



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

SPIRITUALISM.

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MUSIC:

ITS DEVOTIONAL, MEDICAL & PSYCHOLOGICAL POWER.

A SERMON, BY THE VEN. ARCHDEACON COLLEY,
PREACHED IN ST. PETER'S CATHEDRAL, PIETERMARITZBURG, NATAL, AUGUST 19, 1883.

"And it came to pass, when the evil spirit was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."—1 Sam., xvi., 23.

"The man that hath no music in his soul,
And is not moved by concord of sweet sounds,
Is fit for treasons, stratagems, and spoils:
The motions of his spirit are as dull as night,
And his affections dark as Erebus—
Let no such man be trusted."

This is rather severe: good poetry which can hardly be borne out in fact. For we have known some—stone deaf to the charms of music and harmony—who could not feel the meaning of one of Spohr's delicious musical dreams, or trace the rapt mystery of one of Bach's fugues, or soar to heaven's gate with the witchery of Mozart's angelic requiem and the music that sobs, and throbs, and thrills, and dies as it touches the golden portals of the celestial city.

We have known those who could not distinguish between the mighty hallelujah's of Haydn's marvellous work, or Beethoven's eloquent songs without words; good people, who were powerless to discriminate between the grand efforts of the great masters, and the screechings of a blind fiddler tuning his sorry instrument, and scraping his doleful way up some back street of dilapidated and unfinished houses. Yet such we have known to be full of music from within, and full of heart-melody that has cascaded from the high celestial land of love, and rained that soul full of heaven. Whereas, on the other hand, we have known some devoted, enthusiastic, mad musicians, who lived for the very delight of song, nathless whose lives were by no means correspondent with harmony, but scored to chronic discord; and who, in a staccato movement of passion, have broken their violin on the offending pate of some rival first string who did not chance to play in tune with, or take their time from, them.

It is melody in the heart, and music in the soul, rather than in the ear; and Shakespeare was too wise and profound a thinker not to suggest this. So his words are capable of stating an exact truth. 'Tis the man that hath no music in his soul that is the caitiff fit for treasons, stratagems, and spoils: and, God be thanked, there are but few, after all, of this sort. There is more of melody and heaven latent in the human heart than there is of discord and hell. Otherwise it would be the Creator's instant duty to close the account with man; end heaven's transaction with earth, and wind up the concern forthwith as a disastrous failure, and not leave the nether world to get all the profit, when the stock, from the very first, was designed for glorious transference, lastingly, to the higher.

The Soul-Fabricator does not make ten hearts bad for one heart fairly good, or a thousand atwist, botched, and imperfect, for few workmanlike and sound. No; that were a reflection both upon his skill and loving beneficence. Bad as we think it, mankind is yet half angel, if not three-fourths; though we admit the other fraction of the devil in us is mightily active; and it is the mysterious, inexpressible quantity in us that makes the problem of life so difficult in working; it is the *surd* that makes our better powers deaf to the charm of David's harp: it is the evil spirit (but not from God) that was upon Saul. "And David took a harp, and played upon it with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."

Yes, there is a strange power in music. There is a correspondental and mystic bond between it and the affections of the heart. The heart speaks by music as the intellect by words. Hence the liquid outpouring of the soul in torrents of sacred song, is a stronger prayer and better sermon than the best ordered ritual, or words set in the happiest form for pulpit teaching. The highest effort of the orator fails of the effect produced on the mind and heart of a silent multitude, lis-

teining with intensity to the storming periods and full orbs and growing gales and hurricanes of song.

Who that attended the Handel Festival, years ago, and heard a thousand trained voices as one archangel voice, and instrumental hundreds as one mighty instrument of heavenly make, can forget the thoughts that came crowding in upon the soul with the voice as of many waters, and as the song of the redeemed multitude harping with their harps? A single voice is heard—as 'twere a hundred-throated nightingale—and there is the hush as when an angel sings: a silver note purls in, and streams like liquid vocal silence down from worlds afar; and following it, in rounded volume, comes the golden diapason, as it were of sunshine moulded to a rolling sphere of melody, resonant, reverberant of all celestial harmony; and then, with added clarion power, the theme expands and grows; the movement quickens, quivers, runs and races on with eddying swirls and convolutions, quick, bewildering, and confused, while strong excitement seizes all, as, with a crash, the thousand voices, in headlong harmony, let loose break in; the trumpets, and the screaming pipes, and throbbing drums, and marching heavy pedals, and pulsing life of mighty organ with full orchestral power, overwhelm the soul, and thrill the vast auditory with the pain of pleasure, inexpressible, unutterable, sublime.

Such the effect of earthly music, what of heavenly? But music is, in its very nature, heavenly. Discord is infernal: for evil is discord in the universe; its utterances are all inharmonious. From the lion's roar to the devil incarnated in a brutal, drunken mob, foul-mouthed and blasphemous, to the hiss-like whisper of the snake in evening dress, luring the silly, vain, and giddy to sin, the whole compass of hell's atrocious gamut is horrid and discordant.

Harmony is from above; but prostituted when it is made to cover vice and lend itself to thoughts unclean. Pure music, real, and true, and uncontaminate with words suggestive of evil, is an outward correspondence of a world within, of true, orderly affections and loves. In its creation as a domestic luxury, and sweet solace from life's many cares, or as a noble adjunct and most important aid to public worship, it invites us to realize what is peaceful and virtuous, and inspires us to seek what is holy, and righteous, and wise, and loving, and good. Hence the evil spirit departed from Saul when David, the psalmist and sweet singer of Israel, made melody mesmeric upon the harp.

Evil is innate discord. Hence concord and true harmony must be unendurable to ears strung to sympathy, and in close affinity with the harsh and dissonant; even as human devils, or men dehumanized, feel heaven to be a more grievous hell than their own, for which alone (by the inexorable law of mercy, and God's unutterable love, upon the evil and the good, the just and the unjust alike) they unhappily are qualified and fitted.

King Saul was the human microphone through whom bad men out of the body, and fiends no longer human, and evil spirits listened. They listened for the ugly war, and din, and loud confusions, that his fall from the grace of anointed kingship had woefully brought about, to the national misery of the people he misgoverned, his own wretchedness and approaching doom. His bright spirit was clouded. Darkness rested on his soul. He strove to shake off the incubus. He felt the weight upon his heart, but knew not its sad secret or terrible meaning.

We ourselves sometimes feel the crushing burdens of sorrow, and weight of grief, and strange oppressions of soul. Perplexed, we know not the reason for our despondency, or dark cause of our affliction; nor do we dream of the existence of suicidal evil spirits and powers around, unseen, busy within, infusing hell's horrid virus into our smitten hearts, and infesting the wounds and bruises, and putrifying sores we have through our sin, to make them rankle and smart, and drive us wild with distress of mind, and push us to the verge of suicidal

madness and despair. For this is the full meaning of temptation. This is the amplification of St. Paul's words—"drawn away of our own lusts and enticed." This was the full significance of King Saul's monomania, and melancholy, and brooding, dark foreboding, sullen, savage temper, and clouded brow.

In states such as these, then, which at times come upon us all, let us take up Shakespeare's language and pray—

"O Thou Eternal Ruler of the heavens!
Look with a pitying eye on our poor hearts,
And beat away the busy, meddling fiends,
That lay strong siege unto our sinful souls;
And from our bosom godly purge away
The taint of evil that still foully rankles there."

The meddling fiends had made King Saul their instrument, and spoilt its harmony—keyed up its passions to acutest pitch—slacked down its virtues to sagged impotency, imported hideous discords, embittered life, destroyed peace, robbed the mind of its repose, and made the distracted memory and recollection of lost golden days, most sombre, sorrowful, and sad.

Retrospective memory is like a harp of broken strings. We cannot strike perfect chords. The minor mode of sorrow wails through us, and the catching breath of many sighs makes our heart-strings vibrate with the melancholy dirge of grief. The jarring notes—the frequent gaps between, lost friends, hushed voices, dead hopes—mar the melody of life. Israel's first king fully felt it all, and anguish filled his soul. We, therefore, must be very patient of his despondency and sullenness of soul. Patient, also, must we be of those about us who are afflicted or obsessed in like manner. Music was Saul's cure. David took a harp and played with his hand; so Saul was refreshed and was well. So the music of love and gentleness will, to all similarly beset, be their cure. A soft answer turneth away wrath, and times of refreshing will come.

Splendid, indeed, is the testimony here given as to the mystic power of music. The devils that came to catch through the soul of Saul some of earth's unhappy discords, did not calculate upon hearing Israel's sweet singer, and David's harp, gifted with the ecstatic harmonies of heaven that God poured through the strippling's heart and the Seraphim spread upon the golden strings. So it came to pass that, as David played, "Saul was refreshed, and was well, and the evil spirit departed from him." The fiend could not endure the access of heaven to the cancerous, leprous, festering heart of the gloomy monarch, even through the fingers of a youth. Legion, and hell's discordancies, cannot endure the harmonies of the angel-world finding access to this lower sphere through human means. The evil cannot endure the heavenly sphere, nor can the hopeless, bad, perversely wicked, abide the least show of good.

Return evil for evil, railing for railing, spite for spite, word for word, anger for anger, hate for hate, blow for blow, and the foul fiends rejoice in the discord, and revel in the roar of the confusion, and strife, and din. They came to excite the hubbub, and stir up the mischief. The dissonance of earth is hell's harmony to them. Let us, however, not indulge their unholy wills, or in our fits of passion and revenge pander thus to their vitiated propensities, for they vitiate us. They warp the instrument upon which the immortal soul desires to play the eternal harmonies it learned in the bosom of God ere it travelled earthwards. Immeshed in the webbed entanglements of earth, and defiled with the plasterings of human clay, the inner ear gets closed up, and the outer grows dull and heavy to aught but the gross impurities of hell's indecent discords.

When the evil spirit, therefore, is next upon Saul; when we feel the brutal forces of evil crowding in upon us; when we are tempted to speak passionately, look black, and cloud our brow, be sulky, and sayage, and sullen, then let us take David's harp—it still exists in the Psalms—and let us play down discords with harmony, strife with peace, anger with love; for love con-

quers, love wins, and the evil spirit that troubles us will take a hurried departure. Resist the devil and he will flee from you.

The dark demons that said "Come and let us have a lark in the world through so-and-so; let us inebriate him, and try some of our choice new curses on his lips, and wag his tongue with our filthy suggestions; let us look through his eyes and enflame them with the gleam of lust; let us be seven devils in his right arm, to make him fight against heaven and virtue; seven devils in his heart, to burn and blast him with hate against a brother, and race the blood like liquid fire through the veins, and stir his rash hand revengeful to some ensanguined deed—for he that hateth his brother is a murderer; let us be legion to every faculty he possesses, to dispossess him of their control, and obsess him, and misuse, and abuse, and infect his every power, and thoroughly saturate the fool with hell, and make him irredeemably our own." The vile familiars who thus plot against us will, with astonishment, be very quickly off when the poor, wretched, worn-out, bruised, and battered victim of their spite and malice—wary of the husks which the swine do eat—coming to himself, says, "I will arise and go to my Father," while angel-watchers will, with glad acclaim, pass the word upward to the throne of grace: "Behold, he prayeth!" for music at its highest is a prayer, and many a broken heart (in seeking for the lost chord, only to be found in the repentant soul) has, at the inanimate instrument, controlled of spirit fingers enwreathed in flesh, played its most eloquent and effective prayers in the sweet minors of some harmonious gem left as a heritage to the Church in sacred song.

He only half-understands the influences which act upon man, who regards but the body-side of life. The world's great soul is the spirit-world. All its supreme movements are from thence. Thus, when this world is greatly wrong, 'tis because the inner world, unseen, has become crowded with the corruptions and contagions from the degenerate multitudes pouring into it from fallen churches, and loose systems of every kind—the defective, worn-out, and old. But when the glorious announcement goes forth, "Behold, I make all things new," then the world, freed from its incubus, leaps forth on a new career of liberty, light, and virtue.

The world has its periods of progress and improvement. It has, alas! also, its times of retrogression, calamity, and gloom; times when, as 'twere, the spirit of the Lord departs from it, and an evil spirit troubles it, as the vagabond, vagrant soul, in process of vastation, disencumbered of the flesh, troubled Saul. Heaven suffers it for wise and eternal ends. God ordains good, but permits evil to conduce to good. He minimises the evil to enlarge the good, and arranges that the least possible misery shall exist consistent with the production of the general welfare, or, as philosophers term it, for the "survival of the fittest." Moreover, according to the law of affinity, among the many arrangements of Providence, one is that when a man wilfully chooses evil, then spirits who are the embodiment of that evil associate with him. He is, 'tis true, in the filthy and insane enjoyment of his perverse will, but thus companioned round with geni of similar depravity, he has less temptation to play the hypocrite, and so in less danger of mixing the good and evil together—by adulterous profanations lusting to perpetuate larger hideous wrongs—is less capable of utterly subverting the right.

From mercy, therefore, heaven permits bad spirits to attach themselves to those who cannot bear the righteous presence of the good; and 'twas in this sense alone that, as the Scripture says, "an evil spirit from God" troubled Saul.

But when the music from David's harp fell softly on the distressed monarch's soul, a change of state was induced. For Saul is representative of all who are cursed with the spirit of discontent; the spirit of perversity; the spirit of the ill-conditioned; the spirit of crass contrariness; sullen, savage, sour; vitiated with

distaste for the things of heaven; with ill-humour; with melancholy; with gloom. But the better man within—a chosen David—is waiting to be brought forward. For he has the soul's superior skill to play upon the harp, and awake the harmonies of heaven in the human breast. He touches the various strings and golden chords that draw us, and the sweet notes of adoration, love, and praise, swell forth. God's fatherhood to all is then remembered. The discontent, the dark misanthropy, the sulky sourness, and the gloom give way, and Saul is refreshed and is well.

We are all, in a measure, like Saul. We come into tribulation, we grow fretful, become peevish and sullen. But heaven has diagnosed the evil, and here is the cure. Now let our better nature have scope and freer play. Bring forth David and his harp! Let the blessings we enjoy be enumerated! When little troubles vex us 'tis proof we have no great ones. Have we not health, food, friends—life here and hope of life THERE? Yes, let this string from our thankful hearts sound out in proper fulness, and our discontent will disappear, and we shall be refreshed and be well.

Has the world been unkind to us? Has someone spoken a harsh word, or promulgated a lying report to our injury? Is it wise thereupon to be angry, and flush into a state indignant, or brood darkly over our wrongs? Nay, nay. Let the string of forgiveness be touched if we would be forgiven. For when the sweet music of love is heard, the evil spirit will depart, and we shall be refreshed and be well.

Are we impatient under life's sorrows, and earth's discipline upon our souls to key us up to heaven's accord? Have past woes been resurrected in us which we thought dead? Have passions blazed forth in us again which we fondly imagined had died out for ever? Do we doubt? Do we despond? Are we dejected, disheartened, wretched, melancholy, miserable, and unhappy? Let the harp again be struck, and let us perpend the sweet notes of the exquisite harmony. Listen! "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

Thus speaks the heavenly harp of many strings pouring forth its flood of harmony—consolations—hopes—encouragements—promises—and truths of profoundest depth.

With such an instrument, and with the heart to awake its music, why should we despond?

O ever for the seraph's golden harp,
With chords of light and tones of sacred fire!
To bid the rankerous evil all depart,
And link the soul to yon celestial choir.

Aspiring thus—

Ours be the purpose high
To reach heaven's altitude:
Self-seeking to deery,
To seek another's good.

Yea—

Ours be the life endeavour
To dominate the evil;
In the heart make music ever,
And from thence cast out the devil.

WALSALL.—We have had a glorious time here these last three weeks. We began with Mrs. Britten, who gave us two lectures in the Temperance Hall. In the morning there was a fair audience; in the evening nearly 500 people listened with rapt attention. Both strangers and friends of the Cause were highly delighted, and the cry is—When is Mrs. Britten coming again? On the following Sunday Mrs. Wallis, with her usual able and clear statement of truth, kept alight the flame that had been kindled. Then came Mrs. Groom, on Sunday last, who, controlled by "Mary, Queen of Scots," made us feel that man, as a progressive being, requires a progressive religion. We have invited Mr. and Mrs. Wallis to reside in Walsall permanently, as our spiritual adviser and teacher; and we hope that by the help of the spirit-world, and all the life and energy we are able to put into the work, we shall make Walsall feel the power of spirit-intercourse.—J. THIBBETS.

THE SPIRIT-MESSENGER.

A DISCUSSION ON THE CORONATION OATH.

A CONTROL BY "EMANUEL SWEDENBORG."

Recorded by A. T. T. P., July 6, 1883.

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

The Sensitive when he came brought me a well-executed drawing of "Sulpicius Severus," one who was martyred for heterodoxy early in the fifth century. It bore the name of "Alonzo Cano," as the artist, and I was told by one of my guides that it was a copy of a picture painted by Cano in his lifetime. The Sensitive said: "I hear the name of the Duke of Marlborough." He then went under control and spoke as follows:—

Beyond all doubt the most curious phases of spiritual communications are obtainable where private communion is strictly maintained, and often the finest amongst these communications are received in strict privacy. I mean that conversations are heard by the sensitives, and the impression is too faint for them to repeat again these spiritual communications to others, unless these communications have been very recent, and self-consciousness has, in a measure, prevailed.

I was taxed this morning with extreme views respecting a conversation held with others in the little room of the Sensitive, about five in the morning of this day. He had risen under the impression that it was later, but finding after all his preparation that he had over one hour to spare, he sat in his little room listening to what was going on around and about him. The subject under debate was the Coronation Oath, and what would be its bearing on the question of the disestablishment of the Protestant State Church; I holding that such disestablishment was impossible without destroying the present monarchical rule; and I was sharply questioned for my reasons, which I briefly stated. I said that Her present Majesty, whom God defend, is herself, according to her oath, in accordance with the Bill of Rights, the sworn Defender of the Protestant Church. It is this oath that makes her the Head of the English Church, and it is in her alone that Church and State are united.

Admitting that the day must come when this, the most important question of modern times, must be discussed by the people's representatives; admitting that the express will of the people is made known through their representatives, and in an overwhelming manner, and that the people signify in an unmistakable manner their wish for the abolition of the union of Church and State; admitting that the Lords Temporal and Spiritual bow to this ever-recurring demand from the Lower House, and submit to the unchanging demand of the people of Great Britain; then comes the great question as to what position the sworn defender of the faith will be placed in. Her oath was to defend the Church. It was on the strength of that solemn oath that she attained the highest position of any in the realm. Who shall absolve her from this oath? I ask. What precedent is there in existence of an absolution given to an oath of so high and vast import?

Here I remarked, "That if the voice of the nation unmistakably demanded the abolition of the union of Church and State, that the best thing would be abdication, and that the successor need not take such an oath." The control went on to say:—

You, with your usual clear decision, have arrived at the only possible solution of this difficulty; but I must carry your thoughts further than this. Let us look on the act of resignation as accomplished. Feeling herself bound by a most solemn promise to maintain the interests of the Church, rather voluntary resignation than a peremptory demand for her to vacate that position which can no longer be held; for the people then will demand another form of monarchy, a monarchy not bound by oath to hold men in trammels respecting religious thought; but a monarch the head alone of the State, and willing to have in his or her dominion the freedom of religious hope. After the decease or resignation of a monarch the people demand another monarch, and that demand is acceded to, that their voice shall again be heard; and now comes the point on which they differ from me: they maintaining that the disestablishment was possible on resignation, and that the heir to the throne could commence his duties under the altered circumstances of his rule. But what is he heir to? To the throne of Great Britain. He is alike entitled to be the Head of the Church as the Head of the State; so that it would necessitate the absolute resignation of the claim of heirship, awaiting for the decision of the people, who could alone raise him to that position which he claimed under the old regime: a position altered by the fact of the non-existence of a Church, of which he presumably would be the head.

Then, there was a long conversation respecting the far-distant time, ere those wishing the disestablishment would obtain a majority in the Lower House.

You are quite right; they may shut their eyes and veil from themselves this fact, but it is, nevertheless, as you have stated it, that a majority could and would be obtained were the question fairly put before the House to-morrow. It is the contingencies that arise from this matter, that makes them thrust the possibility as far from them as the mind can imagine; but let me tell you that your whole work for years has had this object steadily in view. Is half the world mad? when they form their judgment, that no good can be derived from teaching their little fables and traditions. Are men mad? those who speak of an hereafter from knowledge; when they tell their fellows that they know that life on earth is but the soul's pilgrimage towards an everlastingly advancing progression.

You are keeping an exact and minute record of all that is given unto you, and so did I. You are honest and candid in your labour; so was I. Yet men deemed me mad, and many, in the most favourable comments on your labour, deem you highly eccentric. But your spiritual diaries will yet be a note-book for unborn millions. These records of scenes and conversations shall be verified ten thousandfold. These biographies, these expositions, shall be published, and individually claimed; and then shall men know who were mad in these days. You lay no special claims to that to which I devoted intense study, namely, physiology; but if you are not a naturalist of fame, I have stood by your side when you have devoted hours in your garden, enjoying with a keen zest the beauties with which God has endowed this beautiful earth. Since your knowledge of an hereafter life, your hopes are of the happiest, and the secret of this happiness is not to be found in any Church teachings. There are many who have heard, but who have not received your knowledge. There are some minds to whom the knowledge, that was given to me and which is being given to you, is not fit to be given to all men. I know that both the Wesley's have stood here, both the father and son. I remember that he believed communion with the dead, even against his own will; and when I say this, I mean that he himself received visits from our world; annoying visits, for he deserved them. He realized that his folk were fast realizing another glorious eternity, apart from the narrow eternity of the Bible, and so gave it publicity in these words, in a slander against myself: "We may now burn our Bibles; God has sent us a teacher from heaven, one Emanuel Swedenborg, from whom we may learn all that is necessary to know." I never made any such claim for myself. I claimed only the right of judging the communications which I received. No less could be expected of me individually, and I never claimed any more than this. You are doing neither more nor less than this. Undoubtedly, you have a right to chide vulgarities, either in or out of the flesh. All that they said or claimed I wrote without altering one word; but I claimed also the right of private judgment on their claims. I was the recipient from the spirit-world of much that was false, and why? My spiritual visitors were earnestly trying to teach me practicability, and I was not a practical man. I was sternly disputative, when the Bible was attacked in any of its portions, and I had but one intense desire to make their communications correspond with biblical writings. I wrote, I thought, I lived only for this purpose, and yet I received many words of solemn warning. One I received from that great spirit, "Busiris, the Ancient of Days," who, under the appearance of the deliverer of the children of Israel from bondage, said: "Why distress your soul with a knowledge that will neither make nor mar the future of any man? Why strive to make agree that which must be held wide apart? Why argue for the cause of that you know not of? Better will it be to give to the world opinions that you know." And I said: "Servant of God: What are they?" And he said: "Tell to men, that soul is the real man, and that man's body is but a temporary tenement, built for its use for a brief time, born to perish and to be again reformed; that body which is born of the soul receives all life, and all the vigour it possesses, from the soul. Tell them that for all bodily senses and all bodily faculties the soul is alone responsible, and that this the soul is seen by us, and not the body of man."

I say that this is true, having proved it myself. We see only the souls of those with whom we hold communion. We exercise no seer or spiritual sight in this; for it is as natural for us to see the soul of man, as it is natural for us to perceive our own spiritual surroundings; we pierce through those who are known spiritually, and who are set beyond the inert and dead weight of body, until our eyes rest on the soul of which the body is the case. It has been argued that my revelations and Modern Spiritualism are antagonistic. There is a great necessity for caution, the caution required in receiving controls. There should not be too much of self-hood; it is felt often in judging harshly. I had a room not unlike this in appearance. One of my opinions, written out by my own hand, was fixed opposite my chair, in my own handwriting. I had spirits coming, giving high-sounding names, such as "St. Peter," "St. Paul," "Abraham," "Isaac," in fact all the biblical notabilities, and some of them were the lustiest of swearers; especially if I

doubted them, and proceeded to question their claims. They swore like troopers. These I called devils, and the notice written was—"All devils are mad." This I mention to prove the quality of my self-opinion at that time; because I then conceived that spirits should have the power to lift me up. As for time and trouble, it was like that into which you are so rapidly being initiated. The printing of these controls also came out of my own pocket, and I may say now that two-thirds of these expenses were wasted through self-opinion, that spirits came and trafficked with my hopes, and played upon my fears. It is no wonder that, to-day, there are so few believers in my deductions when on earth. That thousands were fully convinced that I spoke with men out of the body, was proved in numberless cases. Tests were asked and received, which were spiritual reprimands to me and to the questioner.

I remember that when surrounded by a company of friends, one asked with strong clamour for tests, and then came a vision to me of 1883, of bonds and handcuffs, ropes and seals; and still the loud clamour for increased tests, until I saw the entranced forms of sensitives roped, and sealed, and caged. "This," said a voice to me, "will be the cry, until nearly the close of the nineteenth century; but answer them, even as it is given to you." The test that was asked was: "Which of us who are present shall be the first to die." The spirit of "Busiris" said to me, "Repeat my words to them: There is no death but change. The claim for change shall be made on Olaf Oloschen; that call shall be at forty-five minutes past four to-morrow morning." He, like Marlborough's Duke, was found dressed lying stretched dead on the carpet by his bedside, and the hand of "Busiris" emissaries had stopped the hand of the clock at four forty-five, to a second.

What is the good of such tests? Were you to give forth such utterances you would be more feared than loved, be more hated than obeyed. Theology says the grave closes over arts and sciences, literature, and all that is held to be refreshing to the soul. But I say, the grave only opens out endless facilities; shows worlds of living men and living women; worlds ever increasing to portray types of earth, of man's habitations, of man's gardens, man's garments, and man's food. There is not one who lacks a joy, that he is capable of receiving.

Mark that; such is the mercy of God. Where then is the doctrine of condemnation? There is the worship of God taught; there is taught such deep wisdom by means of angel visitors through whom your guide and "Busiris" are acting in holy union. Around Sunderland's dismal heap of little bodies were angels bright with glory, the glory of maternal solicitude, sent by your surroundings to tend and care for these little ones lately arrived, to usher them into a heaven, where music reigns and angels sweetly sing; into that world where there is no yesterday, no to-morrow; that world where there is rest from toil, from trouble, and turmoil, but not rest from honest work. The spirits of men released from the body cannot be idle. These mothers, after Sunderland's sad disaster, these mothers out of form love infants; to be with children is their work. Your surroundings love to teach adults. Some of them guard the tempted of earth, and are with them at the end of time. Heaven is not a gift to man from any; it is a part and a condition of life, which God has created. No death-bed repentance, no instant conversion, no belief in this God or in that God is wanted. Heaven is for the Atheist, as well as for the most God-like Christian. But there are conditions of soul as there are conditions of men. A man on earth writes his morality on his physical form, and angels look at him and judge him.

There was one remark you made which struck me forcibly, "That it is one of the hardest things in nature to guide the thoughts of men, or to alter opinions that have been grafted in their nature." This is true, but there is a great virtue in waiting. There is really nothing permanent in brute force. You cannot bully a man into changing his will. There is a constitutional way of advancing spiritual communications; and I give you the credit of working constitutionally. It has pleased God, through the aid of sensitives, and hearty, earnest pioneership, to preserve the knowledge of spiritual communion to man. There is one thing to be destroyed, and until that is undermined and laid at rest, and not until then, will man believe willingly. I am alluding to the vicarious character of the atonement. In the teachings of your surroundings goodness and truth are combined. Spiritual faith is the opposite of the idea of the faith of the present day. The Church commands faith, because of its authority; but genuine faith is an acknowledgment that a thing is so, only because it is true. Life here, after is no mystery. By reason man's being hereafter, or beyond the grave, can be comprehended or realized naturally, so that man may see that it is true. I maintain that spiritual faith is in direct opposition to faith commanded without reason. The life of all religions is to do good. A man has no more of truth than of goodness in his nature; no more of faith than of life. His will is paramount over life itself, therefore over all the passions of earth. It may be asked, and was often asked when I was on earth, "Why do the impious, the profane, and the impure possess abundant riches? Why have wars, famine, murder, and bad laws existed?" It is on man's will alone; there is nothing else on which the soul is judged. Mark that: heaven on earth would be that condition of mankind when every man willed to do his duty to his neighbour and to his God.

Men may ask: Will this ever be? Yes, I say: when Church traditions and fables, when biblical contradictions are no longer held infallible; when it shall have become fashionable to boast that the soul belongs to God; when the grave is revealing its secrets on every hand, at the corner of every street,—then shall the will of man meet a stronger opponent than ever in its former history, and shall bow down to spiritual hope; and hatred and malice shall cease, and then God's Will will be known to all the nations on earth.

God bless you, dear fellow worker; not so prejudiced, not so blinded as myself; one versed in the world's ways; one whose practicability has been strengthened by contact with keen intellects, engaged in arduous competition. To you, I say, Be strong, where I was weak; be firm, where I was yielding, and God shall bless you for ever and for ever.

Comment is needless: any attempt of mine to do so would only spoil a magnificent control. All I can say is: God speed the day when tradition and fable shall, through Reason's Sun, disappear like morning's mist, and man's faith, in conformity with Nature's Laws, shall benefit man and satisfy his Creator.

MEDIUMSHIP.

TESTIMONIAL TO MR. D. DUGUID, GLASGOW.

Through the kindness of Mr. Thomas S. Garriock, we are informed that the sum of £30 was presented to Mr. D. Duguid, at Glasgow, on September 11. Mr. Nisbet, who made the presentation, gave the following particulars:—

Some time in 1865, I, along with our friend, witnessed some spiritual manifestations in the house of Mr. Whittaker, chief designer in Messrs. Wylie and Lochhead's, which resulted in trying the thing for ourselves at my own fireside. We had not long to wait, for at the first sitting we had very striking evidence that there was "something in it." We continued night after night, and in a few weeks we had two full-fledged mediums developed—first, one of my daughters, and then Mr. Duguid. The one helped the other, as will be seen in the account given in my Introduction to the volume, "Hafed, Prince of Persia." The first painting séance open to visitors, took place in my house on the 8th June, 1866, and from that date onwards, the sittings were continued twice a-week, till February, 1868; and on reference to my 1st volume of MS. Records, I find we had admitted 660 visitors to witness Mr. Duguid painting in trance. At times we felt the pressure rather great, and occasionally we had to turn visitors from the door. Then, to the great disgust of the medium, a war of words got up in the newspapers, which had the effect of increasing the requests for admission. Our friend here did not at all relish the appearance of his name in the papers—even when accompanied by warm eulogium. Thereafter we restricted visitors to once a-week. These were from all classes in society. We have had peers of the realm, magistrates, ministers, lawyers, doctors of medicine, professors of universities, artists and actors, merchants, and indeed people of every grade, not only in Glasgow, but from every quarter of the world. I calculate that not fewer than 4000 persons have, during these seventeen years, been freely admitted to witness Mr. Duguid at work in the abnormal state. In addition to the scores of large and small pictures painted in trance, about 900 direct paintings and drawings have been executed, and given away to visitors, so that, being shown to others, they might be the means of creating thoughtful inquiry into Spiritualism. This was the end purposed when the direct cards were first given to us by the spirit artists. At an early period of the medium's development, I was told by our spirit friends that all kinds of phenomena could be produced through him, and that in due time we might look for such. That promise has been fulfilled in the production, now and again, of a variety of spirit-manifestations; but we were told, at the same time, that they would not continue to use the medium except for trance-painting and communications in trance, which are the chief features in Mr. Duguid's mediumship. About fourteen or fifteen years ago, he was controlled by the spirit of an ancient Persian—"Hafed, Prince of Persia," who, up to the present time, has given a multitude of communications. Other spirits have also controlled, and contributed their quota. The communications have been for six or seven years regularly reported by Mr. Garriock, and would now form two or three volumes, such as that already issued to the public—I mean the book, entitled, "Hafed, Prince of Persia." These records comprise a vast number of answers to questions—Addresses on a variety of subjects—A History of Persia, given by spirits living on the earth in prehistoric times, through Hafed—The Missionary travels of Hermes and his band of evangelists in Abyssinia, Arabia, Northern Persia, and Asia Minor—The Life of "White Star," an ancient American, who lived 5000 years ago—The Story of "Little Bear," a Red Indian—The Life and Missionary Travels of the Brahmin (who was brought back to life by Jesus) in India, Tartary, China, Japan, etc.—The Evangelistic labours of the Two Brethren sent out by Hafed from the Church in Persia—The Story of a Scottish Priest, living in the reign of James III.—Life of Sir

John Hawkins, the contemporary of Drake—Ghost Stories given by the spirit of an English Chemist of the 18th century—The experiences and persecutions of a French Huguenot—Earth experiences of Ruisdal and Jan Steen, the Dutch Painters, etc., etc. By this enumeration, you will be able to conceive the amount of labour Mr. Duguid has gone through during these years, and on behalf of the cause with which we are identified. It was in consideration of this, that a zealous friend of the movement suggested the getting up of a testimonial to Mr. Duguid. The appeal was made by circular to a number of friends, but became public by certain of these getting it inserted in our weekly Spiritualist papers free of charge. Notwithstanding, the response to the appeal has not been up to our expectations.

Mr. Duguid has hundreds of warm friends who had no opportunity whatever of taking part in this well merited testimonial; and these feel that their respected friend has been sacrificed by the defective nature of the arrangements instituted to promote the testimonial. The great interest that is throughout the world entertained in regard to Mr. Duguid must not be estimated by the result of the effort recently made in Glasgow.

A CASE OF HEALING BY MRS. BERRY.

To the Editor.—Dear sir,—As I consider my case is a successful one of magnetic healing, if you will kindly give space in the MEDIUM for this letter, it might induce other sufferers to seek the aid I sought, and benefit thereby. I have always been very delicate, and for years I have attended the different London hospitals on and off, but derived very little benefit from them if any at all. Three years ago I laid up with diseased liver, and so bad was I that my doctor and friends thought I could not live. My doctor attended me for three months at my home, and then I was able to get about with the assistance of a stick. I was often taken bad while I was out, and had to be brought home by friends. Sometimes my heart would palpitate so violently that it deprived me of speech, sometimes the pain would be so sharp and sudden in my side, that it would cause me to fall down, my stomach was greatly distended and my legs and feet swollen; in fact, I was in a most deplorable condition. I remained in that state many months, making no further progress. I had the advice of many doctors, and they said my heart was diseased and some of them gave me certificates to that effect when I required them. I was sent to Walton-on-Thames Convalescent Home for one month, but it did me very little good. Three months after I was sent to Margate, still being very bad. I was examined by several doctors; some thought I was too bad to go, and others thought I should never be able to work again. I remained there ten months, and my case is entered in the books of the institution at Margate as "heart disease and very anæmic." I came away without the doctor's sanction, as I felt stronger and anxious to try and do a little work, for I had been unable to work for two years. I had been at work for two or three weeks, when I found myself going as bad as ever. My head used to swim, and I had many times to hold on to the bench to keep myself from falling. The faintings came on again with palpitation of the heart and shortness of breath, and pains in my side, chest, and back, and other symptoms too numerous to mention. I could not have continued at work much longer. It was very little I was doing when I went under the care of a lady named Mrs. Berry, and the first few treatments I received did me more good than all the medicine, pills, powders, plasters, and blisters, that I had taken and had on me for years. I gained strength from each treatment, and soon began to make rapid progress towards recovery. My eyesight got stronger, I lost the severe headaches I used to have so bad at times that I could not see; my breath got better, pain left me, faintings became less frequent, and I began to feel better than I had felt for years. I have received about twenty-four treatments from Mrs. Berry, and now all the ills that I suffered from are either gone or greatly alleviated. I have taken no medicine since I have been under Mrs. Berry's treatment, but to the astonishment of my friends and all who knew my case, the power of Mrs. Berry's gift of healing is proved by the fact that I am now able to work at my trade, cabinet making, which is not a light business. I have not been laid up one day since I have been under Mrs. Berry's care, and I often meet friends who say they thought I was dead. I consider I owe to Mrs. Berry my present enjoyment of comparative good health, and I believe the benefits I have received are permanent. Mrs. Berry has treated me with the greatest of kindness and she is very sympathetic, so that any patient can feel perfectly comfortable and easy in her presence. Her present address is, 5, Grenville Street, Brunswick Square. I could have entered more fully into the particulars of my case, but I am afraid my letter is already too long.

Yours very truly,
H. NORRIS.
6, Pemberton Place, Mare Street, Hackney, Aug. 13, 1883.

MR. TOWNS'S MEDIUMSHIP.

To the Editor.—Sir,—Mr. Towns paid a visit to us on Sunday, September 16, when we received many proofs of his clairvoyant powers, and undeniable tests, descriptions and

particulars of friends long gone before, and some that none present but myself knew of, and through the lapse of time had forgotten. He also entered upon matters that concerned ourselves and family, and business matters, giving many useful suggestions. In the afternoon he went with us for a country drive, and all the way it was a continued seance. In the evening and during tea we had a continued revelation, and later on my wife's sister called in and received a description of a child who had passed away not a year ago, and also of the child's great grandmother, who had charge of it in spirit-life. Afterwards "Mother Shipton" controlled, and my father and another old friend, who expressed great satisfaction at being able to come. On Monday, Mr. Towns and Mrs. Gower went into a local hop garden, where another seance was held, as he described particulars and circumstances to a woman and her daughters who were picking hops, that they were obliged to admit were all correct; and of whom we expect to hear more. There is no doubt that much good will come of this visit; altogether it was a very enjoyable time for us. We intend inviting Mr. Towns again very shortly.

I am, yours truly,

16, Week Street, Maidstone.

J. GOWER.

OBITUARY.

MR. WILLIAM MACDONNELL.

We much regret to have to notice the death of Mr. William MacDonnell, of Sydney, brother to our friend who lectures so frequently in London. He was well known as a progressive reformer, and ably sustained all efforts for freedom of thought and liberty of speech. We have reason to believe it is to him chiefly the world is indebted for the valuable labours of the late John Tyerman, whose Sunday evening lectures, on the stage of the Theatre in Sydney, aroused the Protestant and Catholic bishops into union against the spiritual heresy disseminated so ably. Mr. MacDonnell was well in advance of popular ideas on progressive subjects, was a careful reader, and a judicious thinker. His loss will be much felt by a large circle of friends. He was one of those earnest men who by their countenance and substantial support often do more than those occupying prominent positions. A few more such men scattered over the world would do incalculable good, not only to those around them, but to mankind at large.

MR. SAMUEL CHINNERY.

Passed away, at his residence in Paris, on the 14th instant, Mr. Samuel Chinnery, after a painful and lingering illness. He was one of the very earliest investigators of Spiritualism in Europe, and no man in the Cause was more generous, faithful and devoted. The war in Paris greatly interfered with his usefulness; but before that calamity he took a leading part in all forms of aid to spiritual work and workers. His belief in Spiritualism enabled him to pass through the trials of life with courage and resignation, particularly the last act of mundane existence; for truly "His end was peace." No doubt of the better life which follows the term of earthly probation ever beclouded his mind; his only regret being the separation from the accustomed bodily presence of those he loved. His mind was frequently with old friends with whom he co-operated in past years; and many who read these lines will join with us in a kindly service of love for one who was so brotherly in word and acts during his presence amongst us.

MRS. KILBURN, BISHOP AUCKLAND.

The following announcement when received filled us with regret, and a deep feeling of sympathy for those who survive:—"In loving Remembrance of Bessie, Wife of Nicholas Kilburn, who very suddenly, but peacefully passed away to the higher life, on Tuesday afternoon, Sep. 18th, 1883, at Ninefields, Bishop Auckland. 'The memory of the just is sweet.'"
The memory of the many kindnesses which we have experienced in the home of the lady now deceased occasions a pang of regret at this unexpected intelligence. She was possessed of refined manners, cultivated intellect, and high moral purpose, indicating a spiritual sphere the embodiment of which is seldom to be met with on earth. To her the transition will be to her native home: truly the regret is for those who, left behind, can no longer enjoy her personal presence amongst them.

MR. MATTHEW JOHNSON, DUDLEY COLLIERY.

Gone to the other side, on Friday, September 14, Matthew Johnson, aged 35, the affectionate son of Mary Johnson, of Dudley Colliery, Northumberland, who lost his life by a fall of stone, while working in the above mine. He was a Spiritualist, and through his death the society has suffered a great loss, and the Cause an earnest supporter and a zealous advocate. It is two years since he began to investigate the phenomena of Spiritualism, and in the end he was convinced of a higher and a brighter life in the far beyond. The interment took place on Monday, the 17th, when above 500 persons followed the cortege to the grave and joined in singing Hymn 88 of the "Spiritual Lyre," to the tune of the "Dead March" in "Saul."

Mr. J. G. Grey, of Gateshead, conducted the burial service, and delivered a splendid inspirational address, which was very attentively listened to, and many of the orthodox friends who attended were greatly impressed by the eloquence of the speaker. Let us hope that by this means some of them may be brought to enquire into the science and philosophy of Spiritualism.

MRS. ARNOT, KIRKCALDY.

On Saturday, September 15, the wife of Mr. A. Arnot, (brother-in-law to Mr. A. Duguid) passed on to the higher life. She was a good, careful woman, and the husband and small family will greatly miss her. She was a devoted Spiritualist, her own experience furnishing her with solid ground for satisfaction. Her simple, unshaken faith in the better part sustained her in all the vicissitudes through which the Cause has passed, and she patiently awaited the time when the truth would maintain a more hopeful aspect in the minds of the people. In a similar manner she viewed her own condition. As the time of parting approached she was still eager to catch the sound of spirit-voices, and learn of the ways and modes of the land beyond the river. In a happy and confident hope of a bright awakening there, she passed away, having been a Spiritualist from the establishment of the first local circle.

EDWARD VALENTINE.

It is only about four months since a good medium, Mrs. Valentine, passed away, and now her child, seven months old, has left earth for the higher spheres. The bereaved husband and father is a true Spiritualist and medium, and his loss is largely repaid by his practical knowledge of the fact that, "There is no death in God's wide universe."—W. WINLOW.

MR. COLVILLE'S VISIT TO LONDON

Mr. Colville's two meetings at the Spiritual Institution have given great pleasure to all who were present. On Friday evening the audience was a representative one, some of the visitors coming from great distances. The subject was chosen by the audience. Five were submitted, but "The Spirit Spheres" received the largest number of votes. "Buddhism," and "The Kingdom viewed from the Spiritualistic and Christian Standpoint," were also appreciated by many. Mr. Colville's comprehensive treatment of the leading theme left little to be desired in regard to the other two. Three subjects were submitted for a poem, and they were all treated in a method of skilful combination.

At the close, a very cordial expression was made of the desire that Mr. Colville should be induced to commence a series of Sunday Lectures in London. Mr. Colville could make no promise to do so at present, as his engagements elsewhere held him bound for some time. It was stated by those most interested, that if any announcement appeared of a contemplated visit to London by Mr. Colville, that it would receive their hearty support.

The clear, profound, and interesting manner in which Mr. Colville treated his subjects was an intellectual treat of a very high order.

MRS. E. H. BRITTEN AT LEEDS.

On our way North on Saturday evening we had the pleasure of meeting with Mrs. Britten at the residence of Mr. and Mrs. Lingford, Leeds. Great was the temptation to respond to a pressing invitation to remain over the Sunday, and take part in the meetings announced. Previous engagements rendered that impossible. The Leeds friends manifest great activity and courage in their arrangements. A first class hall was taken, and the town was well posted with announcements in large type, while hand-bills were circulated by thousands. Some of the combinations on the walls caused by the juxtaposition of placards were highly amusing, and not a little suggestive. The Lecture announced for Mrs. Britten on Monday evening was "Satan," which was posted on the walls in large letters. On one station there was the name—"Irving Bishop," and the line was continued, in similar type, with "Satan." Another combination was even more definite. It read, when a line of small type was omitted:—

SATAN
LOOK OUT
THE SALVATION ARMY
GENERAL
IS COMING.

The Leeds Bill-poster must be a bit of a wag.

The friends anticipated good meetings, which we hope were quite up to their expectations. The crowds which attend Mrs. Britten's Lectures in Yorkshire and Lancashire indicate a healthy state of the Cause, and the great popularity of that lady.

MACCLESFIELD.—Contributions of literature to the Spiritual Library now being formed may be sent to Mr. Hayes, 12, West Bond Street.

MR. W. J. COLVILLE AT LIVERPOOL.

On Sunday last, September 23rd, Mr. W. J. Colville occupied the platform of Rodney Hall, Liverpool. The subject dealt with in the morning was "Human Free-Agency, and the unalterable decrees of Fate." The discourse though lucid and practical was highly metaphysical, and gave much food for thought to all who heard it. The subject was peculiarly opportune, as the debate for several successive Sunday afternoons in Rodney Hall, has been upon the question: "Is man a free agent?" Mr. Colville's guides told us that we were the creatures of circumstance until we had learned to control circumstances, and then we made the circumstances of others to a large degree. Infinite freedom could alone exist with infinite spirituality, as throughout the universe spirit was positive, and matter negative. Many telling illustrations were introduced, explaining and amplifying the positions taken. Allusions were made to the advanced intelligence of the present day, which has given us the science of meteorology, by means of which storms cannot be averted, but they can to a large extent be avoided. If we know what is going to happen, and then rush into danger, we are responsible morally for the results of our rashness. If a man, spurred on by ambition, rushes like Captain Webb into the seething vortex of Niagara, and is drowned, he is held accountable in spirit-life for the loss of earthly experiences he might otherwise have benefitted by. But if some one is innocently bathing in a spot considered safe, and is swept away by the current, he is then regarded as irresponsible, and will experience no remorse in spirit-life because his earthly career abruptly ended, while if some one loses his earthly life in a daring deed of heroism on another's behalf, the act is positively meritorious, and raises the spirit in the moral scale. Discussing the position of unseen influences exerted upon us, the speaker said that though it was true we were often irresistibly led by others, we were, to a large extent, responsible for the class of influences to which we rendered ourselves negative. Spirits in and out of the flesh could only control us as there was some bond of affinity between them and us; consequently, by every holy aspiration we made conditions for the angels, and by every thought of malice we drew devils to our side. The discourse abounded with practical advice as well as profound philosophy, and was given, as is generally the case with Mr. Colville, in chaste and eloquent language. The poem at the close was a very amiable effort.

In the evening the hall was crowded by a most intelligent and enthusiastic audience. The lecture on "Spiritualism and its true relations to Secularism and Christianity" has been fully reported by a competent stenographer. As it is useless to attempt an abstract, it may be enough to say that it was greatly admired by all present, as a remarkably just and lucid definition of true Spiritualism and the way in which it must affect all existing institutions and schools of thought. Neither Secularism nor Christianity was berated; the strong and weak points in both systems were freely exposed, and the lecture ended with a glowing peroration on the moral bearings of earth-life upon the condition of the spirit after physical dissolution. A very sweet poem on "Temperance and Hope" concluded the service, which was a long but enjoyable one.

On the following evening, Monday, September 24th, a very large audience highly appreciated the answers given by Mr. Colville's guides to a very large number of important questions bearing upon a great variety of generally interesting subjects.

The number of the MEDIUM containing the discourse delivered by "Geo. Thompson," through Mr. Colville, is having a very large sale in Liverpool, and is the means of introducing the paper to many new readers among whom are many intelligent business men who stand high in the estimation of the mercantile world. Spiritualism is making rapid strides in Liverpool, and is steadily overcoming ecclesiastical and infidel objections, with which it has not so frequently been coarsely assailed in Liverpool.

Sunday next, September 30th, Mr. Colville will again speak in Rodney Hall: subject, at 11 a.m., "Prayer, and its efficacy in the light of reason and the spiritual philosophy." At 6.30, subject chosen by the audience. Monday, October 1st, at 8 p.m., Answers to questions.

BIRMINGHAM: Oozell Street Board School.—Sunday evening last Mr. Smyth commenced the service with reading a portion of Shelley's "Queen Mab," and then delivered a lecture on "Infidelity." He took Thomas Paine, Voltaire, Shelley, Robert Owen, and showed that these men, instead of being infidels, were the true spiritual reformers; and he read quotations from their works, proving that they believed in one God, and he a God of love; that they were inspired men, and though the Materialists quoted them to prove their Materialism, yet they were truly Spiritualists in a proper sense, and liberators of mankind from creeds and dogmas. The address, which lasted over an hour, was listened to with attention. One gentleman got up and proposed a vote of thanks to the lecturer, and said that he had been taught to look on these men as the worst of men, but in the future he should read their works, and think for himself. The vote of thanks was passed, and Mr. Smyth replied, and the meeting closed.—COR.

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THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 28, 1883.

NOTES AND COMMENTS.

During our recent tour we discovered that Mr. Massey is creating as much interest in the Midland and Northern Counties, in Glasgow and West of Scotland, as in London. Nothing for many years has made such a deep impression on the thinking mind as the present series of lectures by Gerald Massey. They are bound to lead to a similar result in all places wherever delivered, unless we except a very low state of society.

Archdeacon Colley is attempting to heal the breach in the Church in Natal, occasioned by the schism over Bishop Colenso. Now that his late diocesan has passed away, Mr. Colley expresses his willingness to resign his archdeaconry and canonry, if it will tend to promote unity, by leaving a free field to the successor of Colenso, about to be sent from this country, and thus leave no ground for the superfluous bishop of Maritzburg—Dr. Macrorie—to stand on. The "Times of Natal" in a leading article highly commends the self-sacrificing policy of Mr. Colley. That gentleman would find many warm friends in England if he elected to return to this country. The discourse which we print this week is another link to attach him to many who are always glad to read after him.

The terrible flies spoken of by Mr. Massey and the allusion to teasing spirits by Mr. Colley remind us of the testimony of sensitives to the stinging sensation accompanying evil influences. Did not the primitive sensitives suffer in a similar manner, and hence the same term would come to represent stinging fly and stinging spirit alike.

Mr. W. J. Colville will probably remain in England a few weeks longer, for the fulfilment of engagements already entered into with societies in the provinces. He will then return to America, possibly speaking a few times in the Eastern States, calling at Grand Rapids, Michigan, and some other cities en route for California, where his guides desire him soon to commence a protracted series of meetings.

"The Natural Genesis," Mr. Massey's second pair of volumes, is now ready for delivery. The substance of all the St. George's Hall Lectures may be found in them. A prospectus appears on our last page.

Mr. Towns will not sit at 15, Southampton Row, on Tuesday evening. Mr. and Mrs. Herne are expected to give a select seance at 167, Seymour Place, in a few days.

A correspondent wants to know the "origines" of excommunication by Bell, Book and Candle. The simple facts succinctly stated would suffice.

SHEFFIELD.—Mr. Towns will attend meetings at 175, Pond Street, on Sunday, at 6-30, and also on October 1, 2 and 3. Friends in the district who desire to meet Mr. Towns should write to him at the above address. He returns to town on Thursday next.

"NEMO."—The children's Lyceum has nothing whatever to do with the testing of spirits or mediums, or the source of spiritual phenomena.

PROFESSOR KERSHAW AT HECKMONDWIKE.—At the Co-operative Hall, Heckmondwike, on Wednesday night, Professor Kershaw, the well-known mesmerist and electrician, from Southport, gave one of his popular entertainments for the benefit of the Mechanics' Institute and Club, and it was a great success, the hall being crowded in every part. During the evening an illuminated address was presented to the Professor by a man named Day, belonging to Heckmondwike, who had been successfully treated for deafness, the complaint having been brought on by measles twenty-three years ago. It appeared, from the terms in which the address was couched, that the patient had been perfectly cured after all the medical aid he had obtained, and which included three months' treatment at the Leeds Infirmary, had entirely failed. The testimonial, which had been elaborately got up by Mr. W. H. Fearnley, had been signed by Mr. Thos. F. Firth, J.P., and Mr. G. M. Barber, certifying to the correctness of the statement about deafness. In the afternoon Mr. Day entertained Professor Kershaw, his patients, and a few friends, numbering in all 50, to a substantial tea in the large room of the Mechanics' Institute and Club. After tea an adjournment was made to the gardens adjoining, and belonging to Mr. Joshua Walker, of Greenfield House, where most of the patients were put into a mesmeric state and photographed in position to represent a group of statuary. It should be stated that there are quite a number of instances in Heckmondwike and the immediate neighbourhood where young people have been permanently cured from fits and other terrible ailments through the influence of mesmerism, and it is no exaggeration to state that Professor Kershaw is very popular in this part of the country. There were present at the entertainment Mr. Henry Sidgwick, Trinity College, Cambridge, president of the Society for Psychical Research, and Mr. Edmund Gurney, Trinity College, Cambridge.—"Leeds Mercury," Sept. 21.

SALFORD.—Mr. Colville has kindly offered to hold receptions in the large Room of the Trinity Coffee Tavern, Salford, on Friday evening, September 28th and October 5th. I hope our Manchester friends will accept the hint, and introduce at those times some of their friends.—I THOMPSON.

PENDLETON.—The conference on Sunday, at 2-30, will take place at Mr. Taylor's, 44, Harrison Street, and not at the usual place of meeting.

SUNDERLAND.—Last Sunday addresses were given in the afternoon and evening to capital audiences in the Avenue Theatre, by the guides of Mr. Wm. Westgarth, of Sheriff Hill. The audience chose the subject for the evening's discourse from the Acts, ii., 17, 18, which was attentively listened to and frequently applauded by the very large number of people who were present.—G. H. PYNE JONES, Sec., M.S.E.S.

STAMFORD SPIRITUAL INVESTIGATION SOCIETY.—On Sunday, September 30, 1883, Two Services will be conducted by Mrs. Groom, (clairvoyant and trance medium, of Birmingham), at the Progressive Lyceum, North Fields. Morning at 11, subject to be chosen by the audience. Evening at 6.30, subject, "The Historical Evidences of Spiritualism." In the afternoon from half-past 2 until 4, Mrs. Groom will be happy to see persons to give medical advice, and describe spirit surrounding. On Monday, October 1, a Tea Meeting will be held at half-past five. Tickets 6d. each, to be had of C. Chapman, the Secretary. At half-past seven a Public Meeting, at which Mrs. Groom will be present.

PLYMOUTH: Richmond Hall, Richmond Street.—There was no meeting at our Hall on Sunday morning, but the friends attended, as a mark of esteem, the service at the Unitarian Chapel, the minister of which, Rev. W. Sharman, preached his farewell sermon. A good congregation included a great many Spiritualists, who enjoyed the discourse, which was based on the words: "I am not ashamed of the gospel." In the evening at the Richmond Hall the guides of Mr. R. S. Clarke gave a most excellent lecture on "Evil, its nature and utility." After reviewing the existing beliefs as to the origin of evil, the control most ably proved that the theological and Oriental theories were utterly inconsistent with the laws of a Divine Creator, and were rejected by all who carefully studied the subject; and he affirmed that evil was only undeveloped good: everything in nature was good when used properly, but became an evil when abused. The control carried the audience with him on the various points raised, and the lecture was highly appreciated, as was shown by frequent applause. There were many strangers present.—JOHN T. B. PAXTER, Sec.

PENDLETON.—Mr. Lightbown's lecture on "Phrenology" was a very good success. We had more people than we have ever had before. Many questions were asked and answered. All of the friends seemed very much pleased with the subject, and also with the able manner in which the lecture was delivered. I believe that normal speaking will be more appreciated, for in many cases it is much better than trance.—J. S.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last Mrs. Burdett delivered an Inspirational Address to a fair congregation. The spirit-guides took for their evening's discourse: "And God's Spirit moved upon the face of the Waters." Sunday next, Mrs. Barnes, of Nottingham, will take the platform morning and evening.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

GERALD MASSEY'S LAST LECTURE.

The course closes with a discourse on the question of many: "Why does not God kill the Devil?" On the due understanding of this problem the whole truth of theology depends. The origin, existence, and operation of evil have been the points upon which the false theological systems of all times have maintained themselves. That Mr. Massey will treat the subject in an original and instructive manner is certain; and out of regard for himself as well as his mission, we hope there will be a full house to wish him well in his great task of going forth to enunciate his views in other countries. Rarely has a personal event of more importance taken place amongst us, and many will, no doubt, make it a point to participate in the closing scene of Mr. Massey's London labours for the present.

EXETER FREE SPIRITUAL CHURCH.

AN APPEAL.

Dear Mr. Burns, Will you kindly permit me to make the following appeal to the readers of the MEDIUM? At the end of twelve months of hard, self-denying work, and severe conflict in the promotion of Spiritualism in this city and neighbourhood, I find myself involved in a pecuniary liability of about £10.

There are many readers of your valuable paper with whose kindly interest and sympathy I am uniformly favoured, and to those friends I confidently appeal at this juncture to render me a little assistance. I do this all the more unreservedly as my work is not exclusively local, but to a considerable extent general.

I am glad to say that after a gallant uphill struggle, our beloved Cause here has won for itself a conspicuous and honourable position; and our outlook at the end of the year is of the most encouraging character. The liability above named however somewhat embarrasses me in view of commencing the second year.

We have never had any guaranteed financial support, our work has been carried on upon a purely spiritual basis, and we have trusted for material support to genuine spiritual results.

If those friends who feel impressed to respond to this will kindly send remittances to the address below, I will acknowledge their subscriptions in the MEDIUM, either by name or in any other way they prefer. I remain, dear Sir, yours very truly,

11, West View Terrace, St. David's, Exeter.

C. WARE.

MEMORIAL SERVICE TO MRS. DOWNING.

The friends of the late Mrs. Downing, who passed away on Tuesday, Sept. 11, have arranged to hold a memorial service at the Spiritual Institution, on Sunday evening, at 7 o'clock, as a tribute to the departed, and to express sympathy with the father and children that have been left behind.

Mr. Ware writing in the "Devon Evening Express," speaking of the gospel personages, says:—They knew nothing of creeds and forms, of dogmas and ecclesiastical institutions. The Bible from which Jesus preached was the Book of Nature; from that book he took nearly all his texts. Priestcraft, however, both ancient and modern, has found it for its interest to substitute a book of its own compilation, a book on the endless interpretation of which it ever lives and thrives. Jesus took his texts from the lilies, the birds, the flowers, the fields, the marvellous facts of the universe, the deep principles and the innumerable beauties of infinite nature. Again, the one basis of his teaching was the inner life of man; its divine source and nature; its wonderful powers and attributes; and its glorious destiny in the future immortal life. This inner life of man I say was one theme of his teaching—its divine substance as an emanation from the infinite Spirit of Life; its wonderful powers of development as a portion of the Supreme intelligence; its latent riches of thought; and resources of love, beneficence, beauty, and happiness; and its prospect of bloom, blessedness, and power in the higher realm of spirit life. Jesus said nothing about dogmas or creeds. "The Kingdom of Heaven is within you." The realm of spirit and of life in which a man's inner being dwells, and in which, when not enslaved and fettered and stifled by external forms, when basking in the unclouded sunlight of Heavenly truth, it grows and thrives, and attains to the ideal of spiritual strength and manhood. . . . The fall of man is the subjection of the spiritual to the material; the redemption of man is the attainment of spiritual freedom from the supremacy over the external material life. The freedom, the supremacy, and the pre-dominance of the spirit over the body: this is salvation. The real life of man is within. . . . The only religion that Jesus taught was the religion of Love: the love of that Infinite Spirit of Love which exists in all human souls, and which, when developed, will unite humanity in one great brotherhood, and overflow to sweep away all its evils. To this grand ideal of life the first Christians added the manifestation and exercise of the wonderful powers which are latent in all human beings; and in demonstrating the influence of the world of spirits upon mankind in the flesh.

GERALD MASSEY'S THIRD LECTURE.

When in ten thousand churches, last Sunday, the usual sleepy afternoon service was being duly performed, the officiating ministers thereat little knew what was going on at St. George's Hall, Langham Place. If they had known they might have been excused for suffering from that choking sensation in the throat which sometimes accompanies a shock to the nervous system, occasioned by sudden terror or unwelcome surprise. For some weeks there had been an announcement outside the doors, that on that afternoon the Non-Historic Nature of the Canonical Gospels would be indubitably demonstrated by means of a Mythos, now for the first time recovered from the Sacred Books of Egypt. It is a fact that concerns some millions of nominal Christians in London, to say nothing of tens of millions elsewhere, that the Lecturer's promise was fulfilled. In other words, an hour and a half was expended in reading off from the Egyptian Ritual of the Dead the most important portions of those same Gospels on which the religious life of Christendom and its hopes for eternity are understood to rest.

Mr. Massey's audience was appreciative and enthusiastic. It has become more so every week. But it is scarcely to be wondered at, that the Hall was not full. Long and painful experience has taught us that English people brought up in orthodoxy are, for the most part, absolutely devoid of any curiosity, openness of mind, or rationality in religious matters. And during the last forty years the Gospels have been the subject of such endless criticism, and their authority as a so-called "Revelation" has been so completely pulverised, that free-thinkers are perhaps rather tired of the whole thing. But we can confidently assure the most learned student of Christianity, that in Mr. Massey's treatment of the subject he would have met with something almost entirely fresh, of surpassing interest, historical, ethnological, and religious, and a delightful contrast, both to merely negative criticism, and that imaginative evolution of the writer's consciousness, which forms the staple of most "Lives of Jesus."

The Lecturer began by saying that he regarded two things as constituting the unpardonable sin of the parent against the helplessness and innocence of infancy—the one consisting in the father allowing his child to run the risk of blood-contamination, such as was once suffered by a child of his through the filthy fraud of vaccination—the other in his permitting the soul of his child to be inoculated with the still more virulent poison of the theological vaccine. Children who accept as truth whatsoever is seriously affirmed by those whom they love—those who are their sole protectors—are taught that the fables of mythology misconceived are the sacred and true "Word of God," if they are found in the Hebrew Scripture! And it takes the latter half of one's life-time to slough off the mass of corrupting error instilled into us during the earlier half; even when we do break out and slough it off in a mental eruption, and find ourselves in rebellion against things as they are. The mass of people never get rid of the infection; they still pass on the old hereditary disease in this life; and, if we are to believe certain reports, they go on for a time after death persisting that the ancient errors are true, and still try to infect healthier souls by communicating their old hereditary disease from the next life.

"I," pursued the lecturer, "in common with others, was vaccinated body and soul, and have to spend the rest of my life in trying to get rid of the evil effects of the virus. When I lectured ten years ago, I had not found out the fraud by which we have been unfathomably befooled. I accepted the canonical gospels as containing a human history. At that time the facts of Modern Spiritualism had been forced upon me during many years. Now the first effect of these on some natures is to make a profound appeal to the feeling of

religious awe, and therefore, to confirm the orthodox in all the errors of their early thought. If certain extensions of recognised laws take place in the present, why may not all the mythical miracles of the past be veritable matters of fact? Of course they *may* if we have no means of distinguishing between them. Thus the primary tendency of Spiritism is to rehabilitate the old Beliefs that have been founded on misinterpreted Mythology, and which have been and are the cause of enmity between men of science and the facts of Spiritualism. I soon saw that if the old Book were plumped into the new boat, unexplained, it would scuttle it, and might sink it. The Christian Spiritualists, for example, are never tired of proclaiming that the facts of Spiritualism and the miracles of the Bible are identical; and that if the one *are* true, the others *were*. But supposing some comparative mythologist comes and shows that Hebrew miracles are Egyptian myths, and explains their symbolical nature, proving that the assumed miracle never meant what has been taken for granted, then the tables are turned on the Christian Spiritualists who had vouched for too much too soon."

Having thus explained his stand-point as regards Spiritualism—a matter of especial interest to the readers of the MEDIUM—Mr. Massey proceeded with the proper subject of his lecture. In his view the only historical Jesus, the only Jesus known to the Jews, was one Jehoshua ben Pandira, who had learned the arts of magic in Egypt, and was put to death as a sorcerer. He was not crucified in Roman fashion, but, in the phraseology of the Acts of the Apostles, "hanged upon a tree." The year of his death is not certain, but there are reasons for thinking it took place about 70 B.C. The Jesus of the Gospels is an entirely mythical personage, the salient points of whose history from beginning to end, and even some of those very matters of detail which constitute the hopeless discrepancies between the several gospels, may be recognised in more or less obvious form in the Egyptian Ritual. In the annotations to this precious document the Text is said to have been found in the reign of King Uousap-ti (the Usaphais of Manetho) who was the fifth king of the first Dynasty, and who consequently lived over 6,000 years ago. At that time certain parts of the Sacred Books then discovered were so ancient that the tradition of their origin had been lost. Anything more interesting than an exposition of the parallelism between this ancient Ritual and our so-called Gospel History can hardly be conceived. It forms the subject of the last Section of the Natural Genesis, to which all the previous work leads up; and the principle features were given by Mr. Massey to his favoured hearers last Sunday. We were shown how the circumstances of the Annunciation and Immaculate Conception, the Birth, the Time and details of the Baptism, the Temptation, the most Mystical sayings in John's Gospel, the Parables, Miracles, the Crucifixion, Resurrection, and Risen Life, recorded in the Canonical Gospels were reproductions of the Religious Mysteries of Horus and Osiris, performed, portrayed and recorded thousands of years before in the Egyptian Ritual of the Dead.

In brief space to render such an achievement intelligible, would of course be impossible. We will only state our belief, that with the publication of this and other allied knowledge, the great Christian controversy which has lasted now for so many years will enter upon a new phase. Nay more, perhaps at some indefinite time nearer than may now seem probable may be accomplished that prophecy with which the lecturer concluded the most momentous discourse that was ever delivered in St. George's Hall, often as its walls have echoed to the voices of heresiarchs. The prophecy ran somewhat thus:—

The cult of Equinoctial Christolatry is responsible for en-throning the cross of death in heaven, with a deity on it doing public penance for a private failure in the commencement of creation. It has divinised a figure of human suffering, and a face of piteous pain; as if there were nought but a great heartache at the core of all things. In the young pagan world

men deified the beautiful, the glad; as they will again upon a loftier pedestal, when the tale of the fictitious fall of man and false redemption by the cloud-begotten God has passed away like a phantasm of the night, and men awake to learn that they are here to preclude poverty, to wage ceaseless war upon sordid suffering and preventable pain, and not to apotheosize an effigy of sorrow as a type of the Eternal; for the most beneficent is most beautiful; the happiest are the healthiest; the most God-like is the most glad.

Equinoctial Christolatry adopted and sanctified the savage doctrine of blood-sacrifice and vicarious expiation, which is a complete reversal of the common law of civilization, that all sane persons shall be held responsible for their deeds, and not acquitted because the innocent may have suffered for the guilty. A doctrine so cowardly and immoral must have rotted the backbone out of all manhood, if men were no better than their professed beliefs, and had not been fed from other and healthier fountains of life.

Equinoctial Christolatry boasts of having put an end to individual sacrifice; but it is compatible with the masses of the toiling people being offered up for ever in one great sacrifice. The other world has been held as a lure in front of that beast of burden, the Producer, in order that the scent of future food in another life might make him forego his right to the common grazing-ground in this world.

The Equinoctial Christolators are responsible for postponing to a future stage of existence the redress of wrongs and the righting of irregularities which can only be rectified in this. False believing is ever the worst enemy of true doing; and every Sunday the teaching of these legalized kidnappers of the children, for compulsory inoculation of their minds with the old theological virus, tends to nullify the good done by education during the other six days of the week. Ever ready to fight with shadows like the "primal curse," or to promise the "lost paradise" to those who have faith (in defiance of facts) that it once existed, they leave it for Communists and Nihilists to force into the sphere of practical politics the discussion of reforms that have to be effected before humanity can be saved.

Equinoctial Christolatry has fanatically fought for its false theory, and waged incessant warfare against Nature and evolution—Nature's intention made visible—and against some of the noblest human instincts during eighteen centuries. Seas of human blood have been spilt to keep the bark of Peter afloat. Earth has been honeycombed with the graves of the martyrs of free-thought. Heaven has been filled with a horror of great darkness in the name of God. Eighteen centuries are a long while in the lifetime of a lie, but a brief span in the eternity of truth. The lie is sure to be found out, or fall at last. And at length the long delusion, based on misinterpreted mythology, is drawing near its end. The only way to dispose finally of the false history in the Old Testament or the New, was by recovering the true tradition. This has now been attempted, and the supremest verities of revealed "truth" are proved to be only falsifications of ancient fables.

In a few weeks the Atlantic Ocean will separate Gerald Massey from his country. We heartily wish him a warm reception in America, and yet we cannot do so without a feeling of pain. We are afraid lest audiences consisting of thousands instead of hundreds of enthusiastic listeners may so win upon his sympathy that he may not return to us. It is true that he will leave us a priceless bequest in four noble volumes, but we want the presence of the man as well as his books. As it is we can only console ourselves with the thought that, live where he may, Gerald Massey can never be anything but an Englishman of the finest type.

Next Sunday let him see at least by a crowded hall that he has a few friends in London who know how to value and sympathise with sterling English energy and genius consecrated to the severest scientific toil in search of truth for its own dear sake, rewarded by its discovery, and spent in its proclamation. S. E. B.

"THE NATURAL GENESIS."

By Gerald Massey.

(THIRD NOTICE.)

THE EARLIEST RELIGION (Continued.)

According to the laws of evolution, cognition of the unapparent power as cause of phenomena must have belonged to the latest perception, not the primary. It is an axiom of the present work that religious feeling originated in awe and admiration of powers superior to those possessed by the human being, but that the nearest and most apparent were the earliest. The first so-called deities of primitive man may be named Weather-gods. The god and the weather, the wind, and the rain, are often synonymous among the African

racers. The youngma of the Akra people is either the Rain or the God. The Divinity, the Heaven, and the Cloud are synonymous among the Makuas. The elements are of no sex; neither were the elementary types, or primordial gods. The Sun and Moon, considered as masculine in one language and feminine in another, is a result of this indefinite and impersonal beginning with the neuter type, which could and did become both male and female in mythology and language, because it was neither in itself at first.

The Egyptian mythology begins with the eight gods that ruled in Sin-Smen, the Place of Preparation or of Chaos. Their domain was the timeless Night which preceded the reign of Order and the dawn of day. Egyptologists term them elementaries. The allusions to these Gods of the Beginning are very obscure. They were the birth of Chaos, and are denounced as the children of Revolt and Inertness. We recognise them in Assyria as the Dragon Tiamat and the Seven Wicked Spirits, constituting the seven heads of the Dragon of Eclipse or the Devouring Dark. The first is a Scorpion, or the Sting-bearer of Heaven, the second is the Thunderbolt, the third a Leopard or Hyena, the fourth a Serpent, the fifth a raging Lion, the sixth a rebellious Giant who submits neither to God nor King, the seventh the Messenger of the fatal Wind. The scorpion, serpent, leopard, thunderbolt, and typhoon, evidently represent those powers that were adverse to man.

The so-called "Four Elements" of Fire, Water, Earth, and Air, are included among these elementaries. But in the case of the Fire we must not think of the Sun, as typified by the Solar Hawk, the glorious God of later times, but of the torturing devouring consuming fire, typified by the Solar Serpent or Stinger. The Sun in Inner Africa was looked upon as a source of torment. Sir Samuel Baker affirms that the rising of the sun is always dreaded in Central Africa, and the sun is regarded as the common enemy. When a Christian missionary was expatiating on the attributes and goodness of his God to the Siryas, a Central African tribe, they refused to allow the goodness. On the contrary, they said, He must be very angry and wicked, for he sends death and the sun that scorches up our crops. "Scarcely is one sun dead in the west in the evening than there grows up out of the earth next morning another, which is no better." That African furnace of fiery heat did not offer much incentive to the so-called Solar-worship. In thirty-six African languages the name for Hell is the same as for fire, and fire is frequently synonymous with the sun.

What was the earth to the primitive perception? Another form of the devourer and swallower of the light as it went down from heaven. The Egyptians denote eating by portraying a crocodile with his mouth open. And the stars are represented as being swallowed by the Crocodile of the West. The Element of Air was potential death before it could be recognised as the breath of life. The burning blast, the simoon or typhoon first made itself felt and acknowledged by stirring the desert to its depths, setting its surface moving in a vast suffocating storm of sand, and mixing up the elements of wind and water, fire and dust, in a chaos of confusion. This was the Air in motion, personated by Hurakan, the Quiché deity. The rudest awakener appealed to the dawning consciousness of man, not the gentle breeze and genial warmth, not the fertile fruitful earth and fostering dews of heaven; not the light, but the lightnings; not the voice of birds, and murmuring of rippling waters, but thunders, the voice of tempests, and the roar of devouring beasts.

We can perceive how some of these Elementaries found a representative voice for their power. The great Ape is such a howler that it was continued as a voice of the unknown, a speaker for the gods of later times, so that the image of anger, which chattered or howled furiously represented in visible form "the passion swelling in the throat of destroying Power and the howling of the hurricane." The fire of the sun in Inner Africa found fitting voice in the Lion with its yell of rage, awful as if the sky had gaped audibly and the solar furnace was heard to roar. Wind and heat were ungraspable, unangeable, unexpressible, thence the need of the Ape and Lion as sensible equivalents.

A divinity like Baal-zebug was a devil from the first; a devil in physical phenomena before he became the Satan in a later sense. He is called "God of Flies." But the Zebub fly makes the name more special and shows the true African origin. The Zebub is described by the Rabbins as a fly that stings to madness. It is one of the chief plagues of the stinging things produced by nature at the time of her midsummer

madness, that settle on man and beast, like showers of fire or darts of death or serpents of the air. Bruce gives a striking account of the Ethiopian and Abyssinian Fly, called the Zimb, which is a frightful scourge. As soon as the Zimb appear, and their buzzing is heard, he says the cattle forsake their food and fly, until they drop at last and die of fright and fatigue. The elephant, rhinosceros, and hippopotamus, are forced to roll themselves in mud, to coat their hides with a armour that will resist the stings. The Zimb is identical with the Hebrew Zebub. This is the Fly mentioned by Isaiah, "And it shall come to pass in that day that the Lord shall hiss for the Zebub that is in the uttermost part of the river of Egypt." In some African languages the Zimb is synonymous with the Devil and Hell. The Egyptian Sami buzz and sting as spiritual beings in the hells of the damned, because the Zimb first made hell upon earth in Africa; and in Baal-zebug we find the devil-type on its way to divinity.

Monumental Egypt can tell comparatively little of the vague period. The Shadow of Darkness and the terror of the physical Typhon had passed away when her monumental record comes into view. The prior phases of feeling and thought are only reflected for us in the types with which she speaks to us of the remoter past. But outside of Egypt all round the world, we find races still under the shadow of the early darkness, who yet utter the fears of the human childhood. We see by the old Ulko of the Fins how the Akhekh or Dragon of Darkness would pass into a god of thunder and lightning. The Yorubaus have a god of thunder, named Shango, whom they call the Stone-Thrower, who casts the thunder hatchets down from heaven. Now, as Darkness was the primal producer or parent, the first voice with which she spoke to man was thunder. Out of that darkness leaped the lightning, and the lightning was thought to deposit the thunder-axe, bolt, or stone from heaven, the cloud-cleaver and Celestial Celt, which preceded and possibly suggested the manufactured weapon. For the Celt adze came from heaven as lightning born of darkness. The stone-axe gave the savage supremacy on earth, and that weapon was first hurled at him hot and hissing from the thunder-clouds of heaven. Such was the kind of revelation made by external nature to primitive man.

A great mass of the primitive mythology remained in the elementary condition in which the principal figures are powers of the earth and heaven; but in Africa these became definite in their Egyptian types, by means of which we can follow their development from the elementaries of Chaos and Space into Celestial Intelligence; the tellers and foretellers of time and season to man, the divinities of the latter Pantheon. Æschylus puts the following words into the mouth of Prometheus: "They (the human race) had no certain sign for winter, for the flowery spring or fruitful summer, but did everything hap-hazard or without judgment, until I showed them the risings of the stars and their settings." The Divinities proper, then, were born in the second stage, as keepers or tellers of time and season. The Elementaries, or brute forces of Nature may be said to have obtained their souls in the stars. Thus, as Plutarch says, the Dog-star is the soul of Isis; Orion is the soul of Horus; and the Bear is the soul of Typhon. Soul and Star are synonymous in the Egyptian word Seb. In this way the seven non-intelligent powers, monsters, giants, blind adversaries, became intelligent spirits or starry souls, as tellers of time.

Mr. Massey gives a very elaborate exposition of the typology of the Tree and Mount. The Tree was employed as a religious symbol as universally as the serpent, with which it was closely connected. And in course of ages the ideas and myths associated with these several emblems became extremely complex, and are difficult to follow and unravel. In the space that remains at our disposal it is impossible to give even a clear outline of this intricate but highly interesting and instructive subject. The most we can do is to glance at two or three points.

Mount and Tree, Tree and Rock, Stock and Stone were two of the chief sacred types and figures of expression for the prehistoric man. Like various forms of primitive conception which have been already mentioned, this Tree and Rock symbolism, connected with religious veneration, is met with everywhere in every continent as a deep underlying basis of religiosity. It is almost always connected with sexual ideas, and is a symbolism, the source of which will be obvious to anyone who studies the plates illustrating the matter in Forlong's "Rivers of Life," Hargreave Jennings's "Rosicrucians," Dr. Inman's "Ancient Faiths," and many other works, where it will be found to be closely con-

nected with the veneration of the serpent. But it would be a great mistake to suppose that Tree-worship has exclusively a sexual import, and probably this was not its origin, though it afterwards became its animating spirit.

To understand a cultus which to us appears, at first sight, so eccentric, we must remember the difference between vegetation in the tropics and in our own temperate zone. With this in mind "The Natural Genesis of the typical tree (to recur to our author's words) is self-evident." Equatorial Africa is the paradise of the sycamore tree, which grows there to the size befitting the roof-tree of the world. It sometimes measures fifty feet in girth and is a very tree of life. Captain Cameron describes one specimen towering outside of the town of Khoko, which afforded ample shelter for 500 people, who encamped under its branches. Another type of the food-bestower is the Baobab or Monkey-bread-tree of Central Africa, which sometimes attains a girth of thirty yards in the trunk. When it loses its leaves in the dry season, fruit the size of a half-quartern loaf is seen suspended all round it. The wood soon decays, and most of the older boles are hollow. These become reservoirs of rain, from which the natives draw water in the dry season, and in the day of need. A magnificent tree of life was the bread-and-water tree for man as for monkey. Its leaves are eaten by the negroes, and the apes are very fond of its fruit.

A great deal of nonsense has been written concerning the so-called Tree-worship and Tree-Spirits. But the primitive man was not the diseased victim of subjectivity. The tree that is the African's *wong* did not become sacred at first because of any inherent "Spirit." Primarily the tree produced food and was the support of life, the mother of life on the physical plane. It was the mother in the same sense that the cow was the mother, or the earth was the mother, because it was the source of food and drink in the human infancy.

So with the Mount. The hill was as the image of the mother who feeds the child from her breast. The primary motive for looking up to the hill or great tree, was want of water and desire for fruit; the early man being frugivorous. The moral and religious sense came afterwards. The first perception was that of food, drink, and shelter. Hence the tree represented the nursing mother. The primitive man did not personify the inherent life of the tree as an object of adoration, nor adore any abstract spirit of the forest. He did not conceive of a spirit first and then localise it in the tree. Animistic ideas belong to a later stage; to the metaphysics of savages, the poetising of the Greeks, and the modern interpretation of mythology.

Much of interest is told us of the tree as a time-keeper, from the periodical phases which it underwent; of the tree as bearer of intoxicating drink, and so becoming a tree of the knowledge of good and evil. Our last extract bearing upon this aspect of the subject contains a seasoning of the author's characteristic humour.

"It is noticeable that the palm-tree of the primeval world was the immediate precursor of man in the garden of earth. It was in the shape of the palm-tree that Nature first gave her maternal milk to man, with such a dash of spirit in it as made him wink and wonder, and feel like the farmer, whose glass of milk had been slyly mixed with whiskey, and who on drinking it off, exclaimed lustily, 'Lord! what a Cow!' The Toddy Palm of equatorial Africa was a cow and mother indeed! The Palm-tree was not only an intelligencer but an inspirer of men; a strange illuminator of their dawning minds."

In conclusion we must candidly confess to some disappointment, that Mr. Massey has not endeavoured to indicate more distinctly the gradual evolution of thought in connection with these early religious cults. He seems to labour beneath the enormous amount of illustrative material he has amassed and to be too much pre-occupied with the determination to lay the whole evidence before his readers, to give due attention to that clearness of style and arrangement, which adds so much to the attractions of every work, however valuable on other grounds. Before "The Natural Genesis" shall have accomplished its mission, it will have to be analysed, broken up, illustrated, condensed and popularized in twenty other volumes. At present it constitutes an immense museum of invaluable treasures of thought and information, but lacking in lucid arrangement. Yet in spite of many imperfections, the presence of which its author would, we are sure, be the first to acknowledge, the work remains a noble monument of truthful sterling labour and penetrating genius, issuing in a series of the weightiest discoveries, which the world is bound to accept with gratitude and honour. S. E. BENGORCH.

TESTIMONY TO THE EXISTENCE OF JESUS.

To the Editor.—Sir,—Perhaps you will kindly allow me space in your next issue, to express my extreme thankfulness to A. T. T. P. for publishing just at this time (when it is being endeavoured to prove that Jesus and his apostles were altogether myths), the control of "Hermas," who, as the contemporary and epistolary correspondent of Paul, as also a Christian convert, and the future Lecturer from A. T. T. P.'s Tower on early Christianity, asserts the truth of the most salient points of the New Testament history in a remarkable manner, and I cannot but feel that this ancient spirit "Hermas" (whose grand portrait by the spirit artist, "Alonzo Cano," you were good enough to show me) is purposely brought forward at this time, to bear his invaluable testimony to the truth that Jesus was a real, historical character; the fulfilment of previous symbolism—it may be—but a LIVING, PERSONAL fulfilment of all that was most pure and lofty in that symbolism. I therefore, in common with an untold number, must feel deeply grateful to A. T. T. P. for publishing the above control, and beg to be allowed to express it to him, through your valuable paper.—I remain, Sir, faithfully yours,
"LILY."

OPEN-AIR WORK.

Mr. Burns having been unexpectedly called away to the North after the publication of the MEDIUM, he was prevented from keeping faith with the announcements therein made. We learn that a number of friends met at Clerkenwell Green and Hyde Park, but no speeches were made that we can hear of. This we deeply regret. A work of this kind should not be made to depend on the presence of anyone.

CLERKENWELL GREEN.—At 11.30 on Sunday morning, Mr. Burns and others. It is hoped that the "others" will stand to their post, whatever Mr. Burns may do.

HYDE PARK.—At 5, after Mr. Massey's lecture, on the point between two walks near the Serpentine. Mr. Burns hopes to be present.

VICTORIA PARK.—Mr. Jennison, Mr. Emms and friends met at the usual place. Mr. Jennison opened the meeting. He was followed by Mr. Emms, who dwelt upon the necessity of reforming the dwellings of the poor, so as to lessen the number of deaths annually among the poor. Mr. Jennison then gave an address on the "Cause of Crime and how to prevent it." His remarks were highly appreciated by an attentive audience. Another gentleman spoke, whose name I do not know. There is an increasing interest in these meetings. Mr. Emms will be at the fountain next Sunday if possible, at 11.—W. LUXFORD.

WASTE, near Manchester.—Mr. Henry Kelsall reports that on Sunday, September 16, an open-air meeting was held at this place. The gift of tongues, visions, and revelations were manifested. The meeting lasted from 6 till 9.30; a good congregation, and well-behaved. We have to condense Mr. Kelsall's letter. He says, "We are holding out-door meetings every Lord's day, and every night in houses."

OUR FRUIT SUPPLY.

To the Editor.—Sir,—Now that general attention is turned to our fruit crop, it may be well to observe how its produce may be extended and improved in future years. Your readers may be pleased to see the annexed statement, which I have received from the proprietor of a garden where Mr. Kynaston's method, as set forth in his sixpenny pamphlet, "Out door fruit for the million," has been adopted. His plan is so simple and the results so surprising that it cannot be made known too widely. Yours faithfully, R. BAILEY WALKER, F.S.S.

56, Peter Street, Manchester.

"Concerning 'Head Gardener's' mode of cultivation, I can speak from experience. From an almost sandy desert, where nothing fairly eatable could be grown, our garden has become a rich mass of greenery, and our crops of potatoes, peas, and other splendidly grown vegetables, bid fair to astonish ourselves and our friends. All this is the result of 'Head Gardener's' cultivation, and proud we feel with our little gem of a garden. The apple trees, which underwent his process of root pruning, etc., in the winter (and which would never bear any fruit before), are bravely responding to treatment; one little tree, not much larger than a good-sized gooseberry bush, having over sixty fine apples on. The gooseberry trees (though small and only newly planted) are laden with fruit. We shall also have some fine strawberries. Being only the first year of this cultivation, you will understand our garden is only in its infancy. If such an improvement has been worked in so marvellously short a time, fancy the abundance we may look for another season. I only wish people who have such really fine garden enclosures and good soil would learn from 'Head Gardener's' book how easily and profitably fruit and vegetables may be cultivated; for who does not appreciate a good dish of either, especially when so deliciously and tenderly grown."—M. A.

"I have carried out 'Head Gardener's' direction, and have been rewarded with a full orchard, and an abundant supply of fruit far exceeding my expectations."—H. P.

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday last, Mr. Hy. Burton lectured on "Immortality of Man." The address displayed a considerable amount of careful thought, and was concisely and forcibly urged for the consideration of the audience assembled to hear it. A cordial and deserved vote of thanks was given the lecturer, and expressions of regret were made that he would so soon be leaving the country.

NORTH SHIELDS.—Mr. Gilbertson, of North Seaton, lectured here on Sunday last. The address consisted of a digest of John's visions on the Isle of Patmos. I hear that Mr. Gilbertson possesses considerable healing powers, and that he has exercised them to the great benefit and relief of many friends.

ERNEST.

PROGRAMME.

RODNEY HALL, RODNEY STREET, LIVERPOOL,
Thursday, October 4th, at 8 o'clock.

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Selection from "H.M.S. PINAFORE" *Sullivan*

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SONG

"My Queen" *Blumenthal*

MR. W. J. COLVILLE.

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"Air du Roi Louis XIII." *H. Ghys*

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ADDRESS

"The influence of Music and the Drama on public morals"
MR. W. J. COLVILLE.

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YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN OCTOBER.

BATLEY CARR.—Town Street, 6 p.m.

7, Mrs. Ingham, Keighley.

14, Mr. Brown, Manchester.

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

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

7, Mrs. Gott, Keighley.

14, Mr. Hepworth, Leeds.

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

BRADFORD.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.

7, Mr. Armitage.

14, Mr. Brown, 2.30; Local, 6.

Sec.: Mr. Heap, 23, Sheridan Street.

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

7, Miss Harrison, Shipley, & Local.

14, Mrs. Dobson, Batley Carr.

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

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.

7, Mrs. Collins, Shipley.

14, Miss Harrison, Shipley.

Sec.: Mr. G. T. Stewart, 68, Butler Street.

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

7, Mrs. Gregg, Leeds.

14, Mr. Blackburn, Salterhebble.

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

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

7, Mrs. Scott, Keighley.

14, Mrs. Illingworth & Mr. Holdsworth.

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

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

7, Mr. Holdsworth, Keighley.

14, Mr. Armitage, Batley Carr.

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

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

7, Mrs. Dobson, Batley Carr.

14, Local.

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

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

7, Mr. Brown, Manchester, 2.30 and 6.30.

14, Mr. A. D. Wilson, Halifax.

Sec.: Mr. Hugh Booth, Lyceum Building.

MEETINGS, SUNDAY, SEPTEMBER 30th, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Memorial Service to Mrs. Downing.

Tuesday, no seance, Mr. Towns at Sheffield.

EDGWARE ROAD.—52, Bell St., at 7, Mr. Eagle: Reply to Mr. Read on "Blasphemy."

MARYLEBONE ROAD.—Circles at 167, Seymour Place, at 11, Mr. Hopcroft. Wednesday, at 8, Mrs. Hoocker; Friday, at 8, Mr. Towns; Saturday, at 7.30, Mr. Savage. Mr. and Mrs. Horne, limited Circle in a few days; apply to J. M. Dale, Sec., 50, Crawford St.

CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse, "Prayers to the Living."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.50.

BATLEY CARR.—Town Street, 6 p.m.: Mrs. Dobson.

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

BELPER.—Lecture Room, Brookside, at 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. A. D. Wilson.

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.

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

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

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m., Mrs. Gott.

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

GATESHEAD.—Central Buildings, High Street, 6.30, Mr. J. G. Grey.

GLASGOW.—2, Carlton Place, South Side, at 11, Mr. John Griffin; at 6.30, Mr. James Nicholson. Lyceum at 5.

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

HETTON.—Miners' Old Hall, at 5.30.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Messrs. Morrell and Wright.

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

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

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

MACCLESFIELD.—Spiritualists' Free Church, a Paradise Street, at 6.30 p.m.: Mrs. Burgess.

MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30, Mr. E. W. Wallis.

MORLEY.—Spiritual Mission Room, Church St., at 6, Mr. Oliffe.

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

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, "T. C. E." on "Common Salt; its relation to Spiritual Phenomena."

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

NORTH SHIELDS.—Bolton's Yard, Tyne St., 6, Mr. W. McDonald.

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

PENDLETON.—44, Harrison Street, at 2.30, Conference.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. C. J. Atkinson: "Prayer"; at 6.30, Mr. R. S. Clarke:

"Obstacles to Human Progress."

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

Mr. Towns. Tea at 5. Mr. Towns on Oct. 1, 2 and 3.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at

2.30 and 6.30, Mr. Armitage.

SUNDERLAND.—Avenue Theatre, at 2.30, 6.30, Mr. J. Dunn.

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

WEST PELTON.—At Mr. John Taylor's, Single Row, at 6 p.m.

LONDON: A Spiritualist's Funeral.—On Saturday, September 15th, Mr. Burns took part in the interment of the remains of Eleanor Jones, at Forest Hill Cemetery. It was a busy day, and the chaplain (Dissenter's section), was over-worked. When it was proposed that Mr. Burns should officiate at the grave he was glad of the assistance. Only the family was present, so that there was no opportunity for a demonstration, the remarks made being an expression of principles relating to the transition, our duty to the departed, and the relations between the ascended spirit and those left behind. The remarks were somewhat original and instructive, and we regret that we have not space to report them. A very nice meeting was held at the house afterwards, for the release of the spirit from earth influences. All felt the better for it.

MANCHESTER.—Mr. R. A. Brown at the morning service gave an interesting account of how OANSPR, the New Bible, was written, and pointed out the difference between the old Bible and the new. In the evening the audience chose for a subject: "Crucifixion, and its results." Mr. Brown's controls said they had no doubt about the crucifixion of Jesus, but it does not therefore stand to common sense or reason that he died to save the world, as the Christian religion teaches. He suffered nothing for us, but we must each suffer for our own misdeeds. If mankind would practise his life more and preach less of his death, it would be better for the world at large.—SAM. CHRISTERSON, Sec. M.S.S.S.

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