



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

# SPIRITUALISM.

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## TRUE PRAYER: ITS NATURE AND EFFICACY.

AN INSPIRATIONAL LECTURE DELIVERED BY W. J. COLVILLE,

UNDER THE INFLUENCE OF HIS GUIDES, IN RODNEY HALL, LIVERPOOL, SEPTEMBER 30, 1883.

"Prayer is the soul's sincere desire."

So sang that truly inspired and sweetly devotional poet—Montgomery, whose charming sacred lays form a very choice and important part of Christian hymnology. Montgomery has, perhaps, contributed no finer gem to the diadem of the world's religious fervour than the poem or hymn which contains the text or motto of our discourse this morning. Here in a single sentence the entire significance of prayer is stated; here we have a compendium of the choicest theology, a definition capable of eternal unfoldment, at once logical, terse, brief, spiritual, and while sufficiently simple to be intelligible to the youngest child, at the same time deep, profound, scientific and didactic enough for the most erudite scholar, and the most sceptical philosopher.

We are quite well enough aware, however, of the agnostic tendencies of to-day, not to expect that Materialism will concede anything to Spiritualism without a hard struggle; and far from blaming or deriding the scepticism of the hour, we regard it as a healthy indication of the world's progress, because wherever there is doubt there must be thought to engender that doubt. Belief is very easy to some minds, if you can justly call gullibility or superstition belief. Unbelief is also easy to many, as nothing can well be easier than to deny, or, at least, ignore everything with which you are personally unacquainted. The fool in the time of David said positively in his heart, "There is no God." The fool says the same thing to-day: "There is no God, because I have not seen God; no future life for man, because it has not been satisfactorily demonstrated to me personally." While the sceptic who is not a fool—but often a very earnest and truth-loving man, seeking for the highest wisdom—may often be found to exclaim: I cannot feel sure that there is a Supreme Spirit governing all things. I cannot feel sure that man is immortal; there may or there may not be a God, a heaven, a resurrection. And in this attitude of hazy doubt many of your great minds are at this moment.

This doubt is, however, not the twilight which heralds the approach of night, it is the twilight which precedes the dawn of a new day. The stars may have become invisible, the moon may have set, the sun may not yet have arisen for these minds, and they are groping their way amid the shadows; the darkling mists encircle them, the cold wet dews are falling, but out in the cold, out in the shadow, they are but awaiting the sunrise, even though they know not that

there be a sun. The attitude of the thoughtful world to-day is that of eager expectancy. Every one seems on the *qui vive*, on the tiptoe of expectancy, awaiting nobody knows what, but certainly a tangible something whose approach is felt mysteriously in the darkness, but whose form is yet concealed from the eyes of the waiting throng. Imagine a man, born blind, just receiving sight, and can you not picture to yourselves a vision before his opening eyelids, of a confused mass of moving substance, in which no form is clearly outlined, where men and trees seemed fused together as though they were one incongruous existence? Can you not picture to yourselves one of Lord Lytton's heroes or heroines coming up from the nether world, and standing one morning upon an Alp, awaiting the sunrise and marvelling as to what possible thing the sun can be like in appearance, never having seen it. It is as though the world's thinkers, who are just redeemed from the slavery of ecclesiastical bondage, were for the first time admitted into the open fields, and allowed to await the sunrise. The stars have retired, the moon has set, powers temporal and ecclesiastical no longer act for them as luminaries, and they are left in the chill bleak dawn of a new oncoming day, to await the sunrise.

The world has just completed its passage through one astronomical cycle, and you are now in a period of expectancy, awaiting the culmination of the spiritual era which ensues later. The premonitory knockings have been heard, the initial steps to welcome the new angel have been taken, but yet the Lord delays his coming, and the virgins with lighted lamps must awhile yet stand outside the door of the palace, awaiting its opening from within, that they may be admitted to take their seats around the King's table, at the marriage supper of the Lamb. Purely astronomical interpretations of spiritual truth are in a strictly literal sense, perhaps, correct, but when the true inner wisdom of the ancients shall be brought to light, then shall every symbol glow with radiant spiritual light, and the pathway of the soul from the dust to the celestial heavens shall be seen clearly outlined in the symbols which record the passage of the sun in the heavens, and the journeyings of Sol with his companions around the more distant Aleyone. Supposing the purely physical science of astronomy explains to you the letter of the Greek Mythos acceptably; supposing you become converts to the learned though erratic Frenchman, Dupius, whose "Christianity and Solar Worship," has created

quite a sensation in some circles; supposing Gerald Massey's "Natural Genesis" shall so revolutionize the thought of Christendom, that to the eyes of many Jesus becomes a type of the sun of this system, and his disciples are the twelve signs of the Zodiac; supposing the development theory of the great German sceptical author, Strauss, be accepted alike by the Church and the world;—Will spiritual aspiration directed to Christ and his apostles avail nothing? Will it be proved that all the prayers of Christendom are vain, mere idle breath, because they have been addressed to imaginary instead of real personages? Our answer is—Let our quotation from Montgomery supply you with an emphatic denial to your fears:—"Prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire, that trembles in the breast."

Thus prayer owes its efficacy to the nature and efforts of your own spirit. True prayer is the work of the soul, and by it you can reap spiritual harvests, just as by manual labour you can avail yourselves of the resources of the ground. We are all dependent upon at least two classes of influences in the accomplishment of all we undertake. No one can live either to or by himself alone. Crusoe on his lonely island, before Friday visited him, was not alone, and his consciousness of unseen companionship led him to suspect the presence of the devil on the island, when a mysterious footstep on the sand could be traced by him to no human agency. The sensitive child who dreads the darkness, who cannot go upstairs alone, because of an overwhelming timidity which paralyses every sense, is a medium who as yet has not had the laws of spirit communion explained to him. The reason why spirits so often seem to be devils, is because of false early training partly, and partly by reason of the inner consciousness of mankind, that human life as it now is, is not sufficiently pure to always attract the angels. However much we may differ from Madame Blavatsky, Colonel Olcott, and the Theosophists generally, on some points, we gladly refer you to the pages of the "Theosophist" for learned and spiritual expositions of prayer. Nothing can be finer than the Editor's ideas of invocation; nothing truer than his mode of distinguishing between the attractive potencies of thought, and the reality or unreality of personages addressed by name, or otherwise, in verbal or even inaudible petitions.

The spirit aspires after some plane of spiritual being, and allies itself with existence on that plane, by fervent spiritual effort, which is desire, and desire is supplication, therefore, according to our desires are our prayers effectual or non-effectual. The Roman Catholic will invoke Vincent-de-Paul, Francis Xavier, Philip Neri, and a host of other personages who cannot be omnipresent or even ubiquitous. Now do Catholics imagine that these saints who on earth were only men, and many of whom were canonized because of the service they rendered to the Church while on earth, can hear every litany which mentions their names and can respond to every petition addressed to them? It seems incredible that such views can be entertained by an educated priesthood, though the Irish peasantry cannot be expected to reflect very deeply on such matters. Moreover, different people form very different ideas of the beings whom they address, and thus it is spiritually impossible that all can be praying to the same individual, even though all are using the same name to personify the spiritual state, into league with which they desire to come.

Shallow iconoclasts, who can tear down easily enough but have few abilities or propensities for building up, ridicule prayer because its form is often grotesque and its methods ignorant, but any child can destroy what has taken years to fashion; but can the child give you a better substitute for the thing he has destroyed? That is the vital question. Prayer is an unspeakable comfort to millions of tired, weary and desponding hearts. Relief found in prayer has prevented death by suicide in many instances. Prayer has lifted many a burdened heart from under the heavy burden of woe which would otherwise have crushed it; has rescued many a broken-hearted one from the grave; has restored many a shattered mind and body to health and reason; and has done more for the real salvation of the world from disease, crime, and manifold distresses than all other agencies put together. It behoves us, therefore, to consider its nature and methods of operation most carefully, before we dare to discountenance so powerful an aid to human well-being.

Prayers for rain and fine weather are amongst those most frequently ridiculed. These we will consider first, passing on ere we close to a consideration of those prayers which heal the sick and work so-called miracles.

Now we need not remind this audience that we are as earnest sticklers for the immutability of the laws of nature as any Materialist can possibly be. He differs from us, or we differ from him, not concerning the impossibility of setting aside the laws of nature—upon this point we are fully agreed—but upon the nature of the laws themselves. It is one thing to agree to the proposition, that nature's laws are immutable, and quite another to be satisfied with a definition given by a man, or party, of those laws. To us, we may as well say plainly first, as last—to our *positive knowledge*, law is the result of spirit action. There is no blind force in nature, no such thing as a destiny which is not planned by intelligence. If people prefer to think that they are swayed by blind laws, if it consoles them to be resigned to the inevitable feeling that the inevitable is traceable neither to love, wisdom, nor justice, but to inexorable fate or unconscious being, they are at liberty to enjoy their frozen philosophy, so long as they do not endeavour to wrest from us our spiritual certainties. Let these certainties be attacked, so highly do we prize them, that we will leave no stone unturned in their defence, their exposition and their reconciliation with the facts of material science as far as possible.

With the barbarous anthropomorphism of many Jews and Gentiles we have no sympathy whatever, and thus we shall offer no attempt at reconciliation with such conceptions of God as make him man's slave and puppet. Some people worship a god who might be one of the "elementaries" of the Occultists, so obedient do they expect him to be to all their requests. A great deal of so-called prayer is insolent dictation to the Supreme Being. Prayers are often offered at prayer meetings which tell God exactly what he ought to do and what to leave undone. Many changes are suggested by his creatures who cannot understand why he does not profit by them. Now we do not wonder that persons who read the Bible indiscriminately and believe every word of it to be literal truth, should act as they do, because we are informed that Moses often persuaded the Lord to change his mind, and that *whatsoever* is asked of God in the name of Christ, believingly, shall be received.

Now it becomes the duty of every rational student of Scripture to throw such light as modern revelation enables him to throw upon obscure and misleading statements. Setting aside, this morning, all views of correspondences, we will deal critically with the texts in dispute. In a previous discourse delivered in this hall, upon the "God and the Lords of the Bible," we stated, as you will remember, that the ancients universally believed in planetary angels, in the tutelary or guardian spirits of nations, tribes, families and individuals, and thus the tribal deities of the Hittites, Amalakites and others may have been at variance with the tribal or tutelary ruler of the Jewish clan. We are told in the Psalms that all Gods must bow to the one true God. *Adonai*, the Jewish name for God Jehovah, signifies the Eternal One, he who always was, *i.e.*, he who is self-existent, and thus can have had no beginning. But it is not the Eternal One (*Adonai*) with whom the patriarchs interceded, but only his angel or representative. We are told that Abraham, on the plains of Mamre, encountered three angels or men, *i.e.*, spirits in human form, who prophesied concerning the destruction of the wicked city, Sodom, whither two of them went at eventide to accomplish its overthrow. The one to whom Abraham paid the greatest deference is styled the Lord. It was quite common for the ancients to address spiritual visitors as "my lord," and quite common for them to say, "thus saith the lord," when they spoke of the commands or instructions they had received from the spirit directors of human affairs, with whom they may have conversed by means of clairaudient and clairvoyant powers, or through the very ancient phenomenon of materialization or form manifestation, which was once far more common and triumphant in oriental climes than it is now in England or America.

Now is it not eminently rational to believe, that the ancients used the word "lord" just as you use it to-day? A member of the Upper House of Parliament is a lord. Is he, therefore, the Almighty (*Shadai*)? Is he, therefore, a celestial being, one whose thoughts and intents are always pure? Is it not conceivable that lords may be cruel, capricious, tyrannical, unjust, while other lords are humane, charitable, wise, and sticklers for equity? No one who knows anything of ancient history can be unaware of the fact that earthly rulers were frequently styled lords and gods, even while on earth, and that after their entrance into spirit life many who had not been particularly virtuous while on earth were wor-

shipped with divine honours. Read the story of the deification of Romulus, in Roman history, for example. Read words attributed to Jesus by the evangelist, who declares that he reminds those who criticise his authority, that those were called gods upon whom the spirit came. Turn to the account given in the Acts of the Apostles, of the desire of the multitude to worship Paul and Barnabas, as Mars and Jupiter respectively, because of the wondrous healing powers these mediums for the spirit had exercised, and you will see in a moment that between the Eternal One the Infinite God, whom no man hath seen at any time, and these innumerable lords, the Jewish law itself forbade any comparison to be drawn. Does not the decalogue forbid you to liken God to any thing in heaven above or in the earth beneath? Is it, then, just to infer that crude anthropomorphism or a degraded creature or hero worship, is that original and pure Monotheism which is and always has been Israel's pride and glory? God is a spirit, invisible, incomprehensible, without parts and passions, unchanging, ever just and kind and wise, according to the best rational commentators upon the law and the prophets. The lords were only human spirits, many of them near the earth, not yet having out-grown earthly pride and prejudice. They were fallible and changeable, and were in many instances only the familiars of a priesthood, which was not always above sacrificing spirituality for worldly considerations.

Now that you can invoke such spirits as these, that you can really order about spirits, who, if not your inferiors, are certainly not more than your equals, is very reasonable to infer. Without resorting to the "elementaries" of the theosophists, we may find many dwellers upon the threshold of earth, who are quite ready to do all in their power to further the worldly interests of those who summon them. Very earth-bound spirits, when left to themselves, are poor, forlorn, miserable beings, blind, deaf, and altogether impotent in the world of spirits. Devoid of spiritual perception, they are miserable out of the flesh, having lost every means of enjoyment. As their pleasures were purely sensuous, if they can control any of you, if they can borrow your organisms to work through, if you will supply them with animal magnetism which they can manipulate, they will often gladly follow you about, and look after your temporal interests as best they can. But they are very fallible, because wisdom belongs only to exalted states of spiritual being.

At the expense of this digression, which we have found necessary to amplify our subject and make plain to you our philosophy, we will return to the topic, prayers for rain, &c., and request you to discriminate closely between an effective and a useless petition, independent of the form of speech in which the desire of the mind is clothed. It is of course impossible even for the Almighty to answer all prayers addressed to him in the letter, as one person who is a devout believer in the efficiency of prayer may be praying for rain at the instant when some one equally devout is praying for fair weather; and it is incredible that God should favour one petition and reject the other, and yet remain no respecter of persons. But when prayer for rain is steady, continuous, and united, when large congregations of earnest people, all over the land, are uniting their wills and desires at a given time for a given result, we are not bold enough to say that no result follows upon this concentration of mind and united direction of will. Not that there can, in any case, be any possible change in the laws of nature, but these laws of nature are found to be, by spiritual students, only the exercise of will, and then it must be borne in mind that the weather is, after all, to a great extent under man's control. Man has the power to plant trees and also to uproot them. Where trees have been planted rain has been brought to districts where no rain has been known to fall within the memory of man; and where trees have been uprooted there rain has ceased falling, and the land has become barren. Thus the command of rain is not physically or scientifically anything like an impossibility, and who shall say to what extent united mind may influence the material world.

But the spiritual aspects of the question leave these physical points to be decided by human experience. The spiritual nature of prayer is altogether independent of any physical result. You may, perhaps, have prayed for rain thousands of times, and never have succeeded in getting a single drop; but if you prayed for rain because you saw the flocks dying and the harvest shriveling, and your heart was touched at the thought of the multitudes who would suffer starvation unless rain came, and thinking in that plight rain was the only saviour, you prayed for it, meaning all the while that you longed

to succeed in inducing the higher powers to bless the sufferers of earth, the spirit of your prayer ascended to celestial abodes, your own spirit was enlarged and refreshed; you received spiritual rain upon your own heart, and while the higher wisdom you invoked may have given only a spiritual answer to your prayers, the response came spiritually to the spiritual craving and effort of your mind. Prayer, then, is mental effort. It is nothing physical. It can afford to do without words, or it may externalize itself through them. But its efficacy is due to its nature, and in any case it places you in communion with spirits whom you summon by encouraging and expressing thoughts which are, to them, attractive and agreeable. Pray unselfishly for another's benefit, and you can never pray in vain. Pray for self only, and you form no alliances with pure and unselfish spirits.

It is not claimed by us, as we have before stated, that the laws of being are changed to suit our needs, or in obedience to our requests. If the Author of all being be infinitely good, and if the laws of being are the regular and orderly manifestations of his nature and will, then if we could change them or their author in the slightest degree, we should be cursing and not blessing the universe. It is utterly incompatible with reason to suppose that an angel more far-seeing than yourself would humour you to your injury, because you asked for something ignorantly which it would be your destruction to receive. In human ignorance man prays for many things which would destroy him if he received them. A child may look upon a beautiful bottle, filled with a clear, transparent, sparkling liquid, and cry for it, urge the parent to let him just taste of it if no more, because it looks so bright and delicious. The parent, knowing it is poison, steadily refuses it. The child cries bitterly, thinks his mother very cruel, because she has denied his request. It grieved her to refuse her little one, and make him cry, but could she poison him to gratify his whim? and, had she granted his request, would she not have been taking a dastardly advantage of his ignorance? The letter of the child's cry was for poison, but the spirit of it was for some cooling delicious beverage. Angels cannot heed the letter of your cries. You are so blind you often ask for poisons; they, knowing what you really need, give you a bitter draught of purging medicine when you petition them for unwholesome sweetmeats. But in the depths of your hearts, when you are not quite bereft of reason, you must feel thankful if you can only realize the blessing of a withholding as well as of a conferring providence.

On earth you often hate to suffer. You cannot see any use in sorrow and pain, and so long as you look upon suffering as the arbitrary result of the wrath of God, we do not wonder at your resistance. If you cannot see beyond the grave, we are not surprised that you bemoan earthly inequalities. But when you shall have attained to angelic states, and shall have become endowed with the angel's wonderful power of retrospection as well as prophecy, for nothing will you be more thankful than for life's cares and crosses, for without them all the beauty and sweetness of celestial life would be lost upon you. No heart is strong in loving, that has not suffered. No soul can sympathize, who has felt no grief, and thus in place of the cherubic and seraphic throng of pure and happy souls, who in their unfallen splendour have never known earthly trial and sorrow, Spiritualism reveals to you angels who are of your own race, who have suffered on this or some other earth, as you are suffering, and who now enjoy what you will never enjoy, unless you bear the cross, and thereby earn the crown.

If Spiritualism demonstrates anything it is the law of equity; if it destroys anything it is the idea of substitutionary suffering, earning for you unmerited bliss; if it declares any truth more vividly than another it is that pain is disciplinary, educational, remedial, but never punitive in the vindictive sense in which the word "punishment" is too often employed; and because of its close alliance with the teachings of that Christ, who condemned retaliative measures in no measured accents, it is the target at which abuse is ever levelled by those divines and their followers who boast of the Christian name; who make profession of discipleship to Jesus, and yet not only countenance, but positively advocate capital punishment, the vilest forms of human pollution, and a thousand and one kindred abuses utterly at variance with the sublime spirituality of that "Sermon on the Mount," which they verbally acknowledge as infallible truth, the direct word of the incarnate deity, but which they resolutely set aside in every law court in the land. So long as capital punishment is allowed to stain the British escutcheon, the gospel of Jesus will be a dead letter in England, and Chris-



tianity a spurious imitation of gospel teachings. So long as spiritual methods of healing are not only tabooed but even legislated against in Christian lands, the acknowledgment of the Bible as a divine book will make the Church and Nation a laughing stock. So long as cures by faith and prayer are repudiated, and the plain teachings of Jesus are laughed to scorn in the popular magazine and newspaper, and even in the pulpit, infidelity will have its own way, and the latest theological hobby "conditional immortality," will be ere long exchanged for no immortality at all. If the spiritual medium, who heals by laying on of hands, is a quack or an impostor because he does not use drugs and minerals or exhibit a diploma or carry surgical instruments and bandages about with him, then Jesus is the founder of a school of quackery and imposture, because he declared concerning his followers—"They shall lay their hands on the sick and they shall recover." Then were all the apostles quacks and impostors; then were all the early Christians either poor deluded fanatics, or in league with quackery and imposture, because they applied magnetized handkerchiefs and aprons to the bodies of those suffering from physical ailments, and cured mental disorders by spiritual power, not by the incarceration of victims of medical tyranny in lunatic asylums, where the poor, crazy sufferers are made ten times worse by the harsh treatment they often receive, and the cruel isolation from all their friends consequent upon their captivity.

Spiritualists are accused of not building hospitals, not doing practical work by employing organized agencies, to remove crime, disease and insanity. Perhaps it will be found on closer inspection, that institutionalism does far more to aggravate crime and misery than to relieve these evils. The Roman Catholic Church is far more entitled to respect than are the Protestant organizations, because this Church has never repudiated spiritual gifts, though it has oftentimes greatly erred, and abused its power by attributing to satanic agency every manifestation which resisted the control of the church. The manifestations at Lourdes, at Knock, Ireland, in various parts of France and elsewhere, are genuine beyond doubt. Chronic cases of palsy, epilepsy, &c., &c., have been permanently cured through spirit agency, with the assistance of priests who are strong magnetizers and spirit mediums. But this power of healing is not locked up in the bosom of the Romish Church. The Virgin Mary and the many saints canonized by Rome have not the exclusive power and right to heal men's minds and bodies. The unlettered country girl, who is sent for to see her dying mother, and who reaches home just when her mother's life is despaired of by the physician, throwing herself down in a paroxysm of grief, tears and supplication at her mother's bedside, brings back to life the beloved parent whom no medical skill can save. She is praying frantically to God to save her mother, and all the while she is answering her own prayers. Every pore in her skin is open; she is violently agitated and parting with her life force copiously—her love, her sympathy, her intense desires for her mother's recovery ally her with kind, gentle, and powerful healing spirits. She who knows nothing of magnetism, psychology, or Spiritualism; she who has not the faintest idea of the power of will, and knows not the first thing about directing her magnetism to the healing of disease, is having it directed for her by unseen hosts, and her prayer is answered in harmony with these wonderful psychological laws which are to-day being studied alike by scientist and peasant.

Ask and ye *shall* receive, seek and ye *shall* find, nature says to all her children. Open your windows, and the light and air are yours. Close them, and you may suffocate in darkness. Fathom the laws of being, and understand prayer as spiritual effort simply, and you will know that when the soul works, it may accomplish the end it seeks, while, if it be idle, the field wherein the treasure lies is all uncultivated.

Prayer is not to supplant, but to supplement and crown exertion. Muller, of Bristol, who relied on prayer for many years to support his orphanages, was a most industrious man, an indefatigable worker. Dr. Cullis, of Boston, U. S. A., who keeps open his consumptives home by prayer, is very energetic. Do not, we beg of you, run away with the idea that you may pray instead of working. Prayer is work in itself, and no one who wishes to shirk labour and pray in idleness will receive any blessing therefrom.

Prayer is the desire of the soul, and according to the nature of your aspirations will be the character of the respondents to your petitions, and the likelihood of your blessing humanity through their agency.

## A RELIGIOUS EXERCISE.

A theologic writer.\*

Who wields a subtle pen,  
One day had set me thinking  
On cast-off creed again:  
Perhaps it was the right one,  
And all the grain I stored  
In garner philosophic  
As chaff before the Lord!  
I let my theories loosen,  
I flung them from me free,  
I saw them whirl as drift-wood  
Upon a mighty sea;  
I asked the Lord to show me  
His own appointed plan,  
His order of creation,  
His ministry to man.  
I thought of holy Jesus,  
I shut my eyes in prayer,  
And tried to think him standing,  
As Christ before me there;  
I yearned to see embodied  
In face and form divine  
The object that should satisfy  
This lonely soul of mine.  
O Father, hear! O brothers,  
Forgive me as you should:—  
The forms that rose before me  
Were those of maidenhood.  
A troop of incarnations  
Around me seemed to glide,  
With white of summer raiment  
Serenely glorified.  
I know they had descended  
From shores of soul above—  
No shapes or shades deceitful—  
For only God is love.  
I know that over yonder  
Such fellowship as this  
Will purify and strengthen  
The soul for higher bliss:  
Alike is God's appearing,  
On earth and in the skies—  
His first and longest gaze at man  
Is out of woman's eyes.  
Oh, many are the fairies  
That lightly come and go,  
But only One the Angel  
Increasingly to know—  
The heart withing the bosom  
Of myriad fellowships,  
The conjugal companion  
In life's divine ellipse.  
Around our dual centre  
The sweet child-planets dance,  
And sunny souls fraternal  
The harmony enhance;  
And fathers, too, and mothers,  
That on before have trod,  
Evangelists and saviours,  
The major lights of God,  
Upon the just and unjust,  
With beams that never err,  
Dispense His radiant Spirit,  
The world-wide Comforter.  
O holy Galilean!  
O son of God most high!  
Thou art indeed the chiefest  
In our contracted sky,  
And, groping darkly upward,  
Thy light of life we ask;  
We know that countless angels  
Within thy glory bask;  
And yet thou aye delightest  
To stoop to brotherhood,  
Reminding those who praise thee  
That only One is good,  
For ever humbly pointing  
To where ablaze are seen  
The gods of higher heavens  
In distances serene;  
From all but hushed communion  
Their loftiness debars,  
And on they shine in silence,  
A multitude of stars!  
But up through glory-vistas  
And corridors of love,  
Through iris after iris  
Of graded zones above,  
I see that souls unnumbered  
Are all allied to One,  
And walk in freedom's orbits  
Around the Central Sun.

\* Rev. John Pulsford, author of "Quiet Hours."

Then, blinded by the splendour,  
 I seek the Inward Light,  
 Whose glow of mild effulgence  
 Reflects the Godhead bright;  
 It is the Ancient Witness,  
 The whisper still and small,  
 Which Jesus knew within him,  
 The very Self in all—  
 The Son of God he named it,  
 And said that thence alone,  
 In even babes and sucklings,  
 The Father could be known.  
 Still, still he calls the weary  
 To seek its white embrace,  
 And worship its appearing  
 In every lovely face,  
 In mortal and in angel,  
 In him and myriads more—  
 The Christs of all the nations  
 Are marching on before;  
 And we, as they, are destined  
 To burst from out the clod,  
 To conquer death and chaos,  
 And prove we are of God!  
 Again the eyes are aching  
 That with the spirit brim;  
 A thousand tearful splendours  
 Around me seem to swim—  
 The waves of light, the billows  
 Of souls that break on mine;  
 Till, reeling through the glory,  
 I sink in seas divine!

A. J. E.

## THE SPIRIT-MESSENGER.

### SECULARISTS, SCIENTISTS & CHRISTIANS

A CONTROL BY "THOMAS PAINE."

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

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

The Sensitive, under control, said:—

And who is responsible, beloved one, for the misery detailed in these two or three cases of this morning's sitting? \* Can I dare to judge at whose door lies the consequence of these so ill fitted to rush into eternity; but, if I dare not judge, I shall have the right of opinion, and must go to the primal cause for the effect of extreme wretchedness. No Self-hood would thus enter into the presence of the Almighty Father, unless suffering from one of two causes: utter hopelessness, or aberration of intellect.

Now I directly charge to dogmatic teaching, the causes that I have named: directly or indirectly they are guilty. They can not lay at the door of science the charge of producing either of these states in man. Science is calm and stately in its opinions; not hurried into rash conclusions; not compelled to bolster up causes and effects contrary to reason. Science can be rightly denominated correct and elevated reason. Granted, that there is a cold philosophy springing from many of its teachers, its professors in a body cannot be ranked as Godless men, and but little of its teachings tend to turn the soul away from its mockery. There has never been in my memory any demonstrations against the utility of scientific research, and I ask you—Do you ever remember one? and I also ask you—Why this is so? I say it is simply because science appeals to reason. It does not labour under a false position, consequently it is easily defended. It has not to support unreasonable conclusions; consequently the position is comparatively a safe one. In maintaining this, in my opinion, it conclusively proves, that science holds a superior position over dogma and doctrine; that it is incapable of being ridiculed, and is above adverse demonstration, so that I cannot lay at its door the grave charge of bereaving men of their reason, and of destroying their hopes.

Now let me turn to the numerous sects professing the Christian belief, and let me reasonably and fairly point out the difference that exists between their position and that of abstract science. They are open to adverse demonstrations, because they are ever changing in doctrine, whilst truth is above change. Pure science is truth in the abstract. But is there any good result from these anti-demonstrations against creed and dogma? I positively assert, that I do not like these anti-demonstrations, and no one prays more fervently than myself, that the sooner the dawn of spiritual truth the better for self-hood. I can not but sorrow, when I attend these anti-demonstration meetings, and it strains my faith in the good work beyond measure, and I am only supported by the knowledge that all this comes of God, and that these anti-demonstrators are a necessity, for they are the pioneers in the work

of clearing away myth, and preparing the soul for spiritual truth.

I have stood in crowded halls, where all sections of thought have been represented, from the legislator right through from the worthiest to the most unworthy in the nation's population. I have seen speakers of various types; not made strong through their power of oratory; not using flowery phrases; men with no scientific knowledge, nor blessed with an alma mater education, but with plain blunt and ordinary original intellects. What has been the secret of their strength? What held these thousands of listeners enthralled and listening eagerly to every sentence that drops from the speaker's lips? Many speakers are earnest, yet they fail to get the ear of the audience. The secret of these men's strength is their claim to free-thought and their respect for truth and reason. How often do they attack the most unreasonable doctrines contained in dogmatic teaching? Commencing in their blunt style of oratory in this manner, they say: "I am here on this broad platform of free-thought and reason, and those, who wish to listen to earnest truth, as far as I have realized it through anxious thought, I pray them to stop and listen, and if there is honest doubt in the breast of any as to what I assert tonight, I pray them fearlessly to express it."

Now that is a fair beginning, and the audience agree that it is a good opening, and they soon settle themselves comfortably down in their seats, prepared to listen; and the speaker commences his attack against dogma and doctrine as follows: "I am not speaking against any particular sect or teacher of dogma, for the weak points of unreasonable superstition are patent to all the world." Each speaker at these anti-demonstration meetings against the Christian doctrine takes advantage of them. "The most infamous teaching in connection with Christianity is the eternity of punishment, and what orthodox Christian in such an assembly of reasonable men, without the protection which the rails of the altar afford, is bold enough to defend that doctrine, which fills the world with sorrow and hopelessness. The religions of men are always changing. It is not alone so with the doctrines of Christianity, but with all the religious doctrines of all countries, for each and all of them have branched out into different sects of different beliefs, and it has always been the present religion at any particular time that with them has been the right one, and all the rest have been fallacious. The present, the religion of to-day, is the right one according to every precedent; according to the claims of its highest professor's reason. They say they have examined all the rest, and found them wanting, and have proved them to be the work of man, and rejected any divine authority in them. Having done this to the religions of the past, they have come to the religions of the present, guided by truth, and are willing to recognise as truthful, every claim in the Christian dogma. The first result is, that their authority for this is a book, named a bible, which in itself is the work of man, and this book contains within it false science and false history, therefore the Christian claim to an infallible instructor becomes of no effect. Such an assertion is undoubtedly painful to the orthodox, who may perchance be amongst the audience, and there are many calls for proof of its false science and its false history. The divine Maker of the universe, be he a Great First Cause or a Divine Intelligence having a personality, is falsely represented in this book, which constitutes the Christian authority. That book has but one work to perform, that is to bring peace and good will amongst mankind, and I ask: has this book performed its mission, or has it had the contrary effect, and made men like wild beasts one with each other? Has it been guilty of building prison cells, and holding illegal and unmerciful courts, where injustice prevailed, and from whence mercy was banished?"

Yet there are worthy men in this empire to-day who are still preaching that this book portrays a merciful God, whilst these blunt speakers at anti-demonstration meetings assert, that the book portrays vivid pictures of suffering self-hood, but worse than this, that it degrades the God of Heaven and makes him a merciless being. Are there any of the orthodox bold enough to rise on their feet and say: "I hurl back this assertion with all the contempt it deserves, for not one word against God's mercy is contained there." Not one does this: they shield themselves saying: "We shun the contamination of such thinkers; let the godless go their own way to ruin." Would the scientist say this? Would they absent themselves from anti-demonstrations from fear of being contaminated? These professors of truth have no such fear; the most stagnant pond yields to them food for study; the most insignificant plants which grow wild on the road side, in the hedge rows, are not beneath their notice. The caves on the sea shore; the rock strata throughout the universe; the dark damp mines have all and each been studied, and yet shall men's appeals to them fall on deaf ears. I say, no—professors of science would not fear contamination when wretched men are crying for light. But not so with the religious doctrinarian, he has elevated himself on a pinnacle above the non-believer, and his self-righteous mantle envelops him, and the cries of the suffering ones fall on his ears in vain.

If at any time the merciless description of God is questioned, for it is not seldom that there are absolute commands orally delivered by God to kill and destroy, to utterly destroy different people, that the feet of his chosen people might be dipped in

\* He is referring to a previous sitting when two or three suicides partially controlled.

the blood of their enemies, and the tongues of their dogs might lick the same, and after all the males had been cut off, God's command proceeds to the mothers, and wives, and little ones: "The women and their children, and the cattle, and all the spoil of the city thou shalt take to thyself. Thou shalt put every man to the sword, and go from gate to gate throughout your city and slay every man his brother, and every man his neighbour." Now is it not a wonder that there are none to rebut the so-called charges of mercilessness against the Almighty God? Can a man, who will reason, dare to believe that God hath ever commanded the innocent suckling babe, the wife, and the mother to be murdered in cold blood? There are descriptions in the so-called newer revelations which are equally adverse to reason, and which are lying and misleading. I ask—Could science be so attacked. Is it a wonder that tyranny on the one hand and fear on the other have been the chief engines used in the past—of course the teachers of such opinions at anti-demonstration meetings are by the orthodox called "infidel." I, in their opinion, beloved one, was deemed infidel, but I say, if to believe in a God of mercy is scepticism or infidelity, then, thank God, I am a sceptic and an infidel; for when on earth I dared not to believe in a God who commanded women to be ripped open and babes to be slaughtered. I dared not to believe in a power given by God to a wicked fiend, whose chief pleasure throughout eternity is to lure souls into damnation.

Take the whole history of the Bible, and it is just as well to begin at the beginning, to prove the miserable lying and cowardice therein prevailing, and then to have done with its history, for what is false in the beginning is false in all its continuing portion. An honest man should bear the blush of shame to believe that his progenitor, Adam, when convicted of disobedience, like a pining child, did cry—"She, the woman, tempted me, and I did eat." So that there was but little manliness in taking the blame from his own broad shoulders and placing it on the shoulders of his weaker partner. You, beloved one, have travelled and lived in the East, and heard the Brahminical traditions; they, also, have their Adam and their Eve, and the same disobedience, only under another form, but not the same cowardice. On the contrary, there is a morality in that trial sadly lacking in our own tradition, for they, Adam and Eve, departed from their land of promise, and the curse of Brahma was falling on them, when the man said: "O Brahma, let your curse fall on me, but spare the woman." To be answered: "I will spare her, but thou shalt not live." To be again, according to the tradition, answered by the woman: "If thou wilt not forgive him, then forgive not me; love has united us, and life without him is but a void."

To support the newer revelation there has been the use of the unsheathed sword, in all ages, to force men to respect a lie. Such lecturers, as it is told to me, are preparing our way; are the Johns of the wilderness, clearing the path for redeeming truths, and those who have been the most cursed by the orthodox, for whoever they may be, have their names written in letters of gold, and angels and men shall live only to love and respect them.

For months the portrait of the so-called Apostate Julian was hung there on your walls, and you realized when you looked on that portrait, that you were looking on one of earth's greatest sons; for Julian perceived with a dauntless earnestness the lies and cruelties of the Hebrew worship, and all that he was guilty of was preventing these followers of the "Prince of Peace" murdering each other. And now there hangs before me my own life-appearance.\* God has blessed me, beloved one with strength, and willingness, and earnestness. He has blessed me still by permitting me to enjoy the freedom of thought which belongs to our sphere, which is the reward that awaits the dawn of honesty on earth. I was a friend to nations when on earth, in the hour of their direst needs, and it is said by a voice more potential than that of me, your guide: "That not all the priests that ever lived can stand side by side and compare the work which I have done, or out rival the good which God has permitted me to perform." I say this, because it is truth, even if it be self-praise. I tried, beloved one, to make the world fit to live in, and God has honoured me above dead prophets and bygone priests.

Oh, how earnestly I pray for that universality, which we are all hoping for; for that day when there shall be no need for these wretched and hopeless cases of self-hood, placed in that condition by orthodoxy. I do not go back from that charge as to those wretched ones who have rushed into eternity without the call of their Father, God. I believe that the first general universality of spiritual truth, which, under my direction, will be through those leaders of free-thought; those who are now working to clear the way from myth and fable. I covet their reason, and I covet their thoughts; I have truth to give, and I pray God to make them all receptive.

Now for a few words in respect of the scientists. Science has made gigantic strides even in your day, and isolated attempts have been made to place spiritual truth before them as a scientific fact. But it is not through isolated attempts that success can be realized. I am instructed that, through their own discoveries, they will prepare the road for the acceptance of spiritual truth. Let us see whether this is so. Hitherto they have sternly denied this new power under any

name, either that of self-hood or psychic force. And why have they done this? Because they are mainly guided into another channel directed by the Darwinian theory, which is elucidated in his work on the "Origin of Species," and they have tried to trace man downward from the genus homo, the young anthropoid, down to the most minute plant, and they have so far confirmed Darwin's theory, that there is a strange mimicry in every upward gradation, from the lowest form of life to its highest form, man. But strange as this mimicry certainly is, no species is directly united. There is no proved genetic affinity. The peculiarity of structure in each and all has some vital distinction. Fellows of the Royal Society, the greatest and highest professors of science, conclude thus: "The conclusion forces itself on us, that we know next to nothing of the laws which govern the evolution of species. There is a tendency to variation; each change bearing a vital distinction, which must belong to some inherent force within it, superior to the forces that govern the material world, and that there is, from the lowest to the highest form of life, a design of harmony, and that this force science has yet got to know. Time may produce the solution of this problem; but, to-day, what it is science does not know?" Now that seems a fair admission. I am told that their researches on hallucination will prepare them to receive the truth respecting spiritual self-hood. Already have the Professors, engaged in these particular studies, acknowledged that the principles of spiritual belief have something worthy of deep regard. This, beloved one, is an advance.

Now I propose to-morrow to name the professors, and to speak of the isolated attempts to place spiritual communion on the list of scientific truths; I also propose to point out to you where and why these attempts have failed; the chief reason being that want of unity amongst the spiritual scientists, who have not assisted with earnestness that Professor, whose labours and efforts were finally refused by the two highest Scientific Courts of this empire. But it was a premature movement, in the first place. I have hopes of their making no more puerile attempts at present, but when I feel that all is ready, then with God's help we will bring the three sections at our feet, that is, the Scientist, the Infidel and the Doctrinarian. In the meantime may God be with you, and renew your strength and bless your labour.

This is a remarkable control. I shall save my comments until my guide redeems his promise at a future sitting. Personally, I have always thought that the truth was more likely to be arrived at sooner by the scientists than the orthodox. The one is the bare and cleaned fallow, the last is the field rank with weeds and couch-grass. The one can and does think before he believes; the other believes without thinking, he being taught that to reason on what he is told is God's work, is wicked and will ensure eternal damnation.

#### MESSAGE WRITTEN THROUGH THE HAND OF MRS. KATE FOX-JENCKEN.

To the Editor.—Dear Sir,—The following message was given through the hand of Mrs. Fox-Jencken. It was written backwards, and done with the left hand, while the medium was conversing with different persons, and paying no attention to what her hand was doing. This occurred at the Spiritual Mission Rooms, 167, Seymour Place, Mrs. Jencken having kindly attended on behalf of the Mission, on Tuesday evening, September 26. The medium did not know who the message was for; nor did she know Mr. and Mrs. Cowper, or that any persons of that name were present. Mr. and Mrs. Cowper, however, at once recognised the message as from their dear son, Edwin, who passed from this life on July 24, of this year. It was as follows:—

"I do not know how to begin, I am so happy to talk with you, and relieve your minds from all anxiety. When I walk through the flowery paths of my home now, I wonder how I ever wished to continue in my worn-out shell. I now see how wise are the ways of our Father Master. I feel so happy, so peaceful, so contented. The moment my spirit took its new form, and my spiritual eyes were opened, I was so happy. I thought for a long time I was in a delightful dream, and feared I should awaken to find my happiness only a dream; but not so. I am where life is eternal, and we shall meet here—my dear Father and Mother,—here, where all things are made clear. Be happy, knowing that I am watching over you, guarding you from all evil. I want to meet you soon again. But first let me thank Mr. ——— for all he did for me. He was the Cause of my first believing in this truth. He eased me also in body as well as mind. My dear Father: life is immortal! I am with you. Bless you.—EDWIN."

That evening will not soon be forgotten by all who were present. The influence pervading the room was delightful the whole time. J. M. DALE.

[The obituary of this lamented young man appeared in the MEDIUM. He had been a great sufferer for many years through the effects of vaccination. In his suffering and incapacitated condition he was never idle. He painted many beautiful pictures. We visited him occasionally, and recognise him in the above message.—Ed. M.]

\* A well done spirit-picture of the controlling spirit.



## ORTHODOXY TRADING ON SPIRITUALISM.

To the Editor.—Sir,—I have only just read the two communications from Mr. Ware, of Exeter, which you have reprinted from west country newspapers in the last two issues of the MEDIUM. It is quite clear that all the Wise Men do not come from the east!

But have you, or has Mr. Ware, noticed the extent to which Establishmentarianism (if I may use a "nice, long, comforting word,") is poaching on the domains of Spiritualism: very much in the same way as "general practitioners" adopt the remedies prescribed by homœopathy, while they pretend to denounce the system itself? Both professions—the clerical and the medical—are intent upon the loaves and fishes; so they quietly appropriate all the advantages of an unpopular cultus, while they denounce the fountain-head from which it flows. This is not quite honest; but it is ingenious.

In proof of my assertion, I would refer your readers to two volumes, each by a "dignitary" of the Church of England, as by law established. Fancy Christ's Church established by the law of the Scribes and Pharisees!

1. Canon Luckock, of Ely, writes a book called "After Death," which is just as full of Modern Spiritualism as Louis Figuier's "Day after Death." But the Canon is as disingenuous as the Frenchman, and repudiates the source from which he derives all that is worth reading in his book. Canon Luckock—who, by the way, is Principal of a Theological College, and Examining Chaplain to a Bishop—talks a good deal about the Vincentian maxim "quod ubique, quod semper, quod ab omnibus, &c.," and then, after filling his volume with Spiritualism pure and simple, fences thus (p. 232):—

"Of the possibility of the area in the latter case (for individual Christians *scilicet*;) being widened by a revelation of present wants through some angelic or divine agency, no opinion is here expressed; it is all purely speculative, and we are not dealing with 'pious beliefs,' however attractive and fascinating, so much as with the well-supported and widely recognised credenda of the Primitive Church."

2. Canon Westcott, of Peterborough, Regius Professor of Divinity at Cambridge, and Chaplain in Ordinary to the Queen, in his book called "The Revelation of the Risen Lord," is a more conspicuous instance still of this disingenuousness. I will only quote one passage from the preface, leaving readers, if they think fit, to cull the scores of others which I have marked for quotation in the body of the work. The Regius Professor says (p. xv.):—

"At the present stage in the progress of religious thought we seem to need above all things to enter with a *living sympathy* into the whole teaching of the Bible in its many parts and many forms; to realise with a historical, no less than with a spiritual insight, what lessons it conveys and in what shape; in order that so we may be trained to recognise and to interpret the *fresh lessons, which the one spirit is offering to us in other ways.*"

If the two canons would only be honest and say what they mean by these "other ways" and this "revelation of present wants," no doubt Mr. Ware as well as myself would be glad to be in such excellent company as a Bishop's Chaplain and a Regius Professor.

Last Sunday evening I journeyed all the way to Effra Road, Brixton, to hear Mr. Lazenby discourse on "Spiritual Facts, *versus* Materialism." It was a splendid sermon, though it did not trench on our subject; but then Mr. Lazenby is not a Regius Professor; not even Establishmentarian, only Unitarian. Therefore,—shall we say "therefore?"—he does not, as Philip James Bailey puts it in "Festus":—

Steal a thought,  
And clip it round the edge, then challenge him  
Whose 'twas to swear to it.

Yours obediently,

A DOCTOR OF DIVINITY.

## THE CLERGY, SPIRITUALISM AND THE NEWS-PAPERS.

The third local daily paper in which Mr. Ware, Exeter, has been enabled to introduce Spiritualism is the "Exeter and Plymouth Gazette," a strong Tory and High Church Organ. In reply to the snarl of a paragraphist, Mr. Ware wrote a letter affording evidence that Spiritualism had been recognised by the Church, both in Congress and by eminent individual clergymen. This was followed by an anonymous correspondent who classes Spiritualism with the "Tichborne imposture," somewhat begging the question, and then quotes cases of imposture: "the seizure, flagrante delicto, of Miss Wood, in the act of personating the spirit of 'a little Indian girl' (herself supposed to be securely fastened by cords in a 'cabinet,'

but really crouching semi-nude among the dupes who denominated themselves 'the circle')."

This is no argument against the truth of the phenomena, but a most powerful warning to those who dishonestly suppress the truth anent exposé-mongering mediums, and puff them sky-high, that innocent experimenters in other lands may be infected with the plague which has given our enemies such a powerful weapon in this country.

Canon Lee, one of the high lights of the Cathedral, also has a letter on the subject as follows:—"From Mr. Ware's letter on the subject of Spiritualism it would appear to be gaining ground, and to be doing so among persons whom we should naturally regard as the least likely to be affected by it. To me it appears to be one of those signs of which our Lord forewarned us as sure to arise in the last days, and calculated to deceive, if it were possible, the very elect. May not Spiritualism be a revival of the witchcraft so strongly condemned in the Old Testament, but so transformed as to mislead the unstable faith of some, and satisfy the credulity of others?"

"One main argument put forward in its favour is the assurance that it is said to give us, that the soul survives the death of the body. But, if people are so wanting in faith as not to believe this on other and sure grounds; if they need this kind of evidence of another life after the present, why can they not rely on the appearance of Samuel at the call of the Witch of Endor, resting as it does on testimony that Spiritualism can never approach?"

We ask the Canon: Were the appearance of Jesus after the crucifixion and the apostolic phenomena "Witchcraft so strongly condemned in the Old Testament?" The Canon's brush tars both subjects. "If people are so wanting in faith;—there is the point. They are wanting in faith, and daily the want becomes more severely palpable, thanks to the Cathedral gospel of 'Witchcraft!' What can Canon Lee do to increase that faith? Nothing. Why did the Woman of Endor in the olden time exercise her power? Canon Lee answers: To serve as a peg to hang faith on. Agreed, Canon Lee! That is our position; but instead of the mediumship of the Woman of Endor; the clairvoyance of Jesus, with the woman of Samaria; and the materialization of Jesus, in that room where he appeared so mysteriously and confirmed Thomas's faith, we are in this our day favoured by the Most High with a similar outpouring of the spirit; and if the Creator did right in granting past dispensations of the spirit, is it becoming of Canon Lee to pass censure on Him for his fatherly goodness to us, his needy children of the present day? Canon Lee deprecates controversy. We place his position before him. It is a question between him and his God, and there we may allow it to rest. Eternity will afford him the true definition of his seemingly arrogant position in this matter.

Mr. Ware's further reply was thus treated by the Tory organ of Truth and Freedom:—"We have received a long letter from Mr. Ware, the Spiritualist, but we cannot find space for the advocacy of Spiritualism."

The Yankee "thought-reader" is earning the bitter wages of his wretched calling. He is in Dublin, and no better indication of the benighted condition of public opinion in that city could be adduced than the prostrate gullibility of the "Dublin Evening Mail" over the matter. The degree of serious subserviency with which the gallant Irish scribe publishes the health bulletins of the incapacitated trickster is very amusing. It appears that the "thought-reader" performed with the curtain drawn. He "swayed his body," he "jerked," there was a "fearful distortion of the body," "he accomplished this amazing feat, and he became so exhausted he nearly fainted." The result of all this agony, by which the pulse was raised to 180, is so paltry that we need not name it. We allude to the matter to show that such tricks are no illustration of spiritual phenomena. The most stupendous physical phenomena occur in circles, and no one present is aware of the fact till after all is accomplished. Mediums are held by each hand while matter is passing through matter. There is not any of the exorciating manœuvres needful as in the case of the trickster's exhibition. Our Dublin contemporary has been completely fooled by the pretence of an exhibition, intended to represent spiritual phenomena and the methods of mediums, which is no more like the original than the Dublin reporter is like a philosopher. After all it is not the trickster that is the prime impostor in this matter. It is his living; he is simply an exhibitor and amuser of children. The real impostors are those eminent citizens, ministers, doctors, and newspaper men who lend their influence to that of which they are completely ignorant, and thereby indoctrinate the public mind with pretensions and statements unmitigatedly false and misleading.

THE BURIAL ACT AND SPIRITUALISTS.—Mr. Wm. Latimer, Hutt's Terrace, Springwell Colliery, Gateshead, says he attended a funeral the other week. "A hymn was sung and an invocation offered up at the grave, when the priest was done, and he came and found fault with us. This was at a country church. Should we have given notice to him before hand? If we conducted the burial under the new law, should we have to pay all the church fees?" Perhaps some reader who has leisure will look into the Act. Those who have conducted spiritual funerals would do well to give us their experience.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 19, 1883.

### NOTES AND COMMENTS.

We are glad to see that a little opposition is being developed in Victoria Park. It shows that the dry bones are coming to life under the influence of the work going on there. Many animals besides cab-horses have been cured by mediums. Col. Greck's dog was thus cured, and he gave testimony to the fact in the MEDIUM, remarking that it could not be "imagination." Miss Houghton, when under influence, cured a dog belonging to Mrs. General Ramsay, if we recollect aright. Afterwards that dog was friendly with Miss Houghton when under influence, but ignored her in her normal state, which shows that the dog recognised the controlling spirit that had benefitted him, and not the medium at all.

The Sunday Lecture Society is to be congratulated on the subjects selected for the series of lectures commencing on Sunday afternoon at St. George's Hall. Particulars are given in our advertising columns.

Husbands and wives are dying, dwindling away, and the more their consorts love them, the worse the malady becomes. Why is this? Because the stronger generally draws vitality from the weaker. Husbands and wives are frequently too much together. They should in all such cases sleep in separate beds. We hear so much of the illness, loss and sorrow arising from this cause, that we may speak upon it soon at greater length.

Next week Mr. Oxley's work on "Egypt" will be resumed in our columns. The chapter will be on "Egyptian Sacerdotalism." The interest deepens as the work proceeds. The difficulties to be surmounted by the author also become increasingly formidable.

We have now ready for delivery a new edition of the "Spiritual Lyre," cloth bound copies. This reprint is the work of our new machine, and is executed in a superior style. When 100 copies are ordered of the cloth edition, we stamp the name of the congregation in gold letters on the side of each copy, free of extra charge. On smaller quantities a small charge is made. It is an elegant little volume.

Mr. Towns had an excellent meeting on Tuesday evening, and a large number of his friends met to welcome him back to London. Travelling teaches all engaged in Spiritualism experience, and it is recognised by those who have been recently engaged in the matter, that conditions are of more advantage to the Cause, than the attempt to reach too many unprepared minds.

Mr. Iver MacDonnell is announced to again appear on the platform, his absence from which has been the occasion of regret to his many admirers. On Sunday evening he will lecture on "Capital Punishment" at the Temperance Hall, Bell Street, Edgware Road.

The Plymouth friends are gratified in having Mr. Husson with them again. Mr. Clarke has borne up well, and earned the admiration and gratitude of the many who have heard him.

The Guild of the Holy Spirit will, on the 1st of November next, resume the sittings which were suspended in May, 1881.

### A FRIENDLY ACT ON BEHALF OF FRIENDLESS CHILDREN.

To the Editor.—Sir,—Will you kindly allow me space in your journal for the following communication?

"My Visit to Styria" having proved such a success, has put an idea into my head which I should like to carry out, if only some kind friends will assist me. It is this. To publish another little volume of my visit to Rhineland, the proceeds (when expenses are cleared) to go towards giving a number of the poorest little Arabs of the East End of London a treat at Christmas,—that is, a good tea with lots of jam and plum-cake, "sugar and spice and all things nice," some good fun in the way of Blind Man's Buff, etc., and a Christmas tree, with prizes of useful articles of warm clothing. I would make a pilgrimage through Whitechapel, and pick out all the most pitiable little objects I could find.

First then let me ask my many friends, and indeed all benevolent people, to lend aid in sending in subscriptions for the book (if only one copy) as in the case of my beloved friend, the Baroness Adelmia Von Vay, and her "Tagebuch" for the Red Cross Hospital. There are plenty of people who profess much for me, let them prove a little of their esteem and regard by helping me with my novel plan! Afterwards I must beg the services of one or two ladies to get together the things we shall require.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney, N.E.

### PASSING NOTES.

Provincial Spiritualists are longing to hear Gerald Massey, and there is a feeling that a tour in England before the visit to America would not have been unsuccessful. However, it is hoped that the "people's poet" will yet be heard in this country, and it may be safely predicted that an enthusiastic reception will be accorded him.

The elaborate review of the "Natural Genesis" which has appeared in the MEDIUM, from the pen of Mr. Bengough, has, I am afraid, almost tempted some persons to break the tenth commandment. This cannot be wondered at, for all seekers of truth would like to possess a copy of such a marvellous work.

Speaking of books, there is a complaint often heard among Spiritualists, and made not without reason. It is that the best works on the various aspects of the movement, are so high priced that they cannot be got at by the mass of wage-earners. To a large extent I suppose this cannot be avoided, but it is nevertheless a fact, and as such deserves consideration. The followers of Swedenborg, on the contrary, appear to have plenty of money, and the writings of that great Spiritualist can be obtained very cheaply; for instance, "Noble's Appeal" (a volume of about 400 pages) may be had, in cloth, for three shillings, while half-a-crown will secure a copy of the "True Christian Religion," a volume of some 700 pages. When will the happy day come when such low prices will be charged for the gems in spiritual literature?

By the way, too, the improved appearance of the MEDIUM is a matter not unnoticed by its readers, and reflects credit on the parties concerned. May its circulation also improve, say I.

How often Spiritualism is met with in the most unlikely quarters. A few Sundays ago, I devoted the afternoon to a visit to the quarters of the Salvation Army. The "Captain," who delivered a long sermon (I suppose it must by courtesy be termed), told his audience among other things quite confidentially, "that there were hosts of their dear friends whom they mourned as dead and gone, congregated in that Hall, looking on with interest." Again, about nine months since, I attended a morning service conducted by a popular Evangelist (who practices locally as a herbalist and phrenologist), and according to announcement his remarks were on "Angels." This man who looks upon Spiritualists as "persons gone wrong," and is respectably orthodox, yet could tell his congregation that "of course he believed in the visits of angels to the earth, because (mark the reason) it was taught in the Bible;—and he was quite of opinion that were it not for man's unbelief, there would be more converse between the two worlds. When these spiritual beings came to endeavour to commune, men buttoned up their coats and said, tacitly: 'We don't believe in you,' or made other excuses." This is not Spiritualism, oh no. Then what is it?

The list of Sunday meetings in the columns of the MEDIUM is very valuable, and societies should see that their announcements are well posted up. The suggestion made by Mr. Bent, of Leicester, some time ago, that short weekly reports of gatherings should be sent for publication, is well worthy attention. I know that many Spiritualists (myself among the number), invariably peruse the reports first. A word to the wise is sufficient.

R. S. CLARKE.

SHEFFIELD.—A visit is expected from Mr. W. J. Colville, on October 30 and 31, and November 1.

BIRTH.—At Northampton, on the 10th instant, Mrs. Nelson, wife of Mr. G. Nelson, of a daughter.



## CHEAP SPIRITUAL LITERATURE.

Mr. Clarke in his "Notes" alludes to the high-priced nature of spiritual literature. Ten years ago we commenced the issue of a series of volumes, of which in a few years we put about 20,000 into circulation, and at a price to compete with the works of Swedenborg. Our plan was to collect deposits, and in return give books at cost price, covering working expenses. Our transactions paid their way, gave great satisfaction to our patrons, and proved of vast importance to the Cause. Such fertility of production cannot be continued. There is not a source of supply nor a market for it. We have survived the efforts that were made by "Spiritualists" to swamp us and our work, and hope at no distant day to be able to resume our mission in producing a cheap spiritual literature, on a higher plane and on a more diffused scale than in the past. The means are gradually coming into our hands for this work.

Why should not a return to the deposit system be made? If we could raise £1,000 capital on the deposit principle, we could work with power, and place great advantages for the progress of the Cause in the hands of depositors. The harvest is ripening, and the time is coming when many Spiritualists will be in want of "tools" to go to work with. We think we have withstood an attack which entitles us to the confidence of all who know anything of the history of our movement. The tables begin to turn, and it now appears the wise and good policy was that extended to us by friends; whereas the contrary characteristics mark the conduct of our adversaries. The result is, that we are in a better position for genuine useful work than at any time in the past.

When certain friends of the Cause laid their schemes to upset our operations, they made it appear that we did not receive our deposits "according to Act of Parliament." We can only say this, that we have kept faith with all depositors that favoured us with their confidence; no one ever lost a penny by any such transactions. But, if we are not misinformed, those who parted with their money "according to Act of Parliament," parted with it for ever—not even having received a communication from its ghost. All speculations, and hopes of "dividends," in such a work as this, are bad. Our policy has been to work for the Cause, not "dividends" either to ourselves or others. For cash received on deposit we have given full return; and in support of public work we have frankly and candidly asked the public to bear their share, after having given our all. That, we maintain, is the only basis on which such a work can be carried on, as events have proved.

## OPEN-AIR WORK.

CLERKENWELL GREEN.—It was a beautiful morning, and there were many people about. Many Spiritualists attended. Mr. Burns opened, followed by Mr. Kipps and Mr. A. Brown. The first speaker concluded with some remarks on Temperance, and produced a pledge-book in which a previous teetotaler registered his name. It was a useful meeting; 150 Hymn Leaves were given away, and 50 Mediums sold at a halfpenny. Next Sunday at 11.30.

HYDE PARK.—On the way to the Park it came on to rain heavily. The place was deserted, so that it was impossible to hold a meeting. Should the weather permit next Sunday, Mr. Burns will be on the point opposite the end of Serpentine, at 4 o'clock.

VICTORIA PARK.—Last Sunday morning, after Mr. Emms had finished, a gentleman immediately commenced to oppose what Mr. Emms had said. He dwelt entirely upon the Dr. Slade, Dr. Monck, and Fletcher exposures; and concluded by requesting a seance in the Park. Mr. Jennison, this morning, answered Mr. Emms' opponent. He said that he had received convincing proof of Dr. Slade's mediumship himself. Of the Fletchers he would say nothing, but it was not fair to condemn all for the faults of one; even of the Church of England, there were clergymen in prison. The same opponent stepped out, and criticised the lecture by Mr. Burns on Dr. Newton. He ridiculed the idea of curing a cab-horse, and also of the magnetized cards, and repeated his request for a seance in the Park. Mr. Jennison replied by stating that all present had powers unknown to them, which only wanted development. He repeated the rules for the circle, and urged all to investigate in their own homes. Mr. Brannon, a Broad Church clergyman, then stated that Spiritualism was fast declining, and that no intelligent men would investigate it. Mr. Emms replied in a suitable manner, and thus terminated one of the largest meetings we have held, not, I think, without some beneficial results. Next Sunday at 11.—WILLIAM LUXFORD.

PENDLETON.—We are pleased to say we have got a very nice and comfortable room to meet in, in a very quiet and respectable neighbourhood. We shall have three opening services and a tea meeting. October 21, Mr. Brown; October 28, Mr. Colville; Nov. 4, Mrs. Groom. Particulars of tea-meeting next week. All are earnestly invited. Seats free. No collection. Supported by free-will offerings. Room, 48, Albion Street, Winsor Bridge, Pendleton.—J. S.

## THERE IS NO THORN FOR THE INNOCENT, IN DEATH.

(Inspirational.)

Last night I dreamed a dream, mother,  
All through the lonesome hours;  
And the room seemed all a gleam, mother,  
With lights and fruits and flowers.  
And there were big folks here, mother,  
And little children, too,  
They crowded everywhere, mother,  
And many of them I knew.  
And, oh! they were so grand, mother,  
And so kind they were to me,  
It seemed from the Heavenly strand, mother,  
Wee Jean, they came to see.  
There were father and sister Cis, mother,  
And brother and uncle Ned,  
And Bill and little Liz, mother,  
Just all around the bed.  
And Bob was in behind, mother,  
That's Bob that died last year,  
To me he was so kind, mother,  
And, oh, he was so dear.  
And there was a strange old man, mother,  
I didn't seem to know,  
And yet I think I can, mother,  
Remember him long ago;—  
Long ago—that is for me, mother,  
To look into the past,  
When I was awful wee, mother,  
And couldn't speak so fast.  
And I think I mind his eyes, mother,  
They were so full of love,  
Just blue like the summer skies, mother,  
When the sun shines right above.  
Yes, grandpa, I think 'twas he, mother,  
Yes,—now I'm sure that's right—  
He'd dandle me on his knee, mother,  
And kiss such a sweet goodnight.  
Ah, but the best of all, mother,  
Was the lady we used to see  
When we went up to the Hall, mother,  
To share in the Christmas Tree.  
You don't forget her face, mother?  
I never shall forget;  
Though she's gone to a better place, mother,  
She minds poor Jeanie yet.  
Well, she came to me last night, mother,  
Just came and stood like there,  
And, oh, the bonnie flowers, mother,  
She had twisted in her hair!  
There were roses—but I am pained, mother,  
I'm getting weary now—  
Roses and blue-eyes chained, mother,  
Around her head and brow,  
And then—I'm weaker still, mother—  
And then she spoke such words;  
They gave me such a thrill, mother,  
They were sweet as singing birds.  
Oh, here she comes again, mother,  
With lovely flowers for me:  
I hear the heavenly strain, mother,  
She beckons—beckons me!  
Beckons and sings and comes, mother,  
And smiling sings again:  
They're flowers from the heavenly home, mother,  
Oh, I'm better—I feel no pain.  
And as she stretched that little hand,  
To clasp the flowers so given,  
She passed into the Summer Land  
Another flower in Heaven.

July 29, 1883,

HANS EDWARDS.

"A few facts relative to the Antiquity of Man," by Samuel Eadon, M.A., M.D., etc., price 2d. This little work contains an eloquent statement of the leading facts recently discovered as to the great antiquity of the human race. It is well worth reading by all inquirers after truth. We can forward a specimen on receipt of twopence-halfpenny.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent occupied the platform, in the place of Mr. Bailey, absent through illness. The spirit guides took for their subject, Proverbs iii., 24-26.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

MANCHESTER.—On Sunday last, Mr. Dent, of Heckmondwike, was announced and advertised to take our platform. From some unknown cause he failed to put in an appearance. In the morning the Vice-President, Mr. Crutchley, presided, and after a few remarks introduced Mr. Ben. Plant to the meeting, who under control did his best. In the evening at 6.30, Mr. Plant's services were again brought into requisition.—E. HESKETH, Sec., 130, Radnor St., Hulme.

## GEMS FROM "THE NATURAL GENESIS."

## HOW IGNORANCE SUPERSEDED LEARNING.

There was a neck-and-neck struggle in a race that was run for two or three centuries, between the Christ corporeal and the Christ incorporeal; and the fleshly Messiah beat the phantom, even as the belief in a physical resurrection triumphed over the older belief in a spiritual survival after death, which had been inculcated in the pre-Christian *cultus*. The Gnostics were conquered by the carnifiers of the Christ, who made God flesh to eat him as a redeeming sacrifice."

How was it then that the religion of the ignorant overturned and superseded that of the learned? One explanation is that the ancient wisdom had been concealed: that the hidden *gnosis* was only communicated in secret, and the initiates received it under the seal of secrecy. The religion of mystery was doomed to die of the secrecy in which it had been self-enshrouded. It was buried alive with its own seal on its own mouth. It was an unpublished religion. And when the new sect put forth the same doctrines, accompanied by the same rites and ceremonies, they became the first publishers of the ancient religion, with a new interpretation of the Christ made flesh. The Gnostics did try to say, with the suppressing hand on their mouths, "You are only publishing our secrets with a lying gloss put upon them," but this slight protest was unheard amidst the loud clamour of the fanatically ignorant. The mythical and topological everywhere prepared the way for the alleged historical Christ; and the astronomical mythos extant in many lands appeared to authenticate this new revelation.

Las Casas relates how easily the converted Indians, who could not read Spanish, and whose books had been destroyed, would portray the Christian legend and dogmas, with their own symbols and images. When the story of the Christian Messiah was first told to the natives of New Zealand, the missionaries and the Maoris were equally amazed to find the likeness of Jesus to the character of Tawhaki, a Messiah already known to them, of whom the self-same incidents were related as those now told of the later Christ. The connection between Tawhaki and Osiris (or Horus) is shown by *his death having been effected by the reptile gods*, the Apophis and conspirators in the Ritual.

The Buddhist is able to prove that the history of Jesus is one with that of Buddha, called Gautama. This is not mere parallel, but identity. Such history cannot be personally true twice over, once in India and once in Judea. Nor was the gospel narrative drawn from Buddhist sources, any more than the Buddhist was derived from the Christian. Both had a common origin as mythos, but not as human history. Astronomical mythology claims and accounts for at least 30,000 years of time; and this alone goes down to the source of the whole matter; this only can explain the relationships found on the surface by an original identity at root. S. E. B.

## OAHSPÉ, MR. OXLEY, MR. GERALD MASSEY, AND THEIR CO-INCIDENT REVELATION.

Dear Mr. Burns,—In your valuable paper, Sept. 21st, page 601, speaking of the Gerald Massey lectures, you say that the "subject is no less startling than that the gospel narrative is non-historical, and will be traced to the sacred books of Egypt. Such an announcement is a challenge to the Christian world such as it has never been confronted with."

Permit me to say to you that this has been published in OAHSPÉ—now for upwards of a year. Our society of Faithists here are watching with much interest Mr. Oxley's and Mr. Massey's utterances—for they corroborate so much that is revealed in OAHSPÉ. Allow me to refer you to "Book of wars against Jehovih," OAHSPÉ, page 450, verses 10, 11 and 12. Also read the Osirian Bible of Egypt, beginning at page 415, OAHSPÉ. Here we have the original of the present Jewish Bible. Also read Basis of Ezra Bible, beginning page 659, "Book of Saphah," OAHSPÉ. Also read in "Book of Eskra," OAHSPÉ pages 732 and 733.

In OAHSPÉ we not only have what Mr. Oxley and Mr. Massey are disclosing, but we have the spiritual history, or rather the cause of these things, showing how the angels of those days caused these records and modes of worship.

The most remarkable feature is, that OAHSPÉ came from one world, while the conclusions of Mr. Oxley and Mr. Massey come from the other; and that the latter "fits along side" the former.—Respectfully yours,—A READER. New York U. S. A., October 2nd, 1883.

## WHAT WOULD JESUS HAVE DONE?

## ASSOCIATED HOMES FOR SPIRITUALISTS.

"He was a man of sorrows and acquainted with griefs."  
 "He went about doing good."  
 "Come learn of me, take my yoke upon you, for my yoke is easy and my burden is light."

In thinking over the life of our brother Jesus, the thought that comes most forcibly, and will not be put off unanswered, is: *Was his life a happy one?* If he lived wisely, did he live pleasantly? Were his "sorrows" his own, or the result of that deep sympathy so near akin to pleasant feeling; and his "grief" the regret that he could not do more to overcome the ignorance and inaptness of his followers to understand him?—while at the same time he was blessed with the assurance of a full realization of his highest hopes, when men should cease to quarrel about his divinity (which if true they could not comprehend), and learn to imitate his life. At any rate he had perfect knowledge of the continuance of life, and the laws by which alone he could build up that mansion which eternally should stand, and which it is still his pleasure to beautify and make more perfect with the precious fruit of that harvest of love which it was his to sow upon earth. Had he a foretaste of the joy of the harvester, gathering in the golden grain of a never-ending harvest?

It may be a delusion, and the researches of Mr. Oxley and Mr. Massey bid fair to prove it so, but one would like to continue to think of Jesus as a living brother, and look forward to a time of pleasant communion, when we may hear from his own lips the story of his life, wherein he failed and whence his power. If, however, there should be unquestionable authority for rejecting the whole Gospel history,—if the whole book or books should be found to be a more recent adaptation of ancient astral fables, it will doubtless cause a strange uneasiness in the whole social and religious fabric, and it may be a dim all-pervading perception of this coming revolution that is the cause of the present unrest which all seem to feel, but which is so difficult to localise. Be that as it may, the Spiritualist can stand quietly by; the grand moral lessons can not be eradicated, and can lose none of their effect; and it must be allowed that the writer or writers had ideas of man, his nature, attributes and destiny more perfect than those writers of other religious books, with which we are acquainted. To the Spiritualist our religious books, both old and new, must always be of priceless value, containing as they do the most perfect record we have of ancient mediumship; but not only do these books contain a continuous record of mediumistic powers of every variety, from the earliest times, but if Spiritualists were to examine these books, simply as mediumistic records, some light might be received which would help greatly in discovering the causes of failure, the conditions best suited for development, as well as its uses and abuses. Most especially will this be true of the New Testament records; for unquestionably the writers, whether early or late, had a very full knowledge of spiritual intercourse, if not actually mediums themselves, which seems to me most probable; for no one could have imagined the life of Jesus as we have it, unless he had large and well-developed spiritual gifts.

I do not know whether the writings attributed to St. Paul are better authenticated than those of the other apostles, but looking at the books as a whole there seems to me some likelihood that they are the product of one mind, or of minds trained in the same school. The list of spiritual gifts is full and complete, and St. Paul's right appreciation of them may be studied with advantage by the spiritual-phenomena hunters of the present time. Without charity the possession of the whole is as nothing in promoting that state of the mind we call happiness, and which, by nature, we all seek after.

My object, however, in writing is not to review the records of mediumship, but taking the New Testament as an actual history of the life and times of a great spiritual teacher, let us see what lessons, if any, bearing upon our subject, may yet be gathered to aid us in forming our plans for establishing society on a more perfect social basis. One cannot help wishing the void between the appearance of Jesus in the Temple, as a forward and precocious youth (as he would appear to these wise Fathers of the Church), and his last public ministry, could be filled up with some account of his everyday life. One seeming fault of all our religious systems is, they provide only for one day in seven, thus separating religion from daily life, the very time its restraining influence is most wanted, and might be expected, if men only believe

in it, to modify the intense selfishness of what is called "business." But we need not wonder, neither can we expect consistency or common sense from a system that ignores sense altogether, and is content to believe that God, the Creator and sustainer of the Universe, once spent over thirty years in a human body, nearly the whole of his time after childhood (which we do not know differed from that of other men) living in a hut amongst a mean and ignorant peasantry, chiefly occupied in making or mending old chairs and tables. Did he do his work well and conscientiously, or were his tables rickety and his three-legged stools a snare; and if so, how did he fare when he went to market with his wares? Did he haggle and bargain? Was his honesty the cause of his poverty? Or, when he went to buy, had he not the gift of his brethren? Had he not learnt from the old book to say, "It is naught, it is naught, saith the buyer?" Or did he recognise it as a truth that *there is as much dishonesty in buying cheap as selling dear*? Could he have gone about comfortably in a suit of clothes, the making of which had been so ill-paid for, that the maker had had to prostitute herself to get bread to make strength to do the work?

To the monotheist who worships his fellow man, a man of like passions with himself, as his maker, these questions may seem irreverent; but to the Spiritualist and the social reformer (names to me synonymous), they are very pertinent. Here we have a man to whom the spirit was given without measure. He had a clairvoyant view of life, past and future; he had also conscious spiritual guidance; from his youth up, he knew that he himself was a spiritual being, and that heaven was a spiritual state, dependent for its harmony and its continuance on his own powers of building it up in accordance with certain fixed and eternal laws, laws which he may be supposed to have clearly perceived or had unfolded to him. Did he live the life? endeavouring with all his power, in accord with his highest inward perceptions, to shew the true way? Was his indeed the true way? Was his the life? Did he count the cost, and see that the gain was all on his own side? If he did, then to us every aspect and particular of his life is of the greatest value.

There is still another phase of the life of Christ more germane to our subject, and which at this time I wish more particularly to recommend to the notice of your readers, and that is, in what light did his immediate followers view his life, and what were the most lasting impressions he left on the minds of those who had been with him, and who helped to put his ideas in practice after his career had come to so untimely an end? It may reasonably be supposed that the fierce hatred he aroused in the priests and priest-ridden bigots of his day, which could only be satisfied with his blood, was not simply the result of his three years public ministry, which for the most part would be little noticed, not more so, perhaps than the attention some of our evening meetings have created in the early days when some known medium was expected to be present after the day's work was done. We may infer that he was also known as a prominent member of some sect or society—socially and religiously at enmity with the barefaced hypocrisy and pharisaical life of those in high places, both in the Church and State, and whom he so bitterly and openly denounced. Social reform must ever be the basis of religious progress. Sociology may be compared to mother-earth, which produces an abundant harvest just in proportion to the scientific exactness with which the soil is prepared to receive the seed, and the genial conditions it may meet with wherever the seed has begun to grow and take upon itself its own particular idiosyncrasies. Have the Spiritualists of to-day paid sufficient attention to this, when lamenting the failure of so many attempts at organization? That the disciples and their converts were well aware of the importance of a firm social basis, is plain from the record in the Acts; and that the conditions of such a social compact were well understood by all the members, is proved by the severe punishment meted out to Ananias and Sapphira, not for any act done, but rather for their moral delinquency. We confess the punishment was severe, and not in accordance with our present ideas of the sanctity of human life. How, if it is an actual historic event, did the apostles escape punishment by the common law? One could like to have a copy of their rules, by which this punishment was awarded; or were they content to recognise the eternal laws of equality, honesty, justice, and truth, and that obedience to these is really of more importance than any one single life?

From the bare record, one might suppose that the whole business of life consisted in preaching and praying, and

attending at the temple; but if we remember that by this time there were some five thousand disciples, as well as children, who would require daily food, and that an empty stomach will damp the wildest enthusiasm, we must conclude that their organization was sufficiently perfect and sufficiently elastic to meet any sudden addition to their numbers. That Jesus and his disciples lived a communistic life, having one purse, is plainly told; but if the purse had anything in it, it must have been from the earnings of these poor fishermen. If their earnings were small, their outgoings were still less. We will credit them with paying their way. Probably the rent of their "upper room" was small, but still they had to live; and though now and again they might have a lucky haul, when Jesus was about, it would not be always so.

By some these thoughts may appear puerile and of no importance, but I am not trying to discover plans to regulate the lives of the wise and opulent; but I am thinking of the poor and needy, of the million paupers, and the three or four million who are ever on the verge of want, and of the vast multitude of business men who are bankrupt, body and soul, in the struggle to live and keep up appearances. All these are the measure of our success or failure in the art of life: for wealth is no virtue, nor is poverty dishonourable, for we oft see riches take to themselves wings. The poor become rich, and the rich become poor through no fault of their own. The possession is simply the result of fortuitous circumstances, or the power, limpet-like, to hold on, while poverty may be the measure of man's honesty. We want to regulate the tide that leaves such a wealth of soul-power high and dry on the beach of an inhospitable world, but so enamoured are we with mere material possessions, that let who may have hold, them we load with dignities and honour, while the poor we send empty away.

Is it an eternal necessity of our being, that these conditions and distinctions should be perpetuated? Is equality simply a dream, only fit for the pulpit or some future state? Does Spiritualism afford us any clue by which we may hope to escape from this state, with all its attendant evils? I think it does, and that to us is the strongest proof of its celestial origin, and those of your readers who have carefully noted the harmony of idea running through the discourses lately of speakers, both normal and inspired, on the necessity of applying the lessons of the new revelation to the practical everyday side of life, so as to bring man into the universal and harmonious enjoyment of his natural right to a sufficient share, without fear or favour, of the bounteous gifts a divinely loving Father so plentifully and continuously brings forth, but which a selfish individualism, aided or taking advantage of ignorance and natural fear, has in all past ages used, together with brute force, to deprive man of his inherent rights, with the promise of a more equal share in some future life, but only on condition of perfect obedience to self-appointed masters here. The Control by "Swedenborg" says, "Heaven on earth would be our condition, if every man willed to do his duty to his neighbour and his God."

When we look around and consider for ourselves what we are, how we came to be, and the provision made for the continuance of our being, the first question that naturally suggests itself to the mind, unlogged by the virus of what Mr. Massey calls "Equinoctial Christolatri," will be: "If God so clothe the grass of the field, will he not much more care for us?" How comes it, then, that the world is so full of degrading servitude, such abject dependence on the will of another for the simplest necessities of life? "Equinoctial Christolatri" 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." "Equinoctial Christolatri" is responsible for postponing the righting of irregularities to a future life, which can only be put right in this."

Will Spiritualism do any better? We think so, and we intend to try. I have been asked to state more distinctly the how and the wherefore, but this is not so easy. It will be better to report progress as we proceed. If this world has taken so long to arrive at its present state, it will doubtless take ages more to find out the perfect way. This I imagine can only be found by experience; and it seems to me it is the duty of every one to try the experiment, first on himself. This I am making preparations to do, with the help of such kindred spirits as may be able and willing to work with me. The world is wide enough, and others may do the same.

It is the thought of many, that good can only be done by self-sacrifice, or as the Book says, "through great tribulation we enter the kingdom of heaven." This, to my thinking, is



an evident priestly interpolation, which under their dominion has been but too true, and the thought is a painful remnant of their terrorism. Under whatever conditions any man can "rejoice and be exceedingly good," there is no *real* sacrifice. See Matt., v., 11-12.

Since writing the foregoing, I have had a look through OAHSE, and I find in the "Book of Judgment" the same thoughts that oft pass through my mind. It is only by training children from their earliest infancy, that we can expect to plant successfully. A. K. GULLINE.

Fairlie House, Dewsbury.

## PROGRESS OF SPIRITUAL WORK.

### EXETER.—A WEEK'S PROGRAMME.

The importance of MEDIUMSHIP can never be over-estimated; it is the one basis of Spiritualism; without mediumship there can be no Spiritualism, i.e., no intercourse between the spirit world and this. Spiritualists everywhere should above all things devote their efforts to the development of mediumship, always seeking the greatest variety and the best quality thereof. Spiritualists everywhere must avoid producing the impression that Spiritualism consists merely in the delivery of eloquent addresses, advocating radical principles on religious and social questions. However excellent and eloquent such speaking may be, whether trance, inspirational, or normal; and however much appreciated by select and intelligent audiences; if this be all, the multitudes of church and chapelgoers, and the far greater multitudes who go nowhere, will not recognise any essential difference between Spiritualism and their own religious systems. We have to remember that a very high and attractive order of public speaking is now being developed in the churches, and the most advanced and liberal ideas are being advocated, despite of creed and orthodoxy.

Nay, the progress, prestige, and influence of Spiritualism, depends essentially upon its grand distinguishing feature; viz., MEDIUMSHIP, it is this which makes Spiritualism the one and only SPIRITUAL SCIENCE of the day. The existing systems who are always ready to "set their sails to catch the breeze," can easily compete with Spiritualism in the matter of public speaking; but let a varied and a high order of mediumship be continuously multiplied and developed, and Spiritualism will outstrip all its rivals, and confound all its antagonists. The writer of this, having from the first realized the essential and transcendent importance of mediumship, has devoted his chief energies to its extensive development; and at the present moment, I regard my work on the platform and in the press as insignificant compared with my duties as conductor of the spirit circle for the development of spiritual experience and mediumistic phenomena.

The following particulars will afford a glimpse of our system of working in this city, and of our status at the commencement of our second year's work.

Monday evening: Circle No. 1.—This is an established select circle. I am informed by my friend Mr. P., who leads it, that at the last meeting Miss Walkey who is an excellent clairvoyant, was in that state for an hour-and-a-half, and that a deeply interesting time was spent in listening to her audible conversations with spirits. Some important messages were conveyed through her.

Circle No. 2.—Miss G., medium. The sitters were new inquirers, and the time was occupied with instructing them, and indicating their mediumship.

Tuesday evening: Circle No. 3.—Twenty present. This was a remarkable meeting. The company consisted of intelligent and respectable citizens, and in addition to harmonious interchange of thought, seven persons around the table—all new inquirers—were being simultaneously developed as mediums.

Wednesday evening: Circle, No. 4.—Materialization: Miss T. and Miss D., mediums.

Circle No. 5, (Newton St. Cyres): Mrs. C., medium. This was a meeting of great spiritual power; and in addition, the medium saw and described, and was controlled by various spirits.

Thursday evening: Circle No. 6.—Fifteen present; the meeting chiefly conversational.

Friday evening: Circle No. 7.—Much development of mediumship.

Saturday evening: Circle No. 8.—A newly-formed select circle, in which the conditions will be strictly preserved for the development of those whose mediumship is incipiently discovered in the other meetings. Some striking features of entrancement and clairvoyance took place on Saturday evening.

Sunday evening: the writer addressed a large and seemingly deeply interested audience. The above programme is an established weekly arrangement, and should be productive of important results.

The trance medium to whom I have frequently referred during the past year, has removed to Liverpool. Our best wishes are for his own happiness, and that his mediumship may be a benefit to many. OMEGA.

### MR. W. J. COLVILLE ON TYNESIDE.

On Monday and Tuesday evenings, October 8 and 9, Mr. Colville addressed very large and appreciative audiences in North Shields; between 400 and 500 persons were present each evening. The subject of the lecture on Monday was "Spiritualism and its true relations to science and religion"; on Tuesday, "The Atonement Considered Spiritually," (chosen by audience). Both lectures were very exhaustive, and appeared to thoroughly satisfy the audiences, among which were persons of almost every shade of religious and irreligious opinion. The financial results were also very satisfactory.

On Wednesday, Thursday, and Friday, October 10, 11, and 12, Mr. Colville spoke in Weir's Court Hall, Newgate Street, Newcastle, when the audiences were also very good. On Wednesday the subject chosen for the lecture was "What is Mediumship; in what respects are mediums unlike other people, how is mediumship best developed, what conditions are required for its harmonious exercise, and how can we prevent imposture in spirit circles." It would be impossible to give anything like an idea of the manner in which this colossal subject was treated, without reproducing the entire lecture, which was acknowledged by all who heard it to be a singularly instructive and valuable one; though it is not to be supposed that those who expect the spirits and their mediums to submit to any conditions which may be arrogantly and ignorantly imposed, were at all pleased with the rebukes they received at the hands of the controlling spirit. On Thursday and Friday the time was devoted to answering questions, many of which were very important.

On Sunday, October 14, Mr. Colville spoke morning and evening in Northumberland Hall, High Friar Street, when the audiences were again very large and enthusiastic. In the evening, though the weather was not at all pleasant, the hall was full. The morning lecture was on "Spiritualism as the only perfect demonstrator of the divine justice in the universe," and in the evening the audience chose, "In what respect is Spiritualism superior to the so-called Christianity of to-day." A great many church and chapel-going people, as well as many Spiritualists and some Secularists, were present. All shades of religious belief were very respectfully treated, but the lecturer clearly showed from copious reference to the gospel narratives, that the religion of Jesus, in its original simplicity, embodied the tenets and practices of the Essenian Jews, between whose precepts and example and that of modern churchial Christianity there is fully as much difference as between these tenets and those of the Pharisees, whom the Essenians held in the greatest disfavour. The lecture was one peculiarly adapted to those who desire to see the gospels fairly criticised, and their authority discussed without reference to the personality of the alleged founder of Christianity. Mr. Colville's inspirers endorse the ethics of the New Testament almost entirely, though they are very outspoken in their criticisms of the Apostle Paul. But why endorse all his words as though he were a God, when he himself in many places acknowledges the feebleness and even the folly of his own statements? The lecture closed with a brilliant peroration upon the true nature of redemption, in which the revelations now being made to us from the spirit world were eulogized as being the one unanswerable argument against vicarious happiness on the one hand, and the hopeless destruction of those who pass out of earthly life in sin, on the other. The poem was on "Bradlaugh and Gladstone," (what a pity to introduce so much politics into a spiritual meeting). Mr. Colville spoke in Weir's Court, Monday and Tuesday, October 15 and 16, and at Gateshead, Wednesday, October 17. His visit to Tyneside has done much to awake public sentiment in favour of Spiritualism.—COR.

### MR. TOWNS IN LEEDS.

This gentleman's visit was taken advantage of by nearly all the Spiritualists in Leeds, either by attending his open seances or securing the more coveted privilege of a private sitting. They found him willing to work, and he will doubtless acknowledge, that the Leeds people had their fill.

It is unwise to crowd too much on a medium, for it defeats its own object. Yet in spite of all, Mr. Towns astonished some in the open seances. Some recipients indeed looked the request, "Touch me not too closely." His controls however breathed nothing but wisdom and blessing—and only good could result from their home thrusts. They were faithful, loving and true.

Many soul-moving incidents occurred, when loving departed friends were able to use the medium to make their existence a felt presence. The friends who had such remarkable tests are saying—He is the best medium they had ever met, while others who did not afford the requisite "conditions" are not so satisfied. It is too much to expect that parties of two or three persons, for private sittings in quick succession, should all be polished off to their satisfaction in half-an-hour. Should Mr. Towns ever again have his amiability so tried, we hope he will insist upon "one at a time."—COR.

WHITTINGTON, NEAR CHESTERFIELD.—It is with the greatest pleasure that I can testify to facts given through the mediumship of Mr. Towns, and also to the great benefit he confers on the Cause of Spiritualism. A few more mediums of Mr. Towns's

class, would, I am sure, convince the most sceptical. Our circle was well pleased, each person receiving tests, and such tests, which put beyond question that Spiritualism is merely "thought-reading." In my own case, the facts were far beyond my anticipations, and if, as I believe, persons desirous of obtaining truth would endeavour to be sympathetic towards mediums, I am sure they would receive their reward in facts, which would tend to show that our friends passed over are willing to communicate their whereabouts and also their experience in the other world. Mr. Towns not only gives us the benefit of his experience, but leaves a healthful strength to less developed mediums, thus aiding considerably their latent power. Such mediums by coming in contact with Mr. Towns would find his sances invaluable in this respect.—I am, yours truly, WM. FIELDING. Oct. 12, 1883.

**BIRMINGHAM.**—At Oozell Street Board Schools, last Sunday was indeed a "red letter day." Mrs. Britten's morning subject on "Man, Spirit and Angel," without exception was the grandest oration that I ever heard, and I have reason to believe that every soul in the audience thought the same; for there was a breathless silence to catch every sound. The audience was highly respectable; many of the richer class of Spiritualists were there. Mrs. Britten literally dissected man piece by piece, showing the grandeur of the Almighty's works, and placing him on a level with deity. She was sublime in describing his future progress in the spirit-spheres. The morning audience was the largest we have had. In the evening, though it was wet, the room was crowded. The subject, "The Second Coming of Christ," was delivered in her grandest style. She traced his life all through, showing his true mission on earth, and that it was the same truth the Spiritualists are advocating to-day. The picture she described was indeed beautiful. Then she drew the black picture of the bloody wars that were perpetrated in his name, and the murders of the stake and the inquisition, finishing her discourse with a grand display of oratory, that the spirit of Christ was come a second time. She showed how it was being taken up in every town and village, and that it was moving the Churches in spite of themselves. We finished by singing "Angel Footsteps." Mrs. Britten gave a beautiful invocation, and then, as if with more powerful inspiration, the audience sang, "Praise God from whom all blessings flow."—COR.

**BATLEY CARR.**—On Sunday last, Mr. Brown, of Manchester, occupied our platform, when his spirit guides spoke for upwards of an hour on "Facts versus Theory; or the New and Old contrasted." The teachings of Christianity and Spiritualism were dwelt on alternately, and in the masterly style in which Mr. Brown's guides handled the subjects, it was made quite clear to every unbiased mind, that the former was altogether inadequate, while the latter was adequate to save the world from the evils which it is suffering from to-day. The room was crowded, many strangers were present, but one and all paid strict attention to the end of the discourse. At the close we sang hymn 183, "Spiritual Harp," with such pathos that eyes were suffused with tears, and the control requested the audience to repeat the chorus after the benediction, which consisted in the main of an impromptu poem in which the movement at Batley Carr was symbolized, with a bright angelic soul shedding forth her effulgent light, and lighting up the dark path of all around her. The audience again sang, "Yes, we'll meet beyond the river, where surges cease to roll;" and the effect was so soul-thrilling, that the audience sat as in a trance when the meeting was brought to a close.—ALFRED KITSON.

**OLDHAM.**—Last Sunday we had the pleasure of having Mrs. Gott, of Keighley, for the second time, and from the good audience which awaited her it was evident the first visit of this lady left a good impression behind. Mr. Kershaw, the president, occupied the chair. After an earnest invocation, in the afternoon, Mrs. Gott descended from the platform, and went amongst the audience describing clairvoyantly the spiritual surroundings of many present, and if any of them were suffering from ailment, prescribed for them; and during all this Mrs. Gott gave utterance to beautiful thoughts, expressed most felicitously. The afternoon service passed off successfully, and though the usual discourse from the platform was dispensed with, yet it was not missed, as the clairvoyant descriptions amply compensated for it. At the evening service the room was crowded, and all evidently were in expectation of hearing something beyond the common run of things, and in this they were not disappointed. After the singing of a hymn and the utterance of a sweet prayer by the medium, she gave a short but beautiful discourse on the ever welcome subject, "Love one another." Afterwards the medium went amongst the audience as heretofore, and during her clairvoyant descriptions she interspersed her remarks with beautiful thoughts on the subject above named. At the conclusion everybody seemed pleased, and it was felt that most of what Mrs. Gott had said was full of truth. I believe Mrs. Gott will visit Oldham again, the second Sunday in November, and her arrival will be eagerly looked for. Mr. Bent will shortly be at Oldham.—G. B.

**PLYMOUTH:** Richmond Hall Richmond Street.—Owing to the inclement weather on Sunday morning the attendance was small, therefore we had what the Salvation Army would term

"an open meeting," and reserved Mr. Atkinson's address for next Sunday. The guides of Messrs. Clarke, Williams and Paynter, took part in the service. In the evening the guides of Mr. R. S. Clarke gave an inspirational address, subject—"Man, the earthly and the Heavenly," which was most ably delivered. We had a fair audience, who were gratified at the conclusion of the address by an impromptu poem on "Love and Hatred," words chosen by the audience. The guides of Mr. Husson also took part in the service. Mr. Atkinson presided. On Sunday next the subject of Mr. Clarke's address will be chosen by the audience.—J. PAYNTER, Asst. Secretary.

**MARYLEBONE.**—At 52, Bell Street, Edgware Road, On Sunday, Miss Dale Owen, to the delight of an increased audience, fully sustained the reputation of her revered ancestor, by a discourse which was not so much a reply as an addendum to Gerald Massey's question. "One reason why God does not kill the devil"; that is, the devil within us, the Nemesis of broken laws, personal acts, etc., was ably shown to be consequent on the relative positions of men and women. The ignorance in which women had been kept in regard to physiology, the laws of health, food, maternity, the relations of the sexes, heredity, etc., was feelingly deplored; and the vital truth demonstrated, that only in company with woman can man hope to progress. The audience apparently concurred that by neglecting women Christianity had signally failed in redeeming the world.—C. DELOLME.

**SUNDERLAND.**—On Sunday, October 14, Mr. F. Walker, of Sunderland, occupied the platform and gave capital addresses, afternoon and evening, in the Avenue Theatre; Mr. Rutherford officiated as chairman.—G. H. PYNE JONES, Sec., M.S.E.S.

**AUTOMATIC INSULATOR.**—To the Editor.—Dear Sir,—Appropos to the appearance of my advertisement, announcing the above clairvoyantly suggested little psychical accessory, kindly oblige me with space to state, that in addition to the obviously great improvements and advantages they possess (over the old fashioned "Planchette Indicator") enumerated upon at length in No. 654 of your valuable paper, I have now perfected them by fitting "Crystal Balls" to the patent registered Exhibition Prize Medal Movement, already adapted to them, by which not only is the completest magnetoid insulation secured, but the Balls themselves apart from the Instrument become a ready means for developing the Trance and Seer phases in proportion to individually inclined capacity, so securing in one instrument a most practically useful combination. Descriptive circulars can be had from me post free. Reserving all rights of production and sale,—I remain, yours truly,—ROBT. H. FRYAR, BATH.

#### MEETINGS, SUNDAY, OCTOBER 21st, 1883.

##### LONDON.

**SPIRITUAL INSTITUTION,** 15, Southampton Row, at 7.  
**TUESDAY,** Mr. Towns's sance, at 8.  
**EDGWARE ROAD.**—52, Bell Street, at 7, Mr. I. Macdonnell: "Capital Punishment."  
**MARYLEBONE ROAD.**—Circles at 167, Seymour Place, at 11, Mr. Hopcroft. Monday, at 7.45, Mrs. Hocker; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 30, Crawford Street, Bryanston Square.  
**CAVENDISH ROOMS,** Mortimer Street, W., at 7, Mr. J. J. Morse: "Health in Spirit Life."

##### PROVINCES.

**BARROW-IN-FURNESS.**—75, Buccleuch Street, at 6.30.  
**BATLEY CARR.**—Town Street, 6 p.m.: Mr. Armitage.  
**BEDFORD.**—King Street, at 6 p.m. Wednesday, at 7 p.m.  
**BELPER.**—Lecture Room, Brookside, at 6.30.  
**BINGLEY.**—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.  
**BIRMINGHAM.**—Oozell Street Board School, 6.30.  
**BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, 2.30 and 6.  
**BLACKBURN.**—Academy of Arts and Sciences, Paradise Lane.  
**BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Gregg.  
**Wade's Meeting Room,** Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Holdsworth and Miss Illingworth.  
**Spiritual Lyceum, Oldfellows' Rooms,** Otley Road, at 2.30 and 6 p.m.: Mrs. Dobson.  
**EXETER.**—Oldfellows' Hall, Bampfylde Street, 6.30, Rev. C. Ware.  
**GATESHEAD.**—Central Buildings, High Street, 6.30.  
**GLASGOW.**—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 5.  
**HALIFAX.**—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Mr. Morrell.  
**HETTON.**—Miners' Old Hall, at 5.30.  
**KEIGHLEY.**—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Gott and Miss Musgrave.  
**LEEDS.**—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mrs. Illingworth and Mr. H. Briggs.  
**LEICESTER.**—Silver Street Lecture Hall, at 11 and 6.30.  
**LIVERPOOL.**—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mrs. Hutton.  
**MACELESDALE.**—Spiritualists' Free Church, Paradise Street, at 6.30, Rev. A. Rushton.  
**MANCHESTER.**—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mr. W. Johnson.  
**MORLEY.**—Spiritual Mission Room, Church Street, at 6: Mr. Hepworth.  
**MIDLESBOROUGH.**—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
**NEWCASTLE-ON-TYNE.**—Weir's Court, at 6.30.  
**NORTHAMPTON.**—Copper Cottage, Copper Street, 2.30 and 6.30.  
**NORTH SHIELDS.**—Bolton's Yard, Tyne Street, at 6.  
**NOTTINGHAM.**—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.  
**OLDHAM.**—178, Union Street, at 2.30 and 6.  
**PENDLETON.**—48, Albion Street, Winsor Bridge, at 2.45: Mr. R. A. Brown.  
**PLYMOUTH.**—Richmond Hall, Richmond Street, at 11, Mr. C. J. Atkinson; at 6.30, Mr. R. S. Clarke: Subject to be chosen by the audience.  
**SHEFFIELD.**—Psychological Institution, Cocoa House, Pond Street, at 6.30.  
**SOWERBY BRIDGE.**—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Olliffe.  
**SUNDERLAND.**—Avenue Theatre, at 2.30 and 6.30: Mr. Macdonald.  
**WALSALL.**—Exchange Rooms, High Street, at 6.30.  
**WEST FELTON.**—At Mr. Thomas Weddle's, 31, Edward Street, at 6 p.m.

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

**MR. W. J. COLVILLE'S APPOINTMENTS.**—SALFORD: Trinity Hall, 83, Chapel Street, this evening (Friday), and Oct. 19, at 7.45 p.m.; and every Friday till further notice.

**MACCLESFIELD:** Free Church, Paradise Street, Sunday, Oct. 21, at 10.30 a.m., "Second coming of Christ"; 2.30 p.m., "Religious education of the young"; 6.30 p.m., "Miracles and Prophecies"; Monday, Oct. 22, 8 p.m., Answers to questions; Wednesday, Oct. 24, 8 p.m., "Witch of Endor."

**LIVERPOOL:** Sundays, Oct. 28th & Nov. 25.

**SHEFFIELD:** Oct. 30 and 31, and Nov. 1.

**SOWERBY BRIDGE:** November 4. **HALIFAX:** November 11.

**BALPER:** November 18th and 3 following days.

**BRADFORD:** Dec. 2, 3, and 4.

W. J. Colville has no Sundays at liberty, and only a few week evenings; parties desiring his services should write at once to 4, Waterloo Road, Manchester.

**MR. R. S. CLARKE'S APPOINTMENTS.** Plymouth, Richmond Hall, Sunday, October 21st, at 6.30, subject to be chosen by the audience.  
4, Athenæum Terrace, Plymouth.

**MR. J. J. MORSE'S APPOINTMENTS.**—LONDON: Sunday, October 21st, Cavendish Rooms, Mortimer Street, W., at 7, subject: "Wealth in Spirit-Life." Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct to him at 103, Great Portland Street, London, W.

**MR. E. W. WALLIS'S APPOINTMENTS.**—  
For dates, address E. W. Wallis, 50, Upper Waltham Street, Walsall.

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" 28.—Dr. ANDREW WILSON, F.R.S.E., F.L.S., on "Ghosts and Dreams—a study in Popular Physiology."

Nov. 4.—W. A. HUNTER, M.A., on "Blasphemy."

" 11.—EDWARD B. AVELING, Esq., D.Sc.Lond., on "The Pedigree of man."

" 18.—LITTON FORBES, Esq., M.D., F.R.G.S., on "Alcohol and Tobacco."

" 25.—A. E. HOPE MONCRIEFF, Esq., on "Roger Williams; the Apostle of Freedom in New England."

Dec. 2.—JAMES GOW, Esq., M.A. Cantab., on "The Contemporaries of Christ."

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