. I reached the old county town of Lancaster, which was all in commotion about the trial of a poor fellow for murder; he has been sentenced and executed since.

Having arrived at Manchester, I stayed with Mr. Oxley, and found in his home there all the surroundings of a well-cultured spiritual worker. I attended the meetings of Spiritualists at Grosvenor Street, and gave, under the influence of my guide, a lecture. Mr. Oxley took the chair. Altogether my stay in Manchester was profitable, and long to be remembered.

I proceeded afterwards to Glasgow, where I had an engagement to speak in Trongate Hall. A large company assembled, and cheering results were anticipated. I always welcome my visit amongst the Glasgow friends. I now took tracks across auld Scotland, halting at certain places and arranging work. Arriving safely at home, my first journey amongst English Spiritualists was completed, and I will ever remember its incidents with kindly feelings.

I was next called to Dundee, which is fast ripening for spiritual work, and will ultimately become a centre of usefulness. There are many warm-hearted friends of the Cause there, who are quietly supplanting the old with the new wine of the kingdom of love. My meetings there are always successful, and my list of acquaintances register many true and kind friends. I was there during the week that Irvine Bishop was manipulating the money of his dupes, and I had the best meeting in my experience; he has been, in his wild career of buffoonery, the herald of progress to the spiritual worker.

In my own town, Kirkcaldy, I have publicly given lectures which have been well received by the people and the press. Likewise in Edinburgh I have held meetings lately, and opened up the truth to many strangers, in almost all circumstances of life. There will soon be an organised centre there to propagate Spiritualism.

I have just returned from a visit to Glasgow, and find the machinery working harmoniously with Mr. Coates energetically acting as corresponding agent of the society. I must thank the Glasgow friends for their well-timed and generous efforts on my own behalf. "Let Glasgow flourish through the preaching of the truth." Neither my hands nor my feet are at rest yet. I expect to visit Dunfermline, a large town in this locality; I have been invited, and will comply. Let us labour and await the harvest.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, May 18th, Miss E. Young delivered a trance address subject—"A Tree shall be known by its Fruits,"—showing in a very clear manner how each *must* work out his own salvation, become as a little child aspiring for knowledge. It is impossible for all to be great men and women in this world, yet we could all be great for truth, if we did but make an effort. Miss Young also recited a poem entitled, "The Golden Door." We had one of the largest seances that has been held in this hall, and some remarkable tests were given, a vote of thanks brought the meeting to a close. Miss Young will again occupy the platform next Sunday, May 25th, at 6.45.

On Tuesday evening last Mr. W. O. Dake lectured—subject, "Communion with Saints, and Prayers for the Dead, from a Spiritualistic Standpoint." A capital discussion followed, in which the following gentlemen took part:—Mr. Rouse, Mr. McKenzie, Mr. Hocker, Mr. Ashman, &c.

On Tuesday evening next, May 27th, at 8.30, Mr. C. W. Pearce will lecture; subject, "The Great Pyramid." W. G. PAUL.

There is a seance on Wednesday evening for members only, and on Saturday, at 8.30 (admission 6d.), Mr. Webster, medium, of whose genuineness I can testify; he gives remarkable tests. A floral display and sale of fancy and useful articles will be held in the hall on June 19 and 20, under very special patronage, with a view to wipe off, and in future keep out of, debt.—T. M. DALE.

Mr. SAVAGE desires it to be announced that he will give a public seance for the benefit of Mr. J. Webster, on Sunday evening, May 25, at the Alliance Hall, 407, Bethnal Green Road, E. Side door at 7.30. It is hoped friends will attend in good numbers.

On Sunday evening Mr. Burns spoke at the Spiritual Institution on the proper significance and true means of developing "spiritual gifts." We regret that space will not permit of our giving any extended notice of these discourses. They are full of fresh thoughts, and possibly the time has not come for a more extended diffusion of them.

#### MUSIC AND THE BIBLE.

The following passages illustrate the connection of music with supernatural influences:—

"When the evil spirit from God was upon Saul, David took a harp, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him" (1 Sam. xvi. 23).

On two occasions Saul is recorded to have thrown his javelin at David whilst playing on his harp, the inference being that the evil influence at those times was too potent for David's musical mediumship. Music is employed in asylums for the insane in order to soothe and restore the patients to their right mind.

"Thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. x. 5, 6).

The sons of Jeduthun prophesied with the harp, to give thanks and to praise the Lord (1 Chron. xxv. 3). Dr. Conquest, in his Bible with 20,000 emendations, renders it "sang hymns with the harp," with no reference to prophesying.

"I will open my dark saying upon the harp" (Psalm xlix. 4).

"And suddenly there was with the angel a multitude of the heavenly host praising God" (Luke ii. 13).—*Correspondent.*

#### MR. MORSE'S APPOINTMENTS.

ROCHDALE.—Sunday, May 25. Co-operative Store Assembly Rooms. Afternoon at 2.30; evening at 6. Monday, May 26. Same place. Evening at 7.30.

NEWCASTLE-ON-TYNE.—June 1 and 2.

GLASGOW.—June 8 and 9. CARDIFF.—June 29 and 30.

LIVERPOOL.—June 15 and 16. WALSALL.—July 1.

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

#### MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

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

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

#### MR. E. W. WALLIS'S APPOINTMENTS.

LEICESTER.—Sunday, May 25. Lecture Hall, Silver Street, at 10.30 a.m. and 6.30 p.m.

WALSALL.—Monday, May 26. Upper Room, Exchange Buildings, 7.30.

BIRMINGHAM.—Tuesday, May 27. Mr. Groom's, 200, St. Vincent St., 7.30.

DERBY.—Wednesday, May 28. Temperance Hall, Curzon Street, 7.30.

BELPER.—Thursday, May 29. Private house, 7.30.

NOTTINGHAM.—Friday, May 30. Private house, 7.30.

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

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

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

NEWCASTLE-ON-TYNE.—June 15 and 16.

LOW FELL.—Arrangements pending for June 17.

EDINBURGH.—Arrangements pending for June 18 and 19.

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

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

WEIR'S COURT, NEWGATE STREET.

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

Sund., May 25, 6.30 p.m. Trance Address ... Miss E. A. Brown.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—"Form Manifestations."

Tuesday, " at 8 p.m.—"Physical Manifestations."

Wednesday, at 7.45 p.m.—"Spiritualists' Improvement Class."

Thursday, Seance at 8 p.m.—"Form Manifestations."

Friday and Saturday, at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

Mr. T. M. Brown is in Barrow, and expects to reach Manchester by the end of this week. Address, Mr. Allen Hall, 13, Viaduct Street, Ashton Old Road, Ardwick. On leaving Manchester Mr. Brown will proceed to Derbyshire.

BIRMINGHAM.—Mr. E. W. Wallis will give a seance lecture at Mr. Groom's, 200, St. Vincent Street, Ladywood, on Tuesday evening next, May 27th, at 8 prompt. After the lecture Mrs. Groom will give clairvoyant tests. Friends are invited. Collection towards expenses.

ROCHDALE.—A pic-nic will be held on Whit-Saturday, at Mr. Salisbury's, Dunnish Booth Farm, a few minutes walk from Broadley Station, which can be reached from Rochdale in a few minutes. Friends are cordially invited. If the weather is fine, we anticipate a very pleasant meeting.—CHARLES PARSONS, May 20.

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## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 25.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.  
 MONDAY, MAY 26.—6 Field View Terrace, E. Seance at 8, Members only.  
 TUESDAY, MAY 27.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, MAY 28.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 WEDNESDAY, MAY 28.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 THURSDAY, MAY 29.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 25, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.  
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 5.30 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 OLDHAM, 186, Union Street, at 6.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 MONDAY, MAY 26, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.  
 TUESDAY, MAY 27, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
 WEDNESDAY, MAY 28, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.  
 BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
 DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, MAY 29, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development  
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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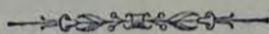
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from Margaret; the request—Lawrence begs and obtains a valuable manuscript from the professional lady magnetiser—Joy and sorrow hand in hand—The trance—Menacing the life of the infant—The drunken man sobered—The black and white vision—George Denman knows for the first time that he is dead—Lawrence and Margaret seek advice—Mr. Millard offers assistance

## CHAPTER IV.

Sweet Kathleen and her blighted life, but too often met with in high society

## CHAPTER V.

A great change in the Lawrence family—Date fixed for sealing Margaret's doom—The morn of the eve—The revelation—Penitence—A painful scene—A few words and the lovers' parting—The prayer—An angel of mercy—A miracle promised—A strange step upon the stair—The somnambulist's journey—Kathleen's curious visitors—"I come, Mrs. Burnlow"—The introduction—Discovery, astonishment, and confusion—Defeated—Peace and re-union—The doctor's mother says grace and makes a startling announcement—"You dot sumthin' dood in you pottet"—Lawrence makes a pleasing discovery—Two marriages, but one husband—"Dod bless oo all"

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## CONTENTS.

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Successful Experimental Seance  
A Deceased Wife Materialises, and is Recognised by her Husband  
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Our Second Seance—The Spirit-Form Appears  
Our Third Seance—The Cage Test Tried  
A Deceased Wife Recognised  
Our Fourth Seance—The Cage Test Succeeds  
Our Fifth Seance—The Cage Door Unscrewed  
"The Forms of the Departed enter at the Open Door"  
Our Sixth Seance—Miss Wood Screwed up in the Cage  
Our Seventh Seance—A Spiritual Sanctuary  
"Thanking God for the Experience of the Week"  
Dr. Carpenter—"Self-Deception or Intentional Deception"  
"Another Grand Exposure"—Jo Cose  
Powerful Tea-Table Manifestations  
The Medium re-dresses in Dark Clothing  
Second Seance at Mrs. Ford's  
The Medium Fastened by the Neck with a Collar  
Miss Wood's Second Visit to Belper  
Influence of a Drunken Man on the Medium  
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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  
Vigorous Appetite of the Medium when under Control  
The Spirit-Form grows up to Full Stature before their eyes, and melts away  
The Spirit cuts off a portion of his Whisker  
The Spirit's Warm Breath and Perfect Teeth  
Paraffin Moulds of Spirit's Feet  
The Process Described (with Illustration)  
Plan of the Seance-Room (with Illustration)  
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