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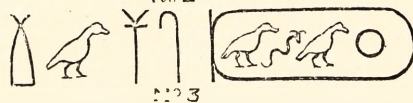
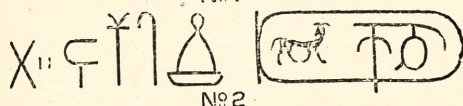
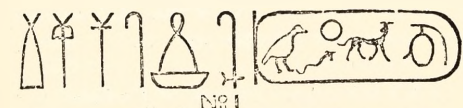
EGYPT:

AND THE WONDERS OF THE LAND OF THE PHARAOHS.

BY WILLIAM OXLEY.

LIST OF EGYPTIAN KINGS.

FROM NO. 1 TO NO. 76 IS TAKEN FROM THE TABLET OF ABYDUS; BY *SETHI*, 2ND KING OF 19TH DYN. FROM 77 TO THE END IS COPIED FROM BUNSEN'S LISTS—AS GIVEN IN VOL. 5, "EGYPT'S PLACE IN UNIVERSAL HISTORY."



ROYAL OVALS OF ANCIENT EGYPTIAN KINGS :
discovered on the walls of Secret Chambers in Great Pyramid
of Jeezeh.

- No. 1. Knemu-Khufu.
No. 2. Nu-Knemu.
No. 3. Khufu (Cheops), 4th dyn.

The first names are Throne Names, and the second are
Dynastic Names.

I. DYNASTY. (*Thinite*.)

1. Mena	...	3620 B.C.
2. Teta	...	3605 "
3. Ata	...	3590 "
4. Atau	...	3575 "
5. Hespu	...	3560 "
6. Mernebka	...	3545 "
7. Ptah	...	3530 "
8. Kabh	...	3515 "

II. DYN. (*Memphite*.)

9. Bautau	...	3500 "
10. Kaka	...	3485 "
11. Baca-neter-en	...	3470 "
12. Utnas	...	3455 "

13. Senta	...	3440 B.C.
14. Gaga	...	3425 "

III. DYN. (*Memphite*.)

15. Nebka	...	3410 "
16. Ra-iser	...	3395 "
17. Teta	...	3380 "
18. Tess	...	3365 "
19. Ra-nefer-ka	...	3350 "

IV. DYN. (*Memphite*.)

20. Senefru	...	3335 "
21. Khufu (Cheops)	...	3320 "
22. Ra-tatf	...	3305 "
23. Ra-khaf (Cephren)	...	3290 "
24. Ra-men-ka (Mycerinus)	...	3275 "
25. Aserkaf	...	3260 "

V. DYN. (*Elephantine*.)

26. Usskaf	...	3245 "
27. Ra-sahu	...	3230 "
28. Kakau	...	3215 "
29. Ra-neferef	...	3200 "
30. Ra-en-user	...	3185 "
31. Menka	...	3170 "
32. Ra-tat-ka	...	3155 "
33. Unas	...	3140 "
34. Teta	...	3125 "
35. Ra-us-ka	...	3110 "

VI. DYN. (*Memphite*.)

36. Ra-mer-i, Pepi	...	3095 "
37. Ra-mer-en	...	3080 "
38. Ra-nefer-ka I.	...	3065 "
39. Ra-mer-en, Shakensaf	...	3050 "
40. Ra-neterka	...	3035 "
41. Ra-menka	...	3020 "
42. Ra-nefer-ka II.	...	3005 "
43. Ra-nefer-ka-neb-bii III.	...	2990 "

VII. AND VIII. DYNASTIES. (*Memphite*).
According to Manetho—omitted.

IX. AND X. DYNASTIES. (*Heracleopolite*).

44.	Ra-tat-ka-ma	...	2975	B.C.
45.	Ra-nefer-ka-khenta IV.,	...	2960	"
46.	Mer-er-en	...	2945	"
47.	S-nefer-ka	...	2930	"
48.	Ra-en-ka	...	2915	"
49.	Ra-nefer-ka-te-ru V.	...	2900	"
50.	Har-nefer-ka I.	...	2885	"
51.	Ra-nefer-ka-senti VI., Pepi Snub	...	2870	"
52.	Ra-nefer-ka VII.	...	2855	"
53.	Ra-sha-ka	...	2840	"
54.	Ra-nefer-ka VIII.	...	2825	"
55.	Har-nefer-ka II.	...	2810	"
56.	Ra-nefer-ar-ka IX.	...	2795	"

XI. DYN. (*Theban*).

57.	Ra-neb-ker, Mentuhotep	...	2790	"
58.	Ra-us-ankh-ka, Ameni	...	2785	"

XII. DYN. (*Theban*).

59.	Ra-s-hotep-heb, Amenemha I.	...	2780	"
60.	Ra-kheper-ka, Usertesen I.	...	2755	"
61.	Ra-neb-ka, Amenemha II.	...	2732	"
62.	Ra-kha-kheper, Usertesen II.	...	2677	"
63.	Ra-kha-ka, Usertesen III.	...	2634	"
64.	Ra-er-ma-at, Amenemha III.	...	2629	"
65.	Ra-ma-a-kharu, Amenemha IV.	...	2610	"

XIII., XIV., XV., XVI., AND XVII. DYNASTIES.

Are omitted—being dynasties of Xoite and Hyksos, or Shepherd Kings.

XVIII. DYN. (*Theban*).

66.	Ra-neb-peh-ti, Aahmes	...	1625	"
67.	Ra-ser-ka, Amenoph I.	...	1600	"
68.	Ra-kheper-ka, Thothmes I.	...	1587	"
69.	Ra-kheper-en, Thothmes II.	...	1566	"
Hatasu, (Queen) omitted.				
70.	Ra-men-kheper, Thothmes III.	...	1544	"
71.	Ra-a-kheper-u, Amenoph II.	...	1518	"
72.	Ra-men-kheper-u, Thothmes IV.	...	1509	"
73.	Ra-ma-neb, Amenoph III.	...	1478	"
Amenoph IV., omitted.				
74.	Ra-tser-kheper-enra, Horus	...	1441	"

XIX. DYN. (*Theban*).

75.	Ra-men-peh-ti, Rameses I.	...	1409	"
76.	Ra-ma-men, Sethi I.	...	1403	"

(End of Sethi's Tablet.)

77.	Rameses II.	...	1390	"
78.	Menephthah	...	1324	"
79.	Sethi II.	...	1304	"
80.	Setnekht	...	1299	"

XX. DYN. (*Theban*).

81.	Rameses III.	...	1292	"
82.	Rameses IV.	...	...	"
83.	Rameses V.	...	...	"
84.	Rameses VI.	...	...	"
85.	Rameses VII.	...	...	"
86.	Rameses VIII.	...	...	"
87.	Rameses IX.	...	...	"

It is now supposed there were 13 Ramside Kings.

XXI. DYN. (*Tanite*).

88.	Her Hor	...	1114	B.C.
89.	Pusemes I.	...	1088	"
90.	Menkheperes	...	1042	"
91.	Menophthes	...	1038	"
92.	Osokhor	...	1029	"
93.	Phinakes	...	1023	"
94.	Pusemes II.	...	1014	"

XXII. DYN. (*Bubastite*).

95.	Sheshonk I.	...	979	"
96.	Osorkon I.	...	955	"
97.	Hershebe	...	940	"
98.	Osorkon II.	...	930	"
99.	Sheshonk II.	...	920	"
100.	Takelothis I.	...	916	"
101.	Osorkon III.	...	916	"
102.	Sheshonk III.	...	915	"
103.	Takelothis II.	...	901	"
104.	Pikhi	...	850	"
105.	Sheshonk IV.	...	847	"

XXIII. DYN. (*Tanite*).

106.	Petubastes	...	810	B.C.
107.	Osorkon IV.	...	773	"
108.	Psammus	...	765	"
109.	Si-het	...	755	"

XXIV. DYN. (*Saite*).

110.	Bochoris	...	724	"
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XXV. DYN. (*Ethiopian*).

111.	Sevekh, Sabaco	...	718	"
112.	Sevetekh	...	706	"
113.	Tarkos	...	692	"

XXVI. DYN. (*Saite*).

114.	Stephinales	...	685	"
115.	Necho I.	...	679	"
116.	Necho II.	...	673	"
117.	Psametic I.	...	664	"
118.	Necho III.	...	610	"
119.	Psametic II.	...	594	"
120.	Uaphres (Apres)	...	588	"
121.	Amosis	...	569	"
122.	Psametic III.	...	525	"

XXVII. DYN. (*Persian*).

123.	Cambyses	...	526	"
124.	Darius I.	...	521	"
125.	Xerxes I.	...	485	"
126.	Artabanus	...	465	"
127.	Artaxerxes I.	...	464	"
128.	Xerxes II.	...	424	"
129.	Sogdianus	...	424	"
130.	Darius Nothos	...	423	"

XXVIII. DYN. (*Saite*).

131.	Amyrtæus	...	404	"
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XXIX. DYN. (*Mendesian*).

132.	Nepherites I.	...	398	"
133.	Achoris	...	393	"
134.	Psammuthis	...	379	"
135.	Nepherites II.	...	378	"

XXX. DYN. (*Sebennyte*).

136.	Nectabeno I.	...	377	"
137.	Teos	...	359	"
138.	Nectabeno II.	...	357	"

(Last Native Dynasty.)

XXXI. AND XXXII. DYNASTIES. (*Macedonian*).

139.	Alexander (the Great)	...	340	"
140.	Alexander II.	...	332	"

XXXIII. DYN. (*Greek or Ptolemaic*).

141.	Ptolemy Soter	...	305	"
142.	Ptolemy Philadelphus	...	286	"
143.	Ptolemy Euergetes I.	...	247	"
144.	Ptolemy Philopater	...	222	"
145.	Ptolemy Epiphanes	...	205	"
146.	Ptolemy Philometer	...	182	"
147.	Ptolemy Euergetes II.	...	146	"
148.	Ptolemy Lathyrus	...	117	"
149.	Ptolemy Alexander	...	81	"
150.	Ptolemy Auletes	...	81	"
151.	Cleopatra (Queen)	...	52	"

Who was the last of resident Sovereigns. She committed suicide in 30 B.C., after which Egypt became a Roman Province governed by Prefects.

THE Illustration at the head of this chapter shews three royal ovals or cartouches, belonging to kings of the 4th dynasty, which were discovered in the small chambers above the grand Central Chamber of the Great Pyramid of JEEZEH. No. 3 contains the name of *Khufu* (*Cheops*), the builder of the Great Pyramid.

I have given the List of Kings, as a reference to enable the reader to verify the time of the kings' reigns, which may be used in the following chapters, as this forms an important element in the subjects under consideration. For this purpose, I have given the names (throne names) as they appear on the Ancestral Tablet at Abydos, which was sculptured by order of *Sethi I.* (19th dyn.). This List extends from *Mena* (the founder of the Egyptian Monarchy) down to his own time; for the last name is his own. The names and dates which follow that of *Sethi I.* I have taken from Bunsen, as given in Vol. IX. of his justly celebrated work; "Egypt's place in Universal History."

As there is much uncertainty concerning the dates of the kings' reigns prior to the 18th dynasty, I have adopted a

general average from the 1st to end of 10th dynasties. After that, I use dates as given by Bunsen. To be on the safe side I have taken fifteen years for each king, although probably they would actually reach an average of twenty or even more years, which of course would give so much the greater antiquity to the monarchy: but this can be supplied by the reader if need be. It is very doubtful if *Sethi's* List contains all, or near all, the kings' names, even in the dynasties he uses, for the monuments give many names which are either ignored by, or were unknown to, *Sethi*.

The number of the dynasties are given from Manetho, an Egyptian priest who lived in the reign of *Ptolemy* (*Philadelphus*) about 260 B.C.* Unfortunately there is not a single copy of Manetho in existence (that is known), and those that are used are from later Greek and Latin authors, no two of whom agree. This discrepancy, in all probability, arises from culpable alterations of the ancient text; for it is well known that many of the authors of that day were not very scrupulous in copying MSS., inasmuch as they altered and suppressed to suit their own purposes. Even Manetho himself is not above suspicion in this respect, for many kings' names have been discovered which do not appear in his list.

The absence of an eratic data in the ancient Egyptian records, causes an insurmountable difficulty in fixing a chronological certitude; hence the great difference, in this respect, amongst Egyptologists. For instance, Mariette Bey fixes the foundation of the monarchy at 5004 B.C.; Dr. Brusch, at 4400 B.C.; Sir Gardner Wilkinson, at 2320 B.C. The greatest variation however ranges from the time of the 1st to the 18th dynasty; hence it will be seen the average system that I have used gives something like a mean between these two extremes.

In addition to Manetho's Lists and *Sethi's* Tablet, which I utilise, there are tablets by other kings, (to which I shall refer), and also a papyrus in Turin, which gives the names of 250 kings previous to the age of *Rameses II.* (19th dyn.). This gives colour to the statement that either Manetho was incorrect, or his copyists are unreliable.

Another difficulty arises from the fact that some of the dynasties were contemporary, and hence the uncertainty as to the actual chronology. But, to my view, *Sethi's* List is valuable (so far as it goes) as it contains a successive line, with an exception which will be presently noticed. The kings who have given ancestral tables have used different dynastic lines of descent, for purposes which it is easy enough to divine. Political and religious bias supplied the motive for this selection by the various monarchs.

This is plainly seen by comparing *Sethi's* Table with that of his predecessor, *Thothmes III.*, who reigned only about 140 years before *Sethi*. This tablet is on one of the walls of the Great Temple at Karnak. It originally contained the names of 64 kings (his predecessors), but the spiteful conduct of later monarchs is shown by the erasure of 21 and the mutilation of several others, leaving only 36 whose names can be deciphered. In their ancestral lists both omit the kings' names of the 7th and 8th dynasties, which is accounted for by the fact that these were Memphite kings, and rivals of the lines adopted by *Thothmes* and *Sethi*. *Thothmes* ignores all the kings of the 9th and 10th dynasties, which are mentioned by *Sethi*, but gives the same names in the 12th. Strange to say, *Thothmes* supplies many names of the 13th, 14th, and 16th which are ignored *in toto* by *Sethi*, and which help to fill up the chasm in *Sethi's* List between the 12th and 18th dynasties. And what is stranger still, some names of the *Hyksos*, or Shepherd Kings, appear, of which more anon. This unmistakably points to a wide divergence between the politico-theological views of these two sovereigns. The fact is, *Thothmes* was an out-and-out Ammon worshipper, while *Sethi's* leanings were more favourable to the Osirian form of worship; but of this I shall have to speak when treating of the Religions, &c., of ancient Egypt. The gap unaccounted for in *Sethi's* Tablet between the 12th and 18th dynasties, covers about 900 years, during which the *Hyksos* Kings reigned in Lower Egypt, and to whom the Theban Viceroys were tributary. While this lasted the South was in complete subjection to the kings of the Northern dynasties; which sorely wounded the pride of the Thebans. It was when drawing to the close of this hateful supremacy, that several revolts were essayed, which ultimately proved successful under *Aahmes*, who drove the *Hyksos* from Egypt, established a new dynasty (the 18th), with Thebes for its

capital, and once more united the whole of Egypt under one monarchy.

That *Sethi* was an Osirian is evidenced by the fact that such is plainly intimated in the inscription over the Tablet of Cartouches* which reads thus:—

"Royal offering given to Ptah-Socharis-Osiris, Lord of the Tomb, Resident in the abode of the Sun, Establisher of Truth for ever to the Kings of Upper and Lower Egypt: made by the King of Upper and Lower Egypt, *Sethi*, the Sun, the Establisher of Truth, the Son of the Sun, beloved of Ptah. (The offering consists of) thousands of bread, drink, oxen, fowls, incense, wax, clothes, fabrics, wine of divine food; all given by (*Sethi I.*) the Sun, Establisher of Truth."

The interest and value of this, together with the accompanying sculptured figures, consists in the light which is thrown on the ceremony of ancestral worship. *Sethi* holds a smoking incense vessel in his left hand, and points to the Tablet with the other, directing his son *Rameses*—then a youth,—to the names before him. The youth holds a scroll in each hand; and the inscription above him reads: "The invocations are pronounced by the Prince, heir of his body; beloved by him; *Rameses* the Justified." The dresses are emblematic, such as were worn by the priest-kings in dedicatory services. The apron (or something like it) is still worn by the highest officer of the Masonic Order, the use of which undoubtedly dates from a very high antiquity. There are several sculptured monuments at Karnak and elsewhere, which represent this very king (*Sethi I.*) seated on a throne, holding the Osirian symbols in his hand. In one he is commanding a collar to be presented to one of his generals, or courtiers, with which he is to be invested as an insignia. This picture antedates, in the long past, similar scenes which are enacted by sovereigns of our own day, who invest their subjects with insignia which introduces them into certain orders, &c.

Referring to the *Hyksos*, or Shepherd Kings, recognised by *Thothmes* but ignored by *Sethi*, it has generally been assumed by Egyptologists that they were a race of foreigners, who hailed from what we know as Palestine, and who invaded and held Egypt in subjection for a space of some 900 years; and also that during their sway the country languished. But certainly the monuments do not carry out this idea. Some of the finest artistic productions which have been preserved are from this very period. The conception of these *Hyksos* being foreign invaders, and alien to the Egyptian weal, arises from that class who wish to square the Bible records with actual literal history; but until Egypt and her monuments are allowed to tell their own tale *in their own way*, endless and hopeless confusion must ever be the result. There is a method of understanding the Biblical records (as I have shown in several articles on this very subject, written and published two or three years ago), but these Old Testament narratives deal with personages of a totally different character from ordinary men and women. In plain terms, they are astro-masonic or astro-theological legends, and as such are allegorical characters, relating to mystical and spiritual, and not to mundane, history.

Mr. Massey, in his magnificent work, "The Book of Beginnings," has demonstrated the truth of what I have put forth: and he shews (with which I am in perfect accord) that these *Hyksos*, or Shepherd Kings, were not Palestinian invaders, but *native kings*; who held on to the ancient cults, which they adhered to in opposition to the newer theology held by succeeding dynasties. In short, they could not, or would not, accommodate themselves to the "spirit of the age," and as a consequence were ejected. Doubtless there was a political as well as a religious feud which was irreconcilable, but it resolves itself into something like a parallel case in our own national history; when the Stuart dynasty holding on to the old Roman Catholic regime, with all its antiquated notions of "divine right," &c., &c., were ejected from the throne and expelled. The same thing occurred with the Bourbon dynasties on the Continent, who "learnt nothing, and forgot nothing," with all the experiences and vicissitudes they had to undergo. It was precisely the same with the old *Hyksos* dynasties, and their competitors, who kept Egypt in a continuous state of disquietude by their politico-religious feuds. Party spirit ran as high in those old times as in modern, and found vent in one form or another: but if history records one fact plainer than another, it is that religious, or rather theological, feuds are the deadliest, and more fatal to human happiness and progress than all others put together. The rancorous spirit which animates

* *Sethi* makes no dynastic divisions in his List, but gives them continuously without a break.

* The List of Kings as given,

the fanatical adherents of the various systems into which the human race is divided, though quiescent is not expurged; nor will it be, until "creeds," or beliefs, are made of secondary importance, and recognised as "matters of taste": thus made subservient to the vastly more important Rule of Life, which demands the recognition of universal brotherhood, and social usages dependent upon this grand doctrine and truth. Special standards; special revelations; special Gods; and specialities of all kinds, must go down before the enunciation of pure esoteric and spiritual truth, which never changes, but is the same "yesterday, to-day, and for ever," and which is based upon the recognition of the ONE Great Life, made manifest in an infinite variety of forms.

I shall have to recur again to the conflict of religious and political opinions in a following chapter, for without this much of Egyptian and still later systems of thought, and thence of life, cannot be read and understood.

A COLUMN FOR THE LADIES.

SYBIL'S IDEAL.

A Tale of the Daybreak.

By MRS. RAMSAY LAYE.

PART II.

"Your house is a poem, Mrs. Branscombe," a visitor remarked, when the little place was completed; and the praise implied was not exaggerated. Sybil was gratified by the expression, and, what is more, she was satisfied with the result of her own labours. As she looked round the rooms, elegant, not with such elegance as the mere upholsterer can produce, but in which harmony of colour and every detail had been studied; as she lingered in the conservatory adjoining the drawing-room, or paced the velvet lawn, she felt that she had created for herself a home which, externally, at least, was the realization of all she had ever longed for.

She had often pictured, in days when there seemed no chance of her ever being able to carry out her ideal, a life such as that which she now planned; a life which, even more than her house, should be "a poem"; a life in which, outwardly, books, and flowers, and art, and friendship, had great part, and which, in its inner phase, should be consecrated only to what is pure, lovely, and of good report.

Sybil's income was one that, had she had a family to bring up, or had other claims pressed upon her, would have been small enough; but, situated as she was, she was almost rich. Moreover, if her tastes were expensive in some directions, they were simple and economical in others.

She set up only a pony-carriage—to be sure, it was a very pretty little turn-out, and perfectly appointed; her garden and greenhouse cost a good deal to maintain in the style she chose, but her indoor establishment was organized on a very unpretentious scale: it consisted of but three young women whom she trained in habits of order and neatness, that left nothing to be desired. On dress she did not spend a tithe of what most women in her circumstances would have deemed requisite.

"I shall never put off black," she said, "I shall mourn for my Charles to the end of my days."

Her mourning, however, was very unconventional. Weeds she laid aside after a reasonable time, but the orthodox widow's silk, with its dismally gay decorations of crape and glittering jet, she would have none of. A gown of some soft material, cashmere or nun's cloth, long enough in the skirt to be graceful, but not incommensurate; a little white about wrists and throat, and usually a white flower or knot of violets at the latter. Flowers were to Sybil more than things of sweetness and beauty; they were to her a sacrament of the resurrection from the dead, and the life to come. She scarcely varied her dress; fashions might come in and go out, she had her own standard, she had found what suited her and she adhered to it.

I scarcely like to say that it was part of her programme that she, the central figure in the beautiful house, should be distinguished by this severe simplicity of attire; if she did pose in any degree, it was from nothing of vanity or self-consciousness, but the result of her idealistic temperament, which made her regard everything, herself included, with reference to artistic effect.

Sybil found little difficulty in gathering round her such a social circle as she desired, not all at once, but gradually; as quality rather than quantity was what she sought. The graceful intellectual woman was an addition to society, and the refined and cultured drew to her more readily than others; by the merely commonplace, and still more by the coarse and vulgar, Sybil might be voted insipid, but for those who were like-minded with herself, she had a great charm; one acquaintance led to another, until she found herself in a set in which all her own talents had scope and were appreciated, and by which she was in turn stimulated and improved.

It implies no disparagement of her to say that she did not stand solely on her own merits; her house was an attraction, and she had the art of bringing the right people together. It

was delightful to her friends living in London to find themselves by a drive of less than an hour, by the Metropolitan Rail much less, at a spot where flowers, fountains, velvet swards, offered all that is charming to the eye and to the senses. She attempted no elaborate entertainments, but her garden parties and her little dinners were a great success.

Another pleasure which Sybil derived from her wealth was that of travelling. To see other countries and celebrated works of art had always been her ambition, and it now entered largely into the scheme of her life. When the English autumn grew chill and damp, and the garden a scene of desolation, Sybil would leave her house in the charge of trustworthy domestics (she never let it, though she could have done so readily, it was too pretty) and, accompanied by her favourite attendant, escape to a more genial climate; revel in sunshine beneath radiant skies on the shores of the Mediterranean, may be, while England was alternating between fogs and snow. Another season she would repair in spring to some place noted for wild flowers, always, however, arranging to be at home when her own little domain was in its summer beauty. Sometimes she would go to Italy or Germany at the beautiful season of vintage. In short, she had nothing to consult but her own pleasure, and she did as inclination prompted. In the course of these tours she encountered much variety of society, and as many of the most agreeable people she met whilst staying at hotels, had like herself, houses in or near London, not a few acquaintances so made proved a source of permanent pleasure.

What a mine, too, of intellectual enjoyment to her were the different art galleries, her visits to which were, it need scarcely be said, no perfunctory ones performed for the sake of saying she had seen this or that. She spent hours in the galleries of Rome, Florence, Munich, drinking in the spirit of the old masters. Some of the pictures impressed her deeply.

One day, as she was walking slowly through a gallery, her attention was arrested by a head of Christ by Raphael. Immediately around it were pieces representing gorgeous scenes and heroic subjects, but it was not those which Sybil paused to study, and the thought came into her mind:—

"It is curious that the personality in which our deepest reverence centres is that which represents poverty, suffering, and humiliation. There is a spiritual beauty attaching to the life and character of Christ which no refinement of outward circumstances could add to or effect; there is a halo round that head brighter than the halo of genius, lasting undiminished through eighteen centuries; and the highest achievement of the most inspired painter has been to depict worthily the head of the Man of Sorrows? Why is this? Is it that true beauty as well as true greatness consists in the denial of self, and suffering for the sake of others; not in self-indulgence, even in any of its most refined forms?"

As the thought shaped itself in Sybil's mind, tears filled her eyes and dimmed the view of the picture before her. "What it her life," she went on mentally, "had been more beautiful in the past than at present, in spite of all her strivings after her ideal? Then the happiness of another had been her daily and constant care; she had performed homely drudgery for 'love's dear sake.' Then there was one to whom she was dearer than all the world beside. Was she even richer then than now?"

But all her time and money were not devoted to self-pleasing. Such would by no means have been in accordance with the life she had planned: she gave, and liberally, to various charities; she offered her services as a district visitor to the clergyman of her parish, and she visited on regular days at a certain hospital. Her interviews with the sick were acceptable; she was gentle and kind, her voice was sweet and her demeanour pleasing. Mrs. Branscombe's days for visiting were looked forward to in the wards of the hospital.

While Sybil was pursuing a life so congenial to her,—one pleasant phase succeeding another, society alternating with equally valued solitude,—her own appearance blossomed into a new grace, almost beauty.

Formerly it had never occurred to any one, except her husband, that the slight fair girl, with a pale complexion and rather deficient in roundness of contour, had any personal attractions to speak of; now, whether it was the difference of surroundings that reacted upon her, or that time so far developed her good looks, as is sometimes the case, or the two combined, but people began to find out that Mrs. Branscombe was very pretty. It was her wont of a fine summer afternoon to drive into town in her pony-carriage, which she drove herself, and take a few turns in the Park. The perfectly-appointed little equipage became known, and often she heard, in passing, the remark, "That is pretty Mrs. Branscombe." Sybil might have married again, more than once, and well, but she never for a moment entertained the idea; she was faithful to the memory of one. Besides which, though this was not the principle reason, she liked her independence, and had no inclination to exchange it for new ties.

(To be continued.—Commenced in No. 693.)

QUEBEC HALL.—On Sunday, July 22nd, the Seance for Spiritualists and friends at 11, and for enquirers and the general public at 3 o'clock.—D.

THE SPIRIT-MESSENGER.

HOW TO LIVE AND HOW TO MEET SO-CALLED DEATH.

A CONTROL BY "GIAMBETISTA PORTA."

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

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

The Sensitive brought me a portrait, entitled: "Lucretia Giambetista, wife of Giambetista Porta, one of the Tower Custodians," and almost immediately went under control, and spoke as follows:—

I was a member of a Secret Society of Spiritualists; for in the earth time of this, my wife and myself (this alludes to the portrait brought this evening), it was necessary to be very secret about independent spiritual knowledge. I mean by using the word independent, that any knowledge of the hereafter not received through the orthodox church or its ministers was dangerous. By birth I was a Neapolitan, and my principal study was that of my individual surroundings on earth, and my authorities were the writers among the ancients, many of the souls of whom have been here. I am referring to Aristotle, Pliny, and many others, who in any way made it their work to describe God's beautiful earth, and the potent and unchangeable laws of nature.

It was through my wife, whose portrait was just now in your hand, that I received absolute knowledge, that annihilation was no man's fate, and that all men were heirs of immortality. This was considered by the Court of Rome unlawful knowledge; they having heard of it through some of the circle that met twice a-week in my home. This circle was called the "Secreti," or the "Meeting in Secret." Other secret societies originating from mine were held throughout Naples. The members of the Society of the "Secreti" were all members of the "Accademia gli Oziosi," at Naples, called so because of the quiescent restrictions which were enjoined on its members. I was greatly indebted to the meetings of the "Secreti" in my own home. They lifted me up from an ordinary student to a master in physical science. The inventions that I received through the aid of this our circle were numerous; amongst them may be named the invention of the camera obscura; the invention of the telescope; the ground work of my "Ars Perspectiva," and also the materials that formed my "Magia naturalis, sive de miraculis rerum naturalium;"—of course these works were condemned, and the inventions questioned, and history has placed these inventions by the side of other names; not thinking it creditable that they should belong to one, whose belief was condemned by orthodoxy.

My own name is Giambetista Porta; and had I received nothing else from the meetings of the "Secreti" than advanced physical knowledge, my time would not have been given in vain; but greater than all this was the knowledge, that men after death could return and be recognised; that they could again renew their earth wanderings and reveal the secrets of their lives, and at a day so far distant, that the empires, under which they were born, had passed out of time. I heard and believed in these their returning footsteps, and welcomed them with the only welcome that they asked for, or that was due to them, by becoming a better man. My sins are rapidly passing away; but before the formation of these secret meetings my life had been filled with very dark shadows; but to my restless spirit they brought the calm, which belongs alone to eternity. These visitors commenced by removing my fear of the hereafter, and I no longer feared the darkness of what I looked on once as a long and restless night.

"Socrates" often came to us, and his message was this: That his greatest hope, when he stood face to face with death, was that he would soon join company with Homer, Hesiod, and other learned men of the long past. "Cicero" pleaded that his strongest hope in death was in the fact, that death brought him nearer to Cato; and the greatest hope of "Cyrus" was evidenced in his last words, which were these: "Think not that I shall be nowhere, or nothing, in the hereafter; but I shall be with my people, and with my successor, for my heart is in sympathy with their welfare."

Here I asked: Did "Busiris, the ancient of days," ever pay him a visit? And the Control answered:—

No; but he had heard of him, and that he had visited some of the other members of the Secreti.

I asked him whether "Julian," the emperor, had been in their circle? And he said:—

Often. He whom Christian writers had designated "the Apostate," was one of the highest and brightest spirits in the spheres.

He passed a beautiful eulogium on Julian. He then went on to say:—

It might rather surprise you, that in the writing of "Alonzo Cano," the artist, on the portrait of my wife appear those

words: "Servant to the Custodians of the Tower, or spirits of the first degree." Truth cannot be shamed; there is a deserved distinction between individuals in eternity; each retains the singularities which marked his individuality on earth. The same diversity of taste, talent, and pursuit still remains. There are souls full of energetic action and eagerness quick to believe. There are others the very reverse, whose slowness of belief is the distinctive mark of their self-hood.

Before I held these meetings, my ideas of eternity were the same as the orthodox entertained: a long dream, and then an awakening for final judgment, and then a heaven of mere rest and inactivity without any employment, and with but partial association again. I believed that when awakened, I should have a glorified form, but I found that I was the same as I am now, and no other; that my wife was easily recognisable, and that the recognition was instantaneous and mutual. But the realization of eternity is an inevitable consequence; it alters thought and enlarges ideas: it shows the fact of soul living, not as a pilgrim or a stranger to that beautiful gift, the soul's birth-place, the earth. It is a strange, yet nevertheless a true fact, that no sooner is the soul entrusted with the knowledge that it can return to earth, than an intense desire is born to return there. There are many who are not permitted, or they would be here with all expedition. Then will cry your readers: "Why do misleading spirits come? Why are they permitted?" But, I say, They are not permitted: these wandering and disobedient spirits act without permission, oftentimes to the detriment of their hearers, but always to their own detriment.

The thin veil that divides our lives from yours will soon disappear, like mist before the rising sun, and the knowledge of dual life will be laid bare to all men, and the greatest miracle of all, that of man's life here and his life hereafter, will be revealed. None of your surroundings are working for celebrity; they are working for man's welfare. They love their fellows; their ambition is to be universally esteemed and loved. Small has been their reward up to the present time; but it is what they firmly expected. There is small chance of their sympathy becoming shrivelled or withered because of this, for God robs the sting of ingratitude of its sharpness. They never expected prodigious returns of gratitude. It is enough happiness for them to do what God puts it in their power to do. They would rather please God than man; there is a happiness, apart from the gratitude of others, in having performed your duty willingly. Jesus, the Nazarene, might, had he chosen, have had power and display; but his services were rendered to God, and not to power. Neither sprung they from ambitious hopes; and so with those who love and guide you: the spirit of reason and self-denial is their pleasure, and magnanimity is their possession. For that saying of old is true: "They who are first in the eyes of men, are oftentimes those who are the last in eternity;" for real worth consists in self-denial, and not in selfish ambition. They are attempting to control the thoughts of men; your surroundings are anxious to awaken those who are unconscious of responsibility, and who are living carelessly for themselves, and not for God. By this I mean, to awaken those who are slowly forging a chain, whose every link is forged out of sinful custom, which is coiling round and round their self-hood, forming an imprisonment which shall enthrall the soul hereafter, and which makes life a slavery on earth.

It is their self-will whether good or evil can be chosen, and he who cannot live well to-day, makes it harder for self to live well to-morrow. He who wills to be pure and good finds it easier to-morrow than to-day. Does he enjoy life on earth in a lesser degree when in obedience to God? Quite the contrary: earth-life can be better enjoyed. There is no comparison between the two states of the soul on earth. Many (so I learned, and others also with me at the meetings of the "Secreti") are spirits with infirmities, who belong to earth still attached to them. There is not half the self-sufficiency in the higher life of man as in his life on earth. I do not say that the tendency to self-delusion does not exist; because there is a great deal of spiritual pride in the spheres, and those who are the highest, or the angels amongst us, laid the foundation of their position in the heavens in the earliest years of their life on earth.

This, their foundation, was self-humility: not that humility, which is put on like a cloak on stated occasions, but that true humility which is self's companion every passing minute of time. If there is a pride more sinful than any other, it is the pride that apes humility. It is the most arrogant of all sins, that superficial condescension which is more an insult than the most haughty arrogance. How many there are to-day amongst the aristocracy, both male and female, who will be seen in the soup kitchens of the poor, acting with the most astonishing affability; who will attend charity sales, and take their place dispensing the wares; who will be seen in the servant's halls. But what of this? None would take them, either in the soup kitchens, or at the charity sales, or at the servant's halls, as belonging to the commoner or lower orders; yet how many are there of those, who would refuse an invitation or leave the house after accepting one, declaring that there was not a soul fit for them to associate with. I tell you such humility will not go even to the scales to be weighed.

There are dissatisfied spirits amongst us, who endure rather

than enjoy the pleasure of eternal life. My position, as servant to the Custodian of the Tower, is dearer to me than would have been wealth, or land, or domestic affection on earth; and yet this position would be indignantly rejected by others, who know not what happiness is. It is better to commence mounting, if to make the ascent is necessary. I think it better to resign a position amongst such proud spirits, and to begin to mount into a higher position, even if I only fill, at first, the position of a door-keeper. I would not spoil the cordial welcome that will support a higher form of life. I have sinned; but why waste eternity in unprofitable despondency? I do not pride myself on this position; but, at the same time, I consider it an advance, a step in advance of self-hood, one which through obedience will lift me above affliction, and considering the position which I deserved, I see God's hands overruling all events, even in this my present station. I perceive that it is the first step in the path of obedience, leading to exceeding and eternal spiritual glory. My affections were alienated; the concentration of new thoughts were but life's disappointments; but now there is every prospect of happiness.

I have purposely omitted mentioning my offences, because to relate them would be goading my heart with fruitless anguish; but eternity is full of alleviation for the most poignant self-regrets, and for all, however insubordinate and disobedient, there is not endless sorrow. Amidst all spirits in the minor spheres, there is not one drop of injustice meted out, and all punishment has been self-inflicted. Some, for a time, belong even to those most bereaved of happiness; therefore it is for man, in or out of the body, to be grateful, for in all conditions of life man gathers of happiness more than he has sown. I thank God that grief does not sink unfathomably deep, and one can always recognise that there is an existent chance in all towards happiness. There are uncounted millions who recognise this; but who do not accept it. There are many who are clamouring aloud for peace hereafter, but who are not living for it. I did not live for peace in this my life, yet the eternal hope of happiness is mine now. The shadow of fear fell heavy upon me, but has now given way to the brightness of hope; no shadow, but substance now. There is a reality of hope, as there is a reality of wretchedness. Hope may soar for a time with shortened wings, but it will survive and become strengthened, and conquer sorrow, and obliterate the thought of ingratitude to God. Happy is that man who at death can say: "My trunk is packed, my carriage is at the door, and I shall soon take that journey for which I am so well prepared." This was not my condition. There are very few in a condition to say this, and believe it.

Many who are conscious, when death's hand is ready to pluck away the spirit's outer covering, look round on that which is theirs, and the thought of possessions forms one reason of unwillingness to die. Yet if they would but think; what matters it whether they lie on the bed of down or the pallet of straw? Either is the same when the spirit is obtaining its freedom from the body. It is in preparing man to look on that which is known as death as a friend, and not as an enemy, that you are working. It is the soul which makes the necessity for earth attachment, not the body. There are plummets that sound the depths of the ocean's bed, but who shall judge of the secret council of God. Tell all men that their hopes in both worlds cannot be buried. Let them be thankful that it is God's wisdom that judges them. It is God's judgment that places them. There is safety in obeying the laws of nature; there is danger in disregarding them. Nature's laws are moral in all their workings. Immorality is disobedience to nature's laws. Nature is God's acknowledgment of eternity. It is an open book for all men to study, and to learn how to live. Every living man is anxious when death approaches, and none, being conscious, can look on it without the emotion of fear. But fear has many grades: extreme fear is the madness of terror. Jesus of Nazareth met with a conscious death, and he feared it, but not with the madness of terror. His soul was shaken, but he did not forget his trust in God; for a brief moment the thought was with him that God had forsaken him, until the icy hand of change touched him, and departed obedient spirits stood around him, and he cried: "It is finished!" The agony had passed, and the gates of eternity were opened wide, and good men of the past were there to guide him in his fear, and they will be with you, dear Recorder, when the time comes, as they were with him, filling your soul with joy and aiding to banish the fear of death. Former sins, through their aid, will not press on the memory; for glory will come. The deserving man's kingdom is not that of earth; thousands have said this; we know, through experience, this to be a truth, and I add my humble testimony. God is ever ready to receive a soul in mercy, and his servants, kept for the purpose of comforting here, well know that the road to God's royal favour is not a hard one. A cup of water to the thirsty in His name, receives its reward a thousandfold.

But here, as well as with us, there must exist the necessity of progress. In nature there is no standing still; therefore let all men strive earnestly for the better life that awaits them, filling their souls with assured hope, saying: "If I live on earth it is well; if I die, it is better for self." But, when death is at hand, let self be calm, rational, and intelligent, and this will enable the soul to hold at arm's length terrifying fears. I do

not suppose that amongst the vast number of earth-bound spirits, there would be found one willing to live in the body and have to die again. They would hold control without the certainty of having to die again. But none would be willing to accept this if acceptance were possible. There are very few, who have died with careless ease, and the entire absence of fear. They may not have made their fear known, but assumed a carelessness which they did not feel; but I advise all men on entering futurity to meet the change with calm resignation and dignified composure. Life has taken its chance, and the soul cannot alter the consequence of any act that is consummated and cannot be altered. When this change meets you, your final consolation will be in the testimony to truth that you have left to all men. Words of truth sealed in death become more sacred than even inspiration. I have tried to teach men to die that they may live again. All men have to change, and at the immediate change they will enjoy the vision of their spiritual equals.

I once believed the same as many to-day believe, that the accents of my tongue would never be heard again throughout the future ages of the world. I thank God for this present opportunity. My Control has had a solemn import. It has dwelt perhaps too long for many on the final change; but I say to them and you—excuse me, for it is the first time I have listened to my own voice through man's outward earth formation, and the realization of this has put me so forcibly in mind of that fear of death which assailed me, that I would warn all men, as a primal consideration, to be firm, composed, resigned, yet full of hope.

Here ends a Control full of sound common sense, and one which, although I have recorded, I could read with pleasure over and over again.

There is a new phase in my Controls, which seems coming to the front, just as I am finishing this Tower, and about to crown the top with the smaller tower to be carried on nine iron girders. These, as I am writing these remarks, have been placed in site, I am happy to say, without accident, and I am earnestly prayerful that the minor work still to be accomplished may be done without injury to life or limb. The phase to which I refer is the allotting Custodians, of different degree, for the Tower, whose portraits I have been getting for some few weeks. Believing, as I do, in the near presence of my unseen friends, I feel that I have had their aid in my work, and that the building of that Tower has not been the mere freak of an eccentric enthusiast. But why should the noble-born and wealthy "Giambetista Porta," the enthusiastic mystic of the latter part of the sixteenth and beginning of the seventeenth century, be told off to the position of simply doorkeeper? Those who are the highest even in intellect on earth are not always highest in the spheres. He had a *plague spot*: what that was will be told in your next number, not by himself but by "Busiris, the Ancient of Days."

PRACTICAL INSTRUCTIONS FOR CLAIRVOYANT SENSITIVES.

By A. DUGUID, PRACTICAL CLAIRVOYANT.

(Continued from page 250, April 20, 1883.)

It will be necessary to give some explanation of the terms used to express this power or faculty of the mind, as Clairvoyance is quite generic in its meaning, and full of fertility as regards phrases and designations.

The common acceptation of the word means, a clear vision carried forward. Now, there is a wider grasp which ought to be comprehended in this expression, for not only is the visional part in many cases vastly extended, but the consciousness of being present must also be amalgamated with the idea; for clairvoyance, in full operation, enables the whole individual to be present at any place or sphere within the region of communicable knowledge. And when you have this conception of the subject present to the mind, you perceive the transcendental nature of the investigation before us, and to what sublime heights it will yet lead the student of this mystery.

Psychometry is a name given to a certain class of phenomena; as the name implies a measurement of soul, we consider it but a branch of the same tree, only giving expression to an undeveloped form of the

same power. Still a definite and clear knowledge of this part of the subject can be presented to the mind, so as to afford a rationale for the use of the expression. Some have attained a dexterity and quickness of calculation by this kind of spiritual geometry, and by carefully noticing the impressions, a clear and correct definition of character may be obtained in this way, and an estimate of soul substance very accurately found. This is an almost universal quality of the human spirit, and is often found embosomed in doubt and disregard of its very existence; and in some cases where it is conspicuously present it is ascribed to an acute memory—a clear perception—and is otherwise unheeded as a quality of interior consciousness, or demonstrating agent of soul presence. But for the more particular elucidation of this virtue, we will say something further on, as it is associated with other names and attributes all linked to the same expression of soul force.

We have before our minds another name,—something pure and unprofessional, at least, we have not seen it used in that form—that is Intuition. This, in our estimation, although more interior in its origin, is a grand and comprehensive term, embracing the finer attributes of the mind, and in a measure explaining to us those wild fancies, occult mysteries, and weird revealings found in the experience of many individuals, which have caused their sayings and doings, seemingly without reason, to stand out grotesque and unearthly, as if a monitor of heaven stood beside our lives, reminding man of his high origin and important destiny. It seems indigenous to the soul of man, and in its spontaneous expressions bespeaks the fertility of the soil from whence its springs. It is the voice of God, audible in the interior chambers of our consciousness, and in whatever pattern we weave the web of life, these intuitional utterances are golden threads, that make life valuable and maintain the dignity of the soul of man. Who has not felt the freshness of these thoughts as they entered, uncalled, the realm of our conscious existence, like a cool breath of wind on a hot summer's day. We must recognise these thoughts as angel whispers, sweet indications of the guardianship of our Father, God; and although theology has represented humanity as having left Paradise, and the whole being as saturated with the grossness of a physical existence, there is evident from this adhering virtue a door open toward the East; an entrance unclosed from the Land of Light, the Realm of Spirit, and through this gateway has poured an incessant stream of facts and evidences of man's spiritual origin.

When we attempt to analyze this word, Intuition, it implies all that we know of Truth; for however elaborate and detailed the improvements of life or advancement of thought may be, it is the pioneering agent into those paths in which science treads or metaphysical analysis extends. And this inward voice is ever prompting man forward, and seeking to correct ideas which in previous times were considered eternal verities. Why is it so called heresy abounds? and many minds fearlessly lift the sacred covering from the superstitious relics of ancient times, because a more authentic testimony of the nature and constitution of man is being urged forward by this monitor of heaven. In times that have been, and are now happily passing away, the iron grasp of tyranny and blind idolatry crushed out the life-germs of the soul, and people became dwarfed, selfish, and completely physicalized, seeing nothing but the life that now is, and greedily grasping the material shadows of spiritual substances unseen and unknown.

This revival of spiritual life is calling attention to the facts and evidences of a spiritual organization in man, and also the corresponding relation of that life to the elements and forces incorporated with the order of the universe around him. In the details of this investigation will be found not only the relationship of the various organs, and their intrinsic merits viewed in

adaptation to physical life, but also the dependence of man upon spiritual sources for that life; or, in other words, make clear that often-repeated but least understood expression in relation to God, that "it is in Him we live and move and have our being."

In giving a fuller expression to the idea, we believe that through Intuition the being and organism of man has a divine anchorage ground, and, however tempestuous the sea of doubt, this divinely freighted vessel will never be cast on the rocks of a gross materialism. Therefore this quality of Intuition lies at the bottom of all thought and reasoning in regard to the subject, and is the source of all psychologic power and sympathetic action of soul life while in the material form. It embraces the various designations such as Clairvoyance, Psychometry, Somnambulism, Mesmerism, and the different grades of Magnetic Affinity, and without the possibility of exhausting the subject we might branch off into a hundred sections, a descriptive of the various forms in which this subtle occult substance permeates the life and actions of man. But for the convenience of those who love a name to distinguish an almost intangible something the various distinctions have arisen. To show a degree of similarity it has been proven that the subjects of animal magnetism, or who possess an inherent electrical energy, can also be made the recipients of mesmeric force, and through an effort of their own will can enter a somnambulist state, and during that condition give a faithful diagnosis of disease, and give rules for the adjustment of organic order and purity in the body.

The application of this phase of healing is termed Psychopathy, for it invariably occurs that a healing virtue attends the manifestation of this abnormal psychical feeling and seeing power, and the magnetic aura is seen to pass from the body of the operator in the form of white vapour, quite cognizable to the vision of ordinary individuals. In its action it is similar to the magnet which attracts iron and steel—there must be reciprocal conditions. As this is a more exhaustive process of healing, there is a foundation for the opinion which is advanced by some, that disembodied spirits supply the virtue; in fact this theory is quite legitimate, as otherwise it must be a wanton abuse of the principles of life. These strange healers of the diseases to which the body is subject, have all the power of being Psychometrists, those capable of reading character and illustrating the various idiosyncrasies of our nature, and imparting information from taking hold of objects or articles which have been handled by a person near or remotely situated; and when the conditions are good, and a certain amount of mental passivity is attained on either side, often wonderful and mysterious histories are evolved. From the limits of the ground traversed by this remarkable action of mind, we advance easily to that of Clairvoyance, which never has existence apart from these other attributes.

It may be necessary to say a few words relative to the means whereby the visions and revealments of Clairvoyance are received and gathered together, and for this purpose many things are made use of, such as those that have a reflective surface, also water, and vapour or incense, but the most common object employed is that of an ovoid glass ball. The one which I make use of is four-and-a-half inches long by three in thickness. This has done important service, and in the first beginning of clairvoyant action is of essential value. But in order to obtain the full benefit of this aid, it is needful to procure a genuine rock crystal, which on account of its value is beyond the reach of all or most of those who are in possession of the faculty.

P. J. Smith, 5, All Saints' Passage, Cambridge, has issued circular offering to instruct people how to avoid small-pox, fever, and cholera. He professes also to be able to tell the how to cure themselves should they catch these diseases, and how to cure others who may be affected.

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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 20, 1883.

NOTES AND COMMENTS.

The article on "Egypt," this week, is a valuable historical document. It should be carefully preserved for future reference. The fact is clear of the great antiquity of the Egyptian people; and such a fact is important when contrasted with the baseless dogmas enforced by theologians. We hope our readers will hand this number round amongst their intellectual friends.

A grand progressive spirit soars through this number of the MEDIUM. We need not particularize the various articles. They are all of a piece; and a flood of enlightening suggestions will flow into the mind of the reader as the different articles are perused. How thankful we should be for the printed word and the angel teachers that light it up.

Communications for Mr. A. Duguid, should be addressed, 15, Southampton Row, London, W.C.

It would appear, from the report elsewhere, that the Manchester meetings have been removed from the Mechanics' Institute to Bridge Street Chapel, Bridge Street, (off Pinnill Brow and Fairfield Street), Ardwick.

CROYDON.—Miss Annie McDonald writes:—I am requested by a spirit who has been present with us on two occasions (in our private circle), to publish his name and particulars of his death. He gave his name as "Sergeant A. Prince," who died from wounds received in an engagement with the Boers at Natal, February 8, or 18, 1881.

We have had a visit from our old friend, Mr. Burrell, of Accrington, who attended the meeting in Epping Forest on Sunday. He is accompanied by his son, James R. Burrell, of New Orleans, U.S., who is at present in this country on a business journey. He is partner in the firm of Brewer, Macdonald and Burrell, Stevedores, 173, Laurel Street, New Orleans, Pa., U.S.A. This address may be of use to shippers trading with that port.

Mr. W. J. Colville will lecture in Lecture Room, Brookside, Belper, Sunday, July 29. Morning subject: "Spiritualism as a Science, a Philosophy and a religion"; evening: "Spiritualism as a practical reformatory power." Monday, July 30, answers to questions from the audience. Wednesday, Aug. 1st, subject: A lecture to be chosen by audience.

A lady, who is a member of a religious congregation meeting near Oxford Street, called the other day, asking for information on the best methods of ventilation, as their chapel made sitters ill on account of the condition of its atmosphere. We spoke of several systems that had come under our notice. Now we have received a prospectus of "The Norton Ventilator Company," which appears to be a first class affair, and as ventilation is the great desideratum of modern civilization, shares

in the Company ought to prove a remunerative investment. Further particulars may be obtained on application to the Secretary, Morell Theobald, Esq., 84, Cannon Street, London.

We have received specimens of "Leatherette" for binding books, etc. The grain is exactly like leather, but whether the result will be so durable we are not in a position to determine. It is said to be cheaper than cloth, so that if durability be a feature, vegetarians may have cheap and elegant books without the sacrifice of animal life. We hope to give it a trial when we have the opportunity.

"NINETEENTH CENTURY MIRACLES."

To the Editor.—Dear sir,—As I venture to hope that my projected work on "Nineteenth Century Miracles," may be considered as of some personal interest to every earnest Spiritualist, especially as it aims to be an exhaustive manual of reference, and a record of one of the most wonderful and momentous movements of human history, so I hope you will not deem it out of place if I ask of your courtesy to make an announcement which may promote the conditions upon which ALONE, my work can go to press in England. I have concluded, for the benefit of that posterity to which I can confidently bequeath my present undertaking, to send down with the record, some of the worthy effigies of those who have faithfully laboured in the mighty vineyard; in a word, I am endeavouring to procure a large number of such illustrations as will add tenfold value and interest to the volume in question. Permit me to add that although this course will greatly increase the expense of publication, no additional charge will be made to the subscribers, who will all receive illustrated copies on the terms announced in the advertisement; namely, 12s. 6d. for one copy or £2 10s. for five. After the publication non-subscribers will be charged 15s. for illustrated copies, and 12s. 6d. for plain ones. I hope this statement may prove satisfactory to the kind friends who have already sent in promises of support, and induce others to hasten in following their example. Life is short, and time is passing rapidly. There are few of us who have no pressing need "to set their house in order." I at least have heard the call, and must obey.

Yours for the truth,
EMMA HARDINGE BRITTEN.
The Limes, Humphrey Street, Cheetham Hill, Manchester.

THE CHILDREN'S LYCEUM.

To the Editor.—Dear Sir,—The Committee of our Society here are contemplating the formation of a Lyceum for the children of our members. As, for the most part, we are ignorant of the method of procedure generally adopted, we should be very glad if those friends, in other places where such institutions are already in existence, would send us any information (printed or otherwise) or advice. It would be most convenient if the requisite information reached me at the latest on Wednesday, 25th inst.

Did I know the names of the Secretaries of the various Lyceums, I would write them direct; as it is I crave your kindness, and a corner in the MEDIUM.—Yours fraternally,
R. S. CLARKE.

4, Athenæum Terrace, Plymouth.

[We have sent Mr. Clarke Davis's "Manual." Practical information from those engaged in the work would be of great assistance. We have for some time had in contemplation the adoption of Mr. Kitson's suggestion, to open in the MEDIUM a Lyceum Department.—Ed. M.]

RECEPTION TO MR. A. DUGUID.

On Friday evening a representative company met at the Spiritual Institution, 15, Southampton Row, London, to extend a cordial welcome to Mr. and Mrs. Duguid, of Kirkcaldy, at present on a visit to London. The room was quite full, and the audience enumerated the most distinguished mediums and spiritual workers. The greatest harmony prevailed, and it was one of the most enjoyable occasions that has ever occurred in the history of the Movement. During the evening there was a service of fruit and biscuits.

With the musical exercises were interspersed speeches by Messrs. Towns, Wilson, Brown, King, Wootton, Jennison Edwards, and J. Burns. The speech of the evening was that of Mr. Duguid, whose highly spiritual and suggestive address was a source of strength to all. Mr. King presented what he had collected, with the assistance of the meeting added, towards Mr. Duguid's travelling expenses, seeing the many gratuitous services he is rendering the Cause during his stay amongst us. Mrs. Skilton, of Brentford, was happily present, and had with her a portfolio of her beautiful drawings in colour. These monograms and scenes were admired with delight by all. We hope Mr. Duguid will be enabled to afford his many friends another such occasion before he leaves London.

THE PICNIC IN EPPING FOREST.

To our view, this occasion presented a spiritual idea marred in the expression. The stormy weather was a symbol of the whole thing; sunshine and shower. None the less salutary and useful was the effort on that account. Cross purposes had full swing all through, if we may except the final act of the

day. The price of tickets was mis-stated in the MEDIUM, trains were missed, the party at tea-time was divided between rival establishments, and not a few Spiritualists went to the Forest and never fell in with the party at all. It was like a body cut up into fragments, without head or connecting nervous system. Yet great harmony prevailed in the mental sphere: individuals seemed to enjoy themselves. Friends met friends who had been long separated; estrangements were bridged over. Possibly the disconnectedness of the exterior of the affair represents the past, and the more harmonious spirit within the future.

A meeting was attempted in the afternoon, under the dripping trees and amidst wet grass. Mr. Duguid and other speakers, nevertheless, did well. Then there was the stroll to picturesque High Beech, and the needful shelter from a terrific storm of hail. With the exception of this pelting, the elements were, on the whole, remarkably propitious, taking into account recent storms and the broken state of the weather. About 6 o'clock another meeting was held. There was a very pleasant influence and a union of sympathies. Addresses were given by Mrs. Graff, and Messrs. J. Burns, A. Duguid, A. J. Butcher, and J. Wood. Other friends would have been heard had it been considered advisable to maintain a longer stay on the wet grass. The party broke up, and reached the station in time for the 8.10 train. It was intimated that the meeting was adjourned to Sunday next, in the Parks; see list of open-air meetings.

Mr. Brown in his notes expresses himself as "quite refreshed and rebaptised with the kindly and harmonious influences that pervaded throughout the whole day."

Mrs. Graff reports a clairvoyant vision by Mr. Towns during the evening meeting. Her two spirit daughters were described, also circles of spirits rising higher and higher, the younger spirits being highest. The presence of her own children she herself perceived. She mentions the fact for the consolation of those who may have children in the spirit world, around their parents still though unseen. We wish Mrs. Graff would favour us with the views expressed in her speech.

Miss Ettie Young sends us some impromptu verses on the occasion. We quote the last. She suggests another Sunday in the forest:—

Oh! may the future be so bright,
That spirit friends may thus unite
With all our earthly plans;
And, as we journey on, may tell
The way for us to do things well,
And work here hand in hand.

OPEN-AIR WORK—NEXT SUNDAY.

CLERKENWELL GREEN.—Mr. Burns and other friends will resume this station at 11 o'clock.

HYDE PARK.—Mr. Burns and other friends at 4 o'clock.

REGENT'S PARK.—Mr. Walter and others at 6.30, near main avenue, opposite Gloucester Gate. Mr. Walter had a numerous audience last Sunday. We hope he will be supported.

VICTORIA PARK.—Mr. Jennison and friends at 11 o'clock.

BATTERSEA PARK.—Local Spiritualists would aid in a meeting if a leading speaker would assist.

London Spiritualists can have just as good opportunity of meeting friends at these meetings as in Epping Forest, and the cost of travel is much less. The Cause can also be brought largely before the public if speakers are sustained by sympathetic friends. Let us think of the Cause more, and less of pleasuring, with its unnecessary expenses.

WEST PELTON.—Sunday, July 29th, we will hold our camp meeting in the Colliery Field, West Pelton, kindly granted for the occasion by John Humble, Esq., when the following gentlemen will deliver addresses: Mr. Grey, Gateshead; Mr. William Robinson, Newcastle; Mr. W. Dodds, West Pelton; Mr. F. Walker, Pelton Fell; Mr. W. Pickford, Perkins Villa, and others. Mr. H. Burton, of Byker, will occupy the chair. Chair to be taken at 10.30 a.m., and 2 p.m. In the evening the meeting will be in the School Room, at 6 p.m., when there will be three children named. A tea will be provided for strangers at sixpence each. A collection will be made to defray expenses. A cordial invitation is extended to all.—J. ALDERSON, Sec.

WEST AUCKLAND.—On Sunday, meetings were held morning and evening addressed by the guides of Messrs. W. Hopwood, C. Lupton and Wm. Hills, when they poured forth the truths of Spiritualism to very attentive audiences, and I am glad to say not without effect. We intend to continue as often as we can, and let the people know the things we have proved to ourselves as facts.—JOSEPH MILLER, Darlington Road, West Auckland.

HASLINGDEN.—We are glad to find that the Cause is making progress in this town and district. We would observe that Mrs. Groom has been a self-sacrificing medium for many years. She is a woman without reproach—has no love for notoriety, and is not responsible for the kind words that may be said of her in print. We cannot be too careful of the personal merits of those whom we put forward as spiritual workers.

"THE BEAUTIFUL HEREAFTER."

By "LILY."

"The beautiful Hereafter,"
Sweet "Land of Light and Love";
"Home of the blessed Master,"
Dear Son of God above;
"Home of the radiant Angels,"
"Home of the Pure and Good,"
Singing their glad evangel
Of praise and gratitude.

Truly, "The Land of Promise,"
"The Canaan of the Blest";
"The weary Pilgrim's Paradise,"
"The Goal of Peace and Rest";
Flowing with Milk and Honey
Of all things good and pure,
In endless stream of Harmony,
Whilst ages shall endure.

"The Land of true Humanity,"
Uniting Soul to Soul;
"The Land of gentle Charity,"
Wide as from pole to pole,
In God's eternal Universe;
Embracing in its ken
With open arms, as loving nurse,
All nations and all men.

"The Land of guileless Truthfulness,"
Where aught else is unknown;
Where thoughts are deeds in fullest sense,
So clearly are they shown;
Where heart to heart is mirrored fair
Before each trusting friend,
And all, the joys of others share,
And with each other blend.

"The Land of tender Sympathy,"
That precious dew of Heaven,
Bearing, in voiceless melody,
To all, its soothing leaven;
Truly, the Angels' "balm of Love"
Bestowed in fullest measure,
That permeates "the Home above,"
And is its greatest treasure.

"The Land of purest Beauty,"
"Of matchless scenery";
"The Land where noblest Duty
Is sought with holy glee";
"The Land where Concord reigns supreme,
Where jarrings are unknown,"
And all with Love's bright radiance beam
Around their Father's Throne.

"The Land of Youth," "The Land of Health,"
Eternal as the Soul;
"The Land of Knowledge," in its wealth
So vast, it knows no goal;
But ever wider opens the door
To higher, nobler Light,
To those who seek from Heaven's store
To search its Truths aright.

"The Land of Pure Religion,"
Relieved from earthly bond
Of form, or of tradition
In "The Beautiful Beyond";
Where ALL bow down before Him,
The Father-God above,
With grateful hearts adore Him,
In perfect, trusting love.

THERE is "the Land of Happiness,"
For THERE God reigns supreme;
There each accounts his highest bliss
To serve and honour Him;
There in that "Land Celestial,"
"The heavenly Canaan's shore,"
May we in His blest Presence dwell,
Till Time shall be no more.

July, 1883.

AN EVENING WITH DR. AND MRS. BROWN OF BURNLEY.

Dr. Brown and Mrs. Brown having arrived in London, they will be entertained at a reception at the Spiritual Institution, 15, Southampton Row, on Friday evening, July 27, at 8 o'clock. All sincere friends are cordially invited. Mr. A. Duguid will be present. The nature of the meeting will be left to the inspiration of the hour.

Mr. James McGeary (Dr. Mack) has left London for the United States, where he intends to sojourn for a few months. Letters for him may be addressed to 15, Southampton Row, London, W.C.

SPIRITUAL POLITY.

EXETER: ODDFELLOW'S HALL, BAMFYLDE ST.

Spiritualism is the "Aaron's rod" that swallows up all other rods; by which I mean, that all sectarian distinctions, denominational divisions, and doctrinal antagonisms are thereby annihilated. In this great Movement, all other "religions" must sooner or later become mixed.

How can it be otherwise? Of the innumerable sects into which the Christian Church is divided, each is distinctively based upon certain doctrinal or ceremonial interpretations; and whilst the churches are continually lamenting the want of "union" amongst themselves, they are, at the same time, precluding the possibility of any such unity, by their tenaciously clinging to the points which actually divide them. The numerous sects represent, in concentered form, the infinitely varied interpretations which present themselves to a widely diversified human conception; and so long as the minds of men are occupied with these various doctrinal, biblical, and ceremonial "interpretations," it is metaphysically impossible that there can be "unity" amongst them.

All this, however, is merely much ado about nothing, a cloud of dust, by which the eyes of the people are blinded and not enlightened; matters which Spiritualism quietly waves aside, as being matters merely negative, a thing of naught, like darkness which vanishes before the light; and in its place Spiritualism substitutes a perfect basis of union in the simple FACTS it presents, concerning the nature of the future life and the relation thereto of the present earthly existence. Creeds, dogmas, and distinctions of interpretation and belief, have no place whatever in the aim and administration of this great Spiritual Movement; and any such obsolete elements obtruded thereupon, have a purely mischievous effect—they are an impertinence and a nuisance. The hundreds of sects have their faces to the past and their backs to the future. Spiritualism is calling to the world as with a trumpet voice, Right about face! leave the dead past to bury its dead; act in the living present; turn your faces to the future; and in the simple facts it reveals concerning the life beyond, it frees us for ever from the baby-clothes of the past, and illuminates our soul with the glorious light of a real and an endless life.

There actually are persons who, whilst proposing to believe in the glorious revelations of Spiritualism, yet obstinately cling to the dogmas and traditions of the old religion; this, however, is just like persons who acknowledge that the sun is risen, yet keep their doors and windows closed, and persist in retaining the use of their puny rushlights. Such must be left to their own devices, but they will be infinitely the losers. If we have learned the fact that we pass through the door of "death" to the real life, and if our condition there depends entirely upon our conduct here, why then let this simple practical basis be sufficient, and let us have done once for all with these crude and obsolete elements, which only confuse the mind, and fetter the soul in its aspirations towards the progressive life.

The one "church" of Spiritualism is the SPIRIT CIRCLE; the spirit circle represents the one simple fact of intercourse between earth-life and spirit-life, with the mutual practical benefits resulting therefrom. This church claims the entire human family as its membership, and here the evident diversity of thought, of taste, and of impulse, will find a common basis of fellowship and of action. The spirit world in approaching the inhabitants of earth for the purpose of communion and co-operation, does not ask us to BELIEVE, but to BE; not to believe in this doctrine or that, but to be teachable and pure and earnest;—devotion to a single favourite opinion or dogma for its own sake, is an insuperable obstacle to progress.

Our meetings held during last week were remarkable for several things, they were universally attended; they included a goodly number of new and intelligent inquirers; they were harmonious and successful in results; but the most remarkable feature was their representative character, the variety of interests, religious, commercial, and social, represented therein. The principle stated above is here strikingly illustrated; our mediums are from various denominations; and the widest diversity of thought here finds a basis of union and co-operation.

PASSED TO THE HIGHER LIFE.

Our esteemed and highly respected friend, Mr. Wilkins,

has passed away after an illness of only a week. He attended many of our circles (Exeter), and had made some progress in the development of mediumship for landscape drawing. He belonged to the Roman Catholic Church, but was very amiable, and I am told would invariably defend our Cause in the establishment of which he was foreman.

July 8.

OMEGA.

ORGANIZATION.

To the Editor.—Sir,—With reference to the letter of "A Midland Traveller," inserted in your issue of June 29th, what he states with respect to the futile attempts at organization among Spiritualists, is sadly too true. I have been connected with the Movement since 1875, and have been present and taken part in the formation of several different societies, which, to judge from the language used and the enthusiasm displayed on those occasions, were to accomplish great things, even to the extent of a complete revolution in the ideas and thoughts of the million with regard to their spiritual condition. Rules have been drawn up, officers elected, and enthusiastic speakers supported by good workers, encouraged by, in the main, attentive audiences, have made the aspect look bright and all the future clear, but, alas! in a very short time, the babe that was ushered into the world with the blast of trumpets, has been neglected and allowed to pine for lack of nourishment, and at last died a natural, or rather unnatural, death, and departed into oblivion, with its obituary, "To Let," pasted on the door of the lecture room.

Now is this state of things creditable to Spiritualists as a body, or can it be possible that the faith they hold needs no public propagation, and yet without it I do not see how the degrading dogmas of the theologian and the rank materialism of the atheist are to be met and refuted. But whatever may be the causes of disintegration, they evidently arise among Spiritualists themselves, or from their defective methods of working, and do not arise altogether from outside influences, for there are other bodies which meet with much persistent opposition, and yet flourish in a remarkable manner and succeed in getting the ear and attention of the people. Neither can it arise from want of harmony and beauty in spiritual teachings, as generally set forth. It was the beauty and sublimity of its philosophy that first attracted me, and many others I could mention, into its ranks. Although probably it is more pleasant with many to look for salvation by a vicarious atonement, than that they should reap as they have sown and work out their own salvation under the inexorable law of compensation, surely the theme cannot be devoid of interest, at least to the thinking mind. For what subject can be of more absorbing interest and importance than the question of whether we are "To be or not to be" after we have shuffled off this mortal coil? With that question answered in the affirmative, the affairs of life and events of history become somewhat intelligible to us; but if in the negative, human existence becomes, as it were, a hollow mockery and disappointing dream.

On the basis of this belief alone, I maintain that Spiritualists ought to hold common ground, even if they cannot exactly agree as to the laws and conditions that obtain and regulate existence in the future life. With all those side issues we should afford to dispense, and let the fact that we are seekers after spiritual and immortal truth be a bond of unity between us. It seems quite necessary that there should be some method of organization carried out to attract the outside public, and the question arises—What are the best means to be adopted? I think that if there were a larger number of good normal or inspirational speakers, Spiritualism would soon assume a very different appearance in the eyes of the people than it now does. But, alas! such men are not common among us, and of necessity their visits have to be few and far between. Not that I wish to disparage public trance mediums, but I know for a fact that the bodily contortions and unintelligible language of incipient and undeveloped mediums on the platform have caused many to look upon the whole affair as a farce, and they have turned with disgust from any further investigation in the matter. I would also recommend that our services be rendered bright, attractive, and musical, and not in such a cold, dull, repellant way as they generally have been, at least in this locality, for if people get cheered by some good music, and their minds elevated by spiritual truth, they feel induced to go to the meetings again and again, and thus I think the Cause would progress.

At the same time, I hardly see how a "Midland Traveller" could expect you to be cognizant of the causes of failure in the many different societies, although you might have, as it were, a pretty good idea as to those causes. I should be glad if "A Midland Traveller" would let just a few cats out of his bag, so that we might be able to judge if they in any way resemble those that have at different times caused dissension, and broken up our ranks in this locality; and perhaps it might be to our mutual advantage if a few others of your correspondents would bring this question of organization to the front in a more able manner than I can do. Yours truly,

A MIDLAND MAN.

OBITUARY.

ABRAHAM SHACKLETON, KEIGHLEY, YORKSHIRE.

At the mature age of 73, this earnest apostle of Spiritual Truth passed to the Higher Life, on Tuesday, July 3, and was interred on the Saturday at Ingrow Church. Mr. Murgatroyd Harwood comments on the contrast afforded by the conduct of the Rector, Mr. Oates, and a case at Whitworth recently reported in the MEDIUM. This exemplary clergyman read the service in the Church and at the grave, then he gave the Spiritualists permission to speak and sing. Two hymns were sung, and two lady mediums spoke appropriately. Mr. Oates said he wanted to see more toleration. He said to the son of the deceased that he had not seen in his time a more respectable funeral, and it reflected credit on the body as a whole. Such generous testimony is a living reproof of the narrowness of the "Insulted Churchman," whose letter was recently quoted in the MEDIUM.

Our correspondent makes a few well-deserved remarks on the spiritual work and steadfastness of our departed brother. For thirty years he was a willing worker, being a fluent speaker under influence. We have stood on the platform with him more than once, and witnessed his power to interest an audience and unfold spiritual truth. He was free from all sectarian bias and creedal prejudice. We have heard him faithfully expose the futility of the Christian "Plan of Salvation," at the time he was most reverent to that grand plan of our Father, God, whose bosom is ever open to the advance of all his children who will turn unto him, however prodigal and erring. He was one of the few workers that carry us back to the origin of Missionary Spiritualism in this country. Mr. Wright is still on the plan. There may be others that we know not of. Our kindest affections turn ever to Keighley, and the work of David Weatherhead and his self-sacrificing co-adjutors. These men did a work which is an example to all. But those times of pioneering and buffeting can never be lived over again. Now the spiritual speaker has a hall to meet appreciative friends in; there is a home and refreshment provided, and expenses paid. Do not let our modern speakers get too proud and self-conscious. It is well to look back at the work of the bold men who stood forth, and only received reproach, weariness, and loss for the service they rendered to the Cause of Truth.

We close with a few lines written for the occasion by Mr. J. Skaife, an old friend of the departed:—

Our Friend is dead! 'Tis but a birth,
A changing from the scenes of earth
To some congenial sphere;
Friends passed away and gone before
Will greet him on the other shore,
With love's seraphic cheer:
Lend, lend your ear! they shout, they sing,
They make the heavenly chorus ring
With—Welcome! Welcome here!

PHENOMENA.

AT MR. HUSK'S SEANCE, 20, MAXTED ROAD, PECKHAM.

To the Editor.—Dear Sir,—It was my good fortune to be present at a seance given by Mr. Cecil Husk, on a recent evening, and to me, at least, it was a most pleasant and convincing sitting. I sat next the medium, holding his hand in mine the whole time—never detaching my hand from his for one moment—a gentleman doing the same on the other side of the medium. All the sitters in the circle held hands in a similar manner. The lights were extinguished, and the manifestations almost immediately commenced. The voice of a spirit called "Irresistible" was heard first, wishing us good evening, and promising to do all he could to make the meeting a good one. Being seated next the medium I was quite close to the spirit, and for the first time I felt a spirit hand touching me,—a kind gentle touch that banished all fear, and in its place left a soothing, confiding influence. He smoothed my hair and stroked my face with his warm, soft hand.

Another spirit now joined us called "John King," and his hearty, cheering voice was very welcome to us all. He came with his accustomed greeting: "God bless you all!" He said he would try to show himself. While waiting for this materialization I felt a soft, filmy something moving across that band which was held by the medium. After waiting a few moments, the luminous slate, which had been placed on the table before the sitting commenced, moved, and was held high in the air, showing to us the face and form of this spirit. He moved right and left to enable all to see his features distinctly. It was a beautiful kind face, with gentle calm eyes. His head and form were enveloped in a white, soft drapery, which fell over my hand. One hand only was materialized, which he put over the luminous slate to enable all present to see, and to prove that it was indeed a materialized hand he struck the slate several times with it, and the contact was heard by everyone present. As the spirit moved about over us, I felt his soft drapery repeatedly touching my head and face. The conditions

under which we sat were such, that no mortal could have simulated this or any other of the manifestations recorded. When we had all seen him well, he rose high in the air, holding the slate above his head, and then he gradually sank through the table, leaving the slate over the spot where he had disappeared.

Again "Irresistible" came to us, and with him came another spirit, with whom he played a duet, one playing the piano, the other the fairy bells. Small luminous lights were seen by all floating round the room; and this ended the seance at which, through the kind invitation of Mrs. and Mr. Husk, it was my pleasure to attend.

I will add a small personal experience, which, trifling though it may appear, impressed my mind more than the phenomena of a general character. "Irresistible" told me that a brother who had not long left earth-life was present. No one in the circle knew that I had lost a brother. Then a scarcely articulate voice was heard, which reminded me strongly of the brother to whom the spirit alluded.

LUCRETIA.

PROGRESS OF SPIRITUAL WORK.

BLACKBURN—A DEBATE ON IMMORTALITY.

In the Congregational School Room, Park Road, Blackburn between 600 and 700 people assembled on Wednesday evening July 11th, and on Thursday evening, July 12th, to listen to a debate between Rev. H. Cameron (Swedenborgian minister), and Mr. Albert Smith (Conditional Immortalist, formerly a clergyman of the English Church). On Wednesday Mr. Smith opened the debate, taking for his affirmative proposition: "Man is mortal only," which he undertook to defend by quoting several passages of scripture—Genesis, Job, Psalms, and Ecclesiastes formed his favourite books of reference. He undertook to declare that man has no pre-eminence over the beast; that man and beast alike die when their bodies decay; and that the spirit is only breath. This position is well known to be maintained by Materialists everywhere, but Mr. Smith undertakes to say that at some unknown future day, the dust of the dead shall rise again: God's people to live for ever, the wicked to be condemned and then destroyed. Many of his arguments were perfectly absurd, and were heartily laughed at by the greater part of the audience. Mr. Cameron in his reply argued from reason and Scripture, in conformity with the rules of the debate, and very skilfully demolished Mr. Smith's sophistry. Mr. Smith spoke twice again, so did Mr. Cameron, the former gentleman answering none of Mr. Cameron's facts, but continuing to quote more of those desponding Scripture texts, with which we are all more or less familiar. On Thursday evening, Mr. Cameron opened the debate in a masterly manner. He was followed by Mr. Smith, who vigorously reiterated his former statements, and then quoted other texts of Scripture, which he declared no believer in the natural immortality of man could possibly explain without falsifying the word of God. Mr. Cameron opened the Bible, and proved to the satisfaction of the entire audience, that Mr. Smith's inferences from the texts under discussion were diametrically opposed to the explanation given of them in the very book of the Bible in which they were found. Mr. Smith then opened a ponderous Greek lexicon, and threw the entire audience into convulsive fits of laughter, by declaring, on its authority, that a word translated "life" and "soul" in the Bible could be with equal propriety translated "smelling-bottle." He also said that because people joined burial societies it was nonsensical to suppose that they hoped to live hereafter. Mr. Cameron then spoke for fifteen minutes upon the Witch of Endor and Samuel's appearance, after the death of his body, to Saul; the transfiguration of Jesus on the mount, where Moses and Elias talked with him, and upon some statements in the book of Revelation, which clearly reveal the facts of life beyond the grave. Mr. Smith made so lame an attempt to answer this last speech, that even many of his friends felt that he had lost the day. Of course Mr. Cameron and Mr. Smith, as individuals, must be simply introduced in such a report as this to illustrate the respective strength and weakness of the Spiritualistic and Materialistic philosophies. Mr. Cameron does not call himself a Spiritualist, neither does Mr. Smith call himself a Materialist, but what Mr. Cameron did prove from reason and the Bible was the fact of spirit communion and the conscious existence of the spirit after the death of the body. When over 600 people can be got together to listen for two hours each evening, on two consecutive evenings, to such a debate, and listen to the truths of spirit-communion proved from reason and Scripture by a man who is not a professed Spiritualist, Spiritualists must surely see that the harvest indeed is plenteous, if the labourers are only ready to come forward and meet both the Church and Secularism on their own ground. To the credit of the Blackburn public let it be stated, that when Mr. Smith sneered at Spiritualism, evidently in the hope of turning the tide of popular opinion in his favour, he got no applause whatever.

ONE WHO WAS PRESENT.

MR. W. J. COLVILLE IN ENGLAND.

On Sunday last, July 15, W. J. Colville delivered three very powerful inspirational discourses in the Academy of Arts and Sciences, Paradise Lane, Blackburn. The hall was crowded on all occasions, and the large audiences expressed themselves as very much delighted with the lucid and convincing manner in which the inspired speaker brought up the various points in his discourse. At 10.30 a.m. the subject treated was "Is man mortal only?" It took up the question of conditional immortality, and very ably answered those who contend that immortal life is not inherent in the human spirit.

In the afternoon at 3, the lecture was upon "Positive, Rational and Scriptural Proofs of Conscious Existence after Death." At its conclusion Rev. H. Cameron, the Swedenborgian minister, said he desired to publicly thank the lecturer for the excellent and truthful address he had delivered. He seemed, evidently, very favourably impressed with the ideas and arguments presented. Many of his congregation were present, and expressed themselves equally gratified. Mr. Cameron is a man of great intellectual ability and wide research, and has a good following among the cultivated society of the town.

At 6.30 p.m., the audience chose, "Jesus Christ, his true position in the spiritual world." This address, like its predecessors, elicited much applause, and was most respectfully received by a crowded audience. The impromptu poems were on "Plato," "William Lloyd Garrison," and "Evolution." They formed a very pleasing feature of the day's exercises. In addition to the six Sunday lectures which Mr. Colville has given in Blackburn, he has lectured on, "Spiritualism in America as it is to-day," on Friday, July 13, and devoted two evenings (July 10 and 16) to answering questions from the audience. In the lecture on American Spiritualism, many of the views expressed concerning organization, the proper treatment of mediums, etc., were almost identical with those given editorially in recent numbers of the MEDIUM. The answers to questions, many of which were propounded by resolute materialists, were the means of ventilating a great deal of very useful information to investigators and the public generally. On more than one occasion Mr. Colville has taken occasion to heartily recommend the MEDIUM to new readers. Through his instrumentality, with the kind co-operation of the officers of the Blackburn Psychological Society, over 100 copies have been sold to strangers, and more than that number circulated gratuitously. It will be gratifying to our readers to learn that Mr. Colville's visit to Blackburn has been unanimously pronounced an unqualified success; the necessarily heavy expenses have been met without any difficulty, and many friends, both Spiritualists and others, have expressed ardent hopes that he will re-visit them before he returns to America.

Mr. W. J. Colville will lecture in the Free Church, Paradise Street, Macclesfield, on Sunday next, July 22, at 2.30, and 6.30 p.m., also Monday, July 23, at 8 p.m., and probably one or two succeeding evenings. Persons desiring his services either for Sunday or week day lectures should write to him IMMEDIATELY, in care of Mrs. Woollam, 50, Mill Lane, Macclesfield—his permanent address is 15, Southampton Row, Holborn, London.

LECTURES BY MRS. E. H. BRITTEN.—In Rodney Hall, Rodney Street, on Sunday morning, Mrs. Emma Hardinge Britten gave an inspirational oration, her subject being "The World of Supernaturalism." She rapidly sketched the supernatural gifts and powers which have been manifested amongst all peoples and in all times, and described the wonderworkers of India, the magicians of Egypt, the soothsayers of Chaldea, and the sybils of Greece and Rome. She traced the history of Supernaturalism amongst the prophets and wonderworkers of Israel, claiming that the Spiritualism of the Christian dispensation and the apostolic period formed no hiatus in the chain of spiritual manifestations. Mrs. Britten then dealt with the history of Supernaturalism in the middle ages, and described the gross ignorance that prevailed on the subject of witchcraft and sorcery. She urged that the discoveries of Mesmer threw the light of science on the world of Supernaturalism, and that the development of modern Spiritualism supplemented and explained the Supernaturalism of all past ages, and would prove the harbinger of promise that would ultimately unite the long-severed interests of science and religion. In the evening, Mrs. Britten spoke on "Ancient and Modern Freemasonry." The origin of masonry, she said, would be found in the worship of the power of nature. She alluded to the Hindoo Egyptian, Greek, and Roman mysteries, and traced out their succession from land to land, declaring that the germ of these mysteries was preserved in the Jewish Kabbala. She then enlarged upon the building of Solomon's Temple, and described how the Jewish monarch, unable to find any of the wise men of the nation competent to interpret the mysteries of the Kabbala, sent to Hiram, King of Tyre, for cunning workmen instructed in the mysteries of building such a temple as she held would correspond to the grand lodge of the universe. Mrs. Britten then dealt with the building of the temple, the institution of three degrees, legends of the master mason's degree, and the four subsequent degrees which culminated in the royal arch. The proceedings closed with a vote of thanks to the lecturer.—Correspondent of Liverpool Paper.

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

On Sunday, July 29th, the Quarterly Meeting of the above Association will be held in the Temperance Hall, Gurney Villa, in the afternoon, at 2 p.m., and in the evening at 6 p.m. Messrs. Hopwood, Byer's Green; C. Lupton, West Auckland; J. Dunn, Hills, and Eales are expected to address the meetings. The friends are kindly invited to attend these meetings.—JAMES DUNN.

SUNDERLAND.—On Sunday good audiences again attended at the Avenue Theatre, to hear addresses which were delivered by Mr. James Campbell, of Houghton-le-Spring, and Mr. A. J. Edmunds, of Sunderland; the chair being occupied by Mr. Nicholas Morgan in the afternoon, and by Mr. J. Rutherford in the evening. Mr. A. J. Edmunds is a gentleman of great ability; being an earnest student, and possessing a good memory combined with fluency of speech, he can give a capital address. Societies in the neighbourhood would do well to secure the services of this gentleman, which can be obtained by applying to G. H. Pyne-Jones, 33, Devonshire Street, Monkwearmouth, Sunderland.—COR.

MANCHESTER. On Sunday morning, July 15, in the Bridge Street Chapel, Ardwick, at 10.30, our platform was occupied by Mr. Johnson, of Hyde, when the guides chose for their subject, "Ye are the lights of the world," which was very ably dealt with, and gave great satisfaction to the audience. In the evening, at 6.30, Mr. Johnson spoke on a subject chosen by the audience: "The birth of Jesus, and how was it brought about," the explanation of which was very good, and was appreciated by the audience, as was testified by the numerous murmurs of approval.—S. CHESTERSON, sec, M.S.S.S.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning last the service was conducted by Mr. C. J. Atkinson, who read a trance discourse on "The Influence of the Stars," which was very instructive. In the evening the rostrum was occupied by Mr. R. S. Clarke, whose guides gave an address on "Hereafter." There was a very good attendance. The control dealt with the subject in a very able and efficient manner, shewing that there could be no more interesting question than—"If a man dies, shall he live again?" The existing systems of religion could not satisfactorily answer this question to the sceptic, who would not believe that which palpable proof could not be given. Spiritualism, then, could only answer this great and momentous question, and, after having satisfied the enquirer as to its reality, was able to shew man what its employments and enjoyments were. The lecture was highly appreciated, and has been favourably commented on by many strangers who were present. There will be public services held on Sunday next, at 11 a.m., and 6.30 p.m. The Lecture in the evening will be entitled: "The Two Worlds," when we hope to have a good attendance.—J. T. B. PAYNTER.

WEST PELTON.—Grateful thanks are accorded for kind remittances towards the Building Fund: Keighley Spiritualists, 5s.; Mrs. Walker's Circle, Northampton, 6s. This example, it is hoped, will be followed by Spiritualists in other places. The smallest contributions will be prized; but it would be of essential service if some kind friend with means would step forward and give such substantial aid as would render the building scheme an immediate success. There are noble-minded gentlemen with means in our Cause, who would do what is required if they could hear the little children running after us in the street, anxiously inquiring when we are going to get the Lyceum School built. We hope this appeal from the young, who are so deeply interested in spiritual teachings, will touch the hearts of those who love the little ones, of whom it was said: "Suffer such to come unto me"—THOMAS ALDERSON, Secretary, 22, Edward Street, West Pelton, via Chester-le-Street.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a small congregation. The spirit guides took for their subject, Job xxxii., 8: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." On Sunday next, July 22nd, the Annual Picnic and Camp Meeting will take place at Garendon Park, Longcliffe, by kind permission of A. P. C. De Lisle, Esq. We extend a hearty invitation to all members and friends to spend the day with us, hoping that our number will be increased by friends from Loughborough, Quorndon, Mountsorrel, and other midland towns. All members and friends are requested to meet at the Lecture Hall at half-past eight o'clock, and then proceed by conveyance, and are also further requested to provide themselves with luncheon only, as tea will be provided on the grounds. The Hall will be closed on that day.—R. WIGHTMAN, Secretary, 74, Mostyn Street, Hinckley Road, Leicester.

We cannot at present state when Mr. Ogle will arrive from Sunderland with his clairvoyants. Mrs. Nesbitt is the wife, not the mother, of the "pit lad," as was stated a few weeks ago. Mr. Ogle will respond to invitations to give private seances.

J. W. (Birmingham). In this world there are friends to meet the newly-born babe. In the Spirit-world there are friends to receive the spirit as it passes from earth. The phrase you quote is a poetical statement of the fact. Consult Mrs. Groom.

MEETINGS, SUNDAY, JULY 22TH, 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. A. Duguid: Address. Friday, 8.30, Mr. Towns: Seance, Saturday at 8.30, Clairvoyant Medium.
 CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "The true Elen."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30. p.m.
 BATLEY CARR.—Town Street, 6 p.m.: Mr. J. Armitage.
 BELPER.—Lecture Room, Brookside, at 6.30:
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Ingham and Mrs. Scott.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6;
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Gott and Miss Musgrave.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Dobson.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30; Miss Hance and Miss Ratcliffe.
 EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
 GATESHEAD.—Central Buildings, High Street, 6.30.
 GLASGOW.—2, Carlton Place, South Side, closed during July.
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Mr. J. Blackburn.
 HETTON.—Miners' Old Hall, at 5.30.
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Gott.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mrs. Butler.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30. Closed.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mr. E. W. Wallis.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.:
 MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30, Mr. R. A. Brown.
 MORLEY.—Spiritual Mission Room, Church St., 6: Mr. H. Briggs.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
 NEWCASTLE-ON-TYNE.—Weir's Court, Mr. Thos. Dawson, at 6.30.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Bolton's Yard, Tyne St., 6: Mr. J. Gibson.
 OLDHAM.—176, Union Street, at 2.30 and 6.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11 a.m., Mr. Paynter; at 6.30, 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 2.30, and 6.30.
 WALLSAL.—Exchange Rooms, High St., at 6.30:
 WEST PELTON.—Mrs. Taylor's, at 6:

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday morning, July 15, Mr. J. J. Morse gave a trance address on "Spiritualism: the religion of Humanity for time and eternity." Also on Monday evening, July 16, on "The Chasm between Science and Religion bridged." These subjects were treated by the controls with their well-known mastery ability. Large audiences greeted the speaker, and a cordial vote of thanks and welcome to him back to their platform, was enthusiastically accorded to him on Monday evening.

On Sunday evening an Experience Meeting was held, when Messrs. G. Wilson, C. E. Gilbespy, and R. Cairns placed before their audience a concise statement of facts within their experience, and the natural inferences to be deduced therefrom.

GATESHEAD.—On Sunday evening, July 15, Mr. J. J. Morse delivered a trance address on "The Spirit-World." This address was characterised with all the fervour and eloquence with which his controls have made themselves so widely known and so popular, and thrilled the hearts of the crowded audience who had assembled to hear them.

NORTH SHIELDS.—On Sunday last, Mr. Gilbertson, of North Seaton, gave an inspirational discourse on "The Origin of Man." The address was very attentively listened to and much appreciated by a numerous audience.

The Society held its Quarterly Meeting on the 12th inst., when everything passed off very pleasantly, the balance in hands of the Treasurer being reported as £7 1s. 8d. The members decided to hire the Oddfellows' Hall for three months, commencing in October next, as their own rooms are not large enough to accommodate the public, and being rather unsuitably situated.

ERNEST.

Mr. Herne makes an announcement in our advertising columns. Mr. Husk continues his receptions on Saturday evenings, at 61, Lambs' Conduit Street, at 8 o'clock.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE

SPEAKERS FOR THE SUNDAYS IN AUGUST.

BATLEY CARR.—Town Street, 6 p.m.

5, Mr. Henry Briggs.

12, Mr. Dent.

19, Mr. Armitage, Mrs. Dobson.*

26, Mr. Armitage.

Sec.: Mr. Armitage, Stonefield House, Ilkley.

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

5, Mrs. Gott, and Mr. Schutt. 19, Mr. Holdsworth.

12, Mrs. Ingham and Mrs. Scott. 26, Mrs. Butler.

Sec.: Mr. Grunwell, Lighthouse, Farncliffe, Bingley.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.

5, Mr. J. Armitage, Batley Carr. 19, Miss Harrison, Shipley.

12, Mrs. Illingworth, Bradford. 26, Mrs. Gott, and Local.

Sec.: Mr. Fraser, 13, Marygate, Prince St., Manchester Road.

BOWLING.—Wade's Meeting Room, Harker St., 2.30 and 6 p.m.

5, Miss Harrison, Shipley. 19, Mrs. Gott, Keighley.

12, Mr. Brown. 26, Mr. Collins Briggs.

Sec.: Mr. Ludlam Waddington, 22, Leicester St., Bowling.

OTLEY ROAD.—Spiritual Lyceum, Oddfellow's Rooms, Otley Road, Bradford, 2.30 and 6 p.m.

5, Miss Hance, Miss Ratcliffe. 19, Mr. Collins Briggs.

22, Mr. Holdsworth, and Miss 26, Miss Harrison.

Ratcliffe.

Sec.: Mr. John Leach, 30, Maperton Road.

HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.

5, Mrs. Dobson. [Musgrave. 19, Mrs. Illingworth.

12, Miss Harrison and Miss 26, Mr. Blackburn.

Sec.: Mr. C. Appleyard, 28, Concrete Street, Leamont.

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

5, Mrs. Hollings.

19, Mrs. Ingham, Mrs. Scott.

12, Mr. J. J. Morse.

26, Mr. Wright, Mr. Holdsworth.

Sec.: Mr. S. Cowling, Marley Street, South Street.

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

5, Mr. Collins Briggs.

19, Mr. Brown.

12, Mr. A. D. Wilson.

26, Mrs. Dobson.

Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimble Street.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

5, Local

19, Mr. Henry Briggs.

12, Miss Hance.

26, Mr. Oliffe.

Sec.: Mr. Ph. Buckley, Gildersome St. Gildersome, via Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

5, Mr. A. D. Wilson.

19, Mr. Wilson.

12, Mr. Oliffe.

26, Mr. Morrell.

* Anniversary Services. Also Anniversary Conference of Yorkshire District Committee, at 10.30, at Batley Carr.

Preserve this plan for reference during August.

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MR. J. J. MORSE'S APPOINTMENTS.—London, Sunday, July 22, Cavendish Rooms, at 7. Trance Address: "The True Elen."

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

MR. R. A. BROWN, 33, Downing Street, Manchester:—July 22, Manchester; 29, Macclesfield.

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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 revealments of the WONDERFUL AGE WE LIVE IN.

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

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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 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?

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SPECIAL SUBJECTS TREATED OF.

History of Mesmer and Mesmerism. "The Philosopher's Stone." "Elixir Vitæ." Somnambulism. Clairvoyance. Psychology. Ecstacy. Spiritualism. Seership—natural and acquired. Correlation of Forces: from Earthly to Spiritual Magnetism: from Mesmerism to Spiritualism. Magic. Witchcraft. Sorcery. Necromancy. Occultism. "Spiritism." "Spiritualism." "Theosophy." Reincarnation. IMMORTALITY DEMONSTRATED. Facts, Fancies, and Fanaticisms of Spiritualists. Spiritual Science. Spiritual Religion. Proofs palpable and proofs imaginary. Doctrines and Theories versus Corroborative Testimony. Magic in its Relation to Spiritualism. Narratives of Hauntings. Obsessions, Spiritual Gifts, Practices, and Spontaneous Phenomena of Various Peoples. Origin of the Modern Spiritual Movement in Different Countries. Journalism and Literature of the Subject. History and Progress. Warfare and Antagonism from without. Divisions and Parties within the Ranks. Fraud and Mistake. Deception and Hallucination. Thrilling Narratives. Wonderful Experiences. Heaven and Hell of Spirit Life. "Dwellers on the Threshold" and Angels in Paradise. Authentic Revelations of Life Hereafter in all Stages of Progression. Spirit Circles. Spiritual Workers, Pioneers, Journalists, Writers, Lecturers, Mediums, Artists, Poets, Healers, and Martyrs. Trials, Prosecutions, Defeats, and Victories. All Sides of the Question. Every Phase of the Movement. All Classes of Witnesses. From the Convict's Prison to the Monarch's Throne-room. Popular Revivals. Mass Meetings. Conventions. The Stream of History Analysed, Condensed, and Cast on the Ocean of Time and ETERNITY.

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