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SPIRITUALISM.

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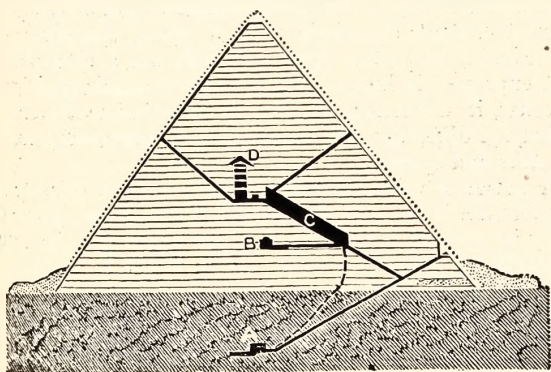
[PRICE 1½d.

E G Y P T:

AND THE WONDERS OF THE LAND OF THE PHARAOHS.

BY WILLIAM OXLEY.

MONUMENTAL EGYPT: THE GREAT PYRAMID.

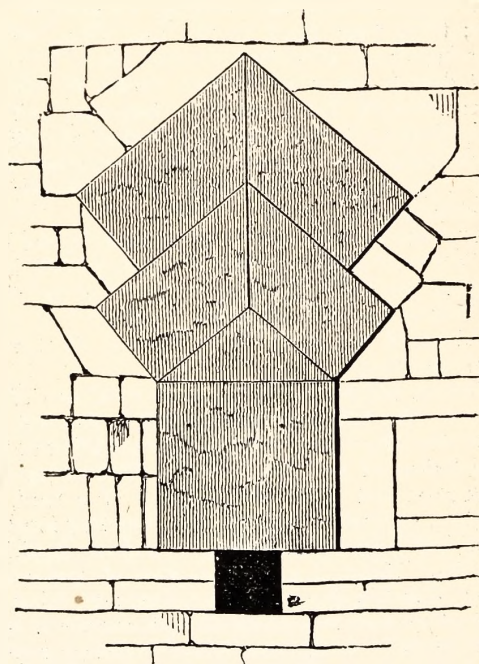


SECTION OF GREAT PYRAMID OF JEEZEH.

- A. Underground Chamber (unfinished).
- B. Queen's Chamber.
- C. Grand Ascending Hall.
- D. Central or King's Chamber, with the five small Secret Chambers.

VIEWED from any standpoint, this great Building is justly entitled to its ancient position as "one of the seven wonders of the world;" and at the present time, considering the amount of attention it is receiving from so many different sections of the Christian and scientific worlds, it cannot be passed over with a mere running account of its size and dimensions, &c.

Without a doubt, The Great Pyramid of Jeezeh stands out distinct and separate from all other pyramids. It seems to have been constructed with a particular and peculiar meaning and significance in all its details. Some—not un-influential—scientists affect to think that the marvellously accurate scientific details which it unfolds, may be brushed aside by the simple statement that these are so many "coincidences"; but as we shall presently see, this is a mere stratagem to save an admission that true knowledge was in possession of a man, or men, at that early period of human history, in many respects antedating and anticipating the scientific accuracy of our



VIEW OF ENTRANCE PASSAGE TO THE PYRAMID, WITH THE MONOGRAM OF OSIRIS.

REFERENCES.

The small square block is the Entrance Passage, and the large square and triangular arch stones in light tint, form the Monogram or Symbol of the Osirian Religion, which, with the Entrance, were concealed with the casing stones. The rest are the filling-in stones of the Pyramid.

own day. As will be seen there are a vast deal too many positive scientific facts delineated in its construction to be disposed of by the "mere coincidence" theory.

From my own study of this majestic Building, I have no hesitation in assigning to it a more than ordinary human foresight and skill in its design and purpose. Without question

it embodies—in stone—the principles of geography, mathematics, meteorology, and astronomy. More than this: while some of the ablest astronomers and mathematicians of our times are bringing their learning and knowledge to bear upon its details, and find that the measurements, as applied to astronomy, geography, and other sciences, are absolutely and mathematically correct; I am perfectly convinced that this stone structure embodies another and interior science, of which the other sciences are the external representations. That science is the Science of Symbols, implying a knowledge of the *Inter-cessant evolution and prophetic history of Humanity, from the time of its construction to our own day and times.* Whether this was actually known to the Designer of the Great Pyramid, is a question that is not easily answered; but one thing is certain, all this is plain to those who have eyes to see.

No greater fallacy exists than the supposition that law is only applicable to the external phenomena of nature. There is law within law, and laws within laws; and it is only the self-sufficient materialist, who asserts that "law which is observable in nature" is alone within the study and reach of the human mind. If the microscope has revealed the fact of a vast and populous world of living organisms outside the reach of the unaided vision, and if the telescope brings to view thousands upon thousands of suns which the ordinary vision never kens; who has the temerity to assert that "we can know nothing for certain beyond that which is tangible and cognizable to our senses?" If science itself has demonstrated that that which was supposed to be "nothing" is (so far as science has explored) composed of infinitesimally minute atomic particles, affected in their motions by what are termed heat and light; surely then a vaster kosmos appreciable by the interior faculty of mind must exist, the divisions of which are so finely marked that none can actually define the dividing line between so-called matter and spirit. All this and much more follows, so soon as we penetrate the spheres and planetary spaces which encircle our earth; on the surface of which we have, for a temporary period, the consciousness of being what we are.

Now as to the size of the Pyramid: in round numbers its height was 480 feet; that is twenty feet higher than the spire of Strasburg Cathedral, the highest building in Europe. It is composed of solid stone-work, or masonry, covering a square surface of thirteen acres. The blocks or stones composing the body or bulk of the building, are squared and set in mortar; these were faced on the four sides, with fine polished casing stones of white limestone, about 7 feet long and 5 feet deep (a few of which still remain *in Situ*); and so fine was the work that I could not insert my knife-blade between the joints. It contains no less than 85 millions of cubic feet of solid worked stone. These particulars will enable us to form some conception of the magnitude of this vast colossal structure.

It stands at the head of the Delta formed by the various mouths of the river Nile, by which it empties itself into the Mediterranean Sea, and is fixed at the centre of the circle of which the land is a sector, or portion "cut out" of a circle, the extremities of the sector being formed by the outer branches of the river.

It is built on a hill formed of limestone rock, part of which was utilized for the filling-up stones, and is 130 feet above the level of the Nile valley, so that it is not affected by the annual inundations of the Great River. The casing stones, now for the most part gone, were formed of a hard, white stone, polished, and when covering the Building must have presented a sight beautiful to look upon, and awe-inspiring by its magnitude. Many of the stones were of vast size, say 27 feet long, 5 feet wide, and 6 feet deep; to bring these from the quarries and raise them to such enormous heights where they had to be used, was a feat of engineering prowess, that even now with all our modern appliances (apart from steam power) would tax the energies of our most skilful and enterprising engineers and builders.

Not only the style of the Building but its position and locality are unique, and prove that He who designed and placed it on that exact spot, was guided by a wisdom and knowledge that descended from above, which was intended to be made apparent in after ages, when the time should be ripe for the unfoldment of its meaning. It stands in latitude 30 degrees, and is in the centre of the habitable globe, for:—

- 1st. The quantity of dry land east of meridian of Pyramid is equal to that west of it.
- 2nd. The dry land north of that latitude equals that to the south of it.

3rd. The greatest meridian extension of dry land is on the meridian of the Pyramid.

4th. The greatest length of dry land in latitude is on the latitude of the Pyramid.

Thus proving that the Designer of this wonderful pile was a geographer, as well as architect, engineer, and astronomer, and well acquainted with all that relates to the configuration and position of the planet.

The dimensions taken from the accurate measurements by Professor Smyth bring out the following facts:—

The polar axis of the earth, or the distance between the arctic and antarctic poles, is measured by 500 millions of pyramid inches, or 20 million pyramid cubits.

The height of the Pyramid (in its integrity, not as it is now) was 5,813.01 inches, which figures, multiplied by 10 to its ninth power (3 times 3), gives the distance of the earth from the sun, which is 91,840,000 miles.

The length of the floor of the Antechamber (of which I shall treat more fully when describing the internal arrangements) multiplied by 50 is exactly the height of the Pyramid.

The length of each base side of the Pyramid is 9,131.05 inches, and the total length of the four sides is 36,524.2 inches, which divided by cubits of 25 inches, is 365.242, and shows the exact length of a solar year, in days, hours, minutes and seconds. The sum of the four sides divided by 100, is again the number of days, &c., in a year, but in terms of a unit day one hundred inches long.

What is known in astronomy as the "Precession of the Equinoxes," that is, the time that is required for any particular star in the heavens, on the meridian on a particular night to appear again in that exact spot (the time of this cycle is 25,826.5266 years), is demonstrated by the length (in inches) of the 2 diagonal lines drawn across the base of Pyramid, which is exactly the same as given in the figures above.

The Pyramid also shows and expresses in many forms the power in mathematics of the Greek letter corresponding to the letter P in our alphabet, and in fact, the Building itself is termed a "Pyramid" from this very circumstance, it is the mathematical expression or power of that letter, and means the proportion which a diameter of a circle bears to its circumference, which put into figures, reads as 1 is to 3.14159.

This proportion is seen by the mathematician to have no exact definable ratio, as to the relation existing between a square and a circle, *i.e.*, it is impossible to put into a square the exact contents of a circle. As a square symbolizes the highest and most perfect form of Truth, and a circle that of Good, expressed in human beings by the masculine and feminine sexes, it proves that the two can never be interchangeable but that the difference will be maintained throughout eternity in all state and spheres.

The power or value of this relationship of a diameter to circumference, is demonstrated in the Pyramid, as follows:—

- 1st. By its vertical height, which is the radius of a circle, the length of whose circumference is equal to the sum of length of the four sides of base.
- 2nd. It is shown twice over in what is known as the Antechamber, by a peculiar arrangement or division of the flooring, and also by the granite wainscoting on the east wall. (I omit the figures here, as they would not interest the generality of readers, but they are all to be found in works published by scientific men who have worked out, and are still working out, the problems involved in these intricate calculations, and to their labours I am indebted for the elucidation of these interesting and marvellous natural scientific results.)
- 3rd. The length of the granite floor of the Antechamber, if multiplied by 50, gives the length of the side of a square, whose area is equal to the area of a circle which has the height of the Pyramid for its diameter.
- 4th. In the Central Chamber, its length, expressed in cubits, represents the diameter of a circle which is equal in area to a square whose side is the same as the number of cubits in the base side of Pyramid, or the number of days, &c., in a solar year.
- 5th. The same measurement in Central Chamber, (412.132 cubits) is as the side of a square which represents in area, a circle whose radius (or half diameter) is 232.52 cubits, and this multiplied by 25 inches (a cubit) is 5,813 inches, or the height of the Pyramid.

We have thus seen that the special number 5 is the radical number in the Pyramid measurements:

The Building itself is a figure of 5 sides.

The Standard index is 5 inches.

There are 5 chambers in the Grand Chamber.
 There are 5 chambers in the Middle Chamber.
 There are 5 chambers in the Grand Chamber.

The space occupied by Chambers and Passages is a fifteenth part (3x5) of the whole of Building.

The Middle Chamber is on the 25th course of masonry.

The Grand Chamber is on the 50th course, which is the standard of 5 and 50. It has 5 courses of granite masonry, and has 100 stones in the 4 walls; and its contents are exactly 50 times the quantity of coffer capacity.

There must be some reason why this number *five* plays such an important part as a factor in the construction of this Representative Building, which reason is quite intelligible to those who are versed in Esoterism, or the knowledge of the "Law of Symbols."

The Pyramid was truly orientated, *i.e.*, its four faces were opposite the four cardinal points, according to astronomical (not magnetic) position. From the situation of the Pyramid on that particular parallel of latitude, the sun, twice a-year, for 14 days before the vernal, and 14 days after the autumnal equinoxes, would cease to cast a shadow at mid-day, and for some moments, seen from the base at the north side, the majestic disc of the sun would appear as though it rested on the summit or apex, thus the Building would appear as a pedestal for the glorious orb of day. The same may be said of the full moon of the equinoxes when it takes place in this parallel. A fact like this is too important to be left out of consideration, for it supplies the key to unlock many, what would otherwise be incomprehensible, mysteries.

The entrance to the Pyramid is on the north side, about 900 inches high from the base level, not quite in the centre, but at some distance to the east of the centre line. *Why* this departure from what would be thought to be the right place, has been shown by an eminent engineer and scientist to have a significant meaning, *viz.*, that it showed the obliquity of the polar axis of the earth, or how much it is out of the vertical line, and which he demonstrates to be correct and in accordance with scientific fact.

From the entrance, the passage (which roughly expressed is 4 feet high by $3\frac{1}{2}$ feet wide, and which dimensions are maintained through the system of passages) descends at an angle of 26 deg. 18 min. 10 thirds, to a distance of about 375 feet, where it enters a chamber hewn out of the solid rock, and which is about 50 cubits below the base line of Pyramid.

This subterranean Chamber is 550 inches long, 330 broad, and varies in depth from 50 to 150 inches. A striking feature connected with the Chamber is, that while the roof and walls are properly finished off and square, the bottom was left unfinished, suggesting the idea of "a bottomless pit." It is under the centre of the Pyramid, and in its floor arrangement is similar in this respect to the Middle Chamber, whose floor is also left in an unfinished condition.

Returning to the entrance passage, after descending 350 inches, there are two fine vertical lines on each side wall of the passage, which by astronomical calculation, indicate the date at which the Pyramid was supposed (by Professor Smyth) to have been built, *viz.*, 2,170 B.C., for at that particular time the star *a Draconis* was on the meridian below the pole, while the *Pleiades* was exactly on the meridian above the pole, *i.e.*, when these particular stars were in a position exactly opposite to each other, equidistant from a point called the pole, and at a certain distance down the slope—the angle of which was determined by this fact, and which was so constructed as to commemorate it,—this phenomenon could be observed within the vista of the opening formed by the mouth of the passage.

This truth is shown by one of the lines; the other line refers to a not less remarkable fact, *viz.*, that from that point to the entrance of the Grand Gallery is exactly 2,170 inches, so that two important epochs in Pyramid teachings are noticed from that standpoint, the one, by looking outward, fixes a certain date; the other, by looking inward, points to the entrance of a Grand majestic Hall (or Gallery, as it is usually termed). By some, this point at the entrance of the Grand Gallery is supposed to fix the date of the commencement of the Christian era by the birth of Christ; but of this more anon.

After descending from the entrance to the point referred to, the ascent to the Central Hall is by a long passage without a break for 1,542 inches, which by some is supposed to have a specific chronological application, and to refer to the continuance of the Mosaic Dispensation from the time of the

Exodus of Israel out of Egypt until the commencement of the Christian era; but of this chronological application I shall treat afterwards.

At a distance of 1,542 inches, the ascending passage opens out into the majestic hall known as the Grand Gallery, the floor of which is continued nearly to its end at the same angle as the ascending passage. The angles of the passages were determined with special reference to geometry, chiefly to express the mathematical power of the Greek letter before referred to, by showing for all time the exact proportion of a diameter of a circle to its circumference; next, to geography, requiring for symbolic purposes that the Pyramid itself should be placed in the centre of the habitable parts of the globe; and finally, to astronomy, which relates the earth to the stellar system, and its twin-sister science astrology, which deals with states, as well as with time and space.

Astronomy is but a half science; for mankind *merely* to know that the planets move over a given space in a certain given time, and are subject to an unerring law which governs their movements, is in itself but of little practical value; but using this knowledge as a stepping-stone, an advance is made by noting the influences of the planetary and stellar systems upon the earth, and if such influences affect the earth as a physical body, why not man, the highest and noblest form of life inhabiting the earth? And if such influences are observed and noted, and these influences are found to be subject to law (it may perchance be law of another kind than natural science at present acknowledges, but subject to law nevertheless they must be), then it follows that there is an interrelation subsisting between the planets forming our solar system, and again between that system as a whole, and other solar systems.

Before ascending the Gallery, there is a horizontal passage leading from its entrance to the middle, or Queen's Chamber, as it is called. This passage, for a *seventh* part of its length both at its beginning and ending, is depressed so as to give increased height to the passage. The chamber itself is also a room of seven sides, *i.e.*, the four walls, floor, and two roof sides. It is lined with a fine white stone, and the joints are remarkably close and accurate; so excellent is the workmanship that a knife blade cannot enter between the joints of masonry. In this chamber, the floor, though levelled, was never finished off, but is made of the rough fillings-in of the body of the Pyramid; and the mean of the length and breadth of this chamber is exactly the same as the length of the terminal portion of its own entering passage. By a somewhat elaborate method of calculation, Professor Smyth found this chamber to coincide with the Hebrew week of 6 ordinary days, terminated by, or founded on, one larger, nobler, and in the Pyramid terms in which the measures are given, more glorious than the rest, *viz.*, the *seventh*.

Thus the number 7 is the main element in the symbolic construction of this beautiful room. To my mind, this repeats in another form that which is embodied in the Grand Gallery, to which I shall presently refer.

Another remarkable architectural feature in this room, is the presence of what is called the niche inserted in the east wall, composed of 5 steps, the lowest one being a little over 66 inches high, and all the rest about 30. This niche is the key to the mensuration which brings out the number 7, and its relations just referred to; and also by the same process identifies the cubit of 25 inches, as the larger standard measure of the Pyramid.

(To be continued.)

QUEBEC HALL Free Spiritual Mission.—On Sunday afternoon the attendance was rather thin, owing probably to the fine weather, which tempts people out for a walk. A quiet circle was held, at which the manifestations, being partly of a physical character, consisting of taps, &c., were of a very satisfactory nature. The usual meeting will be held on Sunday, July 1st, at 3 p.m., medium, Mr. Savage. All Spiritualists and friends are cordially invited to be present, and to bring all the enquirers they can with them, as the meeting is open to the public at large. Voluntary contributions only.—D.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening Mr. Bent delivered an inspirational address to an unusually large congregation. The spirit guides took for their subject Ecclesiastes, viii., 8: "There is no man hath power over the Spirit to retain the Spirit; neither hath he power in the day of death; and there is no discharge in that wave, neither shall wickedness deliver those that are given to it." The evils of the world were touched on, particularly suicide. The discourse was listened to with rapt attention. Sunday, July 22, the Annual Picnic Camp Meeting will take place at Longcliffe, Garendon Park. Full particulars will be given next week.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

THE SPIRIT-MESSENGER.

MAKING THE BEST OF BOTH WORLDS.

A CONTROL BY "SIR ALEXANDER COCKBURN."

LATE LORD CHIEF JUSTICE OF ENGLAND.

Recorded by A. T. T. P., June 13, 1883.

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

The Sensitive in trance said:—

For a young man every thing has a fair promise; already associated with the Government prosecutions. The highest aim of a Barrister's ambition will surely come to him, and before long he will through parliamentary honours take the highest judicial seat that it is in the power of a government to bestow. Yes; ere many years, in my opinion, the world will hear Lord Chief Justice W—. They are telling of some one whom they know, and whose talent and energy they admire. It is the late Lord Chief Justice of England, "Sir Alexander Cockburn," who speaks of the before-mentioned member of the Bar, as the most promising legal functionary of these modern times. He comes towards me, this little undignified looking form, yet with such a calm and noble face. It is not to the huge or over-grown, that the palm is always. I have no great cause to love him. I have now less cause to fear him. I would like to listen to him instead of being banished; for if I am poor, I have my own strong wishes, which God sometimes permits, and I should like to listen to him; for I am sure it will be listening to the experiences of a worldling, lofty with the world's favour, with the incidents of a long life's toil successfully and perseveringly carried to the highest end.

I say, by all means let him come.

Here the Sensitive went under control and spoke as follows:—

Good morning, Godson; I have not forgotten you: I did not expect to find you at this work, and no greater surprise could have been offered me when on earth, than for any one to have told me that the day would come, when you would take down my words. The spirit (whom I have banished, to use his own word, although the word is ill chosen) I remember also perfectly. I remember when he stood before me and my colleague, Justice Mellor, who is here now with me: I looked on him then as a very dangerous and cunning man, hiding with great tact his cunning under the veil of simplicity. I noticed the nervous twitching of his hands, as he listened to the reading of the decision, and the look of fear and despair which came over him, when the finding of the Jury of the Lower Court was confirmed, and I asked myself—Was it possible that he thought that our judgment would have gone in his favour? When he asked: "Am I free now?" and when the tip-staff of the Court replied: "You are free;" I thought that he like other rogues would make the best of his freedom, leaving honourable men to bear the penalty of his want of honesty. So sure was I of this that I had him watched, that I might be the means of defeating his want of duty to those who I considered so unreasonably trusted him. I have since heard spiritually through the link which joined me to what I knew of him, how much I have ill-judged him. My spiritual informant told me that he accompanied him to his home, where he spoke to his wife in the most prostrated condition of mind, saying: "My bondsmen or sureties are strangers to me; they should have attended at the Court; then I should have been removed at once to the prison. I met them outside and asked them whether they would that I surrendered at the Police Station this very night, and they answered: 'You attended in person the appeal, and they set you free. Whether they can hold us responsible or not I know not. If you surrender it will not be in my company.' 'Nor in mine,' cried the other; 'Do as you think best, for our part we are going home.' So here I am, wife." "And what do you intend to do," said she? And he said: "To take the responsibility from those strangers who were my sureties, by surrendering myself to-morrow morning at ten." My informant continued: "I was at their parting before ten the following morning," when he entered on an account of the most pathetic farewell from his wife and children. And then came information which personally I obtained; the informant said: "My Lord, he came to the Station at ten a.m., precisely. I took down his words, which were as follows: 'The decision of the Lord Chief Justice Cockburn and Mr. Justice Mellor has gone against me, and I am here to surrender, so that my sureties may be relieved from all or any anxiety they may have on my account.' I at once gave orders for a Police Sergeant to take him into custody and to proceed with his prisoner at once to the Governor of Her Majesty's prison in the district of the Court where he was tried; this was accordingly done. The journey took place in a cab, and the Sergeant stood with his prisoner before the Governor of the Jail. The Governor said: "Sergeant, you have illegally detained this man, I have no notification from the Court of Appeal, and consequently dare not accept him as a prisoner." "What am I to do with him?" asked the sergeant of police; and the Governor answered: "Dis-

miss him and set him

the term of false imprison-

ed." The sergeant spoke to his prisoner at the outside of the prison gate, and said: "I have a strong wish you should accompany me back to the Station from which we started; I cannot compel you, but home lies the same way for both of us, and the cab is still waiting." This man accepted the offer, and the Inspector on duty at the Station turned and said: "You are at liberty, Sir; your short term of detention has been through error." That night the spirit that belongs to this body wrote to his sureties and asked: "What shall I do?" And the answer was—"Wait: and do not be in such a confounded hurry to get to prison," thus showing that they had a more perfect confidence and trust in him than I had. The prison authorities wrote to the Government Prosecutor, telling of this surrender. This was followed by a letter to the sureties saying, that the surrender would have to take place in his office. This was several days after our judgment had been recorded. I was then satisfied that there was less of the rogue and more of the fool in the man; that was the satisfaction I received then. I am pleased to say after all, that these were harsh conclusions, for if earnestness dwelt in the heart of a man, it dwelt in his during that trial. It only proves, old friend, how ill we understood that which so many of us are now willing to impart.

Now to give you a few of my altered views, an idea of some of my changed and unchangeable opinions. First then I tell you, old friend, there are two worlds. This is a simple statement, given with few words, yet it implies an awful meaning. There is this present world, and there is a future one; and there are two ways that a man may choose to get through both: a better way and a worse way. There is a way of making the best of both worlds. I want to tell you that for the few years that are remaining to you, it is still in your power to make the best of the two worlds. It is a fact that you live here; it is a fact that you will live again, and enjoy a another life; and that in this other life there is nothing fixed, nothing endless, nothing unalterable. A man, one who is a rigid doctrinarian, may deny this, and he may cry—"As the tree falleth so it lieth." If he should say so, I say, "So does he lie like the tree, but with a lying more dangerous and more misleading." It is a subject that especially addresses itself to you, and to all who are still of earth. It is not what you have made for your past life, that should govern you; it is what you can still make of that which is left. Some think that what has been done remains as a fact for ever; this is not so. God is a God of progress, and what is still to be done is of far greater importance than what has been accomplished. In their hands it is the future which is plastic and pliant, and let these words be borne in your mind, "that the past should bury the past." It is in the future that error can be repaired. I appeal to reason and conscience. It is not that it may be worth while; for it must be worth while attempting to secure hereafter happiness by means of the future. A strong determined large-hearted man may make a year's work to cover a lifetime of short-comings, if he will. It is worth the effort, and may God give it success. This world of trade, of commerce, of shops, fields, mills, courthouses, and manufactories; this world whose ranks toil and sweat; this world with its cathedrals, and its recognised forms of church rule; this world with its sickness and its death, is, and none can deny its existence. But if this world is so evanescent, is so unreal; what of our world? I say "our world," for it is mine, and that of others, for ever, and on this unreal earth here, this material world, which is the best way of living on it? is the first question of the soul. I wish it had been mine.

Some men work for future wretchedness, leading a life of folly and sin, and yet are permitted to obtain a footing in eternity. Lifehood makes too much of this world, to the degrading of the next; but were my time to come over again, I would rather be so than be idiotically and heroically virtuous; counting earth life as nothing, and no service right service to God; making the worst of what God has made beautiful. Old friend, there are many of those who are worse than the vicious. This is not making the best of the two worlds, by any means. It is bad to live to the world alone; it is equally bad to deny the goodness of God in the beauty of His created world. Man's nature is not for this world alone, but for the other as well. This world was created that it might change the rough material of soul into something refined and purified; to work and weave it in such a manner that it might become beautiful and resplendent hereafter. I believe now that if there were no second world, if there were no life hereafter, it is a great boon for a soul to have been permitted to live for this world; nay, even if there had been no God, nor any eternity. It has been a great thing for man to live at all in this beautiful world of God's creation, I say this that I may kindly chide those who say that this life is to be spent in sackcloth and ashes. I know that when you publish this, that the fool will talk and the unthinking one will have his say—"What of it, who is this?" A late Lord Chief Justice of England talking of no God and no eternity; nothing to be afraid of hereafter." If God is to be served with fear, away with his worship; and yet the fool will say, "Were there no God give me wine, women, singing, pleasures, and the worldly excitement of fast life, for the day is

ours, and on the morrow we die. Six feet of earth for me when time is no more; drop the curtain, all is finished; for afterwards a vacancy, a long, eternal, unbroken sleep." To these I will prove that even were there no God, nor any eternity, such a life on earth would be a hideous mistake, an abuse of our power; for what is there of lasting pleasure in mere physical indulgence? I tell them: "Premature decay and a shortening of life, to those who lead this life of long hours of debauchery and drink; who turn night into day; and I say you shall suffer from senility when you ought to be energetic and in full and vigorous life. What has your pleasure done for you? It has purchased misery and called forth remorse. It has ruined your character, invited poverty, and brought yourself near to a dishonoured grave." To such as these I say, let them accept my term "fool," and wear the cap, so that men may know them.

Oh, cries another of your readers, it is easy for you, Sir Justice, to deal with such miserable dreamers; but speak to us and tell us why you now advocate virtue only for what can be got out of it. Yes; that is just my position: virtue is worth nothing except for its marketable value. You see, my dear P., I am an old lawyer, and if the performance of good deeds had no return or percentage, I would not advocate goodness. "For shame, my Lord," cry several. "It cannot be that you are the spirit of that good Lord Chief Justice. Would you place goodness up at auction, and are great deeds, loving thoughts, patriotism, maternal love—all these the finest qualities of soul—but good investments?" I say, Yes, undoubtedly; virtue itself is a bargain, and heaven is to be bought. I mean bidding for both. It may seem a counter-and-shop principle. There may be some men who want no wages from virtue; I do. There may be those who care nothing for results; now I do. I cannot help what others think, but I have a right to my own thoughts and my own opinion. It is no good for your readers to get excited about this matter, or on the position I take. From virtue there flow results; I look for them. If there were no results from virtue, I would not be virtuous. Happiness is the aim of reasonable self-hood. Virtue produces happiness. Happiness is the consequence of virtue, therefore, virtue persists on wages. God does not want self-hood to give up happiness. Virtue can only be understood to help us along in the world I have left, and in the world to which I now belong. Virtue, then, conduces to happiness here, and to preparation for enjoyment hereafter. To be virtuous, a soul is richly rewarded. To be pure, and holy, and good, is to name a man who has laid out his capital on a thoroughly good investment, and which shall return him usurious interest.

Your medical adviser is beckoning me away.

I begged the control to stay and have some conversation, &c. I had a long conversation with him. We talked of old acquaintances. He told me that the position I had taken up, of publishing spiritual claims for general belief, had not escaped his attention, nor yet discussion as to whether I was deluded or trying to delude. That for a long time it was thought I was deluded, but after investigation convinced him that there was no delusion. He told me that he had many discussions with his former colleague, Mr., afterwards Lord Justice, Lush, on the subject of spiritual communion, and that had he been spared he should have openly acknowledged his belief.

The control itself is curious, and throws a new light on my medium's career, the particulars of which were previously unknown to me. The Lord Chief Justice Cockburn is not the only high one on earth who has, in spirit life, confessed his mistake on the subject.

My conversation with the control was cut short by the control saying, that "Alonzo Cano" was desirous of taking his likeness whilst the power was yet strong. I trust I shall get a good likeness of that great man and my patron, Alexander Cockburn, Lord Chief Justice of England.

BLASPHEMY IN 1883.

Some five and twenty years ago, John Stuart Mill expressed the opinion that another conviction for blasphemy in England would be impossible. Mr. Mill clearly did not estimate the intolerance of Christian bigotry at its real intensity. The case of G. W. Foote, and his publisher and printer, shows that there still exists among a large section of Christian people the same spirit that filled the prisons, and fed the stake, in times past. G. W. Foote started a paper in London called the "Freethinker," which has now reached its third volume. This paper is published at 28, Stonecutter Street, which was Mr. Bradlaugh's old publishing office before he removed, a few months ago, to his present shop in Fleet Street. This fact was made use of by Sir H. Tyler (the pious financier who, the other day, was deposed from the chairmanship of the Brush

Electric Light Company, for declaring a dividend out of capital in order to cause the shares, of which he held the largest portion, to rise) to connect Mr. Bradlaugh with the publication of the "Freethinker," and, by a prosecution for blasphemy, to get rid of him by a conviction which would disable him from sitting in Parliament. This attempt we know happily failed. While it was still in abeyance a Christmas number of the "Freethinker" appeared, which ruffled the stomachs of others than Sir H. Tyler. The City Solicitor, Sir T. Nelson, took the matter in hand, and summoned the editor, printer, and publisher. They were committed for trial, and the trial came off before Mr. Justice North, at the Central Criminal Court, on February 25th. The conduct of Judge North on this occasion has been condemned by the entire press of England. He displayed throughout a partisanship, and a theological animus, which, in the words of the "Daily News," a paper which has throughout opposed Mr. Bradlaugh, "recalled the worst times of the English bench." He addressed the prisoners in a sharp and harsh manner that has rarely disgraced the Bench, and he refused to allow Foote to quote blasphemies from the "War Cry," and coarsely interrupted him at almost every other sentence. The jury, however, could not agree, and the judge discharged them. The position of the prisoners was now of course much stronger than when they were committed for trial, and though they were then at once admitted to bail, the judge now refused a similar application. The case was tried again the following week, before the same judge and another jury. The result of this trial, in which North exhibited a similar animus and partisanship, was that the prisoners were convicted, and were sentenced to respective terms of twelve, nine, and three months' imprisonment. We quote the following from the "Times" report: "The sentence was followed by such a scene as has seldom been witnessed within the walls of the Court. When the jury gave their verdict a slight hissing was heard, but when the concluding words of the judge fell upon the ears of those in the gallery a perfect storm of hissing, mingled with various other cries, broke forth. This was kept up for some time until Foote raised his head as though to quell the tumult. Addressing the judge he said, with great deliberation, 'My Lord, I thank you; it is worthy of your creed.' Upon that the tumult was renewed, the hissing being taken up by others in the body of the Court. Loud ironical cries of 'Christian, Christian! Shame! Judge Jeffries!' rent the air, and were re-echoed by the large crowd which had assembled in the precincts of the Court. A woman was carried out of the gallery in a swoon, while others also uttered cries of lamentation. With considerable difficulty the Court was cleared by the Police." This is a clear history of the now celebrated case, and we will proceed to comment upon it. In the first place we disavow an atom of sympathy with Foote's methods. We have not seen the Christmas number of the "Freethinker," upon which this prosecution was specifically based, but we believe it to have contained a comic illustrated life of Christ. But we have seen other numbers of the paper, and have no hesitation in declaring the pictures in them, from whatever point of view they are regarded, to be simply disgraceful. They offend against every canon of good taste. Artistically they are execrable, regarded as humorous productions they can only be called witty just so far as coarseness and wit are synonymous, and as caricatures they are clumsy and pointless. They are the production of an essentially coarse-minded individual. Now we do not believe in coarseness in journalism, or in anything else. We believe that the mission of the public press is to educate the people up to higher things than is at present common to them, not to pander to the lowest tastes which may possess them. It may be said that these pictures please a great number of people, but that is not the point. All public teachers are called upon to teach—to improve—not merely to amuse vitiated tastes. Ridicule is a powerful weapon, and a legitimate weapon, but to be legitimate it must be free from coarseness and vulgarity. A comic illustrated Bible, illustrated by such refined masters of caricature as John Leech, Tenniel, Charles Keene, Lindley Sambourne, Du Maurier, and H. K. Browne, we should like to see immensely, because we believe that it would do more to bring that book into disrepute with the people than all the philosophising in the world. But we protest against anyone in the position of a public teacher exercising a systematic strain of coarseness and vulgarity. We are bound, however, to say this for Mr. Foote—that had as his pictures are they are not so coarse as the caricatures of Gilroy and Richardson, which are bound in handsome volumes and sold as works of art. Disclaiming, therefore, any sympathy with Foote's methods, we are free to declare that the prosecution was a disgrace, the conduct of the judge a public scandal, and the sentence damnable. The prosecution was a disgrace because it was hypocritical. Although instituted under an old blasphemy law, which for half a century had fallen into desuetude, it was not really a prosecution for blasphemy at all. Fitzjames Stephen lays it down authoritatively that "the true legal doctrine upon the subject is that blasphemy consists in the character of the matter published, and not in the manner in which it is stated." But Sir Hardinge Giffard, the counsel for the prosecution, dwelt almost entirely on the manner of the matter, not on its character—in fact the letter-press seemed to form no part of the case. The judge

also made himself a partisan of the counsel by telling the jury that blasphemy was "any contumacious reproach, or profane scoffing, against the Christian religion or the Holy Scriptures, or any act exposing the Holy Scriptures or the Christian religion to ridicule, contempt, or derision." This is in direct opposition to the interpretation of all the best legal commentators, and is simply imaginary law invented by the judge to secure a conviction. If the offence was really the manner of the pictures, then the prosecution should have been instituted under some other than a law against blasphemy. But of course there is no law which could reach them on the score of public morality, for, bad as they are, they are not bad enough to be indictable on these grounds. Failing this the blasphemy laws were tried. The conduct of the judge was a public scandal because he misdirected the jury, and showed himself a bitter partisan throughout. The "Daily News" says, "the language of the judge will go far to create a revulsion of feeling." If Foote was coarse in one respect, the judge was infinitely more coarse in another. The sentence was damnable because it was out of all proportion to the offence, even if the conviction had been good in law, which it was not. As an example of Judge North's estimate of punishment it may be stated that the very same week that he awarded the sentences above, a man was tried before him for manslaughter. The man had caused the death of a coffee-stall keeper, who refused to serve him with another cup until a previous one had been paid, by knocking him down and kicking him in the face. The kicker had several times been convicted of violent assaults, but he was not a heretic, and therefore Judge North gave him three months! "Christianity is lenient to vice, brutal to heresy." If a judge like this is allowed to remain on the Bench the law will be brought into contempt. Moreover, as one jury had failed to agree on the subject, Foote should have had the benefit of this fact. Why should the verdict of one jury be taken as any better than that of another? The whole practice of trial by jury is a farce, if juries have to be whipped up one after another until one is found which is unanimous one way or the other. If the verdict of a majority were taken perhaps the first jury would have acquitted Foote, and this fact ought to have had weight. The comments of the London press on this case are amusing. It is clear that they all object in toto to the proceedings, but not one has the courage to say so. With all the papers it is a clear case of special pleading, and of fearing lest they offend their advertising patrons. The "Times" says: "Every one knows that as a matter of fact no religious speculation, however trenchant and thorough-going, will bring down penalties upon its author, so long as he treats the subject in a serious manner, and with ordinary regard for the susceptibilities of his neighbours." This is a fair sample of solemn words that mean nothing. Who is to be the judge of what is a serious manner? We venture to say that Foote is as serious in his work as the "Times" itself. He believes that ridicule is the best argument, and he ridicules accordingly. What again is "ordinary regard for the susceptibilities of his neighbours?" We believe, and have maintained, and always will maintain, that a man who has got a truth to tell should endeavour to tell it in as pleasant a manner as he can, or he is not fit for the telling of unpleasant truths. But if he is coarse-minded enough to tell his unpleasant truths in an unpleasant manner, then the condemnation of public opinion is sufficient for him. It is no case for pains and penalties. What might offend one might not offend another, and, excepting in a matter in which there is a general consensus of opinion that the social existence is endangered, it is not in accordance with the principles of modern ethics for the majority to force its "susceptibilities" on the minority. The "Times" therefore begs the whole question, besides adopting the essentially wrong interpretation of the law put forward by Judge North. But of all the London papers the criticism of the "Standard," the Tory organ, is the richest. It says: "No man has a right to issue any printed matter calculated to cast ridicule upon what mankind as a whole still regard as the foundation of national ethics! Could absurdity go any further? The Bible regarded by mankind as a whole as the foundation of national ethics! The fact of a leading London daily putting forward such a preposterous statement as this ought to open the eyes of people to the value of newspaper utterances. Half of mankind have never so much as seen or heard of the Bible, and of the other half probably not much more than a third profess a belief in it. And of those that profess a belief in it not a twentieth part really do believe in it. What a man has a right to do is to say or print what he chooses with regard to any person, or any opinion, provided he does not, in the first place, make himself a public nuisance, or, in the second place, bring injury upon the persons he refers to. If he makes himself a public nuisance the course is to stop the nuisance; for that which has been already effected cannot be cancelled; penalties should only be inflicted on refusal to abate the nuisance. But a newspaper can never be said to be a public nuisance, because no one need buy it unless he chooses. Commenting upon abstract or speculative matters can by no possibility injure anyone; nor can commenting upon social matters so long as the comments do not directly incite to violence. Blasphemy is a purely imaginary offence, because, in the first place, it is, as *Ingelsoll* has pointed out, a mere question of geography, and

because, in the second place, as many high authorities have declared, to blaspheme a deity it is necessary to believe in it. It is impossible for a man to blaspheme that which he does not believe in, because it would clearly be no blasphemy if the deity is to him no deity. It can be no blasphemy for one man to ridicule another man's God, which he does not himself believe in, any more than it is blasphemy for an Englishman to ridicule a hideous carved God of any savage tribe. The cases are precisely identical. But on the other hand it must also be clearly impossible for anyone to blaspheme that which he believes in, for by the very act of blaspheming he shows that he does not believe in it. It must therefore be obvious that blasphemy is a purely imaginary offence, because in the very nature of things it is an absolute impossibility, and a self-contradiction. And being therefore impossible blasphemy laws can only be laws for the repression of opinion, disguised under a plausible name. We commend this consideration to our legislators. Blasphemy or no blasphemy, however, this prosecution will probably help to sweep the laws away. The conduct of the judge will go far to assist this, and the impetus it will give to those blind persons whom Nature always makes use of to effect her purposes by rule of contrary, will finish it. In all cases of this kind there are found blind and foolish individuals who think they can stop the growth of things by their own puny efforts, the result being of course invariably to assist the growth they wished to stop, by arousing their opponents to energetic action. In the present case the blind people have already come to the front, in the persons of the Rev. Dr. Wainwright, and A. Scott, President and Secretary of the Society for the Suppression of Blasphemous Literature. These two innocents have written to the London Papers stating that they intend to get up cases against Professor Huxley, Dr. Tyndall, Herbert Spencer, Swinburne, the author of "Supernatural Religion," Leslie Stephen, John Morley, the editor of the "Jewish World," Dr. Martineau, the publishers of the works of Mill, Strauss, and others, "who by their writings have sown widespread unbelief, and in some cases rank atheism in cultivated families." If Fitzjames Stephen is right in his law—and he is the highest authority in England—there can be no question that all these will come under the blasphemy laws, and we trust the worthy doctor will get convictions. A precedent has been established by Judge North, and if Spencer, Tyndall, and Huxley get twelve months each, as they must, we do not think the blasphemy laws will live many hours afterwards.—"The Liberal," Sydney, New South Wales, April 28.

THE ST. PANCRAS WORKHOUSE VACCINATION CASE.

To the Editor.—Sir,—Since the date of the letter which you published concerning the death of Ada Lilian Williams, vaccinated at the St. Pancras Workhouse six days after birth, several other inquests have been held on fatal vaccination cases in the Metropolis. The latest of these, reported in Monday's "Times," was on the body of the infant child of Rosina Walsh, of Henry Street, Hampstead Road, a full time and healthy baby, born on 9th of February, which, like other unfortunate workhouse children, was vaccinated a few days after birth. Dr. C. C. Whiteford, who deposed to having had great experience in vaccinations, and who attended the child, attributed its illness and death to chronic blood-poisoning, arising from vaccination, and to the shock occasioned to the mother (already twice vaccinated) by re-vaccination the day after her confinement, thereby arresting the flow of milk. The mother deposed that the vaccinated arm of her child was "much swollen," and "discharged very much." Several medical witnesses, called on behalf of Dr. Dunlop, the vaccinator, testified that the child died of insufficient nourishment, but the mother stated that she gave the child all it would take, and the jury, while condemning the practice of vaccinating mothers at such a critical period, decided that "she did her best for the child." In this, as in nearly all similar cases, there was a conflict of medical opinion, the witness who attended the child during its illness, agreeing with the mother and grandmother, that vaccination caused the fatality, while those who were called on the part of Dr. Dunlop, and only saw the body of the child at the post mortem, are just as certain that death was due to atrophy, no disease being discovered in the body.

Permit me to observe that when a popular medical dogma like vaccination, which has been put before the public as "a masterpiece of scientific medical induction," is on its trial, and medical experts who are upholders of the system are called in to give evidence against the mother's view, the public will be inclined to think that the mother was right. The indisputable features of the case are, that previous to vaccination, the child was perfectly well; the state official attacks it when eight days old with what Dr. Pepper, F.R.C.S., recently described as "an acute specific disease," it is thereby made ill, and in a few days dies. Dr. C. O. Claremont, the public vaccinator of St. Pancras, who has personally vaccinated 40,000 children, deposed at the previous vaccination inquest a fortnight ago, that "Mothers nearly always protested against vaccination," and as these fatalities are of daily occurrence, is this to be wondered at?—I am, Sir, yours faithfully, WILLIAM TEBB, F.R.G.S.

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It must be added with deep regret and some sense of humiliation, that whilst the itinerant trickster and pretended exposé of the GREAT SPIRITUAL OUTPOURING, or the charlatan who makes capital by exhibiting the most trivial and insignificant items of psychical power, can command the "moral support" of the highest in the land, and reap overflowing financial rewards by reviling the most sacred of truths, the toiling labourers of the Spiritual Vineyard are crippled and fettered in their efforts to put forth the sublime facts and philosophy of the Movement for lack of the smallest meed of adequate support.

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

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

THE MEDIUM AND DAYBREAK

FRIDAY JUNE 29, 1883.

NOTES AND COMMENTS.

The Control this week gives some interesting particulars in respect to the proceedings anterior to A.T.T.P.'s medium being imprisoned. The sureties will be able to judge of the relevancy of the statements. We have from the first said that the mediums imprisoned for deception in their mediumship, were not proved to be deceivers from the evidence offered before the tribunals who tried them. Spiritualists, who are better able to judge than Judge and Jury combined, could see no evidence of deception. These suffering mediums were alone to blame for exercising the powers of their nature under improper conditions. There is, possibly, not a more remarkable medium in the world than the one who sits with A.T.T.P., and yet, notwithstanding, his life would be a succession of misadventures were he a promiscuous medium sitting with all who paid his price. Other mediums who have given trouble, would have fared better had the protection of a chastened will and true friends been afforded them. But let us not forget that the medium must be willing to be guided—otherwise it is impossible to keep him or her out of mischief.

We have gone further into the facts of mediumship this week, and in our sincere desire for truth and the good of all concerned, we hope we have advanced nothing but what is absolutely true. We would be glad to discover that we are mistaken in the Sydney venture, and that it might be found to be a baseless fiction. Spiritualism is a beneficent power, or it is an evil thing, and mankind would be better without it. To purge it we must turn its evil corners out to the light of day, and use all the influence at command to induce those who are the instruments of painful results, to cease to do evil and learn to do well. This peace on earth and good will to all—seen and unseen—is our sole motive in this matter.

We also present some points, gathered from various sources on Organization. This is not a new theme to us. We are to-day the centre of the only successful organization in connection with this Movement, of a general character. It has grown and subsists on the principle of life quoted by Mr. Beard: the Spirit, the Truth, the Eternal Purpose, is the core of our organization. Self and surroundings we hold as nowhere, except as conditions subservient to the Central Power. Thus this work is and has been a force in the Movement which external influences could not crush, and from first to last it has tried to control or proselytise no one. A good friend in Nottingham compared organization to a rope, that is to say, it is the strength of the external, such as Samson snapped like burning flax. This method is the opposite of the life-principle idea of Mr. Beard, and when the rope gets round our necks and stifles our spiritual breath and activity, then the simile is too true. If our Movement were universally to adopt

circle organization, much more might be done, and that without subscriptions, debts, or balance-sheets. After all it is this system that in reality extends the Cause; the commercial element more frequently acting as a hindrance.

CIRCLE ORGANIZATION.—The following remarkable extract from a private letter, tempts us to give it to the Movement. Not only is an inside work being done, but a large number of people outside are being favourably influenced; yet there appears to be no officialism or traffic:—"Our circle is a private one, and meets every Thursday evening, and after about six months' work we have partially developed five mediums, out of a circle of ten persons: clairvoyance, trance, clairaudience, and writing, being the phases which have appeared amongst us. We have been instrumental in bringing the claims of Spiritualism before a large number of people, and in most instances with very satisfactory results; but we are most particular in the admission of new members into our circle, deeming it necessary that each member shall, with his highest ability, cultivate purity of body, soul, and spirit. I may add, that we have had very glorious experiences."

The Control's arguments on virtue are certainly like the man. Like many others it is possible that he tried both sides, and now he seems to have made up his mind on which line to travel in the future. It also appears that the Recorder is the familiar friend of the greatest legal minds of the age. He is himself one of them.

We have received several pieces of music for Hans Edwards' hymn in "Little Lara." We will look into them. We hope to commence Mrs. Ramsay Laye's tale next week.

We regret to find we made a slight error in the interpretation of Mr. R. A. Brown's letter last week, which was not intended for publication, and therefore the facts were hurriedly stated. He did not travel home during the Sunday night, but rested till Monday morning.

Mr. Cecil Husk is at 61, Lambs' Conduit Street, Holborn, W.C., on Saturday evenings at 8 p.m., for reception of friends.

Alluding to the paragraph of last week respecting the Czar, Mr. A. Duguid says he had intelligence, clairvoyantly, of events, months before they transpired, and could have given in detail the programme of occurrences. Some of his statements made at the time can be corroborated by those who heard them.

Mr. A. Duguid writes to say that he will arrive in London on Monday, accompanied by Mrs. Duguid. If the weather be propitious they intend coming by steamer. No plan of his work in London can be stated till he arrives. He has many invitations to visit correspondents, so that his time promises to be fully occupied. Letters may be addressed to him at 15, Southampton Row, London, W.C.

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.

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."

PRESENTATION TO MR. R. A. BROWN, MANCHESTER

Mr. R. A. Brown, trance-medium of this city, was presented with a copy of the New Bible, OAHSEE, with the following inscription in it:—

PRESENTED TO

MR. R. A. BROWN,

As a small acknowledgment of the kind services he has rendered the Members of this Circle, in their investigations

INTO THE GLORIOUS TRUTHS OF SPIRIT COMMUNION.

"Let brotherly love continue."

7, YORK STREET, MANCHESTER, June 21st, 1883.

Our correspondent adds:—"Mr. Brown is a thoroughly earnest and genuine spiritual worker, spending his energies and spare time solely for the diffusion of spiritual light, and in marked contrast to the mediums of whom you write so truly in your last issue,—without money and without price. We consider the true remedy against the evils connected with paid mediumship, is to be found in the creation and development of an abundant supply of mediums; and we also consider it incumbent on every true Spiritualist to do his utmost to bring about this desirable result. We look forward to the time when one or more mediums will be found in the bosom of every family."

The Plymouth friends have issued a placard announcing Mr. Clarke's forthcoming lectures, a list of which we recently gave. All effort should be made to extend the circle of publicity.

OBITUARY.

ISAAC SWAIN.

On Saturday, June 16, our dear old friend, Mr. Isaac Swain, of Holloway, near Cromford, Derbyshire, passed on to the Higher Life, and his remains were interred by Mr. E.W. Wallis, of Nottingham, (by desire of deceased, expressed three or four years ago). The service was so impressive that it could not fail to have a lasting effect on the large number of people assembled. A day or two before passing away his spiritual vision was opened, and he described to his two daughters many friends who had come to welcome him. He was so overjoyed, that he repeatedly shouted: "Oh, the glorious truth," realizing the certainty of the Faith he had held so many years. Our spirit friends say what a grand reception he had, and all who knew him can testify to the noble disinterestedness of his character.—H. E. WELCH, Hon. Sec., Belper.

[The deceased was one of our kindest correspondents. With all his might and means he helped on the the angels' work, and he had his reward in the light that guided his path to the spirit world. There are men with millions who would give it all at the last for such riches. Let us all lay up our treasures in the spirit. It is the best of all investments.—E.L. M.]

ON THE SUNDERLAND CALAMITY.

(An Impromptu.)

Hark! The voice of Rachel's weeping
In our land is heard again;
For her little children sleeping
Still in death, from joy and pain!
Hand in hand, their laughter ringing,
Through the Hall they shout with mirth:
Did they hear, above them winging,
Mystic figures not of earth?
Down the staircase, to the portal,
Pressed they to the gate of Death!
But bright messengers immortal
Gently kissed away their breath.
Earthly eyes beheld but anguish,
Infant figures meekly bent,
Little heads whose faces languish,
'Neath their heavy chastisement!
Earthly eyes saw but the dreary
Vacant home and empty bed!
That will never hold the weary
Loving childish flaxen head.
Earthly eyes behold the winding
Of a long funereal train,
Where the little ones are finding
Rest at last from all their pain.
Earthly eyes are dim with crying,
That they cannot see the band,
Of a white procession flying,
Upward to the Promised Land.
For the little ones are playing,
Singing in fair pastures green,
By still waters safely straying,
Clad in robes of spotless sheen.
Could we see those infant faces,
Golden hair and radiant eyes,
Could we view their seraph graces
Oh, how sweet were our surprise!

June 20, 1883.

J. Cox.

[We received this poem as we went to press last week. The lady says it was suggested through the dream of her daughter, twelve year of age. In her dream she saw a number of children going down a flight of steps to a door that was shut. After a while the door opened, and the children, clad in white garments, passed upwards into a flood of light.—Ed. M.]

OPEN-AIR WORK.

CLERKENWELL GREEN.—On Sunday morning there was an excellent meeting. Many Spiritualists were present, and by their hearty sympathy gave good conditions. Several hymns were sung, the singing was good, and the audience gladly accepted the hymn-leaves and joined in the singing. Mr. Burns opened the meeting with a few remarks on the Sunderland calamity, reading in course the poem in the MEDIUM. A lady had asked him who was to blame in the matter. Her opinion was that the selfishness of the children had much to do with it. That idea had set him thinking, and he saw selfishness all round. The conjuror thought he would get a cheap popularity out of a trumpery treat. The owners of the hall were selfish in disregarding Dr. Barron's repeated request, made years ago, to have the exits improved; and they were also selfish in their paltry regard for their dress-circle, shutting all doors that would have given better accommodation and free intercommunication with the different parts of the house. The children were selfish in eagerly clutching at toys and entertainment to which they had no claim whatever. Children will be

children, but what are we to think of the honour and dignity of so-called free-born Englishmen who will send their children in legions at the behest of a conjuror to tread one another to death for a basketful of farthing trash. While the Englishman thinks more of cadging and cringing than honest labour, he can only see before him an end of which the trodden down and lifeless children are the symbol. But what wonder is it that Christendom is a community of sharps and flats, impostors and their dupes. Their religion teaches them to be so. What is the Christian's heaven with its plan of salvation and eternal entertainment, but a theological conjuring show, in which all that is honest and honourable in man's nature is utterly blotted out, and he is made the victim to the same kind of greedy grasping dodge, as that which sacrificed the youthful two hundred at Sunderland. The teachings of Spiritualism were said to be of a different kind, and lead to spiritual and individual independence.

Mr. A. Brown followed with a well-told record of his experience in becoming a Spiritualist, which was well received.

A. T. T. P. then made a very impressive speech, also recounting his experience in reference to religious thought and the bearings of Spiritualism thereon. The audience could see that the speaker was a gentleman of education, wealth, and position, and his speech made a deep impression.

Mr. Towns made the concluding speech, and brought a deeply interesting meeting to a close. The group was left in eager discussion.

The sale of the MEDIUM again paid for the 100 hymn leaves distributed, so that the morning's work was self-supporting.

HYDE PARK.—In the afternoon, at 4 o'clock, there was a good meeting under the trees near the new reservoir. A great number of Spiritualists attended. The hymns were well sung, and 200 hymn leaves distributed. Mr. Burns spoke, followed by Mr. A. Brown, the meeting being concluded by Mr. Burns. The theme was theological, setting forth spiritual teachings on man's position in the spirit world, and contrasting these principles with orthodoxy. The teachings of the New Testament were brought to bear in favour of the spiritual system. There was good attention.

SHEFFIELD.—We had our first outdoor meeting on Sunday at Wakley. After meeting our friends as arranged, we visited Mr. Ruskin's Museum, when our kind friend, Mr. Swan, entertained the company for some time explaining the many interesting works of art to be seen only in the museum. After this we had a meeting on the Green, when our esteemed friend, Mr. Wolstenholm, gave us an excellent address, concluding the meeting by singing and prayer. We then walked on to Mrs. Denton's shop, and there found a good tea waiting for us, to which we all did our duty. Tea being over, and having a chat round, and some of us having a walk, about 7 o'clock we commenced our second meeting in the room. Again our friend, Mr. Wolstenholm, said a few words. We then joined hands round the room, and our spirit friends controlled Mrs. Hardy, and gave us an address, bringing the meeting to a close about 10 o'clock, all having enjoyed the outing.—W. HARDY.

OPEN-AIR APPOINTMENTS—SUNDAY.

CLERKENWELL GREEN.—At 11 o'clock, Mr. Burns and new speakers. Increased interest may be expected.

HYDE PARK.—We have not heard of anyone to occupy that station, but we hope some friends will go to the ground and hold a meeting.

BATTERSEA PARK.—We understand Mr. Fred. Wilson, "the Little Clown," intends holding an open-air meeting at the end of Chelsea Suspension Bridge, near Battersea Park, at 4 o'clock, on Sunday. Mrs. Wilson will sing. Mr. Burns intends being present. Friends will be able to recognise him, and thus find out the group they desire to join. Do not be later than 3 o'clock.

VICTORIA PARK.—We are glad to hear that Mr. Jennison and Mr. Downing, who have given valuable assistance at Clerkenwell Green, intend opening out a meeting of their own at the East End. This is right: it is waste of force to concentrate all on one or two points. There is room for dozens of meetings in and around London.

REGENT'S PARK.—We are glad to hear that Mr. H. Walter has taken a stand near the Refreshment Pavilion. Several meetings are held in that locality. On Sunday evening, Mr. Walter will take up a position opposite Gloucester Gate, near Main Avenue, at 6 o'clock, and he will be glad of the presence of spiritual friends as supporters or speakers.

There are good places down Barking Road, in Peckham, and other suburbs. Mr. Burns will go to a new place every Sunday evening, and open out new meetings, if friends will suggest places and take part.

Mr. Colville writes to say that owing to business he could not leave New York till June 20, in the Cunard Steamer "Scythia," and that he expects to arrive at Liverpool on Saturday morning, June 30. The Liverpool friends have consequently made arrangements for him to speak in Rodney Hall on Sunday. See List of Meetings.

DESCRIPTIONS OF SPIRITS.

At another circle on Wednesday evening, Mrs. C., under influence, gave descriptions of spirits whom I and others could perfectly recognise as those with whom we had been intimately associated nearly twenty years ago.

HEALING MEDIUMSHIP.

Mr. S. tells us of several cases of healing performed by him; he is surprised at the discovery of his power.

NORMAL TEACHING.

Friday evening—promiscuous gathering. The spirits having done their best to arrange the company, the time was occupied by the writer with teaching. This last is important, yet only a comparatively minor element of the Movement, as is the case with all public speaking and teaching. OMEGA.

PLYMOUTH: Richmond Hall, Richmond Street.—Our audience on Sunday evening was not so large as usual, owing presumably to the heavy and incessant rains falling. Mr. Dymond being unable, owing to unforeseen circumstances, to visit Plymouth, his address had to be postponed, and the service consequently was shared by Mr. Paynter and the writer, who read a selection from Dr. Peebles' reply to Col. Ingersoll, after which the guides of Mr. P. delivered one of the most earnest and eloquent addresses I ever recollect hearing from this friend. I am pleased to say that our morning meetings are continuing with great success. Next Sunday, July 1, at 11.15 a.m., prompt, a seance; questions (written if possible) invited by the spirits; a 2.30 and 6.30 p.m., inspirational addresses by Mr. Clarke. Subjects: afternoon (by request)—"Marriage spiritually considered"; evening—"Man: his nature and destiny." Special collections in aid of the "Music" fund.—ROBERT S. CLARKE, Hon. Sec.

DR. BROWN'S TRIP SOUTH.

Dear Mr. Burns,—As our old and respected friend, Dr. Brown, intends taking a trip southward, I feel it to be my duty to write a few words respecting him. He is a man of very high and estimable character, and has done a great deal for the Cause of Spiritualism. Mediums coming to Burnley have always been welcome with Dr. Brown, and as far as it was possible they have been entertained at his house, the Dr. closing his place of business many times to accommodate them; and for a number of years business has been suspended on our week-night meetings, for the benefit of his own private circle, which must have made him a loser by hundreds of pounds.

I have never known kinder people in my life than the Dr. and his wife, having attended their circle for about six and a-half years regularly. But I am sorry to inform you that for some time back his health has been gradually failing. He has just arrived home from the seaside, where he has been staying for about a month. His health and general appearance seem to me to be much improved, and I hope his journey southwards, and the genial friends he will meet with on the way, will, by the time he gets back to Burnley, have thoroughly restored him to health.

The Dr. is a wonderful medium, but is very sensitive, and in his present state of health I think he is not at all fit for platform work; but I have no doubt a few genial Spiritualists might spend a pleasant evening with the Dr., as he is no money-hunter. He has many guides who can take hold of their medium and carry on a kind of dialogue, all having separate and distinct voices; it is really wonderful how quick the voices can change. There are other guides who can give very good spiritual descriptions. I have had a good many of these. I had a brother that died over twenty years since, who, when a boy, was very fond of fishing. One day in his boyhood he came home with a long piece of cane, and attaching a piece of cotton thread and a pin for a hook, he very proudly went off fishing. Now this occurred some fifty years ago. He was clearly described to me in the act of fishing with a very peculiar rod, and it was some considerable time before I could carry my mind back to the circumstance. I have also had my mother described to me very correctly. My late employer, who only recently passed away, has been delineated very well. These are very good instances of seeing power, as I am positive the Dr. knew nothing whatever of those persons mentioned above. Other sitters have had equally good results.

I remain, yours fraternally, J. BRIGGS.
Russell Street, Burnley, June 25, 1883.

[We understand Dr. Brown intends leaving home in about three weeks.—Ed. M.]

What is an "incense test"? A correspondent records that a respected medium has been successful in that line. We hope the detestable word test is not going to break out in a new form. Let us endeavour to choose language denoting spiritual things, of such a character as to be instructive to the reader and elevating to the subject.

ADELAIDE.—On April 12, about forty persons assembled in the Oddfellows' Hall and resolved to form a Spiritualists' Society.

CLAIRVOYANCE.

Mr. F. Ogle, Mesmerist, 44, Nile Street, Sunderland, writes to say that Dick Nesbitt, the pit lad, mesmerised by him, and with pennies sealed on his eyes, will tell any article held up by Mr. Ogle, and not a single word shall be spoken by Mr. Ogle or anyone in the hall or room. He will also tell the number of any bank-note, held up to his clairvoyant sight. The mesmeric subject shall be blindfolded to the satisfaction of any British audience. This is a chance for Mr. Labouchere if he wants to get at the truth. The whole matter may be investigated under his own control Mr. Ogle will reply to invitations.

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THOSE OF HEATHEN NATIONS OF ANTIQUITY,

CONSIDERING ALSO

THEIR ORIGIN AND MEANING.

WITH NUMEROUS ILLUSTRATIONS.

"The same thing which is now called CHRISTIAN RELIGION, existed among the Ancients. They have begun to call Christian, the true religion which existed before."—ST. AUGUSTIN.

"Our love for what is old, our reverence for what our fathers used, makes us keep still in the Church, and on the very altar cloths, symbols which would excite the smile of an *Oriental*, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours."—JAMES BONWICK.

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

NOTES FROM TYNESIDE.

NEWCASTLE.—In the unexplained absence of the speaker announced, the platform was occupied jointly by Mr. Geo. Wilson and Mr. Kersey, on Sunday last. These gentlemen both discoursed on "The Utility of Spiritualism;" pointing out especially how it was affecting the social, political, religious, moral, and scientific questions of the day; asserting its influence in all the ramifications of life, cropping up frequently in most unexpected places, demonstrating not only its utility but also its vitality and ubiquity.

NORTH SHIELDS.—Our good friend, "T. C. E.," lectured on Sunday last; he took for his subject, "Our Father in Heaven." He examined the philosophy and teaching of Secularism, and bringing the facts of Spiritualism to the front, demolished some of the fallacies of the Secularists. He argued from the known to the unknown, from Nature up to Nature's God. The lecturer was warmly applauded at the close of his address.

HETTON-LE-HOLE.—The Society held its annual camp-meeting in the Dene Field, on Sunday. Mr. H. Burton, of Newcastle, occupied the chair. The speakers were: Mr. J. G. Grey, of Gateshead, Trance; Mr. Pickering, of Sunderland, Trance; Mr. Jos. Stevenson, of Gateshead; Mr. W. H. Robinson, of Newcastle; and Mr. Thos. Patterson, of Gateshead. About 1,000 persons were on the ground in the morning, and cordially approved the way in which our annobling philosophy was placed before them. Rain fell at intervals subsequently, and necessitated the other meetings being held in the Miner's Hall, which was filled to overflowing, both afternoon and evening. The above named speakers, reinforced with some local assistance, again addressed the assembly. The gathering was the most successful that the Hetton friends have yet held. Much enthusiasm was displayed, and large groups walked many miles to be present. The singing was excellent. A large number of MEDIUMS were disposed of. Refreshments were provided for visitors. I am informed that both the Sunderland and West Pelton friends are making arrangements for similar gatherings.

ERNEST.

BELPER.—Mr. Wallis will deliver two addresses in the Lecture Room, Brookside, on Sunday, July 8. Subject for morning—"Freedom and Fellowship"; evening—"The Realm of the Real."—H. E. WELCH.

OLDHAM.—The half-yearly meeting shows that though the expenses have been heavy we stand in a very healthy condition. We are glad to say our much-esteemed friend, Mr. Eershaw, still remains our president, and Mr. Mills, vice-president, your humble servant being secretary. J. W. BARKER, 11, Eden Street.

CHOPPINGTON COLLIERY.—We had Mr. Chambers, of Gateshead, giving us a lecture on Sunday last; subject—"The events of Spiritualism of the Past, Present, and Future." It was shown throughout the lecture that there was a very powerful spirit guide at work. Questions were asked after the lecture, which were answered to the satisfaction of all present. He used some very brilliant and powerful language in respect to Spiritualism. There will be a lecture in the Unitarian Church, on Saturday evening next, at 7.30. Subject to be chosen by the audience; Mr. Chambers, medium; Mr. R. Elliott in the chair.—J. HATCH.

WALSALL.—On Sunday last our old friend, Mr. J. W. Mahoney, who has lately come from the North to make his home again in Birmingham, gave, in our rooms, one of his interesting and delightfully pleasing addresses, interesting to all, but more so to the sceptic, whose mind has been crammed with creed and dogma. For our glorious truths are so nicely arranged, spiced with a good flow of language, and well delivered, that all seem to relish the lectures of Mr. Mahoney. His thoughts are couched with a kindly feeling, and yet the truths are not only brought home to our minds by emotion, but in and through our reasoning faculties. The Lecturer's method is one that will bring persons of nearly every shade of opinion to meet upon one common platform, and drink of the fountain of truth in their proper proportions, sufficient to feed and nourish the inner man, and strengthen us all into a living spiritual growth. We think that Mr. Mahoney's addresses are exceedingly valuable at the present inquiring moment, when the Church is seeking for more light, and when her creeds are insufficient to meet the demands of inquiring minds, who are bursting out from her ranks on every hand. Such addresses as we had the pleasure to listen to on Sunday evening, cannot fail to sow seed on good ground: both in us who have begun in this good work, and in those who are thirsting after the truth also. We hope the friends of the Cause will rally round him, and assist him in sympathy and support, to enable him to regain his lost position which he gave up for our Cause. We hope he will meet with the success he richly deserves.—J. TIBBITTS, Sec.

MEETINGS, SUNDAY, JULY 1st, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.

QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11. Seance; at 3, Free Spiritual Mission for Inquirers. Tuesday, at 8.30, Comprehensionists. Saturday, at 8.30, Clairvoyant Medium.

CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr J. J. Morse: "Spirit-Communion, its laws and lessons."

PROVINCES.

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

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

BELPER.—Lecture Room, Brookside, at 6.30.

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

BIRMINGHAM.—Oozell Street Board School, 6.30:

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

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

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

Mrs. Riley, Mrs. Bailey, Miss Harrison.

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

and 6 p.m.: Mrs. Butler, Skipton.

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

Mr. C. Briggs, Bingley.

EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.

GATESHEAD.—Central Buildings, High St., 6.30, Mr. J. G. Grey.

GLASGOW.—2, Carlton Place, South Side, closed during July.

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

2.30 and 6.30, Mrs. Gregg, Leeds.

HETTON.—Miners' Old Hall, at 5.30.

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

Mrs. Dobson, Batley Carr.

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

A. D. Wilson.

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. Colville, from America.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street,

at 6.30 p.m.:

MANCHESTER.—Mechanics' Institute, Major Street, 10.30 and

6.30, Mr. E. W. Wallis.

MORLEY.—Spiritual Mission Room, Church St., 6: Mr. Armitage.

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. Rowe.

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

NORTH SHIELDS.—Bolton's Yard, Tyne St., at 6: Mr. Burton.

OLDHAM.—176, Union Street, at 2.30 and 6.

PLYMOUTH.—Richmond Hall, Richmond Street: 10.45, doors

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

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at

6.30, Mr. Morrell, Keighley.

SUNDERLAND.—Avenue Theatre, at 6.30,

WALSALL.—Exchange Rooms, High St., at 6.30: Mrs. Groom.

WEST PELTON.—Mr. T. Weddle's, at 6: Mr. W. Pickford.

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.

MANCHESTER: Mechanics' Institute, Major Street.—On Sunday morning, June 24, our platform was occupied by Mrs. Groom, of Birmingham. The subject chosen by the audience was the condition of our departed friends and their employment, showing that the condition of our departed friends is not as we have been taught to believe: that we must either go to heaven or hell; but as we live this earthly life so shall we find ourselves when we leave this earth plane. And that the mission of the spirit world is to do good to them that are in need, if they would only accept of it. After the discourse, the controls gave three poems: "Heaven," "The disaster at Sunderland," and "A Blade of Grass." After the controls left Mrs. Groom she gave eleven clairvoyant descriptions, all of which were recognised but two. In the evening the controls chose for their subject: "Hitherto ye are bondsmen, but the truth shall make ye free," showing that there are no less than 129 different sects of religion, not one of which has realized truth. After the discourse, the controls gave four poems: "Madagascar," "Charity," "Infidelity," and "Truth." In her normal condition Mrs. Groom gave twelve clairvoyant descriptions, all but two being recognised.—S. CHESTERSON, Sec., M.S.S.S.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, July 1st, Cavendish Rooms, Mortimer Street, W. Subject: "Spirit-communion; its Laws and Lessons." Evening at 7.

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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.

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