



**DAYBREAK.**

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

# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.]

[REGISTERED AS A NEWSPAPER.

No. 690.—VOL. XIV.]

LONDON, JUNE 22, 1883.

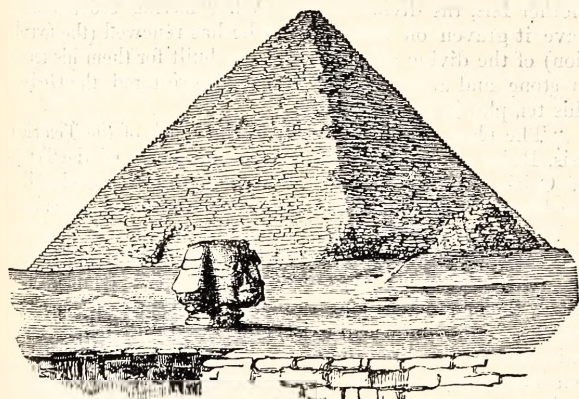
[PRICE 1½d.

## EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS. BY WILLIAM OXLEY.

### MONUMENTAL EGYPT (Continued).

#### THE PYRAMIDS, NECROPOLIS, AND SPHINX OF JEEZEH.

SITUATE ON THE WEST SIDE OF THE NILE, AT THE FOOT OF THE LIBYAN MOUNTAIN RANGE, ABOUT SEVEN OR EIGHT MILES S.W. OF CAIRO.



SOUTH-EAST VIEW OF THE GREAT PYRAMID  
and Sphinx as they now are.

*From a Photograph.*

**S**PEAKING of Pyramids in general, it excites one's wonder to conceive what purpose such massive structures were intended to fulfil; but recent discoveries have demonstrated that they were built as tombs or mausoleums for the kings; as sarcophagi with coffins have been found in most or all that have been opened (excepting the Great Pyramid), and kings' names found inscribed. They seem to have been built by the earliest known kings, from the 3rd to 5th dynasty, which means some 3,000 to 4,000 years B.C. The remains of seventy Pyramids have been discovered; and all are found to be in the midst of a vast necropolis.

As to the buildings, the three large ones at JEEZEH are undoubtedly the *best* in every respect; and unless wilfully destroyed there is no reason why they should not last another five thousand years.

As architectural structures they cannot be classed as "things of beauty"; and it is quite evident that the constructors had one chief idea, which was *endurance*; also to provide a perfect covering for the *body* of the king who was interred inside. From this fact we may know the value *they* attached to the physical body, even after its animating spirit had departed; and there can be no question that the belief in "the resurrection of the body and its reunion with the soul" was a prominent and cherished doctrine with the Egyptians from the very earliest times.

I have no difficulty in thinking where the idea as to *shape* came from. They got it from nature; for in sailing up the Nile we saw several mountain peaks which, at a distance, had the exact pyramidal form. In fact all their architectural and ornamental designs are taken and copied from nature. In treating of the development and ultimatum of the religious ideas of the ancient Egyptians, I shall show how natural phenomena formed the groundwork and, so to speak, background. The splendid sunshine and brilliant starlight had, undoubtedly, the effect of calling out the thoughts and engaging the brightest intellects of the age; and from the study of astronomy, with minds of such a cast as the Egyptian, it was easy to work out a corresponding spiritual system, and that this system—concreted as it was, and perverted by the governing class for selfish ends—had truth for its base is evident; for no system could endure through so many ages as the Egyptian system did, if it were based altogether on a lie; It will be my endeavour to show forth the Truth that formed its life; and also to demonstrate that the part which was Truth still lives in the Christian system, and must continue to live so long as man inhabits this earth.

There are three pyramids at Jeezeh, besides a number of smaller ones which appear dwarfed by contiguity to the large ones. These pyramids were in a vast necropolis, and originally had encircling walls enclosing them, with temples, of which I shall speak. Around these pyramids there cluster a



vast number of built tombs, which, viewed from the top of the Great Pyramid, have a most striking effect, and to my view they are almost as interesting as the pyramids themselves. They are large and well built, with massive stone work, some of the stones measuring nearly 20 feet long, thickness in proportion. These tombs are built on the usual plan with the three chambers; and some of them have sculptures on the walls, delineating the history and social position of the defunct. There are the remains of roads which intersected at right angles this great cemetery. Majestic as these ruins still are, to have seen this spot in its integrity it is impossible to convey any idea of what the emotion would be while gazing upon such a scene, the product of human conception, skill, and labour.

The first pyramid is generally called "The Great Pyramid," which I shall notice in due course.

The second pyramid is nearly as large as the first. Both Herodotus and Diodorus mention these pyramids, and to the latter is due the supposition that it was built by *Khufra* (*Cephren*) a near successor of *Shoofoo* (*Cheops*). The statue of this king was lately discovered in a temple-tomb close to this pyramid, and which certainly—considering its immense antiquity—is a remarkable piece of art, and shows that the sculptor of that day was no despicable artist. (This statue is in Boolak Museum.) There are two chambers in this pyramid, which were found by Belzoni, who re-opened it in 1816 A.D. In the larger chamber, measuring 46 feet long, 16 feet wide, and 22 feet high, there is a coffer (possibly it is a sarcophagus) rather larger than the one in the Great Pyramid; but as no inscriptions have been discovered there is no absolute certainty as to the builder. In any case, except for size and shape, it cannot compare with its near neighbour. If it was built after the Great Pyramid, the architect could not have had the same ends in view as the designer of the other and more important one; for it is nothing more than a copy, without any interior details than those we should expect to find for a colossal mausoleum. The coffer, or sarcophagus, being destitute of any marks or hieroglyphs throws no light on this question.

The third (smallest of the three) pyramid was built by *Menkara*, the third king after *Shoofoo*, and has yet remaining a considerable portion of its lower casing layers of red granite. The entrance to this pyramid was discovered by Caviglia; but to Col. Howard Vyse is due the honour of re-discovering the fine series of passages and chambers in the interior of the building. I went inside, and was surprised at the length and size of the passages and halls. The Colonel penetrated into a fine chamber at the end of first passage, which is 104 feet long. This chamber had sculptured panels all round, with no appearance of anything beyond; but suspecting something more, Col. Vyse sounded the walls, one of which—opposite to the entrance passage—sounding hollow, he broke through, and found a passage leading to a large chamber, 46 feet long and 12 wide, nearly under the apex of the pyramid. In this chamber he found a mummy case with the name of the king, *Menkara* (5th king of the 4th dyn.) inscribed thereon. From this chamber a passage descends into another one lined with granite, in which was discovered a fine sarcophagus, but which was lost at sea by the foundering of the vessel which was carrying it. The broken lid and mummy—supposed to be the body of the king—was found in one of the passages. There is also still another chamber below, in which are niches, evidently made for the reception of other members of the royal family. It would appear from these discoveries that those chambers had been desecrated at a very early period—probably by a hostile power,—and then the walling of the entrance chamber made to mask the entrance to the sepulchral chambers; after which the entrance to the pyramid was built up and sealed.

The coffin found in the third pyramid, which is made of cedar wood, undoubtedly contained the body of King *Menkara* (4th dyn.) who—according to the Tablet of Kings as given by *Sethi I.* (19th dyn.)—is the 24th king in succession from *Menes*, the founder of the Egyptian Monarchy. There is a body, thought to be that of the king, but it is somewhat doubtful, as unfortunately these five chambers had been all rifled ages ago, most probably near the commencement of the 'Turko-Arab rule; for the desecration of tombs and temples was no "sacrilege" in their eyes. If it was not the king's body it was doubtless one closely connected with him, as it is very unlikely that the spoilers would take the trouble to bring another into the pyramid.

Sacrilege was, however, a crime with the Egyptians. There is a papyrus in the British Museum (translated by P. J. De

Horrock, in "Records of the Past," vol. xii, p. 103) which gives a full account of the trials of some criminals who had taken part in the spoliation of many of the royal tombs in the necropolis of Thebes, in the reign of *Rameses IX.* (20th dyn.). A commission was appointed to examine and report as to the state of the rifled tombs (from the details which are given in full "red-tapism" is not a modern thing), and it appears that some of the "thieves" were connected with the temples and necropolis. A number of men were arrested and subjected to a severe cross-examination; but as much of the papyrus is wanting the result of the trial is not given. No doubt some of them were found guilty, and it would appear that decapitation was their doom; for, in course of cross-examination one of the Judges said: "They are crimes worthy of the hatchet." This report of this commission is interesting and valuable for the number of kings' names which are given, and which are useful in settling the chronology of the dynasties.

Returning to the coffin of *Menkara*: there are two vertical lines of hieroglyphs on the lid, the interpretation of which is:—First line: "Osirian, King *Menkara* of eternal life, engendered of the Heaven; Child of Nut . . . . . who extends thy mother." Second line: "Nut over thee: may she watch thy abode of rest in Heaven; revealing thee to the God (chastiser) of thy enemies; King *Menkara*, living for ever."

The God referred to is Horus, the son of Osiris, who is generally represented as the avenger of his father, Osiris. Nut is the protecting Goddess of the dead, who is to the spirit of the defunct what the overspreading vault of space is to the planets.

There are several small pyramids which would be considered colossal were it not that they are so completely overpowered by their gigantic neighbours. These date from the times of the kings of the 4th dynasty: in fact one of them is the tomb of *Heut-sen*, a daughter of *Shoofoo*, the builder of the Great Pyramid: for an inscription—found by Mariette Bey close to one of these small pyramids—reads thus:

"The living Horus, the . . . . ., the king of Upper and Lower Egypt, *Shoofoo*, during his lifetime has cleaned out the Temple of Isis, Ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the N.E. side of the Temple of Osiris, Lord of Rusta. He has built his Pyramid where the Temple of this Goddess is; and he has also built the Pyramid of the Princess *Heut-sen* where this Temple is. The living Horus, the king of Upper and Lower Egypt, *Shoofoo*, during his lifetime has paid this honour to his mother Isis, the divine mother Athor having ordered him to have it graven on stone. And he has renewed (the foundation) of the divine offerings, and has built for them his temple in stone, and a second time he has also restored the Gods (of this temple) in the sanctuary.

"The place of the Sphinx is to the south of the Temple of Isis, Ruler of the Pyramid, and to the north of the Temple of Osiris, Lord of Rusta. The images of the God of Hor-em-khoo (the Sphinx) are in accordance with the regulations."

There are several most important results obtained from this precious relic. It connects *Shoofoo* with the building of the Great Pyramid; and testifies to the two temples, dedicated, the one to Isis, and the other to Osiris (no remains of which are now known to exist); also that the Sphinx was in existence at the time the Great Pyramid was built; and last but not least, it proves the antiquity of the Osirian worship and system.

To the east of the three pyramids is The Great Sphinx, about which so much has been written and so little really understood: that such is the case is proved by the familiar colloquial: "The riddle of the Sphinx"; and such it will continue to be until its true character is recognised. It undoubtedly has a dual meaning: the first to represent an astronomical fact, and the second a symbolic representation with an esoteric application, that runs through all the Egyptian system or religion, of which I shall treat in following chapters. The name *Hor-em-khoo* (given on the Tablet of *Shoofoo*) supplies the astronomical application; for it means—"The sun at rest, or, in his resting-place."

The Sphinx is a recumbent figure, with a male human head and animal body (supposed to be that of a lion). Its proportions are gigantic. The body is 140 feet long, and is formed of the natural rock, filled in with masonry to make it the required shape. The head is cut out of the solid rock from the top of the forehead to the bottom of the chin, and is about 14 feet across. The wig—a huge mass of stone—is still there, but the head-dress (which is shown on tablets



where this image is shown) is gone. In fact the whole monument is so worn and disfigured that most of the rhapsodical writings about it may be put down to the "imagination" of the writers. As a work of sculpture, when you have stated that it is a huge colossal figure, proportionate in design,—it pretty much contains all that can be said of this, the oldest of Egypt's monuments. Its builder, designer, and date are unknown. Caviglia, who in 1817 made excavations, found several tablets which had been placed by *Thothmes III.* and *Rameses II.*; as well as some by the Roman emperors. In those times it doubtless formed a part of a series of buildings connected with the two temples of Osiris and Isis, and the Great Pyramids; which in the *tout ensemble* justly entitles these majestic piles to be regarded as one of the "wonders of the world." The Desert sands are continually encroaching and burying what remains of these once grand buildings.

## A COLUMN FOR THE YOUNG.

### LONELY LITTLE LARA, OR OLD WILL'S WAIF.

BY HANS EDWARDS.  
[All Rights Reserved.]  
(Commenced in No. 674.)

#### CHAPTER XVII.

"AND ART THOU DEAD? AS YOUNG AND FAIR AS OUGHT OF MORTAL BIRTH."

Let us take the wings of Thought, and travel at volition.

We are gazing down from the midnight sky. The moon is up with all her loveliness—just as she was when we parted at the top of the Pyramid a few nights ago.

Although we can see the Pyramids, away to the west of us, it is not these that arrest our eyes to-night. Neither is it the white sails of yonder yacht slowly and silently wending its way down the gleaming waters of the Father Nile.

We will leave that with all confidence on the bosom of the Sacred stream, knowing that the honest hearts on board are well qualified to steer her safely to the coast of Palestine—into the harbour of the ancient little town of Joppa.

Our eyes are turned eastward, and roam through the dusky radiance of the night, along the Desert plains below. They cast a sweeping glance around, and are attracted by the twinkling of an uncertain light, away towards the horizon. This, then, is the object of our search. Let us approach, but cautiously lest we disturb the Arabs reclining round the watch-fire enjoying their coffee and the fragrance of the far-famed Socree tobacco.

Let us enter the tent, with its large Cairo lamp suspended in the centre.

Lara is there standing with uplifted hands and closed eyes, and the spirit of the white-haired Italian merchant, his forefather, is pouring forth in the musical accents of his native tongue the tidings of his spiritual existence and surroundings. Wycliffe listens with his usual interest, although the language is unintelligible to him; even little Pedro rivets his eyes upon the speaker, for there is a magnetism in that impressive language!

But these are not the only tenants of the humble dwelling of the Desert. See these two, reclining on their silken cushions, with countenances uplifted, lips apart, drinking in every word as it flows from the mouth of the oracle. The Signor Alcara and his daughter are tasting of the spirit of Truth, in the lonely wastes of fallen Egypt.

But hush. Behold! the control has ceased. The medium staggers back against the tent—his face is ashy pale. Alarm is depicted on every visage. His faithful comrade supports him and leads him to a resting place. There he reclines, his breathing coming thick and fast, whilst the poor little Spaniard hangs over him in speechless agony.

The minutes pass like hours. What means it? Listen! His lips move and he gazes at Wycliffe, with such a look of trouble that the latter trembles.

"Lara!" he exclaims. "Speak to me, what is it? Oh! answer me: whatever it be, it cannot equal this suspense!"

"Wycliffe!" (it comes feebly and slowly), "Wycliffe! Miranda is—very ill—is in fact—" and he raised his hand upward.

Poor Wycliffe! he feels the truth. Lara has endeavoured to break the blow, but the reality is written in his face. His gentle cousin,—so dear to both; for he has long held a true estimate of Lara's feelings towards her,—is dead—is living!

He struggles within himself; he feels that for the comfort of all he must master his emotions. He draws himself erect, and with steady step and lips compressed he leaves the tent and gives his orders to the now half-slumbering Arabs.

The camp is struck. The camels are burdened once more, and like a funeral cavalcade, beneath the stars of heaven, the Desert ships move on.

The cup of pleasure is snatched from their lips. Day after day only finds them pushing eagerly forward towards the rendezvous. The two Italian guests endeavour, 'tis true, to cheer the sorrowing comrades. Nor are their labours futile, but the joy is gone from their wanderings, and every sinew is strained to abridge the journey towards Joppa.

At length they step on board the awaiting craft. Honest Joe has put a dark-edged letter into the hand of his master, but he only compresses it tightly in his grasp and gives the order:—

"Up anchor and unfurl the sails. Let every stitch be spread."

Then he retires to the cabin, and reads how, after all, his beloved cousin has become a victim to the shipwreck. How her cough had grown worse and worse till she weakened day by day, and faded like a flower.

We will leave them in their ocean home, cleaving the dark waters of the Mediterranean. We will let the Clara find her own way over the rolling billows of the Atlantic—home to Old England—to the little harbour of Westam, resting assured that neither the loving Pedro nor the ever-attentive "Zungari" have been forgetful of their duties towards the bereaved ones in the cabin.

Albion once more draws our attention. It is early morn, and the little birds are merry as they hop about amidst the branches of the old trees that surround the village God's Acre—the last resting place of the earthly tenements of those rural spirits that used to awaken with the rising sun and sink with him to rest.

Ah! simple honest souls. Ye have left the plough in the furrow, and your sickle is no more seen in the field, but many of you hold a nobler plough in the lands of glory,—reap a richer harvest in the realms of bliss.

But pass we on. It is a quiet corner of the old churchyard,—the trees are thickest here, and their branches cast their shadows in the sunlight o'er the silent tombs around.

The old grave-digger points it out, and whispers huskily as he retires:—

"It was her wish that we should lay her here. Here where the autumn leaves would cover up the cold bare earth, and where the western winds would sigh above her young and beauteous form. Ah! sirs, she was so gentle and so good. The poor all loved her, and I among them, for many a time she rested here on this same spot, and talked to me." And the old man dashed his arm across his weather-beaten face and turned away.

Then the two comrades—clasping hands across the narrow mound, half-covered with the withered leaves the trees had strewn upon it—bowed their heads in silent blessings on the fair young dead.

A lady enters at the time-worn gate, but they do not notice her. A large Newfoundland dog is by her side. She starts and pauses, for she knows the figures that are kneeling there. A thought that casts a momentary smile across her face, seems to arise within her.

She gently calls the dog: he comes, for even in his eyes the grief is pictured. From her own neck she detaches a black ribbon, and lovingly binds it round his shaggy throat. Then from her pocket draws an envelope and pins it to the silken band.

"Now, Lara, go!" she whispers, although she need not, for it is his daily journey, to the resting-place of his beloved mistress.

The noble animal goes forward, while the lady steps away murmuring—

"Alas! I could not look upon his face and give it to him. He looks so sad, and even his friend seems broken down with grief."

Meantime the dog, with downcast eyes and silent tread, has sought the grave and stretched himself upon it.

He gives one piteous howl, and then with unaccountable instinct shoves his broad rough nose into the hand of Lara, as if he knew their sorrow was a common one.

The comrades, startled at the interruption, gaze around, and Wycliffe noticing the ribbon and its missive, seizes it with trembling hands, and tearing away the envelope reads the contents to his friend:—

"DEAREST HUGH:

"Long ere this poor scrawl has reached your loving hands, your poor Miranda will have passed away. I feel the end is near, but joy not sorrow is my portion now. Your letters and their glorious contents have been a wonderful comfort to me, and as I approach nearer and nearer to the Hour of Death, I feel more and more certain that 'tis but the entrance to a Higher Life, where we shall all meet again.

"I am so happy in the knowledge of your endeavours after Truth, and sometimes regret that I cannot accompany you further on the Path of Life. But you have a nobler and better comrade than I, in our mutual friend, Lara. To both I leave my tenderest love, and only wish that we could meet once more before I die.

"In my Will you will see that I have not forgotten how much we owe to Lara Mendoza, although the treasures of earth are of little value to those who look forward to the Treasures of the Great Beyond.

"All my favourite books and drawings I have bequeathed



to you, but I should like Lara to accept his namesake—my faithful Newfoundland—and keep him in remembrance of the girl he rescued from the waves. God bless you and prosper you both, and may you wander hand-in-hand upward and onward till you join me in Eternity.

"I am fatigued now, and can write no more. Though absent from the body, my spirit shall ever be near you.

"MIRANDA."

They rose from the grave. Wycliffe turned to caress the dog that still clung to Lara's side.

"Ah! Lara, she is happy now—'tis sinful to mourn!"

And a well known voice replied—

"Happy! oh, so happy!"

Lara lifted his eyes, and there, at the top of the grave, stood "Miranda," lovelier far than in her earth life. "Zungari" was with her on the one side, whilst on the other was a tall lady with sweet pale features and rich lustrous smiling eyes. He recognised the mother of Wycliffe—the "Lady Benton."

He told his comrade what he had seen, and they, clasping each other's hands, wept for joy.

#### CHAPTER XVIII.

"HUSH! 'TIS A HOLY HOUR. THE QUIET ROOM SEEMS LIKE A TEMPLE!"

Dear Reader,—Before bidding adieu to each other, let us once more possess ourselves of the pinions of volition—the powers of the Spirit World.

Years have passed since we parted with the mourners in the village churchyard in Old England: long years with their many changes.

Let us lift just a little corner of the curtain that obscures the Past, and take a parting glance at faces familiar to us.

Let us away to the sunny shores of Southern Italy: it is there we will find them.

The beautiful groves of Calabria are pendant with their golden fruit. Reggio, nestling in all its verdant loveliness at the foot of the Aspromonté, is before our eyes.

We will steal gently through amid the orange and lemon trees which conceal the front of that noble-looking mansion from our view.

Now, there it is in all its majesty and grandeur. How beautiful it stands amidst its silent groves! What an influence the quiet hour of evening has upon our spirits.

But now it is broken all. The silence is no more, but wave on wave of deep and thrilling harmony is wafted through the open casement on the cooling air, and dies away upon the mountain side.

Let us peer cautiously within. A large and spacious hall it is, with grand old furniture and paintings of the great ones of the ages that have long gone by. But these we have not come to see.

The organ and the organist arrest our eyes. It is the beautiful Signorina, whom first we met at Cairo, who with nimble fingers draws from the powerful instrument its hidden melodies.

The good Antonio, her husband, stands beside her, and nearer is the Signor Alcaro himself, older certainly than when we saw him last, but smiling happily.

Pedro, now ripened into a graceful manhood, is reclining just in front with Miranda's large Newfoundland at his feet.

Look to the corner on our left. In that bronzed face and stalwart form, with dress that shows him captain of a merchantman, and in that lady at his side, would you recognise Ben, the once poor fisherman of Foamy Head, and the partner of his humble dwelling? Yet 'tis true, for their vessel, "The Mendoza," as 'tis called, is riding safe at anchor by the side of the "Clara," not a mile away. And these three sailors you have often seen—the honest crew of Wycliffe's yacht, his faithful followers still.

There stands Sir Hugh Benton (for now he has resumed his title) by the side of his devoted comrade, Lara, now master of the mansion of his ancestors.

Lara is in the centre of the well-known group. He stands erect, his noble earnest face lit up with joy, as he turns to the Signorina, and desires her to play their favourite invocation before the angels greet them.

Let us use the clairvoyant eye, and look above and around them. What a glorious spectacle! Heaven and earth seem mingling. Old and young are there, and all so happy: "Edwin," "Sir Oswald," "Lady Benton," "Old Will" and "Nell" and little "Paul." The old "Signor Lara," and even Pedro's father, and numerous others are there; and still they come, and gather round the little company met to do their Maker's Will.

Every nation seems represented, and "Miranda" and "Zungari," hand-in-hand, with beaming eyes and smiling lips, are flitting here and there amongst them all.

Hark! the music has begun, the spiritual and the earthly voices are blending. Let us listen. Truly the influence of the Creator of all is in our midst—truly it is good for us to be here.

What a concord: how sweet, how clear! How majestic and ennobling is the swell of these devoted voices:—

"Hail! great and glorious Power!  
God of Eternity,

At this, the quiet evening hour,

We raise our hearts to Thee:

And cry—Oh! Font and Spring of Light,  
Let Earth and Heaven now unite

To do Thy holy Will!

"Hail! Lord of Heaven and Earth—

Of spheres on spheres unknown,—

Thou art the Author and the Birth—

The Strength that guides them on:

Look down upon us in Thy Love:

Shed forth Thy radiance from Above,

To lead us onward still!"

Let us retire now. Drop the curtain softly in its place, and leave them alone in the presence of the Great Omnipotent.

'Tis better to part with them (thus—thus in the midst of peace and joy and hope—with the angels bending over them in tenderness and love, with the glory of the spirit world around them.

You ask of their further history: how they lived and how they died.

I will answer but briefly.

Lara and Wycliffe continued constant comrades to the end, residing with the ever-faithful Pedro, and Miranda's dumb companion, in the old Calabrian mansion.

But of what importance is it where their bones are laid—whether upon the sunny slopes of the Aspromonté, the sandy Desert of Egypt, or far beneath the rolling billows of the Atlantic? It mattered little to them—why should it trouble us? Rest assured, however, that whether in the body or out of it, they are still advancing side by side,—battling for the Right, and following the Precept of the Pearls.

June 21st, 1882.

HANS EDWARDS.

THE END.

#### MY PHILOSOPHY.

We live to satisfy the love of God,  
That love which never can be satisfied,  
But seeks to give expression to itself  
Through all eternity, strives to reflect  
Its likeness in the face of matter, yearns  
For ever and for ever to embrace  
Its visionary self; for how can love  
Love aught but self? What seems its ardency  
Toward thenot- self, the negative, the unlike,  
Arises even from the deep desire  
To see itself reflected, thrown on that  
Which, being unlike, can give the image back,  
Even as colour can be best revealed  
Upon the colourless, and form be shown  
Against the formless, light against the dark  
And thus it is that every finite mind,  
Unable to expatiate in itself,  
Pants for the Infinite; and even this,  
The Perfect, seeks th' imperfect, yearns for us.  
And so it plunges into matter, throws  
Its mighty arms around the vast unlike,  
To mould it like itself for evermore,  
Ascending always and ascending still  
To more intense expression of itself,  
To more refinement of the unrefined,  
The unrefinable, which offers still  
The same stupendous work through tireless time!  
Ay, and 'tis this infinity in us  
Which makes us capable, in some degree,  
Of moulding matter, realizing self  
By quickening and idealizing that.  
Thus architects reflect the self in stone,  
Painters in colour, bards in silver speech,  
Singers in song—each workman in his work;  
And parents—awful, glorious truth!—assume,  
More than all these and in a loftier sense,  
The character and office of their God,  
Reflecting their united images  
In human form, while the Great Father shines  
With subtler, deeper rays into the same,  
Thus making them co-operate with Him  
In His divinest work. This work is love's,  
Love that embraces, in its sweeping arms,  
Wife, child, and friend, and all the sons of God;  
And we with Him throughout eternity  
Shall ever work and love, and love and work,  
In mind ourselves, in spirit very God.

Insatiate for aye, these finite minds  
Aspire to Him; they cannot love themselves,  
Excepting as they consummate and merge  
In His perfection, in that Higher Self  
Which is our very being, into which  
The finite faculties converging blend,  
And culminate in its infinity.  
Infinity!—a unit or a point,  
A cipher, if you choose, that fills all space,



Yet, in no space existing, shows itself  
 Only in finite forms; and these alone  
 Have shape and bound and size and multitude.  
 The Infinite is Will, free will, but minds  
 Depending on it, though in semblance free,  
 Move not but by attraction, only act  
 When swayed of forces kindred to themselves,  
 Which, set in motion by the Central Will,  
 Yet, acting indirectly and apart,  
 From its immediate guidance, show diverse  
 The thoughts that are in essence only one,  
 But, in their independence, (as it seems)  
 Are separate, finite, evil more or less.  
 Evil is selfishness, the cardinal sin,  
 Inclusive of all others, and, with them,  
 Is in itself both crime and punishment.  
 Sin is the agony of soul that sets  
 The finite mind against the Infinite,  
 The part against the whole, the faculty  
 Against the spirit: even higher powers  
 That deviate from the general harmony,  
 To satisfy themselves in deeds extreme,  
 Do wrong; but evil oftener signifies  
 The too intense activity of those  
 Which, gross and low, are being's very roots.  
 Self-love, the nethermost in all the scale  
 Of finite motives, in the Infinite  
 Is first, supreme, and only—being's goal,  
 And 'topmost height, from which its course began,  
 To which its tendency for aye returns.  
 Thus good and evil have a common source,  
 For finite selfishness, the soul of vice,  
 Is but a brief yet necessary state  
 Proceeding indirectly from the One  
 Great Self, prime Mover, universal Cause.  
 Though selfishness is hell, self-love is heaven,  
 Yes, infinite self-love is love of God,  
 The cardinal virtue; and love conjugal  
 Its lowest but its most important form.  
 The wife is loved not that we love the wife,  
 But that we love in her the Self Supreme,  
 As said the Indian hermit; for she forms  
 The complement of our fragmentary self,  
 And adds it up into the Integer  
 That comprehends it, adds eternally,  
 In weird progression of returning points,  
 The fraction which is all but one for aye,  
 Yet, free from time, is unity exact.  
 She is the outward Saviour of the man;  
 The inner, God Himself, and, were it not  
 That e'en our lowest faculties are His,  
 And crimes but unripe virtues, then, alas!  
 The finite mind could be for ever lost  
 On its self-chosen, melancholy way—  
 No pitying Father guiding—doomed to hell  
 Because 'twas finite, poor, and ignorant,  
 Lost in its early childhood, with the God  
 That might have saved it buried in its depth,  
 Content to rest in idle majesty,  
 Sleep in the dungeon that Himself had made,  
 Imprisoned for eternity—a fire  
 Unfelt within the hard circumference,  
 The crystallized asbestos of the soul!  
 But, even with the Godhead struggling out,  
 What were the man without the woman? Ah!  
 Methinks I see him leave a childless earth  
 And gain a barren heaven, there to groan  
 In travail inconceivable—no cheer,  
 No sweet physician of the soul to help—  
 There, in the drear, half-lifeless universe  
 Of monastery gloom, to stumble on  
 Through listless wastes of desert centuries,  
 And drink, perhaps, at last the light of bliss  
 In God's domain of everlasting drought!  
 But, no; the Infinite, imprisoned still,  
 Would ne'er be felt, the man would not be man,  
 And, but for nature's female principle,  
 The universe could not exist, and void  
 And blank in utter solitudes of Self,  
 The Great Supreme were dead; for life is love,  
 And love is reproduction of itself,  
 Which could not be in body, could not be  
 In thought's diviner pregnancy of mind,  
 Without the womanhood that is to man  
 The saving incarnation of his God!  
 The finite self when weak, diseased, bereft  
 Of its full measure of the faculties  
 Which, nearest God's omnipotence of will,  
 Unite it with the inward Conqueror,  
 Depends upon the outward, opens up  
 Its passage into Him by being placed  
 In good surroundings, ay, and, more than all,  
 By being yoked with its true counterpart.  
 Seldom we find her here, where higher laws  
 Of spirit-gravitation cannot yet

Draw the right souls together from afar.  
 But when we meet her, our united powers  
 Will blend these shadow-wills into the true,  
 And work the righteousness of God. Our dark  
 Basks in her light, our likeness only rests  
 In her unlikeness; and, although we need  
 The fingers of a hand to grasp her with—  
 Some faculties of like intensity.  
 That finite self may first be satisfied,—  
 We soon forget it in the Infinite,  
 And see new vistas open, glad to sweep  
 From our contracted sphere, think other thoughts,  
 And, leaving far behind us what we were,  
 Prize in the person the impersonal,  
 With which love brims for ever, and unites  
 The two opposing currents of our souls  
 To whirl in vortices of Deity!

A. J. E.

## EGYPT CORRESPONDENCE.

### SIRIUS AND THE SUN, AND ANCIENT EGYPT.

Mr. Editor.—Dear Sir,—Will you allow me space in the MEDIUM to make a few remarks on what Mr. Slater says in the MEDIUM of June 8th, concerning some oversight or mistake he thinks Mr. Oxley has made in his grand work now publishing on Ancient Egypt. In that work Mr. Oxley speaks of a painting he saw on one of the ceilings of a temple in Egypt, representing the brilliant star *Sirius* rising when the sun was setting; and on this point Mr. Slater considers that Mr. Oxley has made some oversight or mistake, and Mr. Slater wishes to point out that mistake; but in doing so I think he falls into a greater one himself, which I will try to show.

Mr. Slater says: "The right ascension of the bright star *Sirius* at the present time is 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 July, when the dog days commence. Then the sun and the star *Sirius*, called *Canis Majoris* or Dog Star, culminate together."

So far Mr. Slater is quite right, but in his next paragraph says: "The change of position of this star, according to its present movement, could not have been opposite 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," and so far Mr. Slater is wrong.

It is not possible or probable that *Sirius* and the sun were in conjunction on the 21st of July, about 4,000 or 5,000 years ago; which I will try to show. This all depends upon the precession of the equinoxes, and to explain this, say the sun is on the equator, and at that moment it is in conjunction with a star. The sun will go round the ecliptic and come to the equator again before it comes in conjunction with the star, and the amount the sun has fallen back is fifty seconds of a degree, and this throws the star forwards in the ecliptic or right ascension fifty seconds of a degree yearly. At this rate it will advance forward one degree in seventy-two years, and make a complete revolution in 25,920 years. So all the stars in this great cycle will revolve once round the whole heavens, and be once in conjunction and once in opposition in this period of time.

Now I will try to show when the last conjunction and opposition took place; and when the next will be. I find the relative positions of *Sirius* and the sun on the 21st of July of the present time to be as follows: *Sirius* in the 9th degree of *Cancer*, and the sun in the 29th degree of *Cancer*; this shows *Sirius* to be 20 degrees behind the sun. Then as all the stars advance forward in right ascension, at the rate of one degree in seventy-two years, *Sirius* will come up with the sun in 1,440 years; as 20 degrees multiplied by 72 will give 1,440; so the next conjunction with *Sirius* and the sun will be in the year A.D. 3,323. Now, count backwards in order to find the oppositions. If *Sirius* is now 20 degrees behind the sun, it is 160 degrees past its opposition. So 160 by 72 gives 11,520 years since the opposition, that is, since the star *Sirius* would be rising when the sun was setting.

If the Egyptians painted that picture to represent things as they then were, they painted it 11,520 years ago; but we cannot suppose that those ancient temples are so old. Many millions of people at the present day are under the old idea that all things were created some 6,000 years ago, and to them 11,520 years since the erection of those ancient



temples would be out of all question. My idea is that there was a semi-civilization in Egypt and India as far back as this.

There will not be another opposition of *Sirius* and the sun for 14,300 years. Mr. Slater farther says: "The star alluded to was more likely to have been the brilliant flushed star *Spica Virginis*. This star would be rising when the sun was setting on the Great Feast Day;" meaning the 21st of July. Mr. Slater is quite under a mistake in this; which I will show. The sun on the 21st of July is in the 29th degree of *Cancer*; *Spica Virginis* is in the 20th degree of *Libra*, which is 81 degrees forward of the sun; and as I said above that all the stars go forward at the rate of one degree in seventy-two years, then calculate as above: 72 by 81 are equal to 5,832 years since the conjunction of this star with the sun. So instead of rising when the sun was setting, as Mr. Slater says, this star rose, culminated, and set together with the sun on the 21st of July, 5,832 years ago. Now, if you wish to find when *Spica Virginis* was in opposition to the sun, you must count backwards; find how many degrees this star has advanced since its conjunction with the sun, which is 81 degrees, and 180 degrees between conjunction and opposition makes 261 degrees; so 261 by 72 are equal to 18,792 years since the opposition of this star and the sun, on the 21st of July.

I think the painting which Mr. Oxley speaks of, was meant to represent *Sirius* rising at midnight on the 21st of July; and that was just the case 5,040 years ago. *Sirius* was just then rising above the eastern horizon at midnight, on the 21st of July, 5,040 years ago. *Sirius* was then 90 degrees behind the sun, it is 20 degrees behind the sun at this present time. So count back 70 degrees, at 72 years to a degree, as above: 70 by 72 are equal to 5,040. This shows that *Sirius*, the most conspicuous object in the nightly sky, came above the eastern horizon at midnight on the 21st of July, 5,040 years ago; and during the succeeding six months would be the index or hand of a great astral, or star, clock pointing out the time of the night. As there were no clocks, the people had recourse to the rising, culminating, and setting of the stars, to tell the time of the night. On the 21st of August *Sirius* would be 30 degrees above the horizon at midnight; on 21st of September it would be 60 degrees above the horizon; on 21st October it would be on the meridian; on the 21st of November it would be 30 degrees west of the meridian; on 21st December it would be 60 degrees west of the meridian; and on the 21st of January this brilliant star which was to the people a nightly clock, would set below the western horizon, not to be seen again until 21st of July next year at midnight.

Mr. Slater says: "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." I think I have shown this to be entirely wrong. *Sirius* has a "proper motion," that is, a real motion, and that motion is in a direct line away from the solar system; and the sun and all the planets, satellites, &c., are moving just in the opposite direction, that is, away from *Sirius*, and the result of the two motions, is to widen the space between *Sirius* and the solar system, at the enormous rate of 1,700,000 miles daily; and although the distance has been increasing at this tremendous rate, since the earliest observations made on that star, we know no difference of its brilliancy or magnitude; which shows it must be at an inconceivable distance and of great magnitude.

Dear Mr. Editor, I am afraid you will not have space for this long article. I have made it as brief as possible, and if you will give it in your valuable paper you will oblige,

Yours truly, WM. ASTON.

83, St. John Street, Bury St. Edmunds.

## IMPORTANT TO BATHERS AND SWIMMERS.

Avoid bathing within two hours after a meal.

Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration.

Avoid bathing altogether in the open air, if, after having been a short time in the water, it causes a sense of chilliness with numbness of the hands and feet.

Bathe when the body is warm, provided no time is lost in getting into the water.

Avoid chilling the body by sitting or standing UN-

DRESSED on the banks or in boats after having been in the water.

Avoid remaining too long in the water—leave the water immediately there is the slightest feeling of chilliness.

The vigorous and strong may bathe early in the morning on an empty stomach.

The young, and those who are weak, had better bathe two or three hours after a meal—the best time for such is from two to three hours after breakfast.

Those who are subject to attacks of giddiness or faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their Medical Adviser.

The above rules have been drawn up and signed by medical officers of the Royal Humane Society at the suggestion of a lady, who has for many years studied the subject and considered its importance. The lady referred to writes on the necessity of a more generally diffused knowledge of the simple laws of health in relation to bathing and swimming. She states: "It is too often assumed that a knowledge of the art of swimming is all that is necessary to protect those who enter the water. This is an erroneous idea. The most expert swimmers, if ignorant of other matters bearing on the subject are in as much danger of drowning as others from collapse of the lungs or congestion of some vital organ. It is too readily assumed in cases of drowning that cramp (of the lower extremities) is the cause. When an inquest is held an autopsy would reveal the true cause, which in a large number of cases is 'bathing soon after a meal.'"

## ASSOCIATED HOMES FOR SPIRITUALISTS.

"All religion has relation to life."—Swedenborg.

"We will build up a religion consistent with Reason, with Purity and Justice, and also consistent with the mercy of God."—Sir Geo. Staunton.

"And I saw no Temple therein."—St. John.

"And God put Adam into the garden to dress it and to keep it."—Moses.

To the Editor.—Sir,—In the past and even in the present the teachers of religion have mainly to do with the next state of life, about which they confessedly know little inferentially and nothing certain, while the life that now is, is considered of so little account that millions have passed on before their time for want of the merest crust of bread to maintain the animal life of the body, by which the soul could remain to learn the knowledge and acquire that faith without which that soul could have no chance of enjoying the happiness otherwise in store for it. I often wonder how the 20,000 or 30,000 Church and Chapel dignitaries of the land, enjoying a comfortable home and sumptuous fare, look at these things. No doubt many of them like ourselves are sadly bothered to make things fit, but I should imagine, perhaps unexpressed even to themselves, there runs some such hidden thought as this: "Well, as God seems to care so little for their bodies, their souls probably belong to the unpredestinated, and a little more suffering here is of no great consequence. It is true, all are equal at their birth: if the poor bring nothing with them, the rich can take nothing away. Doubtless God intended there should be rich and poor—there always has been,—and does he not say 'The poor ye have always with you,' and it must be right or who would hew the wood or draw the water and do all the thousand and one acts so necessary to the enjoyment of that bountiful salary, the good Lord in his providence has provided us with. We need have no fear of OUR SOULS, when God so evidently cares so much for our bodily comfort, no doubt he cares still more for our souls, for are we not his ministering spirits to those who shall be heirs of salvation?"

If such may be a true picture of the thought of those whose special duty it is to save souls, what will be the thought respecting the poor, of those whose business it is to provide for their bodily wants, and upon whom they are entirely dependent, even for liberty to work. The capitalist and the land owner no doubt say: "They—our capital and our land—are useless without labour, (even science will not help us here); but these poor people are too ignorant to know that, besides providence has given them appetite which must be constantly satisfied, and even if we only offer them half the loaf, they will take it rather than want; and if we appropriate all the other half loaves, according to the number of hands we employ, well, that is only business; besides without us they could not get even the half loaf."

Such, Sir, briefly seems to me what I may call a bird's-eye view of things as they are, and such is "civilization of the highest type," and happy England is at the head of it. If this be a true picture I ask all true Spiritualists, to which ever of the three classes they may belong: Are you satisfied? If so, I have no more to say; if not, I ask: Are you willing to join with those who have determined to try and build up a civilization more in harmony with the mercy of God?

I confess I am not satisfied, though I belong to the second class. We want a religion that has relation to all states of life, then it will be consistent with reason. "Wisdom's ways are



pleasant and all her paths are peace." If this be true then the ways of the world are not wise, for they are neither peaceful nor pleasant. Man until now has been guided by ignorance, in the bondage of fear. We want a life of freedom, in the happy bondage of love. But how can we be free while the possibility of not being able to provide bread for our little ones is a constant dread? And in thousands of cases to-day in this land, burdened with wealth is a fearful reality. And where shall love find peace while man, like any other chattel, is made to increase or diminish according to the law of supply and demand, or the law of the "survival of the fittest," or any other law or want of law, social or political, which permits one brother to use another brother as he would any other animal or machine, at so much per hour, caring not to ask whence he comes or whether he goeth, so long as he serves his present needs. Truly we got our religion from the Jews, a nation of slaves, but they have had a full revenge, by making slaves of every one of us.

I fear my letter is already too long, and I have not touched on "the how" and the "when" of my last letter, which I must try and do as soon as time will allow. In the mean time I can assure those who are interested in the question of associated homes, that I trust soon to put into practical form what cannot fail to be a success.

A. K. GULLINE.

Fairlie House, Dewsbury.

## OBITUARY.

### MRS. VALENTINE.

Passed on to the Higher Life, Mary, the beloved wife of Edward Valentine, aged 38 years. Our sister, who was an earnest Spiritualist, had many friends, and although deprived for the last few months of earthly life of the privilege of associating with the members of our society in our hall, yet she enjoyed the sweet communion of her spirit-guides to the last, she being a medium herself. We sympathize with those she has left behind. "She is not dead, but gone before."

Ashington, June 18.

W. WINLOW.

### SAMUEL HODGSON.

Passed to the Higher Life, June 12th, 1883, aged 33 years, Samuel Hodgson, of Newcastle-on-Tyne, at the residence of his brother-in-law, Richard Graham, 56, Hedley Place. Our friend was an earnest Spiritualist and a member of the Newcastle Society. He had trodden the paths of doubt, and therefore realized in all its sweetness the comforting assurance afforded by Modern Spiritualism. He had rejected the creeds of the Churches as insufficient, and finding no ray of hope had often asked the question: Is life worth living? till his attention was directed to the phenomena of Modern Spiritualism. Here he did not search in vain, and he gladly acknowledged his release from the chains of scepticism by the facts which spirit-friends placed before him, demonstrating life after physical decease. These loving ministrations were continued to within a week or so of his passing away, and many a touching message received from spirit friends, cheered his protracted sufferings and eased the bed of pain; even the little child spirit "Pocha" (one of Miss Wood's guides) united in the general sympathy and gave him unsolicited a beautiful evidence adapted to his frame of mind. One day, very recently, whilst alone he heard rappings on the furniture. Not being a medium he was surprised that they sounded like spirit-raps, so he mentally questioned them, and it resulted in a nice message from "Pocha" being spelt out to him. This pleased him much, but great was his astonishment and joy on receiving a letter by the next post from Miss Wood, who was in London at the time, saying that "Pocha" had controlled her and told them the foregoing circumstances, and urged her to write at once and repeat her story before a message could be received in the usual way. Such proofs of loving care by the unseen ones around us melted his heart to tenderness, and dispelling any remnants of lingering doubts that might be there, made him long earnestly for the approaching change, and realize the words of the hymn:—

"Death, with thy weapons of war lay me low;  
Strike, King of terrors, I fear not the blow,  
Spirits have broken the bars of the tomb;  
Joyfully, joyfully, will I go home!"

The interment of his remains took place on Friday, 15th inst., at Elswick Cemetery. The service was conducted by Mr. W. H. Robinson. It commenced at the grave by the singing of hymn 46 in Wesley's collection: "The morning flowers display their sweets," to the tune of "Old Job." Mr. Robinson then offered up a fervent prayer, Psalm xc. was read, and Mr. Robinson closed with some appropriate and impressive remarks relative to the departed, the nature of the change we call death, and the lessons to be deduced therefrom.—COMMUNICATED.

Mr. A. Duguid will not visit London till the end of summer. He is very busy at home, and thinks it best to let the evenings lengthen a little before he comes South.

## MESMERISM AND PSYCHOLOGY.

### MESMERISM IN NATAL.

Some degree of interest is beginning to be attached to the mesmeric seances privately held in the Gaiety rooms. At one of the seances a "subject" in the clairvoyant stage delivered himself of a somewhat startling proposition to seek for some bones in a certain hostelry in Longmarket Street. Inquiries were made which resulted in the discovery of certain human relics in the shape of a skull and thigh bones, and the proprietor of the hostelry was further impelled, by some mystic influence, to divulge the awful secret that the bones were part of a skeleton which was a short time back spirited away from the residence of a well-known medical gentleman. As the medical gentleman was enabled to identify the remains the supposition that foul play had occurred is demonstrated to be incorrect. The police will not, therefore, move in the matter. The subtle influence of the mesmerist—Mr. Whittaker—would appear to have some practical value attached to it, for at the Friday's seance two "subjects" were questioned as to a lost sovereign, and the replies elicited were that a Kafir had picked it up, and had endeavoured to change it at a store in Longmarket Street. On inquiry at the store in question it was found that a Kafir had called and requested change for a sovereign. As both subjects during their clairvoyance stated their ability to identify the Kafir, they will be put to the test, a satisfactory result being anticipated. The seances have certainly been possessed of an element of scientific interest, and we would suggest that Mr. Whittaker submit his undoubted mesmeric abilities to a public exhibition.—"Natal Witness," May 12, 1883.

### THOUGHT READING AND THOUGHT TRANSFERENCE.

Sir,—Between thirty and forty years ago, in the days of Spencer Hall, Capt. Hudson, Adair, Lewis, Darling, Gregory, etc., etc., I had some experience in thought reading, clairvoyance, and the transference of thought. Since that time my information on these subjects has not been practical, but has been derived from books. At the present time the Psychical Research Society, which is for the most part composed of gentlemen eminent in literature and science, is in a select and scientific manner investigating the subject, and in a popular and somewhat clap-trap mode the theory of thought reading is being disseminated by Messrs. Bishop, Cumberland, and Co. I have not time to devote to the development of mesmeric sensitives through whom I could carefully test thought transference, and perhaps you would permit me, through your columns, to ask if any of your readers have at present mesmeric sensitives under their control, and if they would allow me to try some crucial experiments in thought reading and clairvoyance, in order that the facts may be placed in an orderly and authenticated manner before the society for psychical research?—Yours, etc., T. P. BARKAS.

—"Newcastle Daily Chronicle" June 19th.

WOKING.—A PHRENOLOGICAL LECTURE was delivered on Friday evening, in the Temperance Hotel, Woking Station, by Professor Allwood. Owing to an imperfect announcement, the attendance was small; but those who were present were both delighted and instructed. Mr. Allwood exhibited numerous oil-paintings of past and present celebrities, and gave a most interesting account of their various traits of character. He then volunteered to "read the heads" of two persons selected by the audience. One well-known character was thus delineated, and some of the traits were so palpably correct that the audience were both pleased and amazed at the skill of the lecturer. It is hoped that Mr. Allwood will soon be able to pay a second visit to this place.—"West Surrey Times."

QUEBEC HALL FREE SPIRITUAL MISSION.—On Sunday afternoon, June 18, at 3 p.m., the usual meeting took the form of a seance for the purpose of obtaining the simpler phenomena indicative of spirit presence. As several gentlemen were there who had evidently had their minds directed to the subject by the performances of the "thought-reader" class, the proceedings were naturally of an interesting character. The results arrived at were tolerably successful, and must have set our friends thinking. It is hoped that the work thus begun will not be neglected, but that an opportunity may be given to the medium of still further, by the aid of his guides, penetrating their surroundings. The seance closed with a short address from Mr. Dennis, who tried to place the matter in as rational a light as possible, and detailed some of his experiences in Spiritualism, and the conclusion formed thereon. Mr. Stevens's guides also spoke. Next Sunday at 3, Mr. Savage will be in attendance. As such meetings as these are almost the only means of furnishing evidence of spirit-communion to the public, it is hoped that Spiritualists will show up, bringing enquirers with them. We make no collection, but rely upon voluntary contributions alone to support the work. Any donations towards this object will be gladly received by the treasurer, Mr. Cristus, 129, Great Cambridge Street, Hackney Road, E.—D.



## SUBSCRIPTION PRICE OF THE MEDIUM For the year 1883 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1883, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies	"	0 4	"	0 17 4
Three	"	0 5½	"	1 3 10
Four	"	0 7½	"	1 12 6
Five	"	0 9	"	1 19 0
Six	"	0 10½	"	2
Thirteen	"	1 6	"	2 18
Additional copies, post free, 1 <sup>st</sup> d. each per week, or 6s. 6d. per year.				

### THE "MEDIUM" FOR 1883 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

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

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

IF YOU WISH TO SUCCEED, ADVERTISE IN THE "MEDIUM."

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

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

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

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

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

## THE MEDIUM AND DAYBREAK

FRIDAY JUNE 22, 1883.

### NOTES AND COMMENTS.

Read the article on Responsibility and Public Mediumship. The worldly-wise sacrifice the spiritual for gain; the spiritually-wise sacrifice gain for the spiritual. The former are wasters, the latter are builders.

"Lara" takes his departure in a very impressive and spiritual manner. We wish some of our musical friends would give us a tune suitable for the hymn in the last chapter. "Sybel's Ideal" will be commenced next week or the following.

"Arcanus" has addressed a letter, entitled "What am I to believe?" to the "clergy of all denominations." The chief portion of this tract is occupied with a series of questions on religious subjects, which are very ingeniously put, and cover much ground. The clergy will decline the challenge of answering them, but it would be a good mental exercise for spiritual thinkers to ponder them well and elicit answers of their own. See advertisement.

The Czar of Russia, they say, has become a partial convert to the faith of modern Spiritualists, says the "Court Journal," of June 16. It came about in this way. When the Czar was in some perplexity respecting the measures to be taken for the safe conduct of the coronation ceremonies, it was suggested to him that he should "ask counsel of the spirits" at the hands of a lady medium who has been practising for some years in London. The lady (who is an American) was accordingly sent for to St. Petersburg, and gave a "sitting" to the Czar. The result of the seance was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the Czar has come to think that "there may be something in Spiritualism after all;" and the lady, on her part, is said to be extremely well satisfied with the results of her visit to the Russian autocrat.—We may add that the medium in question is evidently Mrs. Kate Fox-Jencken, who advertises as having recently returned from St. Petersburg. The spirits seem to take a great interest in the Czar. At a circle in Chelsea, messages have been frequently received relative to precautions necessary to be taken during recent events, which have happily passed off without any calamity occurring. The spirits state that the Czar stands between two spiritual forces: if he incline to the lower, and prove oppressive, he is in danger; if he incline to liberal reforms his reign will be established, and the higher influences will shield him from danger.

A correspondent remarking on what appeared in last week's MEDIUM anent Mr. R. A. Brown's visit to Newcastle, says:

"I think our friends require development as well as the speakers. A cold little company of some dozen persons met him in the morning. In the evening the meeting was comparatively thin, and far from inspiring." Mr. Brown himself writes privately to corroborate the accurate manner in which our words described his condition. We hope he will excuse us for extracting a sentence or two from his letter. Speaking of his trip to Tyneside, he says: "I put in eighteen hours of hard mental and manual labour on the Saturday, working up to the last minute before leaving with the midnight train at 12.30." As we further understand him, he got no rest in New-castle, as being a stranger he did not know where to go. Then he spoke twice, and as we gather from his letter travelled home all night to be in time for work on Monday morning. We certainly require a "factory act" to restrain such abuses as this. It is hard to know which side is to blame. The whole balance-sheet system is wrong. It is evident Mr. Brown does not keep a balance sheet; his is a labour of love, but love must be met by love, and we think no party should inveigle a lover from home and other useful work, and send him back considerably the worse for the process. The talking-shop system is a question of profit and loss: no thought of spiritual principle or humanitarian feeling is allowable.

SOUL AND SPIRIT.—Mr. Editor.—Sir,—I have observed the recent correspondence on the use of the terms "soul" and "spirit." I could with confidence recommend the teachings of A. J. Davis on the matter. He is far too little known by the Spiritualists of the last dozen years. Too much attention is given to the utterances of mediums, and Spiritualists are beginning to get quite superstitious, and neglect to know and think for themselves. Read more, friends, and you will be better able to judge of the value of what mediums tell you. Then Swedenborg may be read with great advantage, on the meaning of the terms under discussion. But I took up my pen with the object of recommending a book that seems quite unknown. I saw it the other day when I called at the Spiritual Institution. Let me urge all Spiritualists to read it, and I would suggest that the Editor bring it prominently before the readers of this journal. The work I speak of is entitled: "Triune Life: Divine and Human." By J. Pierrepont Greaves. Its theme is body, soul, and spirit. The author was a true Spiritualist—not a mere phenomenalist—who was born upwards of 100 years ago. He has too few disciples within the ranks of so-called Spiritualists, most of whom are strikingly innocent of the ability to think rationally on spiritual truths. Sensation and baseless conjectures would soon vanish if our friends would begin to read, think, and digest great truths that prepared minds have given forth. I am truly yours, VERONICA. London, 18 June, 1883.

Mr. J. Reginald Owen desires his friends to know that having fallen sick in Philadelphia, he has removed to St. Bethlehem, Montgomery Co. Tenn., where he intends to reside for twelve months. He says: "I am rapidly improving. I am in a fine country home, nearer to God, and hope soon to resume my singing, etc. Be good enough to let your readers know my address and condition; it will save me much writing."

"Lily" writes: "What a curious account of A. T. T.P.'s Tower! I have for some time known that 'Spiritual Temples' were to be built."

Mr. Hawkins, the well-known healer, has removed to a more central position, at 4, Devonshire Street, Theobald's Road, only a few yards from Southampton Row. His arrangements will be seen stated in his advertisement.

We sent the Rev. Robert Johnson, Ballynahinch, Co. Down, a post card demanding payment for the penny he caused us to expend on receipt of an unpaid MEDIUM which he sent us. He took no notice, but a gentleman in Waterford, thus writes:—"I enclose P.O., for 2s. 6d. If you have many correspondents like Rev. R. Johnson, it will help to pay postage. It is amazing what a change the hands of a 'Lord Bishop' make when laid on the top of an ordinary man's head. How the people who pay them have put up with their arrogance, and domineering intolerance of freedom of thought passes me, and then to hear those 'Rev. gentlemen' prate about the humility of Christ!"

### OPEN-AIR WORK.

APPOINTMENTS.—Sunday, at 11. Clerkenwell Green, Mr. Burns and others; at 4, Hyde Park, "Reformer's Tree," Mr. Burns and others.

Sunday, July 1, Mr. Fred Wilson, Mrs. Wilson and others, will meet friends at 4 o'clock, at Chelsea Suspension Bridge, close to Battersea Park, when a meeting will be held. After tea, a second meeting is contemplated.

SHEFFIELD.—Our friends intend visiting Walkley next Sunday, June 24, the day being fine. We propose to meet near by Mr. Ruskin's Museum at 3.30. We have made arrangements for tea at 5 o'clock, 6d. each. After tea we intend having a meeting on the Green or in the room. Any friends from the outside districts thinking of joining us will kindly meet at the Cocoa House, Pond Street, at 2 o'clock.—W. HARDY.



### THE PASSAGE OF THE CHILDREN. BY A SUNDERLAND RESIDENT.

The Public are now well aware of the sad occasion of this poem—the sudden death of between 100 and 200 children in a crush at the Victoria Hall, at Sunderland, on Saturday afternoon, June 16, 1883.

"I've much to thank God for to-night,"  
A pitying father said;  
"My own poor bairns might just as well  
Have been among the dead!  
To think that they were at the hall,  
And never saw that sight,  
But came home here alive and sound!—  
Thank God, I say, to-night!"  
O father, if thou thankest God,  
What of the hearts that gush  
With agony for little ones  
Killed in the cruel crush?  
Did God, with one great hand of love,  
Thy darlings stoop to save,  
And with the other hand press down  
A hundred to the grave?  
Nay, nay, ye bleeding hearts! Oh, list,  
And, while mine bleeds with yours,  
I yet must say with faltering voice  
What this to me assures:—  
That God has placed us here to work  
Our own salvation out,  
Tossed with the drift and clash of things  
By nature brought about,  
Until we learn to conquer them  
In wisdom firm and calm.  
"But, ah!" says one, and rightly so,  
"Can this to me be balm?  
What comfort can you give me now?  
Am I to God unknown?  
Did He, the Father, hear unmoved  
My darling's dying groan?"  
O earthly father, I reply,  
Couldst thou but ope thine eyes,  
And with the Heavenly One behold  
The scene that round us lies,—  
The world of life within this world  
Of strife and pain and death,  
Couldst thou of its diviner air  
Draw but a single breath,—  
Couldst thou but see the forms of light  
That rise from out the clay,  
To soar afar, or linger here  
And watch thee day by day;—  
I tell thee thou wouldst weep to Him  
For joy to realize  
The gaze of eyes that pour on thine  
The life that never dies!  
O brothers—who have hope in God,  
And knowledge sure and sweet  
Of that bright world to which we haste  
With dance of eager feet,—  
I charge you by a city's wall,  
And by the tears you see,  
Point out to all the open gates  
Of immortality!

A. J. E.

### OPEN-AIR WORK.

CLERKENWELL GREEN.—At eleven o'clock on Sunday morning, Mr. Burns opened the meeting by reading Mrs. Harrison's poem from MEDIUM, and a short address. He was followed by Mr. Emms and Mr. Towns, who made good speeches embodying personal experiences. Mr. Burns closed the meeting. Four hymns were sung, in which the audience joined, having been furnished with hymn leaves. The greatest attention was paid to the speakers. It was an effective meeting. A goodly number of spiritual friends collected. The sale of the MEDIUM paid for 100 hymn leaves distributed.

HYDE PARK.—A considerable number of spiritual friends met at the trees near the new reservoir and close to the Reformer's Tree, at four o'clock. A keen wind was blowing with occasional showers. The party stood under the trees to the lee side, the speaker's back against a great tree. The drops of rain were not felt. Miss Hawkins volunteered to distribute hymn leaves, and the meeting was opened with singing. Mr. Burns then gave a lecture of about an hour's duration, which covered a good deal of ground. It was listened to by a highly respectable audience with deep attention. Mr. Emms closed the meeting with a short address. The group was left in eager discussion.

A number of sufferers having derived benefit from having seen the advertisement of Warner's Safe Liver and Kidney Cure in our columns, Mr. Larrabee has again introduced his announcements. Further information may be obtained on sending address with one stamp to his office at 94, Southampton Row, W.C.

### DUTIES AND RESPONSIBILITIES IN RESPECT TO PUBLIC MEDIUMSHIP.

The duties of the spiritual investigator are continually changing; his responsibilities are constantly on the increase.

He begins his task with a few astounding or amusing experiments, of the nature of which and whither they will lead he is utterly ignorant. His sole interest is centred in self-satisfaction, and his duties and responsibilities are contracted within the narrowest possible radius.

We need not follow the line of light that gradually widens as we approach the sun of spiritual truth. Ultimately the spiritual pilgrim finds his office one of the greatest magnitude, imposing upon him relations, both to earth and the spirit-world, of a most serious nature. The comfort and welfare of numberless beings, seen and unseen, depend upon the manner in which he deports himself.

Possibly the position of the spiritual journalist is the most arduous in this respect. To begin on the lowest plane, he has an interest at stake, while those who co-operate with him play at Spiritualism, and can retire at any moment, without detriment to their interests in any shape.

During our career in journalism connected with this Cause, we have never for one moment consulted with the devil as to whether it was worth our while to hold the candle to him. The man who parleys with Old Nick, or with any of his agents, is already his captive. What it will cost—whom it will offend, has never for one moment deterred us from taking any step that our duty to the truth, or responsibility towards the denizens of existence demanded. Many of the positions arrived at in the work of spiritual development are purely tentative, and cannot be held permanently without stagnation, which spiritually means retrogression. That which does not live and grow, is already dead. Without this principle we would consider ourselves altogether unfit for our work, and unworthy of the confidence of co-workers in the Cause.

We hold that all who take one step in the matter of bringing Spiritualism before the public should be actuated by similar principles, otherwise—are they not unprincipled?—Blind leaders of the blind. No medium, circle holder, speaker, or society promoter should dare to assume such positions, except on the very highest grounds revealed to him, and which grounds should be raised from time to time, as spiritual development renders it possible.

We deeply regret to observe that the very reverse has been the history of those who have set themselves up as the "representative bodies" in Spiritualism. The principle of association has been such that it has degraded all who have taken part in it. A mercenary, self-seeking motive has too frequently underlain the traffic of mediums and their employers. In short, it is impossible to be "employed" without bartering oneself into a form of slavery, against which the free spirit of man recoils with horror. The great work of Spiritualism has been in reality promoted by the unnumbered legion of untrammelled spiritual instruments, who, uncontrolled by earthly influences, have been open to those actuating forces that emanate from a higher plane.

For these reasons, a few months ago, we formally and explicitly declared our retirement from public Spiritualism. That form of Spiritualism had previously cast us off from all hopes of further usefulness, and with its best organized plans tried to crush us in the midst of our work. There it left us to bleed and die, if such a fate might be our portion. But we bound up our wounds, shouldered the burdens and impediments that had been thrust upon us, and with a filial trust in the Great Father essayed to still hold up our head in His service.

And so we are to this day maintained in that work. But public Spiritualism will not let us go. It has



suddenly abandoned the organs which it instituted to compete us out of existence, and it seeks to overwhelm our columns with its business.

We wish to control no one: but at the same time we will not be forced into the performance of acts that our knowledge and conscience perceive to be wrong. People may work mischief, and go to perdition if they will; but we demur at being forced to take part with them in their mad career. Nay, we would rather neglect all other tasks for the purpose of pulling them back.

One point that we have for many years taken strong ground upon, is the question of Public Mediumship. Much use has been made of our columns in that direction, of which we have quite disapproved. Instead of following our own light, we were too readily obeying the behests of others. At the same time our forecasts of the fruits of disorderly mediumship have been fully realized, so that the Movement has almost come wholly round to our views.

But there is another influence that desires to maintain its position. Money, the god of this world, seeks to keep spiritual work under its control. Now, the money power is, perhaps, of all others the most defiant: it will have its demands or it stops our career. No spiritual work has experienced that so keenly as ours, and yet there is, as we have found, a higher power still,—one to which even the money power must be subservient. But last December, at Institution Week season, we felt so strongly on this point, that, needful of money as our work was, we refused the offer of "benefit seances"—we declined to receive money that was the price of the degradation of mediums.

We are deeply pained to see that this traffic is taking a new form in the Movement—is reviving. Societies are augmenting their funds by the engagement of mediums, or those who give their services gratuitously. Now this sort of thing ought certainly to be below the dignity of a "Spiritual" Movement. Should Spiritualists not support their Cause direct from their pocket, actuated by pure goodwill to the progress of truth and spiritual enlightenment? Should our Societies and "representative bodies" of Spiritualists not set a better example than mercenary medium-farming, or barefaced cadging on the "degradation of phenomena," as "Wm. Chambers" put it in a recent control?

The "circle" is the only place for a physical medium. But a circle is not a "seance." A circle is a spiritual organization which sustains and protects the medium; a seance is too frequently a fortuitous gathering of self-seeking individuals, who have come intent on receiving their pound of flesh for the money paid for admission. The two methods are as much opposed as is light to darkness.

All mediums commence their career in the circle, but there they are not allowed to remain. We remember when Miss Fairlamb and Miss Wood were private mediums; then they became semi-public in the service of the Society, and lastly Miss Wood has become altogether too public. Both of these mediums will remember our earnest and prophetic words to them, when a public career was contemplated: "We tremble at the result when you are at the beck and call of all or any who have the motive for offering you an engagement!" These words came from the inmost soul, as if the young girls had been children of the same mother with the speaker. One of them was saved, the other has suffered, and thousands have suffered through her.

Is there not a destiny, a spiritual surrounding, a moral plane associated with every human being? At our first interview with these mediums in Newcastle, when they were beginning to attract attention, our phrenological remarks possibly shadowed forth their subsequent experiences. Those who were present will recollect what was said. We remember that the whole question of mediumship was at that time treated with the greatest levity and thoughtlessness. It is painful to

look back upon; and Spiritualists must accept their share of the responsibility.

The mediums are also responsible! A mischievous dogma has gone forth that a medium, being under spirit influence, is not responsible for what occurs in that condition. Mediums have frequently been so cruelly betrayed that their own share of the responsibility in the matter has been lost sight of, because of the shameless conduct of their unprincipled assailants. It is on this ground that we have defended mediums, Miss Wood among the number. Yet we have at the same time censured mediums for placing themselves in these positions, though absolving them from any wilful intention to deceive, because of the lack of evidence to bring conviction home to them, the facts rather pointing in the opposite direction.

Charity should always be extended to the offender, but not as an excuse for the offence, with the result of clearing the way to offend again. Such has been the consequences of the previous white-washings of Miss Wood. Even if it could be proved that she has had no voluntary complicity in the exposés she has been the heroine of, still we could not countenance her as a reliable medium: for the fact remains that the Cause suffers from the scandal nevertheless, and what is more to the purpose, is likely to suffer in the future if the professional career of the "unlucky" medium is protracted.

But we must insist, further, that the medium should be held responsible for the exposé, whether due to the medium's voluntary act or otherwise.

The medium is under spirit, or some other, influence, is in an unconscious state, or controlled by another conscious being. Well, let us parallel the circumstances: the law holds the murderer guilty, even though the act be committed under the influence of intoxication, so deep that afterwards the culprit knows nothing of what took place, and with tears expresses his regret at having been the death of those whom in his normal state he sincerely loved. Yet the law holds him responsible, and rightly too, for he is responsible for the act that produced intoxication and led to the graver crime.

So also the medium should be held responsible for subjecting himself to conditions that are likely to bring disgrace upon himself and scandal on the Cause. It is just here where the responsibility really begins, for if not imposed then, no further control can be exercised.

This is our reasonable and conscientious objection to publishing the reports of strolling mediums, who are continually rushing into the lion's jaws. If we do not publish their triumphs, we then have an excuse for withholding their reverses, which are sure to occur. We have within the last few days received excellent and truthful reports of phenomena, but their publication would simply advertise this traffic,—excite the cupidity of the mercenary committees, and induce mediums to prostitute themselves to meet the requirements of speculators.

We are anxious to publish the facts of physical phenomena, and see the development of mediums progress for that useful form of work; but we will not be made a party to a traffic which has brought such ruin on the Cause and the unfortunate creatures who have been the instruments and victims of the system. We simply ask those who think differently from these views, to trouble us not with their correspondence. We leave them free, claiming a similar privilege for ourselves.

We have no ill-will to these mediums. It is love for them that impels our pen. Going on as at present their latter end is too appalling to contemplate. We urge them all to get into an independent industrial position, before it is too late to take that step.

Further, we object to publish reports, even of private mediums, where these devices of darkness—mechanical tests—are used. In this the spirit world is wholly with us. Mr. Murray in his report, to which we alluded last week, describes certain four-inch screws which fixed the door, fastening the medium into the cabinet, and as paper was pasted over the inner ends, they could



not be tampered with from the inside. Yet, he says, at the close, a spirit form "simply turned her back, walked behind the curtain, and in a most unmistakable form DREW out the screws, threw them on the floor near me, and pushed the medium into the centre of the floor; and as if to give one more, and the last demonstrative proof of the spiritual agency employed all through, a piece of wood about 2 feet by 9 inches was thrown into the middle of the floor to where the medium was sitting, after the cabinet was again examined, and my seals found intact."

Now what greater folly could be indulged in than this "bolts and bars" method of misleading the circle? From this it is clear that screws are no impediment to spirits, in preventing them from bringing the medium bodily into the circle, for in this case it was perpetrated before their very eyes. But, on the other hand, these "tests" are an admirable contrivance for facilitating trickery on the part of the spirits, or preventing them from giving absolute proof, by appearing alongside the medium in the circle. Tricks on the part of mortals to detect falsehoods, lead to low influences, demoralize mediums, and degrade the Cause in every way.

Are these not ample reasons why we, with so much experience, and bitter suffering through evil methods, should refuse all further complicity with that which both spirits and mortals have weighed in the balance and found wanting?

## PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOWS' HALL, BAMPFYLD STREET.

The great characteristic of the religious systems or "churches" is, that spiritually they everywhere remain in a stationary condition—not to speak of the spiritual "decline" with which they are universally afflicted. With the exception of a spasmodic "revival" now and then, they remain from year to year and from generation to generation, substantially in statu quo.

In no locality, however, should Spiritualists allow the public to suppose that their Cause is similarly unprogressional and stationary. With the elements of power and influence which exist in our midst, this would be simply inexcusable. The sects have this in their favour, that they do not know of these mighty invisible powers;—were they to know of them, and to bring them into operation, their condition would be irresistibly revolutionized. There is, however, not the shadow of an excuse for our allowing this Movement in any locality to remain stationary, since we distinctly and directly claim to possess the elements and means for unlimited extension and progress.

Our own Cause, I am glad to say, makes steady progress, not necessarily in point of numbers, but rather in augmentation and concentration of spiritual force. To give an idea of our weekly operations and present status, I will just mention that from Friday, June 8th, to Wednesday, June 13, eight meetings were held—this being a stated and regular arrangement of the public work. In these eight meetings eight mediums took part. This mediumship is, of course, as yet, in its childhood, but it is, I am glad to say, always making steady improvement. If what I have here stated as to our methods should afford a suggestion of any value to Spiritualists in other places, I shall be glad.

Our meetings are now almost entirely select. It would not do to be always having promiscuous gatherings; the large meetings we had a little while since were merely the "blossoms" of a flourishing tree. The superfluity of blossom has blown away, but the "fruit" is "setting" beautifully. The friends and mediums meet regularly, and the work of spiritual development goes steadily on. Our little community here is simply a "seed bed" from which will spring an abundant fruitage.

We had excellent meetings on Sunday. In the evening the trance medium was again placed on the platform without his consent or knowledge, and made to deliver a most eloquent and stirring address. All our mediums work entirely apart from any arrangements of their own; they are simply used by the unseen power, and there is an entire absence of confusion.

OMEGA.

### CONFERENCE AT NOTTINGHAM.

Sunday, June 17, was a red letter day in the annals of the Movement in Nottingham. Never was there such hearty enthusiasm, such unity and sympathy of feeling manifested, or so thoroughly enjoyable and inspiring a day spent by the workers in the Cause, everything went on so happily and harmoniously that we felt "undoubtedly our spirit friends are the promoters of this," or, as a friend said "they (the spirits) were pulling the wires," so well did everything fit in.

The morning session commenced at 10.30, and was attended by fully 100 persons. After a few remarks from the chair and an inspiring invocation from Mrs. Barnes, the guides of Mrs. Haines exalted prayer as a means of unity, and being of "one accord" as essential to success. The inspirers of Mrs. Barnes gave a fervid and hopeful address embodying the idea of the need for "more of the love principle." Mrs. E. W. Wallis under control referred to past efforts, and pointed out the necessity for individual action, forbearance, and mutual helpfulness. Mr. Haines, in a most earnest appeal, spoke of the need of action, life, and unity in purpose. Mr. Bonner followed with an appeal to all to be liberal-minded, sink differences, and work together under the generalship of the spirit world, to promulgate the glorious gospel of Spiritualism. The Chairman then, in a few closing remarks, referred to suggestions which would be made in the afternoon to practically realize and embody the hope and advice so wisely expressed.

Mr. Wain took the chair at 2.30, and noted the fact that our meeting might be called an organization. He had no fear of organizations, the only question was how to organize to do the most work. Mr. Wallis read his paper, which met with a hearty and approving reception. Mr. Yates referred to the suggestion to establish a society, and supported it. Mr. Haines expressed himself heartily in favour of organizing, and detailed his past experience, and hoped the day was not distant when we should be able to work together, and present a bold and compact front to the world. He illustrated the need of unity by a rope, the single fibres of which were weak, but twisted together became strong enough for men to trust their lives to, so he hoped we might be twisted into a rope, united by love and mutual desires to do good, and used by the spirit world to save souls. Suggestions were then made as to practical work, and finally a decision was reached to form a Nottingham Spiritual Union, officers were elected, and a resolution passed to obtain, if possible, the co-operation of friends meeting in other places for interchange of speakers and other work.

The friends meeting in the Morley House having extended a hearty welcome to Mr. Haines and friends, the latter gentleman will in future discontinue the meetings at his home and share the platform with Mrs. Barnes and others at the above mentioned place.

The afternoon exercises were attended by a larger number than in the morning, and at 6.30 a crowded audience assembled to enjoy the feast. Mr. Yates presided, and read the opening propositions from Hudson Tuttle's "Arcana of Spiritualism." Addresses were delivered by Mrs. E. W. Wallis, Mr. Haines, Mrs. Haines, Mrs. Barnes, and Mr. E. W. Wallis, all of which were full of power and inspiration, and friends separated feeling it had been good to be there, and filled with hope for the future. The conference was adjourned till July 15, when the committee expect to be able to present some definite plans for future work, among which may be mentioned an outdoor demonstration at the Arboretum; a Circulating Library; a Children's Lyceum; a Choir; a School of Spiritual Teachers; a Class for Healing Meetings in different districts of the town to open new ground; the distribution of tracts and papers; a Ladies' Aid Committee, or sewing class, and other suggestions of a practical nature.

E. W. WALLIS.

The pith of Mr. Wallis's paper is the following paragraph:—"We have here to-day the very best model of an organization, which should always work from centre to circumference. Our friend, Haines, moved by the spirit world, opened his house. One after another rallied round him, until his home became too small." It would appear that Mr. Haines seceded from an "organization," started "the very best model," and now his independent position is being absorbed, so that actually there will be one place of meeting less in Nottingham as the result of the organization contemplated. There cannot be too much harmony and good feeling amongst Spiritualists, but past experience has shown that the simplest mode of securing inharmoniousness is to mix people up together and manage their business for them by officials. To us, all kinds of efforts made to promote Spiritualism or retard it are of the deepest interest; and all of them prove instructive, so that our best wishes go out to every step taken on behalf of the Cause.

We are unable to see the cogency of Mr. Wallis's remark, when he says, in the course of his paper:—"The Editor of the MEDIUM and I differ on this great subject." This is a remarkable statement in view of the fact that the agencies recommended in his paper, and adopted by the conference, have all been already instituted or promoted by ourselves—even to the Children's Lyceum, the "manual" of which was printed in this paper upwards of a dozen years ago. Indeed, at an earlier period than that, nearly all the means now suggested were in active operation in Nottingham, and we have been present in that town many times and participated in the proceedings. Our old friends, Mr. and Mrs. Hitchcock, like Mr. and Mrs. Haines, were a spiritual centre, and good work was done by them and other friends. No, we cannot see the consistency of a man saying he "differs" from us, and at the same time steals our thunder! Mr. Wallis surely does not desire it to be understood that he is the inventor of the methods embodied in his paper, or that their origin is due to organization?



## NOTES FROM TYNESIDE.

NEWCASTLE.—Mr. MacDonald lectured on Sunday last on "Priestcraft." The address was much appreciated by an attentive audience.

Several local Spiritualists have emigrated this week to Queensland, through the Queensland Government Agent for this district, Mr. T. D. Smedley, who is also a Spiritualist. I am informed that another party of Spiritualists from this locality will follow in the latter part of the year. We hope that this little colony of Spiritualists from the mother country will continue their activity in the Cause in the land of their adoption.

GATESHEAD.—On Sunday, June 17, Mr. Pickford delivered a trance address on "Spiritualism," before a fair audience. Mr. Grey presided.

NORTH SHIELDS.—Mr. Grieves, of Ashington, lectured on Sunday last. His remarks were chiefly confined to an examination of the Scriptures, which he maintained were a message to the Jews and not to other races. The attendance was a fair one.

HOUGHTON-LE-SPRING.—On Sunday, June 10, Mr. Joseph Stevenson, of Gateshead, lectured to the friends in a large room at the house of Mr. Campbell, on "The Philosophy of Spiritualism." He treated the subject in its religious and scientific aspects; the attendance was good. Mr. Cooper occupied the chair.

FELLING.—Mr. John Wilson, of Heworth, lectured on Sunday last. ERNEST.

GOSWELL HALL, 290, Goswell Road.—Last Sunday morning Mr. Wilson further described the Orange Ray of the "Bow of Promise." Mr. S. Defriese occupied the chair. At the close of the lecture, under control, he complimenting the lecturer; then turning to a gentleman said: "I am the spirit that informed the sitters at Mrs. Graff's circle, Kingsland, of the death of the Hon. J. B. Wilson, the father of Spiritualism in New South Wales." I am informed the report of his death only reached London on the 16th instant. This is certainly a genuine spirit communication, if the sitters can remember and testify to the truth of it, as the medium could say very little respecting it in his normal state. Mr. Veitch was unable to be with us in the evening, but Mr. Wortley gave us a few of his impressions from the spirit-world, first reading a portion of his favourite author, A. J. Davis, then pleading for all to have perfect freedom of opinion on all things spiritual. Speaking with his usual geniality on the great truths of nature, so beautifully set forth in the Harmonial Philosophy of Davis, he expressed a feeling of sorrow that his works were not more read and noticed by Spiritualists. As the weather is good and our attendance only small we think it advisable to close the hall for the summer months. The rest, with an occasional ramble in the country, will refresh us with vigour for the winter. We have reason to be thankful that we leave our hall not in debt, for we were enabled to meet all claims. We hope to have a re-union in the form of a Camp Meeting, at the Robin Hood, Epping Forest, on July 15. I should be glad to receive the names of any friends that would wish to take part and speak or otherwise. Further arrangements will be announced.—ALEX. BROWN, Hon. Sec.

OLDHAM.—We had a glorious time here on Sunday, through the aid of Mrs. Groom. In the afternoon the subject was, "The Origin and Ultimate of the Human Spirit, showing its progress step by step," which was treated in a masterly manner. Two poems: "Pure Thought," and "John Bright." In the evening the beautiful control of "Mary, Queen of Scots," named two little children. The subject of the address was: "The Influence of the Teachings of George Eliot and Thomas Carlyle at the present time"; control, "Thompson." His illustrations of the deep sarcasm of Carlyle elicited great applause. Poems: "Bradlaugh," "Spiritualism." Mrs. Groom gave clairvoyant descriptions of spirits to many at both services, all of which were recognised as friends who had passed on. The services were altogether a great success. We were glad to see many old friends of the Cause amongst us, some we had not seen for a long time; Bacup, Rochdale, Manchester, and the surroundings being well represented. We trust the seed sown may take deep root in the hearts of many hearers that day, bringing forth spiritual fruit to the glory of Almighty God.—B. Cox.

MIDDLESBOROUGH.—On Sunday last we had Mr. Hopwood of Byers Green, whose Guides gave two very good instructive and enjoyable addresses. We again had a crowded room, about 120 being present. The addresses were much appreciated by the very intelligent audience. The Guides gave two or three poems, which were excellent; altogether it was a very enjoyable day. We have engaged Mr. Hopwood for August 5th. I think our room is getting too small, for our cause is spreading rapidly in Middlesborough.—H. GOODCHILD, Sec.

PLYMOUTH: Bichmond Hall, Richmond Street.—We again had a very encouraging attendance on Sunday evening last, when Mr. Sloman, (the President) gave an interesting and thoughtful address based on the words: "Know ye not that ye are the temple of God." Next Sunday at 6.30 the platform will be occupied by our old friend Mr. C. W. Dymond, C.E.,

who being in the locality for a few days has kindly promised to lecture, subject: "Natural and Revealed Religion." Mr. Clarke will lecture on every Sunday in July.—ROBERT S. CLARKE, Hon. Sec.

WEST PELTON.—Donations to Building Fund: Mr. Wm. Watson, Tanfield, 4s.; Mr. H. Brown, Newcastle, 2s.; Mrs. T. Pinkney, 20s.; Mr. James Campbell, physical medium, Houghton, proceeds of Seance 16s. 3d.; we sincerely thank the above donors for their aid. We had a good meeting last night at Mr. S. Stewart's. Through some misunderstanding Mr. F. Walker did not come, so Messrs. T. Pinkney and W. Dodds occupied the meeting. Mr. Dodds spoke on the characteristics constituting heaven; the address was very instructive. The chairman's remarks, singing and prayer brought a good meeting to a close.—GEO. CARR, Sec.

MANCHESTER: Mechanics' Institute, Major Street.—On Sunday, June 17, our platform was occupied by Mrs. Dobson, of Batley Carr. In the morning her spirit-guides took their subject from Longfellow's "Psalm of Life." They said there is no death, and life is earnest and real to those who live a good life; and that we shall all be weighed in the balance of justice, and if we do not wish to be found wanting, we must do to our fellow men as we would they should do unto us; and if we do so we shall inherit the grand and noble sphere that God has prepared for us. In the evening the controls spoke on "Life, Death, and the end of the world," showing that if we do our duty on this earth plane we shall reap the reward hereafter, and that the end of the world to each individual is when he passes into the spirit-world; also that we should love our neighbour as ourselves, and if this had been practised as it has been preached, the people of to-day would have been in a better state than they are at present.—SAMUEL CHESTERSON, Sec. M.S.S.S.

MATERIAL RESOURCES OF THE CHURCH.—A ponderous blue-book has been issued containing a return moved for by Mr. Henry Fowler, of "the churches, chapels, and buildings, registered for religious worship in the registration districts of Great Britain, showing the religious denomination to which such churches, chapels, and buildings, belong." This return shows that in England and Wales, the churches, chapels, and religious buildings belonging to the various denominations are described as follows: Established Church, 14,573; the various Methodist Bodies, 12,375; Congregationalists, 2,603; Baptists, 2,243; Calvinistic Methodists, 895; Roman Catholics, 824; Society of Friends, 375; Presbyterians, 271; Unitarians, 124; Jews, 60; Catholic Apostolic Church, 47; Latter Day Saints, 47; New Jerusalem Church, 39; Countess of Huntingdon's Connexion, 35; Moravians, 34; while there are 1,371 described in the return as "all others."—"Western Daily Mercury," May 29.

FRED. WILSON.—Mr. A. J. Smyth, Birmingham, visited the Gospel Hall, in that town, where Mr. Fred. Wilson and his wife were recently engaged in mission work and thus reports what took place. "After a lengthy explanation of a chapter from the Bible, wholly upon spiritual and rational grounds, Mr. Wilson said: 'By the help of God and the assistance of others I will deliver an impromptu sermon selected by the congregation,' which was 'And God so loved the world that he gave his only begotten son, that whosoever believed on him should not perish but have everlasting life.' It is an easy and pleasant task for a speaker to give utterance to assertions that meet the ready assent of his hearers, but to illustrate truths that undermine the doctrines held by the hearers without raising their hostility, requires the tact and skill of an actor with the ready words of an orator. This was the position of Mr. Wilson. He stripped the question of man's salvation from the quack rostrums prescribed by the church, defining the position of man as a being of nature, a spirit and physical body, whose heaven or hell began on earth. Though he might be saved beyond the possibility of retrogression he would still have obstacles to surmount. He repudiated the notion of salvation by faith or belief, pointing out the evil done by Christians preaching such an unnatural doctrine. 'This is not orthodox!' he exclaimed, 'but I am Fred. Wilson, and not the church. I speak as I am prompted by the Spirit of Truth. You must improve your surroundings and purify your natures, that the invisible powers may help you to save others before you can obtain heaven. If I had passed from earth at the time of my fresh career I should have had a miserable heaven. O brothers and sisters, you must make it here, or you will not enjoy it hereafter; bestir yourselves and see to it now. Go forth into the dens of infamy with this gospel; within fifty yards of where I stand there is work for you all.'"

By J. HANDS, 84, The Grove, Hammersmith, W.

BEAUTY, and the Laws governing its Development; with Suggestions on Education relative to the Attainment of Beauty. Dedicated to "WOMAN, the Most Beautiful of Nature's attractive Creations." Handsome cloth, 2s. 6d.

NEW VIEWS of Matter, Life, Motion, and Resistance; also An Enquiry into the Materiality of Electricity, Heat, Light, Colours, and Sound. 550 pp., cloth, 7s. 6d.

SOLD by J. BURNS, 15, Southampton Row, W.C.



## MEETINGS, SUNDAY, JUNE 24TH, 1883.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
 QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Seance; at 3, Free Spiritual Mission for Inquirers; at 7, Mr. MacDonnell: "Charity." Tuesday, at 8.30 Comprehensionists. Saturday, at 8.30, Clairvoyant Medium.  
 CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "Man, his place and purpose."

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.  
 BATLEY CARR.—Town Street, 6 p.m.: Mrs. Dobson.  
 BELPER.—Meeting Room, at 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Sunderland.  
 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.: Miss Harrison, and Miss Musgrave.  
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Armitage.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Miss Ratcliffe, Bingley.  
 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. David Anderson, (open-air); at 5, Children's Lyceum; at 6.30: Mr. J. H. Fash. Week meetings: Tuesday, at 8, choir practice; Thursday, at 8, Mr. McDowall's class.  
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Miss Hance, Shipley.  
 HETTON.—Miners' Old Hall, at 5.30.  
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30, Mr. R. A. Brown, Manchester.  
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mrs. E. H. Britten.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mr. E. W. Wallis.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mr. Paul Partington.  
 MANCHESTER.—Mechanics' Institute, Major Street, 10.30 and 6.30, Mrs. Groom, Birmingham.  
 MORLEY.—Spiritual Mission Room, Church St., 6: Mr. Oliffe.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.  
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. Kell.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. Rowe.  
 OLDHAM.—176, Union Street, at 2.30 and 6.  
 PLYMOUTH.—Richmond Hall, Richmond Street: 10.45, doors closed at 11.15, Development of spiritual gifts; 6.30, Mr. C. W. Dymond: "Natural and Revealed Religion." Secretary at 4, Athenæum Terrace to receive strangers and friends every Thursday from 6.30 to 8 p.m.  
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.  
 SUNDERLAND.—Avenue Theatre, at 6.30, Mr. W. C. Robson.  
 WALLSAL.—Exchange Rooms, High Street, at 6.30: Mr. J. W. Mahoney.  
 WEST PELTON.—Mr. T. Alderson's, at 6: Local.

MORLEY.—The Committee of the Spiritual Mission Room, Morley, have pleasure in announcing that they are going to commemorate the third anniversary of their Society on July 1, when Mr. J. Armitage, of Batley Carr, is expected to occupy the platform. Services at 2.30 and 6 o'clock p.m. Also on June 30 there will be a substantial tea provided, followed by an entertainment, consisting of readings, recitations, and singing by the choir. Mr. J. Armitage and other friends are expected to speak from the platform; the entertainment will be of an amusing and instructive character. Tea will be on the tables at 4.30 p.m. Price of tea and entertainment, one shilling; after tea threepence. The committee give a cordial invitation to friends from a distance.—PHILIP BUCKLEY, Sec.

Dr. Brown, 50, Standish Street, Burnley, will give the concluding sitting for the season at his house on Sunday, July 1, at 6 o'clock for 6.30. The Spiritualists of Burnley, Accrington and Nelson are cordially invited. During his forth-coming tour Dr. Brown scarcely knows what to arrange, as he cannot determine how far his health will stand the strain of mixed and strange influences. Select parties convened by invitation of an intelligent Spiritualist, who would regard all as guests, would secure the best conditions. Dr. Brown usually describes the spirits surrounding sitters in a satisfactory manner, and being also clairaudient he hears the messages which unseen friends have to communicate. He has received several invitations to call at places, which are under consideration.

ASHINGTON.—Mr. Crawford, of North Shields, gave a very pleasing address on Sunday last. We expect to have one of our local speakers on Sunday next. Circles meet regularly twice a week for development.—W. WINLOW, Sec.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## SPEAKERS FOR THE SUNDAYS IN JULY.

BATLEY CARR.—Town Street, 6 p.m.  
 1, Mr. Blackburn, Salterhebble. 22, Mr. J. Armitage, Batley Carr.  
 8, Mrs. Dobson, Batley Carr. 29, Mrs. Ingham, Keighley.  
 15, Mr. J. Dent, Heckmondwike.  
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.  
 1, Mrs. Gott, Keighley. 15, Mr. Armitage, Batley Carr.  
 8, Miss Hance, Shipley, and Mr. 22, Mrs. Ingham and Mrs. Scott.  
 Holdsworth, Keighley. 29, Mrs. Butler, Skipton.  
 Sec.: Mr. Grunwell, Lighthouse, Ferncliffe, Bingley.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane.  
 Wakefield Road, 2.30 and 6 p.m.  
 1, Mrs. Illingworth, Mrs. Riley, 15, Mr. J. Blackburn, Salterhebb.  
 Mrs. Bailey, Miss Harrison. 22, Mrs. Gott, Miss Musgrave.  
 8, Closed. 29, Mrs. Hollings, Churwell.  
 Sec.: Mr. Frasier, 13, Marygate, Prince St., Manchester Road.  
 BOWLING.—Wade's Meeting Room, Harker St., 2.30 and 6 p.m.  
 1, Mrs. Butler, Skipton. Miss Musgrave, Bingley.  
 8, Local. 22, Mrs. Dobson, Batley Carr.  
 15, Mrs. Gott, Keighley, and 29, Mrs. Illingworth, Bradford.  
 Sec.: Mr. Ludlam Waddington, 5, Elsworth Street, Bowling.  
 OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Road, Bradford, 2.30 and 6 p.m.  
 1, Mr. C. Briggs, Bingley. 22, Miss Hance, Shipley, and  
 8, Mr. J. Armitage, Batley Carr. Miss Ratcliffe, Bingley.  
 15, Miss Harrison, Shipley. 29, Miss Musgrave, Bingley.  
 Sec.: Mr. John Leach, 30, Maperton Road.  
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.  
 1, Mrs. Gregg, Leeds. 22, Mr. Blackburn, Salterhebble.  
 8, Mr. Brown, Manchester. 29, Mrs. Gott, Keighley.  
 15, Mrs. Illingworth, Bradford.  
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount.  
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
 1, Mrs. Dobson, Batley Carr. & Miss Ratcliffe, Bingley.  
 8, Mr. Oliffe, Ossett. 22, Mrs. Gott, Keighley.  
 15, Mr. Holdsworth, Keighley, 29, Messrs. Wright & Shackleton.  
 Sec.: Mr. S. Cowling, Marley Street, South Street.  
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.  
 1, Mr. A. D. Wilson, Halifax. 15, Mr. John Wright, Keighley.  
 8, Mrs. Gott, Keighley, and Miss 22, Mrs. Butler, Skipton.  
 Musgrave, Bingley. 29, Mrs. Dobson, Batley Carr.  
 Sec.: Mr. J. C. Flower, 3, Elmwood Street, Crimble Street.  
 MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.  
 1, Mr. Armitage, Batley Carr, 15, Mrs. Dobson, Batley Carr.  
 Anniversary. 22, Mr. H. Briggs, Bradford.  
 8, Mrs. Gregg, Leeds. 29, Mr. T. Holdsworth, Keighley.  
 Sec.: Mr. Ph. Buckley, Gildersome St., Gildersome, via Leeds.  
 SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
 1, Mr. Morrell, Keighley. 22, Mr. A. D. Wilson, Halifax.  
 8, Mr. A. D. Wilson, Halifax. 29, Mr. Armitage, Batley Carr  
 15, Mr. Oliffe, Ossett.  
 Sec.: Mr. Hugh Booth, at the Lyceum Building.

*Preserve this plan for reference during July.*

## MRS. E. HARDINGE-BRITTEN AT BRADFORD.

The Bradford Spiritualist Lecture Committee have engaged Mrs. E. H. Britten for a course of lectures in the Temperance Hall, Leeds Road, Bradford, on Sunday, July 8th: morning, 10.30; afternoon, 2.30; also on Monday and Tuesday evenings at 7.30 each evening. Sunday morning, subject: "Man, Spirit, and Angel." Afternoon, six subjects to be chosen by the audience. Monday evening; "Who are the Infidels?" Tuesday evening: "The Signs of the Times."

MACCLESFIELD.—The friends have worked so harmoniously during the past year that at the annual meeting all the officers were re-elected. The principle of self-help is introduced as much as possible. Two of the female friends undertake the cleaning of the room for three months, and during the next three months another couple undertake the work, and thus throughout the year. In like manner friends of the male sex take in turns the important office of door-keeper, to see that there is no annoyance created by those passing in or out. Two young friends of the gentle sex undertake to play the harmonium in turns, and thus, on the voluntary principle, much is done that adds greatly to the smoothness and efficiency of the work. The term "voluntary" means really "inspiration." We may be "inspired" to work as well as to speak. Let us have mediums for work as well as for talk, and exalt the one as well as the other.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last Mrs. Burdett occupied the platform to a goodly audience. The Spirit Guides took for their subject: "Commit thy ways into the hand of the Lord, and he will direct thy steps." The discourse was very much appreciated.—R. WIGHTMAN, Sec, 74, Mostyn Street, Hinckley Road, Leicester.



# A PERSONAL STATEMENT.

By B. F. LARRABEE,

94, SOUTHAMPTON ROW, LONDON, W.C.

## TO THE ENGLISH PUBLIC.

IT IS said by the Poet, that "a pebble in the streamlet's bed has changed the course of many a river," and it is certain that the little incidents and accidents of life very materially determine one's future, and happy is the man who fully comprehends the meaning of his life-experiences, and understands how to make them put money into his purse and contribute to his well-being. Previous to 1870, my life had been active and energetic, all my zeal being devoted to business pursuits. From my ancestors I had inherited a vigorous constitution, and I stopped at no undertaking out of physical considerations. I was one of those of whom Virgil observes, "*Possunt quia posse videntur*."

In 1862, during the great Civil War in America, I contracted malaria, which is so prevalent in the hot latitudes of the Southern States. This troublesome ailment, as all know, is a favourable basis for the worst of chronic diseases, and from the first it took a firm hold upon my usually vigorous constitution, and, do what I might, I could not shake it off. In 1870 it was more mischievous than in 1862, and seemed to settle in my head, producing the most distressing giddiness and headache, and when I needed most the fullest command of my faculties, it completely unfitted me for the extensive business I was pursuing, so much so, that, having acquired a competency, in 1871 I retired from active commercial life, and exhausted all known resources for the restoration of my health. In 1873 I made a trip to England and the Continent, on the advice of my physician, but the change of climate seemed to intensify my disorder, whatever it was, and when I got aboard the steamer *Siberia*, at Liverpool, *en route*, home, I was prostrated with a severe attack of typhoid fever, and only the utmost care kept me alive.

When I reached my home in Boston, I was overcome by a relapse, and nothing but the natural vigour of my constitution brought me through such a serious crisis. For several years I was unfit for active life. In 1878, when travelling in Pennsylvania, I was prostrated in a railway carriage, and for two hours was unable to move. Eventually recovering, I returned to Boston, but one day in September, 1879, while walking along Washington Street, on the way to the headquarters of the New York and Boston Dispatch Express Company, which I organized, and of which I was principal shareholder and a director, I was a second time prostrated, and carried to my house in an almost unconscious state.

During all these years I was attended by the most faithful physicians, but they did not seem to understand the secret of these frequent prostrations, bilious and typhoid fevers, nervousness, "blues," irregularity of appetite, shortness of breath, extreme pain in my heart, periodic headaches, exhausting cough, chills, fevers, numbness of limbs, night sweats, etc., all of which symptoms indicated, I now see, the terrible disease of which I was then unconsciously a victim.

After this second prostration, the physicians said I had neuralgia and enlargement of the heart, and treated me for that, but after months of experiment the heart pains continued much as before, and I secured the services of a celebrated specialist, who pronounced my disorder to be Bright's Disease of the kidneys in the last stages. I protested that this could not be, because I had never had any pain in them, but he assured me that all the ailments I had suffered for ten years unmistakably pointed to chronic kidney disease, which, he said, "may long exist in the system without the knowledge of the patient or practitioner."

I then began, for the first time, to realize my perilous condition, for the best medical authorities pronounce this disease incurable. Nevertheless, hoping, not expecting, I continued the best medical treatment, but I did not recover. I was tapped under the left arm, and forty-six ounces of watery humour were removed. The agony of that fearful operation passes description. I was so bloated I could scarcely move. I was obliged to maintain a sitting posture in bed for three months, existing almost wholly on the simplest gruels. The pain in my heart was so constant and intense that I could not sleep for days at a time, my lungs were nearly full of water, my breathing was in short, convulsive gasps, and I was in continual fear of suffocation.

My physician said I could not recover, and gave me up. My family expected my death every hour. I was suffering, the Doctor said, the final symptom of extreme activity of the bowels, with partial pneumonia of the lungs; my spasms of coughing were terrible and exhausting. But I was determined to live. By what means I did not know.

In this extremity an incident occurred which determined my future. While sitting on my couch I noticed, in a paper on the foot of the bed, the words, "Bright's Disease." Filled with a strange hope, I bade my nurse read the article. It recounted the history of the discovery of WARNER'S SAFE CURE,—specific for Kidneys, Liver, and Bright's Disease. My hope took definite shape. I sent for this specific, dismissed my physicians, began to use it, and, when I had taken twelve bottles, I was able, after eight months of close confinement, to go out, to the utter amazement of my physicians and friends. I continued the use of the medicine, taking it strictly according to directions, until I had taken forty-one bottles, when my kidneys resumed their natural functions, my liver, which had been greatly enlarged, was reduced to natural size, my head and heart troubles disappeared, the tone of my stomach was regained, my strength returned, the swelling left my eyes, limbs, and body, and I have since been, so far as I know, a strong and healthy man.

After my recovery, I permitted the Boston papers to publish an account of it, which, coming to the attention of Mr. H. H. Warner, the well-known patron of science, of Rochester, N.Y., he invited me to Rochester. I learned from him that he had himself been given up to die of Bright's Disease, and that this medicine had cured him. Being a man of large means and of very generous impulses, he determined, at whatever expense, to make known its virtues to the entire world, out of gratitude to his unexpected recovery, and he persuaded me to come to England and introduce his Safe Remedies to the English public.

Such is my experience. It may seem incredible, but it is strictly true,—without the least exaggeration. Indeed, not the half of my suffering has been described.

I am prepared, at 94, Southampton Row, London, W.C., to verify every statement made above (by affidavit, if necessary); and at the same time I can produce the testimony of sufferers from all forms and phases of Liver and Kidney Disease, who have been restored to health by the use of WARNER'S SAFE CURE, which is almost a guarantee that, if taken precisely as directed, and in sufficient quantity, this Remedy will relieve every form of Kidney Disease.

B. F. LARRABEE.

94, Southampton Row, London, W.C.

## H. H. WARNER & CO.'S SAFE REMEDIES.

### Price List.

Safe Kidney and Liver Cure	...	...	6s. 6d.
" Diabetes "	...	...	6s. 6d.
" Nervine (large)	...	...	4s. 6d.
" " (small)	...	...	2s. 3d.
Safe Tonic Bitters (large)	...	...	4s. 6d.
" " (small)	...	...	2s. 3d.
" Pills "	...	...	1s. 1½d.

DISCOUNT OF 10 PER CENT. ON ORDERS FOR ONE DOZEN BOTTLES.

Post Office Orders on "Southampton Row."

To derive the full benefit from the Remedies it is essential to take them strictly according to the directions on the bottles.

B. F. LARRABEE, 94, SOUTHAMPTON ROW,  
LONDON, W.C.

## A SUBSTITUTE FOR VACCINATION!

To the Editor.—Sir,—May I ask you to submit to the critical notice of your readers a new method of combating small-pox, communicated to me by its author, Dr. Swan, of New York, under date May 28th, 1883. I give Dr. Swan's own words.

Yours truly,

WILLIAM YOUNG.

144, Victoria Street, Westminster, June 12th, 1883.

"I first scarify the arm in the usual way, then give the patient, internally, a dose of a very high potency of 'variolum,' and, with adults, repeat the dose next morning, but with children, give only one dose. In a few days the variola pustule appears on the arm, runs its course, and disappears, leaving sufficient scar to confirm the variolation."

"The introduction of the 'aura variolæ' by this method protects the patient from small-pox, without introducing any foreign diseases, or waking up any hereditary taints in the system."

[What is "Variolum"? We have heard of crinoline. Excuse ignorance.—Ed. M.]

## MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, June 24, Cavendish Rooms, Mortimer Street, W. Subject: "Man, His Place and Purpose." Evening at 7.

Gateshead, July 15th; Newcastle, July 16th; North Shields, July 17th; Keighley, August 12th.

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. R. A. BROWN, 33, Downing Street, Manchester:—June 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.

Mr. E. W. WALLIS'S LECTURES: June 24, Liverpool. Address—82, Radford Road, Hyson Green, Nottingham.

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

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.

To be published shortly and issued to Subscribers only.

## Tagebuch eines kleinen Mädchens.

(A LITTLE GIRL'S DIARY.)

BY BARONESS ADELMA VON VAY.

Elegantly bound, price 2s., 6s. post free.

Subscribers names received by Ed. Graf, 243, Hampstead Road, N.W., and J. Burns, 15, Southampton Row, W.C.

Just Published, Price 3s. 6d.

## GOLDEN THOUGHTS IN QUIET MOMENTS.

By "LILY."

Printed on fine toned paper, Royal 16mo, in an elegant manner, with an Oxford border in blue ink to each page, handsomely bound in bevelled boards.

This beautiful volume of spiritual teachings and studies, in prose and verse, is unique in the literature of Spiritualism. Adapted for private reading, and as an appropriate gift-book.

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

The Cheap Edition: Price 3s. 6d., or Post Free 4s.

PROFESSOR ZOLLNER'S

## TRANSCENDENTAL PHYSICS,

TRANSLATED BY C. C. MASSEY.

WILL-ABILITY: or, Mind and its varied Conditions and Capacities: Animal Magnetism, Fascination, Charms, Spells, Fate, Destiny, Necessity, etc. Neat cloth, 2s. 6d. LONDON: J. BURNS, 15, Southampton Row, W.C.

## THE SOLIDIFIED CACAO.

Those to whom the Adulterated Cocoas are injurious, may take this Pure and Natural Preparation with benefit. Price 4s. per pound.

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

THREE ROOMS to let Unfurnished in the House of a Spiritualist, suitable for holding Seances. Terms very moderate. Thos. Wilks, 150, Church Street, Stoke Newington.

WHAT AM I TO BELIEVE? A LETTER and Series of Questions on Religious Subjects addressed to the Clergy of all Denominations. By Arcanus. Price 1d. Every Spiritualist should have a few copies for distribution.

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

Just Published.

ASTRO-PHIRENOLOGY: OUTLINES FOR STUDENTS AND PROFESSORS OF ASTROLOGY. Rules for giving Judgment on Nativities, on Life and Health, the Mental Qualities, Trade and Profession, Fortune, of Marriage, Riches, &c. Illustrated by the Nativities of the late Sir Charles J. Fox, Pitt, Lord Byron, George the Fourth, Canning, Lord Brougham, Dr. Sibby, the Earl of Beaconsfield, and the Right Hon. John Bright.

By PROFESSOR ACKROYD, 143, ENTWISLE ROAD, ROCHDALE.

Post free, 2s. 2d., or with a Chart of Nativity, 2s. 8d.



# Health Reform the Basis of all Reform.

Send for a Catalogue of Works on the

## GREAT FOOD REFORM

AND GENERAL HEALTH QUESTION,

APPLIED TO HOME IMPROVEMENT, ALSO HYDROPATHIC APPLIANCES  
FOODS OF HEALTH, ETC.

FOOD REFORM AND VEGETARIAN DINING ROOMS ON THE FIRST FLOOR.

## "ESOTERIC ANTHROPOLOGY."

(THE MYSTERIES OF MAN.)

A COMPREHENSIVE AND CONFIDENTIAL TREATISE ON THE STRUCTURE, FUNCTIONS, PASSIONAL ATTRACTIONS AND PERVERSIONS, TRUE AND FALSE PHYSICAL AND SOCIAL CONDITIONS, AND THE MOST INTIMATE RELATIONS OF MEN AND WOMEN.

ANATOMICAL, PHYSIOLOGICAL, PATHOLOGICAL, THERAPEUTICAL, & OBSTETRICAL, HYGIENIC & HYDROPATHIC.

"Esoteric Anthropology," in its 24 chapters and 340 compactly-printed pages, treats of Man and his Relations—The Chemistry of Man—Human Anatomy—Principles of Physiology—The Organic System—The Animal System—The Functions of Generation—Impregnation—Morals of the Sexual Relations—Evolution of the Fœtus—Pregnancy—Systems of Health—Conditions of Health—Causes of Disease—Curative Agencies—Processes of Water Cure—Diseases and Treatment—Inflammation and Brain Diseases—Diseases of Respiration—of Digestion—of the Generative System—Gestation and Parturition—Lactation and Management of Infants—Death and Immortality.

"ESOTERIC ANTHROPOLOGY" is one of the best popular works on physiology that we have seen. Dr. Nichols writes with frankness on subjects usually shunned by popular writers, but ignorance concerning which has led to incalculable misery. He is never dull nor obscure; and subjects often made repulsive by dry technicalities, under his treatment become attractive and fascinating. It is a multum in parvo of medical science."—"Human Nature."

A GENTLEMAN IN THE EAST INDIA CIVIL SERVICE WRITES:—"It is a book of books; one that every one ought to have by him or by heart. It is such a complete manual of health as I have never before seen, and also a manual of marital rights and duties which no one should be without. I am lost in admiration of the purity of the chapters on this subject.

HUME NISBET says—"If I do not agree with Dr. Nichols in his preface when he calls it 'private'—my manhood preventing me from seeing any sense of necessity for keeping a work like this private, when such a production as the Song of Solomon is put into the hand of childhood—I must in honesty own to the benefit I have received from the wisdom and advice lavished throughout the pages, and would like to share the good with all my kind. But with the utter shamelessness of society SHAME it is hard to fight—the inconsistencies of the word-worshippers, who swallow the adjective and ignore the noun. The chapters on human anatomy I recommend to artists, as the simplest and most condensed writing I have yet read on this subject. The words to lovers I would fling out to the million."

Price 5s., Post Free. Profusely Illustrated with 50 Engravings.

## NEW REGISTERED ALPHA PORRIDGE MEAL, 4d. per lb.

### WORKS ON SANITARY AND SOCIAL SCIENCE.

By T. L. NICHOLS, M.D., AND OTHERS.

HOW TO LIVE ON SIXPENCE A DAY; the Science of a Cheap and Healthy Diet, 6d.

THE DIET CURE: "Eating to Live." The relation of Food and Drink to Health, Disease, and Cure. 96 pp., 1s.

HUMAN PHYSIOLOGY THE BASIS OF SANITARY AND Social Science. 496 pp., crown 8vo., 70 illustrations. In Six Parts—Man in Civilisation; Matter, Force, and Life; the Human Body; the Law of Generation; Health, Disease, and Cure; Morals and Society. Each part in paper, 1s.; complete in cloth, 6s.

THE BEACON LIGHT, Physiology for the Young: a Revelation of the Hidden Dangers in the path of Life. Crown 16mo. Paper 6d.; Cloth, 1s.

A WOMAN'S WORK IN WATER CURE AND SANITARY Education. By Mrs. Nichols. 140 pp., paper, 1s., cloth, 1s. 6d.

PAPERS ON SANITARY AND SOCIAL SCIENCE, including Vol. I. of "Herald of Health." Containing important articles on Indigestion and Dyspepsia, Consumption, the Use and Abuse of Curative Agents, the Perils of Tight Lacing, the Education of Women, Parturition without Pain or Danger, Gift of Healing (with medical directions), etc., etc. Paper covers, 1s. 6d.; cloth, 2s.

WATER-CURE FOR THE MILLION. The processes of Water-Cure Explained, Popular Errors Exposed, Hygienic and Drug Medication Contrasted. Rules for Bathing, Dieting, Exercising, Recipes for Cooking, etc., etc. Directions for Home Treatment, Remarkable Cases to Illustrate, etc. 12mo., 70 pages, 1s.

THE BATH. Its History and Uses in Health and Disease. 12mo. Giving instructions for every kind of bath, 1s.

THE TRUE HEALING ART; OR, HYGIENIC v. DRUG MEDICATION. An Address delivered before the Smithsonian Institute, Washington, D.C. 12mo., 102 pp. Paper, 1s.

THE SCIENCE OF LIFE: Dedicated to all who are or will be Teachers, Clergymen, Fathers, 6d.

THE CURATIVE VALUE OF FASTING, with limitations for safe practice. By Dr. Munro, 6d.

NATURE AND PURPOSE OF ST. GEORGE'S GUILD. Ruskin, 6d.

NOW READY, IN TWO VOLUMES, POST FREE, 5s.

### GOUNOD'S LIFE IN ENGLAND.

Part 1.—FRIENDSHIP. Part 2.—BUSINESS.

By GEORGINA WELDON.

"Will bear comparison to *Caudle Lectures*. "Witty, entertaining, and instructive."

### FORBIDDEN FRUIT!

To Seekers after Ancient Wisdom.

An Important and Valuable Work on Hygiene, entitled REVELATIONS OF EGYPTIAN MYSTERIES,

With a Discourse on Health according to the Wisdom of the Ancients.

The Salt-Eating Habits the Great Predisposing and Chief Cause of Diseases of Body and Mind.

By R. HOWARD, M.D.

Price 5s., Cloth Gilt. People's Edition, 2s. 6d., Paper.

NICHOLS & Co., Publishers of Hygienic Literature, 23, OXFORD STREET, W.

(Opposite the Oxford Music Hall.)

TERMS—CASH WITH ORDER. Remittances by Cheque, Post Office Order, or Postal Notes, or by Cash in Registered Letter Stamps for small amounts, to NICHOLS and Co.



# MR. CLAFTON,

Magnetic Healer & Medical Botanist,  
Hill Top, Armley, Near LEEDS.

MR. CLAFTON has discovered one of the BEST TREATMENTS for Rheumatism, Stiff Joints, and Rheumatic Pains, that has ever been offered to the Public. It is for Internal and External Use. Testimonials as to its value can be seen at the above address.

MR. CLAFTON, of ARMLEY, is the Proprietor of the above Remedy.

Those wishing to consult Mr. Clifton on all diseases, should write him previously, seeing that he is so much from home.

## TOOLS FOR SPIRITUAL WORKERS.

HYMN LEAVES, containing nine hymns, with Rules for the Circle, price 1s. per 100. If 1000 are taken, local announcements are inserted gratis.

THE MEDIUM AND DAYBREAK, if used for Missionary purposes, and ordered before going to press, is supplied at one half-penny each, on taking a quantity. If 500 cannot be taken at 21s., take 120 at 5s. They will sell readily at out-of-door meetings, and other assemblies.

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

## RETROSPECT OF A LONG LIFE:

From 1813 to 1883,

BY

S. C. HALL, F.S.A., BARRISTER-AT-LAW,

A MAN OF LETTERS BY PROFESSION.

In two Volumes, price £1 10. The vols. are respectively prefixed by fine portraits on steel of Mr. and Mrs. Hall.

LONDON: Bentley; sold by J. BURNS, 15, Southampton Row.

## NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux.*

PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 120 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM BY MISS CHANDOS LEIGH HUNT,

Being her original *Three Guinea private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra; best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

## ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103, Caledonian Road, Kings Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given. Personal Consultations only.

ASTROLOGY.—Nativities cast, 10s. Definition of Character, 3s Questions, 2s. Address, by letter only, "EXCELSIOR," 3, Bina Gardens, South Kensington, London.

NATIVITIES Cast and Astrological Questions Answered. For terms, enclose stamped addressed envelope to Neptune, 24, Wallgrave Road, Earl's Court, London.

UNHAPPY Marriages and Evil Business Days avoided by Astrology. Advice gratis by John Gunn, 63, Manchester Road, Bradford, Yorks. Charge for postage and stationery 4s. Send exact times and places of Birth.

A VERY Comfortable and refined Home, with or without Board, upon moderate terms, in the house of a private family, at Malvern.—Address, Wildbells, care of J. Burns, 15, Southampton Row, W.C.

BLACK Oval Concave Seering Mirrors, with new French Crystoleum Glasses for developing Clairvoyance, see circular "Mirrorology," post free from Robert H. Fryar, 8, Northumberland Place, Bath.

TO be let Furnished.—A House in large garden one and a half mile from market town; Dining Room, Drawing Room, six Bed Rooms, and every convenience.—Apply to C. C., care of Mr. Burns, 15, Southampton Row, London.

WANTED—A young person as general servant, house duties light, comfortable home, one who is mediumistic preferred.—Wilson, 11, Woodville Terrace, Alexander Road, Hornsey, N.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 80s. per week for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

# JAMES McGEARY,

MAGNETIC PHYSICIAN.

26, UPPER BAKER STREET, CLARENCE GATE, REGENT'S PARK, N.W.

*Specially successful in the Restoration of Defective Sight and Hearing.*

PAMPHLETS FREE ON APPLICATION.

## IMPORTANT TO INVALIDS.

TWENTY-TWO cases of that dreadful Complaint, EPILEPTIC FITS have been cured in succession by

PROFESSOR KERSHAW, ELECTRICIAN AND MESMERIST,  
82, Sefton Street, Southport, Lancashire.

One case cured suffered over twenty years, another case, eighteen and a half years.

Testimonials and Photographs can be seen at above address.

MR. OMERIN, known by his wonderful CURES of RHEUMATISM, gout, neuralgia, lumbago, epilepsy, general debility, and several affections of the head, eyes, liver, &c., attends patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

MR. I. HAWKINS, Magnetic Healer.

AT HOME Monday, Tuesday, Thursday and Friday, from 12 to 4 o'clock. Free Treatment on Friday. Patients visited at their own Residence. Specially successful in Rheumatics, Gout, Dropsy, Lumbago, Weak Spine and Chest.—4, Devonshire Street, near Southampton Row, W.C.

## ASHMAN'S EMBROCATION.

FOR Gout, Rheumatism, Sprains, Bruises, Inflammation, Bronchitis, Pleurisy, and Congestion of the Lungs, Burns, Scalds, Chilblains, Wounds, Cuts, &c. 2s. 9d. per bottle. To be obtained at 3a, Sixth Avenue, Queen's Park, Harrow Road, W., and of all wholesale chemists.

SOMNAMBULIC MESMERISM.—Robert Harper undertakes the treatment of all forms of Disease, as the agent of a band of Spirit People, Mesmerically, and at any distance. Terms to suit all classes, to the very poor, free—90, Princess Road, Edgbaston, Birmingham. Chest Preservers, highly Mesmerized and Medicated, 5s. each post free

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply, 34, Alvington Crescent, Kingsland High Street.

MR. & MRS. HAGON, Magnetic Healers, at home after 10 every day. Patients attended at their own homes. Circles conducted. Seance on Sundays at 7-30 p.m. Free Healing on Sunday morning at 11 o'clock. Removed to 11, East Street, Stroud Vale, Rendell Street, York Road, King's Cross, N.

SAVAGE & CRISTUS, 129, Great Cambridge Street, Hackney Road, London, E., Trance, Clairvoyant, and Healing Mediums. Appointments by letter only.

MR. CECIL HUSK, 20, Hazlewood Terrace, Matted Road, Peckham Rye, S.E. Seances—Wednesday and Sunday evenings at 7.30.

## Miss LOTTIE FOWLER.

TRANCE, Medical, and Business Clairvoyant, 2, Vernon Place, Bloomsbury Square, W.C. Hours from 1 till 8 p.m. Fee 21s. At Home on Friday evenings to receive friends, at 8 o'clock, free. No enquiries answered by letter.

## TO SPIRITUAL INQUIRERS.

J. THOMAS is willing to correspond with those requiring advice or information upon conditions and surroundings. The fee for writing one entire sheet of note paper is 2s. 6d. No charge being made or advice. Address, Mr. J. Thomas, Kingsley, by Frodsham.

MR. A. DUGUID, Spiritual Teacher and Correspondent, 18, Oswald Wynd, Kirkcaldy.

MR. TOWNS, Medical Diagnosis, Test, and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

TREATMENT of Diseases by Mesmerism, Diagnosis of Diseases by Clairvoyance, Indication of their Causes and Remedies. Professor Adolphe Didier, 10, Berkeley Gardens, Kensington. At home from 2 till 5.

MR. AND MRS. RAMSAY, HEALING MEDIUMS, 16, Hawkes Cottages, Gateshead-on-Tyne, use the healing gift God has given them for the benefit of suffering humanity; and go any distance. See page 331 *Medium and Daybreak*, May 25th, 1883.

MRS. LISTER, Laundress, 14, St. Leonards Square, Haverstock Hill Terms Moderate. Good Drying-Ground; Gent's linen a specialty.

LEEDS—Belgrave Temperance Hotel, entrance opposite Belgrave Chapel, New Briggate. Central, Quiet, and First class accommodation Enclosed garden; Charges Moderate.

## TO SPIRITUALISTS AND WHOM IT MAY CONCERN.

SITUATION wanted where intelligence and good faith are essential, by a man who through his connection with Spiritualism has lost employment, friends and consequent means of living. Occupation most suitable for such (as clairvoyantly given) should be in some literary calling—Secretary to or for some large firm, or an accountant, or in any work connected with shipping or trade on the water. Salary not so much an object as another chance and start in life. Particulars on application to "Nemo," care of J. W. Gardner, Express Buildings, Swinegate, Leeds.