



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

SPIRITUALISM.

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SPIRITUALISM: AND ITS TRUE RELATIONS TO SECULARISM AND CHRISTIANITY.

AN INSPIRATIONAL LECTURE DELIVERED BY W. J. COLVILLE

IN RODNEY HALL, LIVERPOOL, SUNDAY EVENING, SEPTEMBER 23, 1883.

In our lecture this evening, we have to call your particular attention to three great representative words: Spiritualism, Christianity, Secularism,—words which are constantly on everybody's lips in these days, but which convey very different meanings to different minds. It will scarcely be necessary for us to enter upon any very elaborate definitions, one would think, when addressing an audience as cultivated and thoughtful as the one we now see before us; but words are used to-day in so many senses, that in order to be quite explicit in the use of common terms, it often appears needful to inform our hearers as to what *we* mean, when we speak of anything synonymous with religion or the lack of it.

The word "Spiritualism" and the kindred word "Spiritualist" are to be found in all English dictionaries, and in editions published long before 1848, when it is generally supposed Spiritualism originated in America. But Spiritualism is very much older than thirty-five years, very much more universal than a recent American movement, which has been imported into England and elsewhere, can possibly be. It is, indeed, as all the best writers and orators upon the subject have unceasingly declared, as old, and perhaps much older, than any traces of human civilization; indeed, we know that many almost savage tribes, who are without sacred books and monumental records, have preserved for ages among themselves customs and traditions which prove conclusively, to an unprejudiced student of the development of man on earth, that there must be some basis in human nature and experience for belief in immortality and spirit-communion, which no atheistic negations can successfully argue down.

Spiritualism, as a system of philosophy, is, according to the lexicons, the philosophy which acknowledges a spiritual and not a material basis of life, and which gives so much heed to the spiritual side of nature that the material is accounted of little worth; a Spiritualist, according to the same authorities, being a person who is wholly occupied in the contemplation of spiritual things. These definitions are certainly not appropriate to everyone who calls himself a Spiritualist to-day, as in their modern acceptance since the "Rochester knockings" the words Spiritualism and Spiritualist have been used respectively to designate a system which acknowledges and practices means of communion between embodied and dis-embodied man; and a person professing faith in life after the death of the body, and in spirits communing with earth,

irrespective of the materiality or spirituality of the mental drift of the individual professing such faith; or rather claiming to have positive knowledge concerning the reality of the spirit-world, and the nature of its inhabitants.

In the broad and also in the strictly philosophic sense Pythagoras, Aristotle, Socrates, and Plato were Spiritualists, though it cannot be doubtful to any student of the best Greek philosophy, that phenomena were always rendered completely subservient to philosophy. We know that the best minds among the Greeks believed in immortality on purely intuitive and rational evidence, and yet Socrates was a devout believer in the reality of the personal demons of philosophy, who were by no means devils, but simply spirits who were often wise, pure, and powerful. All over Egypt and Asia, we discover innumerable traces, both of phenomenal and philosophic Spiritualism, handed down orally, in writing, and in monumental design from years long previous to the appearance of the Asiatic Adam, the first forefather of the house of Israel. To-day Spiritualism is rehabilitating itself, marshalling its varied and mighty forces to do battle with the abuses prevalent everywhere in connection with Church and State alike, by presenting an immense variety of evidences to the world in support of the sublime truth of immortality, adapted respectively to every class of mind on earth.

Spiritualism, like man, is threefold; it is a trinity of elements in unity, a unity of revelation in trinity, and yet capable of branching out within its three grand departments of revelation, till it meets the requirements of every human spirit. The great danger which threatens any movement is the tendency of many who have espoused a cause to limit it to that branch of it which has specially appealed to their peculiar needs. The crystalization of thought into a rigid creed is the result of creed makers, forgetting that others may see further, or not so far in particular directions as themselves; and thus, while creeds may be embodiments of truth, so far as they go, no creed has ever been found broad and expansive enough to allow for the development of thought to a sufficient extent to permit of creeds remaining in churches without so far fettering and encumbering the minds of ministers and congregations alike, as either to produce the hypocrisy of tacit consent to what is practically ignored, or to bring about open rupture between the bigoted and creed-bound and the open-minded and liberal elements in religious societies.

All efforts to sectarianize Spiritualism have, so far, proved futile, all endeavours to frame elaborate constitutions and endow large organizations have been dashed to the ground, owing to the utter impossibility of all who have knowledge of the facts of Spiritualism (or some of the facts, certainly) being brought to agree on minor points; while all Spiritualists might surely proclaim to the world their faith in immortality and in spirit-communion, and beyond this, in the fact of the future life being largely the result of the present, as our present is necessarily the result of our past.

Spiritualism is, in every sense of the word, a progressive movement. The facts of spirit-communion are all of such a nature, that they lead those who accept them to admit the great necessity of living purely and wisely on earth, in view of the great hereafter; and it is just here that Spiritualism shakes hands with Secularism, and avows its willingness to work on the Secularist or any other platform, where efforts are put forward to ameliorate the condition of man on earth. Spiritualism has a perspective which Secularism has not, but Secularists can be accomplishing much spiritual work without even acknowledging the existence of spirit; as all true disinterested reformatory work attracts exalted spirits, and insures their co-operation, while mere belief in truths, however important, can never secure the blessing of the heavenly hosts.

Christianity, as to-day presented in the form of religious orthodoxy, is very much more alien to the spirit of the gospels than Secularism, as such, ever can be. Jesus and his apostles are described to us by the Evangelists as social and religious reformers, who laid far more stress upon deeds of charity than upon intellectual assent to any set of theological propositions. And in this discourse it will be our special business to show how the religion of Jesus, in its original simplicity, was a combination of secular and spiritualistic effort to redress the grievous wrongs under which the working people of Palestine were groaning, and to establish upon the earth a state of society which he called "The Kingdom of Heaven"; this kingdom being that state of affairs wherein Justice should be the sovereign lord, wherein all legal enactments should be carried out lovingly, and yet strictly for the good of all, and where a communism, entirely separate from strife and usurpation, should succeed to the existing form of government which was, in his day, the united Church and State supremacy, which has always been found so subversive of the highest interests of mankind. The Christ of the Evangelists, personified in Jesus of Nazareth, was a political as well as a religious agitator, as he unsparingly denounced the iniquities of civil rule as well as those directly connected with the established religion of Judea. Anyone who thoughtfully and without prejudice studies the character thus presented, cannot fail to find in Jesus the friend of every public and private reform, the ready champion of all the downtrodden and oppressed, and the unsparing foe of all systems calculated to support the claims of the aristocratic portion of the community at the expense of the sons and daughters of toil, who constitute the very bone and sinew of every monarchy and republic.

Secularism, in and of itself, offers no obstacles whatsoever to man's acceptance of the truths of Spiritualism, as there is nothing in the Secularist's creed which any Spiritualist need refuse to endorse, as Secularists claim to be engaged in every kind of reformatory work in the material world without giving any thought to a future existence. Secularism itself is neither religious nor irreligious, christian nor anti-christian, spiritualistic nor anti-spiritualistic: it simply lets religious or spiritual matters alone. Theology is not a subject with which it undertakes to deal. It can reasonably ask no one either to avow faith or disbelief in Deity or immortality; the material world is its centre of gravity, it acknowledges no other world than this, at least it undertakes to prove nothing concerning any other. Secularism, therefore, properly speaking, is neither Atheism nor Theism, neither Materialism nor Spiritualism. Unfortunately, however, the word Secularism is often misapplied. Persons who are aggressive Atheists or Materialists take refuge in the name "Secularist," and preach against all things spiritual, in the presumed advocacy of strictly secular principles, whereas genuine Secularism refuses to deal with other matters than those directly connected with man's welfare in this world.

A secular platform ought to be independent and expanded enough to allow of Theists and Atheists, Materialists and Spiritualists feeling equally at home upon it. On such a platform any social or political subject should be fairly discussed. It may be quite in place for Secularists to protest against the use of the Bible in the schools supported by pub-

lic money, the appointment of chaplains to institutions supported by the expenditure of public money: it may be quite in keeping with Secularistic principles for Secular societies to endeavour to secularize the State, and thus rid the community of a form of religion forced upon them; but the voluntary acceptance or rejection of religious dogmas by individuals must be always left to the convictions of the individual. No one's religious ideas need to be ridiculed, no one persecuted for opinion's sake, as universal toleration should be the goal desired. The establishment of Materialism or Atheism is in no sense compatible with Secularism, as Secularism has no right to dogmatize upon anything spiritual.

The eminent American orator, Robert G. Ingersoll, is universally looked up to by Secularists as a representative man. He occupies in America a position somewhat similar to Mr. Bradlaugh's in England. He is no friend of Churches or the Clergy, and certainly seems quite unready to avow any belief in Spiritualism; but he has very wisely taken the ground in many of his famous speeches, that it is no part of his mission to blast the hopes of mankind, or to endeavour in any way to destroy faith in a future life. He cannot be said to have any *faith* in immortality himself, but he heartily sympathizes with those who *hope* for life beyond the grave; and when delivering an eulogy over the earthly remains of a departed brother, dearly beloved, he exclaimed to the effect that we cannot know that death ends all: it may, or it may not; it may be but the entrance upon a new and untried journey of life. The mystery of life is so great and insoluble that continued life may be as possible as life at all. Read Ingersoll's pamphlet: "What must we do to be saved?" especially the closing sentences in that pithy little *brochure*, and you will be struck at once with the candid avowal of the author, that his position is not Atheistic but simply Agnostic. "If there be a God," says he, "I am sure he will be merciful to the merciful. On this I take my stand." These, and like words, falling from the pen and tongue of the representative of Free-thought in America, are truly Secularistic; they are, however, very different from the fierce and unqualified Atheism of many English "Halls of Science," and many materialistic conventicles in America.

We admit that Secularism and Orthodoxy can hardly be expected to agree, but Secularism and Spiritualism need not quarrel, because while Orthodoxy makes faith in a personal saviour the groundwork of happiness hereafter, spirit-communions all tend in the direction of the simple Gospel of Jesus, with which Orthodoxy is at deadly variance. According to the Christianity of the Thirty-nine Articles, the Athanasian Creed, the Westminster Confession, the Institutes of Calvin, the Homilies of the Church of England, &c., &c., everlasting damnation is assuredly reserved for all who do not accept Jesus as their substitute, and trust in his atoning merits to save them from the wrath to come. Unitarianism, Swedenborgianism, and Spiritualism are all alike radically opposed to any such heinous substitution of falsehood for the ethical teachings of the Sermon on the Mount, in accordance with which Christianity is supposed to be framed.

We can account for a system calling itself "Christianity," advocating ideas so utterly discordant with Gospel teachings, because Paul, when arguing both with Jews and Athenians, was wont to adapt his speech to the common phrases of the period, and the theories of the persons with whom he disputed. But is Paul, who declares often that he is not always inspired in his writings, who often claims to speak only as a fool, to be accepted *in toto*, to the expulsion of the doctrines of him whom all Christendom professedly adores as its divine lord and master? Is the servant greater than the lord? One would think so, to see the worship of Paul and the disrespect shown to the teachings of Jesus, in almost every orthodox church. It is true, indeed, that many clergymen and ministers of various so-called evangelical denominations are straying from Paul to Jesus, but these men are heretical, unorthodox, unfit to remain in the churches, and thus synods and unions of bigots hound them out of their pulpits as they would certainly drive out Jesus and his disciples with him, if they were now on earth. Imagine Jesus holding to the twenty-fifth of Matthew in a strictly orthodox church; imagine the consternation and hatred of churchwardens, deacons, and others if he should declare that those who were on the road to heaven did not necessarily know anything about him; they might be quite unaware that their deeds of charity were pleasing in his sight; they might never have heard of his existence, but they were going about among the poor, the sick, and the imprisoned everywhere, carrying cool refreshing draughts of water to moisten the burning lips of the

world's forsaken one's, looking up the starving poor in the back alleys of our great metropolis, and furnishing widows and orphans with baskets of provisions and ample fuel and blankets for the approaching winter season; going into the damp and dirty cells where human lives are being wasted in disgraceful exclusion from the blessed sunshine, which the impartial Dispenser of every blessing showers down alike upon the thankful and the ungrateful, the virtuous and the vicious; travelling sometimes when sorely fatigued with a hard day's work to some hospital, where the poor sufferers need a few bright flowers and cheery words far more than doctor's medicine;—while those on the road to hell might be good church or chapel members, never behind hand with their pew rents, never absent from the sacraments or ordinances, always ready to bow the head at the name of Jesus, always foremost to cry Lord! Lord! but utterly destitute of that love to the neighbour which displays itself in works of mercy, seeking neither man's approval nor any reward hereafter; content with the knowledge that woes have been lightened and burdens lessened. What, we ask, would be the welcome given to the great Jewish Reformer by those who have substituted a petrified ecclesiasticism for a warm glowing charity to the neighbour, and require of all who are admitted to the privileges of church membership an avowal of faith in certain histories and in the atoning efficacy of the blood of Jesus, while they declare that all human virtues are "filthy rags"; that we cannot please God by any good we do to our brethren, unless we do it out of love to Jesus instead of out of sympathy with human suffering.

God never asks us to do anything to increase his happiness or glory, which must be infinite and eternal. Jesus is no petty earthly monarch pleased with flattery, loving to be surrounded with a crowd of sycophants, who personally admire his charms, and gazing into his face cry "dear Jesus," and "sweet Jesus," while the poor and distressed, whom he calls his brethren, are neglected. The character painted by Matthew, Mark, Luke, and John, also, is a character, even if not faultless, yet infinitely above desiring the cringing idolatry which is the leading element in fashionable Christolatry. Now, where can we find an intelligent and experienced Spiritualist who does not endorse the truthfulness of that religion, which places charity before orthodoxy, and love to the neighbour before faith in the atoning merits of a personal redeemer? We do not wonder at Secularists retaliating and calling the churches hard names, because the creeds of Christendom regard them as candidates for everlasting torment, and as the sworn enemies of God and righteousness. But the Secularists have properly no point at issue with the Spiritualists, for they must so largely agree, if each party be true to its own colours, that while the latter may know some things about which the former are in ignorance, the means of attaining to happiness hereafter are according to Spiritualism quite within the reach of Secularists, as no returning spirit has ever been found to prove that misery in the Unseen Realm is the result of disbelief in theological dogmas, or that happiness in the great beyond is denied to anyone who conscientiously does his best for others on earth, quite irrespective of his ideas concerning death and the world beyond.

Let us for a moment contrast the teachings of Spiritualism and Secularism, with special reference to the incentives to morality furnished by each system. Secularists very often acknowledge the existence of "ought." They say: we *ought* to be just, and we *ought* not to be unjust, &c. Now the general positions taken by Secularists are essentially moral in spirit, though we are not saying that sometimes they may not be even positively immoral in practice. Now what constitutes morality? The best definition of a moral act which we have ever heard, is that it is an act which is purposely performed with intent not only to do some good to some one, but to benefit the largest possible number. If a moral act be an act which is deliberately performed with intent to do good, then an immoral act must necessarily be an act performed with intent to do evil; or, in lesser degree, an act may be immoral which is altogether selfish, which has no other object in view than the gratification of an individual or a favoured few, at the expense of a majority. Now all labour-reform associations and similar bodies have evidently before their eyes the general and collective welfare of the industrial classes. Individuals among social reformers may have no higher object than the amelioration of their own personal condition, but as there are black sheep in every fold, it is quite as unjust to condemn bodies of people for the sins of individuals, as it is to reward and exalt persons for the meri-

torious deeds of others, which they have taken no part in performing. All the principles of Secularism, as set forth by the Secularists as a body, are equitable and benevolent, and because individuals are untrue to these principles, no one is justified in condemning the principles themselves.

A very pertinent query may here be raised, viz.: Are the doctrines of Secularism comfortable with the most virtuous state of society conceivable? We answer both Yes and No. Yes, for some exceptional minds, No, for the great bulk of mankind as at present developed. We will consider the affirmative side of the answer first, and then endeavour to substantiate our negative response.

Secularism presupposes no God, no Infinite Intelligence, as the cause of all things. It demonstrates or relies upon no Eternal Justice, which guides and governs all things. It recognises law, force, nature, but it does not attempt to account for nature, force, or law. It does not recognise a Creative Will, neither does it endeavour to explain how matter originated. It generally treats the laws and forces of nature as though they were blind and unconscious, devoid of intelligence, and yet it declares that there are immutable laws of being. But wherein consists the immutability of the unconscious and the non-intelligent, we are not told. Secularism has no prospect, no perspective, for the human individual, after life leaves the material organism; as most Secularists are so materialistic in their views that they consider intelligence as the result of certain atomic combinations, or molecular arrangements, imagining, therefore, that the non-intelligent atoms when grouped together, in certain forms, become intelligent. According to Materialism, atoms are not self-conscious and self-intelligent, consciousness and intelligence being according to this system attributes or states of matter when arranged in certain form only. The Secularist, as a Secularist, can rightfully expect no reward for his work after death. He may perish in the act of doing good to others, and yet, after all he has done to improve the universe, he has to lie down to sleep, never to wake again. Others may arise in the future to call him blessed; he will never know it, the grave ends his consciousness, and at its portals all his thoughts perish.

Now, we ask, can a man or woman holding such views be a saint or a martyr? Can such an one live the highest moral life on earth conceivable? We answer, emphatically, Yes, and not only do we say Yes, we go further and declare, that just because these views are held, a life may be grander, sublimer, more perfectly unselfish than though an encouraging prospect of future bliss were held out to entice the hard-worker in life's toilsome field to bear the cross on earth because it resulted in the crown of heaven. Miss Elizabeth Doten, one of America's sweetest and most inspired poetesses, in her soul-stirring poem, "Peter McGuire," has paid a well-merited tribute to a man who, called an atheist and blasphemer by the Church, exhibited a spirit of heroism on the occasion of a terrible fire, in no way approached by the Church people, who believed in an eternal heaven of conscious bliss after earth's stormy pilgrimage was over.

Can you not, everyone of you, imagine a spectacle such as that presented to the poet's eye of the American seeress? Can not you picture to yourselves a tenement house catching fire in the dead of night, wherein lay many children peacefully sleeping in the upper storey. The staircases have fallen before the children are aroused, no means of escape are at hand, they are forgotten in the terror and excitement of the hour, in the rush and hurry of those nearer the street to save themselves and their property. Suddenly a frightened scream rends the air, a little white-faced girl, with eyes wild with fright, appears at one of the upper windows, out of which volumes of smoke and flame are issuing. A ladder is brought as quick as it can possibly be procured, an unbeliever from among the throng of paralysed spectators rushes forward, scales the dizzy height, rescues the little one alive, just ere it is too late. Then, without a moment's rest, rushes up again, panting and almost spent, to fetch yet another child. Then the situation becomes yet more appalling; there is a third human life left there to perish, unless he rescue it. The flames have so far gained upon the building, that the case seems hopeless; but the brave man rushes on, clutches the little one frantically, has just time to hand him to a friend scarcely less venturesome, who has climbed the ladder to relieve him of his precious burden; then he, the deliverer of the three, falls back, blinded and choked by the fire and smoke, into the awful chamber of flame, and is dead before any attempt can be made to rescue him.

We have not invented any such narrative to work you up

to a pitch of excited feeling; we have ourselves known of men, and histories record the nobility of more than a few such, who, without any sense of responsibility to God, without any desire or knowledge of a future life, have been content to immolate themselves upon the altar consecrated to humanity, and there to perish in the performance of a deed of heroism, equalling in majesty any act performed by the men whom the world has deified for their self-sacrifice. We ask you—who believe in future rewards and punishments, you who are Christians and have not denied the spirit of the Gospels, you who are Spiritualists, claiming to have proved that the life that ends below is only the prelude to an unending life in the realm of spirit,—whether you can conceive of the entrance into spirit-life of such a soul as the one who acted as we have pictured, as other than glorious and triumphant to an unsurpassed degree? Of such, surely, is the Kingdom of Heaven; those who lose their lives in saving the lives of others, assuredly find infinitely more than they have lost, though they seek nothing for themselves. The whole tenor of gospel teaching and the whole range of spiritualistic experience force us to the conclusion that the self-denial and magnanimity of those, who thus die as well as suffer on behalf of humanity, cause these philanthropists to shine as the brightest among all the stars which constitute celestial galaxies.

Let no Secularist, no Materialist, no Atheist, imagine that we cannot admire the nobility of those who cannot see eye to eye with us spiritually. The true noble heart, which is connected with an atheistic brain, is none the less entitled to the divine approbation because its intellect has failed to recognise the Supreme Being and the facts of immortality. In the Future Life every soul reaps only what it has sown, and they who have sown love to the neighbour shall in no wise lose their reward, because they were disinterested enough to ask for none and to expect none.

To a reflective mind, just at this point, comes in the necessity of an affirmative spiritual philosophy; and just here the nobility of the unbeliever is in itself a refutation of his negative creed. The man himself demonstrates in his own person the existence of the Deity his intellect cannot find. He is Just, in the loftiest meaning of that most glorious word. He is tenderly loving beyond all exacting limits set to loving kindness. His own benevolence bespeaks, yea it positively reveals, the infinite benevolence of the Creator. We can stand before such souls and cry, Emanuel! behold God is manifest in the flesh. We can wellnigh worship them, though they ask no homage, and if for them there is no retribution, no compensation beyond death, then we are confronted with the insoluble mystery of nature producing something better than herself; of the laws of being ending in a structural organism possessing and displaying attributes which are not attributable to the source from whence it sprang.

Here comes in our opposition to Materialism, which is unfortunately at the present day synonymous with Secularism; and strange to say our objections to Secularism are almost identical with those we urge against orthodox Christianity. A little insight into Christianity, as popularly expounded, and Secularism will show you that the same defects may be found in these opposing systems. Orthodoxy teaches, in the persons of many of its ablest defenders and in the Articles of the Church of England (read Article XVII.), the doctrine of election, in the theological but not in the philosophic sense. Now the theological idea of election is, that some persons are from before their birth the special favourites of the Eternal; some having been chosen from before the foundation of the world as inheritors of heavenly glory, while others, for no fault of their own, are not included in the choice. This doctrine very properly raises a howl among the opponents of partiality and injustice. The Unitarians, the Swedenborgians, and the Spiritualists have often vigorously opposed it, and we think completely refuted it. Such opposition has it encountered in recent years, that it can scarcely find a foothold in the best of our modern churches, no matter how orthodox they may declare themselves to be. This detestable doctrine of election is preached by Materialism in a new form. Certainly an advantage is gained when the doctrine of endless hell is expunged from the confession of faith, as predestination of innocent beings to eternal torment is too horrible to be contemplated for an instant by any humane being, without raising in his heart an indignant revolt against the perpetrator of such atrocity. Justly may we say of the God of Calvin, if he exist in the universe anywhere, his proper title is the devil and not the deity. He may be Pluto, Typhon, Satan, or Ahri-man, but the Infinite Spirit he cannot be. Calvinism is literally the dualism of the

ancient Persians, robbed of all its redeeming features. It is a degrading heathenism, which degrades the Deity even to a lower level than that of the most benighted of his human creatures; and we may even say it places him beneath the brutes, as savage animals inflict torture on other creatures in order to win some prize for themselves, not out of the pure malevolence which Calvin attributes to the Eternal.

Materialism has modified the Calvinistic deity, has robbed him of will and consciousness, but it has left him in the universe in the form of nature, destiny, fate, law, force, or something else equally inexplicable, apart from mind as its producer. If there be no future for man, then there must of necessity be a spirit of injustice inherent in nature. The laws of being must be unjust, or why should some be born to suffer and others to enjoy, while neither the ones who receive life's kisses, nor those who receive its blows have done anything to merit the one or the other? But when the light of Spiritualism breaks in, and shows you the world of souls, and explains to you the good of suffering as an educator, and shows you how those who have suffered most in shortest time have been, as it were, choice plants forced into bloom in some heated conservatory, while those who have endured less have made less rapid progress; when you are shown how, in realms of spirit, effort is never really wasted, how every unfulfilled hope and promise of earth may there be crowned and reach fruition,—a perfect vindication of the Divine justice in nature is found, and the basis of nature's operations is seen to be love, wisdom, and justice—not blindness, injustice, or caprice.

Another most formidable objection which can be raised against Orthodoxy and Secularism alike, is that both systems teach the false idea of vicarious suffering; and, indeed, the Christian Church has rather the best of it in the fray, as a cardinal objection which can be raised against vicarious suffering is the injustice of forcing an innocent person to suffer in the stead of the guilty, or of allowing one to do all the rough work, and another to receive all the rewards. Now according to orthodox Christianity, Jesus came voluntarily into this world of sin and sorrow; he willingly bore the load of others' transgressions, and is to-day glorified in heaven, rejoicing for ever over the blessings he has conferred upon his people. However unwilling we may be to endorse Orthodoxy, however unready to regard Jesus as a mediator between God and men, dying to appease infinite anger, we would sooner accept the orthodoxy theory of substitution than the Materialistic, because, according to Orthodoxy, the one who suffers is consulted; he suffers voluntarily, and has an eternity of joy to repay him for a few years of temporal distress, while the Materialist's "nature" compels some of its children to suffer all their lives, and then dooms them to extinction; and then, in the persons of its eulogists, boastfully prides itself upon the good which will accrue to unborn generations, because the poor victims of the irony of fate have laid down their lives compulsorily to make it possible for other families of men to enjoy every comfort and blessing.

A little sober reflection must lead any candid and thoughtful mind to refuse allegiance to the "nature" of the Secularist. This "nature" is one of the old-world devils, who yet demands worship at the hands of the men of the nineteenth century. Spiritualism comes with the drawn sword of truth in hand, wherewith to slay all devils. Whatsoever is just is divine, and fitted to survive eternally; whatsoever is unjust, or acknowledges injustice as the basis of life, is a figment of superstition and benighted ignorance and dread, and demands no other treatment at our hands than its relegation to the lumber-house of effete superstitions. The Secularists "nature" is a false God, an idol, a relic of barbarism, which the spirit of truth must dethrone and utterly destroy. Spiritualism is the revealer of the Eternal Justice. All returning spirits, whatever their condition may be, are exemplifiers of this divine and all-perfect Equity; and we contend against all opposition from the Church on the one hand, and Secularism on the other, that no philosophy of life can be thoroughly just, satisfactory, and moral, which does not demonstrate the existence of justice as the soul of the universe.

Over the masses neither Orthodoxy nor Secularism can exert any other than a demoralizing influence. To teach men that some are allowed by "nature" to enjoy all the good things of this life, which they have not earned, and then at a ripe old age to pass out into the rest and silence of an endless oblivion, while their poor victims are never to be requited for their injured lives, is positively immoral, just as immoral, though not more so, as to declare that all who believe in Jesus, no matter how they have served their brethren,

will enjoy everlasting felicity because the saviour's righteousness imputed to them is accounted theirs.

Without other feelings than those of heartiest good will and deepest admiration toward all philanthropists, whatever may be their school of thought, we should not be doing our duty if we did not expose the errors and fallacies of systems we know to be prejudicial to the morals of the world. Secularism and Christianity, weighed in the balances of Justice, are alike found wanting. The religion of Jesus is Spiritualism and Humanitarianism: Christianity is a fabrication of later days, built upon the ancient mythos. Let justice be your basis, the basis of government for the nation, the school, the home and the individual. Whatsoever accords with justice bears the mark of truth, and is an incentive to morality; whatsoever dethrones or ignores justice is an adversary to be slain, an error to be vanquished, an immorality to be utterly disallowed.

EGYPT: THE LAND OF WONDERS. By William Oxley.

EGYPTIAN SACERDOTALISM (Continued).

There appears to have been four Orders of Prophets as well as of Priests, but, by the loss of the Hermetic writings, it is difficult to know in what the difference consisted. In the Decree of Canopus, inscribed on a monument dating 238 B.C., which is the record of a synod in the times of the *Ptolomies*, it states that there were four Orders of Priests, and that these had existed from ancient times. The result of the Synod was the establishment of a Fifth Order, which was to take precedence of the others, and that they were to have the title of Prophet in addition to their other priestly titles. But it is quite clear from the monuments, that there were many ramifications of the priestly Orders, for we find not only Priests of Pyramids; of Kings; and of the Gods; but Divine Fathers (from whence comes the Romish "Father"); Assistants, Priests of Apis, Sams (who were the chief officials in the funerals of royal and high functionaries); Anointers; Initiators; Teachers and Expounders of the Scriptures; as well as Priestesses, Choir Masters and Mistresses; Lady Superiors; and other Orders whose specific functions are unknown. I came across one who was "Priest of the Sun" in the reign of *Psametic*, about 600 B.C. Last, but not least, were the Horoscopers (the Astrologers of Clement) who had apartments and instruments in the Temples. The Kings invariably applied to these before undertaking any State enterprises, and the result of these consultations form the subject of many of the sculptures on the temple walls. They were consulted by the laity, as well as by clerics, in reference to all mundane affairs. Herodotus writes thus: "Each month and day is assigned to some particular God, and according to the day on which each person is born, they (the Priest-Horoscopers) determine what will befall him, how he will die, and what kind of person he will be." (*Euterpe II.*, 82.)

In addition to all these, and others not specified, there were the Oracles attached to the various Temples. Herodotus speaks of these, but does not say how they were worked; but from incidental references on monuments dating from the 19th dynasty, and the title given to some priests, "Auditor (or hearer) of the Spirits," we can understand how the Oracles were manipulated.

A case in point is that of the Priest of Khons, at Thebes, who was chief of the Oracle in that city, and who performed the miraculous cure on the possessed princess (which was noticed in a prior chapter), in the time of *Rameses*, of the 20th dynasty. In Spiritualistic parlance, the oracle chamber was the seance room, and the speaker, either male or female, was simply the medium in a state of trance. The priest in charge was the Hearer, or Recorder, and then gave out the utterances of the God, or the spirits who spoke through the lips of the entranced medium.

It is not without interest that we can trace, from the monumental records, the ebb and flow of religion in ancient Egypt, i.e., from a sacerdotal point of view. There were times when the Services were neglected and abandoned altogether, and the temples fell into decay and ruins. The archives were destroyed and their contents dispersed; the images and statues removed and carried away into other countries, only some of which were recovered and brought back by the Persian and Greek kings. With the abandonment of the Temple Services, the diminution in number and emoluments of the priests set in; until the reaction came, fostered by powerful kings.

We have seen that the first great increase of temples was inaugurated by the kings of the 12th dynasty, as there is actual record of the building of the great Temple of Ptah, at Memphis, by *Usertesen I.*, and also of the Temple of Karnak, at Thebes. The later kings of this powerful dynasty seem to have had other employments than temple building, for the sudden close of this dynasty, in the person of *Amenemha IV.*, tells the tale of some catastrophe which paralyzed Egypt for somewhere near one thousand years. There is no recorded history that gives any satisfactory account for this strange silence, for even the tombs are silent, and no monument of any description throws light upon this long Egyptian darkness in reference to this period of her history. Not until the rise of *Aahmes*, the first king of the 18th dynasty, does the curtain lift, and from that time the sun of prosperity shone with more or less brilliancy, through the whole of the period of the 18th, 19th and 20th dynasties. It culminated under the sway of *Rameses III.* (1st king of the 20th). After him the decline set in, which continued for another long period, with only fitful signs of vigour, until the establishment of the Ptolemaic dynasty. The *Thothmeses*, *Amenophs*, the earlier *Rameseses*, had recommenced the building of temples in a style of imposing grandeur, but it was the third *Rameses* (of whom more will be said) that commenced the work of restoration of the old edifices which were in ruins. It was during the long *inter-regnum* referred to above, that the great religious declension took place. It was chiefly in the South, and in the neighbourhood of Thebes, their capital, and at Abydos, that the kings of the 18th dynasty expended their greatest efforts in the building of temples and the endowments of the same. There can be no question that the chiefs of the Rameside family were secretly Osirian in their proclivities, although State policy caused them to support and acknowledge the Theban Deities, Ammon, Mout, and Khons.

The lavish expenditure of the national wealth on the temple buildings, and the enormous taxation imposed for the support of such a large number of ecclesiastics as was required for their services, impoverished the country and produced an exhaustion that made Egypt an easy prey to the Ethiopian (black) and foreign races which overran and conquered the land. Now and again some enterprising and warrior king arose, who pushed his conquests into the neighbouring countries for the purpose of replenishing the empty national exchequer, but these were the exception and not the rule. After the great and continuous decline which commenced at the death of *Rameses III.*, the star of Egypt never rose far above the horizon. It set after the death of *Cleopatra*, and time will show if it can or will rise again. The second great religious declension lasted from the above period down to the Ptolemaic dynasty, who once more revived the religious fervour of the people, and again the work of restoration of the old, and the building of new, temples continued for some 300 years. Then came another catastrophe—most probably induced by the indifference of the Roman Emperors—which by a stroke of the pen by *Theodosius*, in the fourth century of our era, caused the abolition of what remained of the Egyptian religion, and once more the temples were deserted, and fell into decay and ruins, never more to be restored. I think this is explanatory of the half-cut granite blocks at Syene, and the unfinished columns in the Temple at Philæ, as well as the beautiful half-completed temple on the same island.

Such in brief, condensed into a few lines, is the religious history of Egypt. The lessons are easy to draw. Under the auspices of powerful monarchs, who developed the military prowess of the people, and who at the same time were patrons of the arts, science, and literature, combined with a deep (what we are compelled to admit was) religious fervour, the sacerdotal element was developed to proportions that still excite our wonder if not admiration. It comprised within its domain the most powerful intellects, and best men of the age. It was they who originated and formulated the highest and grandest science attainable by mortal man, and that is best known as Symbolism. So long as they kept to this as a science they flourished, but when the spirituality became concreted, and statues, images, and even living animal forms were introduced, it became sacerdotalism, from which the spirit and the life-giving power to elevate the souls and intellects of men fled; and which resulted in the enslavement of the minds of the people, the effect of which is traceable in our own day. With spirituality and intellectuality gone, a degrading superstition came in, and the temple services became, in after years, the scenes of bacchanalian rites which I forbear to specify.

What flickering light remained in Egypt's star was removed to the then rising star of Christianity, whose seat was in Rome, and history tells only too truly how the light from that centre faded until, during what is known as the dark ages of Christendom, it became well nigh extinguished.

But, as eagerly as the rising of Sirius—the brightest star in the heavens—was watched and waited for in ancient Egypt, seeing that its appearance was the herald of their life-giving annual inundation of its river; even so, the watchers have noted the appearance of another and brighter Star in the mental and spiritual horizon, and that Star heralds the coming of brighter intellectuality, a purer morality, and a higher spiritual power and life, than as yet has been developed upon this earth. He who hath eyes to see, and heart to understand, will know the truth of what I utter. The Old is passing away, and the New is silently, but gradually and surely, permeating humanity, which must take form in an order of social life diverse from all that has preceded. See the reports of any or all ecclesiastical synods, and it will be found that a wail—like that from the old Egyptian priesthood in the times of declension—comes forth, deploring the absence of religious faith and fervour, marked by the neglect of ecclesiastical ordinances, and the indifference of the laity in regard to church attendance and the like. Unless the clerical complaints are words without meaning, it betokens a declension, notwithstanding the enormous increase of ecclesiastical edifices, and the multiplication of clerics. But, is it a sign of true religious declension? Is it not rather an unmistakable omen of a change of state in the human mind, which, by the impulse given to the exercise of the individual rational faculty, declines any longer to accept dogmatic utterances from the lips of a privileged caste, as the veritable voice of God? Let them take heed! As surely as the Temples and Sacerdotalism of ancient Egypt have become things of the past, so surely will the Church Edifices and Ecclesiasticism of the present, become—and that perchance sooner than anticipated—things of the past. The intellect of man is a spiritual faculty which survives the death of the physical body, and it cannot thrive, or be fed for ever, upon the literalities which are unreal, and which form the “bread that perisheth,” that is supplied by modern Sacerdotalism. The living bread descends from heaven; or in plain words, the life-giving element, suited for the spiritual and intellectual part of man's nature, must be developed from within, and not from without. Nothing short of pure truth—which is alone real and spiritual—can satisfy the demand for knowledge made by the immortal part of the human being. If the ecclesiastical systems of the day can dispense this “true bread,” well and good; if not, they are doomed, and their power must pass into the hands of a New Order who will use it—not to mystify and enslave, as in the past, but—to enlighten and uplift humanity to the level, not of a mythical God, but to the True God, which is eternal life; and of which every human being, who is born into the world, forms an integral part.

There were some gigantic intellects, and a few of Egypt's sons who, with prophetic eye, saw our day then afar off, and have left records which the long intervening time has not yet erased. The greatest of all these was the Designer and Constructor of the Great Pyramid of Jeezeh. Unless the structure itself can be proved to be non-existent, and unless the geometrical principles and mathematical accuracies, as well as the astronomical and astrological scientific truths of the then present and future which are there recorded,—I say, unless all this, and much more, can be demonstrated to be meaningless, untrue, or mere architectural play, then it follows that He was gifted with a wisdom and a power that can only be accounted for by one hypothesis, and that is, that it was revealed from within, and what this means some of my readers will quite understand. He was a true Light that came into the world; and from that day to this—in the department in which he shone—He has had no successor. Nevertheless, the scientific and occult knowledge that he imparted, was utilized for long after-ages by the Hierophants, an Order of good, wise, and noble men, who preserved it in the archives of their own Lodges, and made use of it as times and circumstances permitted, until the destiny of the nation was fulfilled. The notices which follow include some of these great Adepts, as well as others, which enables us to gain an insight into the social and religious history of that remarkable people.

I have gone carefully over some hundred-and-fifty monumental records in the Cairo, Paris, Turin, and British Museums. The catalogues of the Louvre Collection are most excellent, but that of the Egyptian Collection in the

British Museum is all but worthless. The following are the results.

Monumental inscriptions commence with the period of the 4th dynasty—say 3400 years B.C. These are from the neighbourhood of the Pyramids, and the great necropolis of Memphis. The stone records continue down to the close of the 6th dynasty, and range over (say) 600 years. Here a blank comes in, and the next series commences with the close of the 11th, and runs through the 12th dynasty, say over some 200 years. Then comes the long dark period which covered Egypt for nearly one thousand years, the cause of which is shrouded in mystery. The arts, sciences, and literature, for what the records show, were *non est*. The probability is, as before noted, that Egypt was under the sway of some foreign power that closed the temples, stamped out the religion, and depopulated the country. It is quite possible to conceive of the sweeping down the Nile Valley of some vast hordes led on by some ancient Ghengiz-Khan, or Timour, who had neither respect nor scruples in regard to the social or religious habits of the people who were under their heels.

While this power—whatever it was—was rampant in the North, it would be weaker in the far South, and it was there that the first sign of national awakening showed itself, and *Aahmes* rose up, who, ejecting the Northern Power, once more united all Egypt under one crown, and established the 18th dynasty, under which and the following one Egypt rose to the zenith of her power and glory. It was during this period, ranging over some 350 years, culminating under *Rameses III.*, that those majestic works of art, Temples, Palaces, Colossi, and Monuments were constructed, and Literature was developed, as witness the vast number of papyri still extant. It was doubtless the disturbed state in Northern Egypt, as well as the natural desire to embellish their own capital of Thebes, that caused the monarchs of the 18th and 19th dynasties to neglect the temple edifices in the North, and devote their whole attention to those magnificent structures, the ruins of which are still in existence in the neighbourhood of Thebes. It was *Rameses III.*, the first king of the 20th dynasty, that developed this work; and the discovery of the great Harris Papyrus enables us to see the deplorable state to which Egypt had been brought, in the long and dreary period referred to. This extraordinary document contains the “Annals of *Rameses III.*,” which mainly refers to the religious edifices he built and repaired, and the enormous wealth he gave, in money and other provisions, for their endowment. The whole of this ancient papyrus is translated in the 6th and 8th vols. of “*R. P.*” and recounts the donations made by this monarch to the various local Gods of the land. What follows will give some idea of the prodigious works undertaken and carried out by this remarkable man.

To say nothing of the grand Temple-Palace which he (*Rameses III.*) built at Medinet-Habu, on the west side of the Nile, at Thebes, and which was no small work in itself, the Annals record that he built three temples at Thebes, and nine others in various parts of the country. In addition to these, he says:—

“I made to be sculptured Thy (Ammon) Temples, which were in ruins, at Heliopolis. I built its Temples, which were gone to decay; (also) the House of Horus. I built the Temples at Memphis, which were decayed; the festival buildings which were in ruins. I rebuilt the temples of the Gods of the North and South, which were long since destroyed. I rebuilt (the Temples in the Delta,) all that were in ruins.”

This invaluable historical document tells its own tale of misery and devastation, for this enumeration of ruined temples bespeaks an almost extinction of the national religion during that long *interregnum*.

(To be continued.)

GEMS FROM “THE NATURAL GENESIS.”

THE EVOLUTION OF THE CHRIST-IDEA.

It has often been said, that if there were no historic Christ, then the writers who represented such a conception of the divine man, must have included amongst them one who was equal to the Christ. But the mythical Christ was not the outcome of any such conception. It was not a work of the individual mind at all, but of the human race, a crowning result of evolution *versus* any private conception of a hero. This was the hero of all men, who never was, and was never meant to be human, but from the beginning was divine; ♀

mythical hero without mortal model and without fault or flaw. As a mental model, the Christ was elaborated by whole races of men, and worked at continually, like the Apollo of Greek sculpture.

Egypt laboured at the portrait for thousands of years. It was Egypt that first made the statue live with her own life, and humanized her ideal of the divine. Hers was the legend of supreme pity and self-sacrifice, so often told of the canonical Christ. She related how the very God did leave the courts of heaven and came down as a little child, the infant Horus, born of the virgin, through whom he took flesh or descended into matter, "crossed the earth as a substitute." (see Ritual of the Dead, chap. 48), descended into hades as the vivifier of the dead, their vicarious justifier and redeemer, the first-fruits and leader of the resurrection into eternal life. The Christian legends were first related of Horus or Osiris, who was the embodiment of divine goodness, wisdom, truth and purity; who personated ideal perfection in each sphere of manifestation and every phase of power. This was the greatest hero that *ever lived in the mind of man*, to influence with transforming force; the only hero to whom miracles were natural, because he was not human.

The canonical Christ only needed a translator, not a creator; a transcriber of the "sayings" and a collector of the "doings" already ascribed to the mythical Christ. The humanized history is but the mythical drama made mundane. The sayings and marvellous doings of Christ being pre-extant, the "spirit of Christ," the "secret of Christ," the "sweet reasonableness of Christ," were all pre-Christian, and consequently could not be derived from any "personal founder" of Christianity. The Christ of the Gospels is in no sense an historical personage or a supreme model of humanity, a hero who strove and suffered, and failed to save the world by his death. For such a one the two witnesses, astronomical mythology and gnosticism, completely prove an alibi.—S.E.B.

WEST LONDON SPIRITUALIST MEETINGS.

Dear Mr. Burns,—I was glad to see in your "Notes and Comments," in the MEDIUM, that there was a desire in this district and neighbouring ones for some place of meeting for Spiritualists, and that of a public kind. I am only one of many who would be glad of some place being opened where we could meet together, either for lectures, readings, converse or seances. We know there are meetings held now in different parts of London, but the distance is so great that the time taken up in travelling is so great, too, that many who would be glad and willing to attend those lectures cannot spare the time which is so taken up. I should be very pleased to hear from anyone who is willing to help to form a committee of ways and means for bringing about this desirable object. We do not propose taking an expensive hall, merely two or three rooms: one to be used as a seance-room, the others for lectures or reading, or general club-room. Hoping to hear very shortly from many Spiritualists in my neighbourhood, I remain, yours faithfully,
BESSIE WILLIAMS.
Ivy Bank Cottage, 303, Gold Hawk Road, W.

To the Editor.—Dear Sir,—I was pleased to see in your last week's issue that some friends in the West District are anxious to establish a place of meeting for Spiritualists. I shall be happy to co-operate with them, and if any friends wish to do so, if they will communicate with me, I think we may form a committee to bring the same to a successful issue.—With kind regards, I am, yours truly,
JESSE COLLINGS.
44, Brook Green, W., October 29, 1883.

SPIRITUAL INSTITUTION.—On Sunday evening, Miss Young and friends attended, also Mr. Downing. There were controls, and a deal of clairvoyance. The question arose as to a new form of spiritual meetings and a new form of development for spiritual work. This is the want everywhere. It is not desirable to do away with any form of mediumship already in operation, but to increase the spirituality of Spiritualists generally, and give better conditions for the impartation of spiritual light. With a more spiritual community, the spirit world would have free course, and every spiritual meeting would be new revelation. At present spiritual development is somewhat retarded by the burden of work being all placed on the shoulders of professional speakers; but the reading of a liturgy would be a still worse expedient. It was mentioned that every person's mind is related to the spirit world, and by its action either elevates or depresses attendant spirits; and that by personal spiritual culture all may do spiritual work of some sort, both on the interior and mundane plane. The revival of the School of Spiritual Teachers was discussed.

As to the relations of Spiritualism to the Churches, I would say that, if invited, it would not be objectionable to give a free

spiritual discourse in any church, but that is quite another matter from allowing the priestly order to pollute our Movement with their performances. The "Church of England" edifices should be national buildings, open to Spiritualists and all other teachers alike. On a free platform, the spirit would have free utterance; but as at present governed the churches are so obsessed by the spirits of Christian bigotry, that inspirational or trance speakers would have very little chance to say that which might be the wish of the influences to give. As a Spiritual Teacher, I would derive no sentiment of satisfaction from speaking in any sectarian building. The effort would be painful to me. I would much rather prefer the open air, the Creator's Temple. There I have found grander influences than in any psychically impure building. Indeed I would prefer a place devoted to public entertainments to a church for spiritual meetings. The performers in their Bohemian thoughtlessness are neither hypocrites nor bigots, and the influence they leave is rather liberal and sustaining than the opposite. J. BURNS.

LEICESTER: Silver Street Lecture Hall.—On Sunday last, Mrs. W. B. Barr, of Hednesford, occupied the rostrum morning and evening. The morning service was well attended, and the address was listened to with very great attention. The subject was "Religion." In the evening the hall was crowded, and the subject was "Where your treasure is, there will your heart be also." The discourse was fine in the extreme, in fact it was a sublime oration, captivating the hearers; real heart touches of pathetic power that appeared to hold the listeners in chains of sympathy. At the conclusion a unanimous vote of thanks was accorded the speaker, with a heart-expressed desire that it may not be long before we have another visit.

I cannot let this opportunity pass without making note of a sermon I heard preached at my native place on Sunday last, it being the Dedication Services of the Church. The sermon was preached by the late Vicar who had been many years vicar of the parish. He took for his text: "In my Father's House are many mansions." In his remarks he said that he had seen many a father, mother, sisters and brothers laid in this Churchyard. He asked the congregation, Where are they now? They were still alive, and still looking down upon us, and were wider awake to the spiritual knowledge of the many mansions they dwelt in than we. He said it was the duty of each individual to work out their own spiritual mansions, as there was still room for each one to make the best that he could while here below. He also said: What did Christ do when he went into the prison and preached to the spirits, so that they might go into brighter mansions? These are only a few incidents, I could name many more. I was sorry when he had done his sermon, as it was a great treat; it elevated my soul to the spheres beyond. I wonder how many of the congregation understood what he was saying to them; I think but little. I might say in conclusion that I have been in conversation with the preacher when he was vicar of the parish; when we have had conversation about the Spirit-world and its influence.—R. WIGHTMAN, Sec., Mostyn street, Hinckley-road.

BLACKBURN.—Spiritualism is making steady progress here, there being a greater interest manifested in the services which are regularly held in the Science and Art School. The discourses recently delivered by the guides of Mr. J. Schutt, Mrs. Groom, and on Sunday through Mrs. Butterfield, were masterly expositions of the principles of Spiritualism, and were throughout accorded a respectful hearing by an attentive audience. Mrs. Butterfield's subjects on Sunday were: "What is Man?" and in the evening, "What and where is God?" They were treated worthy of the former reputation of the speaker as a medium. Mrs. Butterfield has expressed her willingness to take the platform during the winter and spring, for Sunday lectures. Seeing that "the harvest is plenteous but the labourers few," I should recommend societies to secure her services, which may be done by writing to her address, 26, Bank Street, Blackpool.—COR.

A Scotch Spiritualist writing of our tilt with "D. D.," says: "To fraternize with such people means the loss of prestige. You will never have the favour of the clergy unless you serve them. The greed of the cloth is proverbial wherever found. The Voluntary Church of Scotland is cursed with the same greedy element, and not a stone of their buildings retains the ring of the martyrs." Just so. When religion becomes a matter of "stone and lime," "bricks and mortar," and other vested interests, what can we expect but Greed as its gospel and Self as its God? The balance-sheet Spiritualists, and the shut-eyed professionals in Spiritualism, have played the same game, and done what they could to tread Spiritualism and its true servants into the mire.

The Rev. Philip Gast has lent his chapel, Charles Street, Goswell Road, N., to the Tichborne Release Association, for a Series of Weekly Concerts, commencing Thursday, November 22nd, 1883. A portion of the funds is to be devoted to the Chapel Restoration Fund. For tickets (6d., 1s. and 2s.), window bills, and prospectuses, apply to Mrs. Weldon, "Social Salvation" Office, 9, Red Lion Court, Fleet Street, E.C.

BRIGHTON.—Mrs. Weldon will lecture at the Temperance Hall, on Saturday, November 3.

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THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 2, 1883.

NOTES AND COMMENTS.

Next week we intend giving the opening chapter of a short tale by Caroline Corner. It will be read with satisfaction.

An error appeared in the imprint of the tract: "What is Spiritualism?" which was presented with last week's MEDIUM. The price is 1s. per 100, not per 1,000, or 1s. 2d. per 100 post free. We will supply 1,000 on good paper, with the name of the place of meeting at top, for 10s. There are other publications which can be utilized in the same way.

We have had a good many inquiries for cheap publications, on account of the "Seed Corn," which we gave as a supplement last week. All literature distributed can be made useful as a permanent advertisement of local operations. It is not always convenient to order a special edition of a thing, announcing local appointments. But every spiritual meeting should have an India-rubber stamp, and then printed matter of any kind could be rendered an advertising medium. Some of the stamps now in use give the title of the society at great length, but do not intimate where the meetings are held; that is what the public want to know. We can send specimens and prices for India-rubber stamps of a superior quality.

We have been somewhat encouraged by orders for "Seed Corn," at 1s. per 1000. It shows that some few would circulate literature if it could be had for nothing. This is an improvement, and shows that there is a slight rattling among the dry bones. Of course we cannot supply these tracts at less than 1s. per 100, but special contracts may be entered into for large quantities.

E. Wolffe, continuing the correspondence on Mr. Colville's contemplated return to America, reminds him that when he left here five years ago it was with the promise of returning in one or two years. Our correspondent truly says:—"If Mr. Colville saw a willingness and energy, and determination of the Spiritualists of England to assist his guides in doing their work in the way they deem best, I think no invisible directors would wrest him from us, or that he would wish to go. That there is a need of such a worker in our midst no one will deny: Then why not every one of us, whilst we can be so ably assisted, do our very utmost to give to our neighbours the food which has benefitted us so much, and not keep leaving from time to time the work for some one else to do which we ought to do ourselves? One very easy way of feeding them is to give them an opportunity of reading the discourses as often as they can be printed, which, to profound and studious minds, would be very excellent food indeed, and would prove to Mr. Colville that the utterances of his guides were appreciated." These are true words. If Mr. Colville's friends did what they could, 100,000 new readers might become acquainted with the matter of this week's lecture. When he hears the state of the case, he will be more governed thereby than by loud and appreciative talking.

A splendid opportunity is offered to a person with a capital of £10,000 to £15,000. For special information and references apply to "Owner," office of the MEDIUM AND DAYBREAK. (Adv.)

Miss Lottie Fowler has greatly benefitted by removal to her new abode, 60, Mount Street, Grosvenor Square. Her health is restored, and her natural buoyancy of spirit has returned to her. She is now in a condition to receive visits from her friends. In the past she has done good work in demonstrating spiritual truths: much more may be accomplished in the same direction, if friends would introduce earnest inquirers.

Because of his "onerous and protracted services to our Cause," the Tyneside Spiritualists have projected a testimonial on behalf of Mr. Henry Burton, on the occasion of his leaving England for Brisbane, Queensland. Remittances may be sent to Mr. W. H. Robinson, 18, Book Market, Newcastle-on-Tyne.

Mrs. Weldon will sing four pieces at the concert on Tuesday evening, to be held in Wardour Mission Hall, Chapel Street, Wardour Street, Soho. The Portland Glee Union will appear several times. The very full programme will be divided into two parts by one of the droll interludes of Mr. Marcus Wilkinson, "M.P. for Marylebone." Tickets, 6d. and 1s., at 15, Southampton Row.

A Tea Meeting will be held at 5, Rundell Road, Maryland Road, Harrow Road, St. Peter's Park, on Sunday, November 11th, 1883. Tea on table at 5 o'clock. Tickets 9d. each; on which occasion Mrs. Treadwell hopes to meet many of her old friends.

Dr. Andrew Wilson does not know anything about "Ghosts," yet he had the cheek to lecture about them on Sunday afternoon, in St. George's Hall. Mr. Wilson is sadly too clever: some people find it hard work to make a public display of their knowledge, but Mr. Wilson is very felicitous in trafficking upon his ignorance. The Sunday Lecture Society is not much more comfortable under the trample of its priests than are other sects.

LEEDS.—A visit is expected from J. Burns, O.S.T., during the last week in November. He will deliver addresses on the Sunday, and on Monday evening give a lecture illustrated with Photographs of Spiritual Phenomena. These will be exhibited in a superior manner by the Oxy-hydrogen light. In many respects this will be an interesting lecture for Spiritualists, as they will see many things connected with Spiritualism as clearly as by attending the best circles.

MRS. E. W. WALLIS IN NEWCASTLE.—This lady medium and inspirational lecturer will speak in the Lecture Hall, Weir's Court, Newgate Street, Newcastle, as follows:—On Sunday, November 4th, in the morning, on "From Shadow to Sunlight," in the evening, on "How to live in this for the Next World." On Monday, November 5th, at 8 p.m., "Change, the Law of Life." On Sunday, Nov. 11th, morning, on "The Light that lighteth every man that cometh into the World," evening, on "Spirits and the Spirit World; shadows or realities?" On Monday, Nov. 12th, at 8 p.m., "Sowing and Reaping: or what shall the Harvest be?"

PENDLETON: Room, 48, Albion Street, Windsor Bridge.—On Thursday, October 25, an inspirational address was given by Mr. Colville, which gave great satisfaction. On Sunday, in the absence of Mrs. Groom, the service was conducted by one of the brethren, which was listened to very attentively by the audience. Our Hall was so crowded as to make it difficult to find standing room. Our Tea Meeting will be held on Thursday, November 1, when we expect a large attendance. In consequence of the large attendance, generous sympathy, and expressed wish of our friends, we propose holding two services every Sunday, commencing on Sunday, November 4, at 2.30 and 6.30. On Thursday, November 8, Mr. Colville will again speak for us, commencing at 8 p.m.—W. C.

BRADFORD.—It is reported that many strangers are now attracted to the Spiritualist Church in Walton Street, and that the place will soon be too small. On Sunday afternoon, Miss Harrison and Miss Musgrave spoke each for half an hour. In the evening the same ladies spoke again; and in addition there was prayer, reading of Scripture, and various hymns from the "Spiritual Lyre." The report indicates that the services are well conducted.

BIRMINGHAM.—At Oozell Street Schools, last Sunday evening, Miss Allen delivered an address on "Spiritualism and its benefits." She went over a large expanse of ground, from the lowest phase to the highest, showing the beauty and grandeur of the subject, and the benefits to be derived from it; the sublime nature of its revelations, how it will become eventually the universal religion of the world. It was well received by an intelligent audience. On next Sunday, "George Dawson" will deliver a lecture through Mrs. Groom, on "Moses and Carlyle: Were they both inspired men?"—Con.

STAMFORD.—Mr. C. Chapman having been nominated as a candidate for the town council, in which he has had a seat for several years, intimated in his address that he could not be elected "by an expenditure of money and labour, but it must be by the free and spontaneous will of the people."

HETTON.—Can any one inform us whether the meetings are being continued in the Miner's Old Hall? If not the announcement should be removed from the List of Meetings, page 702.

A BENEVOLENT MOVEMENT.

In aid Mrs. Makepeace, recently left a widow with two children totally unprovided for, a series of seances will be given at the Spiritual Institution, 15, Southampton Row, by the following well-known mediums: On Thursday evening, Nov. 8, Mr. W. Towns; Thursday evening Nov. 15, Mr. Husk; Thursday evening, Nov. 22, Mr. Rita; Thursday evening Nov. 29, Mr. and Mrs. Herne. Only accepted sitters will be admitted, apply for tickets in advance. The usual contribution. Contributions may be paid to Miss Cocker, 6, Junction Place, Dalston, where places may be secured, also at 15, Southampton Row.

TO THE SPIRITUALISTS OF THE THREE TOWNS AND NEIGHBOURHOOD.

Dear Friends,—The Committee of the Plymouth Free Spiritual Society, have decided to set apart Sunday, November 11th, for special collections on behalf of the building fund now being raised by the West Pelton brethren. I invite all who attend our meetings to contribute liberally, in order that we may show our fraternal regard for those who like ourselves are endeavouring to spread the great truth; and any who, while unable to be present at the service, may wish to offer an amount, are asked to forward the same (however small) to the treasurer (Mr. W. Jutson, 60, Regent Street, Plymouth), or to myself, Plympton, Devon. J. BOWRING SLOMAN, President.

A HAPPY EVENING FOR INSTITUTION WEEK.

Dear Mr. Burns,—I have been thinking that it must be very near the time for Institution Week, and that it would be very nice if you and Mrs. Burns were to get up such a nice little entertainment on your own account as was arranged for Mr. Hudson. Of course you must know you can count upon me doing anything in my power which would help you and the Cause, so, although I am very busy, do not hesitate to speak the word if you have any idea of getting up any thing at which Music, Speech and Song are in request.

With kindest regards to self and Mrs. Burns, thanking you for the kind notices you have printed about our meetings and concerts, I remain, very truly yours,

GEORGINA WELDON, V.P.M.O.A.

"Social Salvation" Office, 9, Red Lion Court, Fleet Street.

AN ILLUSTRATED SPECIAL NUMBER OF THE "MEDIUM."

On Friday, November 23, we intend to publish that chapter of Mr. Oxley's work on "Egypt," on "The Egyptian Religion." It will be illustrated with a series of nine scenes, representing the "Burial, resurrection, and ascension of Osiris," copied from the stone books of Egypt. It indicates the gospel narrative most particularly; even to the two women who found the sepulchre empty. We will give the whole of the accompanying descriptive chapter, so that it will be one of the most remarkable and complete histories of the Christian religion ever offered to the Christian world.

We make this early announcement that all of our readers may make arrangements to give it extensive circulation. 500 copies for 21s.; 250 for 10s. 6d.; 120 for 5s., per rail, carriage extra; 12 copies or upwards post free at one penny each. Take the Directory, address a number of copies to the inhabitants, and leave them in their letter-boxes. Others may be posted in halfpenny wrappers. We would be glad to see some of the hoarded balances of the societies that we advertise from week to week used for this purpose. We hope every reader will determine to do something on his own account. All true Christians will be glad to know the true origin of their religion. This course will bring more people into Spiritualism than anything.

MARYLEBONE, Seymour Place.—On Sunday afternoon, Mr. and Mrs. Herne again favoured us. Through lack of timely notice, there was not room available at the circle for all who claimed admittance. Fourteen of us, not including the mediums, sat down. It was not long before "John King" put in an appearance, followed immediately by the spirit "Perseverance," who monopolised most of the time, delivering his plain-spoken and quaint dialogue, and conversationally hitting off the peculiarities of some of the audience in a very amusing manner. "Peter's" squeaky-sounding voice contrasted oddly, joining in at times; but it would be difficult to find a more genial and mellow-toned speaker on the earth plane than the spirit "Robinson," who manifested last; or to listen to a more spiritual, refined, and elevating discourse, full of hope and joy to humanity, than was here delivered straight from the spirit world; to the lasting benefit it is to be hoped of all who were present. In the evening Mr. Dale, who had undergone hard work all day long in the two circles, gave us a reading and discourse; giving rise to some discussion as to the Christian or orthodox view of new spiritual birth. It incidentally came out that Mr. Hoperoff, our respected medium, had very recently, at a seance in Seymour Place, actually taken a live coal out of the fire in his naked hand, as testified to also by witnesses present on the occasion.—J. DELOME.

JOSEPHUS:

A CONTEMPORARY HISTORICAL TESTIMONY TO THE PERSONAL EXISTENCE OF JESUS AND HIS APOSTLES.

To the Editor.—Sir,—In these days of endeavour to prove the New Testament non-historical, and Jesus and his Apostles mere symbols, myths, will you allow me to draw the attention of the readers of your widely circulated journal to the testimony given on the subject by the great historian of those times, Josephus, a Jew, and native of Jerusalem (which adds great weight to his testimony), and born only four years after the ascension of our Lord; therefore contemporary with his Apostles: a man, too, of whose veracity the learned Joseph Scaliger thus speaks:—

"Josephus is the most diligent and the greatest lover of truth of all writers: nor are we afraid to affirm of him, that it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this, because his fidelity and his compass of learning are everywhere conspicuous."—Prolegomena to J. Scaliger's work, "De Emendatione Temporum."

With this preamble, I will now quote the words of Josephus upon Jesus, and upon John the Baptist, and James the Just, as taken from his work, "Antiquities of the Jews," Book XVIII., Chap. 3; as follows:—

"Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.

"He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these, and ten thousand other wonderful things concerning him."

Of John the Baptist, Josephus says in the same work, Book XVIII., Chap. 5:—

"Now some of the Jews thought that the destruction of Herod's army came from God; and that very justly, as a punishment of what he did against John, who was called the Baptist. For that Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God; and so to come to baptism."

Josephus then goes on to say, that "Herod, fearing the great influence John had over the people, had him sent a prisoner to the castle called Madurus, where he was put to death."

Of St. James, Josephus also says, Book XX., Chap. 9:—"Festus was now dead, and Albinus but on the road; so he (Ananus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus who was called Christ, whose name was James, and some others (or some of his companions). And when he had formed an accusation against them, as breakers of the law, he delivered them to be stoned."

As no word of mine could possibly add anything to so high an authority, I will only now subscribe myself, Sir, faithfully yours, "LILY."

THE SPIRIT-MESSENGER.

SPIRITUALISM IN THE DAYS OF THE RESTORATION.

A. CONTROL BY "SIR JOHN PAKINGTON."

Recorded by A. T. T. P., October 4, 1883.

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

I wish to notify to the reader, that previous to the Sensitive going under control, he often gives a preliminary sketch of his own thoughts, derived from his clairaudient and clairvoyant powers. These sketches generally will be found to have a bearing on the Control which follows.

The Sensitive, in trance, said:—

How much at home he makes himself; yet in that graceful attitude there is no assumption, no effort towards undue familiarity. His negligence seems the result of the knowledge that he is in the presence of a gentleman like unto himself; and that he is a gentleman is sufficiently proved by his delicate white hand, and his calm aristocratic and classical face. It is many months since I have seen one whose hair has such a luxuriant growth, equal to that of the women of our day, yet massively as it hangs down, it is greatly tinged with grey. He is the same whom I saw this morning, when I arrived at my home. He who sat with me and became free, even as I now am free, with a freedom that I would give all that I could give, that is, the years of my life, to prove to the world at large. He nods his head at the contentment which was his, but which seems, since his visit to-day on earth, to have been seriously disturbed.

To judge from his conversation he was a lover of orthodoxy. He was even more than one who loved his Church; he was willing to make sacrifices for it—personal, unselfish sacrifices. He deprecates the loss of mirth and wit, which this land has sustained, and in his words: "England has become a country wholly devoted to trading by cropped-haired traders." Yet he can scarcely believe that the love due to the Church in this dignitary's opinion is on the wane. He can hardly believe the words of the Archbishop of Canterbury, at the late Church Congress, "That there is an attack more invidious and dangerous in its nature than any that has hitherto been made against it: one that renders the Congress a necessity, one that endangers the very existence of the Church itself; working well, permeating the minds of tens of thousands powerfully yet beneath the surface, waiting for the day of full development." Our stately visitor would like to have this confirmed. He can scarcely believe in the existence of such a formation of God-fearing men, and yet of those who are haters of the Christian dogma. He calls it the inexplicable fungus of the nineteenth century. I do not know the name of our sitter, but the liberated spirit of a working man of the nineteenth century tells him that, apart from his love of God, his obedience to ritual observances, and his former self-sacrifices, he has much yet to learn. Oh, we will let him speak, sir. Your surroundings acquiesce, and who are we that should cry him nay?

Here the Sensitive went under control, and spoke as follows:—

Your hand, dear sir, for the same halo of earnestness that belonged to me shines around you. It is necessary, after that strange and vivid description by the spirit present with this body, that I should introduce myself. Pardon any undue hesitancy, and remember that I am engaged in an experiment. The fact that is most important to me consists of this, THAT I AM HERE. To you it is not such an exciting matter as it is to me, Sir John Pakington, of Westwood, in the county of Worcester.

I appeal to your legal proclivities, and to that description which the keenness of many sensitive spirits at once detected, to discover that I was in earth-life an earnest and devoted follower of the unfortunate Stuart, the descendant of one the shedding of whose blood was believed by me to be the direst stain on my country's history. The Sensitive further alluded to the surprise I experienced, to see that noblemen and mechanics alike gloried in a close-cropped head of hair. He knew, through the rapid changes which it is mine to experience, that I am interested in the Church Congress now being held, and he is surprised at the loss of contentment I experienced when I heard that the Church Establishment of this the present day was menaced by a threatening and prominent danger. It is a matter of history that my home, my ancestral house, was a harbour of refuge for the hunted and persecuted followers of the banished prince, and that they found safety and welcome within my ancestral halls. I was particularly blessed, when that saint in God, Dr. Henry Hammond, flew to my home for refuge, and pleaded for succour, for his life was sought; yet although I loved him, I feared him. Although he stood high in my respect for his love of that unfortunate House, still I feared him; for although he was a dignitary of the Church, he was not orthodox, for his greatest doubt (and a greater could not exist) was, first: "Whether an atonement for sin for the individual was possible; and secondly, was the atonement by a celestial being ever made?"—I feared for the welfare of my wife's soul during his stay in my home; yet how much my Lady Pakington loved him. I have seen her look up at his venerable countenance and beloved form, whilst kneeling, asking for his blessing, as if she were looking at the face of an angel of the living God. Her love for Hammond gave her the best of all possible titles to be called his protector and friend; for Cromwellian emissaries were out seeking for his life, and with her own life she would have saved his.

Bear with me, you child of the nineteenth century, and remember that you are heir to centuries of years of the world's advancement, and if I seem fanatical in the earnest description of the state of my feelings, you would do well to bear with me. Nay, it becomes your duty so to do, if it is within your power. You know the road which I have passed; the same halo of earnestness impels me to say this; for it would not be yours if you were not earnest. It would not be mine if I had not earned it, and even erroneous opinions cannot rob the soul of that which God chooses to endow it with. Like to you, He has rewarded my earnestness; an earnestness that lifts me to the worth of the position resting in this interview. There is to you a worth in my appearance, if God so wills it; yet I know and realize it is a worth to me, because my earnestness becomes more fervid. It will scarcely seem possible for me to realize, what I am going to admit; for the first words on your lips will be: "You were not earnest." I thought of delivering up to his enemies this saint of God; yes, this Dr. Henry Hammond, an old decrepit and God-fearing man, yet he was HETERODOX. He became a horror to me.

There was in Worcester a man, who, before affliction had laid its heavy hand on him, had been a weaver, but through an injury to his spine three years after he came out of his term of apprenticeship, he, a poor, pale, emaciated, bowed figure, yet

with a face of singular calmness and beauty of expression, became a beggar in Worcester, dependent on intermittent charitable gifts: gentle always in mood, and not assumptive; simple in speaking; never venturing on self-opinion at any time. My Lady and I had relieved him times and oft, and so had Dr. Hammond when on his way to God's House; but soon an affectionate freedom took place between the beggar, Houseman, Dr. Hammond, and my lady; both importuning him to come up to the Manor House, and there they—that is, my Lady, Dr. Hammond, and this Houseman—would be closeted together for hours. This man's presence became the very breath of their lives, and the summit of their hopes, and soon I began to notice a loss of contentment in my Lady, yet she had at her feet all that the world could grant, and I prayed earnestly that she might be endowed with heavenly wisdom.

I was one day horrified, when deploring the heterodox views of our guest, Dr. Hammond; my wife said: "Husband, dearest; since Houseman has come and Hammond has been our honoured guest, there has shone forth a glimmering hope of another immortality, different to that which priests preach and which the Church believes; an immortality which is above the Christian promise of salvation; a hope that requires no God redemption of the body, except as the soul redeems it whilst in possession. Husband, dear, Houseman has filled me with intense hope, and anxiety also; yet he is the anchor on which I rest for the safety of my soul." Hark you, dear sir, ere I could listen to words such as these from her lips, I would rather she had plucked the dagger from its sheath and laid me bleeding at her feet. She continued: "To-day I am conscious of an immortal soul. Memory may become weak, husband, dear; my body, like others, must die, and hasten towards ashes and dust, for this life, is measured only by years; but Houseman has taught me of a life that is measured only by eras: eras that cannot be measured by the human mind. Husband, be patient, be reasonable, and satisfied, and know that your soul has not yet reached all knowledge. We would have had you at these gatherings, but we could not." "And, pray, what takes place at them?" I asked my Lady, "that you forget the Church of your fathers, and the doctrine which was the belief of your forefathers; and remember, dearest wife, your husband's honour is in your keeping; for the world knows me as one penalized in the amount of forty-thousand pounds of money for harbouring, sheltering, and loving the persecuted servants of God. And another forty-thousand pounds for defending my sovereign, and for that expenditure for that defence, remember that I was put on trial for my life. Now that the lawful sovereign has come again to his own, and honoured me with the representation of Worcester, in the first Parliament which it has been his pleasure to call, Bishop Sanderson, Alcester, and others, have all asked of the king the honour that is my due. I have suffered much, I have been mulcted in fines, and placed in peril of my life; yet in no moment during these severe trials, did I ever feel my honour so imperilled as now. Years back I felt the desire to remove Hammond, and place him in the hands of his enemies; but years have passed, and he has lived with us long enough to alienate the love between husband and wife. Dearest, it is for you to make such an attempt to destroy my honour abortive. Tell me what has been the secret business of these meetings? What has made you forsake the once well-beloved Christ and Saviour? Tell me, your husband, in whom you have always had a loving tender friend and counsellor."

She said: "Be calm, and listen. You know that Dr. Henry Hammond, the Reverend Father in God, was willing to suffer ignominy and peril for the sake of conscience. He came to us as a refugee, a wandering and friendless man. You took him in, Sir John, and shared with him your love; so did I, for he was gentle, learned, patient, and kind. Whilst walking through Worcester he saw Houseman, the cripple weaver, and taking pity on him relieved him with gifts and counsel. The poor cripple could both read and write fairly. One day the Reverend Father invited him to the Manor House to select for him one or two volumes of books to while away his hours of sufferings. That interview in the library between the Reverend Father and Houseman lasted three quarters of an hour, when the zealous and truth-loving Father came out looking pale, troubled, and trembling. You had, dear husband, on that night, family prayer. That night the Reverend Father asked my attendance in the oratory, and he said: 'Gentle Lady Pakington, I have lived for many years, but I have never had such experiences as I have received through Houseman; I, who have counselled you so often, now ask for your counsel: Do you believe Houseman to be sane or insane?' And, husband, I answered: That I believed the crippled man to be sane. Then said Father Hammond: 'And no sooner had he looked at me than his face seemed to undergo an entire change, and he demanded from me, in words of solemn import and warning, as to what I had done in the past for the father of the present king, who in this land of England has imperilled its people, imprisoned its morality, threatened its people; and its degradation is now complete, whilst the immoral and licentious descendant of the Stuart is allowed to wield power. He bade me pray to God, not as an ignorant man would bid me pray, but as one having power, that I might receive knowledge, which he would impart if I were willing to receive. And I asked him

name, and the name came as "Busiris," and he bade me invite the lady Pakington (myself) to our meetings.' O husband, he said, 'You have not yet come to the light, and that your only virtue was earnestness, but that it was a misdirected earnestness, that all the quiddam necessarium of happiness consisted not in believing mystical dogmas, but in human suffering. He told me that the greatest religious act of Father Hammond was when he took pity on the poor frail body standing before him.'

Dear Sir, I received this explanation, and I told my Lady that I would pray for her, that I would not arbitrarily interfere with her inclination; and I did pray for her. I prayed that she might return again to that contentment which she had left. These meetings continued until Dr. Hammond was laid on his death-bed, and he insisted, as a last wish, that Houseman should stand by his side, saying to him: "Houseman, God has been pleased to call me from the body; let me make a bargain between my Lady and yourself: Be sure to come to her with the same freedom that you have come to me in the past, for anything you may want ere God calls you also. And for you, dear Lady," turning to my wife, he said: "Think it not strange that I feel more affected parting from Houseman than I do parting from you. But, oh, remember, my Lady, that which he has made fully real both to me and to you; therefore for my sake, Sir John Pakington, and Lady, let him not lose or miss his benefactor. Put his unworldliness out of remembrance, for all he has done for me, and for your Lady, Sir John."

I was never present at any of these meetings, although I earnestly endeavoured to be, when the symptoms of convulsion, followed afterwards by what you know as control, ever took place with Houseman; my nature was positive; my orthodoxy confirmed; and he loved but feared me. He was never in any comatose state or extraordinary condition of body in my presence; yet I have heard addresses full of wonderful eloquence, and in a strange voice, whilst I was hidden behind the wainscoting. Do not think that it was jealousy, that made me a listener; for how could I be jealous of a poor decrepit helpless man, and my Lady old enough to be his mother. No; I was not jealous, but I was anxious to overhear something of that of which my Lady had spoken so often.

I have heard that at this Church Congress, now sitting, this hidden danger takes its rise from believers in one sovereign God; from men, who despise and ignore the story of a crucified God on earth, murdered that his father in heaven might be appeased by this unheard-of atonement. This is what they fear, and those who are in attendance on you here, your spiritual surroundings, have brought me here that I might prove to myself, that a power does exist, that men of the past may, to-day—yes, to-day—become men of the present. You have asked me whether I am now satisfied? All I can say is, I am bewildered. Good day, dear sir.

Here ends an extraordinary control. It is the story oft repeated to me, of words from the unseen world coming through an unexpected channel, viz., some poor but good and well-developed medium. These facts which cannot be disputed should be treated by all reasonable doubters as subjects worthy of study and consideration, instead of arrogant contempt for, and abuse of, the narrator. This spiritual movement is not a hidden but a real danger to establishments founded on dogma, creed, and error; and the sooner the Church faces the position the better. Better far to meet it boldly by reasonable investigation, than to waste time on needless regrets at religious indifference.

Either these voices from the unseen are or are not facts. Let the Church, which is but a creation of man's thought, realize the fact, or show it to be a mere fancy and delusion. This, at present, it will not do. It relies on spiritual communications in times long gone by, imperfectly recorded and but ill-understood, this is the basis on which it stands. It treats all these as miracles, and, at the same time, says, that all communications in the present day are the workings of an imaginary evil spirit, because since the days of the early Fathers, they became unnecessary. These alleged miracles of the past were greedily accepted, but those of the present are as earnestly rejected. It is not necessary to go far to find a reason why they are rejected. The reason being, that were they encouraged, they would show the claims of the Church on men's reason to be simply absurd and preposterous.

Dr. Hammond, and his zealous loyalty to the house of Stuart, are recorded matters of history. Not so his conversion to Spiritualism through the agency of the poor Worcester cripple, Houseman. I can find nothing in biography relating to the illustrious Sir John Pakington and his Dame, further than the fact of his having

sheltered Dr. Hammond, and having been a staunch Royalist. Should this control ever be published, surely there must be some tradition of the visits and strange things, that passed on those occasions, existing either with the present family or in the neighbourhood. Controls like the one just recorded, almost preclude the possibility of cram; as it would be difficult to say from whence the liveliest imagination could pick up the material for such a romance.

MR. WARE'S APPEAL.

Dear Mr. Burns,—In reference to Mr. Norman's letter last week, will you allow me to say that several friends have kindly responded to my appeal in the MEDIUM—sending remittances direct to me as I requested. Their kind donations will be acknowledged in due time.

Mr. Norman should have written to me for information before assuming that nothing had been done. There is not the slightest need of making any fuss about the matter—everything is going on all right.

I simply pointed to my twelve month's work, and to the slight deficiency incurred; and I KNEW I had only to ask for assistance in order to get it.

I remain, dear sir, truly yours,
11, West View Terrace, Exeter.

C. WARE.

W. J. COLVILLE'S NEW BOOK.

I desire to inform my friends and the reading public in general, that my forthcoming spiritual romance, which is a true history of Spiritualism during the last ten years, so far as it goes, written in a novel and popular form, rendering the work one of thrilling interest, is now almost ready to go to press. I am sure I have at least 1,000 friends in the United Kingdom who will each take a copy of my work, which is as truly performed under direct spirit guidance, as any of my lectures are delivered by my guides; even though 1,000 individuals should not come forward, I am certain that more than a few of my friends will want more than one copy. I must have 1,000 half-crowns to defray the cost of publishing, which is necessarily very great, and the large and handsome volume directly it appears will, I am sure, be pronounced a marvel of cheapness at so small a figure. I have minimized the cost as much as possible, so that no one wishing to become a subscriber should be deterred by the expense of a subscription. I am personally responsible for everything connected with the business transactions, and shall be glad to receive subscriptions either personally or by letter addressed to my residence, 4, Waterloo Road, Manchester. Mr. Burns has also kindly consented to receive subscriptions, and it makes not the slightest difference either to me or him whether subscriptions are sent to the author or the publisher, as we have come to a perfect understanding between ourselves with reference to all matters connected with the publication.

Hoping my friends will act in this matter at once, I remain, everybody's friend,
W. J. COLVILLE.

OBITUARY.

MRS. BOSWELL.

After years of great suffering this friend passed to the spirit life on Oct. 22. The interment took place at Forest Hill Cemetery, on the following Saturday, when Mr. Iver MacDonnell officiated at the grave. The coffin was not taken into the chapel at all. Mrs. Boswell was possessed of valuable spiritual gifts. Often she proved the usefulness of them in the School of Spiritual Teachers. But her health became so delicate that she could not meet friends, and after a painful illness heart disease released her from the bonds of earth.

JOHN BEATTIE.

Another ardent worker in the Cause of Spiritualism has been called by the angel of death to join the majority on the other side of the river. Mr. John Beattie, of 2, Richmond Hill, Clifton, Bristol, who had been ailing, and incapacitated for all active exertion for several years, passed away on Sunday, October 14th, after having been confined to his bed ten days. Although he had been for some time in a weak condition, his relatives and friends did not anticipate that he was so near the end. He was a man of sterling worth, and one who steadfastly and vigorously maintained his conceptions of the truth with unflinching perseverance, and a certain degree of tenacity resulting from the force of character, and the depth and clearness of his convictions. His many amiable qualities had endeared him to a large circle of friends, by whom he will long be held in affectionate remembrance. Many will remember the remarkable series of photographic experiments which were conducted by him, with the aid of three of his friends, in the early stage of spirit-photography, and which were reported at the time in the spiritual periodicals, and in some of the photographic journals. Mr. D. D. Home was his guest on several occasions, while staying in Clifton, and many remarkable and

startling phenomena occurred on those occasions. His energetic and useful life has been closed here, but he will, doubtless, be still engaged in helping on the good work from a higher sphere, and with enlarged perceptions and extended powers of action. May the lesson of his life strengthen our good resolutions, and incite us to do all we can while we wait our own final summons.

Paignton.

GEORGE TOMMY.

PROGRESS OF SPIRITUAL WORK.

EXETER.

The meetings held during last week were uniformly good and successful. At the circle on Tuesday evening there were twenty present; one half of whom were being developed as mediums. Much of this mediumistic exuberance may possibly be as the superabundance of blossom of the flourishing fruit-tree; nevertheless, such superabundant life indicates that the tree is flourishing, and that a good supply of substantial fruit may be looked for.

On Thursday and Friday evenings we were favoured with the company of a friend from Sheffield, whose business engagements brought him in this direction. The friend being a good medium, we derived much gratification and assistance from his visit to our circles.

A good deal of clairvoyance is being developed and exercised in our meetings. Our friend, Mr. Heard, though only introduced to our Cause a few weeks since, seems to see and describe spirits with great clearness in his normal state; and another gentleman, a commercial traveller, is having striking clairvoyant experiences in the trance. Some fourteen years since an uncle of his was found dead at the bottom of the Land Embankment, Plymouth; it had been always supposed by his friends that he was murdered. On Saturday evening, however, the gentleman I have named had, in the trance, a vivid interview with his uncle, who assured him that his fall was purely accidental. The medium expressed himself as being perfectly satisfied that such was the case, though up to that moment he had believed otherwise. He also saw a vast assembly of spirits arranged in a rising semi-circular form, like an amphitheatre. The inner circle were seated around a beautifully covered table, and from that number, the president arose and delivered a communication intended for myself, and which I value much. The medium gave a particular description of the speaker, and the words were both distinctly heard by him, and audibly uttered through his lips to us. The friend spoke of the vision as indescribably glorious.

Our Sunday evening congregation continues to increase; the people attended in large numbers on Sunday. OMEGA.

LIVERPOOL.—On Sunday last, October 28, Mr. Colville occupied the platform of Rodney Hall, Liverpool. The subject of discourse, at 11 a.m., was: "The True Gift of Healing." The speaker took the ground that miracles of healing gained much and lost nothing by our taking the scientific or rationalistic ground, that there is nothing, correctly speaking, supernatural. He further stated that the attitude toward miracles assumed by Theo. Parker, who denied them in the letter, cast no discredit whatsoever upon the gospel, or any other records of singularly great men and women spiritually opening the eyes of the blind, unstopping deaf ears, causing lame men to walk uprightly, etc. The modern revelation called Spiritualism certainly demonstrates and explains the literal side of so-called miracle, and convinces us that the laws of nature allow of spirits exerting such supreme control over matter, that no physical impediments are too great for triumphant spirits to overcome. But while the spirit world has a mission to the human body, the essential characteristic of spiritual revelation is its power to enlighten mind and improve morals. While we have great reason to be thankful for the cure of bodily ailments, we should be more grateful still for a power that enables us to overcome drunkenness, licentiousness, and all the vices in others as well as in ourselves; and only when bad habits and evil tempers are considered of graver moment than headaches and neuralgia, shall we lift healing on to its true spiritual level, and show to all the world that our intercourse with the immortals is benefitting the human race morally as much as physically, and if possible more so. Concerning healers, the lecturer declared that all who were in true sympathy with one another could heal each other, and that public healers could not be expected to heal everybody, and should not be downhearted because their manipulations gave relief in some cases but not in all. The practice of herding the sick together in hospitals, and the insane in asylums, was decidedly deprecated, it being powerfully urged that the sick and despondent and those suffering from mental aberration should have in their close proximity persons in good health and of cheerful disposition, and who above all were anxious to relieve and cure the afflicted. The true physician was described as a man or woman who was so benevolently disposed towards sufferers that he or she could not endure to live in ease and make no effort to relieve the distressed. True physicians were born not manufactured. Healing must be a labour of love

not a mere professional industry. Above all things sympathy must exist between operator and subject, therefore we are all healers to some extent, and can all help our suffering friends if mutual good will prevail. The lecture was replete with valuable and practical information of a nature to be serviceable to all. At 6.30 p.m. Mr. Colville under very powerful spirit influence delivered one of the grandest orations to which we have ever listened, to a large and fashionable audience, representing much of the best talent in the city. The subject was: "The true Theory of Inspiration." The lecturer poured out a continuous tide of eloquence for an hour and a half, during which lengthened period not a single person appeared weary or restless. The poems on both occasions were as pleasing as ever. On Sunday next, at 11 a.m., Mrs. E. H. Britten lectures in Rodney Hall, on "Earthbound Spirits, and the Philosophy of Obsession;" and at 6.30 p.m., on "Good Angels; and the Philosophy of Inspiration."—"PENNA."

OPEN-AIR WORK.

CLERKENWELL GREEN.—It was hard making a beginning on Sunday morning, as other meetings with an established following were in full operation. Mr. Burns began in the midst of a group of friends and soon attracted a large audience. It was an excellent meeting. At the close, over five dozen Mediums were sold at a half-penny per copy. This shows an interest of a genuine character. Next Sunday at 11.30.

HYDE PARK.—Mr. Burns began shortly after 4 o'clock. It was one of the best meetings of the season. The beginning was poor, but a large crowd soon drew up and became deeply interested. During the day about 500 tracts were given away, morning and afternoon. They were eagerly accepted in both places. Mr. Burns discoursed on the concluding part of the twelfth chapter of 1 Corinthians, on church polity, thus concluding the series. He said he saw no mention of priests, parsons, or clergy of any kind in the church there set forth. There was no collection box nor treasurer spoken of. It was a spiritual community or brotherhood, in which each ministered to the enlightenment and welfare of all without personal ascendancy or distinction of any kind. The meeting closed in quite an impressive manner, and Mr. Burns announced that it would be the last of the season. The spirit power was felt to be very strong. A remarkable incident occurred. A clairvoyant upwards of two miles from the spot described the meeting accurately afterwards, without a word being spoken to her in explanation. Her spirit was taken there while she was entranced, and she testified to the number of spirits present and the work they had been doing. It is frequently asked when Mr. Burns will publish some more of his "Homilies," and a little book has been suggested. But it would take time and quietness to write the matter out, and money to print with, which conditions are not available at present.

VICTORIA PARK.—Mr. Jennison and friends met at the Fountain. There was a large attendance of Spiritualists, and several well-known Mediums were present. Mr. Jennison opened the meeting with a few remarks on cleanliness. He then spoke upon Spiritualism. Many persons think that the Bible discountenances Spiritualism, but it was quite the reverse. He then gave a number of instances of Bible Spiritualism. Mr. Jennison then gave some of his experiences, and concluded by urging all present not to condemn before investigating it. An Atheist then addressed the meeting; he quite agreed with Mr. Jennison in saying that the Bible was full of Spiritualism, and he thought that all persons who believed in the Bible must of necessity believe in Spiritualism. He totally ignored the Bible, and endeavoured to prove that man had no soul, and did not exist after death. He was followed by a gentleman—an entire stranger to us—who said he was not a Spiritualist, but had come there searching for truth; he compared Mr. Jennison's discourse with that of the Atheist. He said that the former gave hopes of a future life, and proved that man had a soul, but the latter took away every hope, and gave nothing in return. The Rev. Mr. Brannom made a few remarks, but did not contradict any statement of Mr. Jennison. Several hundred hymn leaves were eagerly accepted at the close. Spiritualism is making great progress here. When the meetings were first started, the speakers were ridiculed, now they are listened to attentively. WILLIAM LUXFORD.

To the Editor.—Sir,—Being in the neighbourhood of Victoria Park on Sunday morning last, the writer took the opportunity to search for the group of Spiritualists, as are reported to meet; but unfortunately did not arrive on the ground until after the exponents of the Cause had departed. Evidently the Spiritualists had attracted a remarkably intelligent and respectable audience, whose attention was, after the Spiritualists departure, absorbed by the utterances of a champion of the Secular camp, whose chief argument (if such it can be called), was to defame the characters and persons of both Spiritualists and Orthodox alike, even going so far as to ask, what right had these Spiritualists to come and take up the time of the people in the open Park? emphasizing these remarks in such a manner, that one would think, if he had the power, the speaker would forbid them meeting. Such is the boasted liberty which famed leaders of the Free-Thought Movement would accord their fellow men. The immediate object of these

lines is to report, that though the accredited leaders of the East End Spiritual Movement had accomplished their mission and departed, yet, there was one in the midst of the hearers, who ascended the platform and ably defended the spiritual philosophy, to the extent of his knowledge; he having only recently begun to investigate, who dared not assume to be called a Spiritualist, not having obtained full conviction to establish his mind in the full knowledge of the facts. Yet he urged upon his hearers in search of truth, that it alone can be attained by earnest individual effort. The speaker in a few aptly chosen words, reproved the Secularist for his unmanly sarcasms upon the Church and Chapel-going portion of the people; which remarks were entirely uncalled for, and totally alien to his subject in hand. But such is the mode of warfare chosen by our enlightened dogmatic Secularists. Mr. Editor, the thought occurred when seeing the Secularists so busy in distributing their notices, that it would be a fair opportunity for the distribution of some of the Spiritual Literature. Mr. Burns, I am sure, would dispose of some at a moderate cost if any one would undertake the matter and carry it out.—Apologizing for intruding on your space, I am, yours, A LOOKER-ON.

[The Secularists are in earnest. They say what they think; they make some sacrifice to pay the printer, and they are not ashamed to hand their papers about. All this is commendable: Spiritualists, take that one leaf out of their book. Of the many Spiritualists who are gratified with the labours of their "accredited leaders" in the Park, How many take any share in the work? There are no expenses, hence sympathisers should be called upon every Sunday to make a collection to obtain a supply of literature. Mr. Burns will do his share in competing with the Secularists as regards value for money paid.—Ed. M.]

EPITOME OF EXPERIENCE.—Now that the season for open-air work is practically closed, I will present a short retrospect for the satisfaction of those interested in the subject. I first spoke on Clerkenwell Green on the last Sunday in May. I went alone and took part in a discussion, giving away an armful of **MEDIUMS** at the close. The next Sunday I was absent at A. T. T. P.'s country seat, but I am happy to say the attempt to hold a meeting in my absence was not a failure. On that Sunday, Mr. Towns, Mr. Savage and others held a meeting in Regent's Park. I addressed two meetings in that park, but Mr. Walter continued a meeting for a series of Sundays. On June 17, we commence in Hyde Park, then we went to Battersea Park one afternoon. On that day I spoke at three meetings. Since then, with the exceptions of the Epping Forest Pic-nic, and only about two wet Sundays and one day in Scotland, I have attended two meetings every Sunday—Clerkenwell Green in the morning, and Hyde Park in the afternoon. A good deal of speaking has been done at these meetings by Mr. A. Brown, Mr. Jennison, Mr. Emms, Mr. Towns, Mr. Kipps, and other friends. On many of the Sundays I have spoken two hours—one at each place. At first I almost broke down under it, but as a final result it has greatly strengthened me and improved my health. I have been greatly sustained by the healers—"Scotch Gardener," Mr. Baron, Mr. Hawkins, and other friends, particularly Mr. Cusdin, who also spoke at some of the meetings. The speeches have been received with the greatest attention and respect. Besides a stray ejaculation of dissent there has been no interruption. To many besides Spiritualists the Hyde Park meetings had become a thing to be looked forward to. On Clerkenwell Green it is the same. From the first we have been liberal with literature. We have used an unlimited supply of Hymn Leaves containing also Rules for the Circle. These neatly printed on good paper, we have circulated freely whether we sang from them or not. We have circulated many thousands. Some portion was paid out of sales of **MEDIUMS** on the Green at a penny. Then I had 10s. from A. T. T. P., and the proceeds of a collection at Miss Samuel's farewell. Of **MEDIUMS** we have given away over 1,000; a considerable portion of which has been paid for by A. T. T. P. Other tracts have been used occasionally. The **MEDIUM** sells well on the Green at a half-penny, and were sales permitted in the Park an immense quantity could be sold. The saving in rent has been about £40, and there have been no other expenses. Thousands of strangers to the Cause have been reached. In the East End, Mr. Jennison, Mr. Emms, and other friends wisely betook themselves to Victoria Park, and they have been even more successful than ours in the West. We all feel that a little effort put forth all over the country in this manner would be the thing which the Cause requires.—J. BURNS, O.S.T.

WESTHOUGHTON.—Sunday, October 21, the few Spiritualists of Westhoughton were favoured by the visit of Mr. Brown, of Manchester. The sitting was held in the forenoon at the house of Mr. Thomas Barnett, when the medium spoke for upwards of an hour on the "Evidence of a Future Life," which was selected by one of the company. The discourse was about one of the best we have had the pleasure of listening to. After showing that in Nature itself there is a continuity of life, a continual change, but no death, he went on to show what poor proof could be given by the orthodox divines of to-day, of a future existence. With them the question was yet speculative,

but in Spiritualism the question was solved. There was something in it which they could offer the tempest-tossed atheist, something that could sooth the bereaved mother and check the falling tear. After the discourse, we had the pleasure of listening to little "Sunflower," which was very touching and very affective, describing our surroundings and giving us beautiful poems. "Sunflower" described all surroundings, and was so true that it left a deep impression on all the sitters in the house.—JOHN PILKINGTON.

SUNDERLAND.—At the Avenue Theatre, on Sunday afternoon, October 28th, Mr. Campbell, of Sunderland, gave a capital address entitled, "The music of Spiritualism," which was warmly appreciated by a numerous and respectable audience. In the evening that able exponent of Spiritualism, Mr. Thomas Ashton, Newcastle-on-Tyne, gave a highly instructive address to a very large audience, who seemed to thoroughly enjoy it, seeing the hearty manner in which they applauded the speaker. He compared the teachings of Jesus with the Orthodox Churches and with those of Spiritualism, clearly pointing out to his audience that Spiritualism was the only true and rational religion following in the steps of Jesus. He also showed his audience how Spiritualism had gathered and purged him from the mire of Creedism, and made him a new and happy soul. The worthy speaker concluded his interesting lecture by inviting any persons from amongst the large audience who might be suffering from any complaint, the result of transgressing nature's laws, to come on to the platform, and he would then and there cure their ailment, as his brother, Jesus of Nazareth, had done in days gone by; which again drew forth a hearty burst of applause. Next Sunday, November 4th, Mr. William Scott, of Darlington will occupy the platform at 2.30, and evening at 6.30. After the evening's service the Spirit Guides of Mr. Campbell, of Perkinsville, will perform the interesting ceremony of naming a child, when we hope that all the Spiritualists residing in our neighbourhood will kindly endeavour to be present amongst us, and also that they will bring as many friends with them as possible.—G. H. PYNE JONES, Sec., M. S. E. S.

MANCHESTER.—On Sunday last, our platform was—by some. apparent misunderstanding regarding Mrs. Groom's coming—occupied in the morning at 10.30, by Mr. Brown, whose guides delivered an address upon: "Where are the Dead?" It was usual with them in taking services to leave the choice of subject with the audiences. On this occasion, seeing they had to speak from a platform which had evidently been consecrated by teachings from orthodox principles, they would depart from ordinary custom and make choice of such subject as would best adapt itself to the circumstances. The address was very well received. The chair was taken by Mr. Crutchley, who, in closing the meeting, referred to a note received that morning by Mr. Ross, explaining Mrs. Groom's position, and expressing a hope that we would have her here with us in the evening. In the evening, at 6.30, Mrs. Groom did not, as had been expected, put in an appearance. Mr. Brown again officiated. Prior to the usual notices being read, Mr. Brown read some extracts from the letter previously referred to. He did not see any reason to enlarge upon its contents; there had evidently been some misunderstanding. The subject for the evening was: "Spiritualism versus Christianity," which was forcibly handled, during the delivery of which, several voices were heard expressing marks of satisfactory approval. On Sunday next, Mr. R. A. Brown will speak both morning and evening. After the evening service a meeting of members will be held for important business; all are earnestly requested to attend. On Wednesday, November 7th, Mr. W. J. Colville will deliver an address at 8 p.m. prompt.—E. HESKETH, Secretary.

NEWCASTLE.—Mr. Colville drew large audiences when here, and delighted great numbers. I have heard many express the wish that he were permanently located here; even non-Spiritualists have echoed this, and doubtless if stationed here would soon have a large following, and otherwise give the Movement a great impetus. Since his visit the platform has been occupied by Mr. Burton and Mr. MacDonald. Both gentlemen pleased their audience with very intelligent and thoughtful addresses.

NORTH SHIELDS.—The friends here have taken the Odd-fellows' Hall for a short period, for Sunday services, as their own rooms were getting too small for their audiences. Mr. Colville's lectures were a success, and did much good amongst those who heard him. Since then the platform has been occupied by Mr. Brockie and Mr. W. C. Robson. On the first night of Mr. Colville's visit, Dr. Bates, of North Shields, presided, and in a very manly and straightforward way announced his adherence to Spiritualism. This Society held a Quarterly Meeting on 25th ult., when the usual report of its proceedings was presented. The Treasurer's accounts show a balance in hand of £4, and the Society is in other ways in a good and healthy condition.

GATESHEAD.—Mr. Jos. Stephenson lectured here on Sunday last.—ERNEST.

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NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.—A Quarterly Meeting of this Society was held on October 24; Mr. Kersey presided. The usual Quarterly Report was presented, and after discussion adopted. The Treasurer's accounts were declared by the Auditors as follows: Receipts, £20 4s. 1d.; Expenditure, £12 3s. 2d.; balance in hands of Treasurer, £8 0s. 11d. The usual business routine was gone through, and plans and projects for the future discussed. At the conclusion, a hearty vote of sympathy, with regard to his prolonged illness, was unanimously passed to Mr. H. A. Kay, the Society's Corresponding Secretary, with cordial wishes for his speedy restoration.—COR.

PLYMOUTH: Richmond Hall Richmond Street.—In connection with our Cause here we have reason to feel encouraged, from the crowded audiences who assemble on Sunday evening in the above Hall, to listen to the eloquent lectures delivered by Mr. Clarke's controls; the result being that a spirit of enquiry exists, and many are now investigating for themselves the claims of Modern Spiritualism. Mr. Clarke has commenced to hold a series of receptions on Friday evenings, commencing at 8 o'clock, when his guides are prepared to answer any questions concerning Spiritualism or other cognate subjects. Judging from the results of the first meeting it will be of great value to the Cause. These receptions are held at 1, James Street, where all inquirers are cordially invited to attend. On Sunday morning we had a public service at 11 o'clock, when the guides of the writer addressed the meeting. In the evening, at 6.30, the subject of the lecture was: "Is the Bible useful and necessary for man's Happiness?" We had a crowded audience. The controls of Mr. Clarke dealt with the subject in their usual earnest and logical manner, eliciting the applause of the audience. The medium was suffering from an abscess in the mouth, which must have been painful, yet it did not interfere much with the delivery of the lecture. A report of the lecture will appear in one of the local papers. On Sunday next public service at the above Hall at 11 a.m. In the afternoon, at 2.30, the first of a series of lectures on Spiritualism will be delivered by the guides of Mr. Clarke, at the Sailor's Welcome Coffee Tavern, Union Street, Stonehouse, the Lecture Hall having been secured for that purpose. The subject of the lecture will be: "Concerning Spiritual Gifts," when we hope all the friends will rally to support Mr. Clarke by their presence and sympathy. In the evening, at 6.30, at Richmond Street, Mr. Clarke, Subject: "What can we know of God?"—J. PAYNTER, Assistant Sec.

MEETINGS, SUNDAY, NOVEMBER 4th, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
Tuesday, Mr. Towns's seance, at 8.
EDGWARE ROAD.—52, Bell Street, at 7, Mr. J. Veitch: "Progress of religious thought, and what it tends to."
MARYLEBONE ROAD.—Circles at 167, Seymour Place, at 11, Mr. Hoperoff.
Monday, at 7.45; Wednesday, at 7.45, Mrs. Hawkins. Thursday, at 7.45, Developing Circle; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage.
J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: Questions and Answers.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Mrs. Ingham.
BEDWORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.
BIRMINGHAM.—Oozell Street Board School, 6.30: Mrs. Groom.
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. Gott.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison and Local.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. Dent.
EXETER.—Oddfellows' 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, at 2.30 and 6.30, Mrs. Illingworth.
HETTON.—Miners' Old Hall, at 5.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. Armitage.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Local.
LIECESTER.—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. E. H. Britten.
MACCLISFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Rev. A. Rushton.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mr. R. A. Brown; Wednesday, Nov. 7, at 8, Mr. W. J. Colville.
MORLEY.—Spiritual Mission Room, Church Street, at 6: Local.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 a.m. and 6.30: Mrs. E. W. Wallis.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Oddfellows' Hall, Saville Street West, at 6, Mr. Gardiner.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30. Thursday, Nov. 8, Mr. W. J. Colville.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Public Meeting; at 6.30, Mr. R. S. Clarke: Subject: "What can we know of God?"
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 6.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Colville.
STONEHOUSE.—Sailor's Welcome Coffee Tavern, Union Street, at 2.30: Mr. R. S. Clarke.
SUNDERLAND.—Avenue Theatre, at 2.30 and 6.30: Mr. Scott.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST PELTON.—At Mr. T. Pinkney's, 18, Wood Row, Twizzell, at 6 p.m.

MR. R. S. CLARKE'S APPOINTMENTS. Plymouth, Richmond Hall, Sunday November 4th, at 6.30, subject: "What can we know of God?"
A reception at 1, James Street, every Friday, at 8 p.m.
Stonehouse: Sailor's Welcome Coffee Tavern (large hall), Union Street, Sunday, Nov. 4, at 2.30: "Concerning spiritual gifts."

MR. E. W. WALLIS'S APPOINTMENTS.
For dates, address E. W. Wallis, 30, Upper Walhouse Street, Walsall.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD: Trinity Hall, 83, Chapel Street, this evening, Friday, Nov. 2nd, at 8 p.m., "Matter, Spirit and Soul"; also Nov. 9th.

SOWERBY BRIDGE: Progressive Lyceum, Hollins Lane, Sunday, November 4, at 2.30 and 6.30; Nov. 5 & 6, at 7.30 p.m.
MANCHESTER: Bridge Street Chapel, Nov. 7, at 8 p.m.
PENDLETON: Reform Club, 48, Albion Street, Nov. 8, at 8 p.m.
HALIFAX: November 11 and 12. Oldham, Nov. 14.
LEEDS: Nov. 15 and 16. BELPER: November 18th, 19th, 20th & 21st.
LIVERPOOL: Nov. 25. BRADFORD: Dec. 2, 3, and 4.
Newcastle-on-Tyne: Dec. 9 & 10.
W. J. Colville's address is 4, Waterloo Road, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Sunday, November 4th, Cavendish Rooms, Mortimer Street, W., at 7, Questions and Answers.
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.

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.

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"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. R. HOPE MONCRIEFF, Esq., on "Roger Williams; the Apostle of Freethought in New England."
Dec. 2.—JAMES GOW, Esq., M.A. Cantab., on "The Contemporaries of Christ."
Admission—ONE SHILLING (Reserved Seats); SIXPENCE; and ONE PENNY.

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