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SPIRITUALISM.

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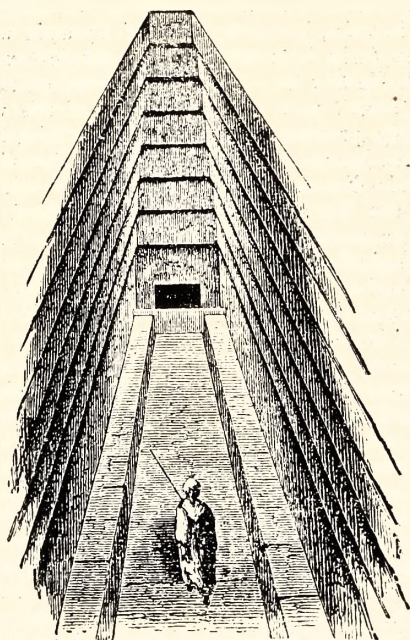
[PRICE 1½d.]

EGYPT:

AND THE WONDERS OF THE LAND OF THE PHARAOHS.

BY WILLIAM OXLEY.

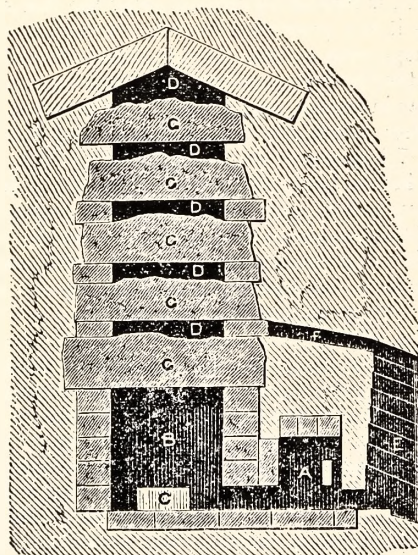
MONUMENTAL EGYPT: THE GREAT PYRAMID.



PERSPECTIVE VIEW OF GRAND GALLERY,
 showing end of South Wall, with overlappings and Exit
 Passage, Ramps, and overlapping Side Wall.

(Concluded from last week.)

Returning from the Middle Chamber along the horizontal passage, the Grand Ascending Gallery is entered, when the attention of the visitor is at once arrested by the noble proportions of the apartment. Its direction, like the others, is from North to South. This noble Hall is 340 inches high, just seven times the height of the mean of the entrance and exit passage; 82 inches wide at the bottom, and gradually reduced by seven overlappings to the top, where the breadth is reduced to that of the passages, corresponding to the width of the passage through the Hall itself; this width is 42



SECTION THROUGH KING'S AND SECRET
 CHAMBERS OF GREAT PYRAMID.

- A. Antechamber, with granite Cross Bar.
- B. Central or King's Chamber, with
- C. Coffin.
- D. Five Secret Chambers.
- E. End of Grand Gallery.
- F. Passage to lowest Secret Chamber.
- G. Granite roof stones.

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

inches, formed by a stone bench or ramp, running the whole length on each side, which is 20 inches wide and 21 inches deep. On the top of these ramps are 28 holes (14 on each side, which, doubtless, refer to the phenomenon of the sun appearing on the top of the Pyramid 14 days before the vernal and 14 days after the autumnal equinoxes, referred to in previous chapters), and the crossing of the line by the sun is indicated by stones let into the side walls imme-

diately over these ramp-holes, and having the form of crosses.

The overlapping stones of the side walls are, on an average, 35 inches in height, and each project 3 inches over the lower one, thus narrowing the width upward to the roof, which is formed by 36 stones overlapping in a similar manner to those forming the side walls.

The seven overlapping stones refer to the sun and planets, which then formed the solar system, as known to the astronomers of that day. It is from this that the cycle of the week originates and which still exists among Christian nations, the days being dedicated to the various orbs of the system. Besides this, they referred to the *Pleiades* or seven stars, which play such an important part in all ages and countries, and which in ancient times marked the commencement of the annual cycle or the year,—whose advent was always associated with feasts of rejoicing,—and the influences from which; from all time, have invariably been associated with good for the human race. Astronomically considered, *Alcyone* in *Pleiades* forms the centre of the astral system, and is the pivot around which our solar system revolves.

The height of this magnificent chamber is determined by astronomical values, for, as shown by Professor Smyth, lines drawn from the centre of the base of the Pyramid and extended outward to take in the upper and lower culmination of the then Pole Star, intersected at that point or entrance the lowest and highest parts of the north wall, and thus formed the height, as already given.

The roof is formed by 36 overlapping stones, laid as tiles, and refers to the annual cycle of twelve months, the month being then divided into three periods of ten days each; thus it represents the 36 decades which made the year, for the week of the Pyramid Builder and the Egyptians for long-after ages was composed of ten days.

A short passage 50 inches long by 43 in height and 41 in width—one tenth the length of Grand Chamber—connects the Grand Gallery with a small room called the Antechamber, which is 150 inches (nearly) high, 116 long, and 65 wide, with a ceiling formed by three granite stones. Exactly 21 inches from the entrance wall there is a barrier, formed by two granite stones 45 inches in depth, stretching right across the room. On the face of the bar, there is an object known as the Boss, in shape like a horse-shoe.

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

The Boss is also the standard of capacity, as well as of measurement, for the cubic contents is 28·5 inches, which is equivalent to a pint of pure water weighing a pound of Pyramid density, and these are the fundamentals of the whole geodesic system portrayed in the structure. It is a 5-inch reference scale, and is 5 inches above the horizontal line that divides the two stones which form the Bar, and also is 25 inches from the east wall. It also by its peculiar construction shows the relation between the square and circle, which is again repeated on a larger scale in two other parts of the Chamber, thus three times over resolving this intricate problem, the significance of which I have already referred to.

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

This Chamber is built of polished granite stones, well and truly laid, and is 412 inches in length, 206 inches in width, and 230 inches high. It has five courses of masonry, the horizontal joints of which are even and the same height on all the four walls. The roof is spanned by nine granite blocks extending the whole width of room, and resting on the north and south walls, one of which is no less than 326 inches long, 60 inches wide, and 80 inches deep. The lowest course is 42 inches from the floor line, and the remaining courses each 47 inches high. The lowest course is the same height

as the Coffin (for so it is called), and the cubical contents of the room to that height are exactly 50 times the cubical contents of the Coffin. It is situate on the 50th course of masonry forming the Pyramid.

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

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

The Coffin, which is the Gem of the Structure, and which is the sole occupant, is situated at the west end of the Chamber, and occupies a corresponding place to the heart in the human body. It is a plain granite vessel (or some other hard stone which is not yet positively determined) without a lid, and utterly destitute of any ornamentation whatever. While examining this Coffin, our guide directed attention to what has the appearance of *saw marks*, which are regular and as if cut by a circular saw. I am surprised that such an extraordinary circumstance should have been unnoticed by Professor Smyth in his work on The Great Pyramid. (There are also very faint angular, or circular, lines on the side wall of the Grand Chamber also left unnoticed.) These "saw marks" open out an interesting question, for if they really are so—and I am very strongly of opinion that they are—it proves the ancient Egyptians were more advanced in mechanical arts than is generally accredited to them. That they knew how to make or utilize iron is proved by the fact of the discovery of a piece of wrought iron in the Pyramid, by Mr. Perrin, which undoubtedly had been placed there at the time the Pyramid was built.

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

The Coffin is also the standard of length, expressed in the larger measure of a cubit, and also the standard of capacity, expressed in the larger power of a ton: the cubit being 5 multiplied by 5=25 inches, and the ton being 50 multiplied by 50=2,500 cubic inches, or equal to a ton in weight, i.e., expressed in terms of water. This factor of 2,500 cubic inches, multiplied by 5 (the radical number of the chamber) =12,500, which again multiplied by 5·70 (the mean density of the earth) =71,250 cubic inches, the exact quantity of the Coffin's contents.

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

(Most of these elaborate and scientific discoveries are culled from the published works of Professor Smyth, and other scientists and mathematicians, who have worked out these

intricate and interesting problems, which are, for the most part, published in the interest of the "British Israel" party, who claim our Inheritance in the Great Pyramid, by virtue of the supposed identity of the British race with the ten lost tribes of Israel; and, as a consequence of this, supported by biblical references and prophecies, they claim that we are especially favoured by God above all other nations of the earth.)

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

Above the Grand Central Repository, with its precious unornamented but all-important Chest, there are 5 Chambers, the lowest having a connection with the top of the Ascending Gallery, by a passage 28 inches square, and by forcing, this chamber was discovered in the latter part of the eighteenth century; the other four rooms were only discovered by Colonel Howard Vyse about 36 years ago, who forced an entrance by breaking away the masonry on the east side, commencing at the lower chamber and working upward.

By some it is supposed that these chambers were constructed for architectural purposes to relieve the Central Chamber of the enormous weight above it, but we may dismiss this idea from the Builder's design, as he had other ideas to express, for had this been the only reason, he would not have finished them off in the manner in which they are found, as the ceilings are formed of solid massive granite stones, reaching across the rooms and resting on the side walls, the chambers preserving the same dimensions in length and width as the Grand Central Chamber beneath. These rooms, or Chambers of Secrecy, average only about 40 inches in height. The floors are the tops of the granite blocks, forming the roof or covering of the chamber underneath, and are left rough and unworked on the upper surface of the stones, while the sides forming the joints are worked smooth to make a close joint; but the chief distinguishing feature in their appearance is, that the roofs or ceilings are all beautifully smooth, thus forming 5 polished granite ceilings. The top chamber alone is roofed by limestone stones, meeting in the middle and projecting 100 inches beyond the north and south walls on which they rest. There are 11 stones, showing 10 joints in each slant of the roof. The east and west walls of all these 5 chambers, together with the roof of the 5th or highest, are all built of fine white mokattan stone; comporting in this respect with the fourth or antechamber in the lower series. Thus there are 5 chambers below and 5 above, making 10 in all. In the upper of these 5 chambers, hieroglyphs with royal ovals were discovered—painted on the walls—which indicate that the building was erected in the reign of *Shofofo* (the Greek *Cheops*) of the 4th dynasty.

Why such an amount of labour and cost should have been expended on the granite blocks forming the ceiling of these chambers, cannot be accounted for by any architectural object; especially seeing that they were hermetically sealed and apparently formed no part of the general system. We are thus shut up to the thought that some symbolic meaning was intended, which again is quite plain to the possessor of the true science of symbolism.

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

Before entering upon the religious systems of the Egyptians, it will be necessary to revert to the subject of "Chronology," which is supposed to be embodied in the Great Pyramid of Egypt, by the British Israel party, and other biblical literalists referred to above.

By taking the lengths of the various passages and chambers along the floor lines, and counting inches of measure as years of time, it is presumed that these measures, along with certain marks and divisions, apply to historical events as narrated in the Old Testament Scriptures.

The Zero, or cardinal point of this supposed system, is at the entrance of the Grand Gallery, and its length, 1,881 inches, taken as years, fixes that date as the consummation of the Christian Dispensation, which by others is supposed to refer, if not to the end of the physical world, at least, that it marks the time when the Lord Jesus Christ will come again in person, and thus make his "second advent" upon our earth.

Returning to Pyramid measurements. The entrance is 2,523 inches from the Zero point (or the year 1, commencing with the birth of Christ), which is supposed to indicate the year when the dispersion of Babel took place, and assumes that the deluge or flood occurred about 2,800 years B.C.

At a distance of 2,170 inches from Zero (near the entrance) there are the two double lines on the walls of the entrance passage, which are supposed to establish the date of the building of the Pyramid, and to have a prophetic allusion to the birth of the Messiah, and his appearance upon the earth; hence they are styled the Messianic lines.

At a distance of 1,542 inches the ascending passage leading to the Grand Gallery and Central Chamber strikes off at another angle from the descending passage, and marks the time when Moses led Israel out of Egypt; thus the length of 1,542 inches, in years, marks the duration of the Mosaic Economy, or Jewish Dispensation.

The length of the Grand Gallery is 1,881 inches, which answers to the duration of the Christian Dispensation; another 50 inches brings us to the Antechamber, which measures 116 inches, and after that a length of 100 inches, or a total of 2,157 inches, which, as years A.D., introduces into the Grand Central Chamber, representing the millennium epoch.

Such is an outline of the system advocated by those who give a specific chronological application to Pyramid measurements, and apply them to the historicals and prophecies of Scripture.

It will be seen that the crucial points of the system are the Pyramid entrance, and commencement of the Grand Gallery; the first referring to the Deluge, and the second to the Birth of Christ; both of which are considered to have been actual occurrences, at the time specified. If it can be shown that either of these are not in accordance with literal fact, then it follows that the system is founded upon an erroneous conception of the true symbolism, which unquestionably is the grand characteristic of the Great Pyramid.

It is precisely on the question of the literal application of the Scriptures to historical events in human history, and relating, for the most part, to a small portion only of the race, that disputations and contentions take place; and to this very contention is due the division of Christendom into the vast number of contending sects, each claiming for themselves the possession of truth, such as taught by the Scriptures, and which, according to the doctrines they teach, is to reform and regenerate the whole world.

It is against this arrogant claim that I protest, for I do not believe that Truth—in any form—is monopolised by any special people, or body of scientists or religionists. Nothing must be accepted as truth that will not bear the most rigid scrutiny upon its own plane, and it is not too much to assert that the day of dogmatic assertion, unsupported by proof, is rapidly passing away, and any system that cannot reconcile science and true philosophy with religion, must go down before the advancing intellectual capacity which is now being developed among so many portions of the human race.

I now turn to a scientific, i.e., the astronomical view, and give details which can be verified. Here no question can be raised as to doubtful or fanciful interpretation; and these facts demonstrate that in this department, at least, the Designer of this Structure was a profound scientist, as well as historian and prophet.

Without committing myself to the theories of Professor Smyth, yet one of his discoveries is undoubted, viz., the use of the inch measurement, as a standard for the division of time—one inch coinciding with a year of time. The value of this fact is determined both by astronomical and astrological science, the latter now justly numbered among the lost sciences.

The chief point of interest turns upon the meaning of the measurement of the most magnificent of its interior chambers. The one known as the Grand Gallery measures in length exactly 1,880½ inches, and, taking the inches as years from the commencement of the Christian era, it brings us, in time, to the middle of the year 1881 A.D., in which *something* was to occur; and, as a literal fact, we had THE GRAND ASSEMBLY OF PLANETS IN TAURUS.

While dwelling on this subject I was impressed to consult my drawings of the Great Pyramid, and to add up the measurements from the entrance, along the passages to the end of the Grand Gallery, which evidently appears to culminate in something remarkable. The result was startling, as it brought out the fact of the (very near if not actual) agreement with the time when the sun entered the sign *Aries* at the vernal equinox, which is known to science as "The first point of *Aries*," and which to this day forms the basic point from which all astronomical calculations are made. More anon in reference to this First Point of *Aries*. Here is the sum:—

Length of passage to junction of descending and ascending passages ...	983 inches.
Length of ascending passage to Grand Gallery ...	1542 "
Length of Grand Gallery ...	1880½ "
Total ...	4405½ inches.

Time from now to when sun entered <i>Aquarius</i> ...	109 years.
Add for sun's passage through <i>Pisces</i> ...	2152½ "
Add for do. do. <i>Aries</i> ...	2152½ "
Total ...	4413½ years.

which, allowing for a very slight inaccuracy in measurement, is virtually the same.

There are three points in the Pyramidal construction which are especially noticeable, viz., the entrance, and the commencement, and ending, of the Grand Gallery, the walls of which, in both instances, abruptly rise to a height of 340 inches, just seven times the height of the entrance and exit passages. The first point, or entrance, agreeing with the first point of *Aries*, was also identical with an astronomical fact as remarkable as the one on which I am now treating, for at that specific time there was (about 2580 years B.C.) a Grand Assembly of five Planets in the sign *Pisces*. At the second point, supposed to indicate the birth of Jesus Christ, and from which time the Christian era commences, there was an assembly and conjunction of three large Planets, and now, at the third point, corresponding to time, we had five large Planets assembled in *Taurus*. With such facts as these, we can afford to dispense with the plea of coincidences.

But more than this, we find that the *Pleiades* in the sign *Taurus* (or the Bull), are most intimately associated with the Great Pyramid design and construction; for as an astronomical fact, at the time it was built, and on a certain specified hour the observer when stationed at a given point in the descending passage, saw three stars (or groups), viz., the then Pole Star in the centre, the *Pleiades* above the meridian of the pole star, and a *Draconis* below the meridian, equi-distant from the centre, and it is, therefore, not surprising that the *Pleiades* should come up again and form an important factor at the time specified as 1881.

Connecting all the known astronomical facts together, it would appear that at that specific time, registered by the Great Pyramid, and which coincides with the "first point of *Aries*," a grand solar cycle had been completed, and then commenced a new one, which would not recur again for upwards of 25,000 years, and of which nearly one-sixth has run its course.

These cycles, based upon solar and sidereal phenomena—with their effect upon humanity—formed a most important part of the Egyptian and Indian systems, which will be noticed in following chapters.

Many Egyptologists—who for a time accepted Professor Smyth's theories, as wrought out in his learned work, and which was written mainly to prove the literal occurrence of a universal Deluge, a few centuries before the Pyramid was supposed to be built; and who fixes the date of its erection at 2,170 years B.C.,—have been reluctantly compelled to give up this date; for accumulating proofs from the monuments themselves seem to establish the general correctness of Manetho's "Lists of Dynasties," accepting which, the date would long antedate the period assigned by biblical chronology for the

universal Flood, which is stated to have destroyed all the human race except Noah and his family. The facts I have given of an astronomical nature relieve us from any dependence upon biblical assumed chronology, and leave us free to accept dates, as a more correct knowledge of Egyptian history will undoubtedly give.

The discovery of the "Table of Kings" in *Seth's* Temple at Abydos is of incalculable value in this direction, and doubtless many more lie buried under the soil, which await the excavator's efforts, and as these are brought to light many questions, both of fact and chronology, will then be satisfactorily settled.

In closing this chapter upon the Great Pyramid—much remaining unnoticed,—I think sufficient has been given to arouse the thoughtful mind; and which may be accepted as demonstrating that this wondrous structure was intended to be vastly more than—like the other pyramids—a royal mausoleum. It is quite possible that other chambers may yet be discovered (my own view runs very strongly in that direction), and even the body of the King (and possibly of the Designer) may be found, which will corroborate the precious inscription testifying to the actual king who built it; similar to the value of the recent find of royal mummies at Thebes, which are actual proof of the correctness of Manetho's lists, so far as they apply.

This closes my delineation of Monumental Egypt, as it now is; except what I may use for reference to the more important chapters which follow on the Religion of Egypt, and its bearing upon Christendom. Before this I shall devote a little space to the elucidation of its Magic, so called, and other subjects; for, as already noted, these form part and parcel of the ceremonial and usages of this ancient people.

(To be continued.)

THE SPIRIT-MESSENGER.

THE PERSONAL ADVANTAGES OF SPIRITUALISM.

A CONTROL BY "J. N."

Recorded by A. T. T. P., June 23, 1883.

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

At the request of the controlling spirit, I simply give the initials of his name.

I must give an introduction to this Control, which to me is far more interesting than it can be to any one else. It is a control from the oldest and dearest friend in my earth life. Our acquaintance commenced in early childhood, and continued to his death, exactly a year ago. We had been thrown together throughout our earth life; in early manhood he was my tutor at college; in more mature life we fought, sometimes together sometimes opposed to each other, at the Bar. I was his best man at his marriage, of which marriage and the church where it took place, and by whom performed, I was reminded by his wife in spirit, who came begging me to use my influence to dissuade him from an ill-advised step, which he took, and which accelerated his departure. I corresponded with him to the last, and the very last letter I got was dictated by him and only signed by him, being written by one of his sisters. In that letter he accepted my invitation, that the one of us that should pass over first, should communicate in spirit with the other. This he did within a day or two of his passing away; although he could not control he communicated clairaudiently through the Sensitive, and made certain requests which I have tried to fulfil, but in which I did not succeed.

My belief in Spiritualism was a sore subject with my friend, and oftentimes did I get the appeal to return to the old faith from which I had departed: although my adopted belief was a subject of congratulation when compared with the materialistic views which I had for so many years held. To the very last he prayed that I might get the better of the delusion under which he thought me to be labouring. The Control will show his present views.

When the Sensitive came he said:—

I hear a voice saying, "I should not care for passing away were it not for my youngest boy."

The Sensitive in trance said:—

Again I hear that voice, he says, "His brother is well placed, but is yet too young to be the lad's guardian."

He then went under control and said:—

My views are changed. You must remember our many serious controversies, and how my views were antagonistic to your own. You must be as fully impressed now with my good wishes for your welfare hereafter, as when we were together on earth. My views are changed, I once more repeat; but my former views have made me less an adept in this matter, than you can possibly conceive. The same natural desire respecting my son Leofric then, is mine now. I know exactly the feelings of his relatives in respect to your views, having shared them in their entirety on earth.

When I am strong in the ways and means of communicating with you, then you shall hear from me on that subject; but rest fully satisfied with this fact, that I am under the tuition of one of the most practical reformers of Spiritual Christianity, for, remember, we have our spiritual Christians in numbers far exceeding the number of Christians on earth. Their name is legion, and their teachers are to be counted by tens of thousands. They are divided into sects or classes; they are also divided into higher and lower classes, by differences the same as rule on earth. As the classes advance thought gets freer, and the soul becomes more enlightened, until in the highest class the soul returns to its Maker, God.

I would that I could give you some idea of the first spiritual lesson that I received, and of my surprise that the instructor was one who stood here and lately controlled. I am referring to the "Rev. Baptist Noel," who himself released from thralldom made it his duty according to his own ruling to help others to that freedom which he himself has attained. How many, who were teachers of Christian doctrines on earth, are all as eager to undo, as before they were eager to inculcate. I impart this in all reverence and holiness. I know that this communication will be considered deeply, because you of all men knew best my clinging hope and the trust I placed in revealed truths. You will realize that before I accepted my first spiritual lesson I showed that caution which you know I always exercised before I accepted any theoretical or practical ideas; but I found the strongest help to my acceptance of this new teaching was the fact, that I found none were damned; that both good men and men of indifferent character had, when on earth, within and around them the means of forming their everlasting happiness, and had made their own heaven or their own hell. They had formed their own happiness, or their own misery; and those who should have been first of those in the enjoyment of immortality, I found but badly placed after their exit from earth. I do not wish to lay down an unjust hypothesis, that a faithful follower of Christian doctrines is deserving of, or obtains, a low place in the spirit world; but this I do assert after due reflection on the necessity of the assertion, that a faithful follower of doctrine on earth takes the place of student hereafter, and not the place of master. These remarks of mine have undoubtedly a scholastic turn: "master," and "pupil," and "class" occur frequently in my communication; but you must remember, dear Andrew, the vocation which I exercised when with you on earth as an instructor and as a teacher of yourself and of many others; for a man teaches by precept and also by example.

I have been waiting for these few words: and I thank God for the opportunity. I see coming towards me "Baptist Noel," from whom I received a lecture not addressed to me solely, but to a vastly attended concourse of hearers altogether past your imagination. You have seen vast multitudes of thousands together in your day; but it is but the shadow in your mirror to spiritual audiences; there is no comparison, and yet the voice not only penetrated the ear, but truth found its way into every soul, for none attended there to cavil; all attended willingly: hence, truth prevailed. The day is not far distant when I shall—

Here the power got weak, and I was afraid I was going to lose the control. I dropped my pen and took the hands of the medium in mine, and began talking to my dear old friend. I put him in mind of our mutual promise, and that, although he had shortly after his passing away visited me once or twice, yet now that he had come he would stay and talk over old times. I referred to his entreaties in earth-life to me to return within the fold of "Mother Church, and said he could now judge who was nearest the mark. He said:—

I will do you more than justice. I remember well the significance of your request, that I should come; and believe me, dear Andrew, when you urged the possibility I prayed that you might not be deceived, or that if deceived, you might be held by God innocent of a deception, in which your soul, although enslaved, bore no criminal portion. But I always remembered your request, and it was my last thought on earth as to whether

your views were right and whether the possibility did exist of clothing thought with words.

I am getting stronger, and he that is with me bids me to try whether it be possible to give you an idea of his first lesson. I will try: have patience with me, dear Andrew. I would direct you to another pupil, "Mr. Serjeant Shee" [Here the Sensitive still under control went to the side table, and took up a picture of "Mr. Serjeant Shee" that had been brought that morning], who records on this scroll the lessons he is receiving. Therefore, it is but right and due to many, that I should endeavour to give the first spiritual lesson and the reason that the spirit should be free. No one more than myself had a greater pity towards the Atheist, and I believe you are aware of this my belief, that he who was without a God, was without everlasting hope. In respect to my orthodoxy, I in my own conscience on earth questioned my position severely. I mean that I accepted in part and rejected in part. Through your labour, and I say it unhesitatingly, hundreds of ministers of the Church and teachers in dissenting congregations keep entirely apart from the doctrine of damnation. My instructor "Baptist Noel" when on earth, and also the great and celebrated teacher of Brooklyn, and many others of equal notoriety have repudiated the ghastly belief which the Scriptures demand shall be believed in. I never could accept this portion of the Christian doctrine, and now the arguments that are used to-day are based on the fact that the new version of the Scripture entirely omits the word "damned" or "damnation": but because of this omission I ask: Is their position mended? Can they be honest and hold the whole of the Scripture infallible, at the same time repudiating a portion and an important portion of it? If they consider this wrath of our Almighty Father a fable, then why not disown the former belief of the eternity of punishment, and declare it to be no part of the Christian doctrine. If eternal punishment be true the omitted words were needful to warn the soul from such dire result of sin, and the harder the terms the greater the caution needed. If this verse is to be believed, then is it necessary that the caution shall be as hard and stringent as words can possibly make, and this verse would be happier in its entirety. In the new version it is "Depart ye accursed to eternal fire prepared for the devil and his angels. The wicked shall go away into eternal punishment, the righteous shall enter into eternal life." No amount of sophistry can divert the sense of this verse; it is plain. It teaches the life time of the soul, and that the wicked shall suffer as long as the good shall be rewarded; both the punishment and the reward are in these words made eternal. In it there is no ambiguity; all is plain and clear. Then why is Christian teaching softening the terms of the punishment, and at the same time not denying its possibility? Because they argue, and admit, that if the floodgates are leaking, then all the world will be able to judge how quick the water will come rushing in. I admit that there is a pin-hole in their armour of infallible revelation, and they at once admit the vulnerability of the whole. Yet they dare not go on with their fire and brimstone teaching, and what was once a prominent portion of doctrine is held very much in the background, and it is not through the soul's fear now that they teach, but through the soul's great hope and aim.

There are hundreds of thousands of the world's spirit surroundings who give to you the credit of this change; you are bearing the brunt of the battle. There is no question that you are in the front of the battle leading, and it is an onerous task, although a voluntary one, for you are giving us the truth. Many have claimed for it a new discovery of science to the world. First let me ask—What does a new discovery of science entail? We must go back for the sake of example, we must go back to find out how every new discovery has been met by religious teachers. Every scientific truth has been met, so the past instructs us, and the experience of the present proves, as being a direct attack against faith, until science on the one side becomes strong in the last discovery. Whatever it has been or may be now, I say that the Church is the last to accept it. Grudgingly it receives the truth, and then no one dreams of calling into question the discovery. But this same battle takes place with every discovery. Galileo made discoveries; science wooed him as a mistress, and brought on him the hatred of faith. Still his discovery became incorporated with faith. The reformer Luther discovered, with scientific accuracy, that many of the Church's doctrines were absolute pretensions; then, again, the battle was waged, until his reforms were incorporated, because of the universality of the discovery. From the earliest ages of Christianity the battle has been fiercely waged between the priest and the scientist. Now your discovery is a scientific discovery. It consists, first, in believing thoroughly the immortal consciousness of the soul. It becomes scientific because you know it can be demonstrated, and your work is to form amidst mankind competent souls to judge between you and the theologian of to-day. No easy task this lifting up a multitude; what you have realized has been arrived at by gradual stages. You did not find a royal road to what you now accept. Every step towards your present belief was taken gradually, patiently, thoughtfully, and toilingly. There is no other aspect to look on in attaining the faith which is yours. It was a toil to separate the husk from the grain; the mass of rubbish, which was worthless, from that which

could claim the attention of your soul; to separate falsehood from truth; hypocrisy from earnestness, which, unless there is patient toiling, makes many to waver. Your process was an independent one. No one chalked a line before you and bade you to follow it. You gained your experience not here in this country alone, but you crossed the bosom of the broad Atlantic to learn your lesson of faith from other spiritual sources; you toiled for knowledge and received it. Your nearest and your dearest have tried to shake this new-found scientific faith, and failed; but there was a secret in your success which, had I received, I should have been more free to-day, dear Andrew; a secret which hampers the mighty Will; a secret which keeps legions from joining your leading and accepting your faith; and that secret is the prepossession of the soul, caused by the alleged infallibility of the Scripture, on which all Church theology is founded.

And now I can advise those who were like me on earth, if there are any who will not investigate because of this theological prepossession; to them who have a leaning towards that which you are teaching, but who are lacking in moral courage, to them I say, with the authority of one who was bound when on earth by this prepossession, and who withstood his dearest earthly friend, his once loved pupil's pleading, who put his views apart from him, and said—Andrew, I cannot deny, but at the same time I cannot accept; having those views, then, and having changed them, I feel in the position to give the following advice, and say:—If any man is a discoverer of anything of which, before his teaching, he had heard nothing, be not like me, more ready to condemn than to accept it; for think of the position of those who are absolutely rejecting your teaching and condemning your views. They would, were it possible, discourage you in your labour, and put aside your future enquiry into truth. Little do these condemners realize that they are placing on record their own folly; that men of the future shall say, "There is the name of the bigot, one hasty to judge and slow in understanding." All that you have learnt has been through honest and diligent enquiry. All that you are teaching must receive the praise, the best praise, of all men, for your good intentions. God is hidden in a mist which you are trying to disperse. You are giving food where theology offers but words. You are uniting men to men; you are accommodating the thoughts of all to nature, and not to fiction; you are trying to turn men from imposition; trying to arrest their defiance of all that is logical and consistent; and who is there amidst men on earth or angels in heaven, but who should wish your discovery to have an universal acceptance? I do not mean to imply that spiritual communication is your discovery, but I do claim for your position, that you are leading the battle. You are the forefront figure of this Movement. You are finding opportunity and time to press this matter forward, and none have a better claim to be considered a primary mover than yourself.

And now for a few words as to how the discovery has affected you. If the discovery of spiritual communication had made your character darker instead of brighter; had it added to vice or vanity; had it robbed you of probity, honour or integrity; then I should say it would never be universally accepted. But it has had the contrary effect on you. It has taught you to be true to God. I do not say that it has made you perfect; but I say, it has appealed to you stronger than any other teaching possibly could. If it has done this for you, it will do the same for others. Its teaching, then, has aided you to prepare for an hereafter, but it has done more than this. Those beautiful teachings, those noble and profound thinkers, your brothers still, although in another life, are not satisfied with advising the soul how to live for the hereafter, but your surroundings are willing to instruct you how to live this life as well; and if for you, so for all men who are spiritually guided. Their advice has been attended with the development of better bodily health, so that it has given your soul confidence in the life that is to be, and made easy the years of age. In the words of one of your guides; beautiful words, words that I have listened to little thinking that the day would come, Andrew, that I should speak with you face to face: "The vicious die really. Many a man dies before he need to die: they cannot live long and nothing can save them. Advice prevaileth not; they are strangers to peace and contentment. Their sun goeth down whilst yet it is day."* Then again, only as late as yesterday one of your surroundings † referred to "a green old age." A green old age is not for such men who have always got the steam fully up, endangering the boiler every hour. This spiritual discovery has helped your thinking, and added to your reading. It has helped you to reason on ancient history, both sacred and profane. It has developed through every era God's different dispensations through the creation. It has helped you to great thoughts, to noble purposes. It has strengthened your judgment, and taught you true philosophy. If it has done this, dear Andrew, for you, think then what you can do, God willing, for others.

May He who searcheth all hearts help you and me, yours and mine.

Had I at the time of this Control been a doubter as to the fact of spirit communion, or of the identity of

the spirit, this Control would have banished all such doubts. There was the perfect individuality of the man—his style of argument, almost his voice and action—portrayed in the Sensitive. The initials, J.N., will still be recognised by many. He fought the battle of life manfully and successfully, but still his life was one of denial to self, although abounding in good deeds. In the last few years of his life, he almost made a wreck of a fair fortune in trying to push his boys. He consulted me, and I gave my advice strongly against the step he was about to take, and his wife in spirit, in an imploring and piteous manner, begged me on three or four occasions to try and dissuade him, she truly foreseeing the result.

Nearer and nearer is the Unseen coming to the Seen! Our departed friends would, if they could, be with us and aid us, but the self-sufficiency of the soul in its earthly garment repulses them.

SPIRITUALISM IN THE PULPIT.

Dr. Laird Collier, Minister at Newhall Hill Church, Birmingham, is now delivering a series of sermons on "The Occult World." The following is an abstract of one delivered on Sunday morning, June 24, entitled, "Second Sight and Modern Miracles."

Spiritual signs are as much historic and authenticated facts as the reign of Cæsar and the career of Buonaparte. They can be no more blotted out of the pages of history than the reign of kings and queens. To-day the subject is an absorbing matter of enquiry. Scientific investigation has done much godly work for this past half century, and scientific seekers should be hailed as honest workers for God. Religion should widen its views, and openly admit the rational philosophy of science.

He claimed that Jesus used the term "faith" to signify confidence, sympathy, and spiritual relationship; that he was a "spiritual medium and soul seer," and lived in the soul world. Paul made the occult sight the text of his epistles, when he said—"Faith is the substance of things hoped for, and the evidence of things not seen." To him, also, faith was the eye of the spirit, giving evidence of the substance of things not seen (by the physical eye). Faith is not trust and conjecture,—it was never a blind belief until the time of Calvin—it meant the sight of the soul in contradistinction to the sight of the senses. A miracle is not a suspension of law, but the action of an UNKNOWN law over a KNOWN law. It is an effect produced by an adequate cause; the reverse is inconceivable. Take it outside the domain of law, and it is jugglery and imposition. Jesus promised his followers the power to do greater works than he did. Christianity, then, should be the growth of the spiritual over the material—the subordination of physical life to the higher spiritual life.

Many of the leaders of scientific thought recognise the intimate alliance of the physical with the spiritual world, and all are working in their chosen path; they are on the borders of the great and immeasurable subject—the method of divine action, the doctrine of God.

Religion has ever gone hand in hand with superstition, divination and jugglery. The world is full of it to-day, and many are making gain out of these things. But am I to blot out the whole of the spiritual universe and its phenomena, because of certain mediums? I accept the mischief of the deception, as in court it is evidence of its reality. It is a curious fact in history, that the class of minds that accept the old miracles, reject the new. Did Moses see the burning bush? Yes. Did angels appear to men? Yes. Did Jesus and others heal the sick and give sight to the blind? Yes. Well, if such occurred then, they occur now; if they do not occur now, they did not occur then. The laws that govern all phenomena are the same to eternity. These gifts are nothing new; they have been known to the Indians for hundreds of years. This second sight is given to man to elevate and dignify his life on earth. The glory of the stars, and suns, and revolving worlds, and the beautiful order of nature is inconceivably grand to the material eye, as you swing the telescope across the vast domain of worlds. Think of the glory of your relation to them! Then add to that sight the sight of the soul, with its relation to the spiritual worlds,—this is clairvoyance.

This morning Dr. Laird Collier delivered a sermon on "Transcendentalism," which I hope will soon find its way into print. He showed that just as materialism became bold and outspoken, it was checked and superseded by a grander philosophy, that embraced the soul world. On Sunday next he will continue the subject of "The Occult World." A. J. SMYTH.

The interest in Mesmerism is greatly on the increase. We observe that Professor Balme is engaged this week at Nelson, near Burnley. Healing is one of the special features of his work, also exhibitions of mesmeric phenomena.

* "Thomas Paine." † "Mr. Sergeant Shree."

IMPORTANT ANNOUNCEMENT.

MRS. EMMA HARDINGE-BRITTEN'S GREAT NEW WORK—*THE HISTORY OF THE MODERN SPIRITUAL MOVEMENT ALL OVER THE EARTH*—is completed and ready for Publication. It will be entitled:—**SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH:**

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No attempt has been made to touch upon the Spiritualism of ancient and mediæval times, so many treatises having already been written on these subjects that they are worn threadbare; the present Work, therefore, will be devoted exclusively to the spiritual facts and revelations of the WONDERFUL AGE WE LIVE IN.

Spontaneous manifestations of spirit power dating from the year 1800, and the development of the SPIRITUAL TELEGRAPH, from Mesmerism, Psychology, Clairvoyance, and Somnambulism, up to Spirit Mediumship, will be traced out step by step.

THE SPIRITUALIST will find in this work a complete manual of every phenomenon he wishes to read of, refer to, or describe to others.

THE INVESTIGATOR will obtain a compendium of every work of value he needs to study.

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The Author has spent nearly a quarter of a century in collecting her materials, and has spared no expense in verifying and strictly authenticating her facts.

To every student of Psychology, Spiritual Science, Religious Reform, Mesmerism, Spiritualism, and Occultism, the Author—in deep earnestness of purpose, and in the name of the wise controlling spirits, who have commanded her work and assisted unceasingly to aid in its execution—ventures to affirm that, both for this and many succeeding generations, this volume will prove a COMPLETE LIBRARY of the subjects dealt with, and a manual of incalculable value

FOR ALL TIME.

It now only remains for the author to question whether this most important work shall be

PUBLISHED IN ENGLAND,

carried hence to distant lands, or wait for the enterprise of future generations to redeem from neglect and obscurity.

A glance at the Table of Contents will afford but a faint idea of the astounding matter with which this work abounds.

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.

Shall THIS DISGRACE continue to attach to the ranks of those who have been blessed with the glorious light of Spiritual Life and Communion?

Shall the Spiritual Journalist continue to beg, and the Authors to plead, for the petty sums necessary to give this grand Cause publicity, or retreat into ignoble silence and obscurity, leaving the light of the age to die out for want of the fuel to sustain it?

The Author of this vast record being merely "a working woman," CANNOT, and therefore does not propose to attempt its publication in Europe, unless there is some guarantee of a fund adequate to cover the cost of the first 1,000 volumes.

The Work will consist of from 500 to 700 pages. To present it in any manner worthy of its deep importance, the lowest price at which it can be issued is 12s. 6d. per copy: a sum which will only meet the inevitable outlay, without leaving any present prospect of remuneration for the Author.

To ascertain how far this volume can be published in England, Mrs. Hardinge-Britten appeals to those who may sympathise with her undertaking to aid her by PROMISES OF SUBSCRIPTIONS OR DONATIONS, to the amount of a certain number of copies,—responses to this proposition being earnestly solicited during THE ENSUING MONTH.

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PLAN OF THE WORK.

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SPECIAL SUBJECTS TREATED OF.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY JULY 6, 1883.

NOTES AND COMMENTS.

In order to keep the matter together, we have given large instalments of "Egypt." Next week's issue will contain none, which will enable us to commence "Sybil's Ideal," and bring up arrears in other matters.

We are glad to hear of Camp Meetings and open-air demonstrations in various parts of the country. The Movement is making rapid headway in London, yet speakers are not plentiful. Mr. Burns spoke at three meetings on Sunday, doing the opening work, which is the hardest—talking to the stones or grass till a human audience congregated, then he gave way to the better men. But three times on Sunday, and miles of walking, after a hard week's work is too much, even for an inferior man, who suffers just as much as those of greater ability.

The Floral Service at Leeds on Sunday seems to have been a striking occasion. A correspondent says: "The first thing that met my eyes on entering the meeting room was a large table profusely and tastefully decorated with flowers, from the commonest wild specimens up to the choicest exotics. Everyone seemed pleased, and it was decided at the close to donate the flowers to the Leeds Infirmary, with the exception of a splendid bouquet to the speaker. I am glad Mr. Colville is coming; there is ample room for workers in the vineyard, especially if they are not mere traders." At Quebec Hall there used to be floral services to commemorate the passing away of friends.

We were present at a circle on Saturday and again on Monday evening, in which were two powerful physical mediums. The phenomena (in the dark) were very powerful, and indisputably genuine, as the mediums and other sitters held hands all round. The spirits took the luminous slate and held it to the hands of sitters round the table, to show that they were joined. An interesting fact was the materialization of "John King," who showed himself with the luminous slate. His features were remarkably like Mr. Husk from whom he materialized, and yet that medium never moved a hand, being held by the sitter on either side. On the second evening a Hindoo materialized from the same medium, and did not, of course, resemble him in the least. This spirit spoke much in a whisper, but not so clearly as to be understood. His name was heard. He came for a gentleman from India, who was present. A lady had the name of her sister given, and on the first occasion a lady from Chicago spoke to her son. They were grand meetings.

Amongst those who have sent us music for the hymn in "Little Lara" is Mr. John Illingworth, of Bingley. He says: "More than twenty years ago I made myself acquainted with

the principles of harmony, and during that long period the knowledge had almost lain dormant until up to the time of my connection with Spiritualism, when it seems to have been called into activity. During the last twenty months I have composed several tunes, some of which have become great favourites at our meeting rooms. It was our Anniversary on Sunday, the 17th ult., on which occasion eight of my own tunes were sung, and were highly spoken of by the musical people who took part in them. It seems remarkable that this musical faculty should, as it were, be called into activity a few months after my connection with Spiritualism. I am not a medium, but Mrs. E. H. Britten and others have told me that I am impressionable, and it is just possible that friends who have been pleased with my musical efforts may have the spirit world, and not myself, to thank for their enjoyment." Mental culture promotes spirit control. By getting our faculties into working order they are more easily controlled by favourable influences. Mediumship is a matter of growth; it cannot be forced by mere sitting.

Mr. Ware writes in a Devonshire paper on Thought-reading. He says:—"This, indeed, is but a part of a still larger question, viz., as to whether or not the mind sphere, or spiritual atmosphere in which our soul life is embedded, is only a department of a world of disembodied mind or spirit life which, though unseen, surrounds on all sides the earth plane upon which we dwell? This being proved by experiment and demonstration, would not this help to solve the great problem of a future life, which solution the world so much needs?" He then describes the steps which led him to acknowledge Spirit Communism. Mr. Ware is well adapted for writing in an interesting manner in the public press. We wish he could find outlet for several columns weekly.

Mr. Duguid found it impossible to get away on Saturday. So his visit to London is postponed.

It has afforded us great pleasure to make the acquaintance of friends from Sydney, N. S. W., bearing letters of introduction from Mr. C. Haviland and Mr. T. M. Brown. We are glad to be remembered in this way.

Mrs. Britten's Yorkshire friends must look on page 423 for a Prospectus of her forthcoming History of Spiritualism throughout the world. She ought to realize 1,000 subscribers by the end of this month.

Prof. Kershaw's advertisement terminates this week. Take note of the address on page 430.

BIRTH.—On June 15, at Central Hill Cottage, Upper Norwood, the wife of Charles Stuart Cochrane, of a daughter.

Mr. J. Thomas, Kingsley, by Frodsham, complains of the indistinctness of some of the postal addresses furnished by correspondents. He begs of all who write to him to be particular in giving a legible address, which is a matter of the greatest importance when an answer is required.

Send for specimens of our hymn leaves. The collection contains nine useful hymns, price 1s. per 100. When 1,000 are taken we print announcements at the top, and thus localise them.

Mr. W. J. Colville having been invited to Newcastle-on-Tyne, wishes to make engagements with societies or responsible individuals in places in that vicinity. If the friends in that neighbourhood will communicate concerning this matter with Mr. H. A. Kay, 371, Westgate Road, Newcastle-on-Tyne, at once, it will much facilitate matters, as Mr. Colville must speak there early in August or not at all.

QUEBEC HALL, Free Spiritual Mission.—On Sunday, July 1st, the usual meeting was held, and the manifestations consisted of the simpler forms of physical phenomena, and of clairvoyant descriptions. The latter were very successful, being directed to several strangers present, who admitted the correctness of what was said. Sunday, July 8th, the usual seance will be held at 3 o'clock, medium Mr. Savage. All are invited to be present. Supported by voluntary contributions.

DEMONSTRATIONS IN MESMERIC CLAIRVOYANCE AND THOUGHT-READING.

In February we published an account of remarkable experiments conducted by Mr. Ogle, at Sunderland, in the presence of a distinguished audience, scientific and civic. Since then the facts of Clairvoyance and Thought-Reading have been repeatedly subjected to scientific scrutiny by the same operator. His subjects are the "Pit lad," Dick Nesbitt, and his mother, Mrs. Nesbitt. The trio are expected in London shortly, possibly next week, and before they leave town our readers may be invited to seances. It is likely that their time will be occupied in the first instance by private experiments for scientific purposes.

THE OPEN-AIR WORK.

When we go into the Parks, we find men of first-class respectability addressing the crowd on religious questions. The Spiritualists alone are poorly represented. Yet there is no form of teaching that would be more eagerly listened to, or would do more good. Why do not our educated, eloquent and cultured adherents come forth, and give the Cause the benefit of their ability and respectability?

But in gratitude we admit that the class to which we refer has been already well represented in open-air work. A.T.T.P. is this week styled a "leader" of the Movement, in the Control published on another page. It is no hollow compliment, but a fact. He took his stand along with working-men advocates on Clerkenwell Green, and he could not have been listened to with greater respect and esteem in the House of Lords. The poorest man that seeks his Sunday morning's instruction on Clerkenwell Green behaves like a nobleman if addressed in a noble manner.

If thus one highly successful professional man, a man of wealth, ability, and education, can stand forth and advocate the claims of truth to the people, why not others? He has not suffered by his act, but possibly feels rather pleased than reproachful at the fact.

The people want singing and teaching. Thousands of pounds are being spent on musical instruction, and yet the people are not elevated by sweet sounds sung in accordance with the words of Spiritual Truth. A group of well-educated and beautiful young ladies, singing charmingly, and sustained by the presence and voices of fathers, brothers, friends, would have an apostolic effect which would give truth a position in popular esteem. Then there are thousands of Spiritualists in London who could give an interesting experience, or dilate on the philosophy of Spiritual Communism, and others could urge the audience to moral elevation.

We hope to see such a glorious work in our Movement—a work in which there will be no affectation, but the most earnest desire to enlighten and elevate. Just now the work falls on a few, some of whom are not of the highest merit, and they are poorly sustained with sympathy and musical harmony. Not a few well-dressed ladies and gentlemen grace the groups with their presence, and this kindness is highly appreciated. Even to be on the ground, and give forth a lively interest, helps in the work, and we hope this useful contribution will not be withheld.

There are some speakers who would be useful if they were backed up by men of commanding presence, who would act as conductors of the meetings, and say just a few words now and again. With such a centre, and a good circle of friends, there is no reason why the trance speaker should not take part. We have before now stood side by side with trance speakers in the open air, and we hope to do so again.

And now to speakers in general. Spiritual truth is big enough for any of us. It has limitless ramifications. It is as extended as the universe, as profound as the Creator. Why, then, leave it to diverge on all sorts of irrelevant topics? Why make attacks on Bishops and other big-wigs? And wherefore expound Parisian Communism and the Deceased Wife's Bill? These subjects are spurned upon at large by the most democratic organs, and need not crowd our grand subject out of open-air consideration.

And, again, do not let us be bumptious. We heard a speaker say that God's glorious spiritual light was at peace with all, and that its exponents desired to contend with none, but help every mind to the truth. Thereupon, the speaker who followed commenced to bounce and defy opposition, and court discussion, daring the meeting to put questions which could not be answered. This is foolish. Let us be modest. The greatest fool in the park could put questions that the wisest could not answer. Never discuss. Tell the truth, and let others accept or reject as they please. To get in the middle of a group and go at it "hammer and tongs" is to waste vitality, and confirm all who are opposed to you in their opposition. The conviction of truth comes to minds who are still and impressible, not to those who are bristling with excitement. Do not get to cavilling with interruptors. Ignore their remarks, unless they can be made a text for a fresh paragraph, and not in a cantankerous spirit. If we answer questions, let us do so with an apology for the difficult subject, and having given our views, then leave the matter to the reason of the hearers. Thus we make friends of all.

Further, inexperienced speakers should stick to their experience. Give their state of mind before Spiritualism and since, and the steps that led to the change. Arguments of a theological and metaphysical nature can only be indulged in by those who are used to the work. It is most useful to go into particulars whereby the return of the spirit is proved. On this ground every Spiritualist can be a speaker, and they are the most useful. All that is wanted is a central mind to take up the philosophy and theological bearings as opportunity may suggest.

London is only a corner of the whole country. In the provinces there are more open spaces. We would like to see our Yorkshire friends take this work up.

We have felt that it would be well to have a social meeting of Spiritual Evangelists or Pioneers, while the strawberries

are in season. Let it be on Friday, July 13, at 8 o'clock, at the Spiritual Institution, 15, Southampton Row. All who are desirous of working for the Cause of Truth without money and without price are invited. We will moisten our mouths with a little ripe fruit, and encourage one another in the work. The Angels of light will be there.

OPEN-AIR WORK—SUNDAY LAST.

CLERKENWELL GREEN.—There was an excellent meeting in the morning: Mr. Burns opened, followed by Mr. Fred Wilson and Mr. Veitch, closed by Mr. A. Brown. The speeches of Mr. Wilson and Mr. Veitch though different in style were very effective. Mr. Veitch is well able to take charge of a station; his remarks were strictly to the point. Mr. Wilson's experiences were strikingly adapted to many in his audience. Mrs. Wilson sang one song in a particularly sweet and pleasing manner. The sale of MEDIUM was greater than on any former occasion, and paid for the hymn leaves given out. Many Spiritualists were present.

CHELSEA.—In the afternoon a meeting was held at the Chelsea end of the Suspension Bridge. The conditions were not so good, sun and wind seeming to dispel all influences. A goodly number of Spiritualists ultimately assembled, and a few strangers. Mr. Burns opened the meeting; he was followed by Mr. Fred Wilson, who spoke most energetically for a considerable time. Then Mrs. Wilson sang in her pleasing manner, and Mr. Towns continued the meeting in a speech of considerable length, and it was closed by another speaker and discussion. Altogether the meeting did not feel a happy or useful one. There was a lack of shelter and sympathy.

REGENT'S PARK.—When Mr. Burns reached the place announced by Mr. Walter, soon after six o'clock, there was no meeting of Spiritualists to be seen. Dr. Wilson and Mrs. Wilson were on the ground, and shortly Mr. and Mrs. Walter were found. There were many groups in discussion or listening to speakers. Mr. Burns assisted by Mr. and Mrs. Walter commenced a group. It was a hard beginning, but during Mr. Burns's address a number assembled, who listened with manifest attention. By the time he had closed several friends appeared on the scene, among them Mr. Savage, who gave an address, followed by Mr. Dennis and Mr. Walter. The park keeper forbade the distribution of the hymn leaves.

Regent's Park, between the Gloucester Gate and the Zoological Gardens, is a splendid place for meetings. It wants a hearty group of friends to sustain the speakers, then the results would be much more effectual.

VICTORIA PARK.—A very successful meeting was held by Mr. Jennison, Mr. Downing and Mr. Emms. A Secularist interposed, which added to the interest of the proceedings.

OPEN-AIR WORK—NEXT SUNDAY.

CLERKENWELL GREEN.—At 11, Mr. Burns and other speakers. The interest has increased from the first at this station. Friends should be on the ground early to start the meeting with vigour; sweet voices wanted to sing.

HYDE PARK.—At 4, Mr. Burns and others, under the trees near the new reservoir between Marble Arch and Serpentine. It is a delightful spot for a meeting.

REGENT'S PARK.—Opposite Gloucester Gate, near the Main Avenue, at 6:30, Mr. Savage, Medium; Mr. Kristus, healer; Mr. Walter and others. Friends are earnestly invited to congregate in this lovely leafy temple "not made with hands."

VICTORIA PARK.—Near the fountain at 11, Mr. Jennison, Mr. Downing and other friends. We hope the East End friends will make this station one of the best in London.

A SUNDAY AFTERNOON IN EPPING FOREST.

Mr. A. Brown desires us to announce that on Sunday, July 15, it is intended to make an excursion of Spiritualists—those who attend Goswell Hall Sunday Meetings, and others—the place of meeting being at the Robin Hood. The return ticket from Liverpool Street is 1s. It is intended to hold a public meeting under the trees at 2:30; and again in the evening, after tea, in the tent behind the hotel, say at 6:30. Mr. Burns and other friends of the Cause are expected to take part in these meetings.

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 8: 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."

MERTHYR.—The Working Men's Club and Mutual Improvement Society meets at the Gladstone Coffee Tavern. Some of the members are deeply interested in spiritual truth, and the MEDIUM appears on the table weekly. The Club has been the means of enticing several away from the public houses.

PROPOSED CALIFORNIAN COLONY.

To the Editor,—Sir,—Permit me to inform your readers that an attempt is now being made by me to organize a Middle-class English Colony, to buy an estate and settle on it in Southern California, in a wine and fruit-growing district.

No other part of the world is so eminently suited for an English Colony as Southern California, and no time is more suited than the present.

The country is only nineteen days from England, one-third the distance of Australia or New Zealand. It is bordered by the sea, and inhabited by English-speaking people. It possesses an unusually attractive climate, free from frost, snow, or fogs, admirably suited for invalids, since labour can be conducted in the open air at all times of the year, and the heat on the coast (where the Colony is proposed to be located) is tempered by sea-breezes.

The soil is remarkably fertile, and the scenery is beautiful, there being a line of coast hills and distant mountains within sight.

Several large towns are fast springing up, and colonists are flocking into the country rapidly. Los Angeles possesses 30,000 inhabitants, with railways, handsome stone buildings, tram cars, telegraphs, shops, and all the conveniences of civilized life.

The opening of a New Railway route, by way of New Mexico and Texas, will render the country more accessible at much cheaper rates. The present fares by the northern route from Liverpool are now £40 first, and £17 third class.

The chief occupation for colonists will be fruit growing and vine culture, also honey, hops, rice, olives, walnuts, tea, silk, coffee, &c. The fruits, comprise oranges, lemons, citrons, almonds, strawberries, currants, and every variety of English fruit and vegetables.

The advantages of fruit culture for educated Englishmen will be great, because it is much less labourious than wheat growing or cattle breeding, and as the farms need not be more than twenty or forty acres in size, it follows that the colonists can be located much nearer together, and the life will be more enjoyable, more sociable and less lonely.

The plan proposed is to lay out the estate in town and country lots, and have them valued (after the proposed improvements have been made), at an enhanced price; then to submit a plan to each colonist, and permit him to select and have assigned to him a certain quantity of land.

Fathers of families, or those who contemplate retiring, can take shares in the Colony, and have an estate allotted to them for their future use, which will meanwhile improve yearly in value. They can let it to other colonists meanwhile, or improve it by fencing and planting by the company's agent, or they can settle their sons upon it. In either case it must prove a valuable investment, free from all risk.

Such a colony will afford an outlet for the sons of Englishmen who experience a difficulty in finding useful careers at home. For all such, emigration would be a great boon, and co-operative emigration especially so, since it alleviates the hardship and loneliness of a life amongst perfect strangers.

As Southern California is already a favourite place of winter residence for invalids and pleasure seekers from the Eastern States, it is proposed to make this as far as possible a *Model Colony*, and an attractive place of residence for people of education and means, whose wealth and influence will benefit the colonists and enhance the value of the land.

Being on the sea-coast it may also be attractive as a seaside resort.

Care will be taken in the laying out of the proposed town, and suitable restrictions will be put upon colonists, so as to exclude drinking and gambling saloons and their *habitudes*. Arrangements have been made so that colonists can (by paying the cost in England) have their houses constructed and land planted ready for occupation and use before they go out, thus alleviating the hardships of emigration.

I have a large number of letters from Englishmen in the State, giving glowing accounts of the country. It is not proposed to make the colony a Spiritualists' colony, but of course Spiritualists will be welcome, and will find under the freedom of a life more in accordance with natural laws much greater facilities for spirit communion than in England.

Trusting that you will give this letter a place in your columns, I remain, yours truly,

FRED. A. BINNEY.

14, Victoria Buildings, Manchester.

THE SONG AND THE CRY.

A week of rain and funeral gloom
Was drawing toward the close,
And after that June day of doom
The seventh morn arose,
When into sorrow's vast abode
There came a country throng,
And as they rode their voices flowed
With balm of sacred song.
Ah! not in vain that music-rain,
Mixed with the sunny air,
To form upon the clouds of pain
A spirit-rainbow fair!
But could you not thus every week
A city's anguish drown?
The places are not far to seek—
There's woe in every town;
Not only when the rushing doom
A sudden terror flings,
But when he shakes at forge and loom
Inaudibly his wings:
And oft amid this modern strife,
Which o'er the world one sees,
The pilgrims of a higher life,
In choral companies,
Come from the country fields that hem
The world itself around,
And if we only list to them,
They sing with soothing sound;
Yes, softly sing and sweetly cling
To every spot of earth
Where prayers and miseries ring,
And poverty has birth.
O choristers of God, sing on!
The voice of thousands saith,
For where a sunbeam never shone
They do the work of death;
And where our Northern landscape frowns,
With collier blotches marred,
And where, within ten thousand towns,
The race for wealth is hard;
Where'er the factory clouds of gloom
Thicken the summer breeze,
Where'er is heard the midnight boom
Of wild October seas;
From where the wheels that never stop
Go roaring round and round,
From many a cavern called a shop—
The Briton's battle ground;
With every boisterous thunder-kiss
By locomotive cast,
With every boiler's torrent-hiss,
With every furnace blast,
Is heard the foam of sorrow's cup,
And, struggling into song,
The cry from multitudes goes up:—
How long, O Lord, how long?

ALBERT J. EDMUNDS.

Sunderland, June, 1883.

PROGRESS OF SPIRITUAL WORK.

BURNLEY:—DR. BROWN'S LAST MEETING FOR THE SEASON.

To the Editor.—Dear sir,—A large company assembled at the residence of Dr. Brown, 50, Standish Street, Burnley, on Sunday evening. Some came from Accrington, Nelson, and Yorkshire. The company was unusually numerous owing to the fact that Dr. Brown is about to journey southwards in search of health and rest, both of which he stands greatly in need of. Sittings at his house will therefore be suspended until his return home, when we hope to see him restored in health and vigour. Without doubt, our friends in the South of England will accord him a friendly greeting, and make him feel at home amongst them.

Mr. J. Briggs, who occupied the chair, expressed his pleasure at the large attendance, and on behalf of strangers, made some explanatory remarks. Dr. Brown, he said, was one of the first who introduced Spiritualism into Burnley, and brought the first medium. The evidence obtained in those days were proofs satisfactory to his own mind. In spite of persecution for his new theories, he persisted in advocating the Cause he had so much at heart. The speaker was sorry that his friend's health had failed him. His journey southward he hoped would be the means of entirely restoring him to his usual health and strength. Regarding the Doctor's mediumship, he did not believe that he was conscious of anything when he was under control. He felt satisfied that he was merely an instrument in the hands of those who took possession of his organization. In concluding, he begged of the doctor to avoid all bad influences and to keep from the platform at meetings, as the Spiritualists of Burnley and neighbourhood wished him to be thoroughly restored.

In reply, Dr. Brown said that Mr. Sutherland, the late postmaster of Burnley, was the first who spoke to him on Spiritualism, but he himself was, as the chairman had stated, the first who brought a medium to Burnley.

After a few appropriate remarks from Mr. Schutt, of Accrington, Mr. Joseph Holden read short extracts from "Golden Thoughts in Quiet Moments," after which the assembly joined in singing, then the doctor, under control offered up an impressive invocation.

The controlling spirit then said he was pleased to see such a large congregation of people present that evening, the majority of whom were believers in Spiritualism. After mentioning the fact that the medium was suffering from the lack of nerve fluid brought on by oversitting, the control said that the spirits were partly to blame for having permitted him to over-exert himself. When they took possession of his body a portion of his vigour was used by them. He was there to tell them that he was once endowed with a body like one of themselves, and that his presence there was proof that THERE IS NO DEATH. When one left the material body and was introduced into another sphere, he could not for the moment realize the change, as it was imperceptible. There was no change in the outward appearance when they entered the spirit world, and on entering their new sphere they experienced no change in their nature, but retained their own individuality. In general, they soon experienced an opening of their internal perceptions, when they gradually appreciated the unfolding beauties of the spiritual vision.

The control referring to the topic given said, when your fathers and mothers speak to you through the medium, does not that prove that they are not dead? Moses and Elias were given as an instance, when they appeared to Jesus and talked with him about his decease. 'Tis only a change from one condition of life to another. Many of you were formerly opposed to Spiritualism, but now are firm believers in it—this is a change.

The control in appealing to those who were not fully persuaded of the truths of Spiritualism, advised them to investigate the subject for themselves, and if they obtained answers or manifestations from those whom they knew whilst with them in earth life, would they not consider this as a proof that there is no death? Our life is but one, it is begun on earth and continued in a higher sphere. If, said the spirit, you live a pure life, on passing away from the material body you will find that there is no death. In about fifteen minutes after passing away, I recognised my position, and that I had finished my career on earth; it was to me just like a school-boy rising from one class to another.

In concluding, the control called upon all present to live a good and virtuous life.

Other spirits took control in rapid succession, each speaking in a different voice, after which the meeting terminated.—

Yours respectfully,
J. R. BURRELL.
New Orleans, La., late of Accrington (on a visit home).

MR. W. J. COLVILLE IN ENGLAND.

Mr. Colville arrived in Liverpool from New York on Saturday, June 30, about mid-day. He was met on the wharf by Messrs. Ainsworth, Wharmby, and Scott, who, as representatives of the Liverpool Psychological Society, welcomed him to their platform, which he occupied Sunday, July 1st, at 11 a.m. and 6.30 p.m. Rodney Hall, Rodney Street, was well filled in the morning, and crowded in the evening, by most intelligent and appreciative audiences, who cordially welcomed the speaker back to England, and tendered to him and his guides a hearty vote of thanks, which was most felicitously acknowledged by the inspiring intelligences. The discourse in the morning was on "Spiritualism and Liberal Thought in America;" in the evening, on "The essential proofs of human existence beyond the grave." Each lecture was prefaced by a beautiful invocation, and followed by very pleasing poems, for which the audience chose "Purity" and "Bishop Colenso" in the morning, and "Evolution and Revolution" in the evening.

Mr. Colville held a reception at Camden Hotel, Camden Street, on Tuesday, and will hold another on Friday, July 6. On Sunday next, he lectures in Blackburn (July 8th), in the Academy of Arts and Sciences, at 10.30 a.m., 3, and 6.30 p.m., also one or two following evenings. On Sunday, July 22, and following days, in Macclesfield. Parties desirous of securing Mr. Colville's services, are requested to write to him immediately, as he is only in England for a few weeks, and, consequently, has a very limited time in which to respond to applications. He may be addressed at 15, Southampton Row, London. Societies in the immediate vicinity of Blackburn wishing him to speak for them on week-days, between July 8 and 22, may address—care of Mr. Pennington, 22, Lord Street West, Blackburn.

It will please our readers to learn that Mr. Colville is in excellent health, and had a very pleasant voyage from America.

NOTES FROM TYNESIDE.

NEWCASTLE.—Mr. Joseph Skipsey, the Northumbrian Seer and Poet, recently delivered an address before the members of the Tyneside Students' Association, in the lecture room of the Newcastle Library and Philosophical Society. His subject was, "The Poet, as Seer, Singer, and Artist." The lecture was full of spiritual and mystical ideas, and rivetted the attention of a numerous audience. It was a pleasure to listen to, and worthy the attention of all thinkers. Mr. Skipsey was deservedly applauded at the close, and in according a hearty vote of thanks to him, several expressed a desire to see the lecture in type. R. S. Watson, Esq., LL.D., presided.

On Sunday last, our good friend and co-worker, "T. C. E.," addressed the friends assembled at Weir's Court. His lecture was a very able reply to a lecture recently delivered in this city by Mr. Waller, who is known as the Secularist Poet. "T. C. E.'s" address was one of the best we ever heard from his lips; it was characterised by considerable thought and a reverent and religious tone, which considerably enhanced its value.

NORTH SHIELDS.—On Sunday, July 1, Mr. Hy. Burton lectured on "The Philosophy of Spiritualism." During the address he briefly compared the religion taught by Jesus with that advocated by the sects and creeds of to-day, and pointed out that the gifts of the Spirit had ages since departed from the Churches; that eighteen hundred years of preaching had failed to convince mankind of a future existence, but that Spiritualism, whilst upholding the highest truths taught by the Nazarene, had in thirty-five years clearly demonstrated to millions the continuity of life after physical death. He enlarged on the teachings of Spiritualism, and concluded by urging his hearers to be careful as to the way in which they advanced Spiritualistic views before the public, so as to ensure respectful attention, and as to the necessity of exercising charity towards the views of even our most strenuous opponents. The lecture was well received.
ERNEST.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last Mr. Bent delivered an inspirational address. The spirit guides took for their evening discourse Jeremiah ix., 1: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" The guides referred to the Sunderland disaster, of the little children taken to their new homes above. It was a very impressive discourse on the little ones, and was very much appreciated by all present. Sunday, July 22, we hold our Annual Picnic Camp Meeting at Garendon Park, Longcliffe. We extend a hearty invitation to all members and friends to spend the day with us, hoping that our number will be increased by the friends from Loughborough, Quorndon, Mountsorrel, and other Midland towns.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

LEEDS PSYCHOLOGICAL SOCIETY.—On Sunday we had two able and instructive addresses through Mr. A. D. Wilson, of Halifax. In the afternoon the subject was "Angel Ministry," and in the evening we had what was called a "floral service." The large table in front of our platform was literally covered with some choice specimens of flowers, contributed by a number of our members. The remarks of the speaker bore special reference to flowers—their beauty, and their use,—and those remarks were forcibly illustrated by the great variety of beautiful flowers immediately in front of the speaker. The room which holds about a hundred was quite full both afternoon and evening, and the addresses excited considerable interest. As the editor has several times expressed a desire to know how our Society is progressing, I may say that on the whole we have been fairly successful. Many of our members pursue the phenomena round their own firesides, and Sunday is devoted to an exposition and dissemination of the philosophy of Spiritualism in our rooms. We are doing good. There are many souls in Leeds thirsting for a knowledge of spiritual truths: Souls of men who have wandered over God's beautiful earth like unblest spirits over a barren desert, digging deep wells to quench their thirst, and bringing up the hot, dry sand. We want to reach these men, and to give them something better than the dry husks of orthodox theology. In order to do this we are contemplating taking a larger room; our treasury is often empty, but we intend to make greater pecuniary sacrifices than we have yet done. I am glad to tell you that many of our members are animated by the spirit of him who said, "Freely ye have received, freely give."

J. GILLMAN, President.

A DAY IN THE COUNTRY.—Last year a day's excursion into Epping Forest was enjoyed by 700 poor girls and boys who attend Hackney Juvenile Mission Ragged School. The Committee hope to be able to take at least as many children this summer, and provide them with a substantial meal as usual and would be glad to receive contributions towards this Twelfth Annual "Day in the Country," sent to either H. M. Heath, Esq., 54, Cazenove Road, Stamford Hill; J. Newman, Esq., 117, Cheapside; W. G. Green, Esq., 380, Hackney Road, E., or to Athro Alfred Knight, President, Earlswood House, South Hackney, E.

Quebec Hall, 25, Great Quebec Street, July 13, Seance by Mr. Towns, at 8.30, and on future weeks, unless the hall closes. J. M. Dale, 50, Crawford Street, Bryanston Square, W.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday afternoon last, in reply to questions, Mr. R. S. Clarke's controls have an interesting discourse on "Marriage." In the evening, as announced, the subject of the lecture was, "Man: his Nature and Destiny." Man's physical and spiritual nature, as well as the relation of matter to spirit—and how matter was but a grosser form of spirit—was explained and exemplified. The evolution of spirit, and other interestingly knotty points were very cleverly and plainly elucidated; how happiness was to be obtained here, and the position of the spirit advanced in spirit life, by ameliorating the sufferings and promoting the wellbeing of our fellow-creatures. Lastly, man's destiny, both here and through eternity, was shown to be a progressive one; the strivings of the soul to obtain nearness to its divine source, ultimating in eternal happiness. The lecture was a most interesting and very instructive one, to which a short notice is unable to do the least justice. A collection was taken up after each service in aid of the music fund. Next Sunday evening the controls will discourse on "Jesus: God, Man, or both?" Judging from the two preceding lectures, the series promises to be one of intense interest.—J. B. S.

CHOPPINGTON.—We had Mr. Chambers, on Saturday last, giving us a trance address, in the Unitarian Free Church, when a very fair company was present to hear how the spirit guides would handle the important subject—"Spiritualism in relation to Christianity." We hope to have him out at Choppington in a short period of time, as we think he will do a great amount of good. **GEO. HATCH.**

We were told by one of Mr. Chambers's guides that our Medium, Mrs. Thompson, would soon have spirit forms if we sat once or twice a-week. We have sat for some time, and have had knocks and lights. Mr. Chambers gave us a seance, and four forms—one, a little child—came from the cabinet. Mr. Chambers sat outside, and it was really beyond doubt. That medium visited our circle on Thursday last. Mrs. Thompson went into the cabinet, and Mr. Chambers sat outside. Three forms came to the front of the cabinet. To us this was really good. **A. SPEEDY.**

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SOLE AGENT FOR GREAT BRITAIN: 3

J. BURNS, 15, SOUTHAMPTON ROW, HIGH
HOLBORN, LONDON, W.C.

TESTIMONIAL.—I, the undersigned, put myself under the care of Mr. C. Hallgath—after spending upwards of £200 with eight eminent physicians, with no good results—and at the end of one week I received much benefit, and gained weight accordingly, which I had lost previously. Mr. Hallgath's establishment is commodious, well conducted and arranged for invalids, fitted up with baths, etc., etc. His appliances are simple and effective, which I can assure anyone, or that if they put themselves under his care, they may save themselves much expense and suffering. No one need be afraid, as he uses no medicine, or medical prescription whatever.

Maryville, Dark Lane, Batley.

EDWIN HEMINGWAY.

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- VII. Early Faiths of Western Asia as in Kaldia and Assyria
VIII. Faiths of Western Aborigines in Europe and Adjacent Countries
IX. Faiths of Eastern Aborigines, Non-Aryan, Aryan and Shemitic

APPENDICES.

- I. A Coloured Chart of all Faith Steams, 7½ feet by 2¼ feet, Either Folded or on Roller.
- II. Map of World, as known about Second Century B.C., showing Early Races and Faiths.
- III. Sketch Map of Ancient India, and from Baluchistan to Anam, showing Early Tribes, their Sacred Places, etc.
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MEETINGS, SUNDAY, JULY 8TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
 QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Seance: at 3, Free Spiritual Mission for Inquirers; at 7, Mr. Wilson: "The New Testament." Saturday at 8.30, Clairvoyant Medium.
 CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse; Subject to be chosen by the audience.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
 BATLEY CARR.—Town Street, 6 p.m.: Mrs. Dobson, Batley Carr.
 BELPER.—Lecture Room, Brookside, at 11 a.m., Mr. E. W. Wallis: "Freedom and Fellowship;" at 6.30: "The Realm of the Real."
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Hance and Mr. Holdsworth.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6:
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Closed.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Local.
 Spiritual Lyceum, Oldfellows' Rooms, Otley Road, at 2.30; Mr. J. Armitage.
 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, Mr. R. A. Brown.
 HATTON.—Miners' Old Hall, at 5.30.
 KIRKLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30, Mr. Oliffe.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mrs. Gott, and Miss Musgrave.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mrs. Groom.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mrs. Burgess.
 MANCHESTER.—Mechanics' Institute, Major Street, 10.30 and 6.30, Mr. Dent.
 MOWLEY.—Spiritual Mission Room, Church St., 6: Mrs. Gregg.
 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: Local.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Bolton's Yard, Tyne St., 6: Mr. Stevenson.
 OLDHAM.—176, Union Street, at 2.30 and 6.
 PLYMOUTH.—Richmond Hall, Richmond Street: 10.45, doors closed at 11.15, Questions answered; 2.30 and 6.30, Mr. Mr. R. S. Clarke, Inspirational addresses. Secretary at 4, Athenæum Terrace to receive strangers and friends every Thursday from 6.30 to 8 p.m.
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.
 SUNDERLAND.—Avenue Theatre, at 10.30, 2.30, and 6.30, Great Mass Meetings.
 WALLSAL.—Exchange Rooms, High St., at 6.30:
 WEST PELTON.—Mr. J. Carr's, Twizell, at 6: Local Speakers

A MONUMENT FOR ROBERT BRUNSKILL.

Dear Mr. Burns,—Will you have the kindness to allow me a little space in the MEDIUM to thank the friends in England for their sympathy extended to me in my troubles, caused by the loss of my partner and husband, in December last. It has been a great help to me in my affliction to receive letters of kindness from England. In MEDIUM of May 18, I perceived a proposition, originated by Mr. Henry Lobby, to erect a monument over the grave of my late husband, and as I intend to return to England some time in August next, I would recommend the following gentlemen to look after this affair:—Mr. Thomas Dickinson, senior; Mr. John Thurby; Mr. Fletcher; Mr. Henry Lobby. Mr. Thomas Dickinson is a native of Haswell, in the county of Durham, at present mining superintendent for Pardee and Company, and has proved himself to be a great friend of my late husband. Mr. Thurby is a native of England, a devout Spiritualist and a kind friend. Mr. Fletcher is a native of America, and has upheld the banner of Spiritualism for the last twenty years in this district. Of Mr. Lobby I need not say much, as he is too well known by yourself and most of the friends in County Durham. He has been like a brother to both husband and myself. In the hands of those four gentlemen, I think the money will be honestly put to the best advantage, according to directions from England.

All communications relating to this affair should be sent to Mr. Henry Lobby, Box 95, Hazleton, Luzerne County, Penna., U.S. America.

Hoping these few lines will find you in the best of health, I remain,

Mrs. JANE BRUNSKILL.

Hazleton, Luzerne County, Penna.,
 U.S. America.

June 22, 1883.

"PLENTY LEFT."

I walked the High Street with a friend,
 Just after our great loss,
 And, 'mid the thousands, many a child
 That there we came across
 Brought to the heart a silent smart,
 To the eye a silent tear,
 Till my companion broke with words
 Our inward atmosphere:—
 "There seem to be plenty left." "Ah, yes,"
 I, answering, sadly said,
 But still could feel within my soul
 The chasm of the dead!
 Then, as we heard the children cry
 And sell the woeful news,—
 The tiny boys, and girls, alas!
 We hardly could refuse,—
 "The old, old way," my friend resumed,
 "And just the same to-day;
 They're living on each other, see!"
 Said I, "'Tis Nature's way."
 But, God, my Father! even here
 I trace Thy shining feet,
 So calmly walking onward still
 To victory complete,
 Up through the strife of self with self,
 Where primal passions cross,
 To heights at last where none shall get
 The gain of others' loss!

ALBERT J. EDMUNDS.

Sunderland, June, 1883.

A SPIRITUALIST'S FUNERAL AT WHITWORTH.—
 CHURCHMENS' GRIEVANCES.

To the Editor of the "Rochdale Times."

Sir,—On Thursday afternoon the funeral of a Spiritualist, named Butterworth Barker, of Facit, took place in the Parish Churchyard, when a large number of people assembled to witness the ceremony. The principal actors in the service were Mr. Wood, Mr. Ephraim Clegg, and a young woman, all belonging to the Spiritualistic body. This is the first time I have ever heard a young woman taking part in the service over the dead within consecrated ground, attached to the Church of England. Whatever may be the feeling of those who believe in Spiritualism, I cannot console myself with the idea that it is right for any person with any kind of belief, or no belief at all, to perform a service within a churchyard which, when consecrated, was never intended for any other than the service of the Church of England. I am quite convinced that the gentlemen who subscribed towards the purchasing of the burial ground would never have done so had they thought that such a service as was performed on Thursday last, would have ever have taken place.

I wonder what the church-warden, sidesman, and the Rev. J. E. Clayton (congregational minister), who were present, would think of the service? I suppose they were there merely as lookers-on. If I may express my own opinion I consider it nothing more nor less than a desecration, and an insult to consistent churchmen. The time has come, as I imagined it would, when dissenting ministers would claim to be admitted into the church, to perform the burial service, previous to the corpse being carried to the grave. Such an instance happened only a few weeks ago, in which a dissenting minister claimed to go into a chapel belonging to the church portion of a cemetery, just because it was a little nearer to the grave than the dissenting chapel, and both situated within the cemetery. This I call political religion with a vengeance. When will Churchmen open their eyes to such trickery, and look better after the interests of the Establishment which they profess to admire so much? Excuse me trespassing upon your valuable space.—Yours, etc.,
 AN INSULTED CHURCHMAN.

Whitworth, June 6, 1883.

[Thus the mouldy walls of sectarian bigotry crumble into dust! A stonemason or a factory girl is just as eligible at the side of a grave as a graduate of Oxford or Cambridge. We hope Spiritualists will let no opportunity pass without enforcing these lessons. Do not lean on professionalism, when you can act an independent part. The spirit still lives, and its feelings should be first considered respecting the manner of interring that which was its own body.—Ed. M.]

WEST PELTON.—On Sunday, in the absence of Mr. Pickford we had a glorious meeting, at the house of Mr. Weddle, addressed by Messrs. Pinkney, Dodds, and Walker, with Mr. Alderson in the chair. Towards Building Fund we have received from Mr. Wilson, traveller, Newcastle, 2s.; Mr. J. Lumsden, West Pelton, 20s., for which we sincerely thank the donors. We hope Spiritualists at a distance from our district will yet rally round us. We intend holding our Camp Meeting on July 29. Speakers: Messrs. Dodds, West Pelton; Walker, Pelton Fell; Grey, Gateshead; Pickford, Perkins Villa; and other speakers we cannot name as yet. Mr. H. Burton, of Byker, will be in the chair.—Geo. Carr.

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GATESHEAD, Sunday, July 15, evening at 6.30, Subject: "The Spirit-World."

NORTH SHIELD, Tuesday, July 17.

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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 videtur*."

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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