



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

SPIRITUALISM.

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PERSONAL RECOLLECTIONS OF DR. J. R. NEWTON.

Who passed away, August 7, 1883.

A DISCOURSE DELIVERED BY J. BURNS, O.S.T., AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, LONDON. W.C., SUNDAY EVENING, SEPTEMBER 2, 1883.

That the weather has been so unfavourable to-day as to prevent our meeting in Hyde Park, I much regret. There I hoped to pay my poor tribute to the memory of the great healer, who has been translated recently to a higher sphere; and there I would have been sustained by the presence of other healers still with us, worthy co-workers with the Great Healer in whose memory we drop the sacred tear of filial love; and one in particular would I have met to-day, beside whom I may not again have the pleasure of discoursing in Hyde Park.

What shall I say of Dr. J. R. Newton? Nay, what shall I leave unsaid? Where shall I begin with that which it is beyond time and ability to encompass!

Who has not heard of Dr. Newton? And yet we meet Spiritualists who know nothing of possibly the greatest Spiritualist of this age. A dozen years have passed since he left his mark amongst us, and in that time a new generation of minds grow into a movement, unacquainted with the lives that lived in their golden age of boyhood.

I first met Dr. Newton nearly twenty years ago, for it must be nearly that time since his first trip to this country. I remember seeing him: that was all. He went on a flying visit to Paris, and on his return to London said he had dispersed in the atmosphere of the French capital a magnetic influence which would perform useful results. He said the atmosphere of London was not then in a fit condition to receive his services, but his visit would have a beneficial effect which would gradually be perceived. He bestowed on me the healing power, and whether it be due to that fact or not, still I have many times exercised the ability to benefit those who were in great suffering. And next to life itself, I am grateful for what this has done for those I love.

Like the dove upon the unassuaged waters, Dr. Newton could then find no resting place for the sole of his foot. He seemed ill at ease—on the wing. There was no Spiritual Institution, no means of coming in contact

with Spiritualists, and except a passing record in a few minds, that visit is as if it had not been; but who knows what changes were made thereby preparatory to the work which has since been accomplished.

The "Spiritual Magazine" had made Dr. Newton's fame well known in this country. Mr. B. Coleman seized every opportunity to set forth all forms of the phenomena. Mr. Young's cure had been widely reported in the DAYBREAK, the forerunner of the MEDIUM. England was in a state of preparedness on the occasion of the Doctor's second and last visit. Mr. Peebles was then giving that series of Sunday evening lectures in Cavendish Rooms, which were the beginning of regular Sunday meetings in London. The MEDIUM had just been started as a weekly, and in its first issue, April 8, 1870, is a letter from Dr. Newton to Mr. Peebles, intimating his intended visit. He says: "You were sent to prepare the way. The power and development on me the last four months has been astounding. The individual spirit of the gentle brother, Jesus, comes and controls me, the same as other spirits control other mediums, not only in works but in words. Give my love to brothers Thomas Shorter, J. Burns, Benj. Coleman, and all others of the household of faith. The time is close at hand when we will be face to face, and I at my good work. Tell each of these brothers that I would write to them long letters, but it is only with pain and cramp that I write at all. Before I was a medium I was a good writer; but I am not allowed to read or write much."

With this, and more of the same strain, the "good brother" introduced himself. In every sentence, every word, the man could be clearly seen. No studied phrases, ambiguity of expression or prevarications marred the serene lucidity of his mind. He was a piece of pure crystal, through which the Divine Sun shone with unmeasured brightness. So he was not induced to read, that the intellect might not be clouded with men's ideas, or to write that his own might cast a shadow over the mental landscape. What could men's

ideas, or his own, aid him in his healing work? That which others consumed in bother of brain, he devoted to the good of mankind.

He arrived in London on Monday evening, May 9, having landed in Liverpool on the Saturday, and set to work at once to heal the sick. There was no formality or preparation for his work. He met a sick person, and, there and then, before anyone knew what was on foot, a cure was effected, a miracle wrought. Once he was in a cab, and the horse was taken so ill that it could not proceed. The Doctor jumped out, cured the horse, resumed his seat, and drove off with scarcely any loss of time.

He was met at the station by Messrs. Peebles, Coleman, and Burns. That same evening he came home to the Spiritual Institution, for it was a home, the centre of future operations. The whole story is told in No. 6 of the MEDIUM, published on May 13, 1870. This number was immediately out of print, and I have paid as much as a shilling for a copy. It is, indeed, a scripture that is sacred to the memory of many, and should be reprinted in memory of the one that has arisen. The leading article is an account of the sitting with Dr. Newton, in this very room on the evening of his arrival. There was a select and harmonious company, and an influence was experienced such as was new to us all. Our visitor was in a spiritual ecstasy all the time. He moved his hands as in benediction, and all sensitives were deeply affected. He seemed to radiate a spiritual influence that enveloped everyone as in a cloud of perfume. Then he came to us personally, and spoke to our spirits in such a manner as never man spake. With a deep insight and appreciative fervour he probed the deepest aspiration of our souls and pointed out to us the beautiful spiritual destiny that awaited each. External facts and tests were ignored, but we all could recognise that a man was there who could read our very soul's sacred page of unspoken aspiration. Jesse Shepard, the musical medium, was present, and his performances was extraordinary. Then Dr. Newton gave a long account of his spiritual state, and his abode above; all told with childlike simplicity, yet with a logical cogency that made a deep impression.

I would like to quote the whole of that No. 6. It contains a report of the reception given by Mr. Coleman in Harley Street. This took place on the Thursday evening. I kept the printers at work all night, and we had the MEDIUM with a full report out at the usual time next day.

London, and the country as well, were at once alive with interest. Letters came pouring in, and callers were numerous. It seemed as if an attractive influence in the air drew them. The sick and ailing seemed to know him by instinct. He would come rushing in, followed by a crowd of sufferers, and forthwith he would set to amongst them and relieve them to the best of his ability. Then would my own medium-wife flee from the consequences. The diseases as they were driven from the diseased would promptly lay hold of her. One part of her body after another would be struck by an unseen missile, till she was a mass of disease all over, which could only be got rid of by much vomiting and suffering. This shows that disease is a "something," and that such cures are not maginary.

One day I saw a tall heavy man hobble up stairs on crutches, unable to place one foot before the other. Before I had time to think who it could be, I saw the same gentleman walk smilingly and briskly out into the street. His crutches were left behind, and there they remained for some weeks. This was the Rev. W. Van Mitter, an American Evangelist, or philanthropist, and who had injured his spine beyond the reach of medical aid. The cure was complete as it was instantaneous, and the benefitted gentleman testified to the fact, but the persecution that was poured upon him by his Christian brethren was such that he ate his words in the most wretched fashion, saying that after all he was

not quite cured, as indeed he was not when unfaithful to the power that had healed him, he brought back upon himself the evils from which he had been freed.

Dr. Newton attended the meetings in Cavendish Rooms, and gave an account of his mediumship. As, it may be said, in all cases his abilities were hereditary. His father was a seafaring man, and had the healing power. The doctor was a strange boy: had curious experiences, was prophetic, met with alarming accidents but by the intervention of an unseen power, generally escaped unhurt. Strange to say, this born medium and wonderful child became a confirmed sceptic. He attributed this perversion of his nature to the preaching of Christian ministers. His spirit could not recognise an angry God as its father, and who kept a blazing hell for the majority of his children. The other alternative, of being saved by the atoning blood of the good brother Jesus, was equally repugnant to him, so that no pathway was held out to him upon which his soul could perform its progress heavenwards.

He went into business and made a fortune, but soon after the dawn of modern Spiritualism his healing power began to manifest itself. Who knows but that the interregnum of scepticism was a needful time of idle fallow for the spiritual nature that had to bear so much fruit afterwards. The springtime of his work introduced itself by degrees, till in the year 1858 he was forced into the field, and his travels and his spiritual work began.

Were I to dwell upon the experiences I have had with Dr. Newton, I would fill volumes. We travelled together to different towns, and were thus thrown much into company. I thus knew the man thoroughly, both in public and in private, and found him the same simple, unsophisticated, trusting nature under all circumstances. He was always doing, giving, speaking out plainly, and yet he always had time to do more, had plenty in his pocket, and could protect himself well in the midst of the world. It was a many-phased, and yet a homogeneous mind he had.

In his own person he exercised all phases of mediumship. He described spiritual surroundings well, but it was not in the professional medium style, nor to help people on in their selfish affairs. His power came upon him intermittently when the spirit willed, and then it was to enlighten and direct in spiritual channels. He was not an eloquent but an impressive speaker. He did not give set speeches, yet he spoke most pointedly. To the Christian his language was sometimes presumptuous, but it was honestly spoken. He said his best things when standing in the midst of a hall full of sufferers, and with his coat off labouring amongst them like a farmer amongst his crops. As he worked miracles of the most astounding kind, his relieved patients would burst into raptures of religious fervour. It was such as were capable of this exaltation that seemed to derive most benefit. When in greatest power, the Doctor would pause between the cases, and speak with great freedom. He had on his tongue choice passages in the Gospels: the words attributed to Jesus as he spoke to the people. These he used in a very simple and impressive manner. The words that I do shall be do, and greater works, for I go to my Father. And he entertained no superstitious views on these matters. He believed in those statements on no authority, but because he had proved the truth of them. Jesus was just a man like ourselves, for he had seen him, and he called him "good brother," and Jesus was only one of many bright spirits, all of them helpers of mankind. He was not God; he was not divine, he required no worship, but only that we would try to benefit humanity as he had done. And Dr. Newton held that he had done greater healing than Jesus did, because he had worked much longer at it, and there was no reason why truth should be falsified to make one man appear better than another. Pythagoras, Plato, and other bright spirits also came into his sphere, and Jesus and them were to him "good brothers."

He required certain simple conditions for his healing. The mental atmosphere had to be quiet. Busy, talkative, officious people distressed him when at work. Scurrilous opposition upset him quite. On one occasion the meeting was passing into disorder, and he declared his power gone. I was impressed to take up speech, and in a few minutes the people were orderly, and the doctor at work in full vigour. The cures were so instantaneous and wonderful that the onlookers could not grasp the fact sometimes, and Dr. Newton was made of too precious material to be wasted in explanations.

He could not heal equally well at all times. He required to be in the state to do so. Then he could touch the most tender limbs and cause no pain. He would take a man, who had not bent the joints or walked without crutches for years, by the waistband and make him crouch down, the joints cracking like dried sticks; but no pain was felt, and the patient would bound up with the vigour of youth, and walk away without crutches. On one occasion, as he was hurrying to the railway station and many importuning him to heal them, he operated on a stiff old man and caused him to shout with pain. The Doctor was not the doctor then.

In his time he had been able to exercise wonderful psychological power; rendering things visible invisible and making appearances where nothing existed. Had he devoted his powers to magical arts in place of the good of humanity, he would have eclipsed the whole body of theosophists. Though he had a multiplicity of powers he rendered them all subservient to healing.

Frequently he healed at a distance. He would describe a sufferer miles away, say that a change had arrived, he or she was cured, and on inquiry it was found to be so. The patient had got up, not knowing the reason why, and was cured or benefitted. He had hundreds of photographs taken, and these he carefully magnetised, and they were sold for the purpose of extending the Cause. He would not touch a penny of that money. I have a quantity of these magnetised cards yet, carefully preserved. They have effected many cures.

Dr. Newton's kindness was only exceeded by his conscientiousness. He was strict in his desire to fulfil his engagements. Through lack of opportunity to heal he contracted a severe illness, and was not able to go to Northampton. To make it up, he travelled hundreds of miles on a subsequent date. The power which he threw off was immense. His clothing would be saturated with perspiration, and when the hand was held several feet over his head, a current could be felt as from a pair of bellows.

Latterly he took to healing by magnetised letters. The last correspondence I had from him was one of these. It was a short kindly epistle, telling me when I read it to get right up and I would be well. Strange! it came to me as I was prostrated with brain fever. I had not even sat up for days. Dr. Mack had broken up the severity of the symptoms, and I was in a dreadfully depressed condition. I can just remember reading the letter. I thought: Is it possible that I can jump up and be well? I reasoned that I could not, and so did not get up. Had I not reasoned at all, but been able to accept the statement made, and acted on it, I might have been greatly benefitted; but the constitution of my mind stood as a barrier in the way of spirit action.

Dr. Newton anticipated that he would travel more and heal more cases than he was successful in. No doubt the habit of reposing in the Power caused his own judgment to miscalculate. Inordinate healing is a sad destroyer of the mental fabric. We would be glad to know Dr. Newton's state, these few years. He seems to have been drooping for some time, but no danger was apprehended. A change suddenly came over him; he was removed to bed, when he gently slept

into the immortal awakening, his face peaceful, and a symbol of the good man he had been.

Since this lecture was given, we perceive from the "Banner of Light" that Dr. Peebles assisted at the interment.

OBITUARY.

THE LATE CROMWELL FLEETWOOD VARLEY.

Cromwell Fleetwood Varley, the well-known man of science who by his fearless public testimony gave such an impetus to the progress of Spiritualism in its early days, passed from this life peacefully and without much pain, on Sunday night last, September 2nd, 1883. He was born on the 6th of April, 1828, at Kentish Town, in the suburbs of London. On his mother's side he was one of the nearest surviving relations of Oliver Cromwell, his mother being a direct descendant of the Protector by the marriage of the daughter of the latter with General Fleetwood. The Varley's by their genius have made considerable mark in the world, during the present and past centuries. Mr. Varley's father, Cornelius, was the inventor of the graphic telescope, he made several improvements in and discoveries with the microscope, he ground the first diamond lens, founded the Old Water Colour Society, and was an artist of good ability. Cromwell Varley's uncle, John Varley, may be called the father of the school of English water colour painting; he was a friend of Blake the painter, with whom he would sit for hours listening to his descriptions of his waking visions, and attempting to place them graphically upon paper. Some interesting reminiscences of John Varley were not long ago published in "The Spiritualist," by Mr. Henry G. Atkinson, author of "Letters to Miss Martineau," who still possesses some of his original paintings. His surviving brothers have of late brought out valuable inventions in relation to the electric light.

Although he died from general exhaustion of the system, Cromwell Varley in his younger days was of strong physical frame, and excelled more particularly in swimming; he was thus enabled to save several lives, for which he received a testimonial from the Royal Humane Society. He began his professional career in the service of the Electric and International Telegraph Company, and rose gradually until he became its chief engineer and electrician, which post he held for many years until the telegraphs were taken over by the Government. At the outset of his career he first attracted the attention of Sir William Fothergill Cook, Robert Stephenson, and others of the directors of the company, by devising a method of discovering the locality of distant faults in telegraphic wires. Since then his discoveries and inventions have been numerous enough to fill a volume, and it is impossible in limited space to call attention to more than a fraction of them. By means of improved commutators and relays he rendered it possible to send telegraphic messages direct over much greater lengths of wire than had previously been possible in the then defective state of insulation. He subsequently invented a method of relaying the current, whereby it became possible for operators in London to send messages through to towns great distances away on the Continent. After the first Atlantic cable failed, from faults both in its design and construction, he designed the first successful Atlantic cable. He was partly enabled to do this by means of an artificial line he made, which could be joined up so as to present the electrical phenomena which would be given by a submarine cable of any length; indeed, one evening at the Royal Institution he joined up this artificial line to represent a cable extending direct from England to South Australia, and the slowness with which the current traversed it must have disabused the minds of observers not conversant with the subject, as to the speed of electricity where much induction comes into play. His inventions were for the most part so original that they formed the groundwork of numerous inventions by others, in which the principle first made known by him was retained. A machine, for instance, exhibited by him at the Great Exhibition of 1861, embodied the principle of Sir William Thomson's "multiplier" and the now popular Holtz's electrical machine.

He was a man who had the courage of his convictions, consequently never hesitated to give his name publicly to that which he believed to be true out of fear of worldly consequences; to have kept his name unsigned from such motives would have been intolerable to a man of his nature. At a time when Spiritualism was scarcely generally known, even by name, in this country, he appeared in court in the case of Lyon versus Home, and made affidavit not only that the phenomena were genuine, but that they came from an intelligent source. Of late years he withdrew from all public action in Spiritualism, for the same reasons which have induced so many other of its best adherents whose names were before the public a few years ago to do the same. He had his materialistic tendencies, which, however, were considerably modified and softened down during the later years of his life, and he told me he regretted some utterances he made, years ago, in "The Spiritualist,"

against the efficacy of prayer. He considered physical science to be useless as throwing any light upon religious problems, and, apart from present external conditions of Spiritualism, held that its chief defect was the untrustworthy nature of the bulk of the communications, and that the best of them gave, broadly speaking, no new knowledge to the world. All the autumn of last year I accompanied him on a tour in the South of Europe, chiefly in Switzerland. While we were staying at Rigi Klösterli, he would sometimes spend half-an-hour by himself in religious meditation or prayer in the Capuchin Church of Sta. Maria zum Schnee, but never during service hours, there being much in the Catholic and Protestant ritual and ceremonies to which he objected as irrational.

He was a just man and exceedingly reasonable, always ready to hear all sides of a question without prejudice, and to change his opinion if good reason were given to him for so doing. His health was improved somewhat by his Continental trip, but shortly afterwards began to decline once more, so that after his return to his home at Bexley Heath, Kent, he never left it for any lengthened period. He leaves behind him Mrs. Varley, and two sons and two daughters to mourn his loss. His remains will have been interred at Bexley Heath Church before these lines reach the public eye, Thursday, Sept. 6, being the day of the funeral.

He built Fleetwood House, Beckenham, Kent, in which many of the seances described in my book, "Spirit People," were held, for he it was who brought me into Spiritualism.

His death was unexpected, for he had been out of doors on the Saturday. On the Sunday evening he was unable to walk from his chair to his bed, and while awaiting more assistance was propped up on pillows before the fire, and died peacefully in the presence of Mrs. Varley and Mrs. Kingsley, the sister-in-law of the late Charles Kingsley.

41, Great Russell Street, London.

W. H. HARRISON.

DR. J. R. NEWTON.

We learn from the American papers that this extraordinary man passed away on August 7, at the ripe age of 73. As a healer we never knew his equal. Hundreds of patients we have seen him cure "quick as thought." At the same time, be it said, he did not benefit all who came under his treatment. He had remarkable psychological power. He was a simple-minded, good-hearted, faithful man. His trust in the power of the Spirit was immense. He could not realize any doubt as to the effect of his healing efforts. Others might think it was a pretension on his part, but to him it was an essential of his being. This faith was rooted in his firm hold of the spiritual. He was all soul, and through it the Divine Spirit, that creates and regenerates, shone in a manner which was bright and beneficent. May his many good works follow him, and flow back, to the healing of suffering humanity. Of all those with whom we have worked, and we had many successful missions together, he has remained nearest to our spirit. Possibly that work has yet to be completed.

LITERARY NOTICES.

"THE NATURAL GENESIS."

BY GERALD MASSEY.

[Second Notice.]

The science of Comparative Religion created by the finest scholars of France and Germany, and derivable from the Sacred Books of the East, now being published under the direction of Professor Max Müller, carries the student far away indeed from the sentimental fetishism of orthodoxy. If pursued without prejudice, this science leaves little doubt on the mind that sun-worship, and the myths associated with it, are the basis of the rites and doctrines of almost all religions. Mr. Massey has, however, proved, by overwhelming evidence, that the solar myths and cultus are, so to speak, a late development of the religious instinct, although perhaps anterior to the earliest Pyramids of Egypt. When sun-worship had begun the supremacy of the fatherhood was already acknowledged in the relations between the deities. But a mythology existed for ages prior to any conception of an individual father, during which the Great Mythical Mother was supreme in the heavens. This fact, with its origin and its consequences recurs perpetually in our author's system of typology, which is, in many parts, hopelessly unintelligible, unless the myth of the Great Mother in its multiform bearings is clearly comprehended. We must not enter fully into this subject, but shall say enough to indicate its importance in the study of pre-historic man and mental evolution.

The earliest mythology—a mythology reflected in the heavens—is itself a mirror of pre-historic social conditions. Associations of human beings have, it would seem, passed through five successive grades of sexual relationship, almost

all of which are still fairly represented among savages. First came the gregarious horde, undistinguished by name or token, or law of sexual intercourse. Next followed an organization on the basis of sex, with later rules for the checking of incest. This was succeeded by the family with marriage by single pairs, pairing at pleasure, or co-habiting until a child was born. Afterwards arose the patriarchal, or polygamic, family, with property in cattle and wives; and finally the monogamic family, founded on the individualised fatherhood.

When the brothers, uncles, and nephews held their wives in common, as do the Tottiyars of India, there were none that could be distinguished as fathers except they were the old men, the elders, the collective patriarchy. Descent was first traced from the mother, then from the sister, then from the uncle, and finally from the father. In Central Africa, according to Caillié, the sovereignty always remains in the same family, but the son does not succeed the father; the son of the king's sister is the chosen heir. With the Kenaiyers of North West America, a man's nearest heirs in the tribe are his sister's children. With the Nairs, as amongst all polyandrists, no child knows its own father, and each man counts his sister's children to be his heirs. Among the Malays, if the speaker be a female she salutes her sister's children as sons and daughters, but her brother's children as nephews and nieces. Indefinite progenitorship gave more importance to the brother's sister's son, the nephew, because in him the blood-tie was traceable. Of the Fijians it has been said, "However high a chief may be, if he has a nephew he has a master." The nephew was allowed the extraordinary privilege of appropriating whatever he chose belonging to the uncle, or those who were under his uncle's power.

This social condition is reflected in the Egyptian mythology. Nephthys was the sister of Osiris; the child, as Anubis, being mothered by the sister. Mythology became a mirror of the primitive sociology; but of much beside. It reflected also the earliest physiological—and therefore moral—discoveries and conceptions, and the most infantile ideas with regard to natural phenomena. And this brings us to the Genetrix as Ta-Urt, or Typhon, who was really the Goddess of the Constellation of the Great Bear and Northern Heaven. Under this aspect she is designated the "Mother of the Beginnings," "Mother of the Revolutions" (time cycles), "Mother of the Fields of Heaven," and the "Mother of Gods and Men." The priority of the genetrix as typical producer was plainly enough portrayed by Tetas-Neith, the Great Mother, at Sais. "I am all that was, and is, and is to be; no mortal hath lifted my peplum, and the fruit I bore is Helios." The title of the Goddess as Tetas-Neith signifies the self-existing; she who came from herself. The genetrix is celebrated as the "Only One" in the Ritual. "Glory to thee! Thou art mightier than the Gods! The forms of the living souls which are in their places give glory to the terrors of thee, their Mother; thou art their origin."

The earlier gods Sut, Shu, Taht, and the first Horus were children of the mother alone. They were created before there was any father in heaven, there being no fatherhood as yet individualised on earth. Both on earth and in heaven the father was preceded by the Totemic (tribal) elders and fathers. The Egyptian mirror shows us that when the fatherhood had become individualized in the *human family* it was first reflected by Seb as God, the Divine Father. Seb, the God of earth and of planetary time, who followed the earlier star-gods, moon-deities, and elementaries, was then termed the "Father of the Gods." When the fatherhood became individualized it was applied retrospectively, which often gives a false appearance of beginning with and descent from the father in place of the mother. But mythology begins with and reckons from the female, as in the totemic system of the oldest races. We can only begin at the beginning; the god could only be born as the child of the mother. Although the Hottentots have now attained the individualized fatherhood, and have elevated the divine father of the fathers to the supreme place, yet their languages shew that the race, clan, or tribe, was always called after the mother, never after the father.

In his earlier volumes Mr. Massey showed at length, and in minute detail, how the cultus of the Great Mother in connection with the constellation of the Great Bear carries us back to the veritable dawn of the moral sense in man. The whole matter is to the last degree curious and instructive to the thoughtful mind, but it embraces topics of too delicate a nature to be discussed in the pages of a journal intended for general circulation. We may notice in passing that the same

difficulty stands in the way of popularizing the major portion of the Science of Typology. In studying it we are always in the company of savages, absolutely naked and not ashamed. But our author always treats his very awkward subject matter with a scientific severity and a simple childlike unconsciousness which must render it perfectly inoffensive to any but the most morbidly susceptible imagination.

A characteristic of all the earlier social conditions of our race, and one which forms a part of the very basis of typology, is what may be termed totemism.

"Totemism was as purely a form of symbolism as English heraldry and coats of arms, and both emanate from that Inner African system of typology which was continued by the Egyptians, North American Indians, Chinese, Australians, British and other ancient races." It originated in the need of names and the adoption of types for the purpose of distinguishing groups of men from each other, and led to the veneration or divinising of the totemic type, or family crest. The totemic types originated when the undistinguished herd was first discreted into groups, and the groups were discriminated by some particular sign, or tribal name. And the tem, or body, of persons was only known from the gregarious mass by means of the natural figures, which were at first branded into the flesh at the period of puberty.

Men and women still clothe themselves in the wool, fur, and feather of beast and bird. Earlier races wore the skins with the hair on. The still earlier clothed themselves, as it were, in the figures of birds and beasts. They dressed like them in their symbolical dances, and imitated their cries, by which they could be identified still further with their totemic sign; and this typology is continued in the personal names derived from the same mould of thought. The deification of animals had no place in the origines of symbolism.

It should always be remembered that totemism began long before the male progenitor was known. The tribe was the progenitor, and the animal was the type of the whole group. The coyote, or prairie dog, was honoured as the bringer-into the world of the ancestors of the root-diggers of California. The wolf is respected by the Lenni Lenape Indians, as the animal which released mankind from their subterranean abode. Coyote and wolf represent the golden dog, Anup, in Egypt, one of the first types of time as the dog-star; who, in the planetary character of Mercury, passed through the underworld, and rose again as a guide, deliverer, and saviour.

The totem is not the name of the dead ancestor, but of the clan. The distinction of an individual name was the latest of all. Lichsteinstein describes the Bushmen as having no personal names, although they did not appear to feel the want of such a means of distinguishing one individual from another. *Their society had been arrested in the totemic stage of nomenclature.* In Dahome the personal name can hardly be said to exist at all. It changes with every rank of the holder.

The Japanese have a different personal pronoun for various classes of persons, each class being compelled to use their own and not another. There are eight personal pronouns of the second person peculiar to servants, pupils, and children. Eight classes of the personal pronoun answer to the eight totems of the Kamilaroi, or eight of the Iroquois Indians; the principle of discretizing from the undistinguished mass and naming by subdivision is the same, although applied to a later stage of society. The Japanese people themselves were really divided into eight primary classes, corresponding to the universal eight original gods, or prototypes, in the various mythologies of the world.

By whatever names the Redskins might be known in their lifetime it was the totemic, not the personal name that was recorded on the tomb, or the Adjedatig, at the place of burial. So is it with us. In death the individual still reverts to the totemic style, as is manifested by displaying the coat of arms on the scutcheon in front of the house. The Scottish wife, whose married name is changed for her maiden name in death, still makes the typical return to her own tribe or totem.

There frequently occurs a confusion of the symbol with the thing signified. Thus, when the Sumatrans speak of tigers as Nenek, or Ancestors, it is because the tiger was a totemic animal. When the Dyaks of Borneo caught the alligator or crocodile, they saluted it as their grandfather. The Yakuts of Siberia address the bear as their beloved uncle. This title reflects the pre-paternal phase, as the uncle was acknowledged before the father was known, because he was the brother of the mother.

Those of the same totem are not allowed to marry under any circumstances; that is, a whale must not marry a whale, nor a frog unite with a frog. So is it with the Tinnep In-

dians, and if a man should defy the law and marry a woman of the same totem, he is laughed at and ridiculed, as the man who has married his sister, even though she may not have the slightest connection by blood, and has come from a totally different tribe. So is it still with the Somali of East Africa. The totemic name implied an original totemic relationship. This notion of relationship being implied by name continued to prevail after men were known by the individual surname. The Ostiaks held it to be a crime to marry a woman of the same surname. And, in China, marriage between those of the same surname is still unlawful.

The Totemic heroes of the Caribs, in the West Indian Islands, were seen by them in the figures of the constellations! The clan, gens, or tem, being represented by the star-group, we see the later link of connection between the individual soul and the star. The star and soul are identical in the Egyptian word *Seb*. This identity is common with various races, and as the star and soul have the same name, this may account for the notion with which the Fijians are accredited, that shooting stars are souls of the departed. Each starry family was composed of individual stars. The Hottentots, in blessing or cursing, will say, "May good or evil fortune fall on you from the star of my grandfather." The Twelve Signs of the Zodiac are totemic with the Chinese. These are the Rat, Ox, Tiger, Hare, Dragon, Serpent, and six other animals. These twelve signs are connected with the Chinese horary of twelve hours. Each of the animals is still recognised as a totem, and they are all believed to exert a great influence on the lives of persons, according to the sign under which birth takes place.

Star totems were in use among the ancient Peruvians. Acosta describes the people as venerating the celestial archetypes of certain animals and birds found on earth. It appeared to him that the people were drawing towards the dogmas of the Platonic ideas. Speaking of these star-deities he says, the shepherds looked up to a certain constellation called the Sheep, and the star called the Tiger protected them from tigers. His theory is, that they believed there was an archetype in heaven of every likeness found on the earth in the animal shape. This pre-historic platonization of mythology was an admirable stepping stone to Plato's system of celestial archetypes in the region of abstract thought.

The stars were totemic with the ancient Arab tribes. Jupiter was the star of the Jodam and Lakhm tribes; Mercury of the Asad tribes; Sirius of the Kais tribe; Canopus of the Tay tribe. Others recognised constellations as totemic types. From these we come at last to the ruling planet, and the individual's guiding star. These things did not begin with any vague general worship of the heavenly host. The God of Sabaoth is the deity of the Seven Stars, not of Argelander's map of millions, or the diamondiferous dark. Those stars were observed and honoured by which time could be reckoned, and position in space determined. The constellations were figured for use, the types were made totemic, and became fetishtic; but the non-evolutionist, who looks on fetishism as a primeval religion degraded to idolatry, might just as well look on the black race as a very discoloured or dirty kind of white.

Totemic types were not adopted without reason. The earliest two of the Kamilaroi, the Iguana and Emu, show the two powers of the water and the air; the first two elements, like the dragon and bird, the serpent and bird, or the feathered serpent elsewhere. These manifested powers superior to the human in relation to the two elements.

The Kamite typology can also be traced into the domain of primitive practices which are symbolical, and may be read by the hieroglyphics. Some of these strange customs originated in zoological types, and the acting of a primitive drama according to the animal or totemic characters. Specimens of them were extant to a late period in British plays and past-times, and survive at present in the pantomime, especially the Transformation Scene.

In the Kanuri language of Bornu (Africa) the name of the hyena is Bultu, and from this is formed the verb bultungin, which signifies, I transform myself into a hyena. There is a town named Kabulilloa, the inhabitants of which are said to possess this faculty of transformation. This impression doubtless originated in the hyena totem and the donning of the hyena skin in their religious masquerade. It was the practice at certain ceremonies, as we know from various sources, for the totemic people to masquerade in character. Among the North American Indians the Buffalos wore horns and danced as buffalos. The natives of Vancouver's Island had a religious ceremony in which the performers stripped

themselves naked and plunged into the water, and crawled out again, dragging their bodies along the sand like seals. Then they went into the house and crawled around the fire, and at last they transformed and sprang up to join in the seal-dance. They represented the seals, as the Mangaian did the crabs, when they danced the crab-dance.

Herodotus was told that wizards amongst the Scythians about the Black Sea, became each of them a wolf for a few days once a year. The Texan tribe of the Tonkaways did the same when, clothed in wolf skins, they celebrated the resurrection of the wolf from Hades. The head of a wolf was worn in the mysteries of Isis, because the wolf (Anup) was her warder and guardian during her search after Osiris in the underworld. The candidate, as the Loveteau, of French Masonry still enters as a young wolf.

The Mexicans assigned twenty symbols, some of them animals, to the different parts of the human body as types of the ruling powers. In the Egyptian Ritual of the Dead, in which the body of the deceased is reconstructed, there is not a limb of him without a god. Nineteen divinities constitute the types or ruling powers in place of the twenty Mexican. The deceased was transformed into these types of gods, whether birds or quadrupeds, as a mode of preservation during the passage of Hades, where dwelt the destroyer and obliterator of forms. His chances or means of getting through the thicket of opposing enemies were represented by these types. He clothed himself with them as superhuman powers. He could make his way through the earth as a tortoise; through the mire as an eel; through the water as a crocodile; see in the dark as a cat; soar through the air and the fire of the sun as a hawk. The system of thought and manner of representation are one wherever found, and had their origin in expressing ideas by means of external things; quadrupeds, birds, and fishes, being ideographs in living forms. The early men had no other means of expressing their thought.

In the primitive masquerade the performers clothed themselves as animals, afterwards they acted like them, finally they preserved their earliest natural customs in a symbolical phase, which was continued after the link in the chain of descent had been lost. We will see if the missing link is not in some cases recoverable.

The Maori custom of Hongi and the Malay Chium is a mode of saluting by rubbing or touching noses and smelling, breathing, and sniffing each other; a practice known also to the Fijians, Eskimos, Laps, Africans, Chinese, and other races. We have now the means of reading this ideographic custom. The nose is the organ of the breath which is the life. Breathing and smelling were among the earlier modes of demonstrating affection and desire. The touch of noses is an animal mode of saluting by smelling. The primitive man was led by the nose.

The Maori, Australians, Papuans, Esquimaux, and others, would seem to have gone out from the African birth-place before kissing was discovered and adopted as a natural language of affection, for some African races, the Somali for example, do not kiss. Doubtless the custom of smelling and inhaling was the far older mode of manifesting desire. This kind of salutation had been continued from the animal condition into a recognised form of ceremonial. In the secondary or symbolical stage to touch noses and breathe was tantamount to expressing a wish for long life or a declaration of love. Whilst to take a prolonged sniff was as much as to say, "You are my life, your presence renews my life, you are as the breath of life to me."

Timkowski describes a Mongol father who from time to time kept smelling the head of his youngest son, a mark of paternal tenderness, he says, among the Mongols, instead of embracing. The act of smelling passed into the domain of sacrifice. The divinity of Israel threatens not to continue to be led by the nose in this way any longer. "I will not smell the savour of your sweet odours. I will not smell in your solemn assemblies," i.e., on the day of feasting.

Another ceremonial custom known to be wide-spread is that of invoking a blessing when one sneezes. This is intimately related to the salutation by breathing and sniffing, and is founded on the same principle. Sneezing is a sign of life, because connected with the breath. Sneezing with the Zulus is a token that a sick person will be restored to health. The sneeze is significant of the good spirit being with him. "He hath sneezed thrice, turn him out of the hospital," is an English proverb. Sneezing is not only a vigorous form of breathing, but it is involuntary; hence inspired, or of an extraordinary origin. "Do you not see that all the world is

one?" said Hernando de Soto, when he perceived the Floridians had the same custom of salutation on sneezing as the Spaniards. Some idea must be connected with the act of sneezing, or no such ceremonial custom as invocation of a blessing could have become universal. The foundation for the customs, beliefs, and sayings, connected with the act was laid in the time when the spirit was the breath and the breath was the life.

The tongue is identical with language, and the use of the members as a sign of expression was earlier than words. Licking with the tongue is a part of the language of animals, and must have been so of the primitive man. When anything is presented to the Esquimaux, they have the habit of licking it at once, as a sign of ownership. In New Zealand, according to Dieffenbach, the natives had the same practice, only their licking was done by the givers of the present. Licking was anointing and consecrating the gift, whether received or given. The act explained by the aid of Egyptian is one of the customs belonging to the time of gesture-language. The word *tat* signifies both tongue and gift. In provincial English a "good licking" alternates with "anointing" a nickname for thrashing. Spittle was a form of unction made use of for anointing in baptism and in exorcism. Bruisers have the habit of spitting in their hand before the fight begins, in token of a covenant of good fellowship, and the Newcastle colliers are said to pledge themselves to keep faith by spitting on a stone: and there is a popular saying applied to persons who hang together, "They spit upon the same stone."

Symbolic customs and usages are amongst the oldest extant, and the more primitive of them speak of a unity of origin in a kind of universal tongue. The primordial usages, ceremonies, and other modes of thought and expression still survive in Inner Africa, where they have been continued because never outgrown by culture and development.

One of the most curious of all symbolical customs is known as the Basque *Convade*, called by the French *faire la convade*, or the act of hatching. In this we have another ceremony which survives when the clue to its origin and significance has been lost. The custom belongs to the most diverse races of the world. It has been found amongst the Basques, Corsicans, West and other Africans, Caribs of Arawak, Dyaks of Borneo, Tupis of Brazil, the people of West Yunnan in China, the Greenlanders, Indians of California, and other primitive or Pre-Aryan races of men. In performing the *convade* the father takes the place of the mother; goes to bed with the new-born child, and "lies in" instead of the female.

The custom shows that the parent identifies himself with the infant child. He takes no more nourishment than would keep a mere child alive, and this is limited at times to the most infantile food. If the child dies, it is because of some sin of omission or commission with which the father is chargeable. He has neglected to shave off his long eyebrows, or he has handled metal or injured his nails.

In some cases, the father has to undergo the severest privations, and most horrible tortures. In the Carib *convade*, for example, in the West Indies, they sometimes pass the first five days without eating or drinking anything, and up to the tenth day only take weak slops. When forty days have elapsed, they invite their relations and best friends to a feast, who as a preliminary, hack the skin of the unhappy wretch with agouti teeth, and draw blood from all parts of his body. But the worst is to come. They then take a quantity of Indian pepper, the strongest they can get, and wash the wounds and scars of the poor fellow with this peppery infusion, who, probably, suffers no less than if he were burnt alive. But he must not utter a single word, if he will not pass for a coward. The ceremony finished, they bring him back to his bed, where he remains some days more, and the rest go and make good cheer in the house at his expense.

There is no modern meaning in the act of *convade*, and it must have been utterly humiliating to a man, unless he were dominated by some idea which protected him from ridicule and derision. Mr. Massey gives an explanation of the symbolical meaning of this most eccentric custom, and he says that he is prepared to stake the authenticity of his rendering of the primitive system of typology with Egypt as the mouth-piece of Kam, on the truth of her interpretation of *convade*. The interpretation extends over several pages, and is very hard to follow, involving, as it does, a large amount of astronomical and mythological lore. But, we think an impression will be left on most reader's minds that our author holds the key to the mystery.

We must now bring this lengthy article to a close. If a dozen columns were at our disposition we should be able to show the thoroughness with which Mr. Massey illustrates his "Typology of Primitive Customs." As it is we have only been able to give a bare outline of a few interesting topics.

In conclusion, we shall venture to accentuate two or three important points. First, then, in this book there is offered to the world an entirely original reading of the mental development of mankind. But the amount of destruction of existing idealisms which must follow upon the reception of the principles here enunciated, is something terrible to contemplate. It is quite premature to guess at what is to take their place. Yet, though the Natural Genesis is a production of most Nihilistic tendency, it is scarcely adapted to awaken any revolutionary fervour, for while it proves conclusively that man is a most absurdly irrational animal, of extremely limited intelligence, it shows that he possesses the most unaccountable conservative instincts, the strength and tenacity of which is always proportionate to his lack of mental activity.

However, let the results of this work be what they may—and they must finally be great—we have cause to be proud that such a magnificent contribution to the history of our race should have proceeded from an Englishman; and we see no reason why the name of **GERALD MASSEY** should not hereafter be held in honoured memory with that of Charles Darwin, as the discoverer of a new and invaluable organon in scientific research. S. E. BENGOUGH.

MEDIUMSHIP.

MR. HUSK. AND "JOHN KING" SEEN AT SAME TIME.

A friend of mine who had never been present at a seance before, asked me to accompany him to one, and, it being Wednesday evening, I introduced him to Mr. Husk, at his house, 20, Hazlewood Terrace, Maxted Road, Peckham Rye. We found eight or nine ladies and gentlemen already there. We were asked to be seated, and the seance commenced by Mr. Husk directing the company to take hold of each other's hands. The light was now extinguished, and we were first greeted by the voice of the spirit "Irresistible," who began by touching us all round. He then played a number of tunes upon the fairy bells, and at intervals left off to describe the spirit friends of the sitters. "John King" now introduced himself, by bidding us all good evening in his usual hearty style, and showing his features to the company by the light of the luminous slates, by placing his face as near as possible to each sitter, and inquiring of them if they could see him; and, after placing himself so that they could see him in different attitudes, he said he would try and show himself and the medium at the same time. In doing this he experienced some amount of difficulty, as the medium shuddered very much when the light from the slates was thrown upon him. This experiment appeared to give the company great satisfaction. "John King" said the power was getting weak, and that he was afraid he could not do much more. Upon this remark I suggested that he should take what power he wanted from me and some others of the company. He immediately acted upon this idea, and commenced drawing the power from us by passing his hands over our heads, shoulders, and backs, and expressed his satisfaction at the result by saying, "Now you will see a marked effect," and commenced by showing himself from his head to below his waist by means of his own light, which I noticed was exceptionally brilliant on this occasion. This exhibition drew from the company expressions of delight, such as beautiful, splendid, etc. He was talking to us and answering the questions of the company the whole of the time he was showing himself, which extended over a period of a quarter of an hour. He now wished us all good night, and gave us his usual hearty "God bless you all." The fairy bells were taken from the table and floated over the heads of the sitters, playing in the most extraordinary style—every note most distinct, and with a rapidity which was truly astounding. It was thought that it was "Irresistible" who was playing, and he was congratulated upon his performance, but he quietly told us "It was 'John King' did that." This did not conclude the seance, as we were directed to wait a little while, and everything remained quiet, as we thought. In about five minutes we were told to light up, which we quickly did, and found that a heavy armchair had been lifted over our heads, placed upon the table, and the medium's chair, with him in it, placed upon the seat of it. We also found that a stout iron oval ring, scarcely large enough to encircle the medium's wrist, had been placed upon it whilst his hands had been held fast by the sitters on either side of him. The ring would have to remain where it was placed till the spirits chose to take it off, as there was no possibility of getting it over his hand.—Yours, etc., Wick Lane, Old Ford.

ROBT. JOHNSTONE,

CUP CLAIRVOYANCE AND PSYCHOMETRY.

During Mr. Duguid's long sojourn in London, we saw but little of him for days at a time. He was kept so busy visiting his correspondents that he was often in the suburbs and sometimes at great distances from town. This is a matter for congratulation. His powers of clairvoyance particularly in the prophetic phase seem to increase in strength. We have had many tea-table seances with him. From the tea-cup he sees the whole surroundings of the individual. Another seer has the same power, and from the two remarkable delineations of the events of the coming few days and sometimes months and years in advance were sketched. It was in this way that Miss Samuel's career was mapped out at our tea-table. The other evening a lady's cup as turned over to empty it of its remaining contents by a gentleman present, and strange to say, it gave a "medallion" of the person who thus handled it, and not of the one who had drunk from it. This shows how subtle the conditions are which regulate such matters.

"Daisy's" Medium gave an excellent delineation of persons and scenes, of the locality of which she knew nothing, from a letter that was placed before her and which she never touched. We have seen her give an admirable diagnosis from a scrap of paper placed before her to represent the person to be examined, but which had never been near that individual. This gives a glimpse into the importance of "Symbolism."

Of spiritual matters it is hard to know anything; they transcend man's powers. What we call "reality" is in some senses a mere shadow, while the grand facts of existence and the power to read them are to most minds incomprehensible. We see so much of these wonderful gifts daily, that the limit of possibilities is hard to define. Our constant prayer is that these glorious powers may always be used for spiritual and beneficent purposes. Then they are a blessing indeed.

WE MUST BEAR "THE CROSS," TO WIN "THE CROWN."

By "LILY."

Oh, friends, give ear to my truthful lay,
'Tis written in love,—turn not away:
'Tis written to urge each laggard one,
To bestir himself, ere his day is done:

For the Race must be run,
And the Cross be borne,
Ere the Goal be won,
And the Crown be worn.

'Tis vain to think we can 'scape the thorns,
That bestrew our path; for to them belongs
A hidden virtue, to probe us on
In our journey here, ere the time be gone:

For the Race must be run,
And the Cross be borne,
Ere the Goal be won
And the Crown be worn.

'Tis vain to think we can shift the load
On other shoulders; or that the goad,
That pierced His bleeding side, can free
Our Souls from sin's just penalty:

No! The Race must be run
And the Cross be borne
By ourselves alone,
Ere the Crown be worn.

His peerless life, and His painful death,
His prayer of love with His dying breath,
Bright teachings are, that can never die,
An Example that lives eternally:

But the Race must be run,
And the Cross be borne,
By ourselves alone,
Ere the Crown be worn.

His Creed (summed up in those words so few,
"Pure love to God and your neighbour, too")
Speaks not of His blood to atone for Sin
That others have sinned; and their pardon win!

But of loving deeds done,
Self-sacrifice borne,
Ere the goal be won,
And the Crown be worn.

Then bestir yourselves, while 'tis called to-day,
On cometh the night, and ye pass away;
His bright example ere keep in view,
All virtue practise, all sin subdue;
Be yours the battle of life to fight,
Nor shrink from that which ye know is right

Then the Race will be run,
And the Cross be borne,
And the Goal be won
And the Crown be worn!

August 30, 1883.

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THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 7, 1883.

NOTES AND COMMENTS.

"Sybil's Ideal" concludes this week. It presents Spiritualism in its various phases in a way which is new and attractive; honestly showing the dangers as well as the merits of the question. A very wide circulation given to this tale in a separate form, would prove of great advantage to the Cause. We can scarcely say when our space will permit of the introduction of another serial story.

The Swedenborgians held their centenary on August 16th, and a report of the speeches is given in "Morning Light," September 1st (James Speirs, 36, Bloomsbury Street, London, W.C., price three halfpence). The movement was at first called the "Theosophical Society, for the purpose of promoting the Heavenly Doctrines of the New Jerusalem, by translating, printing, and publishing the Theological Writings of the Hon. Emanuel Swedenborg." That phase of the work has been the most successful.

Mr. Hawkins, Magnetic Healer, has removed his rooms for the reception of patients to 143, Marylebone Road, not far from Edgware Road Station. Mr. Hawkins is at present in excellent power for benefitting the sick.

Mr. Ware is doing excellent work by writing long and interesting letters on liberal questions in the Devon newspapers. We regret that our space prevents our giving some of them to our readers. We may do so in a week or two. Mr. Ware does not seem to have observed that the story about Thomas Paine's habits before death and final recantation is a christian slander without foundation in truth.

A young gentleman belonging to the Royal Engineers, and living in the S.W. District, wishes to become a member of a developing circle for a short time. Communications to be addressed to the office of this paper, for J. Collins, R.E.

"A CATHOLIC PRIEST."—Your remarks are a monstrous piece of equivocation. We have long ago come to the permanent conclusion to treat all apologists for any "church" as interested persons, whose plea is not truth, but their "shop." The truths of man's spiritual existence are open to all seekers, and have nothing to do with the dogmas of any church; hence, out of the way with your legacy of lying pretensions.

PLYMOUTH.—On account of the article on Mr. Varley coming in late, we are unable to publish the excellent report of Mr. Colville's visit to Plymouth. The wretched weather was the only drawback. Mr. Rossiter, Mr. Cartwright, and Mr. Clarke, were the chairmen. The effect of Mr. Colville's powers seems to have exceeded all expectations. Mr. Clarke concludes: "I am pleased to be able to announce that Mr. Colville will speak again in Plymouth, on Sunday 16th, and Monday 17th inst. Mr. C. Frank very kindly conducted the musical arrangements."

At present our new printing machine is driven, logically and literally, by "spirit-power," seeing that the spirit of man is the basis of human energy. But we must have a gas engine, and then we could go at double speed. It is a hard matter to emancipate the spirit, even from driving printing machines.

OPEN-AIR WORK.

CLERKENWELL GREEN.—There was a steady mizzly rain in London on Sunday, and though the sun peeped out once, the downfall never ceased. Mr. Burns did not venture out, being so weary that rest was indispensable even if the weather had been propitious. We are glad to learn that others went forth, as the following will show:—"Notwithstanding the wet, I went to Clerkenwell Green, last Sunday morning. When I arrived on the spot, there were two young men evidently awaiting the speakers. They were in conversation on the subject of Mesmerism. I joined in, and it soon led up to the (to me) grand subject of Spiritual Truths. After we had been talking a while, quite a dozen came, bright, intelligent young men, and then more came, Spiritualists; and though it rained hard they appeared not to care. Does not this show the interest that is being felt in what is said at those gatherings? I hope I may be able to be there so long as the weather is favourable, and that all who take part may be strengthened for the work.—A LISTENER.

NEXT SUNDAY.

CLERKENWELL GREEN.—At 11.30, Mr. Burns and others, if weather be at all suitable.

HYDE PARK.—On the point between two walks, near east end of Serpentine. Mr. Burns must attend Mr. Massey's Lecture, so that he will not be on the ground till 5 o'clock. These Homilies must be finished. We hope all the friends will go to St. George's Hall and then to Hyde Park.

LIVERPOOL—MRS. BRITTEN'S LECTURES.

The subject of Mrs. Emma Hardinge-Britten's Lecture on Sunday morning, at Rodney Hall, was on the "Faiths, Facts, and Frauds of Religious History." The Lecturer argued that as man was a spirit, the soul was its own witness, and filled the universe with an element of a corresponding spiritual nature, the sum of which was God. The facts she considered were the visible powers of the universe, Sun, Moon, and Stars, the gross superstitious worship of which constituted the frauds of religion. She considered that the imperishable faith of man in spiritual existence had received a fresh and healthful impetus in the facts of the great spiritual outpouring, and that this would ultimately correct the superstitious frauds that had grown out of the worship of the powers of nature.

The evening discourse was a review of the Bishop of Liverpool's address to the medical faculty, in which the subjects of the fall of man, the vicarious atonement, but especially the physical resurrection of the body, were criticised from a spiritual standpoint, and rejected as inconsistent with the revelations of Science, Reason, and the teachings of Modern Spiritualism. At the close of the address a large number of questions were propounded by the audience, and answered by the Speaker to the evident satisfaction of the questioners.—COR.

HASLINGDEN.—Important work took place on Sunday last, in this somewhat new field of spiritual enterprise. The public Hall, which will hold some 500 or 600 sitters, was twice crowded to hear inspirational addresses from Mr. A. D. Wilson, Halifax. In the afternoon the subject was "Spiritualism triumphant, or our opponents answered"; and in the evening, "The adaptability of Spiritualism to all conditions of men, and to all classes of thinkers." Great interest was evinced, and discussion was allowed on both occasions. A few sensible questions were asked, but the proceedings were marred by the antics and scurrility of two or three visitors, who evidently came not in quest of truth but to exhibit their ability to provoke and annoy. They gratified a few rowdies, and disgusted all decent people. The speaker calmly but effectively exposed their shallow sophisms. The day's work gave food for thought to many serious truthseekers.—COR.

WALSALL.—On Sunday last, Mr. J. W. Mahoney gave us his farewell lecture, in our rooms, prior to his removal to London. The subject of his lecture was—"Authority in matters of Religion," which evidently gave great satisfaction to all present. At the close of the lecture the members and friends of the Society passed a hearty vote of thanks for the valuable services Mr. Mahoney had rendered the Society. We feel we are losing another valuable servant of the Cause of truth and progress. But we hope and trust that he may find congenial and sympathetic friends in his new sphere of labour, which will encourage him to go on promulgating spiritual truths. I believe I am expressing the feelings of every one of our members, when I say that Mr. Mahoney has the good wishes of every one of them, and each and all will be glad to hear that he has been successful in his new undertaking in London.—J. TIBBITTS.

Mr. Towns has resumed his meetings on Tuesday evenings at 15, Southampton Row, at 8 o'clock.

GERALD MASSEY'S LECTURES.

On Monday we had the great pleasure to receive a visit from Mr. Massey: the first for many years. The last decade has been to him a time of strict seclusion, united with hard labour. We were curious to note the effect of this upon his organism. It tells in two ways: the limited sphere and mental task compress a man so within himself that it seems a long stride over a yawning gulf to reach the outer world again. It requires the force of circumstances, with some little pluck to direct, to enable a man to launch forth upon the ocean of life after having been so long a literary Robinson Crusoe, seeking for the footprints of savage man in the "sands of time." Thus it affects the mental man; but it much more ages and depletes the body. Older and worn Mr. Massey appears, but he is "all there," substantially and essentially. All he wants is a short course of good warm baths of human sympathy, and we hope these are in store for him at St. George's Hall; the first on Sunday, the 9th instant.

It is some time since the progressive mind of London has been stirred by a genuine sensation. Now is its opportunity. But we must not crystalize ourselves into icebergs, and expect Mr. Massey to do all the warming up. He will supply the sacred fire, but we must provide the fuel. Grandfather used to tell that, when he went to school in winter time, each scholar carried from home a peat under his arm to maintain the temperature of the school house during the day. The master had the fire alight, but each urchin had to bring his latent heat with him.

Thus may we all provide on Sunday afternoon—not a peat, but a warm heart, full of those divine elements of the quality of which man ought to be made. Be it ours thus to reconstitute Gerald Massey, and with an additional covering of integument on his sensitive nerves, and healthy blood in his veins, send him well and brave on his mission round the world, to teach the truths that his years of patient digging have unearthed.

The course tickets sell well. Hurry up during Friday and Saturday, and secure one of these handsome cards. Single admissions may be had at the door. There are two private boxes, each to hold a party: these go at 10s. 6d., but we fancy one of them is already appropriated.

With a "cup o' kindness" we toast each reader: A full Hall and a Hearty Welcome to GERALD MASSEY!

On Sunday last, when the man who gave away handbills for Mr. Massey's Lectures was doing so near the door of the Hall of Science, he was courteously invited to distribute them inside the building, as the evening was so wet. At the church of Mr. Haweis he was warned and driven off the premises by the officials. As he still lingered near, a note was sent him written with a blue pencil, stating that Mr. Haweis requested him not to stand by the same ground as the church, but to quit the pavement, and leave the precincts sacred to this Marylebone Hop-o'-my-thumb and his he-haws. Thus opened the battle with the church, and Mr. Haweis scored first hit against the bill-man! Strangely enough, no report of this additional entertainment appears to have been sent to the "Echo" of Monday.

SPECIAL NOTICE TO LONDON FRIENDS.

Mr. W. J. Colville will hold two public receptions at the Spiritual Institution, on Wednesday and Friday, September 19 and 21, at 8 p.m. precisely. On Wednesday he will give an account of his experiences in connection with Spiritualism both in America and France. On Friday he will answer questions from the audience. There will be music and singing both evenings, and impromptu poems.

A collection will be made to defray the actual expenses incurred by Mr. Colville's visit to London.

A LECTURE BY MR. COLVILLE NEXT WEEK.

Our next issue will contain "The Cause of Crime and Poverty, and the Remedy suggested by the Spirit-World." A lecture delivered by "George Thompson," through the mediumship of W. J. Colville, in Rodney Hall, Liverpool, August 26, 1883. This lecture is one of the best we have ever read from Mr. Colville, and it is of full length. His friends in all parts of the country will be pleased with it. It is well adapted for extensive circulation, to exhibit the philanthropic and reformatory tendencies of Spiritualism.

In return for 5s. we will send 120 copies per rail, or 500 copies for 21s. Carriage extra on delivery. This is mere cost of paper, and we can freely urge all true Spiritualists to take advantage of our arrangements. Orders should reach us on Wednesday.

CIRCLES.—Friday, at 8 for 8 30, circle at 167, Seymour place; Mr. Towns, medium. Saturday, at 7.30 for 8; circle, same place, clairvoyant medium.—J. M. DALE.

Mr. and Mrs. Spear left London on Tuesday, and sailed from Liverpool, on Wednesday, in the "City of Rome." They intend spending some time in Boston before proceeding home to Philadelphia.

EGYPT: THE LAND OF WONDERS.
By William Oxley.

EGYPTIAN SPIRITISM (Continued).

On the coffin of a female, called Shepset (in British Museum, case 105), who died about 700 B.C., is shown the soul of the defunct in the act of visiting the body it had lately inhabited, and which is laid on the bier.

On the coffin of Menci-Benou-teb-tep (in British Museum), a similar scene is represented. In this instance the soul, or more properly the Sahu, is spreading its wings. Above this figure Isis and Nephthys are holding up a figure of the sun (symbolical of the state of the blest), in centre of which the scarabeus is drawn (symbolizing the ascension of the resurrected one). The inscription tells that the defunct, who had been a priest of Osiris, had passed successfully through the ordeal of the Great Judgment, and that he was now admitted into the Elysian Fields; from whence he could return and visit his once earthly tenement, to see that it was preserved intact for him to re-enter at the appointed time.

This Sahu has, by most interpreters, been thought to refer to the mummified body, which is erroneous. It is well known to the Occultists, who term it the "astral form." It is really the essences, or finer particles (invisible to the outer eye) which ascend from the physical body at death; and from these a new form is made—visible enough on its own new plane of more or less conscious existence,—and it is this form that the Egyptians termed the Sahu. The ancient occult doctrine underlying these scenic representations, is, that until the spiritual life-essence is extracted from every part or atom of the body, the new being is not perfect. This is the true key for the understanding of the Phoenix rising again to life from its own ashes. The extreme care bestowed upon the physical remains, so as to ensure their integrity and preservation, was undoubtedly erroneous; for instead of facilitating the real re-union, it retarded the process. The sooner the dissolution accomplished by the freeing of the ethereal essences from the gross and dense particles of the physical structure, the sooner the permanency of the new structural form is attained. Hence, the best method is to reduce the dead body into its elements by means of fire, i.e., by cremation; and when the prejudices—founded upon a non-comprehension of the true resurrection of the body—yield to a truer conception of this important doctrine, this method will be found to be of great advantage to the living, in a vast deal more than a mere sanitary sense.

It is this very Sahu which is the phenomenal and objective agent that, at times and under certain circumstances, can make its presence known to mortals. The *modus operandi* by which this is effected hardly comes within the range of my present subject; but this accounts for the many monumental records where the defunct is represented and speaks as a sahu.

The sahu must not be confounded with evil or obsessing spirits. These latter refer to such as had not attained to the sahu-state; for a sahu could never become a depraved spirit. The obsessing ones were the rejected, who could not pass the Hall of Two Truths, i.e., who, when weighed in the balance, were found wanting; and to whom the sentence of the great Judge, Osiris: "Depart! ye cursed," applied. The New Testament narrative of the man who was obsessed, and out of whose body the evil spirits were driven by Jesus, and permitted to enter into a herd of swine, is an illustration of the old Egyptian doctrine, which was actually shown ages before in the sculpture of a rejected soul driven out from the Judgment Hall in the shape of a pig.

I have already referred to the exorcism of primitive Christians, and shown—not only what their belief was on this question, but—their claim to the possession of power to expel evil spirits, &c. If they did not "borrow from the Egyptians," they, at least, followed in their steps, as the following proves.

In the Bibliothèque Nationale, at Paris, there is a tablet with a long inscription of a case in point. It is interpreted in full by Dr. Birch (see R. P., IV., 51). It is entitled "The Possessed Princess," and the monarch who figures therein is one of the later Rameses, supposed to be the 12th of the name.

The scenic representation shows the ark of the God Khons (who was the son of Ammon and Mout, and formed the third of the Theban Trinity; as Horus was the third of the Osiric Trinity), borne on the shoulders of twelve priests, who accompany it away from its usual place in the Great

Temple (of Karnak). Before the ark, the king is offering burning incense. On another part is seen the return of the ark, accompanied by the high priest or prophet, named Khons-pa-neter-neb, who had accompanied it, and who was the Giver of the Oracles in the Thebaid. The main incidents are as follows:—His Majesty was on travel through the outlying conquered provinces (supposed to be in Mesopotamia), gathering the annual tributes from the subsidiary princes. Among these there came the "Chief of the land of Bakhten," who brought not only his accustomed tribute, but his own daughter as a present to the king: "who (so states the inscription) was a very beautiful person, and delighted the heart of His Majesty above all things." The "gift" was accepted, and she was made queen, his chief wife, with the title: "great royal wife, Raneferu." The lady seems to have maintained an exemplary character, for "when His Majesty returned to Egypt, she performed all the rites of a royal wife."

But this wife had a young sister, whom she left behind at her father's court, and it is this sister who is the "possessed princess," and the chief subject of the narrative; which states that on one occasion, while the king was engaged in one of the Temple festivals, word was brought to him that an envoy from the Chief of the Bakhten (father-in-law of the king), had come with numerous presents, and sought an audience. This being granted, the Envoy said: "I have come to thee, my Lord, on account of Bent-Rash, the little sister of thy royal wife. There is an evil movement in her limbs; would your Majesty send a person who is acquainted with these things to see her" (i.e., one who knows what is contained in magic books).

His Majesty said: "Bring to me the Scribe of the Houses of Life (an astrologer), and also those from the palace who are acquainted with the Mysteries." The conference resulted in the choice of the royal scribe, Tahutiemes, who was sent back with the Envoy. On his arrival he found that the young princess was possessed by evil spirits, who were found proof against any power used against them by the royal scribe, who returned to Thebes discomfited. A second embassy was despatched to the King, with a request from the Chief of the Bakhtens, "That as a very great favour, the high priest might be sent along with the God Khons himself" (i.e., the shrine containing the statue of this deity). This was granted, and the high priest (chief of the oracles) no sooner came within contact with the princess, than a cure was speedily effected; for, "He exorcised the spirit which obsessed the daughter of the Prince of the land of Bakhten; and she was right forthwith."

The spirit said to the high priest: "I am thy slave, and I will go to the place from whence I came." But it would seem that it was not all one-sided; for it required the voice of the God Khons to proclaim: "Let the Prince of the land of Bakhten make a great sacrifice before that spirit!" After this had been performed, "the spirit departed and went in peace."

It is alleged that there are some ancient Assyrian MSS. which mention the festival that had its origin in this very circumstance. The *modus operandi* is not supplied, but there can be no question as to the cure effected, or, as the record gives it, of the exorcism of the obsessing spirit; and whatever the character of the malady might have been, both the Egyptians and Bakhtens believed it to be a case of obsession, the delivery from which was due to the presence of the God operating through his official representative, the high priest.

The following bears still more directly on my subject, and testifies to the fact of spirit communion. The narrative is contained on a papyrus, which was found tied to a wooden statuette of a female chorister of the Temple of Ammon, at Thebes, named Kena. How it should be placed in such a position is singular, for *she* was not concerned in the affair at all. It is conjectured, with every degree of probability, that it had been purchased by her surviving friends, and placed on her statue for the sake of its supposed magical properties. Little did the original depositors dream that the "writing" they placed on the image of their friend would, in course of some 3000 years, be utilized as evidence of the power of the so-called dead to return to the earth, and make their presence known. Yet so it is: truth is stranger than fiction. The story is headed: "To the wise spirit of Onkhari," and is translated in full in "R. P." XII., p. 123.

It appears that a widower was in "sore troubles" on account of the spirit of his deceased wife, who appeared to him, and, it would seem, upbraided him for his conduct to her

while living in earth life with him as his wife; and it is the sayings and expostulations of the unfortunate man with the spirit, that forms the subject matter of the narrative. The husband expostulates with "the wise spirit" of his wife, and forbids it to persecute him further, as she was not justified in so doing by any ill usage or conjugal infidelity to her on his part. He says:—"What offence have I committed against thee, that I must come to this evil condition in which I am in? For, since I became a husband to thee until to-day, what have I done against thee that I need keep secret?"

The injured man appeals to her fears, as to how she may expect to appear, when he confronts her at the bar of the Great Tribunal. "What am I to do? for I shall have to give my evidence as to what I have done to thee; and I shall stand with thee before the Judge, and direct my speech to the Gods of the Amenti. By this writing thou shalt be judged; and when I have uttered my word of complaint against thee (concerning this trouble), what wilt thou do then? When thou becamest my wife, I was a young man; and when I was promoted to offices of every kind (he was a general, in command of the captains of the bowmen of the Pharaoh), I did not desert thee; and I never received any in thy presence who were not according to thy heart; and now, behold, thou hast not gladdened my heart, and I must plead against thee; and people shall see the false from the true. I was never rude to thee; and never showed myself offensive to thee."

It appears that his wife died while he was with the king at Memphis, from whom he obtained leave of absence to return to Thebes to attend the funeral.

"When I saw what they were doing to thee, I wept extremely with my people in front of my dwelling. I gave cloth and linen for thy embalming, and there was nothing good but what I caused to be done for thee. For three years I never entered the house, and I used not to cause that to be done which was usual; and, behold! I acted thus because of thee! I do not know any more good from evil; but thou shalt be judged with me. During the whole time these lamentations lasted I never went in to Pharaoh."

This interesting document breaks off at this point. It is valuable—not only on account of the light thrown upon the domestic usages of those times, but—for the references made to the post-mortem experiences. The injured husband quite anticipated that he would be able to give a good account of himself; although it would add to the interest to know what the wife had to say on her side.

(To be continued.)

A COLUMN FOR THE LADIES.

SYBIL'S IDEAL.

A Tale of the Daybreak.

BY MRS. RAMSAY LAYE.

PART III.—(CONCLUDED).

Both the young people proved mediums: George chiefly for physical manifestations, which his aunt was at first inclined to discourage, since she believed such to be the work of spirits of not a high grade. The conditions of the little circle, however, were very pure, and many of the physical phenomena were pretty as well as curious. Articles would be brought from a distance and dropped by unseen hands in their midst; flowers, sometimes in answer to special request, appeared suddenly on the table; tunes were played on the piano. Mary developed a writing mediumship similar to her aunt's, and the power when the three sat together was very strong. The manifestations were varied in character, but all the more interesting on that account.

George and Mary, with the enthusiasm of their age, would have exercised their newly-discovered gifts to any extent, but Sybil was firm in her resolution that the seances should be held only once a-week, and conducted thus with judgment and moderation they were a source of unmixed pleasure and profit.

What Sunday afternoons those were! The veil between the two worlds was almost transparent, as they held converse with dear ones who were truly not lost, merely gone before. They each provided a book, in which they inscribed many of the messages received, and beautiful things were contained in these MS. volumes: wise councils, loving exhortations, sometimes reproofs; predictions of future events; occasionally descriptions of the spirits' life and home. George, especially, often declared that it did him more good to read a few pages of these books than all the church-going and sermons in the world.

One day Mary was surprised to receive a message signed by the full name of a little girl, who had been her companion at school.

"I wonder if Fanny Dean is dead," said she, "passed away, I mean," for the words dead and death were never now deliberately used by any of the party, since they were meaningless to them. "I have heard nothing of her since she left school two years ago, nor have I thought about her."

"It would be interesting to test the accuracy of this communication," observed Mrs. Branscombe; and as Mary knew where the family of her school-fellow resided, viz., a country town at some distance, they instituted inquiries, and found the message correct in every detail; the girl having passed away at the time and in the manner stated.

The seances after some months were interrupted by Mary receiving an invitation from her mother's sister, who still lived at Bristol. They had not met now for several years, and Sybil thought it right to accede to her request that Mary might pay her a long visit. At first the reports were highly satisfactory; the maiden lady was delighted with her young relation—she was so engaging, so intelligent, so bright, she wrote, quite a sunbeam in the house. But much more than a fortnight had not elapsed, when Mrs. Branscombe received a letter, in which the following passage occurred:—

"I am not easy about Mary's health, she does not look by a long way so well as when she came; so much has she fallen off that I have made her see a doctor. He says she is suffering from nervous exhaustion and want of vital energy, and has ordered her port wine and tonics."

Sybil was quite taken by surprise, for Mary, when she left home, was in blooming health. She requested to be particularly informed as to the effect of the prescription, and as the answer was that it did not seem to have much effect, she wrote, desiring Mary to return home at once.

Directly she saw the girl, she was struck with the change in her appearance. Her cheeks were pale, her eyes glassy, and her languid movements spoke of sleepless nights and waning strength. For these sad symptoms she had been prepared, but Sybil also detected intuitively what the clever doctor had failed even to suspect, viz., the root of the evil.

"Now, Mary," said she, "I know what you have been doing: you have been sitting up at night conversing with the spirits."

Mary hesitated.

"My dear child, do not equivocate, all I desire is your good. Now, is it not so?"

"Well, yes."

"I knew it," said her aunt; "the very consequences which I have often told you follow mediumship practised to excess. Why did I prohibit you and George sitting oftener than once a week, or too long at a time? Yet the moment you are out of my sight you disobey me."

Mary looked contrite and ashamed.

"But why," she asked, "should sitting much for messages make me ill?"

"The why of many things in Spiritualism cannot be explained; our knowledge on the subject is, you must remember, still in its infancy, but this question I can answer: The spirits in communicating make use, in some way, of our vital power, which involves a direct loss of strength to the medium. What sort of communications did you get from your mother?"

"Not much from Mama lately," replied Mary.

"No, your mother would know the injury you were doing yourself, and abstain from coming."

"But I did not go on willingly at last," said Mary, who, now that the ice was broken, felt a relief in making a clean breast to her aunt. Some of the communications were not nice, very queer—all sorts of things,—I don't know who they were from. I got frightened, but I could not shake off the influence. I used to hear noises at night. I would have given the world,—and here Mary broke down in a fit of sobbing.

Mrs. Branscombe looked very grave indeed.

"Well, I trust we have taken the matter in time," said she. I will do all I can for you, but, Mary, you must second my efforts by your own will; you must seek divine help and grace. I will write out a prayer for you which I composed once for myself when I was threatened, in a slight degree, with the same thing. You must pray to be delivered from unholy influences; remember that we are surrounded by spirits of every grade, and when we once open the door of communication, as it were, we are liable to visits from bad as well as good. For some time it will be better for you to abstain from sitting at all; indeed you need to recuperate your strength."

Mrs. Branscombe took her niece in hand, and did all she could to restore her to a healthy tone of mind and body. She did not give her port wine and tonics, but she made her be much in the open-air; she promoted cheerful social intercourse, she weighted her with the practical common-place cares of house-keeping, telling her that she should be responsible for the comfort of the family and the household expenditure; in a word, she occupied her with the affairs of the everyday work-a-day world; and as the mischief was not of long standing these remedies were quickly successful.

One day Mary put the question to her aunt:

"Suppose I had gone on as I was doing, what would have been the result?"

"You would have become exhausted to such a degree," was the reply, "that you would be unfitted for the employments and enjoyments of life. In that state of mental and physical

weakness, your will would be unable to oppose any resistance to the control of low and degraded spirits, who would make you their prey; you would become the victim of a kind of obsession."

Mary shuddered.

"They would drain you of your vitality, until an attack of paralysis might very probably complete the prostration."

"There is another very sad consequence," pursued Mrs. Branscombe, "which not unseldom follows the excessive exercise of mediumship. The person feeling worn out and miserable, has recourse to an extra glass of wine. It gives temporary relief, and a habit of drinking is formed; the enfeebled will cannot resist the insidious temptation, and the unfortunate medium becomes a wreck in both mind and body."

Happily this strongly-coloured, though alas, not overdrawn picture found no parallel in the case of Mary, but she and her aunt had received a warning which was not thrown away on either.

And here we may leave Sybil Branscombe to pursue for the future, as so many thousands are doing in every quarter of the globe, unrecorded investigations on the Border Land between Matter and Spirit. Her story, as we have sketched it, contains none of the elements of a popular tale; it has rather been the history of a soul rising upwards from the mists of earth to the sunlight of heaven, like the beautiful symbolic sunflower, turning ever to the light.

As Sybil's life went on, and more and more as years slipped by, her acquaintances often remarked, "Mrs. Branscombe always looks as if she has just had some piece of pleasant news." And truly, a gospel had been given to her which might well reflect a radiance on her face, as it did daily and hourly on her path. For her, and such as her, of whom there are happily many, the sting had been taken, once and for all, from death, by the knowledge that in all the wide realm of nature there is no such calamity as death, only change from the lower to the higher forms of being. Add to this, the proof, positive and tangible, of the survival of family love and ties, of individuality, of all, in short, that makes existence dear to the best of us, and had she not enough to make her heart a perpetual well-spring of joy, of gratitude and praise?

This belief did not induce in Sybil an unpractical, idly-meditative turn of mind. On the contrary, there was no broad question of the day in which she did not take an interest, no measure for the good of her fellow creatures which she did not seek to promote. She carried on and perfected the good work she had undertaken towards her orphan nephew and niece, from which, indeed, she reaped a visible and rich reward in their well-doing and affection. The circle of her occupations and interests seemed to be an ever-widening one, and for the rest, she looks forward to reunion with those who have gone before, in God's good time, when she herself shall be ripe for the change, and continued Life and Progress in the world to come.

THE END.

SECULARISM AND SPIRITUALISM.

To the Editor.—Sir,—A reply ought to be given to Mr. W. Schweizer's discourse. It contains very little truth so far as Secularism is concerned. Spiritualism and Secularism he says are labouring in the same direction. Nothing of the kind. Two systems cannot be more opposed to each other, or more unlike each other. The education Spiritualism would give us is quite different from the one Secularism would give us. The former is spiritual, the latter is secular. The duties of life and their motives are also quite different.

Spiritualism would give us individual freedom, make us a law to ourselves. Secularism would take it from us, and make us slaves to Acts of Parliament, and Co-operative shops, Institutionalism, or Localism. Spiritualism teaches that the rule of life is inward and spiritual. Secularism teaches the opposite.

As to the morality of Secularism, it has none: only self-interest, which means either immorality or morality as they promote our interests and selfishness.

Christianity is more in the direction of Spiritualism than Secularism. It is a strange piece of inconsistency in Spiritualists sympathizing and apologizing for Secularism. They have done Spiritualism no little harm by so doing, in fact many professed Spiritualists are more Secularists than Spiritualists.

I have been a reader of the MEDIUM since its commencement, and have seldom troubled you with a letter, and I hope you will insert this in the MEDIUM.

Let me also say that most of the sham mediums who have been exposed, and so seriously injured our Cause, have been and are Secularists: that is a specimen of their morality; it is a disgrace to have them amongst us.

Yours respectfully,

Farnworth Bridge, near Manchester.

JOSHUA CROSS.

[We are sorry that Mr. Schweizer's essay has given so little satisfaction. The MEDIUM being a free platform, we give scope to all phases of thought without any remark or criticism of our own. We may state that our objects in printing the lecture referred to were to encourage local talent, and those on the threshold to take a step further; to countenance our Liverpool friends; and to introduce the subject of Spiritualism to the consideration of Secularists, for which purpose we have

given circulation in new quarters to nearly 1,000 extra copies of last week's issue. We know thoroughly hearty spiritual Spiritualists, who have been Secularists. Such a fact does not invalidate our correspondent's remarks, however.—Ed. M.]

PROGRESS OF SPIRITUAL WORK.

EXETER.

The meetings held during last week were well attended, and for the most part were harmonious and fruitful in result. The character of a crop, of course, depends upon the quality of the soil in which it is grown; and hence in the higher department of nature, the spiritual field, the wise and experienced worker will of course, as a first consideration, aim to improve to its highest degree the soil from which he seeks to obtain results.

Spiritual workers everywhere know, that the results obtained depend entirely upon the character of the soil, and that their primary duty is to improve the quality of the same. Spiritualists everywhere and always need to be reminded—and the Editor of the MEDIUM is always reminding them—that the character of the results will be determined by the quality of the soil, or elements, from which they spring. To put it in plain terms, good spiritual fruit cannot be obtained where there is very little spirituality; the more spiritual the people, the more varied and satisfactory the results. Knowing this, the spiritual worker will devote his efforts chiefly to the deepening and development of the spiritual life of the people who come under his influence, and in order to this, he must himself be highly spiritual, and richly baptised of the spirit.

Spiritualists are apt to suppose that to promote Spiritualism it is necessary by hook or by crook to obtain phenomena. Nay, that is not by any means the prime requisite; it is not indeed for us to be anxious about that at all, we are only required to recognise it, to take it into account as an important and indispensable element, not as a paramount consideration; our part is solely the increase of our own spirituality, and the quickening and development of the life of the community. The spirit-world will do the rest, we furnishing the unseen powers with every known means for the manifestation of their power.

On Tuesday evening we had a very successful meeting. Three persons, two females and a young man, were simultaneously in the clairvoyant state, each one holding a conversation with spirit people unseen by us. One saw and conversed with her father, who had died suddenly two years ago. She was overwhelmed with almost hysterical emotion. Another was engaged in a humorous colloquy with an old acquaintance; whilst the young man was earnestly addressing what, he afterwards told us, seemed a large crowd of people. The room was again full on Friday evening, when the time was spent in conversation and discussion concerning the difficulties and seeming contradictory aspect of Spiritualism. The ideas generally elicited by the conversation was, that we were all as pupils in a great school, that every phase of the subject was intended to teach us some necessary lesson; that every additional experience was for the ripening of our judgment and the increase of our wisdom; for in order to attain to the harmonious state, all the faculties must be cultivated, caution, patience, confidence, self-reliance, etc.

The writer addressed a large audience at the Hall on Sunday evening.

OMEGA.

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday, Sep. 2nd, Mr. Edmunds, of Sunderland, delivered an able and impressive address on "Buddhism." Mr. Thos. Thomson officiated as chairman. The extremely wet weather limited the audience.

On Monday last Mr. F. Ogle held a Mesmeric and Clairvoyant Entertainment at Weir's Court. Considerable attention had been attracted to it through a correspondence in the local papers, consequently the place was crammed to the door, and many were unable to obtain admission. As I am one of those unfortunate ones I must defer report of the same till another day.

GATESHEAD.—Mr. Robert Harper, of Birmingham, lectured here on Sunday last. He delivered a very excellent discourse on the "Rights of man as founded on his nature," and won the approval of a fair-sized audience. Mr. Henry Burton occupied the chair.

NORTH SHIELDS.—The very unfavourable state of the weather prevented the friends from adhering to their programme of an out-door gathering on Whitley Links, hence they remained in their own rooms. Mr. J. G. Grey addressed them in the morning, under control of his guides. In the evening the controls of Mr. Grey and Mr. Gibson briefly addressed the assembly, and were followed by Mr. A. Duguid, of Kirkcaldy, who gave an interesting sketch of his personal experiences as a medium. The room was well filled with an attentive audience.

"ERNEST."

LEICESTER: Silver Street, Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address. The spirit guides took for their evening's discourse, James 1, 27:

"Pure religion and undefiled before God and the father is this: to visit the fatherless and widows in their affliction, and to keep unspotted from the world."—R. WIGHTMAN, 74, Mostyn Street, Hinckley Road.

MORLEY.—Mrs. Ingham, of Keighley, on Sunday last. We had a splendid time. Several persons in the audience had their departed friends described to them, the correctness of which was acknowledged. Mr. R. A. Brown on Sunday next, at 2.30 and 6 o'clock.—P. BUCKLEY, Sec.

WEST PELTON.—Mr. Thomas Alderson, secretary, desires us to convey the grateful thanks of the friends for contributions received towards the Building Fund. Further support in the same direction is earnestly solicited, that the work may commence. The meetings are at present held from house to house.

MANCHESTER.—On Sunday, Sep. 2, Mrs. Wallis, of Nottingham, was our speaker. In the morning the guides choose for their subject "Man, and his condition," showing that man is as much spirit now as he ever will be, and that we should examine ourselves and be awaking to spiritual power; for as we sow in this life so shall we reap in the other world. In the evening Mrs. Wallis continued her subject, and gave a good illustration of the different spheres of the spirit-world, which gave great satisfaction to all present, as was testified by the murmurs of the audience, which was mostly composed of strangers.—SAMUEL CHESTERSON, Sec. M.S.S.S.

NEW SHILDON.—On Monday evening, Aug. 27th, Mr. Burton, of Newcastle-on-Tyne, delivered a lecture at New Shildon, on "Spiritualism its phenomena and Philosophy," to a fair audience, who listened with marked attention, and evidently profited by the views advanced by the lecturer. The lecture itself was a very able one, well delivered, and will, no doubt, in the future bear fruit and lead to the spiritual development of many who heard it. On Tuesday, the 28th, Mr. Burton lectured in Temperance Hall, Gurney Villa, when another treat was in store for us, on "Spiritualism, past, present and future," in which he traced the existence of spirit-communion from the earliest times until now, and took a prospective glance of the time to be under its widespread influence. A large audience greeted this lecture, in fact our Hall was full, who applauded the lecture throughout.—J. DUNN.

SHEFFIELD.—Last Sunday, Mrs. Dobson, of Batley, delivered two addresses at the Cocoa house, Pond Street. The room was well filled, and the addresses were received with the greatest amount of attention by all present. The most perfect harmony prevailed all through the meetings. Through the kindness of one or two of our friends the room was enlivened by a splendid assortment of flowers. At the close of the evening meeting several of our local mediums were controlled and spoke a few words, and also some strangers made a few remarks. The good feeling of the meeting was kept up throughout. The proceedings were brought to a close by singing and prayer about 9.30, having lasted three hours.—W. HARDY.

BIRMINGHAM.—We commenced our meetings on Sunday, September 2, and although the weather was very bad we had a very fair audience, and most of them were strangers, showing a spirit of enquiry. Mrs. Groom's guides delivered an address on "The Spirit World and its People," which was listened to with rapt attention; after which three poems were delivered. She then described many spirit friends, and in two cases the spirits gave messages to their friends, and one elderly man and his wife were very much touched, the tears of joy rolled down their faces. The other was the spirit of a young girl; she delivered a message to her father, which he said was quite true. Two were described that had not passed away. Many came after the meeting was over, and begged of Mrs. Groom to give them something, which she did, and they seemed overjoyed to get some knowledge of their friends, which they thought were gone for ever. There seems to be no opposition now, like there used to be. They want to know more about the subject; it is a grand sign of the times. Miss Allen will take the platform next Sunday.—COR.

SUNDERLAND.—On Sunday last, Mr. Thos. Ashton, of Newcastle-on-Tyne, occupied the platform in the Avenue Theatre, where very good and attentive audiences met to hear him. The afternoon subject was "Personal Experience, or how I became a Spiritualist." It was capitally rendered and well received by his hearers. Mr. Jas. Hartley in the chair. In the evening he took for his subject: "The utility and mission of Spiritualism: an answer to its detractors," which was again well received. It is a great loss to the Cause that such a gentlemanly lecturer as Mr. Ashton cannot devote more time to public work, for which he is evidently well fitted. But his business duties preclude him devoting the time so necessary to this work. Mr. Rutherford occupied the chair in the evening. Next Sunday, 9th September, our old and staunch friend, Mr. Henry Burton, of Byker, will give his farewell addresses at 2.30 and 6.30 p.m. We hope all our friends will rally round us on that occasion, to hear our old friend's parting words to us, and wish him God speed.—COR.

Dr. Brown, of Burnley, has removed to 3, Birley Street, Blackpool, where he intends opening a branch for the practise of Electric Medicine.

MEETINGS, SUNDAY, SEPTEMBER 9TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
TEMPERANCE HALL, 52, Bell St., Edgware Rd., at 7, Mr. Stevens.
CAVENDISH ROOMS, Mortimer Street, W., at 7, Dr. T. L. Nichols;
"Ghosts I have got acquainted with."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Mr. Blackburn.
BEDWORTH.—King Street, at 6 p.m. Wednesday at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.
BIRMINGHAM.—Oozell Street Board School, 6.30, Miss Allen.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane,
Mr. E. W. Wallis. Also on Monday and Tuesday evenings.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane,
Wakefield Road, 2.30 and 6 p.m.: Mrs. Gott.
Wade's Meeting Room, Harker Street, Bowling, at 2.30
and 6 p.m.: Mrs. Illingworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30
and 6 p.m., Mr. Holdsworth and Miss Ratcliffe.
EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, 6.30, Mr. Mac-
Donald.
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30, Mr. J.
J. Morse, (also Sept. 10, at 8). Lyceum at 5.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street
2.30 and 6.30, Miss Harrison, and Miss Musgrave.
HETTON.—Miners' Old Hall, at 5.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30 :
Mr. Collins Briggs.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30,
Mr. Hepworth.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at
11 a.m., and 6.30 p.m.: Mrs. Groom.
MACCLESFIELD.—Spiritualists' Free Church, a Paradise Street,
at 6.30 p.m.: Rev. A. Rushton.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick,
10.30 and 6.30. Mr. J. Armitage, Batley Carr.
MORLEY.—Spiritual Mission Room, Church St., at 2.30, and 6
p.m., Mr. R. A. Brown.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road,
at 10.30 a.m. and 6.30 p.m.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne St., 6.
OLDHAM.—176, Union Street, at 2.30 and 6.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. Nicholson.
PLYMOUTH.—St. Richmond Hall, Richmond Street, at 11, Mr.
C. J. Atkinson; at 6.30, Mr. R. S. Clarke.
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 2.30
and 6.30. Sept. 12, 13, 14, Mr. E. W. Wallis, at 7.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at
2.30 and 6.30, Mr. A. D. Wilson.
SUNDERLAND.—Avenue Theatre, at 2.30, 6.30. Mr. Burton.
WALLSAL.—Exchange Rooms, High St., at 11 and 6.30, Mrs.
E. H. Britten.
WEST PELTON.—At Mr. John Taylor's, Double Row, at 6 p.m.

Miss Dale Owen among the Marylebone Spiritualists. The Marylebone Spiritualists, who have recently removed from Quebec Hall to the Temperance Hall, Bell Street, Edgware Road, were entertained on Sunday evening last, with a speech or, to use her own word, a "talk" by Miss Owen, daughter of the late Robert Dale Owen. This lady, who is, we understand, quite new to the platform, has the happy faculty of riveting the attention of her audience throughout. Not once did the interest flag, not once was there the slightest hesitation for a word, and when the discourse was finished, the feeling of the audience broke forth in a hearty round of applause. Miss Owen chiefly dealt with her spiritual experiences, which for want of space cannot be recounted here. Suffice it to say that they were of such a marvellous character as to altogether throw into the shade those of the vast majority, if not of all, present. Yet, marvellous as they were, they rang so clearly with the ring of truth that all felt they were undeniable. In the course of her remarks, Miss Owen incidentally expressed her belief in certain theories, which run counter to the ordinary views of Spiritualists; such as a belief in the Divinity of Jesus. She hopes some day to publish the arguments which her spirit guides have written through her hand, and by means of which she has been converted to this view. She also described the pattern of the very unconventional dress which she wears, and which she has adopted at the request of her spirit-friends. It is a decided improvement upon some of the hideously unnatural arrangements introduced from Paris. Altogether the evening was very enjoyably spent, and it is hoped that Miss Owen will give another of her "talks" before long.—COR.

STAMFORD: Mr. Towns's Visit.—In the morning we had a meeting of Spiritualists only, about 25 present. For more than two hours Mr. Towns was all round, describing each one's necessities. Afternoon, we spent two hours, Mr. Towns was answering mental questions, in most cases entirely satisfactory. In the evening we had a meeting lasting three hours. Mr. Towns gave us an account of the work he was doing in London, also described the contents of several letters which were sent up to him, gave medical and spiritual advice. On Monday morning also he was engaged advising applicants from 9 till 1, when he was obliged to leave. His visit has made a most favourable impression, and hopes are frequently expressed that it may not be long before he visits us again.—CHARLES CHAPMAN.

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CONTENTS.

PART I.	20. THE CRUCIFIXION OF CHRIST JESUS
CHAP. INTRODUCTION	21. THE DARKNESS AT THE CRUCIFIXION
LIST OF AUTHORITIES, AND BOOKS QUOTED FROM	22. "HE DESCENDED INTO HELL"
1. THE CREATION AND FALL OF MAN	23. THE RESURRECTION AND ASCENSION OF CHRIST JESUS
2. THE DELUGE	24. THE SECOND COMING OF CHRIST JESUS, AND THE MILLENNIUM
3. THE TOWER OF BABEL	25. CHRIST JESUS AS JUDGE OF THE DEAD
4. THE TRIAL OF ABRAHAM'S FAITH	26. CHRIST JESUS AS CREATOR, AND ALPHA AND OMEGA
5. JACOB'S VISION OF LADDER	27. THE MIRACLES OF CHRIST JESUS, AND THE PRIMITIVE CHRISTIANS
6. THE EXODUS FROM EGYPT	28. CHRIST CRISHNA AND CHRIST JESUS
7. RECEIVING THE TEN COMMANDMENTS	29. CHRIST BUDDHA AND CHRIST JESUS
8. SAMSON AND HIS EXPLOITS	30. THE EUCHARIST OR LORD'S SUPPER
9. JONAH SWALLOWED BY A BIG FISH	31. BAPTISM
10. CIRCUMCISION	32. THE WORSHIP OF THE VIRGIN MOTHER
11. CONCLUSION OF PART FIRST	33. CHRISTIAN SYMBOLS
PART II.	34. THE BIRTH-DAY OF CHRIST JESUS
12. THE MIRACULOUS BIRTH OF CHRIST JESUS	35. THE TRINITY
13. THE STAR OF BETHLEHEM	36. PAGANISM IN CHRISTIANITY
14. THE SONG OF THE HEAVENLY HOST	37. WHY CHRISTIANITY PROSPERED
15. THE DIVINE CHILD RECOGNIZED, AND PRESENTED WITH GIFTS	38. THE ANTIQUITY OF PAGAN RELIGIONS
16. THE BIRTH-PLACE OF CHRIST JESUS	39. EXPLANATION
17. THE GENEALOGY OF CHRIST JESUS	40. CONCLUSION
18. THE SLAUGHTER OF THE INNOCENTS	APPENDIX
19. THE TEMPTATION, AND FAST OF FORTY DAYS	

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MR. E. W. WALLIS'S APPOINTMENTS.—For September—9, 10 & 11, Blackburn; 12, 13 & 14, Sheffield (probably); 16, Bradford; 17, Halifax; 18, Bradford; 19, Bingley; 20, Batley Carr; 23, Keighley; 30, Manchester. For dates, address E. W. Wallis, 82, Radford Road, Hyson Green, Nottingham.

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

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