



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

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MR. S. C. HALL.

No one can look at the portrait of Mr. Hall without being impressed with the fact that he is a remarkable man. His personal appearance is even more striking, especially was it so only a few years ago, when the form was erect and full: then a gentleman of commanding aspect was presented, the masses of snow-white hair balancing the well-marked features and stately figure.

The organization is physiologically fine and pure, bestowing long life, health, and simplicity of appetite. The large brain and fully developed nervous system give mind a decided superiority over inferior considerations. Yet Mr. Hall is and has been throughout life, a sensitive, a normal medium, highly impressible, and extremely subject to whatever class of influences surrounded him. Thus extremes of character under such stimulating circumstances might be looked for, yet always returning to the normal centre when the exciting conditions passed away. It is an enthusiastic, mind-all-over, temperament. The feminine instincts take a leading place, manifesting themselves mentally in that hearty devotion to whatever is in hand, just as the dear mother sees in every succeeding babe an object upon which she can unstintingly lavish the fulness of her soul's affections. Of the hundreds of books which Mr. Hall has produced, he has in all cases entered into the work of their production with his whole heart, and thus there has been a life in them, which has found recognition in the success and popularity which they in turn attained. Mr. Hall is a man of Soul.

The finely-moulded yet full-sized body, surmounted by a large brain, made him an eminent worker. Soul impelled that organism as the vapours of the steam-boiler urge on the engine. The fires of the spirit were always glowing, the engine of the mind always in motion. No space for ashes and clinkers, but a free draught and heat-engendering fuel. For Mr. Hall was and is an eminent teetotaler, and his nature demanded this temperance and purity of life throughout.

Come we now to the brain, the engineer; it is large and remarkably developed. The perceptive faculties are wide in range and project well forward. Observe what an arch each of these eye-brows makes. The organ of Individuality is equally large with the side organs. Here is a man that can observe correctly. What he knows is accurately known, what he says is clearly stated. It is a prophetic, far-seeing mind, that anticipates the wants of mankind, and successfully seeks for the means of satisfying them. Such a man is a veritable prophet: One sent of God to lead and direct mankind into higher ways and better methods.

Then from the corners of the eye-brows up the temples there is a fine ridge of harmonizing, constructive, esthetic, imaginative, and inspirational faculty. These refining and manipulating organs, coupled with the perceptive, bestow artistic and literary endowment of a high and varied order. The anterior brain, though capacious in the higher ranges, slopes down with a broad base at the point of expression. The middle range of the brow, the recollective region, is full, offering no impediment to the outpouring of mental wealth, that flows from the unceasing source in the interior, but for ever moulded, as it is ultimated, in the correct form of well-ascertained fact and truth.

Not having had the pleasure of passing our hands over Mr. Hall's head, and not having seen him for several years, we cannot speak with scientific precision of the other portions of the brain. Undoubtedly there is a full back brain, giving recuperative and generative force, warm-heartedness, fidelity, patriotism, resistance,

and energy of character. Approbativeness is, no doubt, large, as is shown in the ridge of the cheek. This organ is to the public man what the springs are to a railway-carriage: it eases the motion of the mind, makes its operations agreeable—popular,—and urges the possessor on to tasks of public usefulness and diffusion.

That well-set yet soft mouth combines affection with undeviating purpose: an executive, determined man, yet always towards beneficence—never to harsh and exterminating purposes. The square jaw and well-formed chin, tell us of a spirit that could not be overcome by difficulties, and of intense love—equally well-marked in its likes and dislikes.

Such a strong—in many directions—nature needed a guardian angel, and that Mr. Hall had, during the best years of his life, in a true woman, whose ever-rich magnetic sphere was a soothing atmosphere from the spiritual realm, in which he could regulate and restore his perturbed mentality. This is our highest duty to one another, especially husband to wife and wife to husband. These mental tools and soul-impulses that the Creator has bestowed upon us to do work for Him in His universe, in this our lowly estate, oftentimes, from great momentum, swing beyond the desirable mark. Let us not blaspheme because of this, by uttering revilements. Were it not for this great power, men would be useless things—as too many of them are. Like the various parts of a clock, we are regulators of one another's action, producing to the Eye of Omniscience perfect operation in the performance of that sublime work which His love and wisdom called into being!

In a recent issue of the "Christian Age," Mr. Hall's life-work is thus summarized:—

Samuel Carter Hall was born at Waterford, May 9, 1806. His father, Colonel Hall, was a Devonshire man, and a considerable part of the early life of his son was spent in that lovely county. In 1823, while studying for the bar, he commenced his connection with the world of letters by writing articles for the "British Press," which was afterwards known as the "New Times," and finally as the "Morning Journal." Of this paper he was for some time Parliamentary reporter and editor. He did good work also as editor of papers and periodicals, most of which live only in the recollections of the aged—the "Representative," "John Bull," the "New Monthly Magazine," the "Britannia," the "Town," "Social Notes," &c. While still a young man he entered upon work especially congenial to him, as in it literature and art were happily allied. Fifty years ago "Annuals" were produced at immense cost, and had a large sale. Stories and poems by the most popular writers of the day, were exquisitely illustrated, beautifully printed and bound, and offered to the public for a guinea. It is supposed that for several years at least 100,000 were sold. Among them was the "Amulet," of which eleven volumes were published, from 1826 to 1837, edited by Mr. Hall. For the embellishments of one of them, the publishers had to pay nearly twelve hundred guineas. Those of our readers who have inherited family libraries should search them for volumes of the "Amulet," which are well worthy of examination.

But to the present generation, and to that which is passing away, Mr. Hall is best known as the editor of the "Art Journal." That famous periodical was commenced February 15, 1839. It was a small venture—a little monthly magazine of sixteen pages, price eightpence. But it grew steadily in value and power, and has done an immense work. It has popularized art, it has brightened thousands of homes, it has advanced the culture of hundreds of thousands of minds, and it has

immeasurably increased the commerce of this country, and helped to fit our artisans and merchants for more successful competition with their rivals in France, Germany, and Italy. The estimate which keen men of business have put upon Mr. Hall's services in these respects, is indicated by a testimonial which was presented to him in 1867. On his birthday in that year, a large number of the magnates of Birmingham, that famous seat of Art-manufacture, assembled to present to him a very beautiful dessert service, and in the address accompanying it, besides recording in eulogistic terms the services he had rendered in connection with the Industrial Exhibitions of 1844, 1849, 1851, 1853, 1855, and 1862, they said:—"Thirty years ago, in the foundation of the 'Art Journal,' you enunciated the principle that next to the excellence of workmanship the success of all manufactures capable of ornament must depend upon the full employment of the advantages and resources of Art. You taught the doctrine that usefulness gives a double strength when united with beauty. You stimulated the manufacturers of England to compete with their Continental rivals, not only in the quality, but in the taste of their productions. To this teaching you have ever since been constant; and you have now, after thirty years of labour, the proud satisfaction of witnessing the general adoption and the unvarying success of those counsels which were at first regarded with indifference and distrust."

The event of Mr. Hall's life was his marriage, on September 20, 1824, to Miss Fielding, who to him was indeed a helpmeet for fifty-six years. Most touching are his references to her in the volumes whence we draw these particulars, his "Retrospect of a Long Life," recently published. Her genius and high Christian character were, and still are, to him sources of the purest and highest joy. In 1825, at her husband's request, she threw into a short story some anecdotes of her old Irish schoolmaster which she had been just telling him, and thus commenced a literary career of rare, if not unexampled, length, happiness, and usefulness. Her husband and herself entered into a literary partnership, and from their pens poured forth books, pamphlets, and tracts, not by scores merely, but literally by hundreds. Many of them had a wide circulation, and several will long be valued as literary masterpieces. Some of them, such as "The Baronial Halls and Ancient Picturesque Edifices of England," are splendidly illustrated. But it is the help they gave to the Temperance cause that wins for them our warmest gratitude. They brought to its advocacy literary and artistic talent of the highest order, and Mrs. Hall's "Boons and Blessings," and Mr. Hall's "An Old Story" and "The Trial of Sir Jasper" have proved themselves angels of redeeming mercy in thousands of homes. We commend them afresh to temperance advocates who wish to secure a consideration by members of the middle and upper classes of temperance facts and arguments. They are illustrated by some of the first artists of our time.

In works of another character Mr. and Mrs. Hall wrought together. Mr. Hall has long been esteemed as one of the most active promoters of the Hospital for Consumption, the Governesses' Benevolent Institution, the Early Closing Society, the Pensioners' Employment Society, and the Florence Nightingale Fund, for which was raised about £48,000, since devoted to the training of nurses. Mr. Hall is of opinion that £10,000 were brought to the fund by the publication of the following passage in a letter from a private soldier who lay wounded in one of the beds of the hospital at Scutari:—"She would speak to one and to another, and nod and smile to many more, but she could not do it to all, you know, for we lay there by hundreds; but we could kiss her shadow as it fell, and lay our heads on the pillow again content." In all these and other works of mercy Mr. Hall was supported and guided by his honoured wife's sympathies and counsels.

The esteem which by works such as these they won was touchingly manifested on the occasion of their Golden Wedding, on September 20, 1874. Then a large number of men and women of high rank in the realms of society, letters, science, and art, under the presidency of the Earl of Shaftesbury, assembled to do them honour, and to present to them a testimonial of nearly £1,600, the greater part of which was spent in the creation of an annuity for their joint lives. The venerable president of the assembly then declared that his friends had indeed been lovely and pleasing in their lives, and were conspicuous examples of the fact "that domestic life, especially in the early-wedded, and by the all-merciful Providence of God, is the refuge and stronghold of morality, the honour, dignity, and mainstay of nations."

Mrs. S. C. Hall departed this life on January 30, 1881, and Mr. Hall has since found some solace in the completion of the work in which he has found a joy in doing honour to her memory. In it—his "Retrospect of a Long Life"—he gives us charming sketches of scores of eminent men and women whom he met in the course of it, many of them the most eminent authors, painters, and statesmen who have adorned this century. That which has pleased us most in their perusal is the religious spirit that pervades them. A wide observation and prolonged experience have convinced him that true happiness is to be found only in the service of God, and that the Christian faith alone can sustain us amid the temptations and sorrows of life, and to these convictions he gives frequent and eloquent expression.

In preparing his "Retrospect of a Long Life," Mr. Hall was furnishing us, perhaps unconsciously, with abundant justification for Solomon's rebuke of not a few persons in every generation, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Mr. Hall is happily conscious that he is living in a world that is steadily improving. When he came into it, there were no railways, no telegraphs, no lucifer matches, no gas, no electric light, no penny press, no chloroform. In his early days successful prize-fighters were entertained at public banquets by peers of the realm, cursing and swearing formed a considerable part of the conversation of men of fashion, cockfighting and duelling were every-day events, debtors were shut up in miserable prisons, misdemeanants were flogged at the cart's tail, starving men who had stolen bread were hanged as if they had been murderers, and every Parliamentary election was accompanied by bribery, intimidation, drunkenness, and debauchery of the vilest kind. Wives were sold in the market-place—Mr. Hall saw a respectably-dressed woman sold for half-a-crown and a pot of porter; drunkenness, instead of being regarded as a shameful vice, was then considered rather an honour, and gentlemen boasted of the number of bottles of wine they could "carry"; and clergymen of notoriously evil life were preferred to important livings. We need not draw the contrast between those times and these. But it is important that we should remember that the world is mending. There are still so many evils in it, that so greatly annoy, harass, and injure us, that we are always in danger of taking desponding, despairing, and untrue views of the times in which we live, and so our ardour in our endeavours to amend them is chilled. There is enough in Ireland just now to sadden us all; but those who read Mr. Hall's volumes will learn, perhaps to their amazement, that even in that poverty-stricken, turbulent island, the former days were not better than these, but, in some respects, almost indescribably worse.

Not by any means satisfied with the treatment accorded by the "Christian Age" to the subject of Spiritualism in Mr. Hall's book,* we have through the

* *Retrospect of a Long Life: from 1815 to 1883*, by S. C.

kindness of the publishers been supplied with a copy since the forgoing was in type. So engrossing has it proved that it has almost spoiled our week's work. It is impossible to lay it down. The plan of the book is the grouping, under classified heads, of some 800 separate articles of an anecdotal kind, and illustrative of the most important public characters and events of the last sixty years.

It begins with "Recollections of things that have been," presenting a state of society that the present generation could not have dreamt of as having been possible during the early part of the present century. Then comes "Recollections of the newspaper press," chiefly interesting to literary men. The section on the "Houses of Lords and Commons" hits off the leading political characters from personal observation, as Mr. Hall was for some time a Parliamentary reporter. "Recollections of the Rev. Theobald Mathew" give a mass of information on the Temperance Question. The "Recollections of Authors, Artists, and Actors," will have a charm for every reader with the slightest pretensions to culture. The "Recollections of Ireland" extend back to sixty years ago. It would serve a good purpose to reprint this section as a pamphlet. In the history of the "Art Journal," we discover that Mr. Hall was the original suggester of the Great Exhibition of 1851, which led to others that have followed it. The variety of information on public events of the kind is truly astonishing.

MR. HALL'S TESTIMONY TO SPIRITUALISM.

Under the head of "Recollections of Mrs. S. C. Hall," he introduces Spiritualism, while treating of her passing from earth life pretty much as he did in the columns of the MEDIUM. On p. 470, vol. II., occurs the following paragraph:—

"From what I have said concerning so-called 'Spiritualism,' in recalling memories of Lord Lytton, Serjeant Cox, Robert Chambers, William Howitt, and others, the reader will have no doubt that I am a believer in the reality of the phenomena known as Spiritualism. So was Mrs. Hall; as thoroughly and entirely as I am."

This indicates that the allusions to Spiritualism are diffused through the work. On p. 130 of the same volume, the introduction to the subject is given:—

"It was in the house of William and Mary Howitt, at Highgate, that I became assured there was more than I had hitherto 'dreamt' of in the mysteries of Spiritualism, and was convinced of their truth. It was there Mrs. Hall and I first heard and saw things that could be accounted for in no other way than by admitting the presence of those we had known 'in the flesh,' and that we had, aforesaid, believed were existing after death in some other state; in a word, whose souls had not ceased to exist when their bodies died. It was there I first heard what I could by no possibility have heard unless the spirit of one I had dearly loved, respected, and honoured, was in actual communication with me."

Mr. Hall regards the late Serjeant Cox as "a Spiritualist in all senses of the term," but who, in his published books guarded the expression of his opinions somewhat, that prejudice might not "weaken his decisions delivered in a court of justice." In a foot-note the much nobler and wiser conduct of the late Judge Edmonds, of New York, is stated, who made a public avowal of his belief in spirit intercourse and yet occupied his high judicial position, braving prejudice and conquering it. Mr. Hall quotes the Judge's own words:—

"I was then the presiding Justice of the Supreme Court in this city, with the power of wielding immense influence over the lives, liberty, property, and reputation of thousands of people. The soundness as well as the integrity of the administration of public justice was involved, and all had an interest in watching it. The cry of insanity and delusion was raised

then as now. I remained on the Bench long enough, after such an avowal, to enable people to judge how well founded the clamour was; and for the fifteen years that have since elapsed I have been somewhat before the world as a lawyer in full practice, as a politician, active in the organization of the Republican party, in a literary aspect as the author and publisher of several works, professional and otherwise, and as a public speaker, thus affording to all an abundant opportunity of detecting any mental aberration if there was any in me."

Mr. Hall says of Serjeant Cox: "Moral courage he lacked, or he would have boldly and bravely resigned his office as Junior Judge of Sessions (the salary being no object to him), and have avowed the opinions he was known to hold, which in private he did not disavow." He left a fortune "of probably £400,000—gained without wrong-doing certainly." To this is added: "But the condemnation of him 'who hid his lord's money,' and neither misused nor abused it, is emphatic; his sentence to go where there is 'weeping and gnashing of teeth' is pronounced by One to whom the secrets of all hearts are known, and the abstaining from doing good with wealth is as strongly condemned as the will to do evil with it." These are noble words from Mr. Hall, and their truth must burn into any conscience which, endowed with ample means, sees the Cause crushing with poverty those devoted ones who have been elected to take indispensable positions therein.

William Chambers, the eminent Edinburgh publisher, who has just passed from earth, in his interesting "Memoir" of his brother Robert, "only admits," says Mr. Hall, that he "considered the phenomena of Spiritualism worthy of patient investigation." On this meagre admission Mr. Hall thus comments:—

"That is not much: I affirm that he was as thorough a believer in the verity of these manifestations as I am; that it was impossible for any just, reasonable and thinking man to resist the evidence supplied to him—several times in my presence and at my house—that out of patient inquiry and thorough conviction came the belief of Robert Chambers; and that the 'prayers and graces to be said at meals all breathing the purest religious spirit' we read of in connection with his later years were the fruit of that belief as well as his work on the 'Life and Teachings of Jesus Christ, from the Evangelists.' I cannot doubt William Chambers will admit that Robert Chambers would have written nothing of the kind before he became enlightened and instructed by Christian Spiritualism; and if his brother is able to describe him when this life was closing, and the higher life about to be entered, as 'uniting the piety of the Christian with the philosophy of an ancient sage,' William very well knows that of Robert nothing of the kind could have been said before he reached the sixtieth year of his age."—p. 293, Vol. II.

In another paragraph Mr. Hall says:—"Returning one night after a spiritual sitting with Mr. and Mrs. Newton Crosland, at Blackheath, he told me that so entirely changed were his opinions and views concerning Immortality and Hereafter, he had burned a manuscript on which he had been some years occupied, 'A History of Superstition.' I could much more largely illustrate this phase in the life of Robert Chambers."

In the year 1832 Mr. Hall was sub-editor of the "New Monthly Magazine," his chief being the great novelist, Bulwer Lytton, afterwards Lord Lytton. Their intimacy was sustained for nearly fifty years. Many speculations have been indulged in as to Lord Lytton's spiritualistic views. Mr. Hall's testimony will settle the question. He says (Vol. I., p. 277):—

There is one subject in connection with the career of Lord Lytton that I desire to notice at some length. He was a Spiritualist long before Spiritualism became an accepted term. Many of his earlier published works supply evidence of that fact. Modern Spiritualism dates no farther back than the year 1848, when the "Rochester knockings," repeating, as it were, the rappings described by John Wesley, gave a language to mysterious sounds, and supplied conclusive proof of a state of existence—retaining consciousness and memory—following the death of the body; bringing conviction that death in reality is but the portal to another life, and that souls removed can, and

do, have intercourse with souls that yet continue in "the flesh." "The creed of the materialist is as false as it is miserable, leaving," as Bulwer Lytton writes, "the bereaved without a solitary consolation, or a gleam of hope." I rejoice to add he draws a distinction between "the dogmas of the priest and the precepts of the Saviour," giving undoubted assurance that his faith was that of a Christian.

He was made more, and not less so, when he read by the light that Spiritualism supplied to him; removing any blur that might have remained to sully faith, and making the HEREFTER not a problem to solve, but a certainty as far removed from doubt as assurance that the will to move a limb is a power to move it, or any other of the simplest truisms that prove the senses to be guided by intelligence. That Bulwer was a Spiritualist there is no question. He may have done, as so many others do—shrunk from the public avowal of a belief the foundation of which is knowledge; but that he accepted Spiritualism as an infallible truth there can be no doubt. I dined with him when he was living at Craven Cottage, on the banks of the Thames, near Fulham. Some persons, of whom I had the honour to be one, were invited to meet Alexis, then a lad who had obtained renown as a clairvoyant. Lord Brougham was of the party. Dinner was delayed waiting for the "marvellous boy." When the bell rang, Bulwer, accompanied by two or three of his friends, left the room to receive him. In the hall was the card tray: Bulwer took from it a dozen or so of cards, and placed them in his coat-pocket. After dinner Alexis went into "a trance." Bulwer placed his hand in his pocket, and, before withdrawing it, asked whose card he held; the answer, after a brief pause, was given correctly. The experiment was repeated at least a dozen times—always correctly. Alexis was a French boy, who had been but a few days in England. The cards were all those of Englishmen. I need not say how great was our astonishment. "Clairvoyance" was a term that probably most of the guests there heard for the first time.

That was the earliest intimation I had as to a power as far surpassing my belief—as it would have been that a time was close at hand when I might send a message to, and receive an answer from, New York within an hour, or be in my own drawing-room listening to "the music of an orchestra distant a hundred miles" from the seat on which I sat. Alexis yet lives, but his "power" has either greatly diminished or entirely left him—as in the still more remarkable case of Daniel Home.

Although I might make record of several "sittings" with him in my own house, I limit my recollections to one at the dwelling of a lady in Regent's Park. The medium was Daniel Home, then in the zenith of his mediumistic power. There were seven persons seated round the table. The light was subdued, but not extinguished. Ranged on a cabinet were a number of bronze Burmese idols, some of them very heavy. [The lady's husband had held an official appointment in Burmah.] They were scattered about all parts of the large drawing-room. That might have been, by possibility, a fraud, but what followed could not have been so. There was a small bell on the table. We all saw a shadowy hand and arm draped in, apparently, dark gauze, take up the bell, hold it over the head of each of the sitters, ring it, replace it on the table and vanish. No doubt there were other occasions on which Bulwer witnessed phenomena as wondrous. I visited him more than once at his residence in Grosvenor Square to talk over these wonders; and in the two latest letters which I received from him (which I unfortunately lost) he expressed a strong desire to obtain the aid of some medium who could bring into the presence of a lady her child who had died. They supplied conclusive evidence of his belief that such a result was to be obtained. A time cannot be far distant when it will infer no more a sense of shame to avow belief in the phenomena that supply proofs of the immortality of the soul, than it has been to avow faith in the marvels that modern science has discovered and divulged for the enlightenment of humanity; men will no more shrink from the admission of belief in Spiritualism than they do that words may travel from pole to pole at the rate of ten thousand miles in a second of time.

Space will not permit us to quote all that these handsome volumes have to say on behalf of the manifestation of the Spirit. Mr. Hall and his publishers do themselves lasting honour in their straightforward and honest treatment of the subject. We must regard the author's conduct in this matter as an index to the uprightness of his career; and when such men, so able, so experienced, and so prominent in the world's work, thus manfully come to the front, we may imply that those who hold back are not worth having.

We conclude with one more paragraph, p. 474, Vol. II., heartily concurring in the warning with which it closes:—

"Yes: Spiritualism progresses, and will continue to progress. There are now millions where, twenty-five years ago, there were scores. To 'stop it' is impossi-

ble: as easy would it be to stay the inflow of Ocean by a wall of shingles. Our pastors and teachers leave the mighty power for good—or for evil, in the hands of those who will use, to abuse, it—who do use, and do abuse, it. I solemnly warn such as are inquirers, neophytes, or acolytes, to avoid, as they would contact with a plague-spot, fellowship and communing with 'mediums' who, under the sway, influence, and dictation of spirits, low, or base, or evil, inculcate principles repugnant to natures that are good—and sometimes teach 'Doctrines of Devils.'"

THE SPIRIT-MESSENGER.

CATHOLICITY OF SPIRITUALISM, AND ITS BASIS—REASON.

A THIRD CONTROL BY "SIR GEORGE STAUNTON."

Recorded by A. T. T. P., May 11, 1883.

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

The Sensitive was again controlled by "Sir George Staunton," and spoke thus:—

This will be my third control in succession, and afterwards I shall be pleased to take my place amongst the number of your surroundings.

There is one request that I have to make, one which personally interests me: That request is, that in the publishing of my first control I would ask you kindly to cut away, before publication, those parts which you feel it is not necessary to publish; those past confessions, which were thoroughly but inexplicably impulsive on my part. I have before explained that it was directly opposed to my character on earth, and now such natural retrogression of the reason is unknown to me. Yet, there is in the back-ground an all-sufficient purpose to serve. I mean that those parts that will not be given for publication, either in my own control or that of others, entail a duty on you, namely, to hold in reserve any alteration you may make in the control. I do not exactly mean alteration alone, inasmuch as the non-publication of the whole of it, and those parts omitted in all controls, should nevertheless appear in your writing, with a private note, speaking of the suppression of the particular part; for even every omission has its performance in the work of the advancement towards change, if not now at some future time, and many a corroboration will be given through such suppressed extracts.

And now for the fulfilment of my promise. I could not consistently give my name until I had made this request, and I am now prepared to tell you that my name on earth was George Leonard Staunton, receiving a Baronetcy and a pension from the Honourable the East India Company. I was an honorary Doctor of Civil Law in the University of Oxford. So when I told you that wealth was mine, and position in society belonged to me, in telling my name I give you the fullest corroboration. As you will probably remember from biographical notices, I at one time possessed large estates in Grenada, where I was a practising physician, struggling there for name and position. It was there that I entered into close study to fit myself for the law, becoming afterwards Attorney General of the Island, under the Governorship of Lord Macartney. I am referring now to the time before 1779, and before I shared the imprisonment in France with Lord Macartney, whose parole was accepted, and where I was fortunate enough, through adroit management, to obtain the exchange both of Lord Macartney and myself as prisoners of war.

From the height of affluence, I was thrown back again into the position of a poor man, through the loss of my West India estate. I thankfully accepted the post offered by his Lordship, and accompanied him to Madras, in the position of confidential secretary. Your East Indian experiences have doubtless not left you ignorant of the many important missions which fell into my hand; missions which have become matters of history. It was under my management that the commander-in-chief of the Madras army was arrested, Major-General Stewart. Another mission was the treaty of peace in 1784 with Tippoo Sultan. You have referred to my last diplomatic mission in the company of my life-long friend and patron, Lord Macartney. I am referring to your memory of my visit to Peking, as fellow minister plenipotentiary to his Lordship. This was my last mission, and was the primal cause of the end of my earthly life.

Directly on my return from China I was attacked by gout in the extremities and the hands, and the secondary symptoms were a partial paralysis, caused through the excessive agony which I suffered through these attacks. It was in the period between 1784 and 1792 that the regretful incidents which I referred to on the first day of my control, in regard to my domestic life, occurred. It was after my return from Madras,

and after my receiving the Baronetcy and pension; being then about forty-three years of age.

So far, then, have I kept my promise in giving you an account of my name and position in earth-life, and consider it a plea on my side for the non-publication of a portion of my first control; because, dear sir, there are incidents in the lives of the greatest as well as the most humble, of which it is not always wise to remove the veils, if no good purpose is to be answered thereby. At the same time, should reference be made to these incidents in my life hereafter, it would be a matter of surprise to many that I, Sir George Leonard Staunton, did not mention them, as I have said more than I intended to say on personal matters in my earth-life. It was not a partial subject with me, that of my self-hood on earth, and I have not got to love the subject more now that I am on a higher plane of life. My purpose is this, to add my testimony to the revolution of thought, which takes place after the removal from earth, and I would have you head these controls with this title—"Catholicity of Spiritualism, and its basis—Reason."

It is a term without meaning to use the expression: "He is an unreasonable Spiritualist." For a man to be a Spiritualist he must have become reasonable, for reason's greatest fact is the dwelling on the fact of immortality. Man is truly said to stand alone amidst all the creation of the Infinite, having two important endowments capable of the same extension in all races of men; these being Reason and Will. Through Reason a man can arrive at all that is needful for his life on earth. By Will he can do all that is needful for him to do on earth. There is a soul-gift which is eternal: it is his part of the Infinite. The Church calls this purity, I call it integrity: this is the primal condition of the soul. This integrity is perfect. It accuses or approves; therefore, there is a lever in conjunction with which Will and Reason can work, or which both can oppose; the conclusion of this being, that it is harder for man to sin, than to live in obedience to God. This integrity is the basis, from which the eternal judgment is formed, as self-hood has marred or added to the beauty of this soul-integrity.

Has this image of God, stamped on man, been defaced, or are its lines as deeply engraved as when God endowed it? Is it in its very essence incorruptible and uninjured? The question with the orthodox to-day, and which has been the same for years past is: What can reason give to man? What can reason accomplish for man? Answer: Reason can with certitude demonstrate the existence of Almighty God, and the spirituality and individuality of the soul; Reason informed can reach the important and primal truth, that soul life is progressive; then reason can arrive at God as the Creator of the universe, the Upholder of order, the Rewarder of good or evil actions; the soul's future existence, the priceless value, the excellence and dignity of immortal life. I claim that reason rightly exercised can alone arrive at social order and political economy, and, as your guide has said: "At the rights of man."

And now I want to prove that all the teachings in accordance with reason must arrive at catholicity. It was through the exercise of reason that the philosophers of old were amongst the world's greatest thinkers, and although the orthodox of to-day laugh the writings of the ancient philosophers to scorn, yet I claim that they held by the bright light of reason, and discovered many important truths respecting immortality, which have made their writings everlasting monuments; praising God's great gift—reason, elevated carefully as the highest expression of God on earth. There is no better way of acknowledging God than through education. Has this wide-spreading belief in conscious immortality no enemies to fear in the action of reason? The naturalist may make his microscopic examination; the astronomer may study the empyrean heights of heaven; the historian may give to modern criticism the hieroglyphs of bygone centuries. The doctrine of conscious immortality is not alarmed by these efforts. They only strengthen its truth, and help to maintain its position. There are laws governing immortality: but has it ever been proved that these laws are different from those that are known? The same law that governs the most minute family of the animalculæ, gradually ascends to insects, to birds, to beasts, and to man on earth. It commences with man without form on earth, and rises to angels in the highest heaven, communicating their government from the throne of the Almighty.

Through the aid of modern discovery by microscopic examination, it is proved that there is as much power of unity, as perfect a system of orderly government; and that there are chiefs and subordinate officers, each with their distinct duties, all working in perfect order and unchangeable unison in microscopic life as with man, and so throughout the whole natural world. The law held in their power is as great in the minute forms of life and as powerful with them as in the highest form of bright and glorified man. Then until reason can perceive this order, and there is an absence of dissension in religious belief, we shall never realize peace. No religious body of the past has presented to reason this unvaried unity, this absence of division and dissension. Is there to-day, or has there ever been a claim of unbroken catholicity in any one religion? Reason at once must admit that the claim has been made, but that it has never been made good; that the claim has been put

forward, and that the claim was not made for man but for the universality of the Church. The catholicity was not for the individual; the individual bears no part in its catholicity. Its tyrant rod and sway is to bend down and destroy individualism. It is a faith without reason and has a God without pity. The doctrine of immortality will place the Catholic priests, and the orders that have sprung from them, and group them in one vast order of disordered intellects. They shall stand alone in spirit life, until every instinct of their souls has revived through reason.

It has been asked—What can a man give in exchange for his soul? as the world is of no value in comparison to the immortality of self-hood: therefore the doctrine of immortality founded on reason puts forward, legally, the claim of self-hood. There is nothing that chills the integrity of the soul in its doctrines. It proclaims to all men this important truth: "Come ye who are idle, and we will teach you to work; come ye who are troubled, and we will give you rest and peace;" there is no selfishness needed, for none are benefitted by spreading its doctrines. The time has not yet come for benefiting even the pioneers. It has no uncharitable degrees; no paid ministers: some so rich that they are above the work for which they draw their salary, and some so poor, that they are the recipients of charity whilst pursuing their holy calling. It has no pale-faced, peculiarly-dressed women, whom the truth of immortality endows with spiritual functions and dignities. It traces no line of action out for its ministry, and yet the solemn truth is spreading, and every nation on the earth is receiving it, and none can successfully deny or gainsay its truth. In vain men bring the charges, that this doctrine is "marring the work of God." And why is this charge made? It is made because for immortality there is no need for form; no need for an enthroned pope; no need for bishops or bishops' palaces; no need for hard penance, nor dearly-purchased absolution. It came to this nineteenth century without ostentation, and those to whom this truth first came, the world deemed mad. There are brothers and sisters with the spirit of charity urging them to spread its truth through its God-placed pioneers, who must work, because God has placed in their souls the will to work.

Amongst them there are many different temperaments; but God has found for each just the work for which they were particularly fitted. They are laying down an unchangeable law of life, and no man in the early morrow will be able to repudiate them. Belgium, France, Germany, Spain, and Italy and this the United Kingdom, have each their tens of thousands, through whom the sadness and impiety of to-day; the murders and crimes caused through the gin-shops of your large cities; the mighty lever that is destroying soul-power shall pass away, and human hearts shall realize the blessed effects of liberty; that which has been so long denied to man, all that which goes to make a man! But that which has mutilated the faculties of the soul, that which has destroyed all that is personal in the soul shall pass away, and, in its stead, shall reign unimpaired and unrestrained the reason of man. To-day the aspirations and sympathies of soul realized through your writings, and through the writings and utterances of others, have given hope to thousands, and have made thousands realize the greatness of self-hood, and the conclusion of present non-contents shall be this: We will build a religion consistent with reason, with purity, and justice, and also consistent with the mercy of God.

Here ends the last of three extraordinary controls. I only hope that "Sir George" is enrolled amongst my surroundings, and I trust that he and they will be able by their influence to keep me up to the mark, and make me resolute in resisting that which I know is wrong, and steadfast in doing that which I know is right. Let no man throw the stone at his neighbour, for I believe neither man nor woman exists that has not a skeleton chamber, which neither he nor she would like to have thrown open to public gaze. "Sir George" admitted he had a skeleton chamber, and one by his own account tolerably well stocked; but an accident in his case converted a scoffer into a deep thinker. He discovered, at a so-called mesmeric entertainment, that his skeleton chamber was transparent to one who had never seen him, nor yet heard of him, and that the inner workings of his soul were not only known by the Great God who knoweth all things, but could, by God working through nature's law, be made known to men by an illiterate and apparently helpless patient in so-called mesmeric trance.

If some of these earnest researchers into psychical lore would begin at the right end; viz., dividing themselves into small parties of earnest but unprejudiced inquirers, and commence with trying whether they had mesmeric powers, and, when they had found they had, continuing until they got at the next stage, they

would soon find that there were conditions in men, where soul could claim independence of the body and defy the obstacles of intervening space and matter, or where the soul could permit itself to be in abeyance and allow another soul to exercise all the organism of its material nature. Mesmerism, as I have often before said, is but the stepping-stone to Spiritualism. Mesmerism is admitted now, because it can no longer be denied. The same result will attend Spiritualism, and before long either. The truth may be suppressed for a time, but it cannot be extinguished.

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 XV.

"THE CALM MAJESTIC PRESENCE OF THE NIGHT."

Outside the Hotel d'Orient the trio are again mounted on their donkeys.

Signor Alcaro and his daughter are standing by them—the whole company having just spent a pleasant hour together in that comfortable residence, so well known to Europeans travelling in Egypt.

"Well then, gentlemen, I trust the next time we meet I shall have provisions, camels, and attendants all ready for your journey, and shall endeavour to make arrangements so that we may be able to accompany you. In the meantime here come Mashid and the two Arabs I hired. Mashid, these are the gentlemen of whom I spoke. I have mentioned you in high terms to them, and I know you will not disappoint them."

"Allah is witness, signor, I thank you. I will not boast, but will let my actions talk. But the sun is sinking fast, and we must hasten on our way or it will be darkness before we arrive."

"Very well, Mashid, I leave them in your hands. A pleasant journey to you, gentlemen. Remember, it is cold upstairs, so don't forget your rugs. Be cautious, and let me hear of no accidents. Bear in mind, the journey is not without its dangers."

Mashid, with an air of dignity and composure that well became his graceful figure, placed himself at the head of the cavalcade, and they moved on, only looking back to wave a second "au revoir" to their friends left behind.

There was little talking during the journey, for their olive-complexioned guide pressed forward as hard as the animals would go.

"My masters," said he, after they had crossed the Nile; "we must endeavour to reach the top before the light is gone, else you will find it very difficult: it is very hard work when the sun shines, but much harder when there is darkness."

"Ascend that!" exclaimed Wycliffe as they drew near to the tomb of Cheops. "Why, it looks impossible—the sides are but straight lines!"

"Ah! but, my master, we shall see the steps in a few minutes, you cannot perceive them yet. There now! it is more plain—you can now distinguish the outline of the stones. We will dismount and ascend at once, and my comrades will attend to everything. See how low the sun is!"

Then truly the work began. Pedro was delighted, seemingly tracing some resemblance in the ascent to some of the mountains he had been accustomed to climb in his native land. Little as he was, he kept ahead of the others, although they were assisted by Mashid, he occasionally bending his knee to assist where a step was above breast high, they being far from equal in height. At length Pedro's voice was heard far aloft, shouting in great glee.

"Ah! Signor Mendoza! ah! Mistere Wycliffe—Pedro am zee king! Pedro am zee king!—he is at zee top!"

"All right, young man!" cried Wycliffe. "Don't caper so much, or you may soon be at 'zee' bottom: do you know it is very dangerous?"

But Pedro seemed at home on that Pyramid, and when they joined him, he kept prancing about in great ecstasy, and only settled down when he saw the others watching intently the setting of the sun.

No clouds were in the west with their golden glory—no twilight, that hour so dear to the heart of an Englishman. Like a huge glowing cannon ball, the orb dropped over the edge of the horizon, and—Darkness ruled supreme.

Whenever the stillness of night had really taken possession of the place, Pedro's tongue, which had again begun to wag, became silent, and he crouched as near to Lara as possible; partly from fear and partly from cold, which was now begin-

ning to make itself felt. He always was more affectionately inclined towards Lara than Wycliffe, although he liked the latter at the same time.

For about an hour the travellers sat in almost total darkness. Wycliffe and Mashid had each taken to their pipes, and had entered into a conversation on the subject of Efreets—several being said to inhabit the place. Lara sat silent and listened attentively.

"But really, Mashid, do you yourself believe that the spirits of that Englishman and these two Arabs, all of whom you say were dashed to pieces down the sides—do you really believe that they haunt the place?"

"My master, that they still do wander round about the place where they were cut off from the midst of the living, I feel to be true, but I have not seen them; yet I have met a Copt in the Desert, who declared to me solemnly that he had one night seen the Efreets of the Englishman."

"And what was he like?" said Lara, quietly. "Had he a strange hat on his head, with a broad brim in front of it; a nose slightly bent, and large grey eyes with a dull look about them; a cloak buttoned close to the chin, and"—

"It is, it is the Efreets!" burst out Mashid, "as the Copt described him. Oh, my master, have you seen him?" And he gazed wildly around him. "Oh, my masters, let us descend, let us descend!"

Seeing the result of his words, Lara hastened to relieve the mind of the guide.

"Now! Mashid, I did not say I had seen him, but like you I may have heard something of him from a friend. Do not trouble yourself, for the Efreets will do none of us any harm."

Just then the moon burst forth, and lit up everything as clear as day. This acted like magic on the company, and they began to bestir themselves. Presently the two Arabs appeared bearing rugs and utensils for cooking. A charcoal fire was kindled, the coffee boiled, and in a short time a repast of that beverage, together with bread, cheese, and onions, was fast disappearing before the whetted appetites of that strangely assorted assemblage.

The Arabs proved to be very happy fellows, and joked and laughed continually. One of them had spent a night on the Pyramid before, but the other had not, so his neighbour endeavoured to pick fun at him. These two went on bantering and laughing during the meal, much to the amusement of our heroes, although they could understand very little of what they were saying. Pipes were refilled and stories went round. Mashid, full of the experiences of more than half-a-century, had an ample store of legends of the Desert—tales of suffering and privation. The other two being younger and more used with the life of Cairo and Alexandria, talked of the masters they had served, the characters they had met with, and lastly, though of course not least, the dusky beauties of the Harem and their intrigues. So the time flew past.

Lara, tiring after a while of these tales, rose and parted from the rest, and cast his eyes around him. Standing there in the clear moonlight, with his back towards the Libyan Desert, and his face toward Cairo;—now gazing away to the right at the Pyramids of Sakkara, between which and where he stood once flourished the proud City of Memphis; now turning towards the fertile valley of the Nile, with its green borders so distinctly marked from the brown Desert around—he fell into a deep reverie. The jackals howled below, but they disturbed him not. What occupied his solitude we cannot tell. Perhaps "Zungari," or possibly "Sir Oswald" or "Old Edwin" held communion with him; possibly his own strange character and life filled his mind. Whatever his meditations, they were very profound, for Wycliffe had to speak twice to him before he could draw his attention to the fact that they were preparing to descend.

Unknown to him, Wycliffe and Pedro had been at work carving amongst the many names already graven on that mountain of stone, and any kind reader of this simple tale visiting the place may see there—and, I trust, feel like meeting an old friend—the name of Lara Mendoza.

(To be Continued.)

GOSWELL HALL 290, Goswell Road.—Last Sunday morning Mr. Wilson lectured on the "Orange Ray of the Bow of Promise," and the evening has occupied by Mr. W. Bowman giving a reading from W. Oxley's "New Basis of Immortality," and an able discourse from Mr. Wortley on the every day experiences with the Spirit-World, in the place of Mr. Freeman, who was prevented from being with us, owing to unforeseen circumstances, but has kindly promised to occupy our platform on an early date. A proposition was put and unanimously adopted, that next Sunday evening be a social interchange of ideas, concerning facts occurring in everyday experience, each person to be allowed ten minutes to explain his idea, unless desired longer by a majority of the audience. It will be a novelty, and assist the development of public speakers, a commodity that is much wanted in our Cause. As a gentleman has kindly promised to assist us with the singing, we may look forward with the hope of having a choir soon, and as music has its charms it may do more than any thing else to stir up our better natures and work for our Cause.—ALEX. BROWN, Hon. Sec.

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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 JUNE 8, 1883.

NOTES AND COMMENTS.

Organization: let every man mind his own business, that is, do his own spiritual work. Every Spiritualist knows something of Spiritualism; he is surrounded by those who know less. Let each Spiritualist, as he has ability and opportunity, endeavour to bestow what he knows on those who know less, and set them in the way of gaining knowledge for themselves. Spiritualism cannot be promoted by vicarious means: every Spiritualist must do his share, for thereby he develops his own spirit, which is the prime object of all Spiritualism. The formation of political bodies for the employment of professional talkers diverts attention from true personal spiritual work, and is an impediment to the Cause. Look to the past—look around you to-day, and you will see that the real work is done by those who organized themselves to the Spirit, and went ahead without asking anyone's leave or patronage.

The MEDIUM is such a well got up paper, well freighted with advanced thought, that many readers fall into the mistake that it is the product of a wealthy firm. We have many applications for literature, to circulate in districts where the Cause is making rapid progress, and the people eager for information. Mr. Ware writes from Exeter: "The special S. O. Hall No. will be a splendid affair, especially down here. I can and will make use of any number you can send me. I cannot give you an order; I have no cash. Oh! that the lazy Spiritualists with plenty of money would help." This is the only "order" we have got extra for this week's paper. We give away from 100 to 500 weekly, though we cannot afford it; but we know that if we did not do the Spirit's work as we can, the Spirit would not sustain us. It is all for the Spirit: not for us!

We regret that circumstances have prevented us from getting a portion of "Egypt" into type for this issue. The omission will be made up in the future. Next week's issue will contain some notes of a visit paid to the country seat of A.T.T.P., in Hampshire, giving an account of the wonderful spiritual tower he is building. It will prove something new and interesting.

Reports of three physical seances and other contributions we cannot touch this week. Haslingden, next week.

A correspondent favours us with an extract from a sermon by Bishop Fraser, preached in the Manchester Cathedral on Sunday last, the text being Judges, v., 31: "So let all thine enemies perish, O Lord," etc. The Bishop "remarked upon the difference between the spirit pervading Deborah's triumphant song, and the spirit of the gospel of Christ. Deborah might have gloried in the deed of Jael, the wife of Heber the Kenite, when she killed Sisera, but no one was called upon to do so now. The motive might have been patriotic, but the

deed itself was treacherous and shameful. He hoped we were not going to justify or adopt, after 1,800 years of Christianity, the maxim, that the end justifies the means."—Vide "Manchester Guardian," June 4, 1883. So much for the "infallible word of God." Let us all thus think freely as the Bishop does.

An uncouth Christian in Ireland had received from someone a copy of the MEDIUM containing Mrs. Britten's reply to Mr. Skewes. It was sent to us bearing Lisburn post mark, but postage unpaid, so that we had to pay a penny on it on delivery. An act of Christian charity, truly, on the part of our unknown friend! On turning the wrapper we perceive the address of "Rev. Robert Johnson, Ballynabineb, Co. Down." The paper had been posted to him from Liverpool. We have applied, per post-card, to the Rev. gentleman for the penny he has robbed us of by his ungentlemanly act. Another Rev. gentleman returned a copy of the same issue, with the columns commenting on his cloth crossed through with pencil. Verily, it is unwise to "cast pearls before swine."

The unfairness of the "Christian Age" furnishes a curious instance of the value of Christianity as an indication of moral excellence. In its article on Mr. Hall, it quotes his opinion of evil mediumship, in which we agree. It then in a Sunday School Lesson on "Paul and Barnabas in Cyprus" (Acts, xiii.) associates "Elymas the sorcerer" with spirit communion; and together with the quotation from Mr. Hall, makes it appear that Spiritualism is altogether bad. Forgetting that Paul in his operation on Elymas was also a spirit medium, possessed apparently by a malicious spirit, and also forgetting that Mr. Hall's complete testimony is to the effect that Spiritualism leads men to religion, in cases where the Church processes had failed. Is it a true religion that seeks to maintain its position by falsehood?

Mr. Sletor returned the proof after the page containing his letter was made up. He adds that the star alluded to was "more likely to have been the brilliant, flushed, white star, 'Spica Virginis,' the right ascension of which is 13 hours, 18 min., 6 secs.; declination S. 10 degs., 27 mins., 23 secs. This star would be rising at the time the sun was setting on the great feast day."

QUEBEC HALL FREE SPIRITUAL MISSION.

Mr. Burns was unavoidably absent from the gathering of friends at Hanover Gate, Regent's Park, as previously arranged, but one by one Spiritualists began to arrive. A suitable spot was selected inside the park, leaflets containing hymns, etc., were distributed, and a short open-air meeting was commenced. After addresses by Messrs. Savage and Towns, at about 3.30, the friends adjourned to Quebec Hall, bringing several inquirers with them. Here the guides of Messrs. Dale, Savage, and of a lady (whose name did not transpire), delivered earnest and pointed addresses. A few remarks from the chairman and another, brought the meeting to a close.

Next Sunday we are promised clairvoyance. It is hoped that Spiritualists will not be behind hand in helping us to spread the knowledge of their faith. There is no reason why we should be less active than the exponents of orthodox creeds, whose voices will be heard everywhere during the coming season. All Spiritualists and friends will be welcome next Sunday, June 10th, at 2 o'clock, at Hanover Gate, to adjourn to Quebec Hall at 3 o'clock. It is hoped, therefore, we shall have a good muster, and especially of those who can do a little outdoor speaking, and thus keeping the mediums in good condition for giving spiritual facts to any of the public who should follow us to the Hall.—D.

EXETER—ODDFELLOWS' HALL, BAMPFYLDE STREET.

The principal feature of the meetings last week was the development of clairvoyance in different persons. Mr. B., of Newton Abbott, seems remarkably gifted in this direction. He described and recognised various spirits; through a sheet of paper upon the table many human heads will appear to him, which he can trace with a pencil; on certain kinds of stone, too, he sees them, and can take an impression as from a lithographer's stone; sometimes in a person's face he sees other faces, and even whilst walking along the road he sees, as it were, hundreds of heads. We feel much interested in his mediumship, and are glad that by coming to Exeter occasionally about his work, he can attend our meetings for his development.

We had two successful meetings on Sunday, by which I mean that they were rich in spiritual influence. OMEGA.

MACCLESFIELD.—The yearly Balance Sheet has been issued. The Receipts, including last year's balance, was £54 11s. 11d. This was derived from Collections £24 9s.; Annual Sermons, £4 4s.; Christmas Party, £6 7s.; Entertainments, £2 1s. 3d.; Subscriptions, £9 18s. 11d. The Expenditure was Rent, £14; Speakers, £15 18s.; gas and water, painting plumbing, insurance, printing, books, etc., leaving a balance in hand of £8 18s. 11d. The attendances range from 40 to 60 persons, occasionally more.

A. T. T. P.'S VOLUME OF CONTROLS.

To the Editor.—Dear Sir,—A.T.T.P. makes no particular move respecting his forthcoming book. I have for some time back looked, but in vain, for an issue of a kind which would give some idea of its contents; and at the same time furnish his many friends with means to do all that lies in their power to aid in the distribution of the work. But nothing can be done till a definite step is taken at head-quarters.

Allow me, then, respectfully to ask A.T.T.P. to issue a prospectus, subscription form, etc., of the work, so as to allow those wishing to aid in its distribution to equip themselves fully.

This matter will only be a labour of love to those who will do the most of the canvassing, to place a copy of this work in the hands of every reader of the MEDIUM, and others as far as possible; therefore I would be glad if our friend, the Recorder, would aid in the little matter of material for the use of those who engage in the canvass. It would be advisable to proceed without delay, before the edge of the former announcement wears off.

Trusting by your next issue to see something definite, I am, yours truly,
JAS. WATSON, JUNR.
Glasgow, May 31, 1883.

Mr. A. Duguid has been on a visit to Glasgow, and Mr. Burns's aged parents in Ayrshire. He contemplates coming to London soon.

Mr. and Mrs. Fred. Wilson will arrive in London on the 19th, and attend a reception at the Spiritual Institution, on Thursday, the 21st, at 8 o'clock, on which occasion Mr. Wilson will give an account of how the spirits took him from the Alhambra stage into the paths of truth. Mrs. Wilson will sing.

OLD FORD.—A tea will take place on Sunday, June 17, at 6, Driffield Road, Roman Road, E, for the benefit of Mrs. Walker. Tea on table at 5 o'clock. Tickets one shilling each. Mediums—Mr. Webster and Mrs. Walker.

SPIRIT-GRAPHY.—Any photographer interested in the above subject and anxious to meet with a circle to assist him in his investigations, may hear of such circle by addressing J. C., 66, Bassett Grove, Lavender Hill, S. W.

Mr. Ward's Concertina Concert on Tuesday evening was a grand success. There was a full house, Mr. Ward's solo was a great triumph, Miss Ward's Gavot played by a band of Concertinas, was encored.

Dr. Brown, of Burnley, thinks of taking a lengthy tour in the South, as a change for the benefit of his health. He will call at Leicester, by invitation, and will be pleased to be invited to make calls at other towns. Dr. Brown is a most successful practitioner of the eclectic school. A consultation with him would be of use to many in delicate health.

PARALYSIS BENEFITTED.—To the Editor.—Dear Sir,—Being unacquainted with Spiritualism, I was taken by a lady to Quebec Hall to see Mrs. Hagon. She has attended me for three months for Paralysis and stagnation of the nerves. Having received great benefit, I thought it nothing but right to publish it for the good of others.—I remain, yours truly,
MISS SHUTTLE, 34, Monmouth Road, Westbourne Grove, Bayswater.

OLDHAM.—On Sunday next, June 10th, 1883, Mrs. Gott, of Keighley, will give two Trance Orations in the Spiritualist Meeting Room, Union Street: afternoon, at 2:30; evening, 6 o'clock; all are welcome. On Sunday, June 17th, Mrs. Groom, of Birmingham, will give two Trance Orations: afternoon at 2:30, evening, 6 o'clock. Tea will be provided at the Henshaw Street Coffee Tavern, for friends from a distance.—J. T. OWEN, Sec.

LONDON SOCIETY for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, S. W. The next Monthly Conference will be held on Monday evening, June 18th, at 7:30 o'clock, at the Society's Rooms, 114, Victoria Street, (adjacent to St. James's Park Station, District Railway,) when an Address will be given by Mr. Thomas Shorter, on "What is the real Question at Issue?" Discussion will follow the Address; and the Committee hope that members will endeavour to secure the attendance of their Medical friends, members of Boards of Guardians, and others.

A wise woman, says a contemporary, who died the other day at Gainsborough, was wise enough to make things safe before her death by calling in the assistance at her death-bed of a select assortment of ministers, comprising representatives of the Church of England, the Roman Catholic Church, the Wesleyan body, and the Primitive Methodist faith. She took the lot on in turns, and attended faithfully to the ministrations of each. When she got through with the lot she died, and as each representative was quite sure that she would gain Salvation through his instrumentality, it is fairly probable that she went slap-bang through to Heaven.

Will anyone in the neighbourhood of Hackney Road, South Hackney, let their sitting room for a circle, one evening a week. Apply, stating terms, S. and C., care of Mr. Burns.

THE RENT VEIL, OR THE SECOND ADVENT.

By "LILY."

The Veil of the Temple is rent;
Immortals to Mortals appear;
And Angels of Mercy are sent,
Our Souls with glad tidings to cheer.
To brighten and lighten our hearts,
With their teachings of wisdom and love;
With the joy that their presences impart,—
A reflection of joys from Above.
Unhinged are the flood-gates of Heaven,
Thrown open, no more to be closed;
New light to Earth's Children is given,
And darkness no more interposed.
The loved and the lost—as we feared—
Are communing with us once more,
And all our misgivings are cleared,
For we see their dear forms as of yore.
And we welcome the face we have loved,
But dreaded no more to behold;
And we gaze into eyes that have moved
Our deepest affections of old.
And we hear the soft whisper, that tells
Of the love so undying and true;
And we know that the bosom still swells
With emotions of tenderest hue.
As the Angels to Abraham came,
To Elijah and Daniel of yore;
So come they to us, to sustain
Our footsteps to Heaven's bright Shore.
Then sing, O ye Isles, to "The Lord,"
Oh, ye daughters of Zion, rejoice;
For, lo, is fulfilled the word,
That He spake by the old Prophet's voice.
"I come, lo, I come! I will dwell
In the midst of thee: Then shalt thou see,
That the Lord God of Hosts doeth well;
In His love, hath He sent me to thee." *
Yea, "the Lord" is once more on the Earth,
The Advent, expected, is here;
And in might and in power is "the Birth,"
As foretold by another old Seer. †
With His Heavenly hosts is He come,
And thousands are seen in His train,
Who have fought the good fight, and gone home,
To return with "The Master" again.
He marshals them all on their way,
And to each He gives forth the command:
"Go unto my Children, and say,
I am here, with my Heavenly Band.
"And tell them the darkness is o'er,
For the Veil of the Temple is riven;
AND LIGHT O'ER THE NATIONS SHALL POUR,
FOR MY FATHER COMMANDS IT FROM HEAVEN."

EGYPT CORRESPONDENCE.

ON THE ORIGIN OF FOUNDERS OF RELIGIONS.

To the Editor.—Sir,—The perusal of the interesting articles upon "Egypt," by Mr. William Oxley, published in THE MEDIUM, once more rivets my attention to the now well-known and most important fact in the history of religions, viz.: the extraordinary similarity of circumstances and traditions, attending the birth, life, and death of the founders of some of the principal progressive religions of history, from the most ancient up to and inclusive of Christianity.

That this similarity of outline is interpreted by many in a manner adverse to the special divinity claimed by the strictly orthodox for Jesus of Nazareth, as the founder of Christianity, is not surprising.

Will you, then, allow me a short space in your valuable paper, to give as tersely as possible, the explanation I have received spiritually of this great apparent mystery—having received it not once or twice, but repeatedly at my most solemn private seances (with one lady friend only), through the control of that spirit guide, whose teachings, for the eight years I have been a Spiritualist, have been of the sublimest and most exalted nature; and who has quite lately again repeated this explanation to me, in the direct voice, in the presence of a dear friend, in perfect harmony with myself.

It is as follows:—First and foremost—"That the founder of every great and progressive religion in this world's history has been one and the same exalted human spirit; who from all

* Zechariah, xi., 10, 11. † Malachi, iii., 1-3.

time (as we compute time), has devoted himself to the work of the progression of the human family on this planet; being chosen for this purpose by the Father, from his superior fitness for the work; as others in other worlds have been in like manner, and for the same beneficent end, chosen by the All-Father." Second—"That this same exalted human spirit, in each of his re-incarnations on earth, for the benefit of his fellow creatures, has at the same time, by his beneficent work, raised himself in the angelic hierarchy, and thus by his own progression, has ever been our world's most fitting guide and teacher, of that ascending scale of religion suitable to its mental and social progress." Third—"That the abnormal birth spoken of, in these re-incarnations, was a fact, rendered necessary for the introduction of so pure a being into our world." Fourth—"That the life of suffering and the ignominious death he experienced in these re-incarnations, was the result of that spirit of antagonism to new and progressive truths, that has ever ruled the world, up to the present moment." Fifth—"That he, knowingly and willingly for this world's benefit, faced these repeated lives of trial, thus rendering him, in that sense, the Saviour of mankind on our earth, and making our debt of love and gratitude to him, only second to that we owe to The Father; rendering him also, in very deed, truth, and justice, 'the well-beloved of The Father,' 'The true Son of God.'"

The above is but the crudest outline of what I have received, but it seems to me a perfectly rational explanation of this apparent mystery; and I give it forth in the humble but earnest hope, that it may pour that light and peace into the minds of others, that it has done into my own.

Believe me to remain, faithfully yours,
May 27, 1883.

"LILY."

SIRIUS AND THE SUN.

Dear Mr. Burns,—I have just been reading the interesting article in the MEDIUM of May 25,—“Egypt, by Mr. William Oxley.

I wish particularly to call that gentleman's attention to page 322: “The great day of the feast, on July 21, the date when the star Sirius appeared on the Eastern horizon at the same time when the sun was setting in the West.” There is a mistake in this, which I think Mr. Oxley has overlooked.

The right ascension of the bright star Sirius, is at the present time 6 hours 39 min. 13 sec.; and the right ascension of the sun, about the first day of July, is the same as that of Sirius, or in the old calendar, about the 13th of July, when dog days commence. Then the sun and the star Sirius, called *Canis Majoris* or Dog Star, culminate together.

The change of position of this star, according to its present movement, could not have been opposite to the sun in more than a million of years, but it is possible and probable that they were in conjunction at about the 21st of July, 4,000 or 5,000 years ago. Hence the mistake.

Yours very truly,
98, Lancaster Road, Notting Hill, W., June 3, 1883.

THOS. SLATER.

MAHOMMEDAN MEDIUMSHIP.

A MALAY “KALIFA.”

As the period specially set apart for the orthodox observance of the “Kalifa” has not just yet arrived, it may be as well to at once explain how it was that we came to be present, a couple of evenings ago, at one these peculiar Mahommedan rites. In doing so, there cannot possibly be any breach of confidence. Colonel H. C. Robley, of the 91st Highlanders—an officer as well-known for the facile use of his pencil as an artist, as for his prowess as a sportsman and honourable career as a soldier—appears to have some short time since intimated a desire to witness one of these interesting ceremonies. Luckily the intimation was made to a gentleman—Mr. Attorney Moore—than whom no one was more likely to be in a position to arrange for the gratification of the gallant officer's wish, Mr. Moore's office, in Castle Street, having been for some years past the Malay's Court of Arches, and he the Dean of it. It was therefore no difficult matter for the voluntarily chosen judge and arbitrator in all their religious differences, to prevail upon a couple of the leading priests of the sect to hold a special Kalifa, and to have it attended by devotees of extra strong enthusiasm. On Thursday evening the Kalifa accordingly took place in the house of one of the principal of our Malay citizens. The company—that is to say, the members of the Christian faith—arrived at the appointed place about half-past seven o'clock, and were received in most hospitable fashion.

Salaams having been exchanged, the visitors were politely shown to their seats, along one of the sides of a spacious, square-built room of the most pronounced Dutch type of architecture, and for the first few minutes everyone was engaged in mastering the details of the scene—a scene by the way which ere long we may expect the pleasure of seeing pictorially reproduced. In the meantime let us endeavour to describe the ceremony as we beheld it.

Immediately in front of the visitors is placed a gorgeous-looking piece of framework, surmounted by the crescent and crossed scimitars, and decorated on either side by some large flags from Mecca. This little holy of holies—for such in its way it is evidently intended to be—is termed a Prabo, and behind it is seated, cross-legged in the Turkish fashion, save the coffee and chibouque, a Hadji, who is also a Gatiep, or elder of a church. In front of him is a formidable array of daggers, swords, and long skewers, and those of us who have never before witnessed this exciting ceremony begin to feel a certain uneasiness as to the uses to which they may by-and-by be applied. Along the remaining two sides of the room are seated some twenty or thirty Malays, also in cross-legged fashion, while the door-way is thronged by others of the Mahommedan faith, who do not intend, however, taking any active part in the Kalifa on this particular occasion.

While these little details are being taken in, the master of the ceremonies (also a Hadji and a Gatiep, and clad in a long white robe) is busily engaged in binding up the points of several of the swords—for what purpose no one can as yet imagine. He has nearly concluded this mystic proceeding, when attention is called off from him to the distribution of some dozen large tambourines—or should we call them tum-tums?—to the Malays on either side of the room. It is evident that the ceremony is about to commence, and curiosity is on tip-toe as to what is to be the order of procedure. There are not many more moments to wait. The incense has arrived and is sending forth its perfume in front of the presiding Gatiep, and the master of the ceremonies, for so we must call him for the sake of distinction, leads off the musical portion of the ritual which few if any of us can understand, for it is in Arabic. This, as well as the rest of the singing, is noticeable for the frequency of the choruses, many of which, indeed, have quite an exhilarating swing about them. Evidently the music of this introductory piece of vocalism would show a perpetual crescendo, for the voices have long since past even the point known as triple forte. Then just as we are wondering whether the drums of our ears will escape without permanent injury or not—crash! and the whole dozen tambourines have joined in the chorus with an effect we had better leave gentle readers to imagine. Those of stronger nerves may experience it for themselves.

Whatever the effect may be on the visitors, it is certain that the religious enthusiasm of the Malays taking part in the ceremony is being worked up to par; by-and-by we feel certain it will be at premium. While the singing and tambourining are at their height, the one trying if possible to outdo the sound of the other, four Malays spring up from their sitting posture and rush to the front of the Prabo, from which they each seize a couple of daggers. These are first of all passed over the smoke of the incense, which is supposed to have the effect of rendering them powerless to do harm, and then the devotees go through a strange and fantastic performance, apparently stabbing themselves in various parts of the body, arms and legs, in a manner which is perfectly horrible in its suggested determination. These feats are accompanied by dancing, after the manner of the Dervishes, and for the matter of that the whole affair is very much like what one has been accustomed to read of the doings of that howling sect. The singers have not yet got to the end of their crescendo passage, and as they give more and more effect to their lung power the dagger performers appear to be more and more in earnest in their designs upon themselves, until there is an uncomfortable suspicion in the minds of not a few that the time of the Resident Magistrate might be largely taken up for the next few days in his capacity of Coroner, in inquiring into the “when, where, and by what means.” It makes one perspire uncomfortably to even watch such violent exercise in a warm and crowded room; and it is positively tantalising to look from this at the placid and unmoved face of the presiding elder behind the sacred structure. They finish at last, and resume their former positions with as unconcerned an air as though they had merely walked across the room and back. The presiding Gatiep, however, has no intention of allowing the ceremony to lag, for no sooner have the daggers been restored to their places, than he starts off with a solo, which ends in a dismal kind of wail, joined in by the rest of the worshippers. We are not sorry that this wailing melody in a short one. It is followed by a tune of a more lively character, in which all one can distinguish are the occasional phrases of “La ilaha ill' Allah,” “Ya Hakk,” “Ya Kayyoom,” “Ya Kahhar,” and such like, but the singing though still carried on at full power, is done in really excellent time, and moreover, our ears have by now become accustomed to the style. The ecstatic point having again been reached, the master of the ceremonies now steps forward, and divesting himself of his flowing robe and substituting a small white cap for his turban, distinguishes himself by what appears to

the uninitiated to be a species of sword dance. He does it gracefully, though, and it is but fair to mention that throughout all the various movements performed in the course of the ceremony during the evening, this same gracefulness of action is noticeable. The manner in which he pretends to cut and hack himself about with the weapons in his hands, is rather appalling, but he passes through the ordeal scatheless. Ten Malays are now called up and placed in two rows of five on a side, each of those on one side holding the handle of a sword and his vis-a-vis its point, thus explaining the reason of the mysterious operation, in which we found the Gatiep engaged at the beginning of the ceremony. Across these swords, held horizontally with blades up, the master of the ceremonies now walks bare-footed, steadying himself on the shoulders of the holders, first towards the presiding elder and then backwards. We are really pleased when he shows the soles of his feet, to observe that they have been in no way cut or lacerated, for this Gatiep has so jovial and good-tempered an expression, even while in the midst of his performances, that one would have felt a decided pang of regret if he had met with an injury in his illustration of how the Mahomedans have to enter paradise. To show that "there is no deception," the swords are afterwards handed round, and for our part, while fully admiring the feat of the Gatiep, we should prefer to be welcomed by the Houris in some other position than standing on naked swords.

More singing and more tambourining, and a dark-coloured Malay steps to the front to undergo another mode of torture. A skewer is run through the lobe of each ear, and then another is passed from his mouth through his cheek, from which the point protrudes about an inch. Thus trussed he bows to the visitors and—makes a collection. It is clear, though, that this performance has been gone through a good many times before, and that the holes through which the skewers pass, have been long since made. This was at all events the only explanation that could be given to the query of where was the blood. At this juncture those of us who are still nervous as to what further feats of this kind may be committed, are somewhat re-assured by the arrival of a well-known medical gentleman, who regards the subsequent proceedings with an impassive air, which seems to imply there need be no apprehension of anyone doing himself any great injury. The next enthusiast is a Malay, who makes a number of terrific passes around his neck, as though he contemplated severing his head from its trunk, but finishes off with a dance just as it might be expected he would carry out his fearful intention. Baring his arm, he invites two of the visitors to assist him in the next operation. This is to place a sword across his arm, about half way between the wrist and elbow, and the one end of it being held by a mathematical professor, and the other by an army officer, he strikes it in to about the depth of quarter of an inch. Another dance, and he places the point of the sword into the corner of his left eye, which he seemingly partly turns round as though he were gouging it out. In this fashion he makes another collection, the whole of the money, let us hasten to add, being conveyed reverentially to the presiding elder. By this time the heat of the room and the smell of the incense are almost overpowering, and a delicate hint is conveyed to the master of the ceremonies that the visitors will only remain to see a little more. Of what follows the most striking feature is a performance with two small lighted torches. These are experimented upon by several of the Malays, one holding his arm in the flame, for to what to us appeared, a very uncomfortable length of time, another placing the flame in his mouth for an equally awkward period, while a third placed the burning torch for some seconds between his undervest and his body. Coffee and biscuits are now hospitably handed round, and the visitors soon afterwards take their departure, after a cordial good night, and a hope from the master of the ceremonies that they have been pleased with the proceedings. How it is all done without serious injury being inflicted, we do not venture an opinion upon, but the main impression left on our minds was, that Kalifas are more pleasant to those who take no part in them.—The "Cape Times" (South Africa), April 7th, 1883.

OBITUARY.

MADAME SCHISCHKOFF.

Miss Mary Harding informs us of the passing away, at Marienbad, near Riga, of one of the most attached friends in Russia, of the Spiritual Movement. The deceased lady, an intuitive Spiritualist, and ripe for the higher spheres, was Olga, the wife of Mr. Nicolas Schischkoff. They had been married but ten months. The birth of a delicate little girl, on April 11 (O. S.), was followed by the transition of the young mother on April 29, (May 10, new style). The disease (consumption) was too far gone even for the skill of Dr. Nordstrom and the balmy air of the beautiful fragrant pine-trees. Her firm conviction was that she was going to her heavenly Father. Before she fell into her last sleep she pointed upwards, and said, pressing her friend's hand: "You understand!" The coffin—white, and adorned with natural flowers—was borne to the

grave by six men, and preceded by a young friend, little Katie, dressed in white. The casket of the departed one looked like a fair lily, as she lay with the flowers around her, and her dearly-loved pine-branches near her heart. On the hill-side, covered with pines, and quite near the sea, at Assern, the mortal remains were placed, in sorrow, it is true, but mitigated—nay, turned into a solemn joy—by the knowledge that a better world, our Creator's provision for us all, had received one too spiritual for the harsh conditions of mortal life. In spirit she will still be with those she loves: a guardian angel, no longer an object of anxiety and care.

ISABELLA CAMPBELL.

Passed on to higher life, May 26, 1883, Isabella, the beloved daughter of Charles and Mary Campbell, of Perkins Ville, aged 8 years. Although young, she was ready for the summons when it came. The child who passes away finds rest, and becomes a happy spirit. The man of the world, who lives without a thought beyond the needs and pleasures of the hour, finds there is much to be undone ere he is ready for the life of which he thought so little. To all we say: Let your house be in order, the change may come to you to-morrow or next week, but death is not the ultimate. It is the great change in which the true desires of the soul are made manifest; it is the birth of the spirit; it reveals to the spirit the grand and glorious heights to which it may aspire. Death opens a door to a life beyond, in which all things are possible to him who will do his duty.—J. L.

PROGRESS OF SPIRITUAL WORK.

NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—On Sunday, June 3, we had quite a change in the usual order of things; instead of philosophy we had facts. Mr. Fred. Ogle, of Sunderland, occupied the platform both morning and evening. He gave short disquisitions on Mesmerism and Clairvoyance, giving practical illustrations by the aid of his two sensitives, Mr. and Mrs. Nesbit. He quoted from Bovee Dod's work, and highly recommended it to enquirers into the subject. Mr. Ogle did not indulge in any of the ludicrous experiments so often given by professional mesmerists, and which are only calculated to make the superficial laugh, but drew our attention to the higher manifestations. Dwelling more especially on Clairvoyance, he candidly acknowledged that it had compelled him to believe in Spiritualism against his desire; stating that "controls" would sometimes take the patient completely out of his hands, at which time he ceased to have any power over the sensitive. This was amusingly and unexpectedly illustrated later on during the evening. The experiments were extremely interesting and instructive, and were very successful, which elicited frequent applause. Mr. Ogle is very earnest and sincere, and his subjects are very truthful. Local Spiritualists might do much good, and promote a wider knowledge of spiritualistic phenomena by giving Mr. Ogle a call occasionally, seeing that "Mesmerism is the stepping-stone to Spiritualism," and it further demonstrates the truth of Phrenology. The experiments were concluded by a "deaf and dumb control" taking possession of Mr. Nesbit, and reading the characters phrenologically of three persons from amongst the audience. The medium having two handkerchiefs tied over his eyes, the ideas which the "control" desired to convey were done by signs, which Mr. Ogle interpreted to the audience. The "control" also examined them physically, and gave accurate diagnoses of any ailments, and also of any accidents which had occurred in the past by which injury had been sustained; also any scars or other marks on the body. The difference between mesmeric and spirit control was very decided, especially in the clairvoyance.

GATESHEAD.—Mr. Macdonald lectured on Sunday, June 3, being a "Review of Religion, Past, Present, and Future." I hear a good report of the address, as being both pleasing and intelligent.

FELLING.—On Sunday, June 3, Mr. Hy. Burton lectured on "The Purpose of Spiritualism." He maintained that its purpose was to give systematic and scientific proof of immortality to man, which had never before been done. He considered that it was iconoclastic in reference to the doctrinal points of the creeds, but, on the other hand, it built up a philosophy more reasonable, more exalting, and ennobling to the mind and soul, than all the systems taught in the past. The lecture was well received by a fair-sized audience, Mr. Wilson being in the chair.

NORTH SHIELDS.—On Sunday, June 3, Mr. J. G. Grey gave two trance addresses in the Oddfellows' Hall; in the afternoon on "The Experiences of the Control," and in the evening on "The Philosophy of Death." These subjects were treated in a lucid and popular manner, and won the approval of a numerous audience. ERNEST.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

We had a crowded congregation on Sunday evening last, to listen to a lecture on "Modern Atheism," by Mr. E. P. Luke. The service was in many respects unique, and with the gathering was in every sense truly catholic. The lecturer is a respected member of the Wesleyan body, whom we were pleased to welcome on our platform, and his address though on some points debatable, was nevertheless decidedly interesting. Preceding it, the chairman read as second lesson a selection from the Koran, bearing on the goodness of God; and when it is added that the audience included Spiritualists, orthodox Christians, and Secularists, it will be admitted that the description of the meeting given above is not an untruthful one. A free platform independent of creed or dogma necessitates the setting forth of different opinions, all of which are not necessarily endorsed by hearers. Thanks were given to Mr. Luke for his courage in speaking for the Society. A small choir has been formed for the commendable purpose of providing better and more hearty singing at our weekly services. The result on Sunday was a marked improvement, which will undoubtedly prove beneficial.

4 Athenaeum Terrace.

R. S. CLARKE, Hon. Sec.

CONFERENCE IN NOTTINGHAM.

A conference will be held in the rooms of the Morley Club House, Shakespeare Street, Nottingham, on Sunday, June 17th, to which all Spiritualists and sympathisers are invited. At 10.30 a.m., prompt, the first session will commence, when speakers, both trance and normal, are expected to take part in the consideration of "how best to promote unity of action amongst the Spiritualists of the town." Each speaker will be allowed a quarter of an hour.

Mr. Waine will call the conference to order at 2.30 p.m., when Mr. E. W. Wallis (by request) will read a short paper on "Organization," after which the business will come on, viz., resolutions as to plans for future work.

At 6.30 p.m., a public meeting under the presidency of Mr. W. Yates, when the following speakers are expected to give their best thoughts and inspirations: Mrs. Barnes, Mrs. Haines, Mrs. Wallis, Mr. Waine, Mr. Haines and Mr. E. W. Wallis.

Collections at the close of Morning and Evening Sessions. Come friends one and all, spirits and mortals, and let us have a good time of spiritual out-pouring and encouragement.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening last Miss Cotterill delivered a trance address to a good congregation. The spirit guides took for their subject, Luke, xviii, 26: "Who then can be saved." At the close of the service the spirit guide gave a few spiritual descriptions.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday morning our platform was occupied by Mr. R. A. Brown, of Manchester, when the controls chose for their subject: "Much ado about Nothing," which was dealt with in a very forcible manner to the satisfaction of all present. In the evening Mr. Brown again spoke, the controls taking for their subject, "Spiritualism, the Missing Link," and gave us to understand that Spiritualism is the foundation of truth and goodness, and that our spirit friends which surround us, prompt us daily to do that which is right and good if we would only follow up the impressions which we receive. At the conclusion of their discourse the controls gave a poem alluding to the subject, which was very well liked by all.—SAMUEL CHESTERSON, M.S.S.S.

BATLEY CARR.—We had a splendid day here on Sunday last. Mrs. Ingham, of Keighley, paid us a visit at the School in the afternoon, and the parents and friends anticipating this, mustered up in an encouraging manner. After lessons were over, her guides spoke with much earnestness on the work in hand, and gave some good and wholesome advice, which felt like water to the thirsty traveller. In the evening there was a good gathering of friends, and after her guides had spoken for some time on "Spiritualism and its teachings," they took her down the centre of the room and described to five persons those that passed from earth into the spirit world. All were recognised. A strong sympathetic feeling pervaded the whole of the assembly. Many were the eyes that were suffused in tears, at finding that those they had loved and mourned as dead were by their side, watching over and loving them still.—ALFRED KITSON.

WEST PELTON.—Our meeting on Sunday night was at the house of Mr. T. Corker, Grange Villa, where Mr. Dodds delivered an address on Daniel ii, 28: "But there is a God in heaven that revealeth secrets," which he handled in a magnificent style and pleased all present. We have received for the Building Fund the sum of £1 from J. Scott, Esq., Belfast, for which he has our sincere thanks, also for his advice as to building. We heartily thank the kind donors for the following: Mr. T. Corker, £1; Mr. T. Weddle, 2s.; Mr. J. Haigh, 2s. We hope our brother Spiritualists will give a look to us, and bestow their charity in proportion to their means, by taking an example from those who have subscribed. I trust our funds will soon be so strengthened as to enable us to commence operations.—G. CARR, Sec.

RAWTENSTALL.—On Mr. E. Wood's last visit he gave many prescriptions for various diseases with great satisfaction. He gave a discourse on "Spiritual Advantages." The hypothesis of Spiritualism, he said, not only accounts for all the vast array of phenomena which claim to put us into communication with beings who have passed into another phase of existence, but it is further remarkable as being associated with a theory of a future state of existence, which is the only one yet given to the world that can at all commend itself to the modern philosophical mind. There is a general agreement and tone of harmony in the mass of facts and communications termed spiritual, which has led to the growth of a new literature, and to the establishment of a new religion. The main doctrines of this religion are: that after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and morally the same individual as when clothed in flesh; that he commences from that moment a course of apparently endless progression, which is rapid, just in proportion as his mental and moral faculties have been exercised and cultivated while on earth; that his comparative happiness or misery will depend on himself. In proportion as his higher human faculties have taken part in his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise; while he who has depended more on the body than the mind for his pleasures, will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature, till its exercise shall become easy and pleasurable. Neither punishments nor rewards are meted out by an external power, but each one's condition is the natural and inevitable sequence of his condition here. He starts again from the level of moral and intellectual development to which he has raised himself while on earth.—CON.

LIVERPOOL: Discourses by Mrs. Britten.—On Sunday last, in Rodney Hall, Rodney Street and Mount Pleasant, Mrs. E. H. Britten delivered two lectures. The subject of discourse in the morning was "Evil Spirits." The lecturer took advantage of this theme to trace out the origin of evil, which she claimed to be the unsolved difficulty both of science and religion. After tracing out rapidly the various attempts that were made to solve this problem, she gave illustrations of the mental conditions of the primordial man in the savage state, depicting the various causes of difference which must arise under the influence of disease and ante-natal or hereditary tendencies. In a word, she insisted that the causes of disease, want, war, crime, and wrong all lay in man himself, and that the growth and unfoldment of the race tended to multiply these differences until in the progress of ages they produced the present heterogeneous conditions of society and the immense variety of grades, both of character and fortune, which mark the condition of humanity to-day. As, therefore, the causes of that which we call evil arise in man himself, so also with man lay the true springs of reform. The lecturer dwelt largely on the value of knowledge as the motor power from whence true reform must spring, and whilst elaborating her theme by carrying forward the results of evil doing on earth into the life beyond, she claimed that, though progress was the genius of creation, man himself must be the lever to work it out, and that a true understanding of the causes of evil would be the best means of promoting a steady and healthful growth in purity and goodness, and an ultimate annihilation of all that we now call wrong and evil. In the evening the lecturer gave an elaborate review of the addresses of the Earl of Carnarvon, at Exeter Hall, on "Modern Infidelity," and the Bishop of Manchester on "Religious Inquisitiveness." There was a large and attentive audience.—"Daily Post" (Liverpool), June 3, 1883.

[No Discount to the Trade, Second Hand.]

BOOKS ON.

MESMERISM & CLAIRVOYANCE, &c.
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MEETINGS, SUNDAY, JUNE 10TH, 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. Tuesday, at 8.30, Comprehensionists. Saturday, at 8.30, Clairvoyant Medium.

CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "World Gods."

GOSWELL HALL, 290, Goswell Road, at 11.30, Mr. F. Wilson; at 7, Short Addresses.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.

BATLEY CARR.—Town Street, 6 p.m.: Mr. Armitage.

BELFER.—Meeting Room, at 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Local.

BIRMINGHAM.—Oozell Street Board School, 6.30.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6:

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane,

Wakefield Road, 2.30 and 6 p.m.: Mrs. Illingworth.

Wade's Meeting Room, Harker Street, Bowling, at 2.30

and 6 p.m.: Miss. Harrison.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30

Mr. Murgatroyd.

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 5, Children's Lyceum; at 6.30: Mr. David

Duguid.

HALIFAX.—Spiritual Institution, Peacock Yard, Union Street,

2.30 and 6.30, Mrs. Dobson.

HETTON.—Miners' Old Hall, at 5.30.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30,

Mrs. Butler, Skipton.

LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mr.

Blackburn, Salterhebble.

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.: Mrs. Groom.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street,

at 6.30 p.m.: Mrs. Rogers.

MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30,

Mr. W. Johnson, Hyde. Members urgently requested to

attend: business of importance.

MORLEY.—Spiritual Mission Room, Church St., 6: Mrs. Hol-

lings.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road,

at 10.30 a.m. and 6.30 p.m.: Mr. De Main.

NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 and 6.30: Mr.

R. A. Brown, Manchester.

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30,

Mr. E. W. Wallis.

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6, Mr.

Robson.

OLDHAM.—176, Union Street, at 2.30 and 6: Mrs. Gott.

PLYMOUTH.—Richmond Hall, Richmond Street; 10.45, closed

11.15, Development of spiritual gifts. Evening at 6.30:

Mr. R. S. Clarke, inspirational address on "God and Im-

mortality: what to believe and Why." Thursday, 6.30,

Mr. R. S. Clarke, inspirational lecture. June 17, Mr. J.

B. Sloman, "The dweller in the Temple."

SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.

SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30

and 6.30, Anniversary—Mrs. E. H. Britten. A collection.

Tea provided.

WALLSAL.—Exchange Rooms, High Street, at 6.30.

WEST PELTON.—Mr. J. Lumsden's, at 6: Local.

"THE RIGHTS OF MAN."

On Saturday last Mr. Henry Burton, of Newcastle, delivered an eloquent lecture on the above subject to a good audience, in the Miners' Hall, Hetton. The lecturer, in opening, showed that all human were rights contained and based in nature, that those natural rights were dual, personal, and communal. All men were born into the world equally unpossessed, and demanded therewith the right to live and be sustained, and to that end possessed the right to reap the fruits of the earth to supply their needs. And as nature alone produced the same, and was the only productive energy of man, it, therefore, became his capital, which should be under his absolute control, and used for his personal benefit or for the good of the State, and not for the special profit of any speculator or company of speculators. The so-called rights of money were an error which the selfishness of the stronger few had erected into a power that monopolized and enthralled the real and universal right of the people to reap the full advantage of their labour. He contended for the right of conscience, for all men to think for themselves, and unfold their views on all matters, social, religious, and political. The birthright of mankind was the right of conscience, and the right of citizenship, and the intolerance or despotism that denied it was dangerous to the State and destructive to the higher purposes of human Government. The lecturer further argued that all men being equal in their birth possessed therewith the rights of citizenship,

and ought to possess with their fellows an all-round equality of opportunity—that caste which produced prerogatives, and created orders of birth, blood, and breeding, was derogatory to the mass of mankind, placing all in an unjust position with themselves and others, making invidious distinctions, disparaging to industry and the industrial, inimical to human progress. Money, caste, and breeding should have no power. Ability alone should head human affairs. Its highest and truest reward, not power or personal aggrandisement, but honour and the consciousness of its own worth, to aid the unfoldment of the race, and ground their rights as fixed and immovable conditions of the law.

Mr. Burton pleaded for the enfranchisement of every sane and honest adult, that all legislators should be elected by the people, that a house of hereditary law-makers was a huge farce. It would be just as reasonable to promote some families to be hereditary philosophers, poets, painters, and tutors. The thought was supremely ridiculous, a check on the progress of the age, and a stumbling-block in the path of the common rights of the common people. Education in every grade he would make free and equal to all. The monopoly of law-craft and lawyers he would also destroy, and make every solicitor and barrister required for the office of the law but a hired servant thereof. Law would be cheapened thereby, more simply and justly administered, and the profits therefrom go to the State for the public benefit. Mr. Burton furthermore argued that all systems that were a necessity for the people as a whole, or were a monopoly from necessity, should be vested in the local or imperial governments of the people, for the benefit of the people. He would nationalize the land; the railways, which had become the highway of the nation, he would make the property of the people. Gas and Water Companies he would place in the possession of the local authorities, and the liquor traffic, which was confessedly one of the most difficult points of legislation, he would place exclusively under control of the Excise, and as each managing official conducted his house, so far should his position be secured, and as surely would intemperance, with its concomitant evils, be modified. The State should not allow any man's property to be enhanced in value by the monopoly of law and the caprice or favour of a magistrate. He would therefore make the public hostels the sole property of the State. The Government of the country had formed precedents and amply demonstrated the practicality of these suggestions in the working of the postal and telegraph systems. Certainly, such would have the tendency to annihilate for ever the tribe of millionaires, but he had yet to learn wherewithal they had been a blessing to man. He hoped the day was not far distant when this great truth should be realized, and

"The good old rule, the simple plan,

That they should take who have the power,

And they should keep who can,"

should pass to the chaos of eternal night, and the enfranchised children of men would hail the "Brotherhood of man and the federation of the world." The lecturer concluded amidst the enthusiastic applause of the audience, who accorded him a cordial vote of thanks. At the close Mr. William Robinson, of Hetton, who presided, said the proceeds would be devoted to the building fund.—"Durham Chronicle," May 25, 1883.

THE ADVANTAGES OF SMALL-POX.

HOW TO TREAT THE DISEASE.

Madam Paillot was a superior woman, of surprising knowledge and vast experience of life. . . . She had a little grand-daughter, a charming cherub of four, with whom I used to romp and to whom I was warmly attached. Judge of my horror when I was told one day that Madam Mère—for she affected the Imperial style in her household—had taken the poor child to the hospital for the express and explicit purpose that she should catch the small-pox from a young girl there who had the disease in a mild form. When the good lady returned with my pet, I indignantly remonstrated with her upon the monstrous enormity she had in my opinion been guilty of. She listened quietly until I had done with my objurgation; then she told me, without the least shadow of anger, that she freely forgave me the impertinence of my uncalled-for interference, for the sake of the affection I bore the child; but that she would thank me, if I would abstain from intruding my opinion and advice in a matter of which I could not by any possibility know and understand one tithe as much as she did. She bade me look at her sons and daughters, who had all of them had the small-pox, and who were handsome and healthy accordingly. She took the exanthematic diseases, especially small-pox, to be nature's great prophylacticum. She had had small-pox in her childhood, and she had never since felt even a fingerache, only it was indispensable that the disease should be taken between the ages of four and seven, if possible, but at any rate before the period of puberty, and that the child should be in good health at the time.

I was shut up of course. Soon after the child was laid up with small-pox. No physician was called in; Madam Mère took the case into her own hands. She, the mother, and one of the aunts of the child watched the little patient unremittingly with the tenderest care. When the pustules drew to a head, these three women were unceasingly engaged in opening each pustule with a sharp-pointed gold pin, and squeezing it gently with a cotton pellet. Chamomile tea and elder-flower tea constituted the whole and sole medication. An ample supply of pure fresh air was kept up in the sick room. The usual mode of living was not changed. Everything was done to amuse the little patient whilst awake, and she was carefully watched when asleep. When the itching threatened to become intolerable, relief was afforded by tepid water compresses. The child recovered speedily and thoroughly, and six months after there were but few marks or traces left of the attack, and it was easy to see that these also would disappear in a few years.

It was a lesson to me and a wrinkle. It is many years now that I have ceased to swear by Jenner, as my great master. Heim had taught me in my University days—Heim who had been the first to introduce vaccination in Berlin.—“Reminiscences of an old Bohemian,” page 206.

P. B. RANDOLPH'S WORKS.—It is of the greatest importance and advantage to all who have heard of, or have read, or are interested in the works of P. B. Randolph, of America, if they will at once correspond with me, addressing, Sexagyma," care of Editor of the MEDIUM.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, June 10, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "World Gods."

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

MR. E. W. WALLIS'S LECTURES: June 10, Northampton; June 17, Nottingham; June 18 and 19, Middleport; June 24, Liverpool. Address—82, Radford Road, Hyson Green, Nottingham.

MR. R. A. BROWN, 33, Downing Street, Manchester:—June 3, Manchester; 10, Newcastle-on-Tyne; 17, Bingley Anniversary Services; 24, Keighley Anniversary Services; July 1, Haslingden, Open-Air Meeting, three services; 8, Yorkshire; 15, Oldham, Open-Air Meeting; 22, waiting arrangement for out-door service; 29, Macclesfield.

Mrs. Hardinge-Britten, The Limes, Humphrey Street, Cheetham Hill, Manchester.

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