



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

# SPIRITUALISM.

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## HYDE PARK HOMILIES.—II.

### THE SPIRITUALISTIC ORIGIN OF CHRISTIANITY--NEW TESTAMENT PROOF.

Delivered by J. Burns, O.S.T., in Hyde Park, Sunday, August 12, 1883.

#### 1 CORINTHIANS, CHAPTER XII.

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

There are two views of the origin of religions: one is, that an ecclesiasticism with its dogmas are the work of designing men, who thereby desire to hold the minds of mankind captive to serve their own personal ends. The other view is that religions all emanate from spiritual sources, and are for the glory and worship of spiritual beings. It is true that these spiritual beings require a corps of earthly representatives, or priest-hood, who work on behalf of their "Lord and master," taking very good care of themselves at the same time.

It is usually supposed that the Christian Religion was founded by a spiritual teacher, called Jesus of Nazareth, whose life is recorded in the first three books of the New Testament, and with variations, to which the best critics take exception, in John. In our Homily on "Eternal Life," and which was printed in last week's MEDIUM, we discovered that the New Testament contains two opposite religions: one of them, requiring morality, self-abnegation, and interest in the welfare of others, is attributed to Jesus in the three Gospels, Matthew, Mark and Luke; while a different religion is attributed to Jesus in John, and further emphasised in the writings attributed to Paul. This other religion is based on the recognition of Jesus as Deity, and according him worship as such; being utterly opposed to the teachings and practice attri-

buted to Jesus while ministering as a spiritual teacher.

But this question of the origin of Christianity does not admit of dispute, as it is clearly given in the Epistles of Paul, and other works recording his doings. These Pauline Epistles are declared by critics to be the oldest portions of the New Testament, of which the originals or any reference to them can be traced. The three Gospels which go first crop up much later in history than those Pauline works, the writers of which do not appear to have known anything whatever of the Jesus of Nazareth spoken of in the first three books of our New Testament. It is clear, then, from Scripture, and all that is at present known of the matter, that Paul, or the person who wrote in his name, instituted the Christian Religion altogether independent of any Gospel narrative, or Jesus of Nazareth; the production of that history being an after-thought, necessitated by the course of events.

The only novelty about the Christian Religion is the Pauline dogma of the worship of Jesus under the name of Christ, as the Deity. All the parables and moral teachings attributed to Jesus existed long before; in fact, the spiritual life and its admonitions have been the heritage of those persons capable of expressing them, for many thousands of years. They have been from time to time committed to writing. One of these versions of spiritual truth fell into the hands of the makers of the new religion, and forthwith they adapted it to the career of "Jesus," a name derived from sun-worship, to give a realistic background to the somewhat questionable experience recorded of Paul. "Christ" is a Grecianized form of a name which has long been applied to divinities in the East.

First, we may take a glance at Paul, and see what sort of a man he was. He is introduced to us as a professional murderer. (Acts vii., viii., ix.) He superintended the massacre of the clairvoyant Stephen, then



"entered every house haling men and women to prison," and went on his way to Damascus "breathing out threatenings and slaughter." The spiritual brethren would not go near him, seeing that he had "destroyed" so many of their way of thinking in Jerusalem. There is possibly no historical evidence to corroborate these statements, yet we must, for the purpose of argument, take the man as he is represented, or altogether ignore the matter.

There are various degrees of the crime of murder. The demoralized drunkard kills offenceless creatures during his insane attack; the passionate man in his frenzy of jealousy or anger, removes those who stand in the way of his selfish ambition; the thief kills that he may win booty and hide his guilt; for all of these there seems some excuse. But such considerations do not commend this Paul to our charity. He wantonly destroyed good men and women who had done him no harm, and the death of whom would be no advantage to himself. By this act, he not only took human life, but he placed himself between the Creator and his human children, dictating, under pain of extermination, how man should approach his maker. Some may say that Paul was a conscientious murderer. Such a criminal would concentrate within himself the sum and essence of all villany. The murderer of this stamp makes his hideous vice a virtue, and with a clear head and in cold blood, descends in his normal state to that level of moral degradation, to which evil men generally can only attain under severe provocation, or inducing influences.

From other statements it appears that Paul was a medium, and as such may have been obsessed by murderous demons, who urged him on to his high-handed acts of injustice and cruelty. This supposition gives some colour to the statement respecting what befell him on his way to Damascus. Suddenly a light from heaven shone around him, and he fell to the earth, and heard a voice ask, "Why persecutest thou me?" This voice purported to be that of Jesus whom Paul persecuted. Or, in other words, Paul persecuted those who worshipped Jesus as a divine being. These, therefore, could not be the followers of Jesus of Nazareth, for to do so would not be in accordance with the teachings and works which are recorded of him. In this precious muddle we see further evidences of the two opposite systems which try to find expression in our New Testament.

As Spiritualists, we might be expected to ask: How did Paul know that this spirit who spoke to him, and the voice of which was heard by the others, was indeed the spirit of the crucified Jesus? Paul had no personal acquaintance with Jesus, and his historian appears to have had no knowledge even of the record of the physical existence of Jesus. There is no proof whatever that Jesus was the cause of this manifestation; on the other hand, the proof points in the other direction. There are many indications of identity which a spirit can manifest, and which may be wholly satisfactory to those who never knew the spirit while in the flesh. The characteristics of the Apostles' Jesus must be seen in Paul's Jesus, or they cannot be the same spirit. Let us make a few contrasts, for comparison there is none. Paul was of quite an opposite temperament, character, education, and social position to the apostles of Matthew, Mark, and Luke. The teachings of Paul's Jesus and the other Jesus, are not at all similar, and the conduct of Paul as a spiritual teacher, in his policy, theology, and methods, is not in any particular of the same character as that of Jesus of Nazareth. It is, therefore, impossible that the vision of Paul could have been caused by Jesus, and so Paul must have been again obsessed, and imposed on by a spirit or spirits who could work through him more evil in his new capacity than in his hitherto one of murderer in general.

In Acts, ix., which records the particulars of Paul's "conversion," a corroborative influence is made to mani-

fest through Ananias, a medium of Damascus, who was told in a vision to go to Paul, and restore him to sight. This is no corroboration whatever, for designing spirits can control mediums to serve purposes of their own, and even raise up prophets of a marvellous character, to work miracles and endure privations, with all the stamp of divine power and goodness. Selfish, intriguing spirits, who understand the psychical laws can do most wonderful things; but the results in such a sense are no credential of the purity of purpose of the operating spirits. We have plenty of evidence of the truth of this position in the mediums of to-day; for influences of the most opposite kind are swaying mediums, speakers, periodicals, and other workers, with as much fierce energy and phenomenal success, to the superficial observer, in the one case as in the other. Those who are blinded by this kind of thing know but little of spiritual matters; yet in various parts of the New Testament it is made to appear that none but divine men could perform the phenomena recorded. The church of Paul holds to the same view to this day, and so excludes from the privileges of spiritual work all but their Gods and attendant satellites; saying that phenomena can only be produced by Gods, or men under divine guidance.

Paul was somewhat alive to the weakness of his position, hence, in 1 Cor., xii., he seeks to inform his readers on the matter of "spiritual gifts." It was through mediumship that his new religion was first projected, and through mediumship he endeavoured to sustain and promulgate it. Therefore he twists and perverts the office of a medium, and the nature of spirit control, to suit his own purposes.

Let us give a moment's attention to the class of people to whom Paul addressed himself in this chapter. This adventurer preached at Athens, but the intellectual inhabitants of that city were slightly too much for him. They worshipped the Spirit, the "unknown God," and Paul was fain to patronize their philosophers, by showing that these writers had indicated a conception of deity which might be turned to account in bolstering up the claims of his "strange God." We are not surprised that Paul did not honour the Athenians with an "epistle: they could not have accepted his theory of a man rising from the dead to judge the world. He sought for an audience more on the plane of his own conception, which was not a high one, therefore he "shook the dust off his feet," and turned his back on the polished metropolis of the civilization of that time, and sought to find proselytes amidst the more obscure towns and upland provinces. The present epistle was addressed to his proselytes at Corinth, a degenerated seaport; and it is not to be expected that his adherents were of the most influential class. The Grecian supremacy was then broken, except the intellectual power of Athens, and Corinth would then be deserted by the more influential classes of former days, and an ignorant and common race would predominate.

Such were the materials of which Paul endeavoured to make Christians, for the good reason that the result would have been an impossibility with people of higher mental and spiritual attainments. The theosophical Jew and the philosophical Greek would not take in the extraordinary story of Paul's vision on the way to Damascus. They had, in their own literature, a superabundance of such legends; and had they not their oracles and prophets, past and present;—a native mediumship, which saved them from the peril of becoming the devotees of a most strange God, advanced to their notice on the flimsy pretensions of Paul's ipse dixit, or that of his spirit guide.

Yes: Paul had to seek out the "Gentiles," the dregs of civilization, the most benighted of mankind, as fit subjects for his new divinity. He makes this clear, for he tells them, "Ye were carried away unto those dumb idols, even as ye were led." A people thus degraded and "led" were incapable of thinking for themselves, but were in a fit condition to be "led" by Paul, and,



no doubt, to a higher issue, as it is evidently more creditable to worship an anthropomorphic God, or a Nazarene recently crucified, than a deity, the handicraft of a very indifferent sculptor.

But, pause: Is it at all wise or advisable that the enlightened mind of this present age should be for ever placed on a level with the pagans who became Paul's proselytes, by accepting his slightly advanced form of paganism? Let the present state of modern thought answer. When we get outside of the ranks of the Salvation Army, no one for a moment professes to follow Christianity. What saith our Colensos, Tyndalls, Huxleys, Herbert Spencers? Their position of dissent is only that of every thinking man and woman in the world, at the present day. No one actually believes these absurd dogmas. It is only the unthinking boor, the "led," as our text has it, who honestly professes adherence, but he does so without thought, by identifying the normal religious instinct of the soul with the supposed truth of these dogmas. There are many who appear to believe them, from motives of self-interest. The whole of the clergy are in this position, and such educated men as teachers, and those holding civil appointments. As one of them said the other day: "It is a question of bread and butter; I do not believe these things, but I must appear to do so, or I would be turned out of my appointment." Paul and his God must feel rather flattered by the kind of homage that is paid them in these days.

In the succeeding verses, by a deliciously vague and disputable form of statement, it is made to appear that Paul's "Jesus" (the sun) who is also the Oriental Chris, and who was incarnated in some one who was crucified (for the sun is always "cross"-ified at Easter, when it "crosses" the line, as it is to this day in the Christian festival), is this Paul's spirit guide, who appeared to him on the road to Damascus; and that this spirit guide is the "Lord," and that the "Lord" is also "God"; the "Holy Ghost" is one and the same, and the mouthpiece of the whole firm, so that the one partner is only the others with a different name,—this spirit guide is thereby made to bear testimony in favour of himself!

This shrewd arrangement is the germ of the Trinity, and these verses are the foetus of the Christian Religion. It was long the subject of hot disputations, and ultimately the notion was erected into a dogma, in the form of the Athanasian Creed.

That the feeling ran high is evident, from the way in which Paul was turned out of the most advanced places in which he attempted to establish his new religion. Hard names had been used, the champions of the rival Gods speaking plainly. Thus Paul alludes to his new God being deemed "accursed," but not so by those who took council of his spirit guide, the "Holy Ghost."

We will now try to discover what is meant by the terms God, Lord, and Holy Ghost. Throughout the Scriptures, as we have them, the term "Lord" is made more prominent than "God." In many places it is printed LORD, with small capitals, whereas God is printed with only one capital. This is a modern idea, the manifest object of which is to bring the term "Lord" to the front, and give it a superior position, in conformity with the Christian idea of the Lord being of more importance than God. It was otherwise in the purest form of spiritual expression. It is stated in the newspapers that a very ancient Hebrew MS. of the Commandments has been discovered, each one ending with "God, thy God," whereas our version frequently uses the expression "Lord thy God," that is, Lord is God.

That the Lord is God seems improbable. Why use two terms, if they both signify the same thing? The reason is clear. Paul's object, and that of the compilers and editors of the Bible, is to make their Lord usurp the functions of God, and thus arrogate the place and power of Supreme Ruler.

In those days there was a large assortment of Lords and Gods. Our friend Paul says, "There be Gods

many and Lords many," and his idea of ignoring the others, and concentrating the interest in one, was a palpable improvement. There is quite frequently "war in heaven." The various self-assertive Gods—false Gods—and their angels, contend with one another, and when a victory is gained, the conqueror sends a controlling spirit to operate on some apt tool, as in the case of Paul, and we have a fresh religion, spick and span new from the "spirit world!"

"God is a spirit," (John, iv., 24). A spirit is a disembodied human being. In the East, good men, men of influence, were in courtesy termed Gods, and they, like our spirit guides, exercised a power over mortals from the spirit world. There is organization and a system of rule in the spirit world, as on earth; and, indeed, earth is primarily ruled from and by the spirit world. The Supreme Ruler, the highest spirit in the administration of the planet, is truly God: not the Creator, but his Son, one who knows the will of the SPIRIT of all Spirits, and has the wisdom to administer it. This great and good God is never an object of worship, nor is he known to mortals. His sole object is to direct men to the likeness of the Creator within themselves, and to abide by the voice of their Father, as it is heard within their own conscience. The true idea of God is one of pure disinterestedness, and labour on behalf of humanity; without acknowledgment or recognition from them. His satisfaction consists in benefitting those countless millions in his charge, and raising them up to a recognition—not of himself—but of themselves as children of the Infinite. May we all strive to be humble imitators of such a truly Divine Being.

A Lord is a subordinate of a God: a truly superior spirit, who holds administrative control over a section of mankind,—some race, continent, or empire, to which he is sympathetically adapted. We have the same term and idea in use on earth. Our English "lords" are territorial agents of the Crown; and the Lord-Lieutenant of a County is a case in point. But a Lord never can be a God, any more than an English lord can be the Queen. Such an attempt would be usurpation, treason, and confusion, and could not be permitted.

The Holy Ghost is a personification, intended to represent those spirits and angels who come near to man and influence his mind. Paul labours to enforce the dogma, without any proof, that it is only one spirit that thus controlled. But he had an object in this. He wanted all the mediums of that time to testify that his new god was the right one. Let us suppose a circle met in those days, to "try the spirits, whether they be of God." The medium is entranced, and the chairman of the circle says—"Who controls?" Answer—"The Holy Ghost." "Is Jesus the Lord?" A.—"Certainly." "And really the true God?" A.—"You may rely on that." "But how can you be so sure?" A.—"Because God, the Lord, and the Holy Ghost are all one spirit. We are everybody and everything, and it is impossible that you can hear from any other spirit."

The victory would be easy; for these proselytes had already been solar worshippers under a different name, and the adherents of spiritual heroes under various symbols, and now by a practical process they were fully convinced their old god was genuine, and had superceded all others, and commended himself to them in a new form—cross, atoning sacrifice, and all complete. And so it remains to this day.

At the inauguration of every new Dispensation a fresh God is appointed to the planet, who gives out a more advanced system of teaching, adapted to the progressed state of the inhabitants of the planet. It is implied that there was a new Dispensation 1883 years ago. This idea is not so apparent as that there was a usurpation, by certain Lords, of the God power. A vast number of false Gods then existed, and the strongest destroyed the rule of the others. A type of the method is found in the slaughtering Paul, and the bloodshed and tyranny that has marked the history



of his church. He was the first Inquisitor, and the true founder of the Jesuits.

The lines of demarcation between a true and a false religion are very evident. First, as regards their primary teaching and literature. The new God on assuming the control of the planet dispenses through appropriate channels the principles of teaching which serve as the basis of his work; hence it is called a Dispensation. It is the unfoldment of a spiritual economy peculiar to the needs of the age. In the Gospel we have nothing strikingly new, yet that which is unquestionably good, and had been previously accepted as such. It is a genuine Gospel, but not an original one; as there is no evidence of a fresh dispensation 1883 years ago. St. Augustin said: "The same thing which is now called the Christian Religion, existed among the Ancients. They have begun to call Christian, the true religion which existed before." Whether he referred to the Gospel in reality, or the Pauline dogmas, is not clear, but it is applicable in both senses. The moral teachings of the Gospel are even in the Old Testament, in small fragments, while the distinctively Christian dogmas are a combination of eclectic paganism, derived from all accessible sources.

The term "gospel" is said to be a worn-down form of "God's spell." That is, the spell or power for good by which the God, on assuming his duties, sought to influence mankind. In Paul's case the word might more appropriately be derived from "Ghost spell," as his system declares itself to be the work of a ghost or controlling spirit, enunciating matters quite opposed to the teachings of the true God.

This opposition to divine truth is manifested in the fact that no Divine Dispensation enforces the worship of any particular God, but refers mankind to those universal principles upon which the Creator controls all things. The Gospel is not uttered in the interests of God, but for the good of mankind. The true God and his earthly representatives keep self in the background. They themselves are obscured, lost, in the glory of their teachings, and the service which they desire to render to all beneath them. Self-abnegation is the true characteristic of a God, as it is of a good man, who thereby becomes "god-like." But Paul's new god is of quite a different character. He is always pushing himself to the front, demanding recognition, testifying on behalf of himself, holding all mankind as worthless and of no account, himself being the source and centre of all excellence. According to this theory, man does not live the good life for his own sake, as the child of the Infinite, becoming more and more like his Creator by helping others, but for "Christ's sake." And on this point the "Church" has exceeded in effrontery the impudent demands of Paul's controlling spirit. It is in the overweening egotism and self-importance of Paul's idol, wherein the cloven foot is unmistakably apparent; and which has sought to crush out all that is good and beautiful in the fair Creation.

Another way of judging of a religion is by its fruits, and thus viewed, Paul's is condemned. Himself a blood-thirsty mechanic, swayed by hellish influences of cruelty and murder, he became the instrument of an imposture of the most gigantic and hideous kind, and which, with "blood" for its horrid motto, has deluged the face of the earth with human gore, wherever it has erected its ominous standard. This Christianity gets the credit of modern progress and morality, but all intellectual, social, scientific, and spiritual advances have had to fight every inch of their way in the teeth of this monster. And, pray, where is the position of Christian England to-day? Our soul's are the spiritual slaves of Paul's "Lord," and our bodies are the goods and chattels of the landlord. We exist simply for the "glory" of a spiritual despotism in the heavens, and of a temporal despotism on earth; neither soul nor body can we call our own. The one is the natural consequence of the other. When the true religion

comes, all these things will be altered. Hence the tenacity with which the "lords," temporal and spiritual, hang together, and oppose with all their might every step in advance, whereby truth may be made manifest, or mankind be rendered the happier for it.

Truth: here is another test of the false religion. Let any member of a Christian church stand up and declare in the midst of his brethren that before the Father of all he feels that such and such is truth. Unless it be a repetition of stereotyped dogmas, he will be expelled, and his "brothers in Christ" will do all they can to ruin him in this life, and consign him to a lake of fire, when they have succeeded in starving him to death. A false system originates in lies and cannot bear the truth.

These thoughts on Christianity we base strictly upon the Scriptures. It is, and has been, our delight to "search the Scriptures," from our earliest days it has been one of our chief pleasures. Having done so, we ask no man to think for us on their contents, for we are Protestant to the backbone, and can permit no man to force his interpretation upon us. We demand the liberty to think and to speak, as the Spirit of Truth may lead and direct. At the same time we leave all free to accept or reject, what we feel in duty bound to offer, as they may see fit.

The Dispensation has closed, with its latter portion of spiritual usurpation and darkness. The light of the New Era is upon us, with its heaven-bestowed message, pointing us to the Eternal Source of Light, Life, and Truth. Our Gospel is the ever new, and yet the most ancient. The spiritual man has beheld it in all ages, and it has made his soul glad and grateful. We may not know all about this glorious Existence, the God of Gods, but that is no matter. To know our duty thereto is enough. Philosophers have conflicting theories as to the light of that glorious sun; but these opposed views do not interfere with his life-giving light and heat. So it is with the Spiritual Sun of our souls—the Creator's presence within us. We may not understand it, but we know it is there. Let us cheerfully walk in its Light, as far as it has been revealed to us, and gradually the beams of celestial brightness will increase. It is every man's duty and privilege to form his own conceptions, open his soul to the light of the Father's countenance, and help to remove from his suffering brother the cerements of falsity and pollution, which mar the expression of his true nature.

This is a "religion" that breeds no strife, but leads unendingly to increased peace and happiness.

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Our contemporary, Brother Jonathan, of Philadelphia, has discovered a new object at which to hurl his abuse. The "Orian Chiefs" have escaped the infliction of his patronage, and OAHSE has the honour of his animosity. It would, indeed, be presumptuous of any spirit or mortal to give forth anything wiser than which is to be found in McClintock and Strong's Cyclopædia, and copied thence into "Mind and Matter." The vituperations of our irate brother may be passed over in the terms of the well-known facetious elucidation: What is mind? No matter. What is matter? Never mind.

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NEW WORLD EMIGRANTS.—Mr. James R. Burrell, of Avenue Parade, took his departure from the Mersey in the steamship Euripides, on Wednesday, direct for New Orleans, as a saloon passenger. He has been in England for a few months on business connected with a firm in New Orleans, of which he is the junior partner. His cousin, Anthony Hull, of Burnley, accompanies him.—"Accrington Times."

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SUNDERLAND: Avenue Theatre.—On Sunday, the guides of Mr. Westgarth, of Sheriff Hill, gave an address in the afternoon—"If a man die shall he live again?"—Mr. Nicholas Morgan in the chair. In the evening the audience chose a subject for the guides to speak upon; the one selected being Ecclesiastes, viii., 8: a very difficult subject, which was handled with the greatest of ease by the guides, and apparently gave every satisfaction to the audience. Mr. F. Walker officiated as chairman. Next Sunday, August 19, Mr. Gibson, of Newcastle-on-Tyne, will give addresses in the Theatre at 2.30 and 6.30 p.m.



## THE SPIRIT-MESSENGER.

### GOD'S LAW SUPERIOR TO CHURCH DOCTRINE.

A CONTROL BY "COLENZO," BISHOP OF NATAL.

Recorded by A. T. T. P., June 25, 1883.

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

The Sensitive, under control, said :—

I listened yesterday to a description of a life to which much might have been added, and from which much might have been left undone; and it struck me, as I was listening, how many there are who are leading such idle and useless lives; many with whom I was personally acquainted, with whom I often used to argue, trying to direct their souls into a course of conduct profitable to themselves and pleasing to their God; many with whom I was bound in ties of strongest friendship and love.\*

During my illness I had resolved, if possible, and if all I had heard and read about you was truthful, to visit you after my soul had got its release from the body. This resolve has brought me here to-night. My duty in earth life has been far removed from this, the country of my birth; a duty involving immense responsibility, instructing men of all forms of thought to dwell on immortality.

My career at College was marked with perseverance, which was afterwards rewarded when I took holy orders, by receiving an appointment at Natal, and it was that appointment and the duties it entailed, that brought me, unwillingly on my part, so prominently before the public. There was but one desire prominent above all the rest; and that was to acquaint myself thoroughly with the Zulu language, being a trusted friend of Cetewayo and his people. In this I thoroughly succeeded. I could talk, pray, and preach, as fluently to them as I am now speaking to you.

The Zulus, as a people, are misjudged. Here they are looked on but as little removed from barbarians, and incapable of thinking. Now, my dear sir, you will give me credit for power of judging forms of thought; and I can assure you, that the heads or chiefs of that people eagerly looked for my teaching respecting the world in which they lived, and the hopes to be entertained in respect of the world hereafter, to which they were born heirs. When I described to them the heavenly bodies and their movements, the planets revolving in due course round the fixed centre of the system, as immovable witnesses of the power of God, one of the chieftains turning to me said: "Yet this same sun moved once, else the great prophet would not have prayed to God, that it might stand still." Questions of such like tendencies, on the Bible descriptions of the creation, pointing out with unchangeable pertinacity the errors that are contained therein, first started me into that great research, which after years of patient labour, took the form of the two published volumes, which brought on me the persecution of the Church under which I held my appointment.

I need not enter into the long series of trials which that enmity caused me. I was in their opinion a heretic: Because I proclaimed in my work, that the books treating of the creation and of the fall of man were untenable, because unreasonable, and had no historical value; neither would my lips breathe one word respecting the doctrine of eternal punishment. By the aid of earnest patience I arrived at the fact of their fictitious nature, also as to the book of Joshua, and also as to several of the Epistles and the Acts of the followers of Jesus of Nazareth. It was no wonder that they held me unworthy to hold the office of Bishop. No wonder they tried every means in their power to thrust me from that position, which fortunately for me they failed in doing; and were unwillingly compelled to permit me to carry out my duties in that field of work to which God had called me. You must remember also, that it was not with the Natives of South Africa alone I had to deal, but also with Europeans, young and old, whose lives were entirely under different conditions from life here at home. Their money was not of the same value or of the same scarcity as here. There in Natal are capitalists, men, who have acquired riches after short laborious efforts; acquired riches with unprecedented success; with these I found my influence strengthened by the fact of my earnestness. Often has the remark been made to me, both publicly and privately, that I had stripped religion of its disgusting and painful ulcer, namely, eternal punishment, and that this outrage to God's nature, this doctrine against reason, which I denied, had made them my friends; and this proved no idle promise to me. I tried to make religion cheerful. How many there are who clothe religion in the most gloomy garments, and present the picture of a religious life, as a life of unreasonable humility and fear.

I do not consider there is much credit due to a man, who is not ready to give up something to truth. I gave up many years peace and thought to truth; it was necessary so to do, rather than preach that which I myself knew to be false. Of course, like all others, I was accused of playing the hero. Many of the heads of the Church coldly told me to abide in my calling, for they said, "You will bring wretchedness and misery on yourself and disgrace on religion;" and that I was rushing into extremes, that would never bear any lasting good; and that my only reward would be to get talked about. To all this, dear sir, my answer was simply this: "A soul's hope is not to be tampered with by absurdities; that which is blinding is not infallible. There can be no lasting good derived from erroneous doctrine."

As I look back now on my life of busy warfare with Church authorities, my opinions I find did me good service on earth, and are in my favour now. The doctrine, that we must not look closely into Revelation, is unworthy and against that conduct which God expects from a conscious thinking man. But I am promised the fruits of those trials in the past, and I believe in the promise. I believe that the result of this controversy must bear good fruit. Many, who accepted unquestionably the opinions or formula of the Church, are now thinking for themselves, and will continue so to do. There are many wise, religious, God-serving men, who have nothing clerical in their appearance, to be found amongst the laity, learned men who never enter into a church; who do not disfigure their faces with doleful looks, nor can you tell them by the cut of their garments; yet they are doing what they ought for themselves and their God. They are making their lives beautiful in God's eyes; yet they are not crying out aloud to the world in the true Pharisaical fashion; on the contrary, all their greatness and all their beauty is known only to their own immediate surroundings. The world knows not of them; as men they are not extreme in any thought; their life is one of perfect patient labour. When they meet with those to whom the world seems full of oppression, misery, and injustice, they impart to them the favourable circumstances of worldly life; giving hope where church doctrines impart fear. These are the true servants of God, without any of the holy ordaining of men. They have instead of this a lowly obedience to God's will, and their arguments are not taken from biblical lore, but from practical life. They want first to know something of the miserable ones; to get at the core of that which changes a life's aspect and the world's beauty, and often get in return a tale like that which you received from that gentleman who entered for the first time a chapel without a denominational name, and heard an address from a man under control, one of the lower orders; but he knew as well as either you or I, that his tale of life could be repeated tens of thousands of times again. And what is desirable is how to meet with some sure hope for this inactivity amongst men; with what will fill life with a purpose and having found out how to make that purpose known universally. Now I feel, that that purpose is found; I recognise it in the self-conscious, immortal state of the soul hereafter. I recognise it by the fact, that this certainty is not confined; it is within the knowledge of high and low, rich or poor, if they only will to know it.

Now this great purpose, to fill up the void in men's life on earth, must be known. It is for this your surroundings labour. It is not often, that you have to record the experience of an useless life; but believe me, sir, there are spheres in spirit land filled with such blighted self-hoods, and these are not drawn alone from the unthinking portion of human souls, or from those whose lives were aimless, whose actions were purposeless. Religion's duty is to give to life a purpose; but religion encircled with jealous government aid, with orthodox unalterable doctrines, has failed in this; and perhaps at no portion of the world's history is this more apparent, than in this the last portion of the nineteenth century, and the experiences related by such as these are painful in the extreme.

Work hereafter, for when the soul contemplates all that is yet to be done, eternity itself seems too short.

Let me question one, whom I am endeavouring to raise spiritually, and who attends me here: a personal friend of mine was his father; and for his father's sake, who was a God-fearing man, I will endeavour to lift up his son.

Here this Control ceased, and the Sensitive was almost immediately controlled by another spirit, who spoke as follows:—

I am called on to speak. If you expect to hear the description of a monster, you will be disappointed. I never lifted my hand in anger, but what I speedily repented of it. I was no one's enemy but my own. My father was a man far too pious; so pious, that we scarcely ever saw him at home. Better for me had he been there, to have saved me from a too-indulgent mother. I received a knowledge in classics and mathematics under Dr. Colenso; but being provided for to my utmost needs, this was my first trial. I learnt neither trade, business, nor profession. It would have saved me from a course of thoughtless yet harmless dissipation. The day came for the payment of crushing debts. The despair of the pale, frightened wife, and the cries of the poor children, and then the position of friendlessness. The day when I had to fall back on the little

\* The allusions made in this opening paragraph and further down refer to a Control which is in hand, and will be published soon.



natural talent that I possessed; I had no aid from religion; I did not feel myself so sinful as if I belonged to the devil, nor was I so good that I could be assured of being saved. My ideas were like those of many others, that the greater the sinner the greater the saint; the more impurity to be removed the greater the efficacy of the blood of Christ. In serious moments, I mean in illness, when expecting to die, or expecting the death of those I loved, I read the Bible, and it seemed to mete out only sulphur and smoke for such as I was. I looked for this breathing of tenderness and love, but could not find it to apply to me. I never remember receiving a titlle of comfort from my reading, until I read one book which the good Dr. Colenso had described to me, and one of God's chosen ones, one so like other men as to be undistinguishable from them, told me you can, if you will, see God around you, and if your soul fails to perceive that any book is the work of his hand, still God is to be perceived in all things. Take comfort, for God is not confined; he is with the pure in heart always.

Men may choose topics, may use elaborate arguments, and from the book form dogmas and doctrines; but life can be made thoroughly capable, and God can be served satisfactorily; and the best efforts of life can be arrived at by obedience to those laws, in which alone rest health, happiness, and purity. The highest religious faith is care of Self, the body being the temple of God, and having said this, having filled my soul with hope, having cleared me out of the dark myth of either being saved or being damned, I found property, prospects, position, and life, all brightened and all blessed. I realized that the world was a good world, if the soul of man would but so will it. True; the miserable state of mind, and the years of unprofitable dissipation hurried me immaturity to my so-called death; but I thank the efforts and labours of those who, faithful to God, find their truest obedience to him in being thoughtful and kind to their unfortunate brothers, who need to be taught the ethics of common life. This is what you are doing: God bless and prosper your work. Good day, sir.

Here Dr. Colenso again controlled, and said:—

So you perceive, dear sir, that there is a right time to attempt, and a right time to attempt it. He spoke of ethics of common life, which is the harbinger of happiness. He referred to your work, and what it is doing, and what God expects of it. It is preventing man from perilous procrastination. If men want to lift themselves up, they must begin doing it now. You are taking from them fear and apprehension, which is obstructive to conviction and virtue. You are teaching them a physical necessity, namely, to keep their bodies pure. You are teaching them, also, a social necessity: to love and help, and to have thoughtful consideration, one for each other. You are rolling and lifting up the curtain from their gaze, and relieving their spiritual nature. Your controls loudly declare this: "Break the physical law of God, and you injure your body. Break the social laws of the heavens, and you injure your character. Break the spiritual law of God, and you injure your soul. All three are deviations: all three, or the violation of any separate one, removes the soul from God." The first, the consequence of disregarding physical law, is, as that young man just said, an early grave. Break the social law of God: there is disgrace, transportation, or the rope of the law's lowest minister. Break the third, and you injure that, which is dearer than aught else, namely, self-hood. You affect the soul with an injury lasting in its effect beyond that which the imagination can conceive on earth. The law of God can be termed the foundation of your controls. Teaching the will of God is not expressed in any book, in any time, by any man of any nation. His will is expressed in his laws, and there he has graven it with a pen of iron. Obey them, and you are obedient, and consequently happy; disobey them, and they will destroy you, remove you from Him as a consequence. They claim impartial obedience. Disobey either one or the other of these laws, and you will surely meet the consequence, for God is known alone through these laws. Break the laws which govern the physical form, through a life of immorality, and act in obedience in the strictest form with society's law; be honest, and be upright and punctual in all business transactions, yet shall your immorality in the end hold you prostrate in its grasp, and your obedience to the social law of God and matter will not save you. The murderer, who has set at defiance the social law of God, cannot be saved because he has obeyed the physical law. He cannot plead that he should be saved from the consequence of disregarding the social law. The world's social law has grasped him, and the fiat of man's judgment, in accordance with God's justice has hanged him in the best of bodily health. Laws, physical, social, and spiritual, must be obeyed in their entirety for the soul to be rendering a perfect obedience to God. His law is His own Book, made known through his works. It is in a language that all nations can understand, that people can grasp; and I thank God that I preferred his Law to preach from, with a far greater preference, than the Revelation held so sacred by the Church.

May God bless you. Good evening.

BIRTH.—At Burnley, August 7. The wife of Mr. Arthur Brown, of a son.

## A COLUMN FOR THE LADIES.

### SYBIL'S IDEAL.

#### A Tale of the Daybreak.

By MRS. RAMSAY LAYE.

#### PART III.

Mary and George Branscombe were far from unpromising children. They were intelligent, and had good dispositions. Under their aunt's care they flourished greatly, and Sybil, whose heart was in the right place, grew fond of them.

It was well that there was some compensation in the burden imposed on her, for that burden was no light one. When she came to look into their affairs she found that after the funeral and other expenses were defrayed, there remained so little means that she deemed it best to let the small sum accumulate in the children's name, to meet the extra demands which would certainly arise when George had to be put out into the world; and meanwhile to bear all charges for their maintenance herself, as best she could. There was their education, their dress, their living; very soon she perceived that curtailment in her other expenditure would be indispensable. She no longer was the rich woman she had been; nor was it only as regards expense that the children made a difference in her life. She could not keep things in the apple-pie order which she had been used to, and liked. At first she laid down very stringent rules, that not a flower was to be touched in the garden without leave, that certain tables and cabinets were not to be approached by profane hands and feet, and every toy or picture-book that was left about was a worry to her. But without subjecting the children to a system of painful repression, and herself to one of equally distasteful fault-finding, she could not carry out her regulations. Gradually she relaxed, and let things, in a degree, take their chance.

The garden, which had been her delight, was the department which first suffered under the new system of retrenchment. Instead of the highly-paid gardener, who had almost a carte blanche to do as he liked, she had recourse to less expensive management, and gradually, not all at once, the appearance of the place underwent a change—deteriorated somewhat. Besides all this, Sybil was weighted with a sense of responsibility. She had more to think about, and could no longer bestow undivided time and attention on her own pursuits. She hesitated also to go out much of an evening, since it implied leaving the children alone, or with servants; so she began to drop out of society. All this she had very much foreseen; when struggling against what, nevertheless, she felt to be a duty, it was not alone the expense she shrank from, but the interference with the mode of life that was dear and congenial to her.

As autumn advanced, she felt a longing to go abroad for a month or two, but how was she to dispose of her nephew and niece? She could not triple her expense, by taking them both with her, nor did she like to leave them. It ended in her giving up her own scheme, substituting a fortnight's sojourn at the seaside, where the children were as happy as the day was long, digging in the sand, and frolicking with the waves.

One room in Sybil's house was differently furnished from all the others. When she was leaving her old home, and selling off the furniture for what it would fetch, she retained a few articles to which special associations were attached, and put them together into a small room of her new house. It was not much used, but sometimes of a Sunday afternoon she would retire there to read, and think, and pray, and some of the purest aspirations she ever knew were in that room, consecrated not to art and beauty, but a shrine of holy and loving memories. After the children came, she appropriated it to them. There they prepared their lessons for their daily classes, there they kept their toys and scrap-books, and often on a Sunday, after the early dinner, Sybil would sit with them, hear them repeat hymns, and hold nice talks with them.

It was towards the end of summer when Mary and George came to her, and the following spring they were both laid up with measles. Sybil, who had not the experience of childish complaints which enables the mother of a large family to take such things easily, felt harassed and worried in the greatest degree. The house, too, was tabooed, and at the very time when she most needed the refreshment of a little intercourse with friends outside, she could not have it.

One evening, after a day of much fatigue, she saw them at last tucked up in their little beds for the night. They had reached the restless stage of convalescence, and their demands on her attention had been incessant. Sybil had spent the whole day in their room, telling them stories and drawing pictures to amuse them. When, at last, she left them, with injunctions to go to sleep, she felt worn out alike in mind and body. The door of the school-room stood open, and the moon, shining through the uncurtained window, threw a chequered silvery light across the floor. She went in and seated herself on a low chair, too tired and depressed even to think.

She sat thus for some time, when her attention was drawn to a peculiar appearance in one corner of the room: a white cloud appeared gathered, or rather gathering, there.



"What is that?" she thought. "It must be some effect of the moonlight."

She rose and drew the curtain across the window. Though the room was then almost in darkness, the white mist in one corner was even more visible than before.

A strange sensation took possession of Sybil, not of fear: she felt no impulse to leave the room. It is best described by the word expectancy. She resumed her seat, and sat with eyes intently directed towards the corner. The white mist, which at first was dim and indistinct, grew more and more palpable, until the outline of a form evolved itself. This grew more and distinct, until Sybil saw, with feelings unutterable, her husband before her.

"Charles!" she faltered: "Is that you?"

"Yes," in the very tone of voice which had been his on earth. "I come to tell you that I am not dead—there is no such thing as death. I am often near you, and I come to-night to cheer and encourage you; to tell you that I am pleased with you, my wife."

Sybil's excited feelings found vent in a burst of tears.

"You call me your wife! Are we still husband and wife?"

"We are still nearest and dearest to each other. Our marriage was not one of those that are played out on earth. It was for time and for eternity. I have met our children."

"Oh, Charles! Our little babies, whom I thought were lost to us."

"Nothing is lost," he replied.

"What are they like," Sybil asked eagerly. "Are they still babies?"

"They are grown, but children still; they are often near you, and when your own time comes to leave this earth, they and I will welcome you to the home that then will be ready for you?"

"Are you happy?" Sybil faltered.

"Happier than words can express. Waiting only for you to join me; then we will progress together. But," he added, "that will not be yet. You have still much to do for God on earth."

Sybil, agitated and overcome, felt that she had a thousand questions to ask, yet could not utter one. He touched her black skirt.

"Why do you wear this?"

"Mourning for you?" said she, in surprise.

"You must not. I am happy, and you must be happy."

"Do you mean that you wish me not to wear black?"

"Yes, wear white rather: all is light where I am. Oh! the goodness and love of God," and his voice assumed a tone of reverent rapture: "the wonders of Creation are what you can as yet form no conception of. Oh, what a blessed thing life is! what a still more blessed thing the change men call death is!"

"Why did you never come to me before?" exclaimed Sybil.

"I was so desolate when you left me."

"It is a question of conditions," was the reply; "besides, I did not know at first that I could communicate; but I was often near you, and comforted and supported you when you had little notion what was the source of your strength."

"And now you will often come? It will seem as if we are scarcely separated."

"I don't know that I may be able to come in this manner often; but I can hold communion with you in other ways." Even as he spoke, he seemed dissolving, as it were, from sight.

"Stay! oh stay," said his wife; but the temporary materialized form grew less and less distinct, until it wholly vanished. Still, however, she was conscious of his presence, and the voice beside her continued.

"You must sit for written messages. Take a pencil sometimes, and remain passive. I will try and write by your hand. Sit quietly when you are inclined in this room; here all the surroundings contribute to harmonious conditions. You are very mediumistic yourself, and lately your whole life had been raised to a higher and more spiritual plane."

"Is it so?" said Sybil. "I feel as if my life had been pulled down to a lower plane. I seem to have so much of common things to think about: the children's schooling, and clothes, and food, even, and the place is falling into the rough."

She felt an unseen hand smooth her hair gently, tenderly. She started at the invisible contact, but only for an instant, then added:

"I think I understand what you mean. I was seeking only my own pleasure in cultivating my love for art and beauty. I was selfish."

"No; I do not mean that you were selfish. You were honestly seeking the true, the good, the beautiful, for its own sake; you were striving after a very pure and high ideal, only you had to learn that the path of duty, no matter how homely, is the only road which really leads us upwards and outwards. Oh Sybil, if you but knew how beautiful is the home you are preparing for yourself by your daily acts of self-denial, not one of which has passed unseen—"

"How preparing?" asked Sybil. "I thought nothing we can do merited reward!"

"Reward is not exactly the word; we make our own future, that is the Divine law. As we sow we reap, in a much more absolute sense than is generally taught and supposed."

"Tell me about your world," said Sybil, eagerly.

"I cannot tell you much, definitely. Your language has no words to describe a state of existence so different from that of earth-life. Here goodness, kindness, generosity, are subjective qualities; with us they take objective forms of beauty. Hence, many persons whose plain or time-worn faces gave little indication of the beauty their souls had attained, find themselves on quitting the earthly frame, clothed with a spiritual body fairer than the day; and this is the reason why the higher spheres of the spirit world are so surpassingly lovely; their beauty is in proportion to their holiness, for holiness is beauty and beauty is holiness. Then, alas, there is an inverse side to the picture. There are spheres—but I will not speak of them; I can stay no longer now. Good night. God bless you, my wife."

Sybil remained motionless for some minutes, then she did what was the most fitting and natural under the circumstances—she cast herself on her knees, and if her thoughts were in too great a turmoil to shape themselves in words, her whole heart went forth in unuttered aspiration, thanksgiving, and prayer to God, who she felt, as she had never felt so vividly before, to be indeed her Heavenly Father. She gave thanks for the proof that had just been given her, of life and love beyond the grave. She prayed that the blessing of spirit communion might be continued to her, and that she might become more and more worthy of the privilege. When she at last left the room—which the gathering shades of night almost entirely obscured, though she was scarcely aware of the darkness so bright was the Daybreak in her own soul—she proceeded to the nursery, and stooping over the sleeping children softly kissed them both.

"My blessings!" she murmured; "but for them I might never have had this communication." And she prayed that she might do her duty fully by them, and make them good and happy.

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

## OBITUARY.

MRS. THOMPSON.

Passed to the Higher Life, Mrs. Thompson, the honoured and aged mother of Mr. I. Thompson, (late president of the Manchester and Salford Society): full of years, and a marked intelligence; a mind thoroughly unencumbered from superstition, a thorough peace-maker, and a true follower of those noble animating principles which tend at all times to the uplifting of humanity. No one ever came into her presence and company without admiring her reasoning powers; her friendships were lasting; whilst her nobleness of soul tended at all times to subdue the asperities of those whose natures seemed to be too impulsive. She owed all her gifts to the lessons learned when young, and ever spoke highly of the "Bridge, over which she was safely brought." In early life she was attracted by the beautiful singing amongst that abused section of Christian thinkers, the Primitive Methodists, and was a member amongst them for something like fifty years. Her natural intuitions led her to endorse the principles of Spiritualism, and was generally ready, when occasion necessitated it, to defend its teachings.

To mourn would be a sin. Her hopes are now attained, and after suffering long and patiently, she has gone to again meet old friends and associates, who doubtless were waiting to give her a glorious welcome.

She had a happy knack of reverting to past experiences, when speaking to her friends, and could enjoy a hearty laugh when recounting some of those ludicrous incidents, which sometimes occurred in her younger days. Her mind was broad and expansive, whilst her whole aim seemed to be imbued in searching after truth. Her knowledge came from reading, and her memory was wonderful, whilst as a politician her principles were broad and liberal. And now, having attained her three score years and fourteen (74), attended by her youngest (and only son), whose wife and children loved and honoured dear "GRAND-MA" who passes away, and like "the ripe corn in the sheaf, is gathered and garnered." HIRAM ROSS.

We have received the "Bradford Observer" for Saturday last, and notice the paragraph marked. We must be excused from meddling with the matter. Publicly and privately we have warned the person involved, and have thus done all that duty demands. We do not consider it our work to abuse the unfortunate; and as for the show-shop Spiritualists, they do not recognise us any more than we do them. At the same time we have to bear the burden ultimately, but our back is broad.

In a kindly notice of Mrs. Groom's visit to Plymouth, "the Devon County Standard" says:—"It is certainly a sign of the times that this body, which four years ago did not exist as such locally, can now command large and intellectual audiences at the lectures given under its auspices."

RECEIVED.—A newspaper wrapper, posted at Sandhurst, Victoria, July 2, and stamped, "Found in N.P.B., without contents." We expect it is from Mr. Denovan.



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## THE MEDIUM AND DAYBREAK.

FRIDAY AUGUST 17, 1883.

### NOTES AND COMMENTS.

There is a feeling of harmony pervading the contents of the MEDIUM this week. "Colenso" seems to be the presiding genius. The Homily is sustained by the chapter on "Egypt," and Mr. Colville and Mr. Clarke seem to have been engaged on the same subject.

The Hymn with which the chapter on "Egypt" concludes, shows that a far more spiritual idea of the Deity was held in ancient times, than that which Paul enforced. The "organizers," the religion makers, always let their subject down into the mire.

Suggestive matter on the origin of religions, and the motive and processes of the new dispensation will be found in OASPE. But there is much in the Bible which is entirely overlooked. People's minds are so blinded and sealed up, that they do not see what is actually before them in black and white. We hope our friends will take up the Bible, and show what it really contains and teaches—good and bad. Nothing would have a more liberalizing effect.

The case of death by spirit influence, cited in the opening portion of the "Egypt" article, recalls to our mind what transpired at a sitting with Mrs. Kate Fox-Jencken, soon after her marriage. It was at a private party of guests, invited by Mr. Jencken. During the evening the room was darkened, and a sitting was held for spirit operations. A clairvoyant saw all that took place. A medical gentleman present suffered from a defect in one of his ears. The clairvoyant saw a spirit of a scientific cast of mind go behind the medical friend. The spirit carried in his hand a polished probe resembling steel, this was applied behind the ear of the sitter, who experienced a sharp twinge, as if severely pricked. We forget what the result was, but the defect was removed or mitigated. If this should meet the eye of the gentleman, we would be glad of his statement.

The scheme of "Sybil's Ideal" begins to open out. There are many to whom the sketch would apply—fitting them like a new glove. A similar tale by "Lucretia" has just been perused by us; and, strange to say, it contains a scene and phenomena identical with the experiences of Mrs. Branscombe in the children's room. Thus there may be a literary coincidence without plagiarism. Mrs. Laye founds her statements on fact, "Lucretia" had her scene given through her hand by a controlling spirit.

#### MR. A. DUGUID IN MANCHESTER.

Having received invitations to visit Manchester next week, Mr. Duguid makes his intention known, that friends desirous of meeting him may be enabled to make the necessary arrangements. Letters may be addressed to him, by an early post, at 15, Southampton Row, W.C., and he will receive them before he leaves London.

The Annual Conference of the Yorkshire District Committee will be held at Batley Carr, at 10.30, on Sunday. Mr. Armistage and Mrs. Dobson will speak at the Anniversary Services.

## PAINE'S TOWER: A.T.T.P.'S CHARITABLE INTENTIONS.

To the Editor.—Sir,—I note what you say in your issue of August 10, ament the Tower. You have not done wrong in announcing the nearest Station. From that Station they can, every hero and there, get glimpses which will show them the direction. The Tower is not in that state now in which mischief can be done; I therefore do not object to visitors, although were I to throw it open to the public, the still remaining work would be interfered with. You are at perfect liberty, Mr. Editor, to give passes addressed to my Bailiff, Mr. Robertson. Perhaps the best pass would be a copy of the MEDIUM, on which should be inscribed:—

MR. THOS. ROBERTSON,

Admit the Bearer to view PAINE'S TOWER.

J. BURNS.

This ticket should be a MEDIUM AND DAYBREAK for each. My object is this: many, who would spit and sputter at the very name of Spiritualism, like giving caviare to the mob, would be too glad to get a far-reaching prospect from its top, and on the journey, after they had got tired of talking, would be induced to read their ticket of admission, where they would find something to attract their attention; and might learn that the same agency which spoke through the mouth of an illiterate man, operated on the mind of myself, the designer and constructor of what, to say the least, is a curiosity.

Spiritualists will have been informed through your columns how and why this Tower was built. My belief (from what my guides have told me) is, that its plain simplicity is a reflection on the gorgeous cathedral, where the soul is more engrossed with the building and its appurtenances than with prayers; where thoughts on the external are stronger than the internal. But my ideas are not simply confined to the spiritual. I am in hopes of making that Tower useful to the spirit still in the body. I have no idea of gratifying simply the curiosity of the visitor, by a visit for nothing. I cannot prevent its being seen from outside for nothing; but I intend, when it is finished, to make a small charge for admission, with the following object. I am contemplating building eight sets of double cottages, each set to contain two couples: be they man and wife, a pair of widows, or a couple of old widowers, who have attained 55 years of age. The preference being given to those who have lived a real self-hood, independent of priest or parish; and to whom lodging, and a ton and a-half of coal, and a nice garden may help to tide over the remaining years of life, when the joints get stiff and work does not come as easy as in vigorous manhood. If I live to complete these Refuges for honest labour, and get the deed executed and enrolled so as to satisfy the acts relating to Mortmain and Charitable uses, the funds arising from visitors shall be appropriated amongst the occupants.

Should I not succeed in carrying out my intentions, the funds shall go to the poor of the parishes of Hordle and Sway. I trust, however, that I may live, and have the means to carry out my plans. But God alone knows whether it is to be. I send these few lines in order that my object may be known.—Yours truly,

A. T. T. P.

### LITERARY NOTICES.

PHYSIANTHROPY: or the Home Cure and Eradication of Disease. By Mrs. C. L. Hunt Wallace and "Lex et Lux."

To the Editor.—Dear sir,—Noticing in your last week's issue, an advertisement of the above work, I ask permission as one of its ordinary readers, to offer a few words of comment on its contents. Being wholly unacquainted with its authors, whom I have never met, I trust I may be considered as a disinterested witness; nevertheless, deeming that the best means of promoting the welfare of the immortal spirit, is to furnish it with as perfect an instrument as possible for its expression, in the shape of a healthful mortal body. So I feel it to be only an act of duty to commend this admirable little work to the attention of all who may not yet have perused it. Besides giving, as it professes to do, a complete system of cure, and eradication of disease, it informs the student of the best means of prevention, and treats philosophically and rationally the subjects of dress, diet, temperance, cleanliness, ventilation, hygiene in general, and all that contributes to sanitary conditions, and purity of mental and physical life. It should be added, moreover, that the methods prescribed in this book are equally applicable to the cottage and the palace, and the "modus operandi" is within the reach of all classes and conditions. Were I a "Millionaire" and disposed to invest my wealth in procuring the highest good for my fellow creatures, I should deem my purpose accomplished could I purchase copies of this work and place in the hands of every thoughtful individual of my generation. As I find the price of this invaluable little treatise is limited to the modest sum of 3s. 6d., I trust that what I cannot in my own person accomplish, may be undertaken severally and singly by those whose eyes may meet these lines, and that Mrs. Wallace's "Physianthropy," or—as I should prefer to call the work—How to live, so as to make the body a fitting temple for the Holy Spirit, may become one of the hygienic bibles of "the new dispensation."

EMMA HARDINGE BRITTEN.



MR. W. J. COLVILLE'S VISIT TO LONDON.

Dear Mr. Editor,—Anticipating a visit from Mr. Colville to the Metropolis, I think there should be extended to him something like a universal reception, that would include the general thought and feeling of the Spiritual Movement. He is worthy of all that good feeling and united effort can extend towards him. As a medium, he has conducted himself with honour, and merited the favour of all educated Spiritualists in America and elsewhere, and he comes again to this country with the recommendation of an earnest and faithful apostle of the Cause.

The Metropolitan Spiritualists should rally round him without distinction or personal feeling. Allow some one to take a public hall, and arrange a Welcome Soiree, to be enhanced with all the necessary appliances for a Happy Evening. As this would be an excellent opening to his work in London, money would not be the immediate object; still, a well conducted Soiree would yield a consideration in point of money.

Now, there is another idea, which I think should be embraced with this meeting. A Testimonial Fund, on behalf of Miss Fowler, whose health has been indifferent, has been miserably dragging its form through the pages of this same paper. Why not take hold of this idea, and make the meeting effective in the furtherance of this Fund; let the proceeds go towards this laudable object, and good works and pleasure would be combined. I know that Testimonial Fund is no false alarm, but has a honourable and good motive in view, and Miss Fowler is also worthy of the distinction.

This projected scheme is given from the pen of a stranger, but one not unacquainted with the condition of Spiritualism in London. I would suggest that this meeting should be carried forward immediately, and I would suggest, Mr. Editor, that the furtherance of the same be left in your experienced hands, to introduce it to the spiritual community, and, assisted with others, carry the suggestion to a successful issue.

I will have to leave for home soon, and will possibly not be present; but this inspiration will not be lost on the minds of the London Spiritualists; and to do such kindly things towards mediums and fellow-workers is only bestowing that attention which blesses in return.—I am, yours truly,

A. DUGUID.

TAGEBUCH EINES KLEINEN MADCHENS. Von Adelma von Vay.

The German edition of the Baroness von Vay's diary when a little girl has now appeared in a very neat form. It is anticipated that £100 will be realized from the sale of it on behalf of the funds of a hospital, in which the Baroness is interested. We have had the privilege of perusing an English translation by Miss Caroline Corner, of which we are better able to judge than the original; but if the latter possess the force and grace of the former, as no doubt it does, it will commend itself to all who can appreciate the German language. For English children who are learning that tongue there could not be a better text book. Its easy domestic style, the adaptability of its subject matter, and its intense interest, sincerity, and love, would urge children to master the language that they might possess themselves of the contents. As the work of a child, from ten to twelve years of age, it is a classic—a work of true genius. We will gladly procure copies for all who desire them; and thus assist the charity for which it has been published.

Mr. Towns will return to London to-morrow, and resume his weekly meetings at 15, Southampton Row, on Tuesday evening.

QUEBEC HALL.—The last meeting in this place will be held on Sunday evening, when announcement will be made as to where Mr. Towns's seance will be held on August 24. It is hoped that arrangements will soon be made for a continuance of the work in a better room. Correspondence may be addressed to J. M. Dale, 50, Crawford St., Bryanston Square, W.

ROCHDALE.—Mr. W. J. Colville will deliver on inspirational lecture in the Lyceum, Rochdale, Wednesday, August 22, at 7.45 p.m., subject (by particular request): "The cause of crime, want, and misery, and the work to be accomplished by Spiritualism in their removal," questions answered at the close and impromptu poem.

SPENNYMOOR.—On Sunday, the 26th inst., Mr. H. Burton, of Newcastle, will deliver two lectures in the Long Room, Thomas Street. Subjects: Afternoon, at 2 o'clock, "The Religion of the Future"; Evening, at 6 o'clock, "Immortality of Man." All friends in the district are cordially invited to attend.

EGYPT: THE LAND OF WONDERS.  
By William Oxley.

EGYPTIAN MAGIC AND SPIRITISM.

(Continued)

To show that Magical Power has *not* died out, and that it is something vastly more real and terrible (when used by the Sorcerer) than "a country-side superstition," I adduce the following story, which, in this case, is not "a fiction founded on fact," but a matter-of-fact relation of an actual occurrence in very recent times. The whole narrative is given at length in "The Theosophist" (published in Madras) for January of current year. But as very few of my readers may know of such a journal, I cull the principal parts, and give them as follows. The account is furnished by Madame Blavatsky (a well-known name in connection with Occult literature) who was an eye witness of one part of the drama. The historic incidents mentioned can be verified by those who are sceptical; and, as to the occult part, that rests on the evidence furnished by the authoress. For prudential reasons, the actual names of the parties concerned are withheld, and initials substituted.

The late Michael Obrenovitch, reigning Prince of Serbia, with his aunt, the Princess Catherine, and her daughter, were all murdered in broad daylight, at morningtime, while in their own gardens near Belgrade. This was in 1867. The murder seems to have been of the most atrocious kind, but the assassin, or assassins, escaped, and were unknown. This is an historic fact, at all events; and here I leave this part of the drama, and introduce the reader to Act the second.

About eighteen months after the murder, Madame Blavatsky was travelling through the Banat (Croatia), and apparently by accident fell in with a Frenchman, who was an "Adept in Mesmerism, of the school of Dupotet." This gentleman (travelling on pleasure, or business, also in the Banat) came across a party, best described in his own words: "I have found (he said to Mad. B.) one of the most wonderful (mesmeric) subjects in this lovely Thebaide. I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl ——. She is wonderful; very, very wonderful." This girl was a Roumanian Gipsy of unknown parentage. Being fellow students, and practitioners, the lady was invited; who, accordingly went, and formed one of the strange party. The party consisted of a Madame Gospaja P., who was related to the murdered family. She herself was gifted with mesmeric power, and had determined to avenge the murder, (this accounts for her presence and contact with the Gipsy sensitive). The girl, who is named Frosya, was the sensitive, and chief actor in the tragedy. These two, with the Frenchman (name not given), and Mad. Blavatsky formed the quartet. All preliminaries being settled, the Frenchman made passes over the girl, who was speedily entranced, but soon got beyond the power of the mesmeriser, who was stunned and horror-stricken by the scene which followed. The powerful will of the Gospaja had possession of the sensitive's organism, and she used it with deadly effect. The girl muttered some words. "What sayest thou, my daughter? (this was the lady—Gospaja—speaking). Can your spirit seek out the murderers?"

"I am on my way—I go," faintly whispered Frosya.

"At this moment" (says Mad. B.) "a luminous shadow, vapour-like, appeared, closely surrounding the girl's body. It suddenly broke off from the body altogether, and condensed itself into a form, with the likeness of the somnambulist herself. After gliding about, it went off and disappeared." (This part I can fully endorse, for I have witnessed a similar phenomenon on several occasions. I have actually seen, touched, and spoken with these psychic, temporarily-solidified forms, which, to all intents and purposes, are human forms. They were produced under conditions—before our very eyes, for we witnessed the process of solidification—that rendered trickery impossible.)

The Gospaja had placed a stiletto in the girl's bosom, with such a rapidity that the other two had no opportunity to expostulate. "A few minutes elapsed (says the writer of the story) in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips. . . . She bent forward, and snatching the stiletto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and wild exclamations broke from her lips, among which discordant sounds, I discerned several times two



familiar christian names of men. In a few moments the girl dropped the weapon and remained motionless.

"What are you about?" hoarsely shouted the Mesmerizer in French. "Answer me. I command you."

"I did—but what *she*—whom you ordered me to obey—commanded me to do," answered the girl in French, to my utter amazement.

"What did the old witch command you?" asked the Frenchman.

"To find them—who murdered—kill them—I did so—and they are no more! Avenged—avenged!! They are—"

An exclamation of triumph rang loud in the air, (not from the girl's lips) which awoke the dogs of the neighbouring villages.

"Here the lady, Gospaja, cried out: 'I am avenged, I feel it, I know it! My warning heart tells me that the fiends are no more.'"

The meeting was over and they separated. Now comes the sequel. Madame Blavatsky writes—"Three days after this occurrence I was at T—, in a restaurant, and taking up a newspaper read the following:—

"VIENNA, 186—; Two Mysterious Deaths.—Last evening, at 9.45 p.m., as P— was about to retire, two of the gentlemen in waiting exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room, holding up their hands, as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds; but, wonderful to relate, there were numerous dark spots, and long marks upon the skin, as though they were stabs and lashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolourations, there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery."

At this point the curtain drops, and the readers are left to draw their own inferences; but there should not be any great difficulty for the sceptical one to substantiate the newspaper paragraph; and as for the rest, if the one is verified the other may be accepted as a genuine narration of facts. I know the authoress well (by reputation), and I cannot think, for one moment, that *she* would publish in a monthly serial, which has a world-wide circulation, what has no other base than fiction or imagination. I am well aware that by publishing this weird narrative, I expose myself to the suspicion of weak credulity; but I, nevertheless, give it forth under the conviction that it is *true*! My apology for inserting it in this place (if apology be needed) is, that it is one proof out of many that could be given, which goes to demonstrate that magico-mesmeric powers are a reality, and that they are, at this moment, actually practised to a vastly larger extent than the outside world reckons. Personally, I have never sought the acquaintance of those who venture on the dark side of this subject; I am satisfied with the knowledge that it exists. But as to the better, and (to me) far more interesting side, I can testify as to *its* truth, from an experience which has ranged over many years, during which I have witnessed phenomena quite as wonderful, but not so tragic as that narrated above. A knowledge and experience of modern psychology goes a long way towards attaching credence to that which antedated it in the annals of ancient Egypt, and this is that which concerns me in my present undertaking, and research into the history of the now long past.

Returning to my subject, there is a series of hieroglyphics in the celebrated tomb, or mausoleum, of *Sethi I.*, at Thebes. The subject relates to a consultation among the Gods, as to the means to be devised to bring about "the destruction of mankind." (Possibly this, or a similar myth, may be the origin of that which has a similar application to the biblical narrative as recorded in the book of Genesis.) In one of the commands of the great presiding Deity, He is made to say to a subordinate:—

"Beware of those enchanters, whose mouth is subtle; and through whom I myself am enchanted. I cannot preserve myself, because of the long time which has elapsed. I send thee to thy son, Osiris. Be the guardian of the children; for the hearts of their elders are perverted through their intelligence; they do what they like on the whole earth, by virtue of the charms which they possess in their bodies."

Apart from the mystical explanation of the above curious paragraph, it reveals the more than belief in the necromantic art. The allusion to "intelligence" is extremely suggestive.

It reads two ways, and shows that the knowledge of occult power is dangerous; and also that "intelligence" is the power that will neutralize baneful action. And more, it hints that "intelligence" is the power that will raise mankind above the slavish and abject servility to the higher powers, *i.e.*, the domination of kingcraft and priestcraft, the two self-claimed representative powers of Deity upon the earth.

On the walls of the once beautiful little temple at Deir-el-Bahien, near Thebes, there are some sculptured scenes representing the return of a successful naval expedition, which had been despatched by the reigning Queen *Hatsu*, (18th dyn.). The God, Ammon-Ra (from whom Her Majesty claimed direct descent), is shown seated, and is made to say: "It was I who inspired thee (the Queen); the carrying out of the expedition was my work, in conjunction with Hathor, the mother, who is the mistress of Arabia (where the expedition had been), and the great Mistress of Magic." Hathor is one of the many forms of Isis, and this inscription shows that the enchantment arts were considered to be under the direct presidency of the great God-mother.

In connection with this particular subject under review, Dreams must not pass unnoticed; for the Pharaonic dreams had more than a mere personal interest. They not unfrequently had a national importance (this is more than once illustrated in our Bible records), and affected more than Royalty. The translators—not acquainted with, or interested in, the psychical side of Egyptian history—have translated the hieroglyphic signs by the generic word "dreams;" but, in many instances, the proper term would be "visions;" as what is to follow will prove.

Dreams are the result of the soul's activity, which is more or less vividly impressed on the physical brain; while visions are (as the term implies), a clear sight, otherwise than by images reflected on the physical retina; and the "appearances" presented to the inner eye are impressed with greater vividness and force upon the memory, rather than upon the brain. The clearest visions do not occur during slumber, but in a somnabulistic state, when the outer consciousness is inactive and quiescent.

A remarkable instance of the latter is narrated on a papyrus entitled "The Instructions of King *Amenemha I.* to his son, *Usertesen I.*" (both of 12th dyn.). The reader will remember I have referred to this king, *Amenemha I.*, in a prior chapter, stating that "hereby hangs a tale." Here it is:—The king appeared to his son (who had succeeded him on the throne), *after his decease*, and after giving some advice as to government, &c., enters into the details of his death; and finishes by declaring "that he was a spirit," &c. The advice, or "Instructions" part, can be read in R. P., vol. II., p. 11, but I quote the other part, which bears upon my subject. The deceased king tells his living son (*Usertesen*): "After supper time it was, when night had come, that I took an hour of pleasure. I laid myself down on the carpets of my house. I stretched myself, and began in my soul to follow sleep. But, lo! there had been weapons gathered together to oppose me, and I became as helpless as the snake of the field. Then I woke up to fight, feeling strong in my limbs; but I soon found that it was to strike at a foe who did not stand." (It is known that this king was murdered in his palace.) "There never was a time of need coming (in my life time) that I did not know of. But when the time for my passage (death) came, it came without my knowing, and consequently there was no fear. I had not listened to my courtiers, who wished me to abdicate in thy favour." (This supplies the key to the assassination.) "There are many devices of passages, but I alone know how to tell how my ( . . . ) so that no one knows it but thee." Here the text is so corrupt that it cannot be decyphered, but it seems to mean: There are many occult ways by which a man's death may be brought about. The king, since his arrival in the spirit world, had learnt what had been done for him; but he wanted his son alone to know this: or, he did not want even him to know it; for, being an evil device, it was better to be withheld. That some secret or occult reference is intended is clear, inasmuch as the simple fact of the King's murder, and probably of its details, must have been well known to *Usertesen*, and the (to us) strange manner in which the incidents are given, can only be explained by the secret or occult truth, which the "spirit of the King" was wishful to impart. "O man, *Usertesen*! Thy legs go, and thou seest me in a fortunate hour among the spirits who do honour to thee."

The latter clause proves that it was more than a dream. Apart from the interest of the story itself; anyone conversant



with psychology can quite understand what is meant as to the *modus operandi*. Similar occurrences are very common in our own day (*i.e.*, so far as relates to the phenomenal part). The organs of speech and sight of psychic sensitives are very frequently utilized by defunct beings, who relate their experiences at, and after, death: and by these means many a tale of misery, and even of crime, is told, which, but for these means, would for ever remain an impenetrable mystery. There is abundant testimony for this to satisfy any inquiring mind (who may be wishful to certify these statements), by consulting the now extensive literature (and some of it high class), on this and kindred topics.

The following is from a tablet discovered before the breast of the Sphinx some years ago, erected by *Thothmes IV.* (same king whose oval is shown in the Illustration.) The translation by Dr. Birch (See R. P., XII., p. 43) is headed "Dream of *Thothmes IV.*"

From the inscription it appears that *Thothmes*—then Prince and heir apparent—was on a hunting expedition, "to hunt the lions of the Gazelle-land," *i.e.*, the Libyan Desert, in the neighbourhood of the Pyramids. His "shooting box" seems to have been close to the Great Pyramid; and we are told, in the fulsome and somewhat flowery language of Egyptian courtiers, that, "Then it was an hour of giving rest to his servants, at the time Harmachis selects to be with Sekar in Rusta; Ranen is above with Isis, Lady of the North and South walls; Sekhet is resident in Khas; and Set-apep, the *Great Enchantress* is in the holy place," &c., &c. It requires all this to describe the night, when royalty is concerned. It is especially at the night season when "the form of the Sphinx reposed in this place; and the greatest of spirits rested upon (or overshadowed) it."

On one of the days the Prince retired to his house at noontide for the purpose of enjoying a siesta. The dwelling (used by the Prince) was built right under the shadow of the huge monument, which probably gave colour to the incident that follows: "While dreaming in slumber at the moment the sun was in the zenith, he found the sanctity of the noble God (Tum) speaking with his own mouth, as a father speaks to his son, saying, 'Look to me! behold me, my son, *Thothmes*: I am thy father; my kingdom will be given to thee, and thou shalt sit on my throne amidst the living. Thou shalt wear the crown of Upper and Lower Egypt.'"

Here the God Harmachis (the Sphinx) is supposed to speak in person, on his own account: "Consider (in plain English, how would you like it, if you were in my predicament), as if you were encircled by all my special flesh. The sand of the country encroaches upon me—even on that which is my existence (or outward representation). Now answer me that you will do for me what is in my heart."

There could be no resistance to such an appeal, especially as the God had promised him such a noble heritage, together with a long life. As a consequence, when the Prince ascended the throne, he redeemed his own promise, and beautified the monument, by enlarging the precincts and building a temple in connection with the Sphinx, the remains of which now exist, but covered over with "the sand of the country." The "promises" made by the God seem to have been fairly redeemed; for *Thothmes* had a long and prosperous reign of over thirty years. Whether dream or vision, or apparition, it appears to have made a deep impression, and was enrolled as a memorable occurrence in the family annals; for the king's son and successor, *Amenoph III.*, had a magnificent statue of himself made in polished granite, in which he is represented as a Sphinx.

The following is from an inscription of a Royal Dreamer, named *Ra-ba-ka*, an Ethiopian king, of the 25th dyn. This seems to have been a genuine dream, for "His Majesty beheld, in a dream of the night, two snakes: one on his right and the other on his left; and when His Majesty awoke, he found them no more." His Majesty was evidently profoundly impressed with the dream, and calling his expounders said, "Explain these things to me on the moment." The Interpreters were quite equal to the occasion, for they said: "Thou wilt have the Southern Land, and thou wilt seize the Northern Land: for the earth (of Egypt) in all its width and length will be given to thee; and the two crowns shall be put on thy head; and there will not be another who can compete with thee in power." There is no doubt but that the interpretation was quite after "His Majesty's own heart."

However, in the strength of the "promise" made to him, he started upon a military expedition; and the inscription gives full details of his successes, and how city after city fell into his hands. It ended in the whole of Egypt becoming

prostrate before him, and he *was* crowned with the double crowns of Upper and Lower Egypt. The king himself laid great reliance upon "his dream and the interpretation thereof;" for he seemed surprised at his success, exclaiming, "Verily, it was true what I dreamt. It is well for him who acts after God's heart; but it is a plague for the man who does not know it." We can afford a complacent smile at His Majesty's satisfaction, but there must have been a vein of philosophy—if not something more—in this old African king, when he could give utterance to the above, and following sentiment: "(Said His Majesty) Truly, my Lord, this venerable God, Amen-Ra, Lord of the seats of both Countries: (who hath done according to His promise) the Great God is He who benefits the one who knows His name, who is watchful over him whom He loves; and who gives strength to him who obeys Him. There is no injury that can come to the man who follows His injunctions; and no driving back whom He leads. Truly, what He said to me in the night, I see it all in the day."

These instances which I have given, prove that dreams—especially under the then circumstances—had a deep significance, and not unfrequently a political and even national result. In short, they formed an important part in the social economy, from Royalty downward; and it is to establish this that I have introduced them as coming within the range of my subject.

Like all religious observances, which have their rituals and formulæ, so likewise magic and its practices had their rituals and formulæ. There are many of these now extant, and several papyri are interpreted under the headings of "Magical Texts." These cover a wide surface, embracing—not only the forms and ceremonies to be used for mundane purposes—but such as had reference to the souls of the defunct, which were supposed to be greatly aided by the efforts (in this direction) of their surviving friends and relatives. Great importance was attached to these writings, for, after being used in certain ceremonies, they were inserted in the folds of the mummy bandages; as well as, in other instances, deposited in the sarcophagus, or statue, as the case might be.

There is a papyrus, V. 25, in the Louvre, with a long and important inscription, which throws much light on this question. It was found on the mummy of Psentaah'a, who (so the inscription reads) was high priest of Amen, in the city of Thebes: "Great Professor, (or Doctor, equivalent to our LL.D.); Chief of the Scribes; and Treasurer of the Temple of Amen: High Priest of the God who produced the Book of Respirations, with the Talismans (pertaining thereto)." The writing on this papyrus extends over a large surface, and finishes by a formula which is styled Xer. v. n. OSIRIS N. What this means would, of course, be only known to the initiated: but it evidently formed a part of the requiem performed by the surviving members of his Order. As see: "The Osiris (good and *great* people were invariably named after the Great God Osiris) is the holy father; he shall not be taken away from the Hall of Osiris. May his soul live for ever in the interior of the spiritual hemisphere. He is the prophet of the Divine Society of Thebes; and High Priest of Amen, king of the Gods."

Perhaps the most remarkable papyrus of this class, is one in the British Museum, and translated by M. Chabas, (see R. P., X., p. 135). It is known as "The Magic Papyrus of the Harris Collection." It extends over a large surface, and is divided into chapters, commencing with "Chapter of the excellent Songs, which dispel the Immersed," opening with a "Hymn to the God, Shou." This God, Shou, was "the divine flesh of Ra," which symbolized the sun, as the highest manifestation of divine power in nature.

A reference is made to ancient writings. Ra, the father of Shou, "made for him (Shou) hereditary titles, which are in the writings of the Lord of Sesoun; and which writings he transmitted to the son of his son for centuries and eternity," (*i.e.*, from generation to generation). The interest centres in the reference to these "ancient writings," which must have been transmitted from a then very remote past; and which doubtless were treasured up in the sacred archives.

Ever and anon, the mystic element is made subordinate, and the real or esoteric ideas come out. For instance, in one of the hymns addressed to Ammon-Ra-Har-Akhu; the Self-existent, the following is given (which I clothe with verbiage of my own, but strictly maintain the original ideas):—

All hail, to Thee, the Self-existent One!  
Although in essence One, yet Thou hast made  
Thyself in myriad forms; which manifest  
Thy Life; which is the Central Source of all.



How vast Thy Power, which reaches through all space !  
It fills immensity, and knows no bounds.  
The God of Gods, Himself doth generate  
Himself; by power which is His own alone.  
O mighty Urhaka ! \* Thy radiant heat  
Extends throughout the boundless universe.  
Who can withstand the force, self-centred in  
Thy awful Form, Incomprehensible !  
Thou art the Soul of Soul, the Life of Lives.

## PROGRESS OF SPIRITUAL WORK.

### EXETER.

It is now within two or three weeks of a year ago that, on my return from a ten week's lecturing tour in the North and the Midlands, finishing up with a memorable meeting at the Spiritual Institution, London, that a little company of friends assembled at the house of Mr. P. Newton St. Cyres, to take into consideration my proposal to introduce the Spiritual Movement into the city of Exeter. It was, in reality, a foregone result, as to what this earnestly spiritual band of friends would resolve to do. Before, therefore, returning to my home at Plymouth, I proceeded to Exeter, secured an excellent hall for public services in the very heart of the city; obtained lodgings for myself, and took another room in a private house for week evening circles. The whole matter was signed, sealed, and settled, with very little trouble. My next step was to take formal leave of the Plymouth friends, who had given ample proof of being able to do without me, and transfer myself hither.

Our experiences during these eleven months have been truly remarkable; some particulars of our proceedings have, from time to time, appeared in the MEDIUM. Those who know something of single-handed spiritual work in this Cause, will not need to be told that it has been a desperate uphill struggle for the worker. Such, all pioneer work in the Cause of Truth ever must be.

Our position in this city has been simply this. From our central situation, we have recognised the entire community as our field of work, and the whole of the people as our congregation—to be taught and influenced in a natural manner, i.e., according to the inclination and preparedness of their own minds. We have not forced the Truth upon anybody; we have adopted no spasmodic artifices to secure the interest of anyone; we have simply stuck to our own centre, intent upon the development of our own individual power and influence; for the rest we have simply allowed the people to come to us as they have been inclined, or as the spirit drew them.

We have not a single official, having trusted to legitimate and genuine spiritual results for material requirements; we have not a single rule, having acted simply according to the freedom of the spirit, and the light within our own breasts. What do those who have this light within their souls want of external rules and regulations? We have no formal "membership" whatever; we claim only to belong to the one SPIRITUAL CHURCH of Humanity, of which all truly spiritual people are "members" in virtue solely of their spiritual character—whether we ever know them or not.

During these months the people have come to our centre from all points of the compass; not a week has passed, nor scarcely a day, without our having new visitors and new inquirers; and thus rays of light from the central focus have reached a multitude of minds. Is not Spiritualism the "Electric Light" of the present glorious era, and does it not seek to illuminate the minds of all people?

Our work goes on well, as usual, in this city, but I wish now particularly to refer to the proceedings last Sunday, at Newton St. Cyres. Although the year is not quite fulfilled, yet on Sunday afternoon last the friends were again assembled to meet the writer—and I can truly say it was one of the most powerfully spiritual meetings I have ever attended. It was truly a Pentecostal meeting—I felt myself just as Peter might when he was "filled with the holy ghost"; the entire company present were bathed in tears; and the mediums controlled by the unseen angels, literally "spoke with tongues and magnified God."

At the conclusion of this meeting our chief trance medium arrived from Exeter, having been irresistibly impressed to come that distance of five miles; and having myself to return to conduct my evening service at the Oddfellows' Hall, I was much gratified to leave him with the friends. I am informed that a very glorious meeting was realized.

The fact is, a new awakening has begun amongst us, wafting our souls to a higher spiritual plane; and a new work is about to be inaugurated, more strictly resembling the apostolic work of the first Christians. We begin next Sunday in the open air, at Newton St. Cyres, (weather permitting), when the writer, surrounded by friends, intends to speak with the "tongue of fire" to the souls of the people, awakening them to a new birth and a new life in the kingdom of God.

\* The name of the Goddess in serpent form, which represented the divine magical power, or, spiritually interpreted, it symbolizes the great Divine Intelligence, which produces all existent things that are visible.

Do not let my esteemed friends who read the MEDIUM imagine that "Omega" and his friends are dead and buried because they have been temporarily silent; nay, we shall be heard of more than ever, for we are going to publish the glad tidings and do apostolic work, not only in "Jerusalem," but in all the region round about !  
OMEGA.

## SPIRITUALISM IN SHEFFIELD AND MANCHESTER.

On Wednesday, Thursday, and Friday, Aug. 8, 9, and 10, Mr. W. J. Colville addressed the public of Sheffield in the Spiritualists' lecture room, Pond Street. On all of the three evenings the subjects of the lectures were chosen by the audience. After the discourses questions were answered and poems improvised. The audiences represented persons of all trades and professions, and of all shades of thought, from orthodoxy to secularism. The large audiences behaved with the utmost decorum, and the speaker received the closest attention of all present, and a hearty vote of thanks at the close of his eloquent speech on Friday evening.

These meetings were convened by Mr. W. Hardy, of the Pond Street, Cocoa rooms, an earnest and indefatigable worker in the Spiritual Cause. Through his instrumentality several lecturers have been brought to Sheffield, but in some instances he with one or two colleagues had to bear a heavy loss. It is gratifying on this occasion to learn that Mr. Colville's visit was a complete success, financially as well as spiritually, a handsome balance remaining after all expenses were paid, while the interest in Spiritualism has been greatly increased in that large and enterprising manufacturing centre. Regular meetings are held at 6.30 p.m. every Sunday, to which everybody is cordially invited. When no lecturer is present a conference is held. We are told by those who attended, that these gatherings are often extremely interesting and instructive.

Sunday, Aug. 12, Mr. W. J. Colville occupied the pulpit of Bridge Street, Chapel, Manchester. The edifice is very old fashioned, and the pulpit very high, but it is by no means an uncomfortable chapel to sit in, and the influence pervading the building is unmistakably good. At the morning service, when there was an excellent attendance Mr. Colville delivered a very instructive and eloquent lecture, under inspiration of his invisible prompters, upon "The Religion of the Coming Race." The speaker took the ground that religion must be reduced to a science, and that true religion is the science of right living. He took the ground that this age was not really an age of infidelity but simply an age of enquiry, and of ability to enquire. A great deal was said concerning the altered conditions of society since the days when Bibles were written, and the great religious systems of the world founded. Then, the multitude was in intellectual darkness, and only here and there enlightened. Who can gaze on Egypt's greatest pyramid, or read the wonderful disclosures of modern days concerning its antiquity and construction, without being forced to admit that several thousands of years ago there were to be found some men remarkably well up in what we often erroneously call the modern sciences. Modern learning covers a wider area than that of the ancients. The glory of this century is that it gives the million what was formerly the exclusive property of a favoured few, and thus we may now begin to dispense with allegory and metaphor and priestly dominance, and make every hearthstone a consecrated altar, and every aspiring child a minister of the true and universal religion. The oft-quoted motto of Thomas Paine: "The world is my country, to do good is my religion," the lecturer declared was a prophecy concerning the future of the nations of the earth. Every thing is now tending in the direction of greater freedom for the masses, and less power vested in the hands of individuals. The limited Monarchy of England, the Republic of the U.S., are almost ideals attained when contrasted with Russian Absolutism, but who can fail to see that the dethronement of the Golden Calf and the substitution of the Eternal Justice, as the object of universal adoration, is as much the work of the true reformer to-day as it ever was the mission of Moses in a by-gone age. The spirit of righteous legislation is unchangeable: its letter is subject to incessant mutation. True government is the ruling of the passions, by the reason and moral sense. It is vastly nobler to work for humanity as a whole than for any section of mankind, only and thus when cosmopolitanism is the order of the day, limited patriotism will have given place to the larger love of the human family independent of racial distinctions; and then will have come the golden age, when the lion of power shall be at one with the lamb of gentleness, and paradise below be a blessed foretaste of the heavenly spheres above. It is impossible to enter upon all the many points of a long and valuable discourse; what we have reported will give our readers a general idea of the drift of the argument, which was well sustained throughout, and very effectively illustrated.

At 6.30 p.m., despite the inclemency of the weather, the chapel was too small for the congregation. The lecture, which was much appreciated by the large concourse of people who gathered to hear it, was founded upon six subjects handed in from the audience. It was principally upon the oneness of true science and true religion, and the most effectual means of preparing ourselves for the reception of a more direct influx of spiritual truth from the higher states of spirit life.



As usual the impromptu poems added considerably to the beauty of the services. Mr. Lightbown, the organist of the society, is a thoroughly cultured musician, and he has a good instrument on which to display his abilities.

Mr. Colville occupied the pulpit of this chapel again on Tuesday and Thursday, and spoke in Macclesfield on Wednesday. He lectures in Liverpool, Sunday next, August 19, in Rodney Hall, Rodney Street, at 11 and 6.30.

#### OPEN-AIR WORK.

The influence of meetings is doubled, or much more than doubled, when literature is presented to the audience. A.T.T.P. has allowed a weekly supply for that purpose, and others are following in the same line. We have, these fourteen years, made the MEDIUM a free document for the widest possible distribution, and are prepared to send on a parcel for use at any meetings, if informed of the quantity required before we go to press on Thursday.

Yet we have nothing to give away, and shall expect all who thus avail themselves of our co-operation to reciprocate with us in the return of such assistance as may be forthcoming. If we get a half-penny per copy, to pay the cost of paper, we are satisfied; but in cases where it results in loss, we are prepared to stand by it, as other occasions bring in a surplus which makes up. All we want to do is to be of all possible use in our own department, freely placing at the disposal of the spiritual worker, however poor, our agencies for the advancement of the Cause. We are also prepared to receive parcels of back numbers, which readers may have no further use for, and these we will give out freely to those who are able to use them. By all working in this way, the matter may be introduced to hundreds and thousands weekly, and at the same time come into conflict with no other form of work already in operation. Instead of that, this distribution would help all the other forms of work. Our motive is to help all and harm none. We point out honestly what we think to be defects in spiritual work; but that is neither a hurt nor a hindrance, as no true Spiritualist can have a "vested interest in abuses," as A.T.T.P. said some years ago. If we all work in love for the advancement of the Cause, we can never fall out nor take offence. For our part, we have no enemies, no favourites; but shed our slender ray of light upon all; even as the sun shines upon the just and unjust alike.

#### LAST SUNDAY.

CLERKENWELL GREEN.—It was a fine morning, and there were many people on the ground. There was a very nice company of Spiritualists, who gave off a fine influence. Mr. Burns opened the meeting with a few rambling remarks. Mr. Kipps then delivered a thoughtful and earnest address on theological points, forms of mediumship, and phenomenal experiences. He was followed by Mr. Swindin, who related some clinching instances of spirit-communication. The audience became quite large, and their attention was rivetted. There was no scoffing, no opposition. Nothing beats facts, simply and earnestly told. Mr. Burns closed the meeting with a spiritual appeal. About 100 copies of the MEDIUM were eagerly accepted. There was an improvement in the singing, but these people do not seem to know a single hymn tune.

HYDE PARK.—Mr. Burns delivered the address reported on the first page. Our version is not just as spoken, much is left out, and certain points are amplified. Being altogether impromptu, great scope is given for thought on the endeavour to commit it to paper. The report itself is very hurried, and claims the kind indulgence of the reader.

VICTORIA PARK.—I was at our station this morning (August 12) at 11 o'clock, with 100 or more MEDIUMS. I opened them out and commenced to distribute them. Soon I had about 150 people around me, and another brother brought about 100 MEDIUMS. We had a grand meeting. It was opened by a brother, whose name did not occur to me, but his speech was very impressive. He was followed by Mr. Emms, of South Hackney. He addressed the people with his usual power of appeal for home circles with great effect; and I think much good will accrue from it, as there was much inquiry and discussion afterwards. Next Sunday I shall be out of town, therefore hope some friend will be on the station, and keep the agitation up. I hope the brothers will bring all the back numbers of the MEDIUM with them for distribution.—RICHARD CARRALL, 12, Gotha Street, Victoria Park Road.

#### NEXT SUNDAY.

CLERKENWELL GREEN.—At 11.30. Speakers and supporters earnestly invited. Mr. Burns finds it too much to speak long in the morning, when Hyde Park has to be attended in the afternoon. There is nothing to keep willing workers away.

HYDE PARK.—On a point between the walks, near the east end of Serpentine, at 4 o'clock, Mr. Burns hopes to continue the elucidation of 1 Cor., xii.: "Spiritual Gifts." Friends are invited to rally round with cordial sympathy and harmonious singing.

VICTORIA PARK at 11.—The East End is being roused up. The same speakers cannot be expected to continue every Sunday.

Mr. Ware announces his intention of commencing open-air work in Devonshire. There is a wide and inviting field, but few workers.

#### NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday, Aug. 12th, Mr. H. Burton lectured on "The Powers of the Imagination" to an attentive and appreciative audience. Mr. Jes. Skipsey, the Poet and Seer, presided on the occasion, and complimented Mr. Burton on the excellence of his address, characterising it as one of marked ability. A hearty vote of thanks was awarded to Mr. Burton and the Chairman.

NORTH SHIELDS.—Mr. J. Gibson, of Newcastle, lectured on Sunday last. It was a trance address on "What Spiritualism should be," and interested the audience.

On Monday, Aug. 5th, the Shields friends held their Annual Pic-nic in Heaton Park, when about sixty responded to the invitation, and spent a pleasant time together. A few of the Gateshead and Newcastle friends joined them, but many more would also have been there had it been more generally known; myself for one would not have been absent had I been acquainted with the fact. "ERNEST."

WALSALL.—An united excursion and pic-nic of the Unitarians and Spiritualists, to the Aston lower grounds, is arranged for Monday afternoon, August 20. The Party will leave Walsall Station by the Train at 2.30 p.m., and return from Witton Station at 10.30 p.m., after the representation of the Bombardment of Alexandria, and the Fireworks. The fare and admission into the Gardens will be 1s. 3d. A special Tea for the excursionists will be provided in a separate room: tickets, one shilling each. After tea, a short meeting will be held and a few addresses given. Friends from Birmingham, and other places in the district will be welcome.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. J. Spell occupied the platform to a good congregation, when he delivered an address upon "The account of the creation of the world." The same address will be delivered by the same lecturer in a short time to the Young Men's Christian Association, at the Methodist Free Church. Great praise is due to Mr. J. Spell in coming on to our platform, although being a strong orthodox believer. He has offered his services again, to give the society another lecture in due time upon "Does death end all?" Sunday next, Aug. 19th, Mrs. Gutteridge, of Loughborough, will take part in the services, morning and evening.—R. WIGHTMAN, Sec., 74, Mostyn St., Hinckley Road.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday last the friends met in this Hall as usual; attendance being somewhat diminished, doubtless owing to the visit of Mr. Bradlaugh to Plymouth, who lectured three times in the St. James' Hall to crowded audiences. In the morning our rostrum was occupied by Mr. C. Frank, who read an original paper on "Food Reform," which was received with great attention and highly appreciated. The lecturer dwelt with much emphasis upon the benefits accruing to the human family by the change gradually from an animal to a vegetable diet, more especially urging Spiritualists to such change. Questions were asked, and discussion followed, which elicited some amusement, one gentleman strongly advocating every man should be able to cook his own dinner. In the evening the Guides of Mr. Clarke gave an inspirational address on "Spiritualism and Christianity compared." This was listened to with strained attention, the discourse being very animated and most forcible in all its bearings. The control contended that Spiritualism for the most part was identical with Christianity, not Christianity of the present time, but the Christianity of Jesus; vehemently declaring he would ever defend the Christianity of Jesus against any man or spirit. Their mission was to denounce and utterly sweep away all shams and machinations of priestcraft. Mr. Atkinson presided over both services.—COR.

#### MEETINGS, SUNDAY, AUGUST 12TH, 1883.

##### LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Trance Medium; at 3, Free Spiritual Mission for Inquirers; at 7, Addresses.  
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse, "Person Unfoldment."

##### PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.50.  
BATLEY CARR.—Town Street, 6 p.m.: Mr. Armitage, and Mrs. Dobson.  
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.: Mr. Holdsworth.  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Harrison.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Gott.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30: Mr. Collins Briggs.  
EXETER.—Oddfellows' Hall, Bampfylde St. 6.30, Rev. C. Ware  
GATESHEAD.—Central Buildings, High Street, 6.30.



GLASGOW.—2, Carlton Place, South Side, at 11: Mr. Gavin Findlay; at 6.30: Mr. E. E. Barker. Lyceum at 5.

HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Mrs. Illingworth.

HETTON.—Miners' Old Hall, at 5.30.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Ingham and Mrs. Scott.

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

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

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mr. W. J. Colville.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Ruston.

MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30., Mrs. Groom.

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

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

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30., Mr. T. Patterson.

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

NORTH SHIELDS.—Bolton's Yard, Tyne St., 6: Mr. G. Grey.

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

PLYMOUTH.—Richmond Hall, Richmond Street, 11 a.m. Mr. J. B. Sloman; at 6.30 p.m.: Mr. R. S. Clarke.

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

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. A. D. Wilson.

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

WALLSAL.—Exchange Rooms, High St., at 11 and 6.30: Mr. E. W. Wallis.

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.**—LIVERPOOL: Sunday Aug. 19 Rodney Hall, Rodney Street, 11 a.m., subject: "The God of the Bible in the light of Spiritualism"; 6.30 p.m., subject: "The positive affirmations in the creed of the Angels." Monday, Aug. 20, same place at 8 p.m., subject: "Spiritualism weighed in the balances of reason and intuition," followed by answers and questions. Also Sunday, Aug. 26, 11 a.m. and 6.30 p.m.: Monday, Aug. 27, 8 p.m.; and Sundays, Sep. 23 and 30.

ROCHDALE: Wednesday, Aug. 22. OLDHAM: Thursday and Friday, Aug. 23 and 24, Lecture Room, 176, Union Street, (opposite Rhodes' Bank, Coffee Palace), 7.45.

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

**MR. R. S. CLARKE'S LECTURES.** Plymouth, Richmond Hall, August 19, 26; September 9, 16, 23, & 30: 4, Athenæum Terrace, Plymouth.

**MRS. HARDINGE-BRITTEN** will lecture for the present at Liverpool, the 1st and 3rd Sundays, and at Halifax the last Sundays of each month; Wallsal, September 9th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

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

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