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SPIRITUALISM.

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THE SPIRIT-MESSENGER.

LIFE'S DARK SPOT LAID BARE.

A CONTROL BY "BUSIRIS, THE ANCIENT OF DAYS."

Recorded by A. T. T. P., July 10, 1883.

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

The Sensitive, under Control, said :—

You asked the question at the last sitting—Whether I, Busiris, the Ancient of Days, had ever visited the meetings of the "Secreti," at the home of Giambetista Porta? He answered: "I have heard of the ancient Busiris, from some of our visitors; but he never attended our circle." He mentioned the names of several who have controlled here, and were accurate and truthful from the beginning to the end of their controls. One fact he did not mention: that he could claim a noble birth on earth, and further, a noble inheritance was another fact which he carefully abstained from making known; and also his ruling passion on earth.

No one is more glad of his having controlled than your guide, myself, and others of your surroundings. In that control he professes his perfect willingness to act in the most humble capacity in the advancement of truth. It has been said of old: "In my Father's House there are many mansions: If it were not so, I would have told you." The speaker knew this, because of his spiritual surroundings. He knew that he was attended by professors of knowledge, and by people who were being taught the way to advancement, and that there were distinct classes of minds in the spirit spheres, occupying distinct positions; so that when the request was made to Jesus of Nazareth, by the mother of two of his followers, that her sons should sit on his right and his left hand in his high spiritual state, his answer was: "You know not what you ask." There is an absence of that idle dream of communism; there is nothing held in common in the spirit spheres of progress. Each soul has claimed, through its earth acts, and through the exercise of ungoverned, indomitable will, its position in this its higher life of men; and so with "Giambetista Porta:" his earth career found him his position with us, and has placed him spiritually for a brief space in the position of the descendants of Ham. But because of the assertion of services due, and of a position accepted in its entirety, cheerfully and obediently, nevertheless I cannot hold with his silence on that position. Through the exercise of that ungoverned, indomitable will, that position in this higher life of men is made; and so with "Giambetista Porta." His earth career found him his position with us, and placed him spiritually for a brief space far below his spiritual worth, had not that position ruled; he felt that he could not deal with his position freely. The plausible disguises, that so well covered these vices on earth, have still a minimum of power left over him, and he felt that he might be urged strongly to self-excuses; and loving him, and your guide, rejoicing equally

with myself and others at the position of advancement which is his now, I think it due to the carping criticism of those, who estimate the soul's position in heaven as a place, where all excitement is absent; where all human passions are laid at rest; where peace exists, like the unruffled surface of a vast sea, which presents to the eye one unbroken level; and who laugh to scorn the spiritual claim of subordinate and superior positions in the spirit world—that an explanation should be given to them.

Why so, cried a spirit; why should one who could converse so ably on obedience, and who might be called the primal pioneer of seances; one, who reduced to a method, that, which God hath promised shall be universal; one whose power of intellect has been fairly proved by work still in existence; one whose soul seems now full of reverence;—Why should he occupy a position akin to the footman who opens the door of a lordly mansion? It is a reasonable axiom, "That he who would lead, must first learn how to follow," and I am here, —dearly beloved of one, who rules, directs, and governs the impending change—to tell those who are willing to hear and to take heed, that there were two authorities only before whom Giambetista Porta bowed, two only to whom he gave unqualified obedience: the authority of the strongest, which was then the Roman Catholic Church, whose Head, the Pope, was at Rome. This authority he feared; the other authority was that of wealth. He loved wealth for its own sake. He loved the society of the wealthy. As a power he deemed its possession so many more years of added life. Yes: the mind of Giambetista Porta was covetous; a covetousness engrafted in his soul; not a covetousness skin deep, but one that was part of his very being. Yet it was impossible to procure, even on the part of his spiritual surroundings, anything like self-accusation; yet there was nothing lacking in his power of discernment. This was evidenced in his control of yesterday. He could lay, with accuracy, his finger on the cupidity of others; but failed in applying that discernment to his own great need. The cry of his soul was, "This money answereth all ends." Besides there were so many in his earth life who kept him in countenance. The scale of covetousness is a graduated one. He stood at the utmost summit. But he had chosen no sudden mode of ascension: his steps towards that position had been gradual ones; so gradual that the passion claimed its authority only in the most minute degree. He wore his covetousness as a virtue. He gave many aliases for his sin. At one stage he called it industry. And then to hear his defence of his vice; to hear his loud and stern reprehension of idleness; his boast that his life did not contain an idle moment: that his hands were always filled with business. He like many others could not bear the sun of prosperity. This was his sternest trial on earth.

It is necessary to labour for that position which is eternal. This necessity is distinct, and inherent. Immortality is incessantly urging its claim. Another of the aliases for his covetousness was frugality. "That," cried he, in the meeting of the "Secreti," "which you call covetousness, is but an unmerciful term for that which is a virtue: frugality. Would you have me like other nobles attended in my outings with a lazy throng of well-dressed retainers? Would you have me dishonour my

ancient name by a podigality that would impoverish me?" And the emperor "Julian" calmly answered him: "Your words sound like wise excuses. The world is supported by the bounty of God. Beware of that gift which your reason grants, else shame will attend your refusal, and which afterwards the strength of the sin of covetousness will deeply grudge." And then there were other names; but the first excuse was that of want. To conceive want was an evil, and also the resolve which followed, to amass riches; to obtain competence, which according to his estimation meant affluence, providing (to use his own words) for the infirmities of his old age; for the day would come and he could no longer labour, and so saving for competence meant even the expenses of inferring his body. Natural sensibility was one of the veils used by this able reasoner. He could not look on poverty in its most harrowing aspect. It would shake his delicate nerves, and therefore, like the Levite of old, he passes by on the other side, and thus gives himself the credit of being able to pass by extreme wretchedness instead of incurring a heavier trouble, which would have paved his way with brighter hopes.

There are many excuses to be urged for years of parsimony; and one of the most dangerous excuses is the necessity for providing for heirs of blood kindredship. How often is a soul's grasping for money excused on this plea? How glibly Scripture texts aid the soul in defence of this special vice. The Bible is the stronghold on which he trusts to confute his earnest accuser. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." These are apostolic words, which were well known to Giambetista Porta, and also too well to many others; but the context treats of the Church's position to relieve the widow and the orphan, and the apostle was chiding those who gave this office to the Church, when their own means could have relieved them. These words had nothing to do with hoarding wealth; they referred to a simple maintenance day by day. It was not meant for parents to hoard in order that their children might be benefitted; but it meant directly the contrary; that children should work, that their parents should not be destitute. It in no way enjoined hoarding or amassing; on the contrary, it points distinctly to giving. Yet this is a well-known text, and very often referred to by those who forget that if wealth is thought to be everything in this world, there is another world where earthly riches are held as nought. How many in the meetings of the "Secreti" were there who submitted every imaginable test to the claims of the controls for individuality.

The most learned savants invited Giambetista Porta to their meetings; who in their turn humbly asked for the permission to suggest a test that Porta should put to himself, and which was permitted: "Do the poor of your capital cities call you hard-hearted? Do you drive hard bargains? Are you as sternly rigid as were the masters of the Israelitish slaves in Egypt? In conducting the business of life, do you exact every obolus to the extremist and nicest point of your claim? Do you ever reward beyond the very bond of your agreement? Do you outreach, or go beyond your fellow men? Are you sensitive to the claims of rigid honour? Do you ever avail yourself of your brother's ignorance or weakness? Do you ever sail so close to the eye of the wind, that the law cannot touch you, and yet you barely escape legal consequences? Do you believe in your heart, that it is more blessed to give than to receive? Are you trusting God? or are you working for self? Are your services rendered to him? or is the world claiming them? Have the calls and services of time robbed you of thought of that which is due to eternity? Will ostentation and self-indulgence regret your loss? If any of these are so, they are the strong arguments, that wealth is the source of danger; and, if so, do you take heed? Is your benevolence stationary? or is it moving and active? Do you resent the causes of benevolence multiplying so fast?" These test questions were asked, I do not say at one meeting of the "Secreti," but by faithful guides of Giambetista Porta. No pertinent questions were ever put, except under the form of similes. For, who but his Creator shall judge man?

One, who was at one of the meetings of the "Secreti," had gifts, which wisdom in secret revealed to him through the control in these words: "True benevolence exists in not crying these gifts aloud from the house-top. The soul gives spontaneously: there is no waiting on; no reminding; no urging. True charity is purely benevolent, and spontaneous; but there are too many, who although they give, part with as little as they can, without shame, and part with that little reluctantly. The hand that gives is half-closed to withhold, and the doubtful debt which God enjoins is paid under protest, more in the form of compulsion than spontaneously given. It is a bribe, a capitulation to the stern necessity of soul duty, and the only satisfaction lies in being enabled to boast afterwards on the benevolent exploit; scanning the list of subscribers for that emblazonment of name, which is no true part of benevolence. If there are any here, and their consciences are not free, let them fly from this sin, as from a raging beast of prey, or as from the typhoid fever, born from stinking malaria. For it is the opposite principle to what God commands, and it wears its own evil. It is that earthly tree whose leaves and blossoms are poison and death to the soul. Such a character is loath-

some. Those who love God should hate and fear it as a foe to virtue, and as associated with vice of every form. It is a form of trial as old as created earth. It was the first sin, according to tradition, amongst men. It certainly was the first departure from God's will; for when the woman saw the tree was good for food, pleasant to look on, with fruit-giving wisdom and life—when she saw this, she coveted and she partook; then was the first sin according to tradition.

The first sin against God is covetousness. It is this sin that has endangered souls otherwise noble, because it pervades all classes of mankind. They forget that God can and does provide for them. Every higher object is lost when covetousness has laid its hand on them, and they are self-accursed. Insatiable desires are fed and pampered by this vice, and virtue cannot nor does benefit. It is the sin against which all history, both secular and sacred, warns men. Thine eye and thy heart are not for God but for thy covetousness; thou art shedding innocent blood, oppressing and doing violence. It perverts judgment, as witness the aliases of Giambetista Porta. View its effects on the orthodox churches of Europe: it has reduced their priests to mercenary hirelings. Look at it in its effect on commerce; the buyer falsely depreciates, and the seller falsely describes. That covetousness belonged to the earliest people, secular and sacred, history distinctly proves.

The Jews forgot the sacredness of their Sabbath, in their covetous impatience. When will the sun be gone down, that we may sell corn, and the Sabbath ended, that we may set forth our stores of wheat; making the ephor small and the shekel great; falsifying the balance on the scales by deceit. That practice also has not passed away from time: And why should they do this? The verse explains what may be the power of silver and the wants of the needy for a pair of shoes. What care we if they wander bare-footed through the world, so that we sell the refuse of the week.

In these modern times covetousness has turned masters into oppressors and servants into thieves. It has manufactured the plausible liar; it has parented the most foolish acts with the most fearful results. The oppressor, the violent, and the murderer are its familiars. Woe to these workers of iniquity, who conceive evil in their beds, and when the morning cometh practise it, because the fatal power is in their heads. They covet fields, and possess them by violence; they oppress a man, his home, and his family. These are the ways of men greedy for gain, who take away the lives of their fellows.

It is the sin that placed Jesus, the Nazarene, on the cross. The spirit of God was tempted by the liar Ananias and his wife Sapphira. Covetousness converted the tabernacle of the people of Israel into a den of thieves. It is one of these sins against which the spiritual world wages unceasing war. "For I will send my servants, said the Lord, in perilous times, which shall be known when men are lovers of their own selves, covetous, unthankful, incontinent, fierce and quick to anger; no covetous man, who is the worst form of idolaters, shall enter into heaven," (shall enter into peace, would be the more correct rendering). Again the sacred writer touches on it with a heavy and forbidding warning: "Why covet ye, that you may consume it on your lust, ye adulterers; know ye not that this is enmity to God, and that out of the heart of man proceed vile thoughts, the foremost of which is covetousness, fornication, murder and theft. Be not deceived; the covetous, and the drunkard cannot journey heavenward." Those cursed by perverse will, and who are the most unstable of immortal souls, are those who are slaves to covetous practices.

The following are secular authorities who were quoted at the meeting of the "Secreti": Covetousness covers the name for a number of sins. Covetousness according to the rendering of the scholar of Gamaliel is called idolatry. Some of the inspired Jewish clairvoyants, sensitives or prophets call it adultery. Judah committed adultery with stocks and stones. The apostolic followers of Jesus of Nazareth call it committing adultery with gold. It is designated an intemperate sin; the most unjust of all sins, the most impious of sins, or that which is directly opposed to the command of the living God.

There were times that for weeks after the meetings of the "Secreti," Giambetista Porta was deeply affected. It was when he who is called the "Apostate Julian" used this entreaty: "Beware of this monster, whose eyes have no tears, whose hands are but the feelers of the octopus grasping at every thing within its reach, which strike down humanity, and envelope justice in chains. It recognises no claims for the orphans, nor any entreaty from slaves. It is a sin, which from its first step in its fearful course has had its victims appealing to God, until heaven has been made vocal by cries of the oppressed. 'Shall I not visit these things,' said the Lord God Almighty." Covetousness is being loaded amply with the position which it deserves; the world is theirs but for a brief space, the spoil of Mammon is theirs in time, and will aids and protects them, for will is free. The individual power of soul has not too much for immortality's claim; but the covetous man does not give eternity a moment's consideration. Mammon, the word itself, according to its root, is whatever men are led to confide in. The original term Faith has the same derivation in Hebrew.

He would dwell on these things in memory apart from these meetings, and his soul would, in consequence, be delivered

from much evil. He professed to be God's steward, yet acted as if he was an irresponsible master. There are many like him; men who pray to God that their fellows may be preserved for a happy eternity, and yet hold back the means, with which God hath entrusted them to aid their fellow men. Covetousness divides the heart with other sinful purposes, and leaves the other half to minor sins. If he does not lavish his wealth by indulging the members of his own house, he pursues his gratification in the house of the stranger, to strengthen all that is unsanctified in the soul. Profess what a man may, stand he as high as may be in the opinions of his contemporaries, fellow professors, he is essentially a worldly man.

The world is split up into sects as well as the Church, and the covetous man belongs to the strictest of secular sects or divisions. Some assume solemn formalities, going through the attitude of seeming devotion to God; but God asks for the heart alone. They leave Him all else; they cannot give their heart, for that is buying and selling; that is a slave to covetousness. They cannot give that, and yet what a weariness there is in it all; what self-piercing agony; what self-accumulated sorrow; what a worship, and what a God! The God of the living is banished to make room for the God that lasts only whilst time lasts, and then perishes. They worship a dead God that acts from the soul's eyes, and not the living Creator: a God engrossing all thought, all action, all obedience. The Apostle describes it correctly when he terms it idolatry.

I will not say that these warnings have fallen unheedingly on him, as witness his presence here as a worker. He awoke as from a dream, by our aid. There was a disdain for that which was once so truly loved. He was seduced from the service of that God who cannot reward, and he turned away from the blessings of the wicked, who applaud the votary of Mammon. No longer called to invent names as utility and expediency, wisdom, worth, or happiness, (for by these names his covetousness was disguised), he began to see the sin in all its naked deformity, as that sin, which will not acknowledge divine authority; he parted with that with much self-sacrifice.

How many pray for success? but what sort: what kind of success are they praying for? Are they praying that truth may prevail? That its diffusion may be aided? Are they making efforts and suffering sacrifice? If they are, they are free from covetousness, and are rendering service to God.

May the God of living man lift "Giambattista Porta" and his worthy help-mate on earth, into that position which is their right by intellectual worth, but which was forfeited in part by the prevailing sin of all time. May Jah be with you. May he aid you to the advancement of self and others, for the sake of his own holy promise. May God for ever bless you. Good-bye.

A BIRTHDAY GREETING.

May this birthday, my dear child, be the occasion of a new spiritual birth in your soul. May your soul realize more fully from year to year, all the spiritual knowledge that is needful for you to know while on earth. May it, each year, bring forth flowers of surpassing beauty in your soul,—watered by loving compassion for your fellow-creatures. The sun of heaven shall bring forth more buds, that will in time bloom for all eternity, the colour transcending all that can be conceived. These flowers (soul flowers) are gathered by our Father's hand, and cherished as treasured gifts given Him by His children,—children who are, alas! often too weak to do more than wish to have the choicest flowers, but have not the strength to plant them in good soil. But our Father knows, and would help these weak ones if they would but seek His help; but they do not understand how, so they give up all attempt, and with weariness of heart they still continue only would-be loving children of God. And it is with loving sympathy He sees them struggle in the war between right and wrong; but he loves them, and longs to gather them to Himself, and pour out His love on them.

May God bless you, and draw you to Him, is the wish of your guardian, Luke. "LUCRETIA" (A Writing Medium).

FROM A DRUID OF OLD.

By the power of the Spirit are we brought here, and we have a mission to perform. Now has the time arrived when we are obliged to come forth through matter once again, to speak to man and to open up the mysteries of the past. All that has been hidden must come to light in the future day. The truth of God is to shine forth, the open truth. Man will be no longer taught by his brother man, according to man-made creeds, but man will be taught by the Spirit and he will receive the truth.

In days past, the people have been taught by those that were in power. In days past, the very kings of the earth were led by the nose by their priests. We come to declare that priestcraft is the foundation of false teaching, and many have carried this on who have known the truth, and the truth has been revealed to them, but for hidden motives which shall go forth to the world they have kept the truth behind, and they have taught the people that which suited them best.

In the dark ages of the past, that priestcraft has been planted, and the roots have spread, and have been deeply coiled round men's hearts and minds. It has choked the very intellect. Man's intellect has been cramped by his brother man—but no longer. Now is the day come: the day of the Lord. The truth of the Spirit will burn up every fibre of darkness that remains. This is the consuming fire that is to burn the whole world; the consuming fire that is to eat up the powers of darkness, that have existed for ages and ages; and the priests of old have been the leaders of this dark power. By degrees you will find it become brighter. Man will now commence to use his own reason: the reason with which God has endowed him: When he once commences that, he is no longer bound by the priest, and we are declaring this, and will declare it the more—we will tell what we know. It shall be told to our brethren, and by giving it forth we hope to redress our wrongs, and also hope to become, by this means, purer and brighter individuals.—Spoken under control at Mr. Warren's, 245, Kentish Town Road, on Wednesday, June 6, 1883.

A REPLY TO A SWEDENBORGIAN PAPER ON SPIRITUALISM.

A paper on "Spiritism," read recently before a meeting of the Swedenborg Reading Society, by Mr. Joseph Deans, appears in "Morning Light," July 21. We deeply regret to observe the amount of ignorance of the subject, and narrow-minded self-complacency that constitute its chief bulk. The subject is defined as a belief in the utterances of spirits as made known through mediums, and, as the Medium is quoted from, we must repudiate the definition as utterly false and misleading. If Mr. Deans spoke on behalf of Swedenborgianism we might allow his view to pass unchallenged, seeing that Swedenborg was simply a "medium," and the "receivers" are persons who "believe in the utterances" made known through him.

Thousands of Spiritualists have arrived at the very same general conclusions (apart from his theology) set forth by Swedenborg, and without ever having read one word of his writings. In this sense Spiritualism is doing more for that which the teachings of Swedenborg aim at, than the Swedenborg Society itself is doing. The object of Spiritualism is, in short, to make every man his own Swedenborg, for thereby alone can that great spiritual teacher be understood and appreciated. To condemn Spiritualism is to condemn Swedenborg as one of many brethren.

Neither do Spiritualists profess to teach that which is "new." Truly there is nothing "new." There is only that which exists, but existence is eternal. Till we have mastered that which has an eternal existence, there is no need of casting about for that which is "new." But the eternal existence is continually presenting itself in phases fresh to man's limited experience, and therefore "new," in a sense, just as the experiences of Swedenborg were "new," and as the experience of every Spiritualist is "new," when he opens up a path to which his feet have hitherto been strangers.

Mr. Deans repeats his misconception of the aims of Spiritualism by regarding it as a fountain of "bran-new revelations." There are, indeed, some silly Spiritualists who, following in the line of the Swedenborgians, shut their own spiritual eyes and blindly follow in the lead of their pet medium. This is not Spiritualism, though it may be "Spiritism," Swedenborgianism, or Christianity, terms which do not express the great subject of our labours. By "Spiritualism" we mean (a) a knowledge of man's spiritual nature and surroundings; and (b) a law of life in accordance with that spiritual nature. We hold that, every man being a spiritual being, it is his great duty to explore its nature, and learn to live in compliance with its precepts. This is the basis and burden of all religious teaching; but Spiritualism makes the Spirit the teacher directly, in every case by actual personal experiences; which is altogether opposed to the bigotted notions of those who permit only the experiences of select individuals, all the rest of God's children being kept in human leading-strings, instead of seeking the Divine Light for themselves.

And this Divine Light comes to man from spiritual sources in all degrees of shade or brilliancy. Mr. Deans libels as impostors working tricks those earnest ones who met on three successive evenings with well-known physical mediums at the Spiritual Institution to hold seances for Mr. Towns's benefit. Had Mr. Deans simply proved his mean and dastardly insinuation he would not have required to fight a man of straw—as he makes believe at the end of his paper—for he would have shown that there is not even "Spiritism," but that it is all trick of some sort. Thus, self-stultified, Mr. Deans swallows his libels and proceeds to sneer at the manifestations reported. He wonders at the world of happy spirits thus "condescending" to assist at an honest and deserving man's benefit. He forgets that even the "Lord" condescended to spend considerable of his precious time in colloquy with Mr. Swedenborg, meanwhile letting other nooks and corners of a misguided universe go on at their own sweet will. Mr. Deans, and those who think with him, lay themselves out for severe handling at the implied blasphemy, of the Divine Being abandoning the high affairs of state to chat with a clairvoyant, and by that round-about process seek to enlighten an universe apparently

beyond his reach in any other manner! Of course, we know that poor Swedenborg's "Lord" was a creation of his own fancy—a spirit apparelled in his theological habiliments—his expositions of psychical and spiritual truth, being not invalidated on that account. The imposture and blasphemy of the Swedenborgians come in when they assume special divine claims for their pet medium, howl down all attempts at spiritual investigation, even on the lines of Swedenborg, and place the ghost of a crucified Jew in the position of the Creator of the universe! This is Mr. Joseph Deans' "Spiritism," with a degree of effrontery truly appalling.

The ignorance or dishonesty of the affectation that the physical phenomena represent Spiritualism as a whole, is on a plane with the rest of the paper criticised. William White, in his "Other World Order," dwells on the enforced decorum and consistency which make a surface display of wisdom and respectability in Hell. An evidence of this moral condition is finely displayed in the paper before us. But it is the consistency of ignorance, and uncharitable, and therefore unjust, imputation. The physical phenomena are only the fringe of Spiritualism, as Mr. Deans should have known before he libelled men as knaves of whom he knows nothing, or if he pretends to know, then we say his knowledge is false.

No: all our seance experiments, controls, phenomena, and speculations are simply tentative: they are steps of a purely scientific and inductive kind towards an understanding of psychical and spiritual laws, man's ignorance of and consequent infringement of which lead to the great bulk of human misdirection and suffering. By an investigation of the works of the Father, the will of the Father alone can be known. Millions of Spiritualists have blessed themselves and others through their search for spiritual truth. Concomitant with this, there has been, as a necessity, a proportion of "disorderly" proceedings and inferior motives. But, strange to say, these errors have been turned to good account as leading sources of knowledge and correction, just as disease has, by study of its nature, led to a knowledge of hygiene. Spiritualism as a Divine Science and Light of Life is no more answerable for the perversions attending on its study than good Emanuel Swedenborg is answerable for the bigotry and uncharitableness of that diminutive sect, who render him a subject of ridicule.

Mr. Deans seemeth not to be strong on the matter of "correspondences." The number of parrots formed in human shape would gratify the soul of Mr. Darwin. The Science of Correspondences cannot be understood except by the spiritual investigator, or "Spiritualist." The sciolist on the matter is simply a cranky dogmatist.

Then as to the sermon of Chauncey Giles: it was written in sections on a slate, direct by spirit influence, as it appeared in the MEDIUM. No one concerned with the affair knew of the previous existence of that form of the matter on the earth-plane, though the thoughts are congenial to every soul. But: Where did Chauncey Giles get the sermon? Was it not communicated to him from some source, and if so, what was that source, and how did the same form of speech reach two parties by different methods?

A study of such problems would certainly be more dignified than the low and unseemly abuse usually indulged in towards Spiritualism by those whose conduct we now discuss.

A COLUMN FOR THE LADIES.

SYBIL'S IDEAL.

A Tale of the Daybreak.

By MRS. RAMSAY LAYE.

PART II.—(CONTINUED.)

We have said that Sybil had no love for personal ornaments; even had they been admissible with the mourning costume to which she adhered, brooches, lockets, and bracelets, would have found small favour with her. But who is perfectly consistent? She had a weakness for good rings. After her husband had put the wedding ring on her finger, he gave her a slight gold guard to wear above it, saying,

"When I get rich I will give you a diamond ring; such a pretty hand," kissing it as he spoke, "deserves one."

About three years after her accession to wealth, Sybil, finding that she had a rather larger balance at her banker's than she expected, bethought her that she would treat herself to a diamond ring.

"I shall look upon it as the ring my Charley wanted to give me. I shall wear it above my wedding ring, and it will be a memento of him."

Accordingly she looked in at a jeweller's in Bond Street, where she saw a diamond ring which pleased her much. One was also shown her, set with emeralds and pearls, which cost considerably less, and pleased her nearly equally well.

"The emerald is the emblem of hope," she said to herself, while trying on first one, then the other; "and the pearl, of purity; which would be very appropriate to wear above my wedding ring."

The jeweller seeing that her admiration was divided, said

he would sell the two rings a bargain, allow her, that is, a handsome discount which he could not afford if one only was taken.

The two together were to cost sixty pounds. This was more than she had intended to lay out, and she ended by leaving the shop, saying she would return when she had made up her mind.

A few days later Sybil sat on a rustic seat on the lawn, waiting for her pony-carriage. A light table was before her set out with a Japanese tea set, a plate of nicely-cut bread and butter, and another of fruit. She carried her æstheticism into her repasts, and had a great idea of making the act of eating and drinking less a purely animal performance, by selecting only delicate viands, and having them carefully and prettily served. She had also a theory, on which she occasionally expatiated, that fruit and grain are the true food for man, not meat, obtained by the slaughter of poor animals; but she did not see her way to carry out this principle strictly.

It was summer, the middle of June, and the little place was in great beauty; the lawn, green as an emerald, was closely shorn, and not a daisy root defaced the smooth even turf; the house half-covered in front with climbing roses, looked picturesque from the garden, and through the panes of the conservatory, which Sybil had herself built adjoining the drawing-room, showed a splendid display of pelargoniums and other flowers. Opposite to where she sat was a little pond, in the centre of which a fountain threw its feathery spray high into the sunny air. Sybil had taken great pains to induce water lilies to grow in this pond, but they defied her own and the gardener's efforts. To compensate, however, there was a broad border of forget-me-nots, round the brink, which, nourished by the moisture, grew in great luxuriance and to a large size.

Sybil sat with her tea-cup in her hand, and a placid sense of enjoyment in the beauty of the little domain, but her thoughts were not exactly with the scene before her, in fact, she was reflecting on the question of the rings I have referred to, and made up her mind that she would have the two.

"I spend very little for my own adornment," she said, mentally; "and jewels are not things of mere personal ornament. I always feel that they are symbolical, or perhaps even more. Nearly every nation in the past has attributed sacred properties to them, and I do believe there is something in the theory, else why are they spoken of as they are in the Bible? Aaron's breast-plate; the heavenly city garnished with all manner of precious stones—the twelve gates were twelve pearls"—

While Sybil was thus cogitating about precious stones in general, and two rings in particular, she perceived, through the arch of roses which spanned a portion of the lawn, a servant approaching. The maid—who in her plain black gown, white frilled apron and bib, and mob cap, was as æsthetic-looking a figure as her mistress—brought a letter. It was in a common envelope and addressed in indifferent hand-writing. The postmark was Bristol, where Sybil was not aware that she possessed a single acquaintance. She opened it, and glancing first at the signature read with surprise,

"Your sincere sister-in-law, Mary Branscombe."

The letter was as follows:—

"Dear Mrs. Branscombe:

"Though I am a stranger to you, you are not so to me: the poor are not known to the rich, but the rich are known to the poor. My husband dropped out of sight with his relations, and perhaps you may not be aware that he was married and had a family. He is gone now, and our children will soon be orphans, for I am in a decline and don't expect to last long. It was partly in the hope of getting good from English doctors, that I came home, but they can't do much for me, and I shall be thankful to have a friend in you for the children. There is George, he is seven, and Mary is nine: they are good children, and healthy, I am thankful to say. We are staying in Bristol, which is my native town. I have very little to live upon, but do my best, and the children attend the Board School. I am aware that brother-in-law John left you all his money, which was scarcely fair; as George, my husband, was as near kin to him as yours. But I do not complain; he had a right to do as he pleased with his own. I was not aware until I landed, that your husband was gone; and I was sorry to hear it, as the children would have had a claim on their uncle, which he could hardly deny, seeing as their father was his own brother. I shall be glad to hear from you.

"Your sincere sister-in-law,

"MARY BRANSCOMBE."

Sybil perused this letter slowly, and pondered over it with a grave countenance. The tone of half-querrulous complaint and self-assertion, together with the illiterate style, were not prepossessing, and her first feelings were critical rather than sympathetic towards the writer—her unknown connection.

"Not a lady, evidently," she thought. "George, I suppose, married beneath himself. Can she make a question that John had a right to do as he pleased with the money he made by his own efforts? He merely did what my husband would have done in similar circumstances. What on earth brings

these people to England? If she married in Australia, why did she not stay there?"

Casting her eyes again on the letter, they fell on the signature.

"After all," she thought, in a softened strain, "her name is Branscombe, and she is in a sense my sister-in-law. It is very sad, too, for her, poor thing, to be in a decline, and have to leave two orphan children. Well, of course, I cannot repudiate them. Whatever Charles would have done for them I must do."

Her reflections were interrupted by perceiving that the carriage was waiting. She folded up the letter, and crossed the lawn. The pretty ponies were pawing the gravel with impatience, and a maid was placing a scarlet-lined fur rug and a parcel of library books in the carriage.

It was Sybil's intention to go first to Bond Street, complete the purchase of the rings, select books at the Grosvenor, then, if there was time, take a turn in the Park.

There were few things she enjoyed more than driving her ponies, and as she guided them through the gates, beneath the drooping branches of laburnum, now just out of blossom, with the sunbeams weaving a golden haze round her, one would have said that for Sybil Branscombe the present hour was full of enjoyment. But a shadow had fallen across the sunshine on her path, a depression had settled on her spirits. She had a foreboding that Mrs. George Branscombe and the children would prove an incubus upon her.

She changed her library books; then drove past the jeweller's shop, without turning her head towards it. Sixty pounds for a couple of rings seemed a lump of money, and she did not feel so inclined as an hour previously to conclude the bargain. Scarcely, however, had she reached Hyde Park than she repented of her altered resolution.

"Why should I not buy them?" she said. "I am sure it is seldom I lay out money on personal ornaments, and Charley always wanted me to have a diamond ring. It seems like fulfilling his wish."

She turned her ponies' heads, drove back to Bond Street, and, alighting at the shop, asked to see the rings she had looked at a few days before.

They were produced, and Sybil tried on first one then the other; then the two together; finally she laid down the emerald, and said:—

"I will take this diamond ring if you will sell it me for thirty pounds."

"Forty, ma'am, if you take it alone," replied the man, decisively.

Sybil withdrew it from her finger, and taking up the other, said—

"Then this alone will cost twenty pounds?"

"No ma'am, thirty; the two together I will let you have for sixty, and a great bargain."

"It is really the best economy to take the two," thought Sybil, "and after all, jewels are a kind of investment."

"I will take them," said she. "Put them into a little box, and I will write a cheque for the amount."

She left the shop with a feeling of satisfaction that they were safely in her possession. It would have been a disappointment to her not to have had these rings after indulging the wish for them, and she was glad to be secure against any change of resolution on her own part.

She was engaged to a small dinner party that evening, and on reaching home had only time to rest for half an hour before making her toilette.

Since she had been persuaded to go out a good deal in the evening, she had felt it needful to modify her style of dress, in a degree, to the requirements of society. She had a black velvet gown cut square in front, which became her very much, and she wore usually no ornament except a bouquet of white flowers at the bosom. The floating ends of her small widow's cap, which did not conceal her luxuriant fair hair, relieved the solemn hue of the long trained skirt. This evening as she stood for a moment before the cheval glass in her room, she admired the effect of her new rings; they gave a finish, she thought, to her dress, and certainly the pretty white hands were all the prettier for the sparkling jewels.

The party was a small select gathering, at the house of a literary man. In society so congenial to her taste, Sybil, for the first time since the occurrence, forgot the disagreeable incident of the afternoon; but the following morning, the first thing she did after breakfast was to read the letter over again, for the purpose of answering it.

"She does not plainly ask for anything, but of course her object in writing is to get some help. I will send her ten pounds."

She wrote the cheque, and as she opened her cash book to enter the sum, her eye fell on the last item; viz, sixty pounds for two rings. The figures jarred upon her, and she said to herself:

"I might strain a point and send twenty pounds. It would not be convenient at present, in fact oblige me to put on the screw somewhere; still I could manage it. But if I do, she will think I am made of money, which would be quite a mistake, and lead to unreasonable expectations."

She then proceeded to write her letter. Sybil had the pen of

a ready writer. It cost her no trouble to indite a kind, easy, graceful epistle, in which she enclosed the cheque, requesting it might be acknowledged at once.

"I will send something more at Christmas," she decided; "and in a week or two I will send her a present of some poultry; as she is an invalid it will be acceptable."

With the interval of a day, Sybil received a post card, containing the message:—

"Yours safely to hand, with thanks."

Less could scarcely be said, and Sybil felt that Mrs. George Branscombe was not a person whom there would be pleasure in benefiting. This, however, made no difference in her intentions, and within a few days she packed, with her own hands, a basket, containing a pair of fine fowls, and various delicacies which would come in well for the sick woman, but on which she might not like to spend money herself. The acknowledgment of this gift did not immediately follow, and when it came it was in a way for which she was not prepared.

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

LITERARY NOTICES.

THE RELIGION OF THE FUTURE; or, the Higher Law of Truth and Right. By Hugh Junor Brown, Melbourne, Australia. 143 pp., sewed.

Our Australian brethren are rapidly accreting a progressive literature of their own, and one of the most eminent workers in this direction is the author of the present work. In it he reviews the religious situation of the sects, showing the irrational assumptions maintained by theologians. He remarks: "That the Bible is a special divine revelation, is the primary and most misleading doctrine of the Churches." He proceeds to advance evidences of an unseen world, and ends with a consideration of the spiritual life. But Spiritualism also has its assumptions, as when Mrs. Watson's improvisation is regarded as "from the spirit-world." Where, please, do other people's rhymes come from? Not mentioning poetry, which requires no spiritual patent to entitle it to consideration.

THE NEW MINISTER, or Homely Sketches of Rural Life; a Temperance Tale, by Robert Young, The Hive, Sturminster Newton, Blandford, Dorset. Price One Shilling.

It is now many years since we had the pleasure of reading this kindly written work in MS. Since then it has appeared in the columns of a periodical, and now as a well-printed book of 184 pages—a marvel of cheapness. Though a "Temperance Tale," it embodies much more under the heading of "Rural Life." The "New Minister" on his entry finds the parish in a sad state of demoralization. All this is gracefully pictured, also the way in which the faithful pastor fell to work to set matters straight. The young lord, the owner of the land in the parish, also enters upon his estates soon after the arrival of the new minister. This nobleman had been a college acquaintance of the rev. gentleman, and forthwith they plan and labour together for the betterment of the estate and its inhabitants. In the course of this description many fine touches of character are given. Mr. Young, though a "working man," and free from the cultured literary vices, writes with deep feeling, and with the happy hit of a true artist. He understands human nature, particularly in its rural forms, and true to the life his characters walk before the reader, as if they were actually in his presence. This tale modestly embodies a mighty grasp of purpose which surely is a prophecy of the immediate future, when religion and social position will acknowledge the responsibilities placed upon them, and proceed to fulfil their obligations. We hope many of our readers will send fourteen penny stamps to our old friend, Mr. Young, and secure a copy of his soul-elevating book direct from his own hands. His address is given at the top of this notice.

The monthly issues of the "Vaccination Inquirer" are filled with excellent matter. Such a well-got-up magazine deserves to have a wide circulation. We can send a specimen copy on receipt of threehalfpence.

PREMONITIONS OF CLYDE DISASTER.

We have frequently observed that great calamities, such as the fall of the Tay Bridge, colliery explosions, fires and railway accidents are anticipated by warnings received by one or more of the sufferers, or those associated with them. If these forewarnings were intelligently received and acted upon, loss of life would be frequently averted. This consideration implies the great importance of cultivating the spiritual faculties. We extract the two following cases, relating to the recent loss of life on the Clyde at the launch of a vessel, from the newspapers:—

"Robert Baylis, 43 years of age, a carpenter, is amongst the unrecovered dead. He lived in Paisley, and leaves a widow and seven children, the youngest an infant in arms. When his wife heard of the accident she hurried to Govan, but could not find her husband in his lodging. She remained at the

yard till a late hour, and then returned to Paisley without any tidings of him. She states that when her husband left home on Monday morning he turned back three times saying that he could not understand what was wrong, but he was loth to leave, as he felt as if something were going to happen to him.

"The first body brought ashore yesterday was supposed by Mr. D. C. Donaldson to be that of a young man named Telfer, a dentist. To assure himself, however, Mr. Donaldson went and saw Telfer's mother. He asked her if Mr. Telfer was in, and to this question she answered 'No.' Next he inquired if he was at Govan. 'Oh, yes,' she said, 'he went away down to see the launch; he's drowned, I know he's drowned.' 'Well, Mrs. Telfer, will you let me see his photograph?' said the visitor. The photograph was produced, and from it Mr. Donaldson was at once able to say that the body referred to was that of Mr. Telfer. Mr. Telfer, before leaving the house, told his mother where he was going, but she asked him to stay at home, as she had dreamed during the previous night that something had happened to him. He went, nevertheless, and was one of those on board the ill-fated vessel when she went down."

THE NUMBER OF THE BEAST.

To the Editor.—Dear Sir,—As some correspondence, and an article on the subject of the above mystic number, have recently appeared in your columns, it may be of interest to some of your readers to know that it has been identified with the name of "Gladstone," but with what probability of truth it is not easy to pronounce an opinion.

Premising that every letter of the Greek alphabet represents a number, the identity is made out as follows:—

G	represents	3
L	"	30
A	"	1
D	"	4
S	"	200
T	"	300
O (short)	"	70
N	"	50
E (long)	"	8
GLADSTONE		666

The Gladstone, whose name is referred to by the discoverer of the above, is our present English Prime Minister, but as the identity of the number with the name is the only reason given for the hypothesis, it might with equal force be applied to his eldest son.—Truly yours,

R. H. GAMSON.

Llanfair, Harlech, July, 1883.

ASTROLOGICAL PREDICTIONS.—To the Editor.—Sir,—Permit me to call the attention of your readers to the following prediction of "Orion" in his Almanac for 1883, page 87:—"From the position of Mars, in the 5th, strange casualties and accidents occur in places of amusements. We hope it may not be from fire, the falling of a public building, etc. Let those who cater for public amusements be on their guard. . . . Disease or death afflict the rising generation. This position of Mars in the 5th, points to the blowing up of steamboats, and that pleasure parties and young children will suffer." The late calamity at Sunderland, and other recent disasters, only too sadly demonstrate the truthfulness of "Orion's" prophecy.—I am, sir, yours, etc., C. WILKINSON.

DR. CYRIAX'S MEDIUMSHIP.

(From "Spiritualistische Blätter," (No. 3), translated by ED. GRAF.)

It may seem strange that I should, in this paper, take to writing of its editor, but having no other periodical at my disposal, circulating amongst those whom I wish to address, there is, of course, no other choice left to me. My course, however, will be found all the more justifiable as it concerns the vindication of an honest and blameless man's character.

Nearly two years have now passed away since Dr. Cyriax came over here from America to give his trance-lectures in our Society for Harmonial Philosophy, and to make us acquainted with Rational Spiritualism. These lectures, and also his services as Editor of the paper, "Sprechsaal," have won for him the thanks and approbation of not only the Spiritualists of Leipzig, but of other kindred circles of Germany as well, though nothing further, for not only had our old friend to spend here what little he had put by in America, but when his savings were almost gone, the publisher of his paper deprived him even of his small fee of 10s. per number, in consequence of which a committee was got up on his behalf, with the ultimate result of the foundation of this paper, the editing of which will at least provide our friend with the immediate necessities and possibly soon completely secure his existence, if only all of our readers will rally round to do their part for the further circulation of it.

But, unfortunately, it is not so much the anxiety for his bodily wants alone which for some time past has so depressed our friend, as rather some allegations, on the part of certain parties, intended to throw suspicion on the genuineness of the

Doctor's mediumship, allegations which are but whispered into one another's ears after true slanderer-fashion, and which no one has the courage to openly make in the presence of the accused himself and of other competent witnesses. It is this cowardly way of attacking him which so deeply hurts Dr. Cyriax, and which causes me to come forward in this place to testify to the genuineness of his mediumship before all the world. I admit the difficulty of proving to any but experienced Spiritualists the influence of spirits in trance-speaking, especially when certain words and expressions closely correspond with those used by the medium in his normal state, but when, as in Dr. Cyriax's case, different spirits manifest every week for many years, giving continually utterance to new and beautiful, often sublime, thoughts, and answering the most complicated questions from the audience in the most thorough and clearest manner, or giving powerful, exhaustive orations on any given subject, chosen also by the audience, then should it certainly be thought worthy of a more careful investigation. If Dr. Cyriax were but an improvisator, then could he, like others, easily gain riches and honours, while as a medium he has to share the fate of most mediums—poverty and persecution. And his possessing the moral courage to endure all this is all the more praiseworthy, as he left an academical professorship and an extensive medical practice in America to follow the call of the spirits. Numerous letters, received recently from his former abode, enable me to prove the above statement, if needs be, and to state further that the Doctor is still enjoying the fullest sympathies of his former German-American fellow-citizens, who would not have taken such an active part in the founding and starting of this paper, if they had the slightest doubt in the Doctor's integrity.

All this involves, of course, no proof, but merely a probability of the genuineness of Dr. Cyriax's mediumship; a different matter it is, however, with his private seances for the diagnosis of diseases. I am acquainted with twelve of these, in most of which I was a personal witness. About half of the patients, desiring to consult the medium's guides, were Spiritualists, while the other half were almost completely ignorant of Spiritualism, and are belonging—to leave out the ladies—to various professions, there being amongst them physicians, chemists, authors, lawyers, professors, and students, all of whom are personally known to me as clear-headed men. They all, without exception, were perfectly satisfied with each respective diagnosis, and have admitted to me their inability to give any other explanation but the actual influence of spirits, for not only proved the Doctor's diagnosis of some cases, which had already been submitted to eminent physicians, essentially in accordance with their own, but he also frequently pointed out the causes of the respective diseases, as falls, blows, etc., to the patient's own surprise. Such a trance-diagnosis is in itself already striking, especially when medium and patient have never seen one another before. And here I would ask every physician whether he is capable, with closed eyes, to examine and give an accurate account of any stranger's health without inquiring after the particular ailment, or asking any questions at all. If the answer turns out in the negative, then is it a proof that we have to deal here with phenomena explainable only by the existence and intervention of extraordinary forces or capabilities.

This admitted, we shall further have to examine whether Dr. Cyriax is a medium or merely a clairvoyant. But whoever has witnessed any of these seances cannot long remain in doubt, but will at once decide in favour of mediumship; for not only is each diagnosis delivered in German or English, according to the nationality of the consulting spirits—"Samuel Hahnemann" and "Dr. Abernethy"—but even idiomatic peculiarities play so important a part, that the medium would indeed require a marvellous gift of imitation to be able to make use of them in his normal state. And supposing even the Doctor to be possessed of such a gift, or his performances to be only mere acting, what purpose could such acting possibly serve? His knowledge would then transcend by far that of all his colleagues, and he would, of course, be a rich and celebrated man, and not, as at present, be sharing the miserable earthly lot of most true mediums.

As to the prescriptions, I may remark, by the way, that the above named spirits confine their treatment chiefly to diet and magnetism, and this, as far as experiences show, always with brilliant success.

I am, of course, not at liberty to publish the names of any patients, and would not do it even if I were authorized to do so, as the whole matter stands far too high in my estimation as that I should ever desire to cast the slightest shadow of puffing on it, but those who will take the trouble to put themselves in personal communication with me, shall have opportunities for the verification of my statements which have really no other purpose, as stated above, than to clear the character of Dr. Cyriax in the eyes of those who may possibly have been led astray by false reports in their estimation of his worth.

Leipzig.

A. W. SELIN.

In No. 14 of "Spiritualistische Blätter," (April 5, 1883), the Editor and Publisher announce with satisfaction that the sale of their paper is steadily progressing, and will soon reach 600 copies. It certainly well deserves to progress, it being a most excellent paper in every respect.

OPEN-AIR WORK.

The meetings in London are increasingly successful. Spiritualists attend them in large numbers, and enjoy them. The public listen with deep interest and respect. It appears that if Spiritualism had as many advocates as Christianity, it would be the religion of the country to-morrow. The people are weary of the hollow figments and formalities of priestcraft. They are eager to learn the truth about the spirit of man and its immortal destiny. Why have we not more speakers and singers? Not a few new speakers have stood forth in the open-air, and all of them successfully. The old speakers have been endowed with a new power. The Spiritualists begin to feel that their duty to the Cause demands more of them than their own personal enlightenment and enjoyment. Feeling as well as facts and philosophy is finding expression in the work. There are no funds, no directors, no accounts, no debts: yet more of the public are being reached than hitherto by expensive and laborious methods. Hymn leaves are given out, but to pay for more the money will come in—we know it will. The power of the Spirit of Truth is coming mightily upon mankind. Happy are those who are able to bear it, even though it bring with it toil, persecution, disgrace, and laborious want. Life is for eternity: not for material conditions alone. This the people require to be told, but no man can tell it with any effect till he has practically incorporated it into his own procedure. We cannot bestow upon others that which we do not ourselves possess.

LAST SUNDAY'S WORK.

CLERKENWELL GREEN.—Meetings increase on this spot. Miss Jessie Craigen came in a cab, and began giving out the neat little tracts of the London Society for the Abolition of Compulsory Vaccination. Then she spoke from the footboard of the cab. Notwithstanding, the Spiritualists had their share of attention. After Mr. Burns's opening, Mr. Swindin gave a very interesting account of his introduction to Spiritualism, which tended to increase the audience. He was followed by Mr. Kipps, who spoke very powerfully, and we were glad to hear a hint dropped that it would not be his last appearance. He is capable of taking up a station himself. Nothing interests the people so greatly as experience, and it is very instructive. Respecting this meeting, we have received the following letter enclosing 1s. in stamps to pay for hymn leaves. It just pays for the expenditure on that occasion, as, by an oversight, no MEDIUMS were sold, but a friend gave them away after the meeting was concluded:—"Dear Mr. Editor,—Having occasion to pass by Clerkenwell Green last Sunday morning, I was much impressed with the manner in which the open-air service was carried out by the Spiritualists in that locality. The simple and unobtrusive manner in which the speakers gave testimony to the truth of the Spiritual Philosophy, through their own personal experiences of the spiritual phenomena, one would think would carry conviction to any ordinary mind. But it is sad to think the human race, with but few exceptions, are from many causes, social, hereditary, and others, so steeped in materialism, that they "care for none of these things"; but if the audience assembled on the above occasion be a fair criterion, one is forcibly reminded of an expression in the New Testament, speaking of the ministrations of Jesus of Nazareth; viz., "the common people heard him gladly." I cannot quote chapter and verse, but the words came forcibly to my mind, while listening to the various remarks, and more especially to the closing remarks of Mr. Burns, who, in a few very brief words, seemed to condense the whole spiritual philosophy in one or two sentences. One is led earnestly to hope and pray that the Movement may have extended blessings following the efforts of the noble workers, who so persistently strive to let the light and glory of the Truth of the Living God be made manifest in their day and generation. Believe me, yours sincerely, A LOOKER-ON.—I enclose a few stamps toward the hymn leaflets, given away on above occasion, which I think are calculated for much good."

HYDE PARK.—The lowering weather and distressing wind gave bad promise of a successful meeting. A few friends were on the ground, but no strangers. Mr. Burns commenced to speak, and those standing around a "Christ" meeting came almost in a mass. Soon there was a large circle, great attention, and a splendid influence. The speaker's sore throat, which had almost stopped utterance in the morning, on Clerkenwell Green, was completely cured during his speech in Hyde Park in the afternoon. A. T. T. P. then gave an excellent address, and the meeting concluded, great interest prevailing. Many hymn leaves were given out, and A. T. T. P. had some MEDIUMS in his pocket, which were so eagerly accepted, seeing that the audience were told they contained controls, that

A. T. T. P. offered half a guinea to procure copies for further distribution. Many gentlemen, evidently of intelligence and position, were earnest listeners, in addition to the "common people." All that was said was received with the greatest attention. The Spiritualists who so kindly attended, notwithstanding the threatening state of the weather, contributed greatly to the success of the occasion, and the efficiency of the speaking.

REGENT'S PARK.—Mr. Walter carried on a highly satisfactory meeting from 6.50 till 9 o'clock. Instead of opposition there was encouragement, and altogether a good result, which is the highest-prized reward of the spiritual worker.

VICTORIA PARK.—This meeting was again very encouraging. Mr. Downing's vocal abilities are an element of power. Mr. Jennison both sings and speaks, and Mr. Emms is becoming quite a force in this meeting. The names of other speakers have escaped our memory. The local Spiritualists come out well, and enjoy the proceedings greatly.

BATTERSEA.—Mr. Williams has not been able to find a speaker to open up a meeting in the Park, but he is making an effort to get the friends in the locality together, and commence work as soon as possible.

NEXT SUNDAY'S APPOINTMENTS.

CLERKENWELL GREEN.—At 11.30. This is soon enough, as the speakers get exhausted before the bulk of the people come on the ground.

HYDE PARK.—At 4 p.m., near the new reservoir between Marble Arch and Serpentine.

REGENT'S PARK.—At 6.30, near the main avenue, opposite Gloucester Gate.

VICTORIA PARK.—At 11. Mr. Downing intends to take his musical instrument to aid in rendering the hymns.

The Cause fluctuates. A correspondent writing from Plymouth says:—"I am glad to be able to say that notwithstanding the departure of so many old friends, we are going ahead, and have more members even than before." Another letter emanating from another part of the country says:—"Our little society, I regret to say, does not make progress—so many valued friends have had to leave the town and emigrate to the colonies or to America, to try to improve their material resources, others have moved to other towns in England, some have withdrawn and gone back to churches and chapels,—home and personal interests compelling; others have seen and heard and then become lukewarm, and so, from various causes we are numerically the same as we were about seven or eight years ago. Our meeting-room expenses are not large but yet they are not met with ease. I may just add that for about ten years I have taken four copies of your valuable paper myself weekly, as well as copies for other people at times (besides other spiritual periodicals) and thus try to disseminate our facts. If I was a gentleman in purse, I should like to do a great deal more, but feel thankful to do this much. I wish our friends generally were more fond of reading our literature,—many need only smoke a little less tobacco—I know I like to have my papers each week end, and get the cream out of them first chance afterwards.—* * *"

GRATIFYING STATEMENT.—According to a statement made in London recently by Mr. Kernick, Mayor of St. Ives, that town is a stronghold of teetotalism. Mr. Kernick remarked that in 1838 two of the inhabitants determined, if possible, to put a stop to the drink traffic at St. Ives, and in less than two years they closed half of the public-houses there; and such was the wave of religious feeling that during the first twelve months 1,400 persons were added to the various religious societies. He had been two years the chief magistrate, and he had not during that time seen a drunkard in the borough, and only one individual had been brought before him charged with drunkenness. Further, during his mayoralty no one had been sent to the county prison or committed to take his trial at the Sessions or Assizes. They had only one policeman for 7,000 people, and that functionary had nothing to do. In the 120 fishing boats manned by nearly 800 men, there was never a drop of intoxicating liquors. This is a very gratifying statement.—"Cornubian," (Redruth). [We visited St. Ives 23 years ago and the number of public-houses shut up caused great astonishment. This case shows what "two inhabitants" can do—more indeed than the Alliance with all its costly staff. We call attention to this case to encourage all teachers and reformers to rely on individual effort. Individual effort on the part of one or two men incites to individual effort on the part of others; whereas officialism and professionalism reduce individuals to mere contributors—tax-payers,—all the work being done for them by those who do it for what they can get out of it. Hence the inanition and decay of such movements as fall into the hands of professionals and their agents.—Ed. M.]

At Mr. Allwood's recent lecture on Phrenology at Guilford, the chair was taken by Col. Hankin, and an efficient choir under the direction of Mr. Kerslake varied the proceedings by excellent singing. The local paper speaks well of Mr. Allwood's abilities and success in his profession.

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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 27, 1883.

A BUSINESS PROPOSITION.

The printing experiment at the Spiritual Institution has been so successful, that it is not only advisable but necessary to extend it. Though loaded with burdens, we have been able to continue and improve the MEDIUM, by which means the Cause of Spiritual Truth has a free organ to-day. Not only so, but a saving of £300 a-year has been effected, without which we could not have gone on. The burdens gradually melt away, and kind friends who have helped us in the past stand by us still; so that with their generous aid and our own industry, with the blessing of heaven, our work waxes stronger and more useful week by week.

But we have no machinery, which is a great inconvenience. We have to send out all our work to be pressed. The trade is very kind and obliging, but we feel that we must have the whole thing done under one roof. The time is at hand when "Tools for Spiritual Workers" will be wanted by the million, and at short notice. We have the skill and the heart to do this work—all we want is about £500 worth of machinery.

We feel that the money will come to us. By paying cash a heavy discount can be secured. It is a matter of business—production—which means profit. Our work is not a speculation, but an established fact: so well established that it has weathered a tremendous storm, and, like the oak, is only more firmly rooted because of the rude blasts of adversity. We therefore feel free to invite the friends of the Cause to invest in our undertaking. We do not ask them to take "shares," and thus lead them into a scheme fatal to both principal and interest. The machinery is security for all that will be laid out on it. Besides it will at once begin to create wealth.

We want no favours, unless we can do a favour in return. Reciprocity is our motto, and such reciprocity as affords equal advantages to both sides of the transaction. We are prepared to receive £500 in deposits of £1 each. For each £1 received we will give a receipt for £1 1s., being a bonus of 5 per cent. The

holders of these credit notes may draw out goods or printed work to the value as soon as they please. So if they exhaust the £1 1s. in three months, they will have 20 per cent. per annum for their investment.

To be of any use this money must be had "all of a lump." We can get machinery on "easy terms," but we would rather that the Cause had the discount than the engineers. We well know that there are 500 Spiritualists who could advance £1 each. Many will rejoice to see the day when such a proposition can be placed before them. We have been impressed to place this matter before the public, feeling certain that when the right time comes a response will be impressed upon those worthy friends who are fit to take a stake in angel work.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W.C., July 25, 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. A. Duguid, of Kirkcaldy, was listened to by quite a numerous audience, at Quebec Hall on Sunday evening. The result was so satisfactory that he has been encouraged to repeat the visit on Sunday evening, July 29, at 7 o'clock, when he will deliver an address on "The return of the Spirit, a prophecy of the Future." At the close experiments in clairvoyance will be given. It would be well if on such occasions as these the meeting were left altogether in the hands of the speaker. The effect is somewhat neutralized by proceedings that sometimes follow.

ORGANIZATION.—To the Editor.—Sir,—I am glad to think that I have been the means of evoking the sensible letter of "A Midland Man." I do not profess to be able to supply the want which he lays before me. I would rather not "spot" anyone. It seems best to write in general terms, and not attack individuals who, however well intentioned, may have been mistaken. I would rather see the Editor of the MEDIUM favour the Movement with his views. He has done so already in the workings of the School of Spiritual Teachers, a few years ago, but the whole matter would permit of a thorough re-statement. It is much better to show the better way than dwell too lengthily upon monstrosities. Hoping, dear sir, that you will excuse the above suggestion, I am, A MIDLAND TRAVELLER.—[We are too much exhausted with labour at the present time to undertake any literary work of importance. The subject is not in our hands. When the right time comes, the angel-world will set us all right, as far as we are fit for the process.—Ed. M.]

A few evenings ago we had a pleasant conversation with Mr. Wightman, of Northampton, on old times. He reminded us of the first seance given by Miss Lottie Fowler at the Spiritual Institution about a dozen years ago. There was a large meeting. In the trance she told the private affairs of unbelievers, and made a deep impression. But Mr. Wightman remembered chiefly Miss Fowler's noble conduct. Mr. Cogman was then in the body, an old man and in need of help. In the most free and generous manner Miss Fowler, then a stranger amongst us, desired that the large sum of money, the proceeds of the reception, should be handed over to her aged brother medium. Thus a friendless girl from another hemisphere evinced more fraternal feeling than has been extended to herself by the whole spiritual movement. Her health has been indifferent for some time past, and it has hampered her very seriously, yet the testimonial proposed to her, the accomplishment of which would have been a graceful act, was almost entirely disregarded. Miss Fowler is not only an excellent medium, but a thoroughly good-hearted and high-minded woman. If her principles were less severe, she would be vastly more popular with a certain class of medium hunters.

KRIGHLEY.—On Sunday, Mrs. Gott discerned spirits remarkably well in the afternoon. In the evening, when every seat was packed, she described the thoughts of two sceptics, who frankly acknowledged the facts. A number of strangers also testified to the fact that she described their spirit friends correctly. Mr. Thomas Holdsworth spoke under influence, and our old friend, Mr. John Scott, spoke. We sent, out of love for our brother, A. Shackleton, a parcel of MEDIUMS containing the little obituary of him, and forty-one of them were sold at the end of the meeting. These papers were not sent with the expectation of any return, yet Mr. Harwood says he is saving up the pennies for us. Well, we will be able to send double quantity somewhere else where they will do good. We thank our Krighley friends: those in the spirit as well as those in the form.

NOTES AND COMMENTS.

We have considered it better to give full chapters of the work on "Egypt" than to divide the insertions up into small portions. To allow space for other contributions the series will not appear next week, but possibly it will be resumed on the week following.

The Control this week is a powerful moral appeal. Such preaching is not heard from every pulpit. Spiritualism, though devoid of theological authority, does not lack in moral power. The divine authority of truth, as beheld with the eye of the soul, requires no human patronage, yet the structure of the composition, in a literary and psychical sense, is curious. The spirit is supposed to have been a resident on earth thousands of years ago, and yet he looks at the course of events from the modern standpoint, using the octopus as a figure of speech,—quite a recent development. The question is, whether these features are not necessary. The spirit, for the time, becomes an active agent, operating in the thought sphere of the present time, and using those thought materials for expression which are at command, and which serve best for the purpose of relating the spirit to his hearers. Here lies a fertile region of inquiry as yet almost wholly unexplored.

Does Mrs. Kate Fox-Jencken know that she is of the family of George Fox, the founder of the Quakers? That bold reformer was a remarkable medium, and the family has given rise to a line of occultists and mediums to the present day. Mr. Jencken had a favourite theme in the hereditary transmission of mediumship, but he does not seem to have been aware of the remarkable example furnished by the family of his own wife.

A mother with an afflicted daughter desires to thank Mr. Hawkins for many gratuitous services freely given, by which suffering has been mitigated and the term of life to all appearances lengthened.

BLYTH.—Mr. George Stephens alludes to our notice of his removal to Blyth, and says there are now readers of the MEDIUM in that town. A circle has been formed at Newsham, at the third session of which twenty-eight sitters were present. Besides his own mediumship, there was the healing power of another medium. Mr. E. C. James has been to Blyth lecturing on Phrenology, and speaking truths that have reached many minds. Mr. Stephens urges all friends of the Cause to extend the circulation of the MEDIUM.

Mr. Paynter writes:—"I read with great interest the account of your labours in the Cause of Truth. Ever since I became a Spiritualist, the MEDIUM has been earnestly looked forward to by me weekly. I have, like yourself, had to suffer greatly for the Truth, being connected with the orthodox faction. When I began to look for truth I was assailed on all sides, persecuted by my own friends, so called, expelled from the Church, because I would not give up my investigations in Spiritualism. What I have gained spiritually has more than repaid me for what I have been called upon to suffer from misguided bigots. Now I am free I mean, by God's help and the assistance of his ministering ones, to work for this noble Cause throughout eternity."

BRADFORD.—We had a nice time when Mrs. Britten's angels voices were sounding out the immortal truths in our Lecture Hall; also, she paid us a visit to Walton Street Spiritualist Church, and we had a grand time there. And now there is a book ready to go to press, from her pen, and will be a household treasure to all that come in possession of it. It now remains for the Spiritualists of this country to decide whether it is to be published in this country, or are we to allow our noble-hearted sister to seek other lands where it can be published. For my part I shall say—No; for I cannot bear the thoughts of her leaving this country. We have formed a Committee in Bradford, also a Club, that the poorer members pay so much per week to this Committee. When they have paid 10s. they are entitled to this Household Treasure. Hoping that the wealthier Spiritualists of this country will adopt the same plan at once, I am, one of the Bradford Spiritualist Lecture Committee, also, one of the Walton Street Spiritualist Church Committee, Yours, NATHAN WOOD, July 10, 1883.

PECKHAM.—Mr. J. G. Robson, writes from 53, Bournemouth Road, Rye Lane, saying:—"We are holding Meetings at the above address, privately and as impressed and directed. We find a good meeting arranged according to impression is better than a regular weekly meeting, which at times appears to flag and dwindle down to a few; and we have greater power, through not sitting so frequently. The room was full last Sunday evening, with several new enquirers from Dulwich and other parts, who appeared much interested. We have very good conditions here, and are surrounded by trees and flowers, which I believe to be a great help."

EGYPT: THE LAND OF WONDERS.

By William Oxley.

EGYPTIAN ASTRONOMY AND CHRONOLOGY.

By what has preceded, the reader will be prepared to find that the ancient Egyptian priests (for it was the sacerdotal caste, chiefly, that were the literati of that time, as was the case in Christendom until the art of printing came into vogue) had a fair knowledge of astronomy. As a recognised science, its origin is traceable to Egypt, at least, so far as we are concerned; for our system unquestionably is in unison with, and derived from, that of ancient Egypt.

As will be seen, the chief object of the study of this science by the priests, was to determine times for the Temple Festivals; and also by it was elaborated a system of ethics, that maintained its hold on thousands of generations, and which still survives and forms the base of all the great religious systems of the world, Christianity itself included.

Solar, sidereal, and planetary motions and phenomena are the real groundwork of all religions; and in a thousand and one different ways these have been personified in a manner so apparently natural, that the "unthinking multitude" read the records and believe them to be historical narratives of actual human and divine beings; little suspecting that the real heroes of the various stories are the sun, moon, stars, and planets.

For instance, how many—or how few—know, or care to know, that the account of the creation of the world and man, as recorded in the opening chapter of our Bible—and which formed the topic of consultation in the conclave of the heavenly hierarchy—is nothing more and nothing less than an allegorical account of the constellations and planets with their motions. For the "Elohim," who are the "us" who say (in Gen. i., 26): "Let us make man in our image, after our likeness," are simply the astrological ruling spirits of the six constellations, which formed the northern arc between the vernal and autumnal equinoxes. Were it within the scope of my present work, nothing would be easier than to show that all the "Saviours of the world,"—who have been supposed to have made a sacrifice of themselves for the sins of the world,—one and all resolve themselves into the phenomenon of the sun, which after completing his annual cycle, *dies* to the old, and *rises* again to commence a new one. Like the sun, these Saviours are invariably born in the winter solstice, crucified at the time the sun crosses the equinoctial line, and rise again when the solar orb begins his ascent from that point. This phenomenon actually fits in—when astrologically interpreted—in every detail, with the whole recorded Gospel history of Jesus Christ, the last and youngest of the world's Saviours. Did those who so loudly clamour for the "inspiration" of the New Testament, know what really underlies the varying statements (of the same supposed facts) of the writers of the four Gospels, they would then understand that there are no conflicting statements: for they are accounts of the annual solar progression, as seen from the four cardinal points of the circle, that is, from the summer and winter solstitial, and spring and autumn equinoctial, points. This is pre-eminently Egyptian in its origin, as these four points were represented from very ancient times by the four Genii of the Amenti, which figure in astro-theology from a very remote period. But as this subject will be treated more at length in following chapters, I forbear to say more here.

It is planetary motions and the sun's path amongst the stars that form the base for chronological eras, and it is by the knowledge of astronomy—if I mistake not—that the key will be found, and used, to determine times and dates, whereby dynastic tables, and historicals pertaining to the history of Egypt will be fixed with certitude.

I think I have been successful—partially, at least—in discovering the true date of two important epochs in Egyptian annals, and if I am correct there will not be much difficulty in determining the length and duration of the dynastic lists containing the names of the kings, who ruled Egypt for some thousands of years. But of the value of this discovery the reader must judge.

That the Designer of the Great Pyramid of Jeezeh was an astronomer, *par excellence*, is already demonstrated beyond all cavil, by what I have written concerning this wondrous structure. That it was built, if not completed, during the reign of Khufu (*Cheops* of the Greek historians) we may accept as a certainty; which is proved by contemporary

monuments testifying to the fact; and also by the discovery of his ovals in the chambers (above the Central Chamber) of the Pyramid itself. The presence of the two other royal ovals found with that of *Khufu*, would seem to show that the two kings were in some way or other connected with *Khufu*. I think they were royal princes, associated with their father in the government, and possibly sharers in the monarchy. I so judge, because neither of the two names are found in Manetho's Lists, nor yet on *Sethi's*, or other royal Tablets.

Apropos to this subject, there is, in Boolak Museum, a beautiful red granite sarcophagus, once containing the mummified body of a person called *Khufu-Ankh*. It was taken from a tomb close to the south-east corner of the Great Pyramid at Jeezeh. Mariette Bey says the tomb was constructed at the same time as that of *Senefru-Schaf* (to be referred to shortly), who was a grandson of King *Senefru*, the predecessor of *Khufu*. The inscription states that he was a worshipper of *Apis*, or, say rather, of *Osiris*, who was symbolised from the most ancient times by a white Bull; as *Isis* was symbolised by the Cow.

Amongst the many offices which were borne by this *Khufu-Ankh*, is one which states that "he was charged with the whole of the King's Buildings"; which is equivalent to "Designer and Royal Architect." As this gentleman had the king's name incorporated with his own, it is tolerably certain that *Khufu* was the king referred to; for *Ankh* means living; hence *Khufu-Ankh* simply means the living *Khufu*. If so, we are actually in possession of the name, at all events, of the Grand Architect of the Great Pyramid, and the interpretation of the very full inscriptions on this sarcophagus will be awaited with great interest. So much of it as I have seen is free from the usual bombast which appears on most of the Egyptian grandees, and to this extent is what we might expect from such a man. In any case the discovery of this monument is a step in the right direction, and no doubt when the vast Jeezeh necropolis comes to be scientifically explored, more will be found to throw light on this interesting, but so far mysterious, problem. One thing comes out clear, and that is, that *Khufu* and his associates were Osirians; and no wonder that *Sethi* has *Khufu* amongst his ancestors, for it is well known that the Rameside family were more than favourable to this form of religion, although their own capital was the great stronghold of Ammonism. And this fact concerning *Khufu* explains why the informants of Herodotus, who were Egyptian priests, "attached to the worship of the Memphite Deities," should propagate the canard, and speak in so disparaging a manner of the Builders of the three Great Pyramids.

A not less interesting and important point is settled by this and other contemporary monuments, viz., that at that particular period, the so-called Bull-worship, or, as I prefer to style it, Osiric-worship, was then in vogue, if not then (as I think it was) instituted under the royal authority; and we shall presently see the bearing of this on the vexed question of Egyptian Chronology.

There are two symbols that form the base of the two great systems of this ancient Religion, and these are the Bull (*Taurus*) and the Ram (*Aries*). The former we find near the commencement of the monarchy, and the latter at its close, and these two, *Osiris* and *Ammon*, maintained the supremacy over all the minor Deities which held sway in the different provinces into which Egypt was divided.

The first appearance (so far as I can gather) of the Bull as a symbol on the monuments, is in the reign of *Khufu*, although it must have required some time for its development, before being adopted by this monarch. In fact, Manetho states that it was introduced by *Ka-ka*, the second king of the second dynasty, which would take us back from 150 to 200 years from the time of *Khufu*.

Now, Mariette Bey fixes the date of this king (*Ka-ka*), about 4700 B.C., while Dr. Brusch specifies it as 4100 B.C. (It must be remembered that these eminent savants arrive at their conclusions as to dynastic dates, from Manetho's and other lists of kings.) The mean of these two stands at 4400 B.C.

As an astronomical fact, the sun was in the sign *Taurus* from 4684 to 2532 B.C. If Manetho has good authority for the statement that *Ka-ka* introduced Bull-worship, it would be something over 200 years after the entry of the sun into *Taurus*; and as it is certain that *Khufu* adopted it, ample time is allowed for the elaboration of the Osirian system, between the reigns of these two monarchs.

Prior to this, the sun was in *Gemini* (the Twins), and what is more than strange, *Isis*—the great Mother-Goddess—

was the *Genitrix* of two—*Horus* and *Harmachis*—which presents a duality of the same birth, rather than two distinct births: and what is to the point, the Sphinx itself is styled *Harmachis*, on monuments contemporary with *Khufu*, so that here we have the symbol of *Gemini* actually antedating Sun's entry into *Taurus*, which again agrees with the tronomic fact.

I now deal with the Ram (*Aries*), in which sign the sun was from 2532 to 380 B.C.

We see nothing of the Ram until the time of the 12th dynasty, which was a Theban dynasty. The 11th (or part of it) was also Theban, but of little importance, as it was little better than a Viceroyalty under the northern kings.

The Ram was to Ammon what the Bull was to *Osiris*; it was the symbol of the God Ammon, (the Egyptians spoke the name Amen, exactly as used to this day in Christian rites and ceremonies.) That which is relevant to my subject is the fact that the first king of the 12th dynasty, *Ra-sat-hotep-heb*, added a dynastic name to his own, viz., *Amenemha*. Where Ammon-worship originated is uncertain, but here we have as a fact the monarchs of the 12th dynasty appropriating and incorporating the name of the Ram-deity with their own. Thebes was their capital, and in this city was built the first temple dedicated to the worship of Ammon, the remains of which exist to this day, and form the largest ecclesiastical ruins in the world.

The Great Temple of Karnak (at Thebes) as we now know it, was the work of the kings of the 18th dynasty downwards, but the presence of four columns still in existence in one of the courts bearing the name of *Usertesen I.*, son of *Amenemha I.*, unmistakably prove that it was founded by the first king of the 12th dynasty. *Amenemha* reigned five years alone, and twenty-one years conjointly with his son *Usertesen*, and we are told that he was murdered in his palace (the why and wherefore history does not record, but hereby hangs a tale which I shall refer to in a following chapter).

Now, according to Dr. Brusch (although others fix it farther back), this king, *Amenemha I.*, commenced his reign 2466 B.C., some 70 years after the sun entered the sign of the Ram, which again is in strict accordance with the astronomical fact. In reference to the assignments of dates, here is another instance of the perplexity which ordinary minds must experience on this question, for there is a difference of 13 years between the extremes, as given by eminent Egyptologists. In such a case, with all modesty, I prefer the astronomical key, as a means of arriving at a comparatively true solution, rather than the guesses of any special "authority."

The Ram-worship continued down to the close of the monarchy, and the Ram seems to have superseded the Bull as a symbol, in later times, through all Egypt. This is proved from the great Mendes stela* (as it is called), which contains a long and graphic account of the ecclesiastical rites and ceremonials of that time. It dates from the ninth year of *Ptolemy Eugertes I.*, 238 B.C., and shows that the Ram-worship was then in full force. It states that a lion-ram was consecrated and worshipped in the Temple of Mendes, certain great festivals pertaining thereto. After the animal had been subject to the examination of sacerdotal experts, and was pronounced by them to be without spot and blemish, and after they had acknowledged its symbolic meaning, it was led into the shrine where it became enthroned, "according to the rules of the divine prescription." It then received the following title: "The Ram, the Life of Ra; The Ram, the Life of Shu; The Ram, the Life of Set; The Ram, the Life of Osiris."

This proves that—at this date—the Osiric animal symbol had been changed from the Bull to the Ram, i.e., from *Taurus* to *Aries*. The inscription states, "that the Holy Ram was led into his temple, and all the other (deities) assembled in their chambers, in their Ram-shapes; for the whole country had for each town its Ram-deity." And also "When the festival was solemnized, as was always customary to the Ram of all the Gods from ancient times unto the present day."

This deeply interesting and important inscription shows that Ram-worship had existed from (then) remote times, and had become the universal and established symbol of the religion of the country; and what is profoundly suggestive is the statement that, before the living animal was led into the holy place, "its symbolic meaning was acknowledged." The bearing of this statement upon the Christian symbol of the

Lamb (the Ram), and its connection therewith, will be treated of in succeeding chapters. Here, again, we have proof of the astro-theological origin of these symbols, and which is in accordance with astronomical phenomenon; for at that very date, the sun had only left *Aries* about 100 years previously.

The sum of the whole is, that the religious symbols were changed according to the sun's path through the zodiacal signs, and were in agreement therewith.

According to this, the Lamb is not strictly a Christian symbol. It should be the Fishes (*Pisces*); for the sun entered into this sign 380 B.C. But to those who can delve beneath the surface of the letter, the Fishes *do* appear in the New Testament Gospels.* In the Old Testament they occur in many of the prophets; and the Book of Jonah is a running commentary of this astronomic fact, for with the proper names interpreted, and astro-masonic key, the whole story becomes clear as the sun at noon-day, as to its real meaning and application.

The fact of the appearance of the Book of Jonah in the Old Testament, would seem to militate against my statement. Not so, however. We are dealing with dates, and it was in the reign of *Ptolemy II.*—who was a great patron of the arts and sciences (who reigned from 286 to 247 B.C.)—that the so-called Septuagint was written. This Septuagint (according to tradition, for it rests on nothing else) was a Greek translation of Hebrew records, but unfortunately for the tradition, there is no known Hebrew MSS. of older date than some centuries after the Christian era—notwithstanding reference to the same by the early Christian Fathers,—and if there is any shadow of truth in the tradition, it is tolerably sure that the Septuagint and the Hebrew records are one and the same. My researches into this matter carry me no further back than about the 10th century A.D., beyond which all is vague, shadowy, and uncertain, both as to the origin of the Old and New Testaments.

The Old Testament—in the form that we have it—appears to have been compiled by Saadia, a Spaniard (who died 941 A.D.), who translated the Scriptures into Arabic, which contains (according to Bishop Marsh) the roots of almost all the words in the Hebrew Bible. What adds to the difficulty is, that *no dates* are given in the writings of the early Christian authors, and what is more, many of their names are evidently *nom de plumes*: as, for instance, the arch-heretic *Arius*, and the Great Nicene Council, seem to resolve themselves simply into a controversy relating to the Sun-God under the form of *Aries* (the Ram or Lamb); and as to dates in connection therewith, they are simply masonic points with an astronomical reference and symbolical meaning. In plain terms, nearly the whole of both Old and New Testaments are allegorical records of astral, solar, and planetary phenomena, with personages substituted for zodiacal signs; and with this key in hand, the Hermetic student can unravel the allegories, which are presented in such a form as to read like literal history. A fuller account of this system—interesting enough in its way—is hardly suitable for the present work; but I have hinted at it, rather than explained it, in order to show that the Christian follows the more ancient Egyptian religious system, which was, undoubtedly, based upon the same, and that both are in general accord; and it is this fact with which I am at present concerned.

It has generally been assumed that the Egyptians of ancient times were unacquainted with the zodiacal chart; but this, I think, is erroneous, as will presently be proved. Unfortunately there are no known sculptures or paintings of the zodiac, of a date prior to the Ptolemaic period, say some two centuries before the Christian era. There is one now existing on the roof of the Temple at Denderah, which is drawn horizontally. The other (to which I now refer) was removed by the French, and is now in the Paris Museum. If the Egyptians had not the twelve zodiacal constellations, it is certain they had twelve months in the annual cycle, and that from a very remote period.

The value of this celebrated zodiacal sculpture consists in the fact of the adaptation of Egyptian astro-theological personifications to the 12 signs of the Greek zodiac, as it was then known, and which is in use in this country to this day. The 12 signs are shown in a spiral circle, commencing with *Leo* (the Lion) and ending with *Cancer* (the Crab). On the outside of the circle there are four feminine figures, who represent the Deities of the North, South, East, and West. These are aided by 8 figures of *Horus*, with hawk heads; and the

12 are holding up the heavens on their hands. Next comes a series of 36 minor Deities, the Rulers of the 36 decades; a decade was a week of ten days, three of which formed the month, hence the 36. The purely Egyptian conception is seen by the representations of the various zodiacal and other constellations. Amongst these the Great Serpent, or Dragon, occupies a prominent position. *Sirius*—the Star of Isis—is shown by a cow (the symbol of Isis), and *Orion* is represented by Osiris, in the form of a *Sahu*, of which more anon. All this plainly indicates that the Greek zodiac was based upon the older Egyptian system.

So far as can be gathered, all the “learning” of old Egypt was confined to the sacerdotal caste, who utilized it for the formation of calendars to determine the time of the civil, and more especially religious, festivals. It was the same in Christendom to comparatively modern times. In these calendars, besides the dates for the festivals, it was requisite to have tables for the annual observance of ancestral offerings to deceased progenitors, which formed a most important part of the religious duties of the royal, noble, and wealthy portion of the people.

The conservatism of the Egyptian character is shown by the continuance of the principal festivals, from time immemorial down to the Turkish invasion. For this purpose a calendar was absolutely essential, especially considering the difference between the commencement of the civil and sacred years. This difference can be traced back to the time of the 4th dynasty; for, there is, in the Boolak Museum, a fine monument taken from the tomb of Ka-em-nefer, who was “a priest of the Pyramids of the Kings *Khufu* and *Ra-shaf*.” On this monument the actual length of the year (365½ days) is mentioned, and also the beginnings of the two fixed years, which even then were in general use. The frequent reference to the *two years* has led many to think that the Egyptians had a two-year (instead of an annual) cycle; but this is erroneous, as it refers to the civil and sacred years. The civil year commenced on our August 29th, and the sacred year on the 1st of the month Thoth, our July 20th.

The unchanging observance of the grand festivals is shown by what is mentioned on two ancient tombs, and which correspond with those down to the close of the monarchy. One is from the tomb of Xeman, (translated by Dr. Birch) “a royal prince and heir apparent.” After a delineation of his good deeds, and describing himself (or some other for him) as “a person devoted to the service of the Great God”; he tells us that “he gave gifts at the Uaka and Thoth festivals; at the year's beginning and year's opening festivals (the civil and sacred); at the Great Xem and Sat festivals; at the burning on the altar; the monthly, half-monthly, and daily festivals.”

The other is from the tomb of Knum-hotep, at Beni Hassan, dating from the 12th dynasty, at least 600 years later than Xeman's. The inscription reads: “I ordered the sepulchral offerings of bread, &c., &c., in all the festivals of *Kar-neter* (the spiritual world, into which all were ushered at death); in the festivals of the beginning of the year; opening of the year; increase of the year; diminution of the year; and close of year; in the Great Festival; in the great burning, and in the lesser burning,* festivals; in the five intercalary days, and in the bread-making festivals; (the latter is doubtless the origin of our ‘harvest-home feasts’) in the 12 monthly; and 12 half-monthly festivals.” Knum-hotep does not appear to have been so exemplary in his piety as Xeman, for he makes no mention of the daily festivals.

Did opportunity permit, it would be interesting to trace the manner, as well as the time, of the observances of these various festivals, or feasts as we term them; but sufficient has been shown to portray the great attention which was paid to the “ordinances of religion,” at least, by the Egyptian people, and it is but fair to presume that in the multiplicity of these observances, there must have been a deep-seated aspiration for that which was holy and of good repute. In fact, this was so interwoven into their daily life, that it were impossible to gauge the Egyptian character and history, without a recognition of this underlying principle; but this will come out clearer in following chapters.

(The next chapter will be on “*Magic and Spiritism*.”)

JOHANNES.—There are many readers of the MEDIUM in Brighton, but we have no permission to advertise their names.

* This word may be interpreted as *heat*, consequently it would apply to the midsummer and autumnal seasons, which is much more likely than the idea of a smoking fire on altars; for of those I discovered no trace whatever in any of the Temples.

* See Matthew, iv., 16. Mark, i., 16 and 17. John xxi., 7 and 11.
“ xiv., 17. “ vi., 38. “ vi., 9.
“ viii., 7.

PROGRESS OF SPIRITUAL WORK.

MR. W. J. COLVILLE IN ENGLAND.—MACCLESFIELD.

On Sunday last, July 22, anniversary services were held in the Spiritualists' Free Church, Macclesfield, when the edifice was beautifully decorated with a profusion of magnificent plants and cut flowers, kindly donated or loaned for the occasion by members and friends of the congregation. Mr. W. J. Colville was the speaker at both services. At 2.30 p.m. the subject of the lecture was "A True Spiritual Church." It was pronounced a very fine effort, and heartily engrossed the closest attention of a very large and representative audience. At 6.30 p.m. the church was crowded to its utmost capacity, when the lecturer chose as the topic of discourse "The Ministry of Angels." Angels were defined as purely human beings, and many Scripture texts were cited to show that the ordinary theological idea of angels was as foreign to biblical teaching as it is repulsive to reason and modern spiritual experiences. Angels, said the speaker, are advanced mortals, passed beyond the estate of manhood and womanhood, as men and women have advanced beyond boyhood and girlhood. Because they have gone over the road we are now traversing, they are competent, as other orders of beings could not be, to direct our path. Spiritual spheres are individual, and every spirit lives in its own spiritual environment; thus, no matter where a celestial being goes, it is always in heaven, as one of infernal disposition is of necessity in hell. The angels are not made sad by our troubles, because they understand how every trial works for good, and, regarding suffering as educational, they rejoice in that they are able to encourage and inspire their friends on earth to fight life's battle manfully, while they frequently warn us against preventable calamities, and play a very important part in directing our lives into pure channels, though often we are ignorant in our outer consciousness of their very existence. The lecture, which was quite lengthy, embodied a large amount of practical, lucid, and highly interesting spiritual teaching, and was very highly appreciated by the large congregation.

The poem, in the afternoon, was on "Equality," and in the evening on the flowers which in such abundance gave beauty to the occasion. Mr. Rogers acted as president at 2.30, and Rev. A. Rushton at 6.30. In addition to the Macclesfield friends and many strangers, Mr. R. Fitton, for many years the highly respected president of the Manchester society, and a large delegation from that city and surrounding places, visited Macclesfield on purpose to attend the services. The collections were very liberal, and have given the society quite a lift.

On the following evening (Monday) Mr. Colville under spiritual influence, answered a large number of questions from the audience, when the church was again full. Notice was given that he would speak there again on Wednesday and Friday at 8 p.m.

On Thursday evening, July 19th, Mr. W. J. Colville held a reception at the residence of Miss Johnson, 4, Waterloo Road, Manchester. About thirty friends were present. The evening passed off very enjoyably. It is hoped by many that similar gatherings may be multiplied in that city, where Mr. Colville is so well known and appreciated.

W. J. COLVILLE'S APPOINTMENTS: BELPER.—Sunday, July 29, Lecture room, Brookside, 10.30 a.m.—"Spiritualism as a Science, a Philosophy, and a Religion"; 6.30 p.m.—"Spiritualism as a Practical Reformatory Power." Same place, Monday, July 30, 8 p.m.—Answers to Questions; Wednesday, August 1, 8 p.m., Lecture on subject to be chosen by the audience. Admission free. Voluntary collections.

W. J. Colville will lecture in the Progressive Lyceum, Hollins Lane, Sowerby Bridge, Sunday, August 5, 2.30 p.m. Subject—"The Mission of the Spirit World to the Present Century"; 6.30 p.m.—subject to be chosen by the audience. Same place, Tuesday, August 7th, 7.30 p.m.—"Spiritualism in the Light of Reason, and its Place among the Sciences."

Persons wishing to engage Mr. Colville's services are requested to write to him without delay. Address—care of H. E. Welch, Belper, Derbyshire, during the coming week.

THE MONUMENT TO ROBERT BRUNSKILL.—Mr. Lobley, Crook, writes to say that he transmitted the contributions received by him for this purpose to America, on July 13, in accordance with Mrs. Brunskill's request stated in the previous MEDIUM. The following is the list of subscriptions, in addition to Mr. Lobley's own contribution previously transmitted:—Mr. Thos. Brunskill, West Hartlepool, 10s.; Mr. J. Burns, London, 5s.; Mrs. M. A. Lobley, Crook, 2s.; Mr. John J. Dodds, Crook, 2s.; Mrs. Johnson, Billy Row, 1s.; Mr. T. Charlton, Crook, 2s.; Last tribute of a friend, 2s. 6d.; Total, £1 4s. 6d. Mr. Lobley regrets that those who were so much delighted to avail themselves of Mr. Brunskill's mediumship should forget to respond to this last tribute to his memory. A circular should have been sent round. If considered advisable we would print one yet.

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.

MACCLESFIELD.—Mr. Hayes, in his post card announcements, says:—"We had a good time with Mr. Colville." Mr. R. A. Brown speaks on Sunday.

The Marylebone "Mercury" has published reports of sermons preached in St. James's Church, Westmoreland Street, by the Rev. H. R. Haweis, M.A., subject—"The Immortality of the Soul." He says, "What you really want is to feel that the dead are alive for evermore, that when you seem to die you do not really die." "What we want is to place the possibility of our survival on a scientific basis." He shows that science instead of now fighting against the hypothesis of immortality is leading straightway up to it. If Mr. Haweis would plainly tell the people what he has seen at seances, he would afford materials for scientific induction.

QUEBEC HALL: Free Spiritual Mission.—On Sunday, July 22, the usual seance was held in the morning, and the afternoon meeting for enquirers and others, at 3, with good result. Strangers seem to be surprised at the proofs of spirit presence they sometimes get; and in most cases come again, which shows the work is progressing. Our medium, Mr. Savage, is about to spend a fortnight in the country. There will be no morning seances during Sundays, July 29 and August 4, but in the afternoon, his place will be supplied by another medium. All are invited to come and assist, especially mediums, as we want help occasionally. All are invited. Voluntary contributions only.—D.

LEICESTER: Silver Street Lecture Hall.—On Sunday, the members and friends of the Society had their annual picnic at Longcliffe and Garendon Park, by kind permission of A. P. C. De Lisle, Esq., when the friends from Loughborough joined us. Because of the unfavourableness of the weather and the over-night's rain, we could not partake of luncheon in the wood, in picnic fashion. Therefore, we adjourned to the Lodge House. We did not have an open-air service, owing to the dampness of the ground. After luncheon the weather broke up and the sun shone brightly. The day was most pleasant, and rambles were then made to various parts of the woods, not forgetting to visit the Park, the residence of A. P. C. De Lisle, Esq., when we were admitted into the beautiful grounds. An inspection of the building was made, which is of a very ancient style. All friends returned back in time for tea, which was in readiness, and a most enjoyable tea was partaken of; after which a seance took place. It was a very interesting one, and our spirit friends brought perfumes of various flowers, which all the circle could recognise.—R. WIGHTMAN, Sec., 74, Motyn Street, Hinchley Road, Leicester.

SOWERBY BRIDGE.—On Sunday, August 5, Mr. W. J. Colville, of America, will give two addresses in the Lyceum: afternoon at 2.30, subject—"The mission of the Spirit World to the present Century"; evening at 6.30, subject to be chosen by the audience. Also on Tuesday evening, at 7.30, subject—"Spiritualism in the light of reason, and its place among the Sciences." Questions invited at the close of Tuesday's lecture. A collection at the close of each service to defray expenses. Tea provided for friends at sixpence each.

We are sorry to see that the "Harbinger of Light," Melbourne, is joining in the systematic scheme of imposture respecting Miss Wood's mediumship. It is gravely stated in the "Harbinger" that Miss Wood's mediumship received a "shock through the foolish seizing of the spirit form at Peterborough." It was Miss Wood and none else that was "seized." It is only a matter of small regret that foibles should be found in tramping mediums: but when these inadvertencies become fenced round with a world-wide scheme of falsehood, it is alarming. Remember: the present Miss-Woodites were the Little-Tommyites of a few years ago. Fools will be fools, and of knaves the tools.

No contradiction has been offered to the facts stated in these columns respecting Miss Wood's mediumship and its influence. Truth is unanswerable. There is, however, a clique of unprincipled anonymous adventurers at work in secret, flooding antipodian contemporaries with deliberate falsehoods to palm off a played-out medium on Australian Spiritualists. We wish harm to no one, and pity poor Miss Wood most of all. But the truth, and the welfare of all concerned, must be our sole motive in doing our duty as journalists.

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

MEETINGS, SUNDAY, JULY 29TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
 QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 3, Free Spiritual Mission for Inquirers; at 7, Mr. A. Duguid: Address and clairvoyance. Friday, 8.30. Mr. Towns: Seance. Saturday at 8.30, Clairvoyant Medium.
 CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "Human Progress: its Source."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30. p.m.
 BATLEY CARR.—Town Street, 6 p.m.: Mrs. Ingham.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30: Mr. Colville. See special notice.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.
 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. Hollings.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Illingworth.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30: Miss Musgrave.
 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, Mrs. Gott.
 HETTON.—Miners' Old Hall, at 5.30.
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. Wright. (Mr. Shackleton was also planned, but he has since left the form.)
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mrs. Dobson.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. Mr. Bromhall; at 6.30 p.m.: Mr. Schweizer.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mr. R. A. Brown.
 MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30.
 MORLEY.—Spiritual Mission Room, Church St., 6: Mr. T. Holdsworth.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Bolton's Yard, Tyne St., 6:
 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. J. Armitage.
 SUNDERLAND.—Avenue Theatre, at 2.30, and 6.30.
 WALLSAL.—Exchange Rooms, High St., at 6.30:
 WEST PELTON.—

J. M. HAYES.—The reason why you could not control the muscles of your subjects was because they were not suitable, or that your power is not sufficient. No mesmerist is alike successful on every subject, and there are many persons not subjects at all. They are the exception rather than the rule. On practical matters consult Miss Chandos Leigh Hunt's "Private Instructions." The theory of Mesmerism is fully given in "Dr. Dod's Lectures" (Burns, 3s. 6d.) It is a book all should read. "Thought Reading" is the transmission of the thought element from one mind to another. It can be effected by passivity on the part of the receiver, and volition on the part of the transmitter. Spirits transmit much thought in this way; much of the original matter that appears in literature is derived by this method of spirit thought-transmission. All human beings are the subjects of it in various forms, according to organization and psychical development. Theological personages and dogmas were reconstructed in their present form by the rogues who instituted the Romish Ecclesiasticism. They therefore can have no bearing on man's salvation. Man is saved now and for ever by doing right, and that alone.

MRS. HARDINGE-BRITEN will lecture for the present at Liverpool, the 1st and 3rd Sundays, and at Halifax the last Sundays of each month; at Rochdale, July 22nd; Blackburn, August 12th; Wallsal, September 9th.—Address: The Times, Humphrey Street, Cheetham Hill, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON, Sunday, July 29, Cavendish Rooms, at 7. Trance Address: "Human Progress, its Source." KEIGHLEY, Sunday, August 12.

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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ANTI-VACCINATION.

VACCINATION AND LEPROSY.

To the Editor of the "Echo."—Sir,—Dr. Brereton writes me from Sydney, under date May 19, that leprosy is very prevalent at Hawaii—that Whites suffer as well as the Natives; and he mentions that two children of foreign parentage are reported as having contracted leprosy through vaccination with virus taken from the arm of a Native. One of the children died at Honolulu shortly after being vaccinated.

This testimony confirms the evidence given before the Vaccination Committee of 1871 by Dr. Robert H. Bakewell, Vaccinator General of Trinidad, who stated that he had seen several cases of leprosy which could be attributed to no other cause than vaccination, and that Sir Ranald Martin, of the Indian Medical Service, agreed with him that leprosy might be communicated by vaccination.

If leprosy is capable of being transmitted, why not every other blood disease to which the human body is liable?—Yours very truly,

WM. YOUNG.

114, Victoria Street, S.W., July 19.

PANIC AT A VACCINATION STATION.—Yesterday several children were taken to the surgery of Dr. Hudson for the purpose of being vaccinated. In the absence of that gentleman, through indisposition, Mr. Branfoot acted as his deputy. He was going to operate upon some of the children with vaccine taken from an illegitimate child affected with epilepsy, whose mother, (called Pearce, residing at Rose Row,) is similarly afflicted; but on ascertaining that fact, the mothers objected, two or three leaving the surgery in a state of alarm. The others did not yield until after repeated assurances that no ill effects could possibly follow. I do not suppose the act of the deputy was wilful; probably it was the result of imperfect knowledge. Anyhow, it is generally condemned.—"Cornubian" (Redruth).

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

HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

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IMPORTANT ANNOUNCEMENT.

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

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

PUBLISHED IN ENGLAND,

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

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

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

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

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

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

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

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Should this appeal prove unsuccessful in the above-named respect, Mrs. Hardinge-Britten must in duty to the large interests involved in her undertaking seek in other lands for more cordial but necessary support.

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PLAN OF THE WORK.

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72.	CONCLUSION.

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