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SPIRITUALISM.

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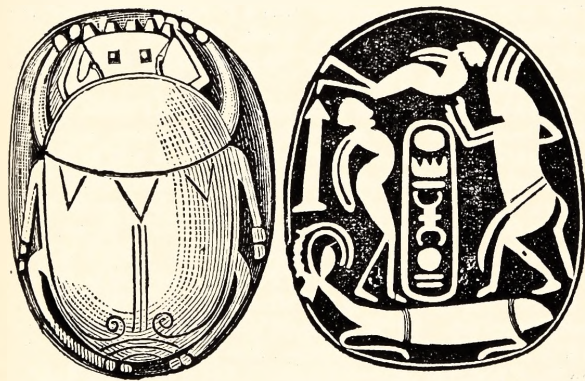
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EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS. BY WILLIAM OXLEY.

EGYPTIAN MAGIC AND SPIRITISM.



EGYPTIAN AMULET.

Drawn Full Size from Stone Scarabeus in the Possession of
WILLIAM OXLEY.

THE Illustration is an exact copy of a fine stone Scarabeus (Kheper. Egyp.) in my possession, drawn full size. The royal oval in the centre is that of *Thothmes IV.* (18th dyn.), and reads *Ra-men-kheper-u*, which means, according to my view, the representative life of the Sun-Gods; for these kings claimed direct descent from Deity, as will be seen by what appears in the following pages.

Ammon-Ra was the great Theban Deity, and the *Thothmes* family were ardent worshippers of this God, in preference to all others. This is shown by the appearance of the Ram under the oval, which indicates the source from whence they derived their life and power. The horned figure on the right symbolizes Typhon, the evil one (corresponding to the Christian Devil); and the two human figures, falling back paralysed, represent human suffering from the great evil power. As nothing but deific power could save from calamity, and as Ammon-Ra was the greatest of the Gods,

and as *Thothmes* was the earthly representative of this God; therefore, it was thought that such a charm or amulet was a sufficient protection to ward off evils. The whole device is Theban, and undoubtedly was originally worn by some one living in that district. There are more scarabei inscribed with the name of *Thothmes* than all other kings put together. Out of twenty-six *genuine* scarabei which I was fortunate enough to pick up during my late visit, five have royal ovals, and all these are of *Thothmes III.*, with one exception as above.

As these amulets continued to be worn down to the close of the monarchy, it would seem to show that this king was considered to be possessed of great power, even after he had passed from earth; and here we have a glimpse of mediatorship in its earliest form. *Thothmes* had been a mortal, and as the Great (to them the greatest) God, Ammon, was so infinitely above mankind, what more natural than to conceive that the once earthly king—but now recognised as one of the lower Gods—would be more easy of access, and more acquainted with the wants of mortals; and hence could *mediate* between themselves and the Great God, high above all Gods. This is the only explanation that meets the case, and will be seen to be so, when I come to treat of the deification of Egyptian kings; for, not content with aspiring to be reckoned among the Gods after death, some of the successors of *Thothmes*, especially the Rameside kings, claimed it during their life time. But of this more anon.

Having treated of the external evidences, which still remain, of the science, art, and civilization of Ancient Egypt, I now turn to the internal spring, or motive power, which impressed the national life and made it what it was. That Egypt had its warriors, is proved by the details of their foreign conquests, and that the national life was tenacious is shown by its continuance during so many thousand years. Egypt was a settled and civilized nation ages before Assyria, Media, Babylonia, and Greece, and Rome, as great powers, came into being; and although she was the prey of each of

these in turn, yet, all these have passed away for ever, while Egypt still lives. There must have been some characteristic,—either physical or mental, perhaps both—that caused this people, of all others, to outlive the ordeals through which they had to pass so frequently. Whatever it may have been (and every nationality, like individuality, has its idiosyncrasy), there can be no question, that it was profoundly affected by it—what we rightly term—religious instincts.

Those instincts found vent in outward observances, rites, and ceremonials, in which the Temple was the central object. Theirs was a system of Supernaturalism, which was inter-blended with their social, religious, and even political life and existence; and it is this aspect that brings to the front my present subject, named Magic and Spiritism. Included in these terms are the various phases: Necromancy, Sorcery, Oracles, Witchcraft, and the like; all of which are now classed under the general term superstition: which is only another way of expressing the unbelief of present generations, in any agency or controlling power outside the realm of Nature. But those who are so self-satisfied as to dispose of this vast problem by classing it all under the head of delusion, imagination, and imposture, reckon without their host. Except in so-called scientifically-educated minds, there is, in all classes and in all peoples, a simple but genuine belief in the intervention of controlling and intervening powers, which, in one way or another, affect the destinies of mankind for weal or for woe. In any case, as will be shown by what follows, the Egyptians believed and practiced it, and to them it was a reality, from the earliest times, which can be traced all through their national existence, even down to the present day.

Of this I had ample evidence. Amongst other things, I noticed that when our party came near mothers with children in arms, the little ones were immediately covered over so as not to be exposed to our gaze. This was to save them from "the evil eye," which the natives credit Europeans with possessing. This, doubtless, does not have much force in cities like Cairo and Alexandria, where the natives come in contact with foreigners in such numbers, but away from these centres, in the villages and up country it is all but universal. In any case, no true History of Egypt can be, or will ever be, compiled which does not take in the supernatural element which was, and is, the potent factor in Egyptian life, from the monarch on the throne down to the most poverty-stricken subject. Making full allowance for a vast deal that was, unquestionably, due to the impositions of designing priests, who traded upon the superstitious fears of their ignorant dupes, yet, there was, underlying it all, a basis of pure and genuine truth.

Certain Orders, to which I shall refer, were in possession not only of scientific knowledge—as witness their astronomical, geometrical, and chemical formula—but also an esoteric wisdom, that included a philosophy and system of ethics which enabled them to elaborate a symbolism, which is the admiration of all who delve beneath the surface of things exposed to the physical senses. To those ancient Orders is due the honour of laying the foundation of that astro-theology, which forms the base of contemporary and following religious systems of the world. The Christian system itself, including the masonic institutions, and all occult societies, are, one and all, based upon what was first propounded and taught by these Egyptian Orders, to which I shall refer.

This involved much more than a mere belief in the continuation of a life beyond the grave; it professed to bring the nature of existence after death within the scope of human knowledge. 'Twere vain to conceive that such a system, elaborated and made the very warp and woof of the nation's life, could have no more solid base than mere imagination and speculation; and to be discarded as the vagaries of the human mind in its fruitless search after the unknowable and incomprehensible.

The history of the past thirty years, if faithfully and truthfully recorded, will tell to future generations, of the phoenix-like power which is rising into a new form from the ashes of a bygone age, to counteract the materialistic tendency which the teachings of modern *savants* are undoubtedly developing. That to which I refer is commonly known as Spiritualism, which, I am bold to say, has spread over the largest surface in the least time than any other system (if such it can be called) which the world has yet known. What is now a novelty with us, was antedated, known, and experimented upon, thousands of years ago in Egypt: and if Egyptology is worth studying at all, it should be well and impartially studied, with an unbiassed mind, yielding credence and even admiration where due, and passing an adverse judgment

where the exigencies of the case demand it. This is the spirit which has actuated me in my researches into this more than interesting subject; and while, on the one hand, I see much that is indicative of human weakness, ignorance, and folly, yet, on the other hand, when the external husk is removed, I am bound to admit the presence of a kernel, that is not only "pleasant to the eye but good for (mental) food." While—since these ancient times—there has been a great advance in the adaptation of science and art to human requirements—so far as mere earthly existence is concerned—yet, if this is at the expense of the spiritual perceptions and powers of humanity, it becomes a question whether it does not betoken a retrogression. This will depend upon the standpoint from which it is viewed: and here I leave it with the reader to decide.

I shall deal first with the external (and, perchance, rudest) forms of this phase of Egyptian life, leaving the esoteric, or underlying, principles for after-consideration.

The character and working of the externalism (as I term it) of this ancient system of thought and life is seen in the now almost innumerable specimens, such as Amulets, Talismans, Charms, and the like objects (one example of which is shewn in the Illustration). They are found in large quantities, in the museums of all the principal cities of Christendom, to say nothing of private collections. Although generally classed together, the terms used to describe these objects are not exactly of the same import. An Amulet (from *harmala*) applies to something that is worn on the person. A Talisman is an image with an engraved figure or characters; frequently representing astrological configurations, which is supposed to produce wonderful effects on its possessor, or on others, as the case may be. Charms may be of any form, figure, or device; and these are supposed to possess within themselves some potent power either of attraction or repulsion.

As a rule, these were worn on the person during life, and buried with the mummified body. The amulets were made and used (where applied for sepulchral purposes) according to directions which are given in chapters 30—64 and 156—161 of the Ritual. For general use, they were worn as pendants from the neck, and sometimes a number of them were strung together and worn as a necklace. (Mine was of the latter description, which had twenty-four scarabei, the largest in the centre and the smallest at the end). The number and value of these articles depended upon the purchasing power of the individual; for wealth was a power then as now, and the more money, or money's worth, that one possessed, the greater facility for purchasing the good things of this life, and also of that which is to come.

These magical objects were made in many forms, of gold, silver, bronze; as also of stones (some precious), lapis-lazuli (a beautiful blue stone and much prized), as well as of composite, which was subjected to heat and glazed with different colours. The principal figure in which these were made was the Beetle, of which there are many varieties in Egypt.

This insect—of which I was fortunate enough to get a specimen, is of large size, about 2 inches long, and jet black—is the Scarabeus, which is the term applied to this particular class of amulets. It is assumed that the Egyptians believed this insect was only masculine, and yet had the power (like the lotus plant) of self-propagation: but of this I am doubtful, as it is difficult to conceive that so intelligent and scientific a people should have been so ignorant on this point. Be this as it may, its habits had not escaped observation; for it evinced an instinct in adapting means for the preservation of its species, that could not but attract attention. After the creature had laid its egg, or eggs, close to the water's edge, it covered the new laid egg with the slime or mud, and worked it into a spherical form. It then rolled it up to the mountain side, out of reach of the annual inundation, and as this was just before that event took place, it was a prognosticator of good tidings, and thus the herald and harbinger of the coming rise of the river, which was as new life, or rather a perpetuation and reproduction of what was the national life-supply and source. This is quite sufficient and ample evidence why this creature (above all others) should be chosen as a symbol of resurrection; or, rather, as that of a *continuance of life*. Another, and potent, reason was the spherical shape of the ball that enclosed the life-seed of the coming creature; which was an image of the Sun itself, the great First Cause, in nature, of light and life. As a linguistic term—*kheper*—it had a very comprehensive meaning and application. It included the idea of being and transformation, as well as creative power, extending even to the universe. With

such an application, it is easy to see why a powerful family of kings like the *Thothmeses* should adopt it as a symbol of royalty, and incorporate it with their dynastic titles. It not only fed their own vanity, but it gave them a status with their subjects, which remained for ages after the dynasty itself had become extinct.

As a symbol of life, and its perpetuation and transformation (as witness the change from a tiny egg into a living animal) it was largely used—especially in the later dynasties—for funeral purposes. After the removal of the heart from the corpse—which was deposited in a small jar and placed under the charge of one of the four genii, or guardians of the various parts of the viscera—a large scarabeus, about 3 to 4 inches long, and engraved with a chapter from the Ritual, was placed in the cavity from which the heart had been removed; and as the heart is the seat of life, hence the applicability of this particular symbol. The heart itself was under the specific charge of Snouf—a form of Anubis, with the mask head of a jackal—who held it in pledge until the defunct had passed through the ordeal of the Great Assize before the Judgment-seat of Osiris. If the Balance was on the right side, and the weighed one was pronounced “justified,” then at the final re-union of soul and body it would be yielded up again to its original possessor. All this is explanatory of the doctrinal beliefs, as well as of the magical properties, pertaining to the use of amulets.

Shortly after the commencement of the Christian era, the scarabei were superseded by what are known as Gnostic Gems; which, although changed as to form or shape, were still used for personal wear, and for precisely the same object, clearly proving their Egyptian origin. These gnostic gems had symbols engraved thereon (many of which are secret and unknown as to their meaning), and they were supposed to exert great influence over both body and mind; such as, inspiring the love sentiment; avoiding the evil eye, and counteracting the influence of inimical spells; and the curing of diseases;—the latter idea was entertained by even eminent physicians of those days. The more ancient Egyptian names and symbols of deities (which were on the scarabei) were replaced by the figures of angels, among which the names of Michael, Gabriel, Raphael, Uriel, Samael, and Phiniel, appear, which in plain words are the Elohim of the Old Testament. On one of the gnostic gems now in case 86, No. 17 in the British Museum, which is of oval shape, there is the figure of a lion-headed radiating serpent, with a Hebrew inscription which reads: “I am Chnoumis, the Eternal Sun;” and one in Greek: “The Overthrower of Demons.” Here, and elsewhere, in other specimens, the biblical reference is unmistakable, and its meaning is easy to divine.

The appearance of the kings’ names on the scarabei was indicative of the wearer’s choice as to a patron; in fact the “patron king” of the old, yielded to the “patron saint” of later times. Our own national patron saint—Saint George, the Dragon Slayer—is nothing more nor less than a substitution for the old deified Egyptian monarch. The name is changed, but the idea is the same; and as my Illustration shows *Thothmes* as the overcomer of Typhon; which means the same thing as George, the overcomer, or slayer of the Serpent or Dragon. One specimen, No. 3920a, case 95, in the British Museum, has the name of *Khufu*, Builder of the Great Pyramid; another of *Ra-Shaf*; and another of *Ra-Menka*; all kings of the fourth dynasty; proving that by some of the Egyptians these ancient monarchs were held in high and sacred estimation.

Another favourite shape for amulets was that of a heart, which was supposed to be made by command of the Great God Thoth, and thus they were of peculiar sanctity. Here we have the origin of the biblical phrase, “heart of stone.” Still another was that of a clasp, or girdle fastener; and whoever was worthy to wear this, was enrolled among the servants of Osiris: hence comes “servants of God.” This was equivalent to the “jewel” of the master-masonic degree. It was commanded to be made of red jasper, to represent, in mystical form, the “blood of Isis.” Those, who wore this emblem, were supposed to have overcome all evil; and the phrase is more than suggestive as to the origin of the statement in the Book of Revelation (xii., 11): “They overcame him (the great serpent called the Devil and Satan) by the blood of the Lamb.” To any thoughtful mind that is conversant with ancient symbolism, the whole of the imagery in this mystic Book of Revelation is founded upon the astrology of ancient Egypt.

The practice of wearing amulets, and using talismans, is

still in use in this country; as witness, the very frequent appearance of horse-shoes on the stables of country farmsteads, which are considered to possess some power to ward off evil. The possession, and carrying about the person, of certain coloured stones, which are considered “lucky,” is clearly traceable to the mother-land of Egypt. Although the ignorant multitude thought that these various objects had a special power in themselves;—and who can deny that minerals, and especially stones of some kinds, have a peculiar quality, other than mere chemical potency, pertaining to them—any one conversant with the old alchemic literature and formula, will know what a part these sustained in their magical observances. Apart from the undoubtedly ignorant and superstitious value attached to objects of this class, behind all there lies a substratum of truth, and that is, their symbolical value, which was known to the adepts, and who regarded them from a different standpoint from that of the common people. That this was so, is proved by the monumental records; which show that the manufacture of these magical objects, and the knowledge of their symbolical meaning, was confined to a certain caste, or order—not necessarily priests—who were teachers of this occult branch of knowledge.

There is a monument in the Louvre (inscription translated in “Records of the Past,”* Vol. x., p. 3), called the Stele of Iritsen, who lived in the reign of King *Mentu-hotep* (11th dyn.). After enumerating the various sepulchral or funeral gifts made by, or for, this person, Iritsen says: “I know the mystery of the Divine Word; the ordinances of the religious festivals; and (the meaning of) every rite performed therein. I never departed therefrom. I am an artist, wise in his art; a man standing above all men by his learning.

“I know what means the sinking waters; and the weighing and reckoning accounts. I know how to produce the form for issuing forth and coming in, so that a member may go to his place.

“I know the making of amulets, by which we may go so that the fire shall not burn; and that water shall not wash us away. (i.e., not drowned by the inundation.)

“Lo! there is no man who excels in this art but I alone, and my eldest legitimate son. God has decreed him to be excellent in it, and I have seen the excellence of his handiwork.”

Had the translators possessed an inkling of the knowledge pertaining to occult science, the wording would be different; but to those who have, the inscription is of surpassing interest. It proves the existence of Secret Orders, whose members were taught the mysteries (as they were called) of religion; that is, they were initiated into the Secrets of Psychology, and at the same time instructed in the esoteric philosophy and science, which were only taught to those who lived a pure and blameless life, and proved themselves worthy of being entrusted with the vast powers which could be, and were, wielded by the Egyptian Hierophant. The ornaments which grace the vesture of modern Freemasons, from the Grand Master downwards, are mere shams; for they are nothing more than indications of the rank, or office, of the wearer, in the craft. But it was not so in the day of its power and splendour in Egypt. There, and then, they were possessed and worn only by those who had earned the right to wear them; and that right was only conceded after the neophyte had passed an ordeal of moral and physical testing, from which Masons of the present day would shrink from undergoing. All this, and more, is involved in a correct understanding of what Iritsen has left on record; who was evidently not only a master-artist, but a man “mighty in the Scriptures” of his day; and did time and space permit, it would be interesting to comment on the whole of this valuable and interesting inscription. The dead past is destined to produce a living present and future, in which the ancient Art and Science—more potent than any physical art and science—is destined to become the heritage of men and women, who will use it wisely and well for the good and happiness of their fellows.

It would appear that the possession of magical instruments and formula for unlawful purposes was illegal, and rendered their possessor amenable to criminal proceedings; even although the holder was in a high social position. This is proved from a papyrus in the Turin Museum, interpreted by M. Renouf (see R. P., viii., 53). The document is entitled, “A case of conspiracy in the reign of *Ramesses III.*, (19th dyn.). This shows that kings, even in those days, had

* In future references to these volumes, I shall abbreviate, and use “R. P.” instead of the full title, “Records of the Past.”

not quite all their own way; and the proverb, "Uneasy lies the head that wears the crown," was as applicable to Egyptian as to Christian autocrats. The case was a conspiracy, presumably against the king's life, and the indictment included something like thirty men, in addition to several women, who were tried by a commission appointed for the purpose. There must have been an *emeute* with bloodshed, for the judges were to be careful to discriminate, as only those "were to have death inflicted upon their bodies, who have inflicted death with their hand." The result was that twelve suffered death, sixteen were punished, and two (or more) had their noses and ears amputated. Several of the culprits were high officers in the army; some scribes, and persons connected with the Temple and Palace. Amongst the army officers was "the great criminal, Pai-bakak-amen," a Major Domo. In this case he was an accessory, and was charged with "carrying abroad their words (of the conspirators) to their mothers and sisters, who were there to stir up men, and incite malefactors to do wrong to their lord (the king)." He was found guilty, and punishment (but not death) was inflicted upon him. But that which bears more immediately upon my subject, is that this same man, Pai-bakak-amen, (as is shown by a contemporary document, of which only some fragments remain) was concerned in another criminal proceeding. He was charged with sorcery; for it was proved that he had in his possession a book of magic, recipes, wax figures, and love charms, etc., by which a person's hand had been paralyzed; also, that he had received the wax figures and prescriptions for paralyzing human hands. The result of the trial is unknown, as the part containing this is lost. This interesting papyrus shows that the Egyptians believed in the power of working evil by the use of these magical objects and prescriptions.

Magic is a term used to express the idea, that certain people have the power—either real or supposed—to influence others for good or for evil, as the case may be. In short, it means (our word) Spell, from which the term Gospel is derived, *i.e.*, God's-spell, in contradistinction to Man's-spell.

Our modern Law denies the reality of this power, and any person who comes under the action of Law, is tried—not for possessing, or using the power—but for pretending to have it, and trading on the credulity of their victims. It is well that silly dupes should be protected from the consequences of their own folly; but, nevertheless, police or magisterial action can never determine as to the actuality, or otherwise, of this power, which comes under the generic word Magic. But, lest I should be misunderstood, I am treating of psychological, or occult powers, and these are classified as Black and White Magic.

Those who are conversant with the late Lord Lytton's novels (so-called) entitled "Zenoni" and "A Strange Story," will understand my meaning; and I am not transgressing the bounds of truth when I say they are "fictions founded on facts." As the author of those weird stories masked his heroes, and heroines, it were highly improper and injudicious to lift, or attempt to lift the veil, which he, for good reasons interposed. The actors in those dramas are now, I presume, removed from all human criticism and espionage, and I leave it where he left it; and my only object in referring to it is, to show that there are some who know of these things, and give out just as much as an uneducated (and uninitiated) public can understand and appreciate.

Strange it is that the majority of our "scientific" savants are so persistently opposed to what they choose to class as supernaturalism—meaning thereby the action of any law, or power, that does not come within the scope of the laboratory, or instruments made by the hand of man—as if, forsooth, there could be anything more unscientific, or irrational, than to relegate the action of known natural laws to a blind force. If such, indeed, were so, the solar and planetary universes would, in less than twelve hours, be reduced to chaos! The Egyptians, in their day and generation, were wiser than this, and although they might have erred in the manner of presentation, yet they, doubtless, adopted the method most suitable for the infantile state of the mass by whom they were surrounded. That some of their Adepts *did know*, I hope to show, by good evidence, before I close these chapters.

Black Magic is simply Sorcery, Necromancy, Enchantment, as worked by means of thaumaturgical arts, which, undoubtedly, in ancient times were used with mischievous effect. White Magic, on the otherhand, includes the exercise of all psychological and occult powers, which are used for the good, and alleviation of the sufferings, of others. The so-called animal magnetic powers, now being so largely

exercised, come under this category; and, however unscientifically practiced, yet it is useful in counteracting the materialistic tendency of modern times; and all who have sympathy with such an end in view, would do well to read the extensive literature on these and kindred subjects, which is now teeming from the press of this and other countries.

That the Egyptian Magicians of ancient times did possess wonder-working powers, is patent to all who put faith in Bible narratives; for, up to a certain point, they could do all that was done by Moses and Aaron; and they were only foiled because they were in presence of a greater power than their own.

(To be continued.)

HYDE PARK HOMILIES.

ETERNAL LIFE.

AN ADDRESS DELIVERED IN HYDE PARK, BY J. BURNS, O.S.T.

The Scriptures admonish man to exercise free-thought in respect to their contents, but the Church gives advice of a diametrically opposite character. We are asked to "prove all things, and hold fast to that which is good," while, at the same time, the Christians deny that we have any ability to prove for ourselves, or freedom of choice, even if we exercise discrimination.

The contradictory nature of the texts treating of the same subject, challenge man's innate sense of truth and right, and plainly say: Trust not to any written statement, as a standard of truth and right, but rely on the light within, of which no man is devoid, and which increases by a recognition of its existence, and a dependence upon its guiding power.

The story of the "good young man," who was also rich, who asked Jesus what he should do to have eternal life, is differently told in the Gospels. Matthew (xix., 16) goes into particulars very fully. Jesus answered him: "If thou wilt enter into life, keep the commandments," at the same time repeating them. All these things the young man said he had kept. He yet "lacked," though he had "great possessions," and Jesus told him to sell what he had "and give to the poor." This made that young man sorrowful. To the admonition to sell and distribute, Matthew adds: "Come, and follow me." Mark (x., 17) has it: "Take up the cross, and follow me." Luke (x., 25) reports the same question, proposed this time by a "certain lawyer," who "tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus referred him to the "law,"—"Love the Lord thy God, and thy neighbour as thyself: this do and thou shalt live." "Who is my neighbour?" asked the lawyer. The answer was given in the parable of the Good Samaritan, who rescued an unfortunate stranger; and the only condition in this case was: "Go and do thou likewise,"—no taking up the cross, or following, being enjoined.

A different philosophy is inculcated in John (vi., 47). Jesus, during his discourse, is made to say: "He that believeth on me hath everlasting life." The same dogma is repeated by Paul to the jailor, Acts (xvi., 31.): "Believe on the Lord Jesus Christ, and thou shalt be saved."

Thus we have two opposite theological systems, quite nullifying and contradictory of one another, emanating from the mouth of Jesus, and, upon the "belief" expedient, the Christian Church has erected its system. It is a worldly-wise arrangement, for it requires not the observance of the commandments, no dispersion of property, but simply the acceptance of a dogma. Thus the supremacy of the Church has been in all times a sure guage of the demoralization, ignorance, and fanaticism of the people, and the most consistent and best men have been found outside its pale. We have in these contradictory texts, the doctrine of the paramount importance of faith or rather credulity, and the opposite teaching, that by his life a man ensures the development and happiness of his soul; and not by his acceptance of any dogma or notion of any kind, except that which is in keeping with righteous conduct.

Let us look at the matter as placed before the "young man" by Jesus, as reported by Matthew. First, we observe that Jesus repudiated the epithet of "Good," remarking that "there is none good but one, that is God," asking his querent not to be swayed by his personality in any way, but to obey God by keeping His commandments. This does not coincide with the suggestion given in John: "He that believeth on me," or Paul's "Believe on the Lord Jesus

Christ." These two opposite methods of ensuring salvation could not have emanated from the same mind. Jesus asked the young man to believe nothing, but to act: to do, not simply to profess. In the case of the Good Samaritan parable the appendages: "Come, and follow me," "take up the cross, and follow me," are not to be found. These additional links in the theological chain must have been added for ecclesiastical purposes, to tether the mind of man to priestly definitions and observances; as it is impossible that a spiritual teacher should not know his own mind, but make statements involving a contradiction in principle. But it is impossible to say which report is historically perfect, if there be historical fact at the bottom of it at all. So that we are thrown upon our own resources, to determine for ourselves wherein lies the principle taught, and what ground it is intended to cover. Jesus always placed the standard of light, right, and judgment within the individual; his expressed teachings not being dogmatic but simply illustrative.

We next observe that Jesus says nothing about salvation, or man being lost. He simply said his questioner would have eternal life; enter into life; live. And this was not to take place at death, at the day of judgment, or any time in the future. No reference is made to time or place. Thou shalt enter into life; thou shalt live, if thou doest those things.

But did the young man not live, even then? Do dead men ask questions? What is meant by "eternal life?"

There are many degrees of life. There is the life of the mineral; the life of the vegetable; the life of the animal; the life of the mind; the life of the moral nature; the life of the affections; the life of the spirit. We talk about commercial life, political life, religious life. If nothing higher than vegetable life existed, the fruition of animal life could never be realized. To derive the advantages of any form of life, that form of life must first exist. The higher forms of life are the most all-embracing and self-sustaining. They are nearer to the Source of Life, and partake most fully of its attributes. Thus, the body of man fades and dies—its life departs—but the individual consciousness, the life of the mind remains unimpaired. Even the mind has its changes: those faculties, that delight chiefly in external phenomena and temporal matters, wither and decay, while the action of a loftier class of faculties becomes more intense. The animal and lower affections dwindle, but the higher loves intensify. Man ripens till he loses all interest in the things of time and of sense, and those considerations that affect the spirit are alone entertained. The man becomes enlarged and emancipated. He is broad as the universe and far-reaching as eternity. Then it is that he enters upon "eternal life." He lives wholly and truly with a life that can never die, or be affected by the troubles and mutations of the external sphere.

It is an error to suppose that immortality and eternal life are synonymous. A man may exist after the death of the body, and yet not "live," in the spiritual sense; the higher nature may be dead, notwithstanding that the individuality still endures. It is a common saying with hard-up people, that they "exist," they do not "live." The expression implies a want of fulness in the functions and privileges of life. The same is true of those who are spiritually hard-up; they are so starved and circumscribed, that they feel like the hungry and caged-in prisoner, whose existence is to him the curse of life, not its blessing and enjoyment. Unless the spirit of man be free from the bondage of its surroundings, it cannot be said to live. It is an ensnathed mummy.

Jesus taught that this "life" can be enjoyed in the body, anywhere, in fact, as no conditions are stated. Life is superior to all conditions: it is the absolute I AM. He who leans on conditions for his enjoyments, has thereby denied that he is, or that he lives. He ignores himself, and concentrates all his attention on his surroundings, which are no part of himself, but only fleeting accessories. Such was the case with this "good young man." He had been so harmoniously conceived and so well brought up, that to keep the commandments was no trouble or sacrifice to him. He was rather vain of his moral attainments,—inherited by him, not acquired. In short, the outward circumstances of his moral existence occupied his whole attention, and the actual life of the spirit was over-looked. He was wealthy, and had set his heart on his possessions. To sacrifice the dearest idol of his environment was the first step towards entering into life. Once entered, he would perhaps be no more than a mere babe; but as all have to be born, the sooner he took the start the sooner would he grow in the life, that is

not all husk and crust, but which is of that kernel-quality, —self-existing, eternally-enduring, as the Creator himself.

It need not be understood that it is necessary for a man to dispose of all his means, and reduce himself to beggary, in order to win eternal life. The young man was not told to give all to the poor, but simply to "give to the poor," using that discretion, upon the exercise of which man's continued usefulness depends. The man who reduces himself to want, as a "fad," will find that he has only offered a bribe to the Creator, which will not be accepted. The meaning of the instruction is, to exercise self-abnegation, to live for the welfare of all, and not for the good and profit of self alone. A man who holds talents, property, working power, can better serve "the poor" by putting these things to proper use, than by disposing of them into the keeping of more selfish men than himself. It is the covetous control of things, as ours, to which we claim an inalienable right, that constitutes the self-life which militates against the "life" spoken of in the text. It is man's first duty to maintain his bodily conditions in such a way that he can be of the greatest use to the suffering mankind around him. There is no man but has claims on him in this respect; there is no man but is capable of helping some other one: and it is through this mutual helpfulness and reciprocity whereby the "life" is to be entered upon and lived.

We thank God, the Father, for the discrepancies of the Scriptures. From the first to the last page they admonish us not to trust in them at all; but rely on the divine light and life within us, inherited by us from our divine parentage. The salvation system of Christianity is shown to be false. We are told to "do"—"work" our way into life eternal, and not depend upon our ability to wheedle the Creator into specially favouring us, by our long prayers and hypocritical pretensions.

Jesus declared that he was not perfect himself; but he was becoming perfect, by devoting his whole energies to the welfare and advancement of others. His life was in harmony with his advice to the young man. It is impossible that he could have uttered the egotistical "He that believeth on me" doctrine, in John. That book is deemed a forgery by the best critics. The recommendation of Paul to the jailor is of the same fraudulent character. These conflicting dogmas, sprinkled most plentifully through Paul's writings (or said to be), indicate the gradual steps that led to the making a new God of Jesus. To ensure that mankind would swallow the bait, the God-makers mingled with their false teachings scintillations of genuine spiritual truth—as in the answer of Jesus to the young man: principles which were borrowed direct from the Talmud and other spiritual works, and which it required no Jesus to invent, for they already existed.

But we are thankful for all writings—good, bad, and indifferent. To use them aright, man must think for himself, and rely on no statement as truth, except in so far as it is in conformity with the voice of the Father within the soul. The Creator has not left His children without light and guidance, if they will only look within for it. But while Bible-worship is the prevailing form of idolatry, God will be dishonoured, His light will be neglected, and man will stumble on in error, wrangling in darkness over sombre falsehoods.

VITAL FORCE AS A CURATIVE AGENT.

To the Editor.—Sir,—It being impossible for me to answer individually the many letters in which readers of your well-known paper consult me, on several points connected with cure by Vital Force, kindly allow me to reply to them collectively, as I have done on a previous occasion.

The chlorosis is merely a variety of anemia, "the first and simpler form" of this disease, "characterised by deficient growth of the corpuscular elements of the blood, and of the vascular system."

To remedy this state of the blood, it is usual to administer to the patient preparations of iron, for it is believed that the want of this element in it, is what occasions the disease; and, consequently, that the red corpuscles alone have to be restored. But it has been discovered, that the iron severely affects the liver, notwithstanding the perfection with which it is prepared; probably on account of the difficulty of assimilation, and causes in some states of the illness very great internal pain, vomiting, diarrhoea, or an obstinate constipation. The enlightened Hoffmann, like several other eminent professional writers, thinks that the chlorosis is originated by an alteration of the functions of the digestive organs. It may be so, for the same food that in the healthy person imparts to the

blood the necessary iron. Does not yield it when the system is affected by chlorosis. Besides; the green-yellow colour, caused by absorption of bile into the blood, seems to indicate that the disease is supported by an abnormal condition of the liver, or, as an eminent continental Doctor says, "the liver is the generator of it."

Bearing in mind the above suggestions, and the modern discoveries of the functions of the liver, when I have attended chlorotics, I have particularly directed my operations to the restoration of the normal state of the digestive organs, and more especially the liver. When this effect has been produced, the blood has received from the aliments the necessary iron, the vegetalized and animalized iron, if I may repeat the expression, already used by enlightened Doctors (as it has been demonstrated by Boussingault, all matter used as food or aliment contains iron.) It is interesting to observe how nervous derangements of every kind, suffered by chlorotics, then cease. It seems that the iron thus imparted absorbs enough magnetism to restore to the patient his lost magnetic energy, and, as a consequence, a balance of nervous action.

The pain, popularly known as toothache, is produced by many causes. I have operated with success on several persons suffering from diseases of this kind. In reference to this interesting matter, Dr. Wolfe, of Cincinnati (United States), remarks in one of his medical books, a copy of which he has kindly sent me:—"Microscopical examinations have been made of the matter deposited on the teeth and gums of more than forty individuals, and in nearly every case animal and vegetable parasites in great numbers have been discovered."

Experience of many cases perfectly assured me of being able to cure sprains in general in a very short time, should I be called to attend the patient soon after the accident has occurred. During the last few months I have twice attended a lady who has, on two occasions, sprained both her ankles, one about three months after the other. Half-an-hour in the first case, and twenty-two minutes in the second, sufficed to restore them to a healthy state. But it would be a mistake to suppose that the same result can be produced in old, or complicated sprains. This requires much more time, and patient manipulation, to ensure success.

There are so many diseases of the liver, that it is impossible to pronounce an opinion even as to the probability of cure in any special case, without a professional diagnosis, or personal attendance on the patient. The liver is the most complicated organ of the human body, and, consequently, the more liable to derangement. Its function of "purifying the blood and converting its impurities into bile, whatever may be the nature and origin of such impurities," is enough to expose that organ to frequent disturbances. I have attended with success several persons suffering from the liver, among them a public officer in high position, who was advised to leave London, after a consultation of able practitioners, who pronounced the case hopeless, should the patient remain in this city. Eleven attendances were enough to cure him; consequently, he has remained at home and kept his place.

Speaking as I have done, in answer to several of the enquiries put to me, I do not pretend to invade the ground of Medicine; on the contrary, the greatest part of the patients calling upon me have already been under the treatment of practitioners, some of them eminent, and have resorted to me more as the last resource, than as one who can cure under ordinary circumstances. I am, Sir, your obedient servant,

3, Bulstrode Street, Welbeck Street, F. OMERIN.
Cavendish Square. August 7, 1883.

THE SPIRIT-MESSENGER.

BRITISH POLICY IN EGYPT, INDIA, IRELAND.—MADAGASCAR.

A SECOND CONTROL BY "LEON GAMBETTA."

Recorded by A. T. T. P., July 22, 1883.

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

Leon Gambetta again bids you good morning.

It is to me an entirely new experience from that of yesterday morning. Then I felt in all the vigour of life in the form; to-day this feeling is less intensified. What causes this may be known to you; but I realize, that the force given by that power of yesterday, if not quenched is considerably decreased. have premised my control with these remarks for this reason,

that yesterday morning your controls stood grouped around you, and in their bearing I realized the perfect power of conducting, unassisted, a more prolonged control than you have had for some time. In the control of this morning, they form a ring round the Sensitive, sheltering or preserving that power which is his inherent property, for my use. I notice, also, more of your influence, and your experiences are a power, inasmuch as they are represented by controls of the natives of India and of European officers engaged there; forming by far the greater majority of the cordon that surrounds me. But the power which is now mine I shall exert to the best of my ability, to its utmost limits. But the natural suggestion and opinion, which belongs to me individually, concerning my own career, will not take that prominent position that my life-experiences took yesterday morning.

I am going to continue my review of the Republic's action since my removal from the arena of active political life. Commencing with that great "water-way," and the interest vested therein by your nation, as well as by the Republic, there is not a doubt that impolitic counsel prevailed against that, which should have been readily and reasonably adopted, namely, armed dual intervention; and then there would have been to-day no strained relations existing between two great people. But we must take it as a fact accomplished, that armed intervention by your nation has been a success, and the blood shed at Kassassin and Tel-el-Kebir has, as it should have done, produced a rich reward; and I coincide in every particular with the utterances of your great statesmen, and share with them their sympathy in spirit life, and we will aid them to exert all their influence to give birth to a new Egypt: that the Fellaheen shall not be worse than the American slave of the past; that their lives shall no longer be a burthen to them, when England shall rule Egypt with equal laws, and release every home from the grasp of tyrannical despotism.

England blesses the countries she subjugates; her free institutions take root, and make the conquered nations useful to the whole family of humanity. I do not say that there is an uninterrupted course in improving a conquered race. There are temporary lulls, and incurring and recurring obstacles; but wisdom, and more especially the wisdom of Western nations, over the Asiatic races ultimately prevails, and then flows on in uninterrupted course. There is no royal road to the improvement of a people, although there are statesmen and servants of your Government, who would pursue a royal road without taking any trouble with the tangled undergrowth, so that the tree of Liberty might flourish. Such is the desire of one or two enthusiasts in that Empire of yours, in which you have had so much experience. Right and justice are always to be chosen methods by which to rule; but there is a necessity to educate the people up to right and justice. I believe in patient organization; but not so Mr. Ilbert, if we may judge from his view of bounding apart the ruts and gullies, and imagining a broad roadway to advancement already to exist, without the patient endeavour and the industry of laying that road, and making it broad, and hard, and passable. I would be the last to advocate the policy of keeping the people of a conquered country from enjoying all and every the privileges enjoyed by their conquerors; but I should bide my time. What I mean by this is more easily explained.

First: there should be impartial admission to all offices to the educated natives of India—to all civil offices, I mean—and that where talent and worth exist, there should be no impediment placed to any civil appointment. This is a just, if even a broad policy; and for years the administrators of the affairs of India have made this the law, and not one word against the justice of this dare my lips utter. But then we have the enthusiast, whose wise sense of justice overrides reason; who will not only admit them to co-equal rights with Europeans in civil appointments, but who will have them go a step further, and raise them to the position of judges outside of all the Presidency towns; with the right of administering justice to the race of those who have subjugated them and their country, as well as to their own people. "I see nothing against this," cries the unwary reasoner; but my opinion differs from the unthinking views of those who are agitating this question.

In a conceded authority, like this, there are the greatest possible consequences likely to arise. Before such an act as this should pass, the time of English rule should be lengthened again and again over its present duration. For, let the European rulers of your Indian empire overlook the fact, as much as they may, there must be, as there does at present exist in the autocratic Native, ill-will to that superior race to which they are subservient. I do not say that they make this ill-will patent to all men; but it surely exists, and were this act to become law, thousands of indignities, judicially administered by the native judge to the European charged with offences, would be the consequence; and so, far from drawing into closer unity the two races, it would be the means of separating them, and of alienating that love which does exist, and that interest which is felt, and that respect which is given to their creed and habits.

An argument that is used in favour of this indiscreet law is—"If native judges are capable of administering justice to their own countrymen, it is but a just conclusion of saying that they are capable of administering justice to Europeans." But this is but a flimsy way of looking at the question. It is not treating

it with common fairness. Asiatics are jealous of the honour and dignity of their chiefs, their rajahs and princes, and from the highest to the lowest, they are, in turn, jealous of the dignity of their European rulers; and I maintain that, considering the vast disparity of numbers existing, namely, a handful of Europeans to two hundred and fifty millions of Natives, that dignity is of the highest consideration; and that to place it within the power of even the smallest number of these many millions to possibly degrade one European, an unit of an already infinitely small minority, yet one of the conquerors, would be an act of madness; not an act of bad policy, but absolute ruin to that policy which has made your country grand amongst the nations of the earth. So fearfully dangerous would be the sight of a European degraded and condemned, more especially an European in power, that the Native would take heart of grace, and then the signification of the Sepoy mutiny would seem but of small dimensions, if once the opinion got abroad, that their chiefs once more ruled over the Feringhees.

"If we cannot do this, then our former government has most lamentably failed," is part of the argument of the defenders of this measure; "and we still depend on the despotism brought about by partial measures." But I do not disagree with this view, because I refuse this measure. Now I have as much right to refuse a measure, which is before its time, as I may reasonably refuse to eat unripe fruit. The fruit will ripen, and become more palatable, and so with your Empire in the East. Commerce has already, with outstretched wings, all but hidden this race animosity. It is commerce, that will bind together in common interest the Native and the European. Already the cultivation of the tea and cinchona plants, the discovery of minerals, the growth of cotton and jute, the development of railway communication, the discovery and working of coal, are all bending down that antagonism which existed, and the Native is gradually drawing nearer and nearer in feeling, sympathy, and fellowship—the sympathy of mutual interest. The good work is going on; but it is not yet finished. The animosity, that once existed, can be likened to a dying ember. In a little while, where there was once danger from remaining sparks, the ember will be extinguished, and animosity be forgotten. An universal belief will be that the interest of one race is the interest of the other. When that time arrives, let them be the judges alike of the European or Western type of manhood; but not until then. Now, to conclude that subject, it is my opinion, that to make this law according to the lines laid down by Mr. Ilbert, would be an act of indiscretion and thoughtless policy, which your country will have reason to rue.

On returning to the subject, on the advantages that should belong to your country in Egypt, they belong to this eventuality; according to the good sown, so, in accord with that, will be the harvest of return. What has been done in India, has to be commenced in Egypt: the undergrowth of bigotry and the sweeping aside of despotic tyranny. If England is instrumental in these reforms, they will give to her power the greatest return they could ask: the prayers of a released peasantry; the sight of an industrious and free people; the tranquility of an ancient nation. These lines must be pursued there; beating out the old hatred and animosity with a rod of mutual interest. A fair opportunity is now accorded, and England can bid for the sympathy of the whole of the Egyptian people. England to-day can earn an ancient people's love. Stricken with death on every side, the cholera is working its dreaded way through many homes, and sorrow and terror are its attendant servitors. Fever dens are its homes. England claims authority for the blood and treasure she has spent. Let her rulers use that authority now by clearing these fever dens; by ministering to the sick and dying; by bidding largely for love and sympathy, instead of hatred and distrust. Then will her path be an easier one. With the love and trust of the Egyptian people she need not to fear.

The growing annexation madness, that has lately seized the Republic of France, I say so lately seized it, because it is an epidemic that belongs to this the first half of this present year. The galling effect of former military defeat is set aside for a time by a blatant call to military glory, and a primitive race is to become enslaved; for my countrymen have not the happy facility of gaining the love of their conquered people.

With a sneer it might be retorted: How about the English race and their rule in Ireland. If England has failed there, she can in all fearlessness and honesty lay her failure at the door of Rome. Rome beaten out of England, powerless to vent her spite at the hearty scorn accorded to Roman Catholicism by England, has established in the breasts of an ignorant peasantry the foul venom of hatred, and laboured also in the same way amongst the wealthier classes, and by the united aid of Ireland's greatest as well as the humblest, she has driven English capital from her shores; frightened commerce by her antagonism, and instead of making a second Scotland, has turned Ireland into something little better than a desert. To Rome, primarily, this is owing, and this is why England has failed in Ireland.

But take her rule in that far distant colony of Canada; Ireland's children there are happy and free, with a love as intense, and free, and honest, as if every hour of their lives were passed in the land of their birth; putting aside a few malcontents. Take England's rule in India, and I defy anyone to

prove that the Empire has not been benefitted by England's rule, and that it has not been a blessing, an increasing blessing. Thus I would answer any opponent. It was through good will, through the influence of commerce, that England first made herself.

How different from my country's acts in Madagascar. What a glorious achievement, to pour shell and shot into an undefended town! What military honour can accrue from this, I know not, and what commercial advantage may arise is, to me, a mystery. A powerful nation at war with those, who would not be enabled to meet, with any chance of success, one of the smallest of the petty states of Germany! It is well that England is patient in bearing injury. I call it an injury, where its subjects were subjected to danger; where its consul was wantonly insulted. Perhaps France may hear something; may be asked why they placed so many lives in danger? why they insulted the highest diplomatic representative of a friendly nation, breaking his heart, and causing his death? The question may take deeper importance. It may be asked why are they invading Madagascar at all? A friendly power: friendly to humanity's claims, and friendly with England in commerce; the war between the two—the civilized and the half-barbarian—is not over. The Republic has yet to spend treasure and men's lives ere they can consider the conquest complete. Meetings of the subjects of other powers are being held, so that they may form a committee of safety for their interests and for their lives. The course of the late actions of France has, to say the least of it, been injudicious; they allege it to be in the cause of commerce, that they are making war against Madagascar, and bombarding Tamatave. Then I tell them that commerce is never aided by arbitrary compulsion, but by mutual and trustful arrangement.

There is also another effort being made through the agency of Mon. de Brazza, who, through a cunningly obtained treaty, would think of annexing a territory already explored by that grand explorer, Mr. Stanley, with whom I had the pleasure of a long personal interview, and an after-acquaintance, after reading with interest his book named the "Dark Continent." I remember at that interview I said to him: "We have each travelled different roads to popularity; yet we both have reached it. A little while ago, and the world knew us not; knew neither of us, and now, to-day, I am the tribune of a nation's choice, and you the greatest living explorer that the world has ever produced. None rejoiced more than myself over your authenticated report of your meeting with Livingstone." This I told him, and we parted with feelings of amity, love, and respect towards each other. I am glad that he has checkmated the undisguised ambition in the acts of annexation by de Brazza.

Apologizing, dear Recorder, for this very discursive control, I have the greatest pleasure in promising a renewal on a future occasion. In the meantime think of me, as I shall think of you, with the greatest love and respect. Good morning.

REVERIE IN A CHURCH-YARD.

To some, this scene would produce sad thoughts. Friends, relations, husband, wife, child lie buried here, torn by Death from their homes and kindred, perhaps never to meet again. How sorrowful must be the mother's heart, when she lays her darling child in the cold earth! how sad the husband's, when his dear wife lies silently beneath the sod! They may hope to see them hereafter, but how vague the hope; how unsatisfying!

To such I would impart comfort. I would tell them to cease mourning: the mother, that she will once more clasp her nursing in her arms; the husband, that his wife will still be his companion in the Hereafter. They are awaiting their advent in the Summer-land, and with out-stretched hands will they welcome them, when they have finished their earthly journey.

To me, the thoughts engendered by my visit to this churchyard are hopeful and soul-inspiring. In the birds' song, in the flowering blossoms, I hear the glad assurance of a happy existence hereafter. All speak to me of a God's loving care and forgiveness. Think not these dead are gone from you forever: their souls, unfettered by perishable clay, expand, and, like a bird that has escaped from its cage, the soul gains freedom, and knows not again the heaviness and weariness that weighed it down before.

Mother: your baby is still with you even now, although you know it not. Do you not feel its soft little arms round your neck—its baby kiss? Mourn no longer, but rather be glad, that your little one is with God, and an inhabitant of that beautiful home, where sin nor sorrow can enter, but where all is joy and gladness.

Some graves are decked with flowers, others forgotten, but nature has taken them under her care, and has covered them with wild luxuriance. Here the material body lies confined in a small space, but the soul is free!

Blessed thought! The gate of Death is Life: life eternal and complete—life in its fullest sense. "Come, ye beloved of my Father, possess the Kingdom prepared for you."

"LUCRETIA."

Written through her by her spirit-friend.

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THE MEDIUM AND DAYBREAK.

FRIDAY AUGUST 10, 1883.

NOTES AND COMMENTS.

A.T.T.P. sails for Canada next week. He has left us a selection of controls to publish in his absence, which will be about two months.

We are frequently asked by readers in various parts of the country to state the nearest railway station to A.T.T.P.'s Spiritual Tower. We have no authority to direct visitors to the place, as the structure is not yet completed. We may state, notwithstanding, that it is about four miles from Brockenhurst station, some twelve miles beyond Southampton. It is directly opposite to the Isle of Wight.

In addition to the spirit artists who have hitherto controlled A.T.T.P.'s medium, there has lately been associated "Reni Guido," whose drawing is of a superior character. An assortment of the most recent pictures have been deposited at the Spiritual Institution for the inspection of the public, and it will afford us pleasure to show them to all who may favour us with a call. We would be glad of the visits of artists and others who are critics in such matters.

Mr. J. W. Colville finds his time so fully occupied in the provinces that he cannot secure an opportunity as yet to make his contemplated visit to London. He writes:—"I think the Cause must be progressing everywhere, as wherever I go I find crowded halls and earnest attentive auditors. The disturbing element seems dead and buried. Mrs. Britten has done an incalculable amount of good wherever she has been. She commands public respect, and makes the way easy and pleasant for those who follow her."

A student from Scotland visited London recently to attend an examination. Being interested in Spiritualism he obtained admission to Mr. Husk's reception on the Saturday evening at 61, Lamb's Conduit Street. There he heard a spirit in the direct voice utter a benediction in the Greek language. On a subsequent occasion we heard it also. When we attended Mr. Herne's circle last year, "Peter," in the direct voice, saluted a Jewish Rabbi in Hebrew. It was given to "Peter" by another spirit. A spirit spoke Dutch many times at the Lamb's Conduit circle. It was a mystery till some Dutch gentlemen present entered into conversation with the spirit.

Our old friend Mr. B. H. Bradbury writes with great enthusiasm of an interview with Mrs. Ingham, of Keighley, whom he met on the occasion of her recent visit to Batley Carr. Departed friends and relations were described in a wonderful and satisfactory manner. This was in private. The public meeting was also of a very high order, as reported by Mr. A. Kitson.

Mr. and Mrs. Tebb have been for some time in Norway. Mrs. Tebb has returned to town, but Mr. Tebb is still on travel.

Mrs. Richmond's ministrations in San Francisco are being extended two months longer. Her description of California, in a letter to Mrs. Tebb, is such as to make the Londoner long to be there.

Mr. Towns writes to state that having received from a friend a free pass to Yarmouth, he intends going there to-morrow for a week's rest and change. He will not be able to give his

usual seance at 15, Southampton Row, on Tuesday, August 14. Friends in the district who may desire to see him while at Yarmouth, may address, Mr. W. Towns, Post Office, Yarmouth, till called for.

A few friends met Mr. Joseph Stevenson, of Gateshead, on Friday evening, at the Spiritual Institution. A very pleasant evening was spent. Mr. J. M. Spear and Mrs. Spear, from America, were present. Mr. Stevenson has some very intelligent views on mediumship and the movement generally.

MANCHESTER.—We are requested to state that on Sunday, August 12, at 2:30, there will be a meeting (place not stated) to take into consideration some important business. All members are earnestly invited to attend.

ORGANIZATION.—To the Editor.—Sir,—I think Mr. Groom has missed the purport of the remark I made in my former letter respecting a "flourish of trumpets" made in the MEDIUM from Birmingham during the latter part of last year. It did not seem to be associated with Mr. Groom at all, as a letter from Mrs. Groom appeared at the same time, stating that the meetings were still kept on at Oozell Street. I simply asked to know what was the result of the new departure thus made; for I must submit, that telling half the story is not a straightforward manner of manufacturing history. All I want is information, in a more complete form than the MEDIUM usually supplies it on these matters. As for Mr. and Mrs. Groom, they are known far and wide as constant and consistent workers—a host in themselves, and therefore not in any way open to the criticism of, Yours respectfully—A MIDLAND TRAVELLER.

MISS LOTTIE FOWLER.—Dear Mr. Editor,—Your kindly paragraph respecting this lady recalls to mind the offer I made in February of a prize for suitable music for "Lily's" "Song of Love," the same to be performed on the occasion of a public testimonial to Miss Fowler. The musical experts have declared the pieces sent in as unsuitable, and I regret that Spiritualists did not respond to the appeal made on behalf of our little friend. But, "bide a wee." If I mistake not the thing will be done yet, and "Lily's" Song will be sung on that occasion. We want to have another pleasant evening soon, and as a central feature this old proposal might be revived. If so, I stand by my former offer.—I am, very sincerely yours, J. A.

Mr. W. J. Colville will lecture on Sunday next, August 12th, in Bridge Street Chapel, Ardwick, Manchester, at 10.30 a.m., Subject, "The Religion of the Coming Race;" also, on the same day, at 6.30 p.m., and on Tuesday and Thursday, Aug. 14th and 16th, at 7.30 p.m., on subjects chosen by the audience. These will positively be Mr. Colville's only public lectures in Manchester during the entire season.

ASTROLOGICAL PREDICTIONS.—Dear MEDIUM.—Your correspondent, C. Wilkinson, tells a tale of "Orion's" truthful prophecy. Why single that one utterance of "Orion," and ally the Sunderland disaster with it? What about the failures in prediction? It is not surprising—a coincidence will occur at times. The downright honest truth is mundane, and state astrological predictions are a farce. This attempt to bolster up a rotten knowledge of a true science, is perfectly sickening.—I am, yours truly, JAS. WATSON, Junr., 15, Raeberry Street, Glasgow.

W. PARRY.—"Records of the Past," published by Bagster, 15, Paternoster Row, London. Their catalogue indicates nine volumes, others in preparation. Price 3s. 6d. each. They are devoted to Assyrian and Egyptian texts. Vols. II., IV., VI., VIII., are Egyptian, the others Assyrian.

THOMAS WILKINSON.—You must mean "Psychometry." You do not say whether it is the fourteenth century B.C. or A.D. Many years ago an effort was made to fertilise the soil by means of electricity derived from the atmosphere. Mr. Wilkinson desires to know how to use such electricity for healing purposes, and also to find a medium who can interpret the messages of ancient Egyptian spirits. Address, Church Street, Morley, near Leeds.

There are many, many Mansions,
Over There.
Wondrous is the architecture,
Over There.
Every thought and every deed,
Go those spirit homes to feed,
Making what each one will need,
Over There.

E. L. W.

"BETA" writes:—"The 666 affair means no particular man, but simply that the Greek equivalents, as numbers, of the letters constituting the word "Gladstone," when added up amount to 666. It may mean any Mr. Gladstone. The number of the beast is said to be the number of a man. Whatever be the origin of the symbol—possibly Trinitarian—it spiritually signifies the false systems of religion in which human beings are worshipped as the Creator. These are Christianity, Buddhism, Brahmanism, and Mahommedanism in their ecclesiastical forms. True worship is alone due to the unnameable and unknown, yet most palpable, All-Person. The esoteric system of the Israelites, and the Great Spirit of the Red Indian are, perhaps, the nearest to the true religion, which exists in millions of minds, all heretics to the popular yet false religions."

SPIRITUAL ORGANIZATION.

Something is being said in the MEDIUM, from week to week, on the unsettled question of "Organization." To our mind this matter has been at all times clear, but we cannot get certain sections of the Movement to understand us. For an illustration we refer our readers to the Open-Air Report. In one sense, both meetings were equally well organized, while in another they were vastly different. There were good men and women, and the same speaker present on both occasions, but the temperamental constitutions varied. No praise or blame is attachable on that account.

There are two forms of organization: Political Organization and Spiritual Organization. The former we have alluded to many times as "Political Spiritualism." It implies the appointment of certain men to certain offices from purely worldly considerations. In these offices they exercise no spiritual function. Ambitious men, adventurers, overbearing men, men of business, thrust themselves, or get thrust, into office in "organizations," without the slightest reference to spiritual means, ends, or fitness. The controlling motive is business—traffic: the hire of a cheap hall, the employment of cheap speakers, the emoluments of subscriptions and collections, the dominant influence in the district. Those who are not "members" are regarded as of another stock.

In such a compact we have all the evils of Church and State and Sectarianism combined. The "salt loses its savour," as has been repeatedly shown in the committees and other combinations that have so quickly followed one another in the Movement, to its utter confusion and retardment.

Political Spiritualism opens the door for worldly influences, and shuts it against spiritual influences. Know ye not that the motive of the compact determines the sphere of all spiritual work? The personal influence of an official is often a corroding ulcer in a spiritual cause, which nullifies all the efforts put forth by able speakers. Year after year grand successes are reported, the ablest speakers are hired, and yet all ends in disaster and confusion. Witness the state of Newcastle at this very day, and other places may be named, where this shop system has filled the Movement with worldly bickerings in place of spiritual light.

Spiritual Organization consists in placing men and women into positions, because of their spiritual fitness to occupy them. But who is to determine this? None but the spirit world. None of our great mediums and speakers have been appointed by human means. They have all been called forth by the Spiritual Government above. They have no motive in their work, but to promote spiritual ends, hence they succeed, and theirs is the only success in the Movement.

The Circle is the only Spiritual Organization. By its experiments the laws of spirit communion can be determined and understood. A speaker may be placed on a platform by the laws of mediumship, and the audience may be so arranged that all present shall help and hinder not in the result. Then we shall see a power in Spiritualism, then will the force of the Spirit operate with such effect, that no power of earth will be able to withstand it.

But the hired talker, and the speculators who employ him, know nothing and care less for these things. They want all the trade to their own shop, hence any development and knowledge that made the power of the Spirit universally felt would leave them, like Othello, without a job. The hireling system of talking Spiritualism is just priestcraft in another form. It wants to think, speak, and act for everybody, and reduce all to the degradation of mere tax-payers.

Sixteen years ago this matter was better understood than it is in some places to-day. When we visited the West Riding, our circles used to take their heaven-appointed places on the platform, and then the Spirit had free course. There were no pettifogging committees and meddling officials to drive the Spirit out of its heritage. There is really no room for a spirit in some organizations. In their list of officers and in their bye-laws the Spirit is altogether ignored.

We work and we pray for Spiritual Organization. All that goes on amongst us is only experimental. We are thankful for it—all it is instructive—failures as well as successes. We have had some little experience, and we speak plainly as the result of it, and with love to all. We know that there can be no unity in the Movement, no true organic strength, till the solid Spiritual Rock is made the indispensable foundation. There is much spiritual fitness and purity of motive in many meeting-holders,—hence they do good. But we think the whole question of Spiritual Organization requires to be deeply and continuously studied and experimented upon. Of the ultimate end, the best of our efforts yet fall far short. The spirit world upsets one short-sighted scheme after another, and it is the palpable duty of every true Spiritualist to try to decipher the hand writing on the wall, and endeavour to profit by its message.

I want to know whether the text can be reasonably paralleled in what are called Heathen teachers, i.e.:—"Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Perhaps our friend W. Oxley can readily help me.—GWALIA.

THE SOUL, THE TRUE SELF.

BY "LILY."

[The use of the singular number—I instead of we—in the following verses, is not intended merely to set forth the personal views or spiritual position of the writer only. Her object in writing is to bring home to the hearts of her readers the more spiritual side of this great subject. Each reader may, then, regard these verses as spoken individually,—a statement of truth applicable to every human being.]

I am not what I seem! This form of clay
Is not myself; 'tis but the outer crust,
The garb of Earth, that must return to dust,
Ere my true Self shall see the light of day:
For in this prison of the body here,
No daylight shines, but only twilight drear.

But glimpses rare, of the diviner light,
Can ever penetrate my prison walls;
Until the hour when the curtain falls
Upon the scenes of Earth; then will the night
Be turned into day, and I be free
To revel in the joys of liberty!

Oh, liberty, what joy is in that word!
What bliss ecstatic to th' imprisoned soul,
When freed at last, and soaring to the goal
Of all its fondest hopes; like full-fledged bird,
Winging its airy flight unto the sky,
Rejoicing in its new-found power to fly.

Yes, I shall then be free! The clay of Earth,
That clogged my God-lit powers, for aye off cast,
My true self will arise to claim at last
Its self-hood; its prerogative of birth,
From stem so Royal, that all royal stems
As nothing are, before its peerless gems!

No wonder, then, that in my bosom swells
An ardent longing, to burst through the chains
That bind me here; and soar into the plains
Of that bright Land, wherein He ever dwells,
The Royal Stem, the Central Sun of Love,
The Light of Lights, the Father God above!

And I shall then be what I seem! No bar
Exist to quench the Spirit from within;
And I shall see, as even then I'm seen,
Disguise o'erthrown, and all things as they are:
No shadow land; but bright, and true, and clear,
In God's own light, will all things then appear!

O God, for Thy good time I humbly wait,
And patiently abide Thy loving call;
For, well am I assured, Thou knowest all
I need, ere entering that blessed state;
And well I know, that not one needless hour
Of life on Earth, will o'er my Spirit lour.

Then, crave I of Thy goodness but one boon,—
One prayer each day, each hour I live be mine:—
"Oh, make this heart, this Spirit, wholly Thine,"
That when Thou callest, be it e'er so soon,
"Ready, aye ready," may the answer be,
"Ready, aye ready," to return to Thee.

May 4, 1883.

A FUNERAL SERMON.

THE LATE RIGHT REV. JOHN WILLIAM
COLENZO, D.D., LORD BISHOP OF NATAL.

DIED AT BISHOPSTOWE, JUNE 20, 1883: BURIED
BENEATH THE ALTAR OF THE CATHEDRAL
CHURCH OF ST. PETER'S, PIETERMARITZBURG,
NATAL.

PREACHED IN THE CATHEDRAL, ON SUNDAY MORNING
JUNE 24, 1883, BY THE VEN. ARCHDEACON
COLLEY, CANON RESIDENTIARY OF ST. PETER'S
CATHEDRAL.

"Come, and let us return unto the Lord: for He hath torn
and He will heal us; He hath smitten, and he will bind us
up."—Hosea, vi., 1.

The scope, end, and aim of every sorrow and affliction is benefit to the sufferers.

The philosophy of Divine judgments here in the text is very clearly set forth. Hosea lived in times when heaven seemed falling away from earth: when men had lost their grasp of eternal realities in their desperate endeavours to clutch evanescent temporalities: when, if ever Jehovah might be thought to have renounced all care or concern regarding mankind, it would be now, in the evil days when the prophet was

disregarded—his wisdom misprised, his holy life derided. But the prophet saw—as it is the work of a prophet ever to do, from intuition, and the divine faculty that befits him, as a seer, to scan more clearly the ways of God and purposes of heaven concerning us—saw deeper into the mystery of pain, disaster, human dislocations and bereavements, and knew that the end of every affliction was multiplied benediction, consolation, and spiritual benefaction to the afflicted and desolate.

When, as erring children, we have brought upon us the results of our ill-doing, the All-Father strenuously operates in love to mitigate for us the severer penalties of our misconduct, and takes no pleasure in seeing his children suffer. Indeed, what earthly parent would rejoice in even lightly chastising his child? How, then, shall we attribute less of human nature to the divine nature of the Eternal than man possesses in tearing but to heal, in smiting but to bind us up?

When the world has bruised us and battered us, and evil entreated us, and robbed us of self-respect, and virtue, and manliness, and courage, and leal-heartedness, and truth, it is nowise in accordance with the love and pity of the All-merciful to add to our self-wrought misery.

When, in our madness and folly, we have been heaping treasure and tribute to tyrants alien to our eternal interests—wealth which we can but very ill spare from our soul's stern need: when, in the lunacy of our sin, we have been draping in purple the mockeries and lies that cheat us, while the debased spirit meanly sits in rags, and subsists in penury on the chance charity of some passer-by, it is not the method of heaven to twit us about our beggary, or sequester our estate of immortality because of our reckless prodigality, misuse and abuse of heart treasure, mental endowments, or physical powers.

Evil never comes from above. Its appearance is from below. It is never sent, and, when permitted, is always overruled for good.

We are, nevertheless, sometimes purposely let into our evils, and the affliction appears to fall from heaven, but then it is that we may bottom the abyss of nature thus divorced from grace, and find what pollution is there, what impurity is there, what foul contamination is there.

We are sometimes let into our evils, I say, not because heaven intends us to remain in them, but because the Eternal Love desires to show us their nature, and beget in us a wholesome horror of ourselves, and mistrust and dread of ourselves; so that when we have had enough of the husks that the swine do eat, we may remember our higher destiny and heavenly ancestry, and say—I will arise and go to my Father; arise from the servitude of the flesh to the sonship and freedom of the spirit, and get us on our way to heaven, which is our Father's home.

This is the economy of God's loving providence in permitting us to wander and play truant from his love; not to give the Parent of all mankind the satisfaction of exercising discipline upon us, executing justice untampered by mercy in our bereavement, losses, calamities, and separations, but to permit the stroke of heaven to fall upon us for our good, so that when getting into mischief and danger and fear, we may graciously be withstood, hindered, afflicted, cast down, and bowed with grief and inexpressible sorrow, that through our tears, it may be across an open grave, we may see the place of safety, and bosom of consolation, and fly to God for refuge. "Before I was afflicted I went astray, but now have I kept Thy Word."

Thus operates the discipline of sorrow, when love and mercy will not win us to forsake the evil and pursue the good. It is, therefore, now conceded that all judgments are but blessings in disguise. Hence it has been observed in human affairs, that the great eras of progress have been eras of judgment: that grand steps in the onward and upward march of humanity have been

taken when men have been trembling under some social, or political, or moral earthquake. For then it is that men's minds are electric, and catch the spark from heaven that enkindles vast enthusiasms, and lights up the world with great stretches of glory and knowledge, that shall last for generations.

It is when interests clash together, and opposing forces meet; when there is the attrition of conflicting thought, and the impact of adverse powers, that God's opportunity is seen for effecting the reform He has in view.

National disaster, social disorder, financial confusion, and family trouble are heaven's pioneers often to a better state of life and plane of action. It is God's way of tearing us that He may heal us; of smiting us that He may bind us up. Something we have woven up in our spiritual constitution that destroys the pattern of our life as God intended and stretched out for our infilling, so He painfully reeves us out, undoes us, unknits us, to take away some sombre threads of sin that mar the soul's beauty. Hence sickness tears us; poverty tears us; bereavement tears us; and nature is turned the seamy side without, that heaven may get the better grip of us to work us up again after a wiser sort than we have been blundering at through our own perversity, or others' wrong teaching and example.

It is sometimes a skilful physician's painful duty to undue the crude surgery of a less experienced practitioner: to break a bone anew rightly to reset it; or unsew a badly bound-up wound rightly to bind it up; and the pain to the sufferer oftentimes is more severe than the first hurt. So the Great Physician of Souls has, not infrequently, to act in a parallel manner: to tear away a husband, wife, child, parent or dear friend, and break, not a bone, but a heart, ere the health of His countenance can be ours. For the discipline of vastation is the removal of that which would hinder our removal hence and keep us here too long, when heaven is calling us away, and some soul-companion in the skies is yearning for us to travel interfibred and inweld with, one and no longer twain, throughout the cycles of eternity. Torn heart, look up! The healing power is there. "He hath torn, and He will heal us; He hath smitten, and He will bind us up."

There is, however, a smiting that hardens, and a smiting that ensoftens and mellows. The world's battering generally does the former. God's chastening is charged with the intention ever of the latter: for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth, and if we do not accept the one, we get the other most properly. The great difference, however, between the two, next to the effect produced by each, is that though the world is potent of its chastisements, loving to use the rod, it is not so in its administrative capacity for comfort. Whereas, when the stroke of heaven is upon us God's binding up is near.

It is difficult, I know, at times, to recognise this sweet truth. Particularly is it difficult for us of this Cathedral Church to discern the golden hand and gentle touch of love under the iron gauntlet of death, that has stricken down the noble Prelate we all so revered and loved: on whose love hung so many issues, and whose commanding figure in this pulpit, and yonder (where beneath the altar he guarded so well, his mortal part reposes till time shall be no longer) we nevermore may see, standing in all the dignity of manhood, strong and gentle, righteous in every deed, inflexible in principle, yet with the halo of love and affection radiant from the countenance that wore, by anticipation, the look, and caught the light, of the angel-world.

The love we felt, and profound reverence universally entertained for the late Bishop will, however, live in memory; and the memory of him, recently departed, will be sweet throughout all our days: while, with the outward form in sepulture secured to us for ever within these sacred walls—the living Bishop's Cathedral, the

departed Bishop's mausoleum, the sainted Bishop's shrine—it will not be difficult for any of us to secure permanence to our remembrance of the noble prelate and dear father and friend now gone from us, yet with us still in spirit and in outward form.

No one could come within the attractive sphere, widely encompassing him, without confessing to a charm which memory will not easily let die. It is, therefore, a painful-pleasing aid to our remembrance of the late Bishop, an adjunct to our loss, though a defect to our gain, a sad satisfaction, nevertheless, that the great figure in the intellectual and moral world, that has just disappeared, leaving such an immense gap in society, has left in our keeping the noble casket of the still more noble soul.

This, however, the tenement of immortality and physical structure of our beloved diocesan, committed to the dust devoid of the quickening spirit, is, in the soul's escape from it and us, the irreparable loss, alas! that counter-balances our gain.

Wistfully, therefore, with our gaze would we follow our noble-hearted Bishop into the Beyond; but earth's imperfect vision hath lack of power to pierce beyond the newly-opened grave. This side of it, therefore, must we tarry for a while. But for some, here present, methinks 'tis but a step from us to him. His work is done—theirs nearly done: and, oh! that ours, who are younger, and further from the border-land that edges near about the grave, may be done with the exactitude and thoroughness he examples. For his works do monument him eloquently, the wide world over.

Profound as, however, was his scholarship, and models of eloquence as were his discourses, classic as was his authorship, facile as a penman, judicial as an ecclesiastical administrator, and chaste as a writer, his earth-life ended, gloriously has given wider scope to his immortal powers, for new chapters to be opened and lessons to be learned in a higher state of existence, that shall filter down through and percolate the minds of many living men here and elsewhere, correlated to him in hope and doctrine, faith and life, suggesting thoughts and aspirations, feelings, and impressions, that will benefit the human race for generations. For, as Dean Stanley said, "Before the age twenty years ago, the age is rapidly growing up to his intellectual altitude, and every year will demonstrate the Bishop of Natal right in his theological conclusions."

But his work here, to all outward appearance, is done. His home was here, but his sphere was the world; and the world sorrows in our loss. For it is no local bereavement we deplore. The loss is a public one, and a more than national one, for many nations to-day will be sharing our grief—grief, which, were we less human, frail, and dependent on one another, looking up to the noble, the wise, the good and the true, and wanting the support of the strong, would be joy, joy to-day in the translation, from this lower to the higher life, of the eminent prelate and philanthropist we all knew, and knowing loved—the late Right Rev. John William Colenso, Lord Bishop of Natal.

The divine Stoicism, however, so difficult to practice, of being patient in tribulation and rejoicing while we sorrow, is the lesson of the text. For, blinded by present grief though we may be, yet 'tis our privilege to see through our tears that we are in the hands of a God who subdues to set at liberty, and who conquers but to save; subduing our unruly wills to His holy will, to give us soul-liberty from the bondage of the flesh, and conquering the evil in us to save us from ourselves; and bring us to His holy joy in spite of all self's mad caprice and petulance to burk the operation of His love.

For this God is our God—the God our dear diocesan wearied not for thirty years in preaching within this Cathedral, and in his writings to the outward world; this God is our God—not swift to punish, instant in condemnation, vengeance-loving, implacable, stern and repellant, who tears in fury and smites in anger. Let

men not picture the Eternal thus, but this be our God—according to the portraiture of the skies—"Kind to the unthankful and the evil," patient of our infirmities, and prodigal of love.

Yea, this God be our God—"Merciful and gracious, long-suffering and abundant in goodness and truth." "He hath torn, and He will heal us; He hath smitten, and He will bind us up."

A COLUMN FOR THE LADIES.

SYBIL'S IDEAL.

A Tale of the Daybreak.

By MRS. RAMSAY LAYE.

PART II.—(CONTINUED.)

Sybil had at this time no superfluous cash; she had lived during the year pretty close up to her income, and had small margin for extra expenses. She wished then that she had the sixty pounds in hand, that she had given for the rings, and as she looked at them they seemed to reproach her.

Well, to cut the story short, she took them back to the jeweller, and asked him to repurchase them, saying that, after all, they did not suit her.

The man of course objected, but she had had them barely a month, and finally he consented to take them back, with a loss to her of ten pounds. Sybil concluded the bargain, and carried the money to Mrs. George Branscombe.

"Now," said she, as she put five ten-pound notes into her sister-in-law's hand, "this, I hope, will be a great help to you. You must move into the other rooms, which are more airy and comfortable, and ask the people of the house to get a nice respectable person to wait on you, for they have not time to attend to you properly, and don't hesitate to let the doctor visit you as often as you think he can do good."

"Yes," Sybil said to herself, with a feeling not of regret, but of satisfaction, "that money will do more good now than on my fingers. I think Charley would approve of what I have done, if he knew. Possibly he does. Who knows?"

"Who knows," she repeated with a sigh, as she drove home, "anything about the state of those whom we call the dead? The Church gives no answer to the question; her teaching is at best vague on the subject." Sybil herself, though broad and liberal in her views, was still in old grooves.

She made a point of going very frequently to see her sister-in-law, and, as owing to the distance, these excursions, by the underground railway or a fly, invariably broke up a whole day, they implied much interference with her other pursuits and engagements. She had jellies and nourishing soups prepared by her own cook, and took with her. In short, she left undone nothing that she could think of to contribute to the ease and comfort of the dying woman—except one thing.

The demands in this way on her time and attention were not destined to be for long. Within a month of the first meeting, Mrs. Branscombe took to her bed, and great weakness set in. One morning, Sybil on arriving was admitted by the mistress of the house.

"How is Mrs. Branscombe?" she asked.

"Poorly ma'am; she frets so about the children, it is that that's on her mind."

"But her sister has not changed her mind, has she, about receiving them?" Sybil asked, in some alarm.

"Oh, no ma'am, but her sister is only a poor invalid, some years older, too, than their mother, and if anything was to happen to her, what would become of them? I says, 'You should trust in Providence, ma'am,' and she says, 'So I do, Mrs. Hales.'"

Sybil did not prolong the conversation. She proceeded up stairs, and opened the bedroom door. The afternoon sun was shining hotly into the chamber, and Mrs. George, oppressed by the heat, lay on the uncurtained bed, with her eyes closed in a half doze; she did not look up as the door opened, but murmured,—

"Is that Mary? Where are the children? Is there anyone to look after them?"

Mary and George had both been in the room a minute before. She knew they were safe and at hand, but the words were the half-conscious expression of the thought that preyed upon her mind: "Who will look after the children?"

Sybil understood this, and she had taken a resolution as she came upstairs. Leaning over the sufferer, she took her hand, and said gently,—

"Sister, make your mind easy, I will take care of the children."

Mrs. George Branscombe opened her eyes: she was not semi-conscious then.

"What did you say?" she asked quickly. "Let me hear it again."

"I say," replied Sybil, speaking slowly and distinctly, "that if you think the children would be better with me than with your own sister, they shall come to me, and I will do my best to supply their mother's place."

"Do you mean it? You will not change your mind?"

"No, I have just made up my mind."

A few days later, as Sybil sat at breakfast, a telegram, which she had desired might be sent if anything happened, was handed to her. It stated that Mrs. George Branscombe had died during the night.

Sybil went over without delay, and brought the orphans to her own home.

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

PROGRESS OF SPIRITUAL WORK.

THE CAUSE AT BEDWORTH.

We have had from time to time some gratifying correspondence from this place, in which Spiritualism is taking deep root, as also in other villages near Coventry. The following is an account of the origin of the present local Movement:—

"There were four of us in number, two males, and two females. For many years we had been members of Dissenting Churches, but we could not worship God in the way we wanted to do, as there seemed to be something wanting within our souls, that we could not attain, and we withdrew ourselves from Church-fellowship, and seemed to appear like the dove, that could find no rest for the sole of her foot. We then met together and held private communion with ourselves and God, and as we had read in some old MEDIUM about Spiritualism, we could see that Spiritualism was the thing we wanted. So we met and prayed in the spirit to God, being determined if possible to fathom the grand secret of Godliness, and seeing in the MEDIUM that you would send instructions to truth-seekers for their development, we took the liberty of asking your instructions; and we feel ever grateful to you for the tracts you sent, and truly thankful to God for his teachings. We then met for development, and the phenomena we went through for more than two months would be better known to you than we can in any way describe; but our private instructions from the spirits that came were, that we were in the right track, that led to happiness: that we were to go on, and they would teach us. Such has been the case, for after several months with our four selves in private devotion to God, we felt ourselves bound to let the world know something about Spiritualism. But when people heard of our profession, then persecution began, and what went through is best known to God and ourselves; but directed by the spirits, both strangers and those that we were familiar with us in earth life, and those of our own family, and God giving us the will power and the help of his holy spirits, we have been led to prosecute our way thus far.

"I am happy to tell you that we formed ourselves into a Church, in January last; being four in number. We have stood the storm, but have had to fight hard battles with those that profess to love the Lord. Hitherto has God helped us; and now, dear Brother, we are happy to tell you that there are nine of us in Church-fellowship, that are staunch Spiritualists. We have two trance mediums, myself being one, and Mrs. Rosa Harvey the other. We hold our service as below. Our gatherings generally number twenty and upwards. We have had many Spiritualists at our meetings, and they tell us we are doing well. We are under control from five minutes to an hour. Some of our controlling spirits are very able speakers, so that we have some very good discourses. We believe that Spiritualism will make great way in this district. We should be very thankful to you for any instructions you think well to send us.

JESSY HARVER, Chairman;

WM. TIDMAN, Sec., King St., Bedworth;

SARAH HARTOP, Treasurer, Do.

Spiritual Meeting Room at Jessy Harver's, King Street, Bedworth. Services: Sunday at 6 p.m.; and Wednesday at 7 p.m.

On Sunday, July 29, Mrs. Groom delivered addresses to crowded audiences, who were well satisfied. She also gave poems after each discourse. Mrs. Groom gave over twenty descriptions of spiritual surroundings, with which the people were greatly pleased. It was a grand day, and caused Spiritualism to take deeper hold.

MR. W. J. COLVILLE IN ENGLAND.—SOWERBY BRIDGE.

On Sunday, August 5th, Mr. W. J. Colville occupied the platform of the Progressive Lyceum Hall, Sowerby Bridge, at 2.30 and 6.30 p.m. The spacious room was crowded to its utmost capacity by very select, respectful, and intelligent audiences. The afternoon lecture upon "The Mission of the Spirit World to the Present Century," was unanimously pronounced a wonderfully able effort. The conditions were very good, and the speaker was evidently quite at home with the surroundings as well as the subject, the poem after the address was upon "Love," "Purity," and "Absalom." In the evening the attendance was even fuller than in the afternoon, and on this occasion the subject, which was chosen by the audience, was a very happy and appropriate one—"The Social Condition of the Spirit-World, and some of the Experiences of the Controlling Spirits." If possible this effort was even finer than its predecessor. It evidently gave unbounded satisfaction to the crowd of eager listeners, who gave it their riveted and most

sympathetic attention. The guides of the speaker gave in a rational, lucid, and attractive style those general experiences of theirs from which useful lessons could be drawn, without at any time dogmatizing upon speculative matters or wishing to convey the idea that differing experiences of others were not equally with their own portions of the true story of spirit-life, which countless multitudes of spirits are uniting to tell to this anxious and doubting age. The poem upon "Charity" and "Perseverance" beautifully ended a most edifying and harmonious service.

Mr. A. D. Wilson ably and pleasantly officiated as president at both services. The celebrated Sowerby choir sang finely as usual, with Mr. Robinson as organist. Between the services tea was provided in the basement, which was partaken of and heartily enjoyed by a very large company of friends from Halifax and other towns in the vicinity, who were present in the afternoon and wished to remain for the evening service.

On Tuesday, Aug. 7th, Mr. W. J. Colville spoke again at Sowerby Bridge, when his subject was "Spiritualism in the light of Reason, and its place among the Sciences." This effort fully sustained the position won by the speaker on Sunday. Mr. Colville went to Sheffield on Wednesday, to speak two or three evenings there. He returns home to Manchester on Saturday, to fulfil the only Sunday engagement he can possibly accept in that city.

OPEN-AIR WORK.

SUNDAY LAST.

CLERKENWELL GREEN.—It was a fine morning, but few Spiritualists assembled. Mr. Swindin, who is very faithful, was on the ground as usual. Mr. Burns gave a Temperance address leading up to Spiritualism. He spoke over an hour, and worked up a good interest. But it is very hard work to stand and speak where there is no available influence to draw from. The friends assembled were earnest and devoted, but had nothing to give off, so that the speaker was much exhausted. The audience of strangers gave off a deal of sympathy towards the close, but it is not of such a quality as to be safely absorbed.

HYDE PARK.—At four o'clock the friends met under the trees, and then went abroad to select a new position. They met A.T.T.P., who gave some information of his recent controls and spirit portraits. Then a spot was selected, on a point between two walks, just opposite to the eastern end of the Serpentine. Mr. Burns then gave one of his "Hyde-Park Homilies," on Paul's experience as a medium, speaking in more tongues than any other medium of that time. The speaker argued, that if a man spoke in a language unknown to him, the ability to do so must come from a mind qualified to perform the task, so that to speak in an unknown tongue was absolute proof of spirit control, seeing that the language used and matter spoken were quite foreign to the medium's experience. A very attentive and intelligent audience assembled. The speaker was so weak as to be scarcely able to keep his feet, but he was supported on either side by "Scotch Gardener" and Mr. Hawkins, two remarkable healers, which caused him to revive and speak with vigour. He was stronger at the end of nearly an hour's discourse than when he began.

Reports of any other open-air meetings on Sunday last have not reached us.

NEXT SUNDAY.

CLERKENWELL GREEN.—At 11.30, Mr. Burns will speak on "The Cause and Cure of Cholera." These practical subjects, mixed up with spiritual ideas, are best adapted for a working-class audience. Loving souls will do good work by attending, and supporting and protecting the speaker. There is no collection. All that is wanted is the soul's offerings: not the things of this poor world.

HYDE PARK.—At 4 o'clock, on the point between two walks, on the north side of the east end of Serpentine, Mr. Burns will continue the Hyde-Park Homilies.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday last, we were favoured with the presence of Mrs. Groom, of Birmingham, who spoke at both morning and evening meetings. It being the first time that this gifted worker has been so far west, she was very warmly welcomed. The morning service, over which Mr. Atkinson presided, was largely attended, the Hall being full. The subject of the address, chosen by the audience, was "the Antiquity of Man, and his onward spiritual development," which was treated in the most exhaustive manner. At the conclusion poems were given on the words. "Love," the "Rose," "Glory," and "Peace," followed by clairvoyant descriptions, most of which were recognised. It may be interesting to note, that a gentleman present, known to be a Secularist, admitted the accuracy of two descriptions, although unable to account, from his standpoint, for the medium's power. At the evening's meeting, presided over by Mr. Clarke, the Hall was crowded to excess, many persons being unable to gain admission. The discourse was on "Spiritualism, the Lightbringer of the times," and was well worthy the occasion. It was followed by poems and clairvoyance. An occurrence unprecedented locally took place at the end of the service. The chairman, at the request of one of the officers, asked if those present would like to hear Mrs. Groom again, and amid

much enthusiasm that lady was requested to pay another visit to Plymouth, at the earliest possible opportunity. To her the Society's best thanks are due, not only for the lift given on Sunday, but also for a special meeting held in aid of the funds on Tuesday evening.—R. S. CLARKE, Sec., 4, Athenæum Terrace, Plymouth.

MANCHESTER.—On Sunday morning, Aug. 5th, our platform was occupied by Mr. W. Johnson, of Hyde, when the subject chosen by the audience was taken from Matthew, v.: "Ye are the salt of the earth, but if the salt has lost its savour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and be trodden under the foot of man." Showing that the man who loses his consciousness or his ideas, and does not do that which is perfect, is as the salt that has lost its savour, and is not fit to occupy that position to which man seeks to aspire. In the evening having no speaker we turned our meeting into one of experience. Several members arose and gave their experience on Spiritualism and Christianity, which was very enlightening to all present.—S. CHESTERSON, Sec. M.S.S.S.

NORTH SHIELDS.—Special meetings were held at the Odd-fellows' Hall, Sunday last, August 5th, in the afternoon and evening; Messrs. Hy. Burton, Thos. Thomson, T. Patterson, W. H. Robinson, and T. H. Edmunds, addressed the audiences. Each speaker was warmly applauded, and a hearty vote of thanks was given to them on the motion of our earnest friend T. C. E. and Mr. Appleby. The attendance was good, considering the very fine weather, which would act as a powerful counter-attraction.—COR.

QUEBEC HALL: Free Spiritual Mission.—On Sunday, August 5, the seance was held, Mr. Hopcroft being the medium. The results were very good, considerable interest being evinced by the sitters, amongst whom were the usual sprinkling of inquirers. Next Sunday, August 12th, at 3 p.m., Mr. Savage. Investigators and Spiritualists are cordially invited to be present, and help us as far as they are able. Voluntarily contributions and donations will be thankfully received in aid of the work.—D.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening we had a very good and interesting meeting, when Mrs. Burdett delivered an inspirational address to a goodly congregation. The guides took for their subject Zechariah, iv., 1: "And the angel that talked with me came again and waked me, as a man that is waked out of his sleep." Mr. Savage, of London, then gave us a short address, after which he gave us a few clairvoyant descriptions to strangers, which were recognised by them.—R. WIGHTMAN, Sec., 71, Mostyn St. Hinckly Road.

SPIRIT FORCES AND EARTHQUAKES.

At a meeting held at 8, Buckingham Road, Dalston, some strange communications were given from a spirit, respecting the present calamity, through the earthquake at Ischia. The following colloquy took place:—

How do you recognise this awful calamity in the light of Divine Providence, or the fatherly care of God over His creatures? Answer.—It is indeed an event in the ordinary course of nature, and liable to happen under conditional circumstances; but these things never happen without previous warning,—premonitions on the natural, mental, and, more vivid and interesting, on the spiritual plane.

Were these warnings seen and communicated in the present instance? A.—There is not the least doubt but this was the case, only the condition of the people and the uneducated state of their spiritual nature, neutralized all evidence sufficient to convey warning of the impending fate.

Are we in danger of being visited by such a calamity? A.—That country is immediately seated over a sea of fiery volcanic action, extending in shallow depths across France, embracing the English Channel, and sending out arms or fissures throughout England and Scotland; so that there is a possibility of the present wave of fiery activity touching these places, and especially the Channel between France and England. There is an alteration recently in the depth of that water, and, continuing, will become very prominent.

What is your theory of earthquake action? A.—It is entirely a spiritual phenomenon, caused by the immediate proximity of organized bands of spirit people, representing spirit force; and, as fire is only spirit in a certain condition, there is affinity created between these natural spirit forces and the personated atoms of disembodied spirit, and activity is the result; as a magnet attracts the atoms of metal presented to it.

Is this action arbitrary or dependent upon laws or conditions? A.—It is the condition of these spirits to have power or affinity with these natural forces, and until there is advancement and elevation, there can be no disuniting those forces.

Does Spiritualism augment or diminish this power? A.—It diminishes it; through the cultivation of the means whereby spirits can communicate, it enables that power to act more easily; but, at the same time, there is given the greatest facility to advancement and improvement, which will ultimately be the means to a final restoration or rather development of order, both in the natural conditions of spirit force, and the higher forms of spirit life. Nature and spirit are becoming more apparent, not only as distinct realms but as one and the same power.

MEETINGS, SUNDAY, AUGUST 12TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.

QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, seance for clairvoyance; at 3, Free Spiritual Mission for Inquirers; at 7, Experience Meeting. Friday, 8.30, Mr. Towns: Seance. Saturday at 8.30, Clairvoyant Medium.

CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. E. W. Wallis, "The Dead Alive"

PROVINCES.

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

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

BEDWORTH.—King Street, at 6 p.m. Wednesday at 7 p.m.

BELPER.—Lecture Room, Brookside, at 6.30.

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

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

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

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Brown.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30: Mr. Holdsworth and Miss Ratcliffe.

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

GATESHEAD.—Central Buildings, High Street, 6.30.

GLASGOW.—2, Carlton Place, South Side, at 11: Mr. John Griffin; at 6.30: Mr. J. Watson, Junr.

HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Miss Harrison and Miss Musgrave.

HETTON.—Miners' Old Hall, at 5.30.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. J. J. Morse.

LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30, Mr. A. D. Wilson.

LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mrs. Groom.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mr. G. Rogers.

MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30. Mr. W. J. Colville; and on Tuesday and Thursday following at 8 p.m.

MORLEY.—Spiritual Mission Room, Church St., 6: Miss Hance.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30. Mr. H. Burton.

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

NORTH SHIELDS.—Bolton's Yard, Tyne St., 6: Mr. J. Gibson.

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

PLYMOUTH.—Richmond Hall, Richmond Street, 11 a.m. Mr. C. Frank; at 6.30 p.m.: Mr. Clarke.

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

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. Oliffe.

SUNDERLAND.—Avenue Theatre, at 2.30, and 6.30.

WALLSAL.—Exchange Rooms, High St., at 6.30:

WEST PELTON.—At Mr. W. Tinkler's, Eden Terrace, at 6 p.m.

We will thank friends to inform us when meetings are discontinued, that the public may not be misled.

MR. W. J. COLVILLE'S APPOINTMENTS.—MANCHESTER, Sunday, Aug. 12:

Tuesday, Aug. 14; Thursday, Aug. 16 (See special announcement).

MACCLESFIELD: Wednesday, Aug. 15, Free Church, Paradise Street, at 7.30 p.m.

LIVERPOOL: Sundays, Aug. 19 & 26; Sep. 23 & 30; & following Monday evenings.

PLYMOUTH: Thursday & Friday, Aug. 30 & 31; & Sunday, Sep. 2.

All communications for W. J. Colville must be addressed to him at 4, Waterloo Road, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON, Sunday, Aug. 19, Cavendish

Rooms, at 7 p.m.

KEIGHLEY, Sunday, August 12, Temperance Hall. Afternoon, at 2.30, Subject: "Spiritualism, Its Battle and its Victory." Evening at 6.30, Questions and Answers.

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For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

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

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