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SPIRITUALISM.

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E G Y P T:

AND THE WONDERS OF THE LAND OF THE PHARAOHS.

BY WILLIAM OXLEY.

MONUMENTAL EGYPT (Continued).

One of the most interesting discoveries brought to light by the excavations of the late Mariette Bey (for nearly the whole of this magnificent temple was buried in sand till a few years back) was a chamber, on the walls of which are sculptured the cartouches, or ovals, with the names of 75 kings who had preceded *Sethi I.* on the throne of Egypt. This discovery is of immense importance, as it helps to determine the chronology which is yet "an open question" amongst Egyptologists. The excavations are still in progress, and when complete one of the most interesting and magnificent temples of ancient times will be exposed to view.

On the walls of the temple built by *Sethi*, is sculptured a fine portrait of himself, offering to Osiris a small gilded statuette of Ma, the Goddess of Justice; and is one of the finest specimens in Egypt of the sculptor's art. The illustration is an exact copy of this, which may be regarded as a portrait of the great king (*Sethi I.*). Just above the figure is shewn the two cartouches or ovals, containing the King's names; to the right of these is the winged hawk, representing the Goddess Nut. The outspread wings represent the celestial vault or primordial space. This Goddess Nut is seen on some of the most ancient tombs, coffins and tablets, and which will be clearly elucidated further on. On the altar is laid the lotus flower, an offering to the same Deity Osiris. This flower forms a most important part in all funeral, and king-priestly offerings. It is a self-generating flower, and thus is a beautiful and expressive symbol of the life-principle in the human organism, which



PORTRAIT OF SETHI I.

(19th dynasty.)

On the wall of Temple at Abydos.

From a Photograph by P. Sebah.

reproduces itself in continuous and more beautiful forms; but this will be more clearly shown in a following chapter.

On another part of the temple *Rameses II.* is shewn presenting as an offering a gilded statuette of himself. This evidently is an earnest or foreshadowing of his own deification, anticipating his advent among the Deities, and when he himself expects to receive the adorations of his subjects as—a God!

DENDERAH, on the west bank of the river, is 60 miles south of Abydos, and 425 miles from Cairo.

This temple dedicated to Hathor, a later form of Isis, is one of the best-preserved and most modern and important, in many respects, of the Egyptian temples. It was commenced by the last of the *Ptolemies*, and completed by the Roman Emperor *Tiberius*; or in other words at the commencement of the Christian era. It is literally covered with sculptured forms and hieroglyphs inside and outside. This, like most of the other temples, is built with three main divisions. First, a large open court (sometimes it has columns and covered over as in the present case); then a second court, always covered over, and the roof supported by handsome columns; and finally, the third or inmost shrine, or "Holy of Holies"—in which were deposited the sacred Barks, or Arks, containing the sacred emblems dedicated to the presiding Deity of the temple. On sacred festival days, staves were put through rings on the sides, and they were carried in procession by the priests, in the same manner as the Levites, or priests, carried the Israelitish Ark of the Covenant.

On one of the walls is sculptured a "calendar," giving the names and dates of the festivals, the chief of which, or their "great day of the feast," was the 21st of July, the date when the bright star *Sirius* appeared on the eastern horizon, at the same time the sun was setting in the west.

There is one remarkable fact connected with the temple shrine—which is a complete building of itself, and in my opinion of much older date than the other parts—it is, that all the royal ovals, or the names which would have told of the original builders, or kings, have been carefully obliterated, and they are all left blank; which fact appears to sustain my view, that many of the comparatively modern temples are built over and incorporate older existing shrines or temples. There is a vase (No. 333) in the Louvre, bearing this inscription—"The King of Upper and Lower Egypt, *Pepi*, Son of *Hathor*, Lady of *Denderah*, the *Horus*, beloved of the two countries; the Lord of the double crowns; loving his people."

This shows that there was either a shrine or temple existing at *Denderah* so early as the time of *Pepi*, a king of the 6th dynasty, about 3,000 B.C. (according to *Brusch*). It is only on the walls of this (to my view, ancient) shrine that the ovals or cartouches containing the royal names have been erased, and that by skilful workmen, for they are very neatly done. It is difficult to account for these erasures on any other hypothesis, than that the *Ptolemies*, or their successors, wished the idea to be formed that it was all one building.

Ascending a long flight of stairs on the left of the temple, we come to the beautiful small temple, or "chapel of *Osiris*," in which I saw a series of sculptured slabs delineating the death, resurrection, ascension, and glorification of *Osiris*, who came down from heaven, took the form of man, was slain by wicked hands, rose again from the tomb, and ascended into heaven where he became the great Judge of quick and dead. These scenes are shewn with a meaning that cannot be misunderstood.

Except that this *Osirian* conception long antedated the building of this temple, one might think that the subject was taken from the Gospel narrative of *Jesus Christ*, so near does it run parallel to the main episodes recorded therein. On the ceiling of this beautiful little chapel is a painting representing the rising star *Sirius* and the setting sun, which indicated the time of the Great Festival.

A little to the south-west of the great temple is a smaller temple dedicated to "*Isis* and *Horus*," or as Catholics would term "the *Virgin* and *Child*." The main figure sculptured on the walls is "*Isis* with the young *Child*" on her knee, receiving congratulations from a number of mothers with their male children; and outside on the walls of the corridor is shewn *Typhon*—or the *Evil One*—waiting to destroy them.

In the sanctuary the King is shewn in the presence of the Goddess *Isis*, to whom he offers a small feminine statue of *Ma*, the Goddess, crowned with a feather—the emblem of Truth,—and he approaches the seated Goddess saying: "O Goddess! I offer to Thee Truth: for Truth is Thy own work; and Thou art Truth itself."

About some 15 miles south of *Denderah* we come to *KOBT*, or *KORT*, which at one time must have been an important place, for its ancient name was *Coptos*, which was applied to the whole of Egypt. It was at *Coptos* that the scene of a very strange "Ghost story" was laid, which is interpreted from a papyrus in the *Boolak Museum* by Dr. *Brusch*.* It is entitled "*The Tale of Setna*," who in earth life was supposed to have been one of the numerous sons of King *Rameses II.* (19th dyn.).

The story recounts scenes and conversations in the world of spirits, which turns upon the experiences of some of them while endeavouring to discover their own mummified bodies, and which appear to have been successful. The spirit *Ahura* relates the manner of her death, together with that of her son, who were both drowned in the Nile while going from *Memphis* to *Coptos*. Her husband's brother soon joined her in the spirit world; and by his instrumentality she was able to return to earth, and appearing to the King at *Memphis*, she was able to follow the commission appointed to search for the mummies in *Coptos* necropolis, and witnessed the ceremony of the funeral rites performed over the bodies. *Setna* is one of the principals engaged, and though a being resident in the interior realm immediately contiguous to the physical plane, yet he was evidently not delivered or freed from his animal propensities, and experiences connected with same are related with great plainness.

The story is delineated by one who was evidently a clair-

voyant, and it is so far interesting that it throws light upon the Egyptian beliefs of that day in spiritual phenomena, and no doubt this intromission into the world of spirits, reveals the restless condition of many who were endeavouring to regain the consciousness of their past earth life.

LUXOR, 464 miles from *Cairo*, is the landing place for *THEBES*, the ancient capital of Lower Egypt, which spread out on both sides the river. Round and near *Luxor*, as well as on the opposite side of the river, there cluster the remains of many temples and palaces, many of which have been razed, and only the foundations remain to tell the tale of a former splendour and greatness; but those that remain are the most extensive and important in Egypt.

Thebes, when in its prime, must have been a magnificent city, as it was the seat of government and capital of the country under the most warlike and successful of her Sovereigns. It assumed some importance under the Kings of the 11th dynasty about 3,000 B.C., and maintained its supremacy under the two following dynasties for about 200 years. After that time it succumbed along with the rest of Egypt to foreign conquerors who held sway for several centuries, and during whose rule the native rulers at *Thebes* were either extinct or mere tributaries; in any case, they were not recognised as kings. But as time rolled on the foreign element waned, and the natives under one named *Aahmes*, or *Amosis*, revolted, and expelled the foreign race of kings, who are known to history as the *Hyksos*, or Shepherd Kings. He appears to have been a *Theban*, for he made *Thebes* again the capital, and established a new dynasty of native kings. This dynasty (the 18th) included the *Thothmeses* and *Amenhophis*, under whose rule, and that of the following—the 19th dynasty, under the two *Sethi's* and *Rameses*—Egypt rose to the zenith of its power and influence as a nation.

Thebes was their capital, which dominated *Memphis*, and the other capitals of the foreign dynasties in Lower Egypt; and all that wealth, with encouragement of art could do, was lavished with unsparing hand upon the Southern Metropolis. This prosperity lasted about 600 years, until Egypt was conquered and overrun by the Assyrians, about 1,000 B.C., from which time it declined, and never again recovered its metropolitan supremacy. It however maintained a semi-independent position, seeing that it was strong enough to hold out and withstand a three years siege by the 8th *Ptolemy* (*Lathyrus*), from which it would appear that there was a powerful native element still existing in Upper Egypt, and which was restive under the Greek dynasty. This would be about 100 B.C. This rebellion cost the city its life; for stung by the protracted resistance, after its capture *Ptolemy* razed the city and destroyed as much of the temples as he could. This was its death-blow, and the once proud and mighty city of the Pharaohs ceased to exist. Nothing now remains of the city but a few mounds, and not even "foundations" are seen to tell of its former size or splendour.

The Necropolis, which extended over a large surface, was on the opposite side of the river to the city. The royal tombs, of which I shall speak presently, are among the finest and most interesting monuments now existing in Egypt. The western part (on the other side of the river) seems to have been the "West End" of ancient times, for it was in this district that the wealthy and the aristocracy had their villas, and it was here also that perhaps the finest though not the largest temples and palaces were situate.

Situated as it was on both banks of the river, and with a wide expanse of cultivated land between the ranges of mountains on either side, which spread out in a semicircular form, and protected it from sand-storms and drifts, *Thebes* must have been "a thing of beauty" if not "a joy for ever." Its temples and colossi—now in ruinous decay—bespeak of conceptions, architectural and otherwise, that excite one's wonder and admiration even at this day. The precious metals and stones, doubtless acquired by foreign conquest, must have been plentiful, for the quantity carried off by *Cambyses*, the Persian conqueror, is fabulous, (amounting to no less than £2,000,000 sterling) and the vast number of ecclesiastics required for the numerous temples in the city and neighbourhood, necessitated a large and wealthy population. A few wretched mud villages now occupy part of the site of what was once "the glory of Egypt."

To give an idea of the wealth lavished by the Egyptian monarchs upon ecclesiastical structures, I have collated, from "*The Annals of Rameses III.*" (20th dyn.), (translated from the *Great Harris Papyrus*—see "Records of the Past,"

* Records of the Past, Vol. 4, p. 129.

vol. vi., p. 23, and vol. viii., p. 5), the sums given by this king to

	<i>Tens of Gold.</i>	<i>Tens of Silver.</i>
The Temple of Thebes	1506	11783
" " " Heliopolis	1479	2255
" " " The Nile	13568	13568
" " " Memphis	2889	3340
" various other Temples	15884	21219
Total	35326	52175

These figures reduced to troy weight mean no less than 103,034 ounces of gold, and 144,000 ounces (in round numbers) of silver, which, taking the value of gold at 25 shillings per ounce, and silver at 5 shillings per ounce, amounts to £130,000 sterling in gold, and £36,000 in silver.

This value does not include the cost of labour, &c., expended on working the precious metals into the immense variety of utensils, images, &c., &c., for the temple requirements. The above merely applies to the "gifts," of one king; and when we take into account the "gifts"—for so they are styled in the official records—made by other kings, before and after *Rameses III.*, the value of the spoils credited to *Cambyses* as having been taken away from Thebes by him, does not appear to be overstated; and we may now well understand why Egypt should be such a tempting prize to the conquering hordes who, in the time of her weakness, swept down and carried off such enormous booty.

At Luxor, close to the river bank, are the remains of two temples; the largest built by *Amenoph III.* (18th dyn.) and the other by *Rameses II.* (19th dyn.). The greater part of both is covered with sand and native huts. In front of the *Rameses* temple there are several colossal figures, the heads of which are only visible above ground; also a large obelisk, which are all of polished red granite. Between these and the Great Temple at Karnak—a distance of one and a-half miles—there was a roadway or avenue, of sphinxes leading to a temple built by the third *Rameses*, and dedicated to Khons, the third of the great Theban Triad, or Trinity.*

On the north side of the encircling wall of the Great Temple are the ruins of a temple dedicated to Ptah, the first of the Great Memphite Trinity, built by *Amenoph III.* (same builder as the one at Luxor). To the south, but connected by an avenue of sphinxes, are the foundation ruins of a temple, dedicated to Mout—the Great Mother,—the second of the Theban Trinity, and built by *Amenoph III.* Between this temple and just inside the encircling wall of the Great Temple is another temple built by *Amenoph II.* (about thirty years before the 3rd *Amenoph*). In addition to these are remains of two temples built by the 3rd and 7th *Ptolemies*.

These series of temples with their enclosures cover an area of about a mile in length by half a mile in width, and when in their integrity and full operation of worship, with their majestic pylons and magnificent halls and columns, etc., they must have produced a feeling of awe and astonishment in the mind of the beholder. There was an artificial lake connected with every temple, on which at the festivals there was a procession of boats, headed by the king and high priest, and which lakes were probably used for purificatory purposes.

The Great Temple of Karnak, dedicated to the great God, Ammon-Ra, is the largest and most imposing ecclesiastical ruin in the world. It measures 1,200 feet by 348 between the encircling wall of stone. It was commenced by *Usertesen I.* (12th dyn.) some 2,400 years B.C., and was altered and enlarged by succeeding monarchs, each one of whom seemed to "improve upon" what was done by his predecessor. This went on till the time of the *Ptolemies*, after whose era it suffered and decayed, along with Thebes.

From the west entrance there was an avenue of sphinxes running down to the river side, facing the grand temple and palace of *Rameses II.* There are four fine pylons with gateways dividing the various portions built by the different sovereigns. The Sanctuary, or Most Holy Place, was built of red granite by *Thothmes III.*, destroyed by the Persians, and rebuilt by one of the *Ptolemies*; but which, in my opinion, formed part of the original structure constructed by *Usertesen*. There were several obelisks; one still standing is the largest that is known. It was erected by *Hatasoo*, the Queen Regent, and daughter of *Thothmes I.*; and according to the inscription "it was removed from the quarries at Assuan and

erected in its place in seven months only,"—an engineering feat that seems hardly credible.

The Great Hall, or "Hall of Columns," was constructed by *Sethi I.*, and is the most remarkable part of this extraordinary building. It measures 329 feet by 170. Its roof composed of massive stones stretching from pillar to pillar is supported by 134 huge columns, 12 of which, forming the centre aisle, are 62 feet high and 34 feet in circumference; the rest are about 42 feet high by 28 feet in circumference, the whole of which are covered with hieroglyphs from top to bottom. The lintel stones for the doorway of this majestic hall are no less than 40 feet long, made out of one solid block.

There is a statue in Munich Museum of Beken-Khonsoo, the architect employed by *Rameses II.* On the statue the inscription reads thus: "I performed to the best of my ability as the architect of my lord *Rameses II.*, the friend of Amen, who listens to those who pray to Him. I built the pylon; and placed obelisks made of granite near the first gate of the Temple of Amen. Their height reached to the vault of heaven. I made two great double doors of gold, and their height reaches to heaven." This statement gives an idea of the immense wealth bestowed upon this Grand Temple. I visited these ruins four times, and my wonder and astonishment increased every visit, at the magnitude and work bestowed upon this marvellous structure.

On the walls of the temple are inscribed the victorious exploits of many of the kings. On the south wall is sculptured and recorded the victories of *Sheshonk I.* (22nd dyn.), which show 150 heads, representing his conquests over so many kings and chiefs; and amongst them is one supposed to be the King of Judah, whose capital—Jerusalem—was taken and sacked by *Sheshonk*, or Shishak of the Bible narrative.

It appears that there were "Poet Laureates" even in those early days; for on the outer wall is inscribed a poem by Pentaoor, recounting the deeds of valour by his royal master, *Rameses II.*, the subjects of which are very graphically delineated on the walls of the temple on the other side of the Nile, where the King is shewn alone in his chariot—forsaken by his generals and soldiers—cutting down his enemies who fly before him. And yet the battle must have been a tough one, for it took two whole days, and it was the daughter of the king of these very enemies whom *Rameses*, the conqueror, married. Perhaps the king of the Khetas might give a somewhat different version of the battle; for in all the inscriptions relating to this *Rameses II.*, the inordinate vanity of the man is conspicuous: in fact, he aimed at being deified, and worshipped as God. There are more statues of this king spread all over Egypt than of all the other kings put together.

In the temple of Khons, contiguous to the Great Temple, there is a most interesting sculpture representing the usurpation of the regal power by *Her-Hor*, the High Priest of Amen-Ra, who deposed the last of the *Rameses* dynasty, and became first king of a new dynasty known as the 21st, which lasted a little over one hundred years. Strange to say, the world is indebted to this dynasty for the "wondrous find" of last year, consisting of the coffins and mummies of thirty-six royal personages, with an enormous quantity of statuettes, gold, jewellery, and valuables. I saw the place where they had been deposited. It would seem that apprehensive of some invasion or other (which did come 100 years later, when the Assyrians conquered Egypt, under *Shishak*, and held it for 80 years); or possibly to preserve them from spoliation by native thieves *Her-Hor* or some of his successors removed all these coffins with their mummies to a place of safety, and most probably the knowledge where they were would be lost. They were discovered by the Arabs living in the neighbourhood, who are continually searching for buried treasures; and but for their avarice the coffins would be there yet. A vast quantity of gold articles were finding their way into the market, which, coming to the ears of Mr. Maspero (successor to Mariette Bey, the officer superintendent of Egyptian antiquities), he instituted inquiries, and finally traced them to Luxor. The place of deposit was down a deep vertical shaft, on the almost perpendicular face of a rocky mountain; at the bottom there was a cavern running a long way into the mountain, and it was in this cavern where they were deposited. From sketches I think the cavern had been worked and made into a sepulchral vault, which appears to have been used for most of the kings and royal families of the 21st dynasty. Amongst the mummies were the celebrated *Rameses II.*; his father, *Sethi I.*; and the scarcely less celebrated *Thothmes III.*

(To be continued.)

* The Pylons of this Temple, with its entrance gateway by *Ptolemy VII.*, is shown in the illustration given two weeks ago:

RECENT PSYCHICAL RESEARCHES.

By W. H. HARRISON.

(Concluded from last week.)

If these alleged magnetic flames emit feeble ordinary light outside the range of normal vision, and appertaining to the ultra-violet end of the spectrum, it should be possible to photograph them. Mr. C. F. Varley, Mr. Charles Blackburn and myself, once tried for some weeks to do this, with a very large electro-magnet, and a Grove's battery so powerful that the platinum plates in it were about a foot long. Yet when sensitive wet photographic plates, kept moist by the glycerine process, were submitted face downwards to the action of the magnet for hours, within a small fraction of an inch of the poles, no effect was produced. At still closer distances an image of the poles appeared on development, but I found this to be due to consequent retarded evaporation, for similar proximity of two wooden poles, or any solid object, produced the same result. I have been told that the flames have been photographed; if so the experiment can be repeated, but persons not well versed in photography are likely to mistake stains on the plate for something of more scientific value. Since those days, exquisitely sensitive dry plates have come into use, and the power has been obtained by Captain Abney of photographing the red end of the spectrum, hence if the Reichenbach Committee should go over this ground again it will have more chance of success than any predecessors.

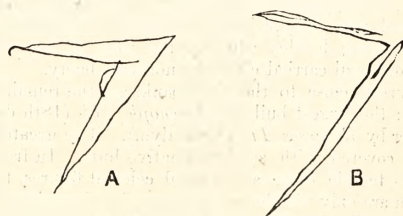
The quotations herein made about the results stated by the Reichenbach Committee, have been taken by me from the Fletcherite newspaper, as there seems to have been no report of the meeting of the Psychical Research Society elsewhere.

Those quotations must necessarily be accepted with caution, for the paper does not always tell the truth. For instance, it once published that I used the names of individuals without their consent, over a proposed "Psychic Club." In this highly injurious charge there was no truth whatever, either in relation to the Psychic Club or anything else, nor has the then editor, who is now on the Council of the Psychical Research Society, ever withdrawn or apologised for the said editorial paragraph, after being charged with its untruth. Mr. Roden Noel, also a member of Council of the Psychical Research Society, has all along known all the circumstances, and that there is no truth in the charge. The same editor once printed insinuations, but not a direct assertion, in another Spiritualistic journal he edited, that the editor of "The Spiritualist" had to do with Mr. E. W. Allen, of 4, Ave Maria Lane, refusing to print his periodical any longer. Mr. Allen was most indignant when he saw the insinuation, and at once published that it was not only not true, but the reverse of truth, still the editor has never withdrawn or attempted to substantiate his false insinuations, and has allowed them to stand before the public to this day. Mr. Allen had at the outset written to him plainly stating the reason why he would not publish his journal any longer, and with this statement in his possession, the fabricated insinuations to my injury that the reason was something else, were issued by the editor to the public. At the time he had no public colleagues or associates who would force him to clear himself. His moral surroundings have since changed, for most members of the Council of the Psychical Research Society are men too honourable to be able to afford to have the present charges in print against one of their number, so after publication I will call attention of the president, Professor Henry Sidgwick of Cambridge University to this paragraph. Justice though long delayed will be sure, for no evidence exists or ever has existed to support the injurious statements, and it is to be hoped that the public withdrawals and apologies not hitherto made from an innate sense of their necessity, will be forthcoming under moral pressure. At the time, it was possible to publish untruths like those now mentioned, with impunity and safety; no check existed.

The experiments of one of the Committees of the Psychical Research Society with the sensitive through whom drawings can be made of diagrams existing in the mind of another person, are interesting, but not new. An excellent custom is frequently followed by authors and committees who send in papers to the Royal Society and the best orthodox scientific bodies, of stating what previous workers have done, and what discoveries have been made in the particular subject, before the date of each paper presented. Those who listen to the paper are thus made aware of the amount of new work and discovery it contains, and each investigator receives what is justly his due. A paper containing nothing new would not be allowed to be read.

In Mrs. De Morgan's book, "From Matter to Spirit," published by Longmans in 1863, with a preface by the late Professor de Morgan, president of the Mathematical Society of London, are several pages illustrated with numerous diagrams, giving full details of experiments of exactly the same nature as those described at the last meeting of the Psychical Research Society. Those described in Mrs. De Morgan's book, were performed nearly thirty years ago.

In the accompanying diagram copied from some of



those in Mrs. De Morgan's book, A is the pattern figure, drawn beyond the range of vision of the sensitive, and not normally seen by him, or the person sitting by his side, for as is sometimes the case in producing these and analogous phenomena, he acquired additional sensitiveness when the hand of another person touched his. B is the best copy of the original produced by the hand of the sensitive.

The diagrams in the book contain four pattern figures, and seven more or less accurate copies of them given through the sensitive; two of the latter were drawn without the person touching the sensitive knowing what the original drawings were, and in this respect the results are much better than those published by the Psychical Research Society, for the later experimenters do not appear to have thought of trying this earlier method, but instead thereof to have been uncomfortably testing the unfortunate second person.

In the diagrams given by Mrs. De Morgan, who herself took part in the experiments, there is no reversal of the secondary images, but the reproduced figure numbered "one" on page 36 of her work, is turned half-way round.

Looking at recent researches in occult subjects none have been nearly so valuable or novel as those of Dr. John Purdon, one of the best authorities on psychology in this country, who published last year that temporary *rappports* between individuals and sensitives near them, affected the circulation of the blood in a peculiar manner, and that the effects could sometimes be caught and automatically registered by the sphygmograph.

Much time and work must be expended in experimental psychical research, and those who give time to it deserve more gratitude from the public than they ever obtain. At the same time the Reichenbach Committee seem to have discovered a mare's nest on the top of their magnet, and to have seen the eggs therefrom displayed in the "Philosophical Magazine," which is the oldest scientific monthly periodical published in London. It was first issued in 1798, under the editorship of Alexander Tilloch, "Member of the London Philosophical Society," and it may interest your readers to know that in the very first number was an article on the influence of magnetism on time-pieces, by the late

Cornelius Varley, who also delivered the first Friday evening lecture at the Royal Institution. The first editor of the "Philosophical Magazine" believed in the resurrection of dead bodies, to the extent of publishing a statement affirming the alleged fact, for on page 172 he printed an article by M. Socoloff, who says that he took some small beetles and "put them into a glass filled with spirits of wine, and, when they were perfectly dead, covered them with ashes. These, to my [his] great satisfaction, were restored to life." M. Socoloff adds that he deprived a spider and moth of life five different times within three hours, and brought them to life again; he was equally successful with bugs and flies.

41, Great Russell Street, London.

THE SPIRIT-MESSENGER.

CHANGE OF MODE OF LIFE THROUGH MESMERISM.

A CONTROL BY "SIR GEORGE LEONARD STAUNTON."

Recorded by A. T. T. P., May 9, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

It is necessary to give an explanation in the introductory part of this Control why there are one or two gaps in the narrative. The Control laid bare the skeleton chamber of his own soul, in which a portion of his life was no means a correct one, and whilst leading rather an irregular life, he happened with others to visit a mesmerist, when the patient in the supposed mesmeric state, but according to my ideas controlled by a spirit, told him some awkward truths, which had the effect of awakening him to a sense of his position. I did not get the name of the spirit controlling the Sensitive until the third and last visit, when he gave his name as "Sir George Staunton," the well-known plenipotentiary with Earl Macartney to China, in the latter end of last century, and requested me in case I published his controls "to cut away those past confessions which were thoroughly but inexplicably impulsive on my part." In the same third Control reasons will be found for the suppression of such parts.

The Sensitive, under control, said:—

"It is wiser by far to laugh than to cry, but it is wiser still to make the soul happy in earth life, thus preparing its road towards happiness hereafter, than so to live that the past is one long regret, one unutterable soul-sorrow. The wise man through earth life prepares for joy, and the foolish one for soul-sorrow during his life journey. It is well for wisdom to be enabled so to live, that the soul is prepared to die; I mean of course in respect to "dying to form," which is but another term to surrender all that belongs to earth. It is well for wisdom to prepare the soul for earth's realities, for there are many things on earth that are unreal, evanescent, perishable, and useless. There is but one road to obtain for the soul such an undesirable end, and I will tell you briefly wherein that road lies. It is in denying to the soul its aspirations.

The soul, that is the real man, is always aspiring. It cannot be otherwise. The immortal fact has proceeded from the highest heavens, and by its earth-birth has reached the lowest gradation from its high birth; but is this part an act of punishment on the part of the Supreme God? I say, no: Because prior to its earth-birth there was no self-hood; hence it must rise from the lowest beginning to reach its ultimate of individuality. When that will be reached, no tongue of angel can tell; but all can state its beginning, namely, its earth-birth. Look around you, sir; nay, do not go beyond yourself, for who amongst men is perfect, and can any prove that this soul's aspiration on earth had not at some time or another been ruthlessly crushed? And why has this been so? It has been in the pursuit of false happiness, and the bitter Dead-Sea fruit of wretchedness has been the consequence. I before God am guilty; but who of all men can say, "I have been guiltless?"

Excuse me for this pause, for when I remember earth's opportunities neglected, deep regret is the consequence; yet all the world deemed me a charitable, a good, and a just man. I had a home and family ties; was honoured by my servants through my treatment of them, for I like them had been poor, so consequently could enter more closely into their lives, than if such had not been my experience. Yet passion urged me to bind in fetters my better hope of a hereafter.

I think now that had it been, that God had removed me from earth in the then present state of my acts, and of my faith, which was the denial of all things, I should not have been called from time into eternity. Transition then would have been death indeed; for that which is independent of earth being, is never called into existence in extreme cases. This is strictly in accord with my own individual opinion. I know that there are divers opinions on this matter; with me there is an absence of all doubt. I believe that there are many so utterly wicked, so thoroughly godless, that their whole earth life is one continued battle against soul aspiration, and that the grave is for them the goal of self-hood. Give, Oh gracious God! the most suffering immortality in preference to the doom of annihilation.

The soul is the standard of truth; when we fight against its aspirations, we are altering that standard. The soul is the goal of wisdom, and the fountain from which it flows. It is the instrument through which truth is tried and proved. Think you, or think others, that life was bestowed by God to be thrown away in miserable and mis-called sensual pleasure, or think you not that it was given for an earnest search after truth?

I do not think it possible for any intellectual soul to doubt the after-existence of the soul; there may be the pretended doubt, which is but the proof of a cowardly soul, bent on pleasure at all risks; or if not so, it is but a proof of a diseased body, through which the soul cannot give utterance. He that denies God is placing self-hood outside of reason. By God I mean proved soul-immortality. There is no philosophy that justifies this belief, but all nature lends its aid to prove it. Tell those that doubt, that there is a world of reality awaiting all who are not lepers amongst men.

It pleased God to call me back to self-hood. I could not undo that which was done, but I could still sympathise with my restored self-hood. Through God's means I was led back to truth. Thank God truth does not exist beyond the capacity of man. It is within his reach, if he will but stretch forth his hand. Truth is not merciless. Truth comes and seeks those who are looking for her. It is only the indifferent and the unconcerned that do not meet her. It is only those who look at truth and pass her by; those who are living an earth-life of gross sensuality, and not caring for others or fearing for self, and who pause not in this course of living to think "Why they are, and what is due to their fellow-men, and what links them to the world above." They have reason and will not look to Him Who alone is above it, their Maker. Their religion is a religion of self. Such I would have been, but that God saw me, and heard me, and had mercy on me.

My religious necessities were first awakened by one, whom, to look at, the world would deem to be the most ordinary amongst his class, and that class the lowest in the scale of society; and the means used by the successful operator over what he called mind in this youth, completely proved that, if not intellectually gifted, there was some strange power acting around and through him. The question was asked, "How do you feel?" His body was reclining in a chair, in an easy and graceful attitude. Some twelve or fourteen people were present. They were men like myself in years, and also men of the world, and that is a charitable word for them all (myself included). A skeleton abided in every breast there present. There were none but who were willing to hide some of the most prominent of their actions in life. The lecturer in a grave tone informed us, amidst some satirical comments, "That his patient was in an ecstatic state; that he was an uneducated man, and in his normal state ('When more wide awake,' interrupted one of his listeners,); yes," said the lecturer, "when awake; when himself (for he is now above himself) he talks with a broad Yorkshire accent. His birthplace was Sheffield, and his apprenticeship was passed in York. Ask him now whatever questions you please." I asked, "What is your religion?" And the answer given was, "That of none of your sects that reign on earth." I then asked, "What think you of the Christian religion?" And he said, "It is contradictory to the dictates of reason, trampling down the conviction of soul." I repeated my question, "What is your religion?" "I worship human intelligence," was the immediate answer, "for that obeys reason and is in accordance with the morality displayed throughout nature." I asked, "Can you tell me my thought?" And the answer was this: "I can only judge from the tone of your question; still I can say you are disgusted with your negative faith: your awful nightmare, which is always with you, is that of unquenching doubting. You are full of soul-yearning, but by-and-bye God will grant you ample satisfaction if you will. You have mutilated self-hood, insulted your God and degraded humanity; for this you are deemed amongst angels a monster, but before God you are still a man having a claim to humanity."

I did not ask him another question in public, but I came again to him privately. I came to speak to a preacher that appealed successfully to my soul. He not only taught me not to sin, but he led me on to purer and brighter hope. He brought me relief to my soul's feeling, which was before unsupportable. Although the world is to the wealthy a very beautiful world; although wealth will purchase all that the body craves, still it cannot satisfy the soul; and why is it so? Because the body requires gratifying and the soul demands

sacrifice. All bodily sacrifices are steps towards God. This is so; this is my unswayed and unfettered faith. It is part of everlasting truth that the man who enchains reason (which is God like) by his passions or his prejudices is more enslaved in soul than imagination can possibly conceive. There can be no soul-liberty without reason. There is no act of the body, that is a rightful act, unless it has the assent of reason; therefore the soul alone is happy, when reason dictates good bodily desires. That which contradicts the gift of reason, contradicts God Himself. Any other rendering of religion is not from God, but proceeds alone from the ambition of men.

Listen to other words of this youth: "Let religion perish from the face of the earth, if it invade the sacred boundary of reason; no religion can be independent of reason. Any other religion is but a delusion, and a snare. As to the destruction of the soul (this was an answer to another question, and it would be well if men knew this answer), you must know that the body and the soul on earth is one and indivisible. The body therefore has a religious purpose to perform, and woe be to that body which demands its own dishonour. No man can cry, 'I asked in all sincerity for truth, and it was not given to me'; for truth is the question alone between God on the one part and the soul on the other. Every man has to do his own thinking, not to have it done for him. The safety of his self-hood rests alone on self. What rights has man to submit to other men's dictation, whatever may be their name or title, from the highest angels to the lowest earth forms? There is no greater degradation than such Soul-subservience. Men should stand upright and look heavenward, and leave reason unshackled; then shall the angels say, 'There stands a man.'" I asked him about men that had passed onward: of nations that had gone, nations which had belonged to the past, and he answered me: "Men of this eighteenth century are enlightened by reason. Their guides have their origin in heaven. The religion that shall be founded, shall demand free enquiry, and shall not dread it. It shall court the strictest scrutiny. Its foundations shall stand throughout all eternity. New elements, new spiritual elements, are amidst men, which shall make all nations powerful, great, glorious and eternal. It shall be the religion of the heavens." And I said: "So have said all men of the past; so has said Plato, Xeno, Tertullian, Augustine, and other great authorities; all of whom have given to man a religion from heaven." "But," cried the youth, "I did not say that they should have a religion from heaven, but a true, genuine, unceasing love of humanity."

Never has there been an era of greater interest, than that which is with man to-day. The living God is with man to-day. The blessings of man are his, if he will only go forward trusting his own soul's conviction, and then will be proved to him the spiritual realities awaiting him.

I have seen this youth when aroused by the operator, and have seen his look of bewilderment, and have heard his deep Yorkshire dialect. I have had it placed beyond the possibility of any doubt, that he indeed belonged to that class, which the lecturer claimed for him. For months and months I attended there, and was through his means by the hand of God brought back again to the claims that humanity had on me, and through the blessing of God Almighty, I never went back again to that sceptical, hard-hearted, unfeeling life of the past.

I never allowed the dignity of my humanity to be again insulted.

* * * * *

If my tone during this control has been petulant or peevish, forgive me. I was naturally taciturn when on earth, and now whilst out of the body, can but ill explain the unusual verbosity on my part. I came here to deliver a message. I have every inclination to give obedience to the errand that compelled my attendance, but I have not the power to deliver in full the message with which I was entrusted. You shall have both name and message at your next sitting with this man whose organism I am now using.

My unknown friend is not the only one who has been caught by the leg by phenomena experienced under the power of so-called mesmerism. The strong willed mesmeric operator had trained the youth in question to detach for the nonce his soul from the body, and having created an almost empty house, others unseen found they could occupy it for the time as well as its owner. Mesmerism is the stepping-stone to Spiritualism.

BATLEY CARR.—On Sunday last, Mr. Dent, of Heckmond-wike, occupied our platform in a very efficient manner. The remarks of his guides were well-timed and listened to with great attention. At the close they solicited questions on the spiritual philosophy, when a number were asked and answered in a satisfactory way. Mr. Gulline occupied the chair, and read as a lesson Mr. Richmond's speech, reported in this week's MEDIUM; and commented on the value of personal experience. The meeting, on the whole, was a very profitable one.—ALFRED KITSON.

A COLUMN FOR THE YOUNG.

LONELY LITTLE LARA, OR OLD WILL'S WAIF.

BY HANS EDWARDS.

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(Commenced in No. 674.)

CHAPTER XIII.

"THE VOICE OF ONE CRYING IN THE WILDERNESS."

Hast thou ever been in the Coliseum? Hast thou ever beheld that relic of the world's former greatness—that evidence of the past splendour of the once haughty Rome? If not, then let us enter now with Lara, Wycliffe, and little Pedro.

'Tis midnight, and the moon and stars look down upon a spectacle, silent yet sublime! Through "the rents of ruin" steals their radiance—"their soft and silvery light," administering, here and there, a deathlike beauty to the crumbling pillars and broken arches, glorifying the far-extended desolation of "the time worn walls"; and the dark waving of the trees, the hooting of the distant owl, and the deep bay of "sleepless dogs beyond the Tiber," all unite to sober down the thoughts and sanctify the feelings of the intruders. Lara feels more than this. He feels a power unknown to him, a spirit high and noble grappling with his own. He hints to his companions that he is surrendering to the influence, and that they had better pause a little.

And there, in the midst of what was once the bloody arena of struggling gladiators, the three wanderers rest, whilst the one becomes as 'twere transfigured, and with hands uplifted and countenance illumined with a nobility not its own, he pours forth in powerful strains the eloquence of a past generation—the eloquence of one born to earthly greatness—of one whose voice once rivetted the attention of a nation!

"Oh, Thou great and glorious Power! Thou Omnipotent, Omnipresent Being from whom we are, to whom we must return. Whatever Thou art—Infinite, Indefinite Existence: Thou Essence of all Good, Thou most Perfect Reality, Thou Centre of all Force,—whatever its qualities, whatever its magnitude! All worlds, all spheres, all space obey Thee! Thou, the Great I AM, the Invisible, the Almighty,—from whom all things evolve, to whom they must converge. Inspire us here assembled in this the once presumptuous pedestal of vanity and disobedience to Thy most virtuous laws, to know and feel Thy Will—Thy Purpose with us, and our duty here to Thee, the Master, the Designer and Creator! Here may we learn the hollowness of pomp, the transience of all human glory, and the fickleness and fruitlessness of earthly pleasures. And may we also come to a determination, with this surrounding spectacle to urge us on, that in the future ages, whether temporal or eternal, every action, every thought, yea, every motive to which we individually give birth, may be in progress to the pinnacle of virtue—towards the Holy Temple of Eternal Truth!

"And, O! Munificent Originator, inspire me, the humble instrument of Thy Intentions—unshackled from material long disorganized and mouldered in the dust, and re-arranged to form once more a particle in Thy Divine Conception of Existence—so that what I shall declare unto these, the offspring of Thy Will, may be to them a stepping-stone, a little guidance towards the Heavenly Horizon, and to the glory of Thy Sovereign Majesty!

"Searchers for Truth!—To you I come not as a leader or commander, but as a loving comrade—one whose tears are shed in fellowship, whose joys are often borrowed from your own, and who through all your wanderings has yearned to distribute to you the little more enlightenment his state of free existence yields. I have, in days long gone, experienced all the phantom pleasures of the world, have mixed amongst the giddy throng of passion-driven creatures, and, like you, have felt the keen and cutting pangs of hope deferred, despair, and unrequited labours. But, unlike you, I have experienced further: I have passed the boundary which you all must pass; I have rent in twain the veil that hides the spiritual from the material world, and, disengaged from all encumbrance, I have soared through fields Elysian, and communed with spirits kindred in the Search for Truth!

"That the Sting of Death is trivial and the Victory of the Grave unreal,—well ye know. But the veil obscures your further vision. Therefore will I strive to render to you now a little drop from the Great Fountain of the knowledge of Eternity!

"Wise men have walked the world at intervals; men within whose hearts were sparks that emanated from the Eternal Origin of all moral being; but these were almost cyphers in comparison to the enormous bulk of ever-changing humanity, and the world listened not unto their teachings but wandered blindly onward in the dark paths of ignorance, choosing rather to obey the leadership of those who bore the flaunting standard of hypocrisy, and wore the blazoned garments of fictitious

pleasures! Wonder not that in this overcrowded and suffocating temple of wickedness and filthiness, amid the many alluring and seductive voices that extolled the glories and enchantments of these vicious pleasures, the soft though earnest whisper of virtue was unheard, and that these few noble minds after having striven in vain to stem the pageantry of rushing evil, were overborne, and the mad crowd rolled on unto the precipice o'er which in myriads they headlong dashed to depths of Darkness!

"Such has been the history blotted on the centuries of Time. With the majority of your present generation such is still the course. At intervals, undoubtedly, a fitful ray of true morality may permeate the darkness, but the march of virtuous reform and stern realization of the purpose of their existence in the body, has yet made feeble progress amongst the generations of the earth. Thanks to the beneficence of the all-seeing Father, another epoch is dawning upon your benighted world. Another crusade of spiritual enlightenment is being organized, and ere another cycle of your time has been unrolled, the spotless banner of the living God, supported by the armies of the spirit world, shall be unfolded, and assisted by a few unsatisfied, courageous, fervent human beings like yourselves, shall kindle such a fire within the hearts of men that all the strategies and powers of evil shall not quench!

"Be it yours, then, to be in the front of the battle! Boldly pioneering the grand work of the Almighty, struggle forward with confidence and hope. Show unto your fellow-creatures that the only true happiness lies in virtue—that the pleasures of morality never pall. That self-sacrifice and self-denial are the most precious treasures which man can possess, and that all, if they search sincerely, may obtain them.

"Elevate the depressed, and those whose thoughts are fettered down by tyranny. And those evil ones, who drive the world on to destruction, be it your endeavour to level with the dust, so that they in their turn, learning by their abject circumstances, may also raise their eyes unto the Lord of all, and start to journey onward in the path of duty.

"Ever strive to promote the equality in spirit, the nobility and true humility of those around you,—proving unto all men that the Hereafter is real, and declaring far and wide the only advantageous way to climb towards it and its everlasting enjoyments.

"Do this manfully, honestly, and devotedly. Then, indeed, you will not fail to find at last the Treasure which you read of in the Precept of the Pearls.

"Now I must draw myself away, but in all your wanderings I shall have an interest, and will ever hold you in my care. Think not from these my words that I would have you refrain from participating in the many innocent amusements that will cross your path. I would not have it so. There are many earthly pleasures yet in store for you, and they will but serve as steps unto the heavenly, if utilized to strengthen those high principles, those generous sentiments, already rooted in your minds!"

(To be continued.)

THE USE OF THE WORDS "SOUL" AND "SPIRIT."

To the Editor.—Dear Sir,—Two of the articles in the MEDIUM—Nos. 682 and 683—respectively by Mr. Alfred Kitson and Mr. James Watson, Junr., have induced me to ask you to again allow me to call the attention of Spiritualists to the necessity of adopting one uniform mode of employing the words "soul" and "spirit." I find that they are now used interchangeably, which may be allowable to the "orthodox," who merely admit that men, whilst on earth, are composed of soul and body, or as BEING "spirits temporarily enshrined in a body of flesh"; but surely Spiritualists—who maintain that man is a spirit—inhabiting hereafter a spiritual body, or soul, and also that whilst on earth they are both enshrined in a material body, should be more precise in the use which they make of the terms "soul" and "spirit."

We read that God is a "spirit," but do not usually find Him described as a soul. We also read—"The soul that sinneth shall surely die." But if the soul be a spark from, or portion of the Infinite Eternal Spirit, is it possible for it to die?

Allan Kardec, in his "Book on Mediums," writes thus on this subject: "Let us first speak of the spirit in its union with the body. The spirit is the principal being, since it is the being that thinks and survives; the body is, then, only an accessory of the spirit—an envelope, a clothing, which it abandons when worn out. Besides this material envelope, the spirit has a second, semi-material, which unites it to the first; at death, the spirit strips off the first, but not the second, to which we give the name of *périsprit* (or soul). This semi-material envelope in the human form constitutes for the spirit a fluidic vaporous body, but which, invisible to us in its normal state, does not the less possess some of the properties of matter."

I have read with great interest the article by Mr. A. Kitson, but would beg to suggest that by the substitution of the word "spirit" for soul in the following sentences, much confusion would be avoided in the minds of many readers who are not intimate with Spiritualistic facts and theories.

"We may rest assured that we shall never be able to know what soul is, . . . the Great Parent soul, . . . sublimer

will be the conception of God; therefore, of soul. So that it we wish to learn of the soul . . . the wisdom and skill of the Great Central Soul, etc., etc."

Allow me to illustrate this more fully by putting into juxtaposition the following sentences.

First from the article by Mr. Kitson:—

"This being we call 'soul,' the positive principle of nature; and that which forms the connecting link between it and the material world we call 'spirit,' which, in reality, is an essence, spiritualized matter, which is of too ethereal a nature to be perceived by our ordinary sense of sight, and with which all souls are clothed, even in the spirit-world. There it (the spirit) serves the soul, as a vehicle or body, to express itself through, etc."

Again—"And now we would answer the question—What is the Soul? That it is a part of this Infinite Central Soul! That it is God made manifest in the flesh, etc."

Let me now draw the attention of your readers to the fact that Allan Kardec, in his "The Spirit's Book,"—and other writers also—attribute to "soul" precisely those qualities which Mr. Kitson asserts to belong to "spirit," and vice versa.

In the Introduction to Kardec's book he tells us:—"There is another word of which it is equally necessary to define the meaning, because it is the key-stone of every system of morality, and also because, owing to the lack of a precise definition, it has been made the subject of innumerable controversies; we refer to the word SOUL. The divergence of opinion concerning the nature of the soul, is a result of the variety of meanings attached to this word. A perfect language in which every idea had its own special term, would save a vast deal of discussion, for, in that case, misunderstanding would be impossible.

"Some writers define the soul as being the principle of organic life, having no existence of its own, and ceasing with the life of the body. According to this purely Materialistic belief, the soul is an effect and not a cause.

"Others consider the soul as being the principle of intelligence, the universal agent, of which each being absorbs a portion. According to them, there is, in the entire universe, only one soul, which distributes sparks of itself among all intelligent beings during their life; each spark after the death of the being it has animated, returning to the common source, and blending again with the general whole, as brooks and rivers return to the ocean from which they were produced, etc.

"According to others, again, the soul is a moral being, distinct, independent matter, and preserving its individuality after death. This acceptance of the word soul is certainly the most generally received; because, under one way or another, the idea of a being that survives the body is found as an instinctive belief, and independently of all teaching, among all nations, whatever their degree of civilization. This doctrine according to which the soul is a cause, and not an effect, is that of Spiritualism."

"Without discussing the value of these opinions—we say that these three applications of the word soul constitute three distinct ideas, each of which demands a different term. Soul has, therefore, a triple meaning, and is employed by each school according to the special meaning it attributes to the word. In order to avoid the confusion naturally resulting from the use of the same word to express three different ideas, it would be necessary to confine the word to one of these three ideas; it would not matter to which, provided the choice were clearly understood. We think it more natural to take it in its most common acceptance; and for that reason we employ the word SOUL to indicate the immortal and individual being which resides in us and survives the body. Even if this being did not really exist, and were only a product of the imagination, a specific term would still be needed to designate it.

"For want of such a term for each of the other ideas now loosely understood by the word 'soul,' we apply the term vital principle to designate the material and organic life, which, whatever may be its source, is common to all living creatures, from the plant to man. As life can exist without the thinking faculty, the vital principle is something distinct from and independent of it, etc., etc."

I trust that the importance of a thorough understanding upon this subject will excuse my requesting the insertion of the foregoing in the MEDIUM, and that Mr. Kitson will not take them as in any way carping at his admirably written paper.—

Yours faithfully,

ARCANUS.

IS "LORD BEACONSFIELD" INSPIRING THEM?

Sir Stafford Northcote in his speech at Knightsbridge on May 9th, referring to Lord Beaconsfield, said: "Every day we have proof that he is felt to be a living presence among us."

The "Daily News" commenting on the speech of the Marquis of Salisbury, delivered on that occasion, said: "If he (Lord Beaconsfield) were still concerned with sublunary affairs, he might receive with disdainful complacency the posthumous worship of Lord Salisbury."

Lord Randolph Churchill in his article in the "Fortnightly Review," entitled "Elijah's Mantle," says, "If Lord Beaconsfield's spirit could for a moment animate his statue."

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

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

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY MAY 25, 1883.

NOTES AND COMMENTS.

The photographs received from the antipodes are beautiful in finish and clear in detail. It has given us great pleasure to receive the photo likeness of Mr. Denovan, the author of the great work on Spiritualism noticed a few weeks ago. It is by Bartlett Bros. Sandhurst. A few months ago we received from the Secretary a splendid photo of the scene of laying the foundation stone of the Dunedin Lyceum; almost every face in the vast group is recognisable. We have looked at it many times and fancied ourselves standing before Mr. Logan and other friends.

Of late there has been a succession of visitors from the country. After Mr. Calder, Dundee, who is himself an extraordinary medium, came Mr. R. Fitton, Manchester, followed by Mr. R. A. Brown, Manchester, and Mrs. Brown. Mr. Brown has a very sensitive organization, and the great amount of platform work he gets through must be severe upon him. Mr. Holt, of Oldham, has been the last of the series. He brings us tidings of many old friends in his district. He tells of wonders of mediumship, which he has witnessed in the course of his experience.

Another visitor who is expected soon in London, is Mr. Fred. Wilson, a converted burlesque actor, and who is an inspirational speaker. He is accompanied by Mrs. Wilson who sings religious pieces. If none of the halls can utilise Mr. Wilson's services, perhaps he would not object to take part in our open-air mission. Clergymen, temperance secretaries and others speak highly of the results of Mr. and Mrs. Wilson's labours.

A medical gentleman on the South Coast is desirous to meet with a crystal seer who would give him some practical sittings. To his notice two weeks ago he has had no response. We know many seers but they do not use the crystal. Independent clairvoyance seems greatly on the increase. There are hundreds of such, and some of them of great power and quite reliable.

Mr. John C. Ward, assisted by talented vocalists and instrumentalists, will give a Grand Concertina Concert at Steinway Hall, Lower Seymour Street, W., on Tuesday evening, June 5. Besides the singing of Madame Trebelli, the Misses Ward, Miss May Moon, and Mr. Herbert Reeves, pianoforte, Signor Tito Mattei, there will be a fine display of concertina music, of which beautiful instrument Mr. Ward is an acknowledged master. This instrument will be used in combination with the pianoforte. In one instance, treble, tenor, bass, and contra-bass concertinas will be used. In another, seven concertinas,

and yet again an orchestra of twelve concertinas. Mr. Ward and his family have so frequently served Spiritualists in their entertainments that we with pleasure direct the attention of our readers to this concert, which will be of the most interesting and pleasing description. Tickets 15s., 10s. 6d., 5s., 2s. 6d. They may be obtained at the Spiritual Institution, or of Mr. J. C. Ward, The Retreat, Haverstock Hill, N. W.

Miss Genevieve Ward is an actress of remarkable power, as instanced in her impersonation of "Rachel" at the Olympic Theatre. The drama and the acting throughout are unique. The motives presented are salutary, and the episodes highly interesting. The effect is so intense that it would be well to have some light trifle to succeed it, thus sending the audience away relieved from the moral force of the piece. The truly amusing farce which precedes it is well adapted for that purpose, but it is at the wrong end of the evening. Miss Ward is worthy of more "lucky" surroundings than the Wych Street house presents.

Fashionable views on the question of food now demand a more efficient and natural article than the starch and gluten once so popular. A company has been formed to work "Lloyd's Universal Food," described by Professor Atfield, the eminent chemist, as "A true food, rich in all the elements necessary to the formation of flesh, fat, bone, and muscle, and therefore greatly superior to mere starchy food." Shares in this new company promise to be a good investment.

PSYCHICAL RESEARCHES.

This addition to Mr. Harrison's article came to hand after the preceding pages were made up:—

Since the foregoing was in type, I have been informed that at the last meeting of the Psychical Research Society, a large brilliantly coloured painting of flames issuing from a magnet was displayed.

I refrain from criticizing the report of the Mesmeric Committee of the Society, because it describes experiments exhibited all over the kingdom during the present century, at lectures given by a few intelligent and many otherwise ignorant men. Wherein the novelty lies, or where the honourable word "Research" comes in, is not clear.

41, Great Russell Street, London.

W. H. HARRISON.

THE FERRY HILL DEMONSTRATION.

Dear Mr. Burns,—As your crowded space would not permit me to make honourable mention of those kind friends who laboured so cheerfully and indefatigably to promote the success of the undertaking, permit me to place on record in your next issue a few commendatory acknowledgments for the valuable services rendered. Mr. Burton, of Gateshead, in his excellent recitation, "Tell's address to the Alps," evoked thunders of applause and vociferous demands for an encore. Mr. Samuel Marlow, of Ferry Hill, commands my special attention. In the midst of intense anxiety, estrangements, misrepresentations and embarrassing conditions, my faithful colleague has stood firm by my side, true to the sacred conscientious principles of his being. With characteristic self-sacrifice he toiled incessantly at hard physical labour, denying himself much pleasure to contribute to the enjoyment of his fellow beings. Let this tribute of gratitude be accorded him, to which he is so worthily entitled. Mr. Goodchild, Mr. Johnson, and Mr. Hall, of Middlesbro', eagerly co-operated with the Committee to facilitate their work. To the kindly sympathy of the Middlesbro' friends we are very much indebted for success. We duly recognise the important assistance of Mr. Kirby, who officiated as gatekeeper all the afternoon. We wish to express our sincere appreciation of the favours imparted by the School Committee, which contributed so much to our comfort and the perfection of our arrangements.—C. G. OYSTON.

SPREAD OF THE HIGHER FORMS OF MEDIUMSHIP.

Mediumship of a high order is becoming very prevalent. A friend told us, only the other day, that he had been for a long time clairaudient, and was much engaged in reforming what the orthodox would call "lost spirits." When they once enter his sphere, they never leave till they are raised. Though he can hear them speak, yet they have no power over him, but are kept under his influence.

A young lady who visited us a few years ago thus writes:— "On that occasion Mrs. Burns told me that she saw, clairvoyantly, a scroll across my forehead, and that she thought I would become a writing medium. Her prophecy has come true, although, as yet, I am not able to write much, and feel a difficulty in expressing the thoughts projected into my mind by my spirit-friends. I am clairaudient, and can distinctly hear their voices." She also states that she has seen one of her guides. We have printed one of her messages on "Soul Love," and will follow up with others.

These forms of spiritual gifts are quietly working their way throughout society, and are doing a work of greater importance than that which is sometimes brought more prominently before public notice. It is impossible to calculate the amount of spiritual work being done, by what appears on the surface.

"WITHIN THE VEIL."

By "LILY."

Yes, she is passed within the Veil—
That Veil of mystery and dread!

But not for her; for ween I, well
Her spirit knew her Soul could tell
Of glorious scenes beyond! 'tis said,
E'en long ere life had closed on earth,
To open to "the Higher Birth."

Aye, she could tell of Angels fair,
Companions of her happiest hours;
Whose holy presence filled the air
With incense pure, and perfume rare,
Beyond all scent of earthly flowers:
Sweet waftings from that Heavenly Land,
The Home of the blest Angel Band.

And she could tell of words of cheer,
And tender counsel from on high:
Whispered from lips of Angels dear,
Erewhile her heart was sad and drear,
And heaved her Soul with many a sigh:
Oh, then undrawn the Veil would be,
That hid from her, Eternity!

And sights and scenes would meet her gaze,
The glories of the Life to come;
And sounds of melody would raise
Her Soul to ecstasy of praise

And prayer to Him, The Eternal One;
Then drawn again the Veil would be,
Between her and Eternity!

And thus, and thus rolled on the years
That led her to the other Shore;
Nor heeded she the passing tears,
Drawn by the Earth-life's hopes and fears;
She looked but to "The Evermore"—
The raising of the Veil, when she
Should pass into Eternity!
Then marvel not her Spirit knew
No fear in its adieu to Earth;
Nor that her Soul new courage drew,
As cleared the Veil that hid her view
From her bright "Home of Second Birth";
'Twas but to lift the Veil for aye,
Between her and Eternity!

April 4th, 1883.

AN EXHIBITION OF MEDIUMISTIC DRAWINGS.

A very interesting evening will be given at Goswell Hall on Sunday. A.T.T.P. will read controls from a spirit artist, illustrated by a large number of portraits of persons in spirit life, done by the medium, when completely under spirit influence. The manner of their production will no doubt be explained. It was just alluded to in a lecture published in these columns in December. The portraits are about life size and are coloured. They bear a striking resemblance to the persons, when in earth life, they are intended to represent. We could recommend all readers within reasonable distance to visit Goswell Hall on Sunday evening. We have seen many of the portraits and can testify to the interest attached to them. They form one of the most striking instances of spiritual phenomena, and speak emphatically of the truths of spiritual existence and manifestation.

Mr. A. Duguid is no stranger to London Spiritualists, as he has made several visits to the metropolis. He is more widely known as a spiritual correspondent, and more generally still as the author of many excellent and thoughtful articles which have appeared in the MEDIUM. He is not only a practical clairvoyant, but an instructive spiritual teacher. We are glad to see that a movement is on foot to bring him on a visit to London. Mr. Duguid is a working man, having to toil at his calling from day to day for the means of subsistence. It is only simple justice that his railway fare should be placed in his hands before setting out. Enough should be sent down to enable Mrs. Duguid to accompany him. It will be a benefit to the health of the Cause to have Mr. Duguid with us for a short time. The influence is favourable to the good work generally, and many will be glad to have a special sitting with the Seer for personal purposes. Many ills can be relieved and many difficulties removed by the timely advice of an honest Seer into the realm of causes.

TAX ON MEDIUMS.—The Legislature of Ohio has recently passed a bill by which a tax of £40 is to be levied on mediums, thus awakening the wrath of all believers in this modern form of witchcraft. The Spiritualists take the ground that mediums are the ministers of their religion, and are to them what the Catholic priest and Protestant clergyman are to their flocks. The constitutionality of the law is to be tested.—"Western Daily Mercury," May 18.

A NEW SPIRITUAL WORK.

It has been our custom at this season of the year to write a few lines calling attention to the time for out-of-door spiritual work. We regret that so little notice has been taken of this important form of teaching. Except in a few happy instances our indoor meetings are a depressing failure. The attendance is small, the same familiar faces confronting the platform week after week. Members of societies and committees become as mind-bound as the members of churches. We want a fresh inspiration, and fresh methods altogether. The Spiritualists in some places are almost as successful as the churches in stereotyped forms or no forms, and futile results.

The ambition of the Spiritualist appears to be to add to the emoluments of the landlords of Halls. A guinea a week at Goswell Hall, and half as much more at Cavendish Rooms, to repeat the same threshed-out ideas to the same attention-exhausted hearers, is certainly an expensive hobby. A couple of parlours would be ample accommodation for the average attendance. The same state of things, with exceptions, rules in many places. What an infatuation it is for Spiritualists to become the slaves of such a method! They have jumped out of the sectarian frying-pan into the clique-tarian fire. A few good men are harassing themselves with running an unproductive ecclesiastical machine.

The fact is but few Spiritualists have progressed out of the prevailing forms of churchianity. The hall is more useful in shutting audiences out than in letting them in. In many instances Spiritualists alone know of such places, and the statements delivered from our platforms now wear an old-fashioned look. To the general public they might be of some interest; but the public will not come to us. Then why not go to the public? The world is crowded with the public,—then why get out of their way in fusty, musty little halls?

But the hall has other uses; it is a splendid hiding place. A very "respectable" kind of a man or woman can go to such a meeting without any hazard of being recognised or even seen by many pairs of eyes. The hall is also equally convenient for high officers and speakers to make their remarks in. There are men, presidents and leaders in these hole-in-a-corner halls, who would not for the world let their neighbours and customers know that they took any interest or part in such an advocacy. These men will travel miles to other towns to perform in a hall to a few familiar spectators, when they could get a far larger audience, it may be, within a few yards of their own front door. Their testimony and teaching would have some effect on their neighbours, but these good people do not get the chance of learning anything from Mr. So-and-So's spiritual enlightenment.

Now let us have a little more spiritual openness, boldness, and practicalness in our methods. The open air will prove favourable to an openness of expression; the light of the divine sun will inspire us with suggestions of spiritual truth; the sight of the unfamiliar crowd will impress us with the great need of humanity for spiritual instruction. The expenses will be nothing. We can all walk to the scene of action, the rent will be nil, the gas bill will be non-existent, and even a door-keeper will not be required.

And we want a little more directness and clearness in our subject matter. The themes of speakers have a barren tendency towards metaphysical subtleties. The style is too carping, cold, and chop-logical. We do not require to enter into a dispute with our hearers. Rather let us shut up the case of intellectual surgical instruments and open our soul's treasury, and give out to our brothers and sisters that warm interest and loving care, which elder members of the family would bestow upon those less developed ones placed under their guidance and tuition. The beautiful spiritual truths are so simple and pathetic, that all may teach them and every mind receive them without dispute.

The great message of Spiritualism seems to be as yet a secret to most of us; and it will remain so while Spiritualism is only a self-satisfying hobby. The desire for phenomena, tests, and messages is only a form of greed: as much as in the case of those who desire to become unduly rich, or to plunder territory. And our balance-sheet committees make the matter too much of a trade. The true spiritual teacher goes forth without purse or scrip, and strong in the wealth and support of the Spirit he finds his congregation everywhere. The new inspiration that is coming will not be heard in our halls, under the domination of our committees, and through those who sell themselves to the building up of cliques; it will not be delivered to the "members" of certain societies, but it will be spoken freely to humanity, and then it will have a universal influence, and bring all within its fold. As we narrow down and circumscribe our operations on earth, so is the measure of the spirit narrowed in its bestowment upon us. If we compress our measure down to a pint-pot it is impossible to make it hold a gallon.

The true friends of spiritual teaching will turn their backs on the modern money-changing temple and its cramping and servile methods, and seek the leadership of Heaven and the great Cathedral of Nature. Now that the weather is fine let us to the open air. There we will meet the eager thousands, and come in direct contact with the mind of the age. While our Speakers speak, our Workers will distribute neatly printed hymn leaves, and then all will join in the spiritual song; and hundreds will go to their homes with their minds fertilized by thoughts and facts, their tongues tipped with our melodies, and with a collection of hymns and rules for the circle in their pockets.

We want to begin this work forthwith in London, and on Sunday will be glad to follow friends who know of an open space and will accompany us thither. The hymn leaves are in type, and we feel that the Spirit Power will send us in a little printing machine, so that we can strike them off in thousands, and fill the world with the ringing melody of spiritual truths.

A good course of open air meetings will enter a fair number of apprentices for successful winter meetings, at which work of a more esoteric character can be entered upon.

THE SPIRIT-CIRCLE.

OUR LITTLE CIRCLE AND ITS REVELATIONS

BY THE AUTHOR OF "THE GEOZONIC SPHERES."

CHAPTER V.—SPIRIT PESTS.

When I say that there are entities within the domain of the spiritual, which bear a striking resemblance to beings which come under our immediate observation upon this earth plane, I am but recording what has been perceived, and what is capable of corroborative proof by analogy.

All phenomena upon the earth plane are but the result of an unseen cause or of unseen causes. That which is seen by these fleshly eyes is temporal, consequently capable of change and transformation. But the realm of causation is not so: that exists on the other side of nature. It is not exposed to the winds and storms of time, and knows of none of those vicissitudes, which appear to exercise a sway over things on earth. I do not in this place allude to the one first cause of all, but to those innumerable causes which stand at the head or source of each separate class of phenomena in the shape of animals, reptiles and insects, which populate the air, the earth, and the water upon this globe. And what I affirm in this place is, that I have grounds for supposing, and for believing also, that each class possesses a kind of prototype within that realm called spiritual.

If I should say here that I have seen the whole of these, I should be advancing what would not be true, but when I say that I have seen *several* of such, I am but stating what is correct; viz., that it is correct that I have seen such. But it will be said by a rather numerous class, that I have

allowed too great a liberty to my own imagination, and that as a consequence I have become its dupe. But I have seen the spirits of men and women—a great number of whom have been identified by those who had known and loved them in earth life. Some of these I have seen and described as belonging to persons, persons whom I had never seen, and who at the time were scores of miles from me. But as a rule, when I am sitting at a circle, I never fail to see and to describe correctly, providing the conditions be harmonious. Further, I have seen a class of beings called angels, and also what some have designated elementaries. Of these latter there cannot be corroborative proofs. But what I want to make clear is, that it is by the exercise of those same faculties which see ordinary spirits that I am capable of seeing some of those things which I designate the prototypes of animals, of reptiles, and of insects also.

I could write at length upon this subject, but I feel a degree of diffidence in doing so, as I can but feel pretty certain that the majority of Spiritualists, and even of spiritualistic writers also, would not be prepared to credit my remarks. Hence, what I offer in this chapter will be limited to the suggestive, rather than as being an exhaustive essay upon a subject so strange and transcendental.

Man in his present compound state of existence is vulnerable to attacks from extraneous objects. If he should be travelling in certain zones, he is liable to become food for the tiger, in others, the lion, or he may be attacked by venomous reptiles, but even apart from each and all of these, and where none of these abound, yet he will be the subject of some minor pests, which although not capable of producing fatal results, are nevertheless capable of great annoyance and of otherwise incommoding us in our passage through life. But there are pests from which we oftentimes suffer greatly, the very existence of which was never thought or perhaps never dreamt of in years gone by, but which modern science has unearthed and brought to the surface as another class that feeds and thrives upon the suffering of the animal life of man. Thus it is in life we must look for the sources of death, and on the other hand it is in death we are to look for life. The corn of wheat dies in order to the development of a new and mightier life, whilst the parasite lives upon the death of the animal, plant and fragrant flower.

These things take place upon this earth. These are what come within the sphere of the so-called tangible and sensuous. But how far do such material pests extend? The microscope is not yet discovered capable of probing these depths, no fleshly eye aided as it may be, will ever be able to trace these material pests up to their ultimate beginnings. Could it do so, all it would find is this, that the source of all power necessary for the development of life in its myriad forms springs from an ever-active and undying spiritual existence. For the realm of the spiritual is the realm of causation.

Now, what I have hitherto been treating of as pests pertain to this outer perishable body. There is another body beneath this outer form, which we sometimes call the soul, but which speaking more intelligently we call the spiritual body. This spirit body by reason of its present surroundings, and by reason of those earthly conditions to which it is at present manacled and bound down, is also surrounded by pests to which it is vulnerable; and these pests are as real to the spirit body as the other material pests are to the material body.

The key to all this is found in the fact, that spirit pests are all of the same nature as the elementaries, and the elementaries are as a genus positive to the soul, as the spirit body; not only during its incarceration in the earthly form, but when out of this form. I have had repeated proofs of this at our "Little Circle." When our dear friends who have been in the midst of giving us some important message have disappeared quite suddenly, the table would keep responding answers of the most ridiculous nature, a complete jumble—more lies than anything else. Then on looking I would see what resembled the spirit friends; when I would put them to the usual tests they became dumb and the table would cease, and finally such would disappear. Then our friends would return, and resume their work. It is quite useless trying to exorcise such by any amount of will power. The only thing is to appeal to God, and when doing so keep your spirit eye upon them, and ask them how dare they tell such falsehoods in the presence of the all-seeing God. I never found them capable of withstanding the Divine influx. They can defy the mere soul force, and

spirits as a rule do not appear to understand these matters.

I have given the above as an instance, to show that the mere soul force is negative to the elementaries; and as all spirit pests are of the nature as the elementaries, even so and for the same reason the spirit body is vulnerable to these spirit pests.

How many cases of illness exist which have defied all medical skill? The practitioner may classify and give to such complaints a name, and here the matter ends. No remedy can be found. The fact of the matter is, the soul is afflicted. It is a soul sickness, a sickness generated by the action of those spirit pests, those elementary and super-psychic forces. Were it not for that balance of power that appears to pervade this portion of God's universe, victims of this class would be far more numerous. High angelic influences do interfere. The planetary angels do counteract or greatly modify such evils, or suffering would be much greater.

I will here relate an incident of this kind of suffering that came under my own observation some three years ago. It was the case of a poor woman who had been a long time confined to her bed. Her wasting form grew gradually more wan, although she did not seem to suffer pain. Her appetite was good, yet not inordinately so. She slept at intervals quite soundly. At intervals she spoke quite rationally. At other times she rambled in her talk, yet ever quiet and always mild in her demeanor, and yet beneath the whole, when closely watched, you could detect under this surface work, the existence of a terrible consciousness, as if a score of harpies were feeding on her vitals. The doctors could not say what this complaint could be. Accordingly I went, and very shortly found that the case in hand was now beyond the power of skill of man to cure. One day whilst sitting by her bed I looked clairvoyantly and sought to penetrate that outer vestibule of wasting flesh. In fact I sought access to that other and more ethereal form, the spirit body. In a little while I succeeded in finding what I supposed to be the cause of all this inward suffering, this wasting, and this fast approaching desolation. I saw the spirit body, which in comparison to the outer one appeared like glass. But along and interwoven in this crystal dwelling were numberless hairy filaments of dark and dingy hue, and my mind at once compared it to a monster fungus. And such it proved itself to be, a kind of spirit fungus. I wondered at the time if this most loathsome thing would cling its tendrils to that spirit body, when it would leave its house of clay. But through a mistake in not giving me back orders and apprising me of her death, I went there the day after her death, and lodged in the house that night. So amid the stillness and quietness of the darkness, darkness being so soothing to my nervous system, I began to look for the departed spirit. In a while I found the dreadful fungus form suspended in mid-air, some four or five yards above the lifeless body. But the spirit was not there, it had left behind not only its tenement of clay, but its dread tormentor, and a short distance further I saw the same in a state of negative happiness. These matters I have here related are true, so far as I am able to understand what truth is.

Kingsley, Frodsham.

J. THOMAS.

(To be continued.)

PHYSICAL SEANCE AT HOUGHTON-LE-SPRING.

To the Editor.—Dear Sir,—With your kind permission I send you a report of the physical seance held at the house of Mr. James Campbell, on May 14. We commenced our meeting in the ordinary way, Mr. James Campbell, medium; trance guide, "Henry Haggard." There were eight sitters, one a stranger, never having sat before. He was chosen by the guide, along with another, to see that the medium had nothing about him, and to tie him properly, and to sit next to the medium with a hold of his hand, the other being securely tied. We only had three spirit friends.

As soon as all was right we were asked to sing, when the tambourine was beaten to the hymn to perfection. Then we were asked to sing again, and tambourine and bell were each taken up and played together. We were sitting with a table in the centre, and the sitters on each side were patted on the head at the same time. Then we were introduced to some beautiful lights; then the stranger was told to clasp his arms around the medium, and the tambourine was rapped on the table as a guarantee that it was not the medium performing.

I have only lately started to investigate Spiritualism, and the more I learn the more I wish to learn, and our medium is always willing, along with his guides, to answer any questions that any of us are wishful to put to them. I feel I am only

doing what I ought to do in sending this for insertion. By your kind permission you will oblige yours in the Cause, C. LOWE.

MATERIALIZED SPIRITS RECOGNISED AT COXHOE.

Dear Mr. Burns,—I find it my duty to inform you as follows, by the wish of my guides; please to put it in your paper.

I am thankful to Mr. and Mrs. Ramsay's guides. They convinced me first by giving me tests. We are thankful to them for what they have done for the sick in Coxhoe.

On the 19th May we had a sitting, the medium placed outside of cabinet. We had five of our friends from the other side fully materialized: one female, two little dark boys, two men, one of them being dark-coloured. One of them was recognised by his daughter at the sitting. He talked to her ten minutes, and we had a pleasant meeting. We thank God for his power. On Sunday, the 20th, we commenced our meeting as usual, by singing and prayer. A dark-coloured boy with a blue light placed on his forehead appeared. The medium was placed standing in the middle of the room. This spirit took hold of the medium's hand, and led him to the sitters. Then the spirit-friend returned back into the cabinet. The next was the sitter's father, who fetched the medium into the circle. The daughter asked to shake hands with him; he told her to get up, and she rose and he shook hands with her and all the sitters. We ended with a pleasant meeting. The medium's name is

THOMAS ROBINSON.

Coxhoe Pottery, near Ferry Hill.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

Meetings were held last week every evening except Saturday, through being holiday season the attendance was smaller than usual. Experience, however, teaches that the restricted circle is usually most favourable for the development of mediumship, there being greater mental unity and concentration of power than in the large promiscuous meeting. In this respect all the meetings were very successful.

The work of Spiritualism is twofold, its tendency leaning both to concentration and diffusion; the latter being the object of the former, like the light which being concentrated in a focus diffuses itself abroad. For purposes of concentration, Spiritualism requires restricted circles, and harmonious conditions, and for this, the wise worker will make careful provision; but having found its focus, the light is intended for universal diffusion; its influence cannot be monopolised and limited. Some persons are so jealous of "conditions" that they would keep this glorious light boxed up in a very narrow compass, forgetting that the light does not exist for itself, but for universal illumination. We certainly cannot be too careful about the "storage" of this power for purpose of concentration. We cannot have too intensified a focus; but do not let us forget that this glorious light from the spirit world is to enlighten every human being. The restricted circle is necessary for the concentration of the light; the open meeting is equally important that its rays may reach the souls of all the people. To the very utmost that our circumstances will permit, this twofold object is here being carried out. I will not say by us, but rather by the invisible powers for these decidedly retain the entire management in their own hands. Again and again have we noticed that when they had particular and important work in relation to their mediums, they have kept the conditions perfectly select without any interference from us; and again when they have desired to diffuse the truth generally they have filled the room with inquirers, and we have had nothing to do but to look on and see the Power do its own work.

In view of this, can there be any room for either cavilling or criticism? Is not the unseen power capable of managing its own work? Is it not wisdom on our part to quietly remain at our post and allow the spirit world to work in its own way? Does this mighty power need any officious or impertinent meddling on our part? Least of all should we in any case stand between this glorious light and the souls of men? Certain it is that this mighty spirit power will make short work of our crochets, for this glorious revelation of spirit life is for all the world and for every soul.

At the hall on Sunday evening two trance mediums delivered addresses. One of them was controlled in the street, where he was discussing the subject with a group of friends. He was thence taken into the hall, placed on the platform and made to deliver an eloquent oration; after which he was taken again into the street and placed in his former position amongst the group. Becoming conscious he had no knowledge that he had moved from the spot, but with the utmost simplicity continued the remarks which the control had interrupted. The interval was about an hour; it was a striking manifestation of spirit power, and of the possibilities of mediumship. OMEGA.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—The portentous subject of Mr. MacDonnell's lecture on Sunday evening, drew a capital attendance to hear something of

the "The coming storm of Europe." We were told that the moral laws of nature were as irrefragable as the physical, and that all the cruelty and oppression of kings, and all the deception and wickedness of priests, were certainly to be accounted for, and punished as the people became educated. All the murderous instrumentalities which rulers had used to maintain their position, are now being turned against themselves, so that there is not a King in Europe dare walk on his own highway, or in his own capital without being guarded, which really was a state of imprisonment. Rebellions were now undertaken by a few individuals only. The circle system was explained, and its danger as an organization for such purposes deprecated. The duty of good citizens was pointed out, when the secret societies of Europe develop into full retaliation for ages of wrong. It was stated that the efforts of our Prime Minister to redress the grievances of Ireland were proof of his foresight and wise anticipations of the danger. A lively discussion followed, more on side issues than on the main question, and the room seemed well pleased with the address. The substitution of a recitation of a pathetic Irish ballad, in a style exquisitely expressive, by a gentleman present, instead of a hymn, was much approved of.

Sunday, May 27th, See List.—Tuesday, at 8.30, Comprehensionism.—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for Diagnosis and treatment.—Saturday, at 8.30, a good Clairvoyant medium.—J. M. DALE, Sec.

GOSWELL HALL, 290, GOSWELL ROAD.—Last Sunday morning Mr. Wilson gave the first of a course of seven lectures, beginning with the Red Ray. In the evening Mr. Wortley gave a very instructive and interesting lecture on "The Geology of the first chapter of Genesis." Next Sunday evening A.T.T.P. will occupy the platform, and give us an address. At the same time there will be on view a number of spirit paintings through the mediumship of Mr. Lawrence; and one of much interest from Mrs. Graff. As several of our attendants are desirous of aiding Mr. King in his wish to have a visit from Mr. A. Duguid, Kirkcaldy, the committee intend to open next Sunday morning a fund to defray travelling expenses, and will receive any donations thankfully. We would be glad if some lady or gentleman would come and assist us in our singing.—ALEX. BROWN, Hon. Sec.

Another correspondent gives the following particulars:—Last Sunday evening Mr. Wortley gave an interesting lecture at Goswell Hall, upon "Geology and Genesis," showing the contrast betwixt ancient revelation and modern truth: pleading for the free exercise of reason upon the most important questions of this age; giving geological facts and inferences from Professor Denton and other two or three works of authority; then referring to the Book of Genesis, showing in the light of Modern Spiritualism and its revelations through Andrew Jackson Davis and others, the difference and much more substantial learning in the modern school of thought. Taking up the argument against the materialist, and showing how much more need there is of a beautiful and trustful confidence in our Heavenly Father; making plain the "Bow of Promise" as it were in natural theology; giving clairvoyant descriptions of the great spiritual spheres, as A. J. Davis saw them, and our faith of to-day through the study of the occult sciences, and bringing death before the mind as a grand change from this life to a more sublime state of existence. All seemed well pleased with an elaborate discourse of which I only give heads, and the meeting closed with a short seance and a happy parting of friends.

LEICESTER.—Silver Street Lecture Hall. On Whit Tuesday a tea meeting was held when upwards of seventy sat down to tea. We had Spiritualists from Nottingham, Hednesford, Loughborough, and Quorn, who were unexpected, to tea; after which a public meeting was held, when addresses were delivered by Mrs. Haines and Mr. Haines, Nottingham; Mr. Morse, London; Mr. Barr, Hednesford; Mr. Bent, Mr. Bailey, and Mr. Larrad, chairman. The following ladies and gentlemen took part in the entertainment: Mrs. Wightman, song; Mrs. Shepherd, song; Miss Cotterill, reading; Mr. Morse, reading; and Mr. Mancel, song. The evening's programme concluded with games and dancing, which were kept up to an early hour of the morning, which enabled a most enjoyable evening to be spent by all present. On Sunday last Mrs. Groom, of Birmingham, occupied the rostrum morning and evening. The morning attendance was good. The discourse chosen by the audience was "Blasphemy." The evening service was well attended, the hall being full. The subject was "And God, said let there be Light. At the close of each address poems and clairvoyant descriptions were given.—R. WIGHTMAN, Secretary, 74, Mostyn Street, Hinckley Road.

BLACKBURN.—Notwithstanding the untoward events and exposures that the friends and exponents of Spiritualism have had to contend with in this town, the Cause nevertheless is making progress in a slow but satisfactory manner. Since the formation of what is called the Blackburn Psychological Society, we have had numerous speakers who have done much to enlighten the people of this town on the great truth of Modern Spiritualism. So much in that respect has been accomplished that there is evidently a spirit of earnest enquiry

gaining ground amongst the people, in spite of the adverse winds of opposition. Some of our Yorkshire friends will no doubt be pleased to learn that we have been favoured of late by the powerful and exhaustive logic and arguments of the spirit-guides of Mr. Schutt, of Accrington (formerly of Keighley), who is unquestionably a medium of great promise for the promotion of Spiritualism. We have had several addresses delivered by Mr. Schutt during the last three months, and on every occasion the controls have elicited marked approbation by the masterly manner in which the various subjects were treated: notably on the subjects—"Life in the Spirit-world," and "Religions; past, present and future." Evidently, great is truth and must prevail.—COR., May 21st, 1883.

NOTTINGHAM.—Sunday, 13th, being Whitsuntide, many friends were taking their holiday, still we had a good attendance and a variety of speakers. First, by the writer, on the "Pentecostal outpouring of the Spirit," then two trance addresses, one by Mrs. Haines, on our "Privileges and Responsibilities," the other by Mr. Chas. Wallis, on the "Parable of the Sower." After this service we had several controls: one who had only passed on a week before, spoke to her friends present, and as they had never witnessed the like before, they thus added to their faith "knowledge." Then came two who had been class leaders amongst the Methodists, and both being well-known to the writer, he could verify their statements. On the Thursday evening following we had a very interesting meeting. A spirit speaking through Mrs. H. in a language of Hindostan was conversed with by a gentleman present who is a native of that part, and who said it was well spoken. It is a well-known fact that Mrs. H. does not know one letter of that language. Sunday, 20th, the house was well filled again. The writer spoke on the "cry" for spiritual freedom, as represented in Acts, xvi., a knowledge of which spoke loudly to Spiritualists to be true to their principles of truth, purity and liberty, and, guided by the example therein set forth, be ready to help. The cry to the "Spirit-world" was heartily responded to through our esteemed brother Mr. E. W. Wallis, in a most eloquent, powerful and practical address, dwelling particularly on the three principles before mentioned. His guides gave poems on words given by the audience, viz., Love, Wisdom, Purity, Integrity, and Life, Faith, Truth, and Happiness. Then he described three spirits present, who were all recognised, two by the writer, the other by his wife, after which they gave a psychometric reading of Mrs. H., which was quite a success, the description being correct in every particular mentioned. Finding my house too small, it was unanimously arranged to seek a more public and larger place, and a committee there and then was elected for that purpose.—G. HAINES, 12, Sherwin Street, May 21st, 1883.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday morning, May 20, our platform was not occupied by any medium, but our president spoke upon the events of the past week, of the beauties of nature that he had seen in his travels in the country, which occupied our time and was very interesting to all present. In the evening Mr. Johnson, of Hyde, spoke on a subject chosen by the audience—"What higher authority is there than man?" When the controls gave a capital illustration of man's surroundings, showing that man had God within him, if he would only cultivate that power from a spiritual standpoint. The controls were very powerful in dealing with the subject, as was testified by the earnest manner in which it was received by the audience.—SAMUEL CHERTON Sec. M.S.S.S.

BIRMINGHAM.—On Sunday last, at Oozell's Street Board Schools, Mr. R. Groom delivered an address on "Spiritualism, a message to all Humanity." He showed that it had no creeds, dogmas, or lines across which its student could not pass. It came alike for the rich and the poor, with an audible voice of warning against misspent lives and ill-used powers, and encouragement to those low and depressed. It added a new chapter to every department of science, by taking them nearer to the soul of things. Though its message had too often been ungratefully rejected or wickedly abused, there was much to show of its favourable effects, especially in the teaching of religion.—COR.

BLITH.—Mr. G. Stephens has moved from Cramlington to 19, Marlow Street, Waterloo, Blith. He would be glad to meet any readers of MEDIUM and become a regular sitter in a circle which could have the benefit of his mediumship. On Sunday he attended a circle at New Delaval. There are twenty sitters when all present, but not one of them take the MEDIUM. Mr. Stephens had a weekly parcel direct from London, per rail, when he lived at Cramlington, and he intends to do so again. The Cause requires an active worker of this kind in every place.

A free Spiritual Mission for inquirers will be instituted at Quebec Hall, on Sunday afternoon, at three o'clock, by Messrs. Savage and Cristus.

MEETINGS, SUNDAY, MAY 27TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
 QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Seance; at 3, Free Spiritual Mission for Inquirers; at 7, Mr. MacDonnell: "Outward Show."
 CAVENTISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "The Dangerous Dead."
 GOSWELL HALL, 290, Goswell Road, at 11, Mr. F. Wilson; at 7, A.T.T.P. and Spirit Portraits.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30. p.m.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Dobson.
 BELPER.—Meeting Room, at 6.30. Mrs. E. H. Britten.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Oliffe.
 BIRMINGHAM.—Oozell Street Board School, 6.30:
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6:
 Monthly Meeting. Business of a very important nature will be laid before it. The Committee make an urgent request to all members and well-wishers of the Society to attend.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Harrison, Mrs. Holgate
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Hance.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Mrs. Gott.
 EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
 GATESHEAD.—Central Buildings, High Street, 10.30 and 6.30:
 GLASGOW.—2, Carlton Place, South Side, at 11, Mr. James McDowall, at 6.30: Mr. David Anderson.
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Mr. Armitage.
 HETTON.—Downs Square, at 5.30. Mr. Ashton.
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30; Messrs. Shackleton and Holdsworth.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 6.30, Mr. Schutt.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mr. E. W. Wallis.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Rushton.
 MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30, Mrs. Groom.
 MORLEY.—Spiritual Mission Room, Church St., 6: Mr. Dent.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30
 NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.:
 OLDHAM.—176, Union Street, at 2.30 and 6:
 PLYMOUTH.—Richmond Hall, Richmond Street; Morning—development of spiritual gifts, doors open 10.45, no admission after 11.15. Secretary will be on attendance to receive enquirers and strangers; Evening, at 6.30: lecture by Mr. Stentiford: Mediumship. The Secretary is, at 4, Athenæum Terrace, to meet strangers and friends on Friday evenings from 6.30 to 8.
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 Mr. A. D. Wilson.
 WALLSAL.—Exchange Rooms, High Street, at 6.30
 WEST PELTON.—Mr. Pinkney's, Twizell, at 6: Local.

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William Tinkler, " ...	1	0	0
James Christie, Urpeth, ...	1	0	0

On Sunday last, the meeting was held at Mr. Tinkler's when Mr. Pickford spoke for an hour and a half on "Mahommedanism, Mormonism and Christianity viewed in the light of Spiritualism." A grand meeting closed with questions.—Geo. CARR, Sec. 29, Wood Row, Chester-le-Street.

The members of the Leeds Psychological Society spent Whit Monday at Adel Grange, the residence of Mrs. Ford, whose kind attention was much appreciated. Tea was provided in the grounds by our hostess, and was much enjoyed by the members and their families, who numbered about fifty. The day was all that could be desired, and the picturesque scenery around animated our mediums with an uninterrupted flow of inspiration. We all considered our entertainment as a proof of the liberal mindedness of our hostess, she being a member of the Society of Friends, whilst one of the same body in our town has written of our philosophy as emanating from the

devil, and the phenomena as being attributable to witchcraft and necromancy. After tea we visited the conservatories, and thus our time passed quickly and pleasantly. Previous to leaving the grounds a vote of thanks was proposed and carried by acclamation to Mrs. Ford and her family for the various manifestations of good feeling. Mrs. Ford in her reply expressed her pleasure at having met the members on that occasion, and hoped it would not be the last time upon which they should all spend a happy day together.—J. LINGFORD.

PLYMOUTH.—The services last Sunday evening at Richmond Hall, took the form of an experience meeting, the President in the chair. Mr. Stentiford gave some interesting experiences, as also others whose acquaintance with the Cause had been but recent. Mr. P. was afterwards controlled, and gave a chaste and beautiful address, replying to many of the remarks that had fallen from the speakers, more particularly in answering the questions of an inquirer present, who had also spoken. Evidence was borne to the great benefits, both spiritually and materially, resulting from a knowledge of the grand truths Spiritualism brings to light.—J. B. S.

Mr. Clarke gave a lecture on Spiritualism to the Secularists at St. James's Hall, Plymouth, on Sunday evening. There was a crowded attendance.

WALSALL.—On Monday week the Spiritualists held a tea meeting, a long report of which appears in the "Free Press," of May 19. After several normal speeches, Mr. Morse under influence spoke on "Blasphemy," the subject having been proposed by the audience. It was treated in an intelligent and comprehensive manner.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN JUNE.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.
 3, Mr. Armitage, Batley Carr. 17, Mr. Blackburn, Salterhebble
 10, Mrs. Illingworth, Bradford. 24, Miss Harrison, Miss Musgrave
 SEC.: Mr. Fraser, 13, Marygate, Prince St., Manchester Road.
 BOWLING.—Wade's Meeting Room, Harker St., 2.30 and 6 p.m.
 3, Mrs. Illingworth, Bradford. 17, Mr. Morrell, Keighley.
 10, Miss Harrison, Shipley. 24, Mr. Armitage, Batley Carr.
 SEC.: Mr. Ludlam Waddington, 5, Elsworth Street, Bowling.
 OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Road, Bradford, 2.30 and 6 p.m.
 3, Mrs. Murgatroyd, Idle. 17, Miss Harrison, Shipley.
 10, Mr. Murgatroyd, Idle. 24, Miss Ratcliffe, Bingley.
 SEC.: Mr. John Leach, 30, Maperton Road.
 BATLEY CARR.—Town Street, 6 p.m.
 3, Mrs. Ingham, Keighley. 17, Mr. Dent, Heckmondwike.
 10, Mr. Armitage, Batley Carr. 24, Mrs. Dobson, Batley Carr.
 SEC.: Mr. Armitage, Stonefield House, Hangingheaton.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
 3, Mrs. Gott and Miss Musgrave. 17, Mr. Brown, Manchester.
 10, Local. 24, Mrs. Sunderland, Keighley.
 SEC.: Mr. Grunwell, Lighthouse, Ferncliffe, Bingley.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
 3, Mr. Shackleton, Keighley. 17, Mr. Armitage, Batley Carr.
 10, Mr. Blackburn, Salterhebble. 24, Mrs. E. H. Britten.
 SEC.: Mr. J. C. Flower, 9, Woerth Street, Camp Road.
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.
 3, Miss Harrison, Shipley. 17, Mrs. Illingworth, Bradford.
 10, Mrs. Dobson, Batley Carr. 24, Miss Hance, Shipley.
 SEC.: Mr. C. Appleyard, 28, Concrete Street, Leemount.
 MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.
 3, Mr. Morrell, Keighley. 17, Mrs. Gregg, Leeds.
 10, Mrs. Hollings, Churwell. 24, Mr. Oliffe, Ossett.
 SEC.: Mr. Ph. Buckley, Gildersome St., Gildersome, via Leeds
 SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 3, Mr. A. D. Wilson, Halifax. 17, Mrs. Butler, Skipton.
 10, Mr. A. D. Wilson, Halifax. 24, Mr. A. D. Wilson, Halifax.
 SEC.: Mr. Hugh Booth, at the Lyceum Building.
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30
 3, Mrs. Dobson, Batley Carr. 17, Mr. Briggs, Bingley.
 10, Mrs. Butler, Skipton. 24, Mr. Brown, Manchester.
 SEC.: Mr. S. Cowling, Marley Street, South Street.
 Preserve this plan for reference during June.

BURNLEY.—The old adage has it—"Set a thief to catch a thief"; and to "expose the cunning contrivances by which the various mediums impose upon the public," we must presume that a greater trickster will be necessary. Greater, we would say, for the "exposers" humbug the public every time, whereas in a well-constituted circle, every sitter has the evidence of the truth clearly demonstrated. One of these "cunning" gentlemen has visited Burnley, armed with the new gull-bate called "Thought-reading." The "Burnley Gazette" goes into ecstasies over the matter; but the "Express" publishes a letter by "Onus Probandi," which improves the occasion nicely, by giving a little of his experience. He says:—"It is not my

intention to give the details of our sitting, but we have had knockings on the table and in different parts of the house (almost as loud as a man might strike with his fist) and which have given us intelligent answers to questions. We have had clairvoyant descriptions of deceased relatives and friends by a man who has never seen them or their photographs. Tables have been lifted from one part of the room to another, without a hand touching them, (not in the dark, but in full gaslight), and a host of other manifestations that have proved beyond the shadow of a doubt that spirits can and always have communicated with man on earth. I think the writing on the subject and the position of such eminent men as Alfred Russel Wallace, F.R.G.S., William Crookes, F.R.S., Zollner of Germany, Judge Edmonds, President Lincoln, and a host of others too numerous to mention, go far to prove that the disciples of Spiritualism are something different from fools and knaves, and their testimony, I think, ought to have a little more weight than the paltry tricks of a conjurer."

ANTI-VACCINATION.

THE VACCINATION QUESTION IN PARLIAMENT.

To the Editor.—Sir,—The annexation by the Government of the day obtained by Mr. Hopwood for his motion condemning compulsory vaccination is regarded by our friends as a keen and cruel disappointment. Promises of support for this radical motion had been received from members of Parliament of various political complexions, while a larger number had admitted that legislation is urgently needed to amend the inequality and severity of the existing laws, and others have considerably promised to investigate the facts submitted to their notice. It is now generally known that the Vaccination Acts have broken down and are practically a dead letter in several large centres, and the work of disintegration is rapidly going forward. The opposition to medical legislation, which signifies medical coercion, after Mr Whitbread's apposite definition, has been much intensified lately by the unqualified success of the antivaccinators in Switzerland, who having overthrown the Federal Vaccination Acts in July last by an overwhelming majority have since repealed compulsory vaccination in the Swiss Army, and rendered the Cantonal vaccination laws practically nugatory. The exposures of the dangers attending vaccination disclosed by the Norwich Government Inquiry and the St. Pancras and Holloway vaccination inquests have also added fuel to this now irrepressible conflict. The opposition to compulsory vaccination has been carried on in an organized form for over twenty years, though a voluminous memorial showing its injurious consequences to the national health was presented to Parliament and printed by its authority as early as 1855. The allegations then adduced have been since confirmed by Parliamentary Returns 433 and 392, and the incriminating facts were officially admitted by Mr. Hibbert, Parliamentary Secretary to the Local Government Board, in July, 1880, as a reason for amending the existing Acts. The question will be again introduced in Parliament when the estimates are brought forward; meanwhile, there will be no relaxations in the determination to over-throw this pernicious and oppressive legislation.—Yours faithfully,

WILLIAM TEBB.

Devonshire Club, St. James's, May 3.

HALIFAX.—For non-compliance with the vaccination laws several persons have had their goods seized, one of the sufferers being our correspondent, Mr. A. D. Wilson. No auctioneer could be got to sell the goods. A crowd of some 10,000 assembled round the goods, many of which were broken, and an auctioneer who came on the scene late in the day had to make his retreat as best he could. Halifax is a famous place for local law. Till lately it had a gibbet of its own.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, May 27th, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "The Dangerous Dead."

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

Mrs. Harunge-Britten will lecture at Cardiff, May 27th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

Mr. E. W. Wallis's Appointments.—Liverpool, May 27, Mrs. Wallis: Walsall, May 20.—Address, 82, Radford Road, Hyson Green, Nottingham.

MISS LOTTIE FOWLER'S TESTIMONIAL.

Remittances to the above fund may now be sent to H. Wedgwood, Esq., 31, Queen Anne Street, W., who has been requested to act as Treasurer.

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