



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

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.]

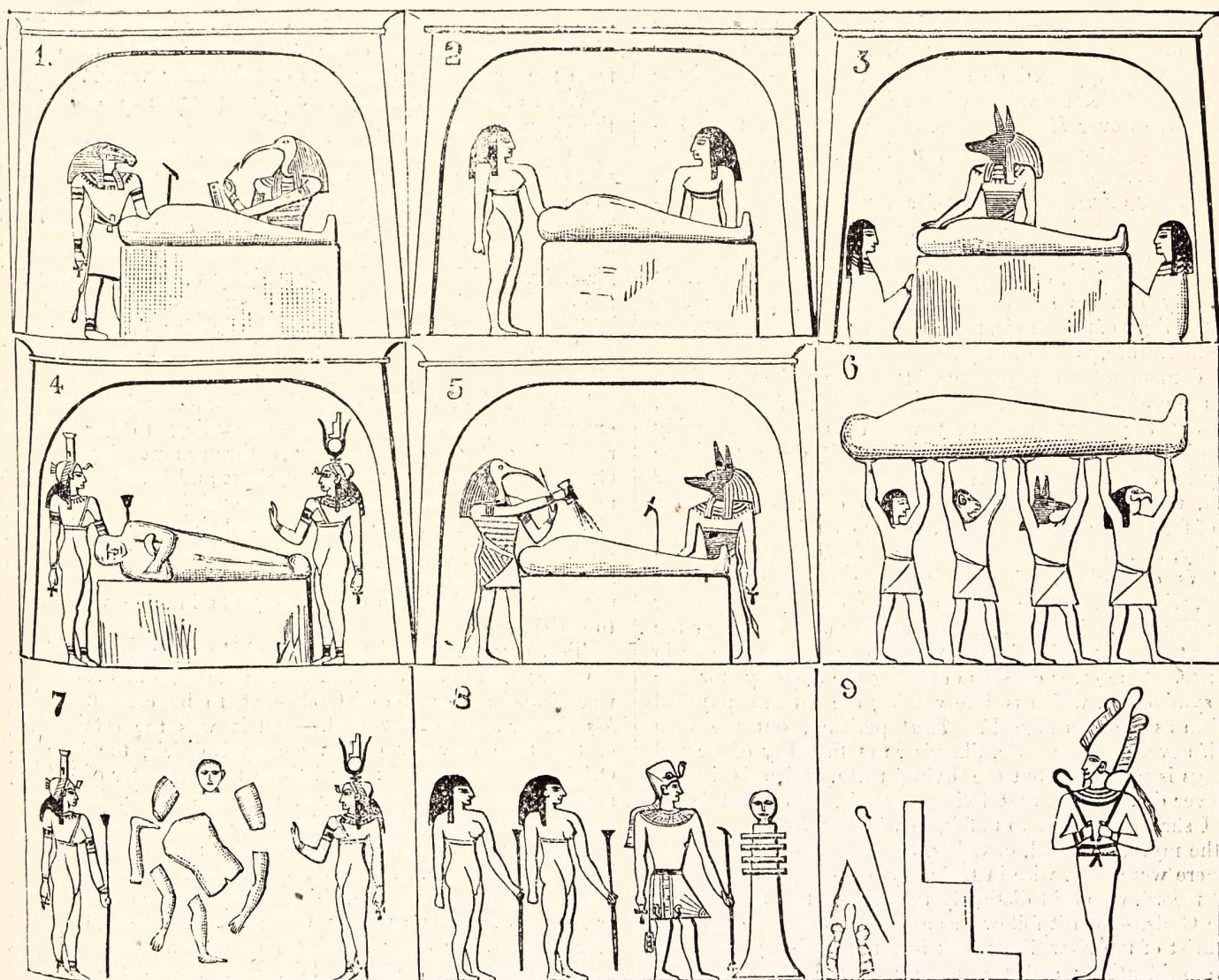
[REGISTERED AS A NEWSPAPER.]

No. 712.—VOL. XIV.]

LONDON, NOVEMBER 23, 1883.

[PRICE 1½d.]

E G Y P T:
 AND THE WONDERS OF THE LAND OF THE PHARAOHS.
 BY WILLIAM OXLEY.
 THE EGYPTIAN RELIGION.



BURIAL, RESURRECTION, AND ASCENSION OF OSIRIS.

From a Sketch by Wm. Oxley, taken from Sculptured Slabs in the Chapel of Osiris, in the Temple of Philæ, Upper Egypt.

No. 1.—The dead body of Osiris in the Sepulchre.

" 2.—Two Women visiting the Sepulchre.

" 3.—Anubis and two women watching.

" 4.—Isis and Nephtys attending the body.

No. 9.—The ascended and glorified God-man Osiris about to mount the Throne of Judgment.

No. 5.—Anubis and Thoth pouring in the nectar of life.

" 6.—The four Genii carrying away the body.

" 7.—The dispersed parts of the body coming together.

" 8.—Two women and High Pontiff in empty Sepulchre.

EGYPT: THE LAND OF WONDERS.

By William Oxley.

THE EGYPTIAN RELIGION.

BEFORE entering upon the elucidation of this important subject, I wish to put myself right with my readers.

It was what I saw, with my own eyes, during my late visit to Egypt, that led me to investigate, and trace the history of the development of that which is commonly termed Religion, from its infantile and simple form at its commencement, to its completion (so far as Egypt is concerned). The result of that investigation and ransacking research into every available depository, is given in these chapters, with one simple and single motive, and that is, to give forth the *truth*, and for this purpose I have allowed the Monumental Records to tell their own tale.

I am well aware of the importance of the issue involved, and nothing but an answering loyalty to Truth—for its own lovely sake—would have upheld me in this venturesome course. I war against no system, I assail no man's convictions, and I would not injure, unnecessarily, the susceptibilities of any; but it is high time, in these days of rampant Materialism, when the tendency of education is towards the rejection of Spiritual Truth, which is the greatest reality in all earths, and the closing-up of the very avenues through which alone the knowledge can be gained of what we are; from whence we came; why here; and whither going: I say, in the face of all this, and what follows therefrom, that the times demand the *Knowledge of Truth*.

In times gone by, for reasons that I have specified, that knowledge was veiled, and masked in symbols, which were only unfolded to the few. But that day has passed for ever, and that which the ancients draped in symbolism, must now be brought to view. The life is more than meat, and the body than its clothing; and now that the husks of externalism utterly fail in giving food to the mind of the present, unless Knowledge of Truth is given, the people must perish for lack of understanding.

An Angel of Light,—disguised in human form (and there are more of such, than the outer world reckons, that walk our earth)—has just appeared on the scene, and has enriched the literary and intellectual world with a donation, of more priceless value than ever *Rameses III.* bestowed on all the temples of Egypt put together. He, and his temples, and his donations, have gone, and all that is left behind is a wreck; but the "BOOK OF THE BEGINNINGS," and "THE NATURAL GENESIS," the product of ten years labour, by GERALD MASSEY, will never pass away. He has lifted the veil, and let the glorious Sun-light in, on many a dark corner and crevice, in which only noxious and unclean life-forms could exist; and where the light of the Sun is, there can be no darkness. What is true in Nature, is true in Spirit!

If I demonstrate the antiquity of thoughts and conceptions, which are credited as the exclusive possession of our Bible; and show the identity of that which is unquestionably modern in comparison with what preceded it, do I therefore destroy its value, or detract from its beauty and usefulness? I hold, that it—the Bible, as well as others of the same class, of far higher antiquity—never was compiled as a book of history, *i.e.*, in the literal rendering. *Spiritually interpreted it is divinely true!* For it is the record of spiritual verities, which are as true now as in the day of its writing and publication. These spiritual verities (not including the portions that are manifestly not esoteric) are truths veiled in allegories. The error consists in taking the allegory for the thing symbolised, which is like valuing the human physical organism as the man himself. *That* perishes, but the man himself never perishes. So, likewise, the literality of Sacred Writings is perishing, but the living truth, which is inside, will never die. What that living truth is, and what is its form, I shall endeavour to unfold in what follows.

If the myth, so called, of Osiris, be not historically true,—and there were men, wise in their day, of whom I have given actual record, who said distinctly they knew the meaning of all the Gods,—then it follows, as a natural consequence, that the Christ of the New Testament is not historically true; for they are identical; and the history of the latter is but a newer version of the older one; as the Illustration accompanying this chapter demonstrates. I took the sketches, and made notes from what I saw (and which any one who goes there may also see) in the Chapel of Osiris, in the Temple of Philæ, in Egypt. This temple is a Ptolemaic one, not ante-

dating the Christian era by many centuries, and if it stood alone, by an infatuated perversion of dates it might be estimated of little value, but against such a gratuitous assumption, there is the whole range of Egyptian history, going back some thousands of years, and it only embodies—in the latest form of art—what the monuments and records testify to, from the earliest dawn of the monarchy. I have chosen this, and its companion one of Isis, as Mother of God, to illustrate the position I have taken.

These explanatory remarks will, I trust, put me right with those who value pure truth more than human traditions, and who are yearning to be delivered from the now, and increasingly, intolerable yoke of Ecclesiasticism, which blasphemously dares to close the gates of knowledge, in order that its lust of dominion and sublunary interests may be maintained. Its days are numbered, and it is an instinctive apprehension of the coming era of human mental emancipation from its thralldom, that causes the modernized version of the old priestly shriek: "Great is Diana of the Ephesians."

The liberation of the human mind, the right of possession and exercise of the divine-human faculty of the human intellect, infinitely transcends the vested interests of the votaries of ten thousand wooden and even silver Dianias. Ecclesiasticism and Religion are not convertible terms, as history, alas, too truthfully records. The former must perish—for so it is spoken of in the Book of Life,—but the latter will re-appear in a more beautiful garb, and society will be based upon higher and nobler principles than have animated the past. In plain words, the worship of the Great Supreme by spiritually enlightened human beings, will not be in temples made by "contractors," nor will it be conducted by ignorant ecclesiastics, living upon the industry of the workers; but, rather, it will be in actual and conscious communion with emancipated spiritual beings, that range in gradation from the disembodied spirit—pure and simple,—right up to the grand central Throne of the Majesty on High, who has charge of this little earth on which we, for the time being, live and move. Who, that has had but even a glimpse of these exalted spheres of being and of existence (although the latter term is only an accommodated one), and enjoyed but an hour's communion with their denizens, can ever again subject their highest prerogative to the inane puerilities that emanate from the ecclesiastical teachers of this lower world?

With these explanatory remarks I pass on to the subject of the Egyptian Religion.

In a work of this dimension it were an impossibility to do more than just glance at the most salient presentations and the underlying principles which will be noticed in due order. The most prominent feature—which continued from the commencement to the finale—is the worship of God in triune form, *i.e.*, a Trinity in Unity, precisely the same as taught by the Christian Church, with this exception, however, that while Christians ignore the equal divinity of the Egyptian feminine Deity, they make the third an impersonal personality.

The Triad, or Trinity of Father, Mother, and Son, although expressed by different names—according to the different religious centres—was universal throughout Egypt. The Grand Trinity, which was the earliest and latest—and which maintained the supremacy all through—was: Osiris, the Father-God; Isis, the Mother-God; and Horus, the Son-God. In comprehending this, we understand the rest. The accompanying Illustration (given from one of the Sculptures nearest to the Christian era) represents in nine views (*three to each*)—

THE DEATH, RESURRECTION, and ASCENSION of OSIRIS.

Going back to the very earliest times, Osiris was revered and worshipped as the Son of God—not to be confounded with his Father and Mother-God,—and it was the establishment of the then new form that changed Osiris, the Son, into Osiris the Father-God; but it is in the character of the God made manifest in human form, that the Osiris, here represented, is the undoubted origin of the later Christ.

The first three shew the dead Osiris; or the dead Christ, in a new sepulchre, in which no man had been laid. No. 1 shews the two attendant Deities, Kneph (which means breath, or life, or the same as Holy Ghost), and Thoth, the great Messenger of the Gods. (Masks are shown on the heads of many Deities, but Osiris, Isis, and Horus never appear masked with animal heads.) No. 2 shews the two women watchers, attendant on the dead body. No. 3 shews the two women again (our version has it as "Mary Magdalene and the other Mary" sitting over against the sepulchre—according to Matthew), one at the head and the other at the feet, with the

Deity Anubis, who was the great Guardian of the Tomb. The second three represent the Resurrection Scenes. No. 4 shews Isis, the Mother-God, and Nephthys, the Sister-God, who are about to commence the work of resuscitation, which is represented by the dead Osiris turning on his side, or about to come to life. No. 5 shews Thoth pouring into the dead body the new, or divine, life essence, in the presence of Anubis. No. 6 shows the dead body—prior to the transformation—being carried away by (angels) the four genii of the Amenti. These four occupy a very important part in the spiritual realm, as the Evangelists. The next three represent the Ascension Scenes: no longer in the tomb or sepulchre, but in a different realm. No. 7 shews the dispersed members of the body coming together, under the auspices of Isis and Nephthys, in the act of transformation. No. 8 shews the visit to the Sepulchre, by the two women and the High Priest Pontiff, who saw nothing but a symbol. Our version has it, that Peter (the Prince of the Apostles) went to the Sepulchre after hearing the story from the two Marys. No. 9 shews the empty Throne, with the insignia of the Crown, Crozier, and Flagellum, waiting to be taken possession of by the ascended and glorified God-man, Osiris, who has taken to himself the (results of the) victory over death and the grave, and with the Crown on his head, and insignia in hand, he is about to ascend the Judgment Throne, where, from henceforth, he is to be the acknowledged Great Judge of quick and dead. The two insignia are representative of rewards and punishments: the Crook is put forth to the successful ones, who pass the ordeal, and the award then is—Come, ye blessed! the Flagellum is shown to the poor unfortunate ones, who weighed in the balance are found wanting, and to them the sentence is—Depart, ye cursed!

Such is the very brief delineation of the meaning of this interesting Sculpture—as it now is in the Temple of Philæ,—the parallel with the Gospel narratives being much too close to be ignored, or explained away. To prove that these scenic representations were not a then novelty, I saw in the Temple at Abydos (built by *Sethi I.*, 19th dyn., near 1,500 years B.C.) three sculptures shewing precisely the same subjects; viz., the dead Osiris; the rising from the Tomb; and the ascended Osiris. How and when the Egyptian Osiris, Isis, and Horus became changed into the Christian Christ, Mary, and Jesus, will be treated of further on; for there is sufficient evidence, outside the secret recesses of the archives of the Vatican, wherewith to form a tolerably correct judgment. Alexandria and Rome were intimately associated by other than State ties, and it is the unravelling of these mystic ties that will alone give the clue to the true history of Christianity. If it should perchance turn out that the unravelling of Madonna reveals the form of Isis (which has never yet been successfully accomplished), then the spell of one of the profoundest mysteries of ancient and modern times will be broken, and the human mind will be free to roam over the glorious realms of Light and Truth.

The oldest monuments, dating from the 4th, 5th, and 6th dynasties,—say 3,500 B.C.—are all representative of the Osirian Family. The most ancient make Anubis almost as important as Osiris, and very frequently both are shown together; but who and what Anubis was, will be explained in next chapter. All that I wish to show here is, that even at that early date the religious system, of which Osiris was the central figure, was then in full force and completely developed. The inscription, still extant, by *Khufu* (2nd king of the 4th dyn., and builder of the Great Pyramid), distinctly states, that there were Temples of Osiris and Isis near the Sphinx; and *Ra-Menka* (4th king of the same dynasty), is styled “the Osirian,” on his coffin, which is to be seen in the British Museum. These and much more demonstrate the extreme antiquity of the worship of the Osiric Triad,—in fact what was anterior must be derived from other rather than monumental records—and this is what I am at present concerned with.

To go into the ramifications, which this original form assumed in later times, and in other parts of the country, would swell this volume into inordinate proportions; but I can say, for the information of the reader, that they one and all are based upon the same original. It was the attempt to supplant the ancient form that caused such bitter animosity (and religious feuds are by no means extinct, even in our own day and generation) and internal quarrels. The careful engravings of royal ovals by succeeding kings who held, or patronised, diverse theological views, affords abundant evidence of this fact. The most marked is about the close of the 18th dynasty, when the later *Amenophs* tried to force a foreign

(Ethiopian) system on their subjects; and there are several inscriptions of that stormy period which indicate the truckling spirit of the Priesthood to the behests of Royalty. There are others, however, which seem to show that they acted under compulsion; as they are careful to let it be known that although their loyalty required them officially to acquiesce in the king's orders, yet they are attached to the old form of worship. As a case in point, see *Stele 55*, in the Louvre. This and instances of a like nature are the exact parallel of the biblical narrative concerning Naaman, the Syrian general, who was cured by Elisha, see 2 Kings, v., 18: “In this thing, Jehovah (the Hebrew Deity) pardon thy servant, that when my master goeth into the House of Rimmon (alias, Egyptian Temple of Ammon) to worship there, and he leaneth on my hand, and I bow myself in the House of Rimmon; Jehovah pardon thy servant in this thing.” The leaning upon the hand of a confidential official, or the king being conducted to his place in the temple, was a pure and simple Egyptian custom, long antedating the alleged Israelitish episode; and this is another “borrowing from the Egyptians,” by a people whose descendants have not yet forgotten the art. At all events, they are credited with a knowledge of the principles of borrowing and lending to perfection.

Returning to Osirianism: I noticed on the walls inside the oldest tombs, near the Great Pyramid, several sculptured figures of Osiris, who is there shown as a Divine Man, seated in simple dignity upon a throne, receiving the oblations and adorations of the defunct. On the later monuments, commencing with the 12th dyn., he is portrayed with the insignia of Deity. It is this fact that lends colour to the legend of an actual assumption of mortality by Deity: for undoubtedly, the simple-minded people—who had not been “initiated into the meaning of the Gods”—believed that Osiris was a God, who took upon himself the form of man; and who, after sojourning on the earth sufficiently long to teach the highest and purest truths, and to exhibit his love by acts of loving-kindness, was cruelly and treacherously put to death; but, rising from the dead, he ascended into Heaven, and became the Judge of all. “For we must all appear before the Judgment-seat of Christ,” is only a later form of the universal belief of the Egyptians, that they all—without an exception—would have to appear before the Judgment-seat of Osiris. It is this very conception that forms the mass of scenic representations, and doctrinal expositions, from the period of the Middle Empire downward. The delineation of this, with a pictorial illustration, will come in due course.

Such, in brief, was the theological aspect of this system; but there were others who regarded it as allegorical, and applying to the purely local geographical position and climatic conditions of the country. Others again, and these were the “Initiated into the Mysteries,” were taught by the wise and cultured ones, that the whole system was based on Solar, Sidereal, and Planetary motions. The latter, as I shall unfold, was the true explanation.

The following extracts from Plutarch, who was a great writer and teacher of philosophy, about the end of the first century of the Christian era, albeit a priest, gives an account of the Osirian religion from a Greco-Roman point of view:—

“Osiris, having become King of Egypt, applied himself towards civilising his countrymen, and taught them to cultivate the land. With the same good disposition he afterwards travelled over the world, inducing the people everywhere to submit to his discipline, by the mildest persuasion. During his absence, Typhon (his brother) had no opportunity of making any innovations in the State, as Isis (his wife) was extremely vigilant in the government, and always on her guard. After his return, Typhon having got seventy-two others to join him in the conspiracy, together with Ase, an Ethiopian Queen, contrived a stratagem; and having privily taken the measure of Osiris, he made a chest as beautiful as possible. This chest was brought into the banquetting room, and, as if in jest, Typhon said, that the chest should be given to him whose body it would best fit. Upon this, the company tried one by one, but it did not fit any one of them; and last of all Osiris laid himself down in it, upon which the conspirators fastened down the lid with nails, and poured melted lead over it. They then carried it away to the mouth of the Nile. This happened on the 17th day of the month Athyr, when the sun was in *Scorpio*, in the 28th year of the reign of Osiris. Isis went in search of the chest, and having found it, was returning with it to Egypt, and while turning out of the way to visit her own son, Horus, she deposited it in a secluded spot. But Typhon met with it, and breaking open the coffin, he tore up the body into fourteen pieces, disposing of them in

various parts of the country. Isis set out in search, and recovered all the parts except one (the phallus). A battle took place between Horus and Typhon, which resulted in the defeat of Typhon."

Such is the personal history of the Death of Osiris, which fixes the date on the 17th of Athyr (the 13th of November, in the fixed year established under Augustus, the first Roman Emperor), which is the *precise date that Noah entered the Ark (or chest) and Jehovah shut him in*. Hereby hangs a tale, which is something more than fiction, the mystery, or plot, of which I will unfold, because being bound by no "oath of secrecy," I am at liberty to declare the truth, by tearing away the veil and revealing the "hidden mystery" which it is to the interest of the privileged sacerdotal caste alone to keep such. But what is their loss is humanity's gain.

Bunsen saw through the guiso, for he says (see "Universal Egypt," vol. I, p. 451), "The astronomical and physical elements are too obvious to be mistaken. Osiris and Isis are the Nile and Egypt. The myth of Osiris typifies the solar year, &c. Typhon is the autumnal equinox. Osiris is slain on the 17th of Athyr. The 72 men are two months plus twelve-thirtieths days; the 17 days, the complement of the three months. The rule of Typhon lasts from the autumnal equinox to the middle of December. He reigns 28 years, or lives as long. The 17th day is full moon. The coffin of Osiris was made by the priests in a crescent shape" (a symbol which is unmistakable).

But there is vastly more than the mere astronomical myth, which the worthy Chevalier did not see, but which was seen by another, and who discovered the key to this, as well as all biblical—so called—historical narratives.

The shutting up of Osiris in the chest, and the shutting up of Noah, are both given on same date, on which the chest with its contents, and the ark with its contents, started their courses upon the waters. Both—minus the persons—refer to the closing up of the old year and the commencement of the new one. Nothing more clearly than this instance, proves the astro-logical (voice of the stars) or astro-masonic (astral symbology) origin of the Bible narratives; and what this means will shortly appear. If any one will take the trouble to study the celestial chart, and master the working of the same by means of the "Law of the Medes and Persians which altereth not" (and never can until our solar system ceases to exist), as unfolded by Henry Melville, in his wondrous work—"Veritas," the true history may be read from beginning to end; and the persons will be seen to be not actual human beings, but personifications. In plain words, the motions of the sun and planets, and their relation to the fixed stars, are delineated in a beautiful allegorical form as *if they were persons*. The very term "person" supplies the key, for *person* is derived from *persona*, a mask worn by actors in the old Greek plays, through which they spoke: *per*—through, and *sonare*—to sound; and in the subject in hand, it is the motions of the heavenly bodies, masked by the various personations or personifications.

The Hebrew version of the same solar phenomenon (the Egyptian version of which is given above), is recorded in Genesis, vii., 11: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights."

Here is the explanation from "Veritas":—"Elul is the sixth or 600, and the bright star *Spica* is the wife of Noah (*alias*) old Ophivchus, R.A. 256 and 261, both in *Scorpio* (exactly as Plutarch says). *Scorpio* (*i.e.* *Asher*, one of the 12 patriarchs, the second son of Zilpah—see Gen., xxxv., 26—and *Athyr* is only another form of *Asher*) being the first month, consequently *Sagittarius* is the second. *Sagittarius* begins at R.A., 264, and plus *seventeen* gives 281, which is the first degree of *Aries*, and the first day of the new year." "On the self-same day—with the 5 *non dies* closed above and below—Noah enters the Ark, and there is *Thebeth*, the Altar or box-ark; and there formerly was *Argo* (the Ship)."

I have given the above extracts to show that the *self-same* astronomical phenomenon is masked under the two disguises. But a question arises here concerning the *date of the Bible record*. Here we have as a fact, the actual *names* and dates plagiarised from an Egypto-Arabic source, which undoubtedly betrays its origin; and the interpretation of this—and numberless instances besides—in strict accordance with the astro-logical formula and system, with its Greco-Egyptian Zodiacal

pictorial representations, and names, points, and numbers, without the least shadow of a doubt, makes the biblical record a comparatively modern work; and notwithstanding the *dateless* ante-Nicene works by the early Christian Fathers, with their frequent use of the Roman Emperors names, &c., I am more than of opinion that the true date of the Bible—in its present form—is nearer to the *tenth* than the *first* century of the Christian era. I can, with tolerable certainty, trace it to Spain, about the tenth century A.D., but beyond that all is mysterious, dark, uncertain, and mythical. One fact is established beyond all cavil, and that is, that our Bible is the product of an Order of men well versed in astronomy, and who, by the aid of that science, produced on lines laid down by the ancient Egyptian Hierophants, a new version of the old myths and allegories. What that Order was, and the date of its activity, is now the question to be solved, and when that is discovered—as discovered it must be—then the ignorant claim for its extreme antiquity will be reduced to its true dimensions.

Plutarch does not appear to have known the astronomical meaning of the allegory, or if he did he keeps it in the back ground; for he speaks of it as a fable, and makes Osiris to be the Nile; Isis, the land irrigated by it; and from the conjunction of the two, Horus was born: meaning by this the circumambient air which preserves and nourishes all things. He says: "Now as the overflowings of the Nile are sometimes very great and extend to the boundaries of the land, this gave rise to the story of the secret intercourse between Osiris and Nephtys; for as a natural consequence there was a springing up in those parts previously barren, which were not affected except when the Nile rose above its usual height; thus the legitimacy of Horus by Isis, and the illegitimacy of Anubis by Nephtys. (This account is paralleled by the story of Isaac and Ishmael, the one by Sarah, and the other by Hagar.—See Hebrew Bible). As to the conspiracy of Typhon; the assistance of the Ethiopian Queen refers to the south wind blowing from that country, which was strong enough to prevail against the north winds, and thereby preventing the clouds, carried by the north winds, from falling and contributing to the rise of the Nile. The shutting up of Osiris in the chest, signifies the withdrawal of the river within its own banks, when the Etesian, or north winds cease, which happens in the month Athyr. About this time, in consequence of the increasing length of the nights, the power of darkness seems to prevail, while that of the light diminishes. The priests, at this season, practice doleful rites in token of the grief of Isis. The ceremony lasts four days, beginning on the 17th of the month Athyr, and represents four things: Firstly, the falling of the Nile, and return within its own channel; secondly, the ceasing of the north winds; thirdly, the length of the night and decrease of the day; fourthly, the destitute condition in which the land appears. This commemorates the loss of Osiris. But on the 19th of the month Pachon, they march in procession towards the sea, whither the priests carry the sacred ark, which contains a golden vessel into which they pour some river water, and all present exclaim: Osiris is found! Thus, Osiris is the inundation of the Nile; Isis, the land irrigated by it; Nephtys, the edge of the desert overflowed by an extra high Nile; Anubis, the son of Osiris and Nephtys, the production of that barren land in consequence of this extra overflow. (Hagar, the mistress of Abraham and mother of Ishmael, was an Egyptian—see Genesis, xvi., 1,—and when she fled from Abraham's home, in consequence of Sarah's jealousy, the angel of Jehovah found her by a fountain of water in the wilderness; *alias*, by the edge of this extra overflow of the river in the desert, either of Libya or Arabia.) Typhon, the sea that swallows up the Nile; the Conspirators are the drought overcoming the moisture from which the increase of the river proceeds; the Chest, or Ark, in which the body of Osiris is found, is the river when returned within its own limits and banks; the 28 years of his life are the 28 cubits to which the Nile rises at Elephantine, its greatest height; the 17th of Athyr is the period when the river retires within its banks; the different members of the body of Osiris, are the main canals which irrigate the land from the river; and the one member which could not be recovered, is the Nile itself; the victory of Horus, is the power possessed by the clouds in causing the successive inundations of the river; Harpocrates, whom Isis brought forth after the winter solstice, is the weak shooting of cereals produced after the inundation had subsided."

Plutarch gives another rendering of the death of Osiris, for he says: "The death of Osiris, on the 17th day of the

month, means that the moon is shown at its full, and from that time continually on the wane; and the 28 years, are the number of days in which the moon performs her course; the 14 pieces of the body, are the number of days in which the moon is continually decreasing from the full to its change."

Such is the meaning of the "fable"—according to Plutarch—when disrobed of its mystical covering; but it must be remembered that Plutarch wrote at the time of the decadence, and during the transition state, when the remains or debris of the ancient system were being utilised for the formation of a then new system which gradually evolved into Christianity. It is the planetary myth of the moon's changes—and not "the main canals," &c.—which is represented in the Ascension Scenes in the pictorial illustration, as the frontispiece of this chapter. This is plainly seen in the figure of Isis, who is always shown with the moon on her head, resting on the crescent horns. The biblical narratives referred to, undoubtedly connect the Hebrew (so called) rendering with the later version as given by Plutarch; and this goes a long way in determining the actual date of its composition.

In the earlier monumental Egyptian records, there is nothing to tally with Plutarch's interpretation of the "fable." The true and only rendering of the Osirian myth, in ancient times, is celestial phenomena; and this will be seen in following portions, that deal with Egyptian Scriptures.

It is not as the Nile, but as the Sun-God, and continued in (Horus as) the Son of God, that Osiris, as the central figure in the ancient Egyptian theology, stands out prominently as The Great Creator, The Manifestor of goodness and truth; and The God, who is full of goodness, grace, and truth. He, after his "passion," ascended into Heaven, and became the Great Judge; and it is the continuation of this phase in the person of Horus, and the presentation of the Son to the Father-God, by Isis, that will form the subject for what follows. It is this that demonstrates, beyond all cavil, the identity of the Christian Triad with the more ancient Egyptian one. How this "came to pass," I shall endeavour to elucidate.

(To be continued.)

THE THEOLOGICAL CONFLICT.—WHY? WHAT FOR?

The notions embodied in Christianity seem to partake of three distinct elements. First, there comes the religious feeling, the moral principle. This is called "Christ," but it is equally "Brahma" or "Buddha": it is the Universal Religion, the word of the All Present speaking through his sons, of whatever clime or complexion. Secondly, there is the intellectual conception, purely human, a symbolism, accreting from age to age and from country to country. This is called theology, and it is to-day pretty much as it was in Egypt 6,000 years ago. It should express nature—the nature of the soul and divine life. Thirdly, there are the divine personages. These are also symbols. All language-forms, all intellectual ideas, are symbolical. They are things reduced or evolved to things. Thus the intellectual conception becomes of necessity the Divine Man. Ideas are unspeakable—in fact they cannot exist—till they appear in some form; hence the manifestation of the perfect Soul, the Divine Man, is the only language or symbol in which the idea of man's eternal being can be expressed. It is the embodiment, or speech-figure, of the permanent man of the spiritual state, in contradistinction to the transient man of earth. We can only describe man in either state in a biographical manner: an abstract man, without a personal history, would be unthinkable and inexpressible.

Thus, all the religions have this Divine Man: regarded by "Lily" as a master symbol that includes all others. The Spiritualist has the same, in a slightly different form. He has first his "guide," sufficiently good and wise to be a helpful associate in the spirit. Higher there are more perfect spirits, whose influence man can profit by when he places himself in conditions to do so. There is, above all earthly ones, the Most High, the Son of the Creator, so called because he can hear the voice of Existence so perfectly as to be entrusted with the highest office of responsibility which earth can furnish.

Now the question is as it was 1,800 years ago, and earlier than that: Are we to recognise these spiritual types in their historical and fleshly capacity, or as purely spiritual beings, to whom our soul-side is to be extended rather than our more external phase as represented by intellectual conception? In

other words—Is it "Jesus" or "Christ" whom we recognise? The one is the perfect man, the other is the perfect spirit. Now hero-worship—the recognition of the perfect man—is misleading, because we can never be like any one else. The conception is too concrete, too earthly. There can be only one Jesus, one Martin Luther. The "Christ" idea is more flexible, more amorphous. It is like a beam of light, that may be assimilated by all eyes, and made to illuminate a multitude of places and things. It is a generic name for "God" the "Spirit-world," open to all, at the service of all, as the sun shines on all.

Should these powers and personalities be worshipped? Should they be made idols of? Are they vain? Are they ambitious? Do they desire a monopoly of human attentions? Such an idea is impossible. If they had these passions they would be the weakest and most wayward creatures.

The existence of Jesus, Paul, or Peter as men on earth is simply a question of evidence. No reasonable being has the slightest objection to facts. For such facts do not touch the question at issue. Jesus as an historical personage and as a symbol are two very different matters. It is thus that the conflict ensues.

The grand error lies in the vulgar assumption that the Gospel is a revelation made by and through the persons named therein. That such is an error is indisputable. We may just as well say that Osiris lives in Manchester, and is week by week revealing the Osirian religion in the MEDIUM. Let us burn all other books, and, in 100 years, who could deny the pretension? That is just what was done in the manufacture of historical Christianity. Truths were suppressed and falsehoods were fabricated to suit the end in view. Now the fulness of time has come; the devil, who has been loose, is to be chained up. The dispensation is closing; a new one is upon us,—and who is there to be blamed for the change? Is not all this, about the change of dispensations, good orthodox teaching?

For ourselves, on these points we are not in a fixed and dogmatic state of mind. Our position is on the watch-tower, looking out for the "signs of the times." The decision of events is not in our hands.

ANCIENT EGYPT.—The "Leeds Mercury" reports that Mr. F. W. Fison has just lectured before the members of the Leeds Church Institute, on "Ancient Egypt," to a large audience. He was introduced by Rev. Dr. Gott, and the lecture was illustrated by the time light. He stated that from the earliest ages the Egyptians believed in the immortality of the soul; concurrently with the preservation of the body. "Speaking of the religion of ancient Egypt, he pointed out the singular similarity of the Egyptian creed to their own. Horus, God the Son, was born of Isis, the Virgin Mother, and was one with Osiris, God the Father." He also said: "While the Egyptian believed in a happy life in the next world, he also believed in that life as essentially practical, and as consisting of pretty much the same kind of duties and pleasures as he was accustomed to in this world, and he represented on the walls of the upper building of the tomb the pursuits he loved in this world, and which he hoped to enjoy in the next." It would appear from this official act of the Church at Leeds, that Mr. Oxley will be closely followed in his attempt to arrive at the basis of Christianity.

Important Historical Evidence

TO THE PERSONAL EXISTENCE OF JESUS.

To the Editor.—Sir,—In the MEDIUM of November 2nd, you were good enough to insert a letter from me, giving the testimony of the great Jewish historian of that day—Josephus—that Jesus and his apostles were no myths, but actual, living personages.

Will you now allow me to supplement that letter by another, giving equally important and conclusive testimony on this head?

First, then, from an open adversary of the Christian Sect, Tacitus, who wrote only seventy years after the death of Jesus, upon circumstances that occurred thirty years after the death of our Lord. I quote from Paley's "Evidences," Vol. I, Part I., chap. 2, as follows:—

"Speaking of the fire which happened at Rome in the time of Nero, and of the suspicions that were entertained that the Emperor himself was concerned in causing it, the historian (Tacitus) proceeds in his narrative and observations thus: 'But neither these exertions, nor his largesses to the people, nor his offerings to the gods, did away with the infamous imputation under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to this report, he laid the guilt and inflicted the most cruel punishments upon a set of people who were holden in abhorrence for their crimes, and called by the vulgar "Christians." The Founder of that

name was Christ, who suffered death in the reign of Tiberius, under the Procurator Pontius Pilate. This pernicious superstition thus checked for a while, broke out again, and spread not only over Judæa, where the evil originated, but through Rome also, etc."

The above emphatically shows that Tacitus, bitter opponent as he was, yet testifies most clearly and indisputably to the personal existence of Christ, as the founder of the Christian Sect in Judæa, and that he suffered death under Pontius Pilate, in the reign of Tiberius.

Suetonius, a writer contemporary with Tacitus, also testifies to the existence of the Christians in the same reign; mentioning them as "The Christians, a set of men of a new and mischievous (or magical) superstition."—Paley's "Evidences," Vol. I., Part I., Chap. 2.

The younger Pliny (also contemporary with Tacitus and Suetonius) in his celebrated letter to Trajan, written about seventy years after the death of Christ, most emphatically testifies to the existence of the Christians, whose number was so considerable as to induce the Governor of the provinces of Bithynia and Pontus to speak of them as follows: "There are many (Christians) of every age, and of both sexes; nor has the contagion of this superstition seized cities only, but smaller towns also, and the open country."—Paley's "Evidences," Vol. I., Part I., Chap. 2.

I have purposely confined myself in the above testimony, to those writers of renown, who were, if not absolutely contemporary with Jesus, were certainly so with some of his apostles, for their testimony was written only about seventy years after the death of Jesus, and they must therefore, to say the least, have already arrived at man's estate.

To sum up: I think I may now fairly claim as contemporary testifiers to the truth of the personal existence of Jesus and his apostles, four of the most renowned and reliable writers of that day: viz., Josephus, Tacitus, Suetonius, and the younger Pliny.

Allow me in conclusion, just to add one word: All the religious symbolism that can be gathered from the whole world's archives, cannot affect the direct contemporary testimony of such writers; but it can and does prove the one grand truth of The Ages: viz., That in Jesus all previous religious symbolism received its personal fulfilment and embodiment.

With grateful thanks to you for allowing me space in your valuable journal for these two letters, I beg to remain, sir, faithfully yours,
"LILY."

THE SPIRIT-MESSENGER.

ORTHODOXY AND SPIRITUALISM AT THE BAR OF REASON.

A CONTROL BY "DEAN STANLEY."

Recorded by A. T. T. P., November 15, 1883.

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

The Sensitive, under control, said:—

"Being tried at the Bar of Orthodoxy." In what does their belief differ from orthodoxy? In what humour are the judges? Are they prepared for equity and justice to govern their decision? or do they sit in judgment based on fixed opinions, and are they prepared already to pass an unfair verdict? We can best answer the question of their position by repeating the words of the charge, considering first from whom the charge has proceeded. They, who make the charge, are orthodox divines, and their charge is against spiritual teaching, and is worded as follows:—

"There is much talk amongst the masses respecting the growing intelligence of the times, which touches on every alleged fact and doctrine taught by those who follow the precepts and example of the Gospel. The ministers of Christianity, nay, Christianity itself, is brought before the Bar of an attribute, which is in accordance with the assertion of those believing other than Christian truth, and which has been raised to the highest attribute of man—the Bar of Reason. Before this Bar Christianity is undergoing its trial. Science has already passed judgment. It is now that the masses are waiting the decision of reason. Positive revelation is openly denied, and our holy book is declared to be a collection of mythological fables, wise saws, political schemes, and hero tales. Reason alone has held the polished society of scientists, and is fast leading the masses into this belief, which is dignified by the name of Rationalism. A great support and appeal has been made to reason by a new body joining them: those who have got beyond the belief of, and have, in fact, reached to, the knowledge of immortality. This body chooses to be known under the name of Spiritualists; and many and manifold are the alleged messages from the immortal world. Joined with this body of thinkers a pressing need is felt, that the Church itself should prepare to defend its ancient customs and institutions and doctrines, and to try at the bar of orthodoxy this new amongst modern claims, and to prove to all men the divine excellence of the Christian religion."

If they do this, they will have a giant task before them. Every word of God is true and pure; but in the works of man there is an end to all perfection. The latest body that has appealed to reason in its teachings, are those men who have put to themselves this question respecting self-hood: "Wanderer whence, wanderer whither?" Has orthodoxy answered either of these enquiries? The human heart has been full of secret longings, of the brightest anticipations. Has Christianity answered them? In the presence of God these men have promised to wrestle and strive after truth, so that they might attain that peace which alone can satisfy the soul. Is it a wonder that men, who will think, should speak coldly and plainly of the character recorded in the New Testament; men who refuse it to bear that mysterious aspect of sanctity, which fetters men's thoughts, and binds their reason. I ask—What was there of consolation in the whole of the Church system to keep these men within its fold? An unconditional submission was what was demanded, and which the reason of these men refused to give. But because they rejected Church institutions, and the necessity of mediatorial intercession, were they left without religion? I answer, No, no;—all that was true and needful was there in their own possession, the gift of none other. In the awful and indescribable stillness of self-communion, they could perceive the Master's guidance; they could realize a higher and a better life, such as they never experienced in the vague generalities, or in the flights of speculations, in which the revelation of the New Testament indulges. This is man's inherent knowledge of the Spirit of God, which nothing, not even the lowest depths of vice, can trample out of the soul. This is a truth, a sacred truth not to be speculated on, but to be honoured. God leads man through experience to knowledge, and every experience gained by the soul leads to higher aspirations hereafter. The pure region of immortality is hidden by that mysterious yet mighty hand of God, stretched forth from the highest heaven, seizing on the wandering soul, drawing it towards truth, whose enjoyment is in this world and will be throughout the next. This body can indeed cry: "O death, where is thy sting; O grave, where is thy victory?" With them, death is for ever and for ever swallowed up. It is the Royal Prerogative of the Almighty, even in sinking to the grave yet to be victorious with a victory which fixes self-hood in Eternity, like a pillar in the Kingdom of the Almighty.

Yes: they shall stand their trial; for what is orthodoxy? I ask; and who are they in whom its governing authority is resting? Have they found all wisdom,—these orthodox ones? If they claim to have done so, then their claim is higher than the prophet of old, who said:—"Where shall wisdom be found, and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith: It is not in me, and the sea saith: It is not with me. It is hid from the eyes of all living, and kept close from the fowls of the air. Death and destruction say: We have heard of the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof, for He looketh to the ends of the earth, and seeth under the whole heaven."* So that wisdom is not with this or with that body. It is not with men or with angels; the perfecting of wisdom is with God alone.

It has been said: How gracefully the mind receives new lights, emerging from the shades of prejudice, and casting old establishments aside. But this is not true. Neither gracefully nor gratefully do men receive new or advanced truth. They are proud in their own conceit; proud of their Roman Catholicism; proud of their Protestant orthodoxy; proud of their dissenting principles; but not proud of that by and through which God judges the soul. Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, who dwells in the high and holy heavens: With those who are of humble and contrite spirit, is the companionship of God; in His Majesty are those who have shaken off priestly authority, and who have found perfect rest, and a hoped-for immortality, in a contrite and humble spirit. There is no merit in serving the Giver of Life; this would be but flattering the Powerful. He needs no flattery from the highest or from the lowest of the sons of men.

Has Reason ever had its reign? All that Spiritualists are asking is, that Reason may have its reign; the same as Faith has had its reign. Faith succeeded despotism; all that we ask is, that Reason may succeed Faith. The dual reign of despotism and faith is over. We claim for the early day of the reign of Reason forbearance and sympathy; not for the sake of those who believe in immortality, but for the sake of the orthodox themselves, who, in trying to stem the wave of spiritual proof, will find themselves overwhelmed and vanquished. But why do we want a reign of Reason? it may be asked. Orthodoxy has established institutions, which have endeared the hearts of many to its governance. Its charities are throughout the land. Why, then, urge on other principles to govern morality; other doctrines to form other hopes in men? Well, I will answer the pleaders for orthodox rule: All institutions have an ultimate, that is, to get rid from off the face of the earth that which is apart from and abhorrent to the Almighty God, namely, the sin which burthens

humanity. In the reign of despotism many writers have left on record their thoughts, so that modern thinkers can easily refer to them. How stood the world in obedience to God? Seneca writes thus:—"Crimes and vices everywhere abound to such a degree, that they cannot be cured by force; prodigious conflicts of depravity are going on; criminal indulgences increase, and shame diminishes; all that is good and just is cast aside; unbridled lust obtrudes itself in our public streets and squares; innocence cannot be said even to be rare, since it has ceased altogether to exist."

So much, then, for the state of man's obedience to God in the reign of despotism; and now for the long continued centuries of Christian teaching. What records are handed down to modern thinkers? Has tyranny been abolished, and justice reinstated? On the contrary; sin, error, and human misery have abounded throughout its long reign; examples of such dire ferocity, such a loss of sympathy, such a want of love, that no wonder angels and spirits, in the words of the inspired writer of old, should say—"Behold! there is created a new thing on the earth; shout for joy; the heavens proclaim it on earth; the hills leap for joy for a feast of delicacy, for a feast of old wines, of delicacies exquisitely rich has been prepared. He has removed the coverings that covered the eye of humanity; He has torn aside the vail, which was spread before all nations; He has utterly destroyed death for ever." And if man, in the face of this great act, almighty in its results, is not happy, and chooses darkness, then that man has become his own executioner. His self-will has been to him the nucleus of presumption, and he has prepared for himself his own immortal condition.

This body of Spiritualists has realized that Reason cannot form any idea of that which is known as death; nor can any man know what life means, for none can know what life means unless he knows immortality. Spiritualism has created it as two forms, which equally govern it. When on earth it is animal spirit yet immortal; the senses physically and outwardly formed are inwardly and spiritually governed. The senses act as the purveyors to immortal man, a net, a tool, a beast of burthen. There is a fitting name for either of the animal senses in their action towards spiritual man. Now, the servant can be dismissed; the net may be destroyed, yet still the man remains. The man is lighter then, because lightened of a burthen. Death has robbed the man of his physical state, from the head to the feet; yet man is the same self. They believe that if they love sensuality through such animal spirits, they will still love sensual things through their imperfect immortal spirit; but this love will be as serpents and scorpions then to immortal man, more painful because more felt. Sensual passions cannot be indulged in without the crime of degrading animal self-hood. The attachment to the present world, on the part of imperfect immortal spirit, is, in itself, a punishment that animal man, that animal spirit, has never realized. Knowledge, they believe, is the possession of the higher order of mind. Knowledge in its highest form they believe to be in admirable consistent obedience to God's will. It does not want from man the confidence of a child, but the reason of a man. He wants living service, a trust in self outside of the faith in the Nazarene's death-agony. They are willing to rest on this knowledge, waiting, maybe, the result of the trial now pending.

Orthodoxy filled their souls with anguish, doubt, and difficulty. Profound and patient investigation in the truth of immortality has led them into the path of truth and peace; and no verdict will alter their position, no sarcasm can be cutting enough to make them forget that God, who has given to them the proof of continued self-hood beyond the grave. I charge the orthodox with selfishness, that worm which is continually gnawing its way into the spirit of man. Man is born that he may feel, and will, and know a happy unity with God. Instead of this happy condition, I charge orthodoxy with instilling into man a feeling of inquietude and unhappiness, making life's journey a gloomy one, filling the world full of the darkness of night. There is much unbridled blind desire on the earth, that is making giant struggles—against what? Against the teachings of orthodoxy? No; against the inward and inherent desire of duty and obedience; against that Judge who sits within man, and condemns him with such renewed evidence every day, nay, every hour; yet through this Judge and his judgment the soul might be led nearer and nearer in his intercourse with God. This is the consciousness of a higher law to which Will must subordinate itself, ere the soul can progress. But Will is free; Will can reject the inner teaching of self-hood; then the higher self becomes a slave to Will, and man becomes a devil. Sin loses all restraint. That which man ought to do he does not. A blind overpowering impulse urges him through disobedience from bad to worse, and men in this state have cried: "Who and what can deliver us. I have contended against God, who will instruct me? I have reprov'd God, and who shall check me? I have disannulled His judgment and disobeyed His laws: what reasoning can grasp my hand, and bring me back again into the path of peace?"

Spiritualists know that God is a Living God, a real personal agent in the affairs of men; and in the confused mass of disturbed humanity, God hears these impassioned cries, which take the form of prayer to Him; because He is merciful, and through one of His masterstrokes of government, He gives

relief to these stricken ones. How?—By permitting the vail to be lifted, and making known immortality. Who shall dare to continue in sin? Who?—that has reached to the positive knowledge that "there is no death." Through this knowledge sin-stricken man once more lifts up his head and his heart. His hopelessness ceases to forge any more links of that chain which binds him, and such a one prepares for that eternal day in that eternal future, and as he is obedient, so the weight of his sins is lightened, until God's redeeming mercy flings the burthen far from him. There is a pleasure and a joy in free Will; else God would not have bestowed it. If free Will were not, then my opinion would be a misnomer; for a man with fettered Will could have no self-opinion. The Spiritualist would disdain any longer to hold in respect man's alleged descent from purity, or the continuation through generations of mankind in the contamination of sin. They believe in self-purity at birth. They do not believe that evil inclination attends the soul on its entry into earth-life. That which is born with them is self-hood. That which is born with all men. They know that without human nature they are not, and that without self-hood human nature, as a whole, would not exist.

These are the vital truths of the new reign of Reason. They have come in unaccompanied either with loud clamour, or with embittered persecution; they have stolen gently into the consideration of men. They have had their spring from these messengers, whom God hath sent to sin-stricken humanity. That spring, some thirty years past, formed a stream, which wound its way through every State of the American Republic, that land of Liberty and Light; and that stream found a passage through the mighty sea itself, until it visited these shores, and now here it has taken the form of a river, gently flowing, still, calm, and placidly through every county of Great Britain and Ireland. It has its tributaries, which traverse the ocean again, and reach foreign nations. The parent spring, the source itself, is as fresh to-day as when the Will of the Almighty Father set it flowing. All the trials by orthodoxy will never stop that spring, which has formed first a stream and then a river; which is destined to form a wide, a deep, and far-reaching sea, at whose shores all people shall gather. For this shall be the sea of Truth, an actual witness that God is with man; a direct personal agent in their happiness here, and in their welfare in Eternity.

Thus ends the second of two beautiful controls by the good "Dean Stanley." I had a long and interesting conversation with him. He told me much that I did not know before, and confirmed my suspicions as to much that I suspected, about his action in the matter of Spiritualism before his departure from earth. He told me he knew the Sensitive well. Times and oft he had ascertained when the Sensitive would leave me after a seance, or come to me for one; and that over and over again he had accompanied him to and from the gateway of the Inn. He said he almost from the first time of meeting, saw the great difference between the Sensitive in his normal and abnormal state. That whenever he first met the Sensitive he invariably tried to get away from him, and it was only after persistent following that he went into a semi-conscious state, and words of beauty and wisdom came from his lips.

I asked whether he, the Dean, on one occasion after interviewing the Sensitive, had gone into a semi-conscious state, and had seen his father, the good Bishop? And he said: "Yes; and when I came to myself, I put notes on paper, and dictated to my Secretary what to write down." I said: "Is that journal still extant, and could it be produced?" "Yes; if my friends chose so to do."

My conversation lasted fully twenty minutes. No impartial person, had he heard it, but what would have said: "Surely this cannot be the man I spoke to before he went under control." Question and answer flowed on uninterruptedly, as if I had been speaking with the man in earth-life.

There are quotations from Seneca, and also from the Bible, neither of which I have had time to refer to, as to whether they are correct or not. My unseen friends are not omniscient, and sometimes quote incorrectly, which would not be likely if the Sensitive had crammed for the occasion.

Miss Samuel arrived safely in Melbourne on October 16. After the ship left London it experienced the full force of the stormy weather that ensued. The trials on board were fearful, but safely through it all the pilgrims passed.

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THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 23, 1883.

NOTES AND COMMENTS.

This issue of the MEDIUM will pass into hundreds and thousands of fresh hands. We commend its contents to every liberal religious mind. We urge that the discussion of theological and spiritual questions, as conducted in the MEDIUM, is for true religion, not against it. Our editorial remarks on the situation will be found on page 741, at the close of the "Egypt" article. We would direct attention to the Control recorded by A.T.T.P., which unites true religion with reason. It purports to come from the spirit "Dean Stanley." It is a certain fact that he was deeply interested in Spiritualism while in the body, and these views were his to a nicety. The clergy are all tending in the same direction or towards practical infidelity. There are only the two paths open, for the old orthodox position is utterly untenable. We cordially invite the friends of religious truth and progress to aid us in our work, and circulate the MEDIUM.

Miss Corner's Tale is producing a deep impression. We will all be sorry when this talented lady is taken hold of by the great publishers, and can no longer be the entertainer and enlightener of the Spiritualists. But her book on "Rhineland" surpasses all that she has yet done, and will, we hope, place her high up in the literary scale, where she, indeed, belongs.

Now that there is a desire for information on Luther, we take pleasure in recommending Bohn's Edition, entitled—"The Life of Luther. Written by himself. Collected and arranged by M. Michelet. Translated by William Hazlitt." It contains nearly 500 pages, and is well bound in cloth, price 3s. 6d. We will be glad to receive orders; it is a book that every Spiritualist should become acquainted with. Luther lectures may be given with advantage, in the future as well as now. Only a Spiritualist can fully understand the man. The Christians fall short of the mark.

As in the Sunderland report this week, we frequently notice that at the close of meetings these is inquiry as to the phenomena. The managers of meetings would do well to provide themselves with an edition of Seed Corn—"What is Spiritualism?" such as we gave as a supplement to the MEDIUM a few weeks ago. The Newcastle friends have had 3,000. This tract contains a vast amount of information. It has the announcement of the meetings, and saves the time of those who may be asked to give information verbally. We supply 1,000 with announcement for 10s.; 3,000 for 22s. 6d.

Mr. Colville's lecture: "Spiritualism, and its true relations to Secularism and Christianity," has been printed in a neat pamphlet. The popular edition is sold at 1d.; but there is a fine edition on toned paper, price 2d.

Our next issue will contain a Sermon by Archdeacon Colley, and the conclusion of Miss Corner's Tale.

LEEDS.—The hall was not available, so that Mr. Burns's illustrated lecture could not take place as advertised last week. He had five invitations in one week, but could accept none of them. He is needed at home.

OUR CHRISTMAS NUMBER, DECEMBER 14.

It will appear a week before the Christmas-week issue, to give all friends time to send it out as a Christmas present. We hope every reader will see how many can be put into possession of this gift. It will be a number of extra interest and attractions. Besides a very full issue, it will have a pictorial supplement, giving photographic portrait of A.T.T.P., and a fac-simile of one of his spirit portraits. The whole will appear in a handsome wrapper. Price 2d.; post free, 2½d.; 2s. per dozen, post free; 12s. per 100, carriage paid. We are now receiving orders.

Advertisements for the wrapper are coming in. It will pay all business men to spend a trifle in an announcement.

THE NEXT ILLUSTRATED CHAPTER ON "EGYPT."

This subject is taking deep root in the minds of our readers. We have many orders for this week's issue at the distribution price of a halfpenny each. The chapter will be continued in the issue of a fortnight hence, December 7. It will contain another illustration and further unfoldment of the subject. Parcels of 150, 5s.; 250, 10s. 6d.; 500, 21s. Twelve copies for 1s. post free.

W. J. COLVILLE'S SPIRITUAL ROMANCE.

TO ALL MY FRIENDS IN THE UNITED KINGDOM.

My forthcoming Spiritual Romance, "BERTHA," is now ready to go to press, but it cannot go till I have 1,000 half crowns in my possession, to defray the enormous cost of getting out the first edition. As soon as "Bertha" goes to press the price will be 3s. 6d. per volume. On those I sell at 2s. 6d. I get no profit whatever, and my object in selling them at so low a figure is the necessity I am under of raising the money AT ONCE. I have already 300 half crowns, but I must have 700 more before "Bertha" can appear. I am sure my friends everywhere will take immediate action and forward me their subscriptions without delay. Those who only send their names will have to pay 3s. 6d. when the book is out, as the half-crown subscription is solely for the purpose of raising funds with which to go to press. I have perfect confidence in all who send me their names, but I must have the money before I can produce the work. As "Bertha" is exciting a great deal of interest everywhere, I hope some one of my friends in every town will kindly collect names for me, and, if possible, let arrangements be made to deliver the books when they are out, from some headquarters in each vicinity, so as to avoid unnecessary expense in postage.

Several very kind letters have appeared in the MEDIUM of late referring to me. If my friends wish to show their kindly appreciation, they cannot possibly help me so usefully and substantially as by subscribing immediately for "Bertha," and by so doing they will greatly assist me to secure a bargain for themselves; as the book is ruinously cheap—handsomely got up at less than 3s. 6d. After November 30th, subscribers must send 3s.—2s. 6d. only avails this month. W. J. COLVILLE.

4, Waterloo Road, Manchester.

MR. WORTLEY'S ILLUSTRATED LECTURE AT GOSWELL HALL.

At the conclusion of Mr. Burns's lecture on Sunday evening, it was announced that on Sunday first, Nov. 25, Mr. R. Wortley would commence a course of lectures on the Harmonial Philosophy of A. J. Davis, illustrated with dissolving views. Mr. Wortley, in addition to a long study of the subject, is himself a medium, and has a vast fund of information to lay before his friends. We hope the hall will be crowded, and thus encourage men of ability to come forward and work in the Cause. Goswell Hall, 290, Goswell Road, at 7 o'clock.

A young gentleman has offered his services to play the harmonium and lead the singing.

Miss Lottie Fowler has had several letters, and desires to say that the state of her vitality will not permit her to sit frequently in the day, nor with a large company in the evening. When she had more strength she placed no limit. Now she can only see one person at a time for a private sitting, and about eight for a general sitting. Those who understand the philosophy of the sitting know that one influence is best, and it is better for the Cause, and the sitter, and medium, to get truth, satisfaction, and retain health, than to waste all of these good things. Every medium has to work according to their powers of body. Invitations are solicited. She hopes to visit Glasgow, Edinburgh, and other places in the North.

Our Masonic readers should send us twopence-halfpenny for a number of "The Kneph, a Masonic Journal devoted to the Literature and Philosophy of the Craft." It is giving a series of ancient hieroglyphs of a very mystical character, with copious explanations.

Mr. N. P. Cama, barrister-at-law, who has been residing in Liverpool for some time, has just returned to Bombay, where he hopes to set some work on foot for the promotion of Spiritualism. He would be glad to meet with others similarly disposed.

INSTITUTION WEEK 1883.

Many years ago when Mr. Burns was prostrated with diphtheria, a kind friend, Mr. Thomson, proposed that all Spiritualists should, during the first week in December, devote themselves to the work of holding meetings in behalf of, and collecting subscriptions for, the Spiritual Institution, as an assistance to Mrs. Burns, who was left with all the work and an invalid on her hands. Since that time the first week in December has been yearly recognised as "Institution Week," and contributions have come in freely from all parts of the country.

This has been a congenial act to all fair and honourable Spiritualists, who well know that Mr. Burns has for nearly 20 years given his time to the Spiritual Work without fee or reward of any kind, except that he has been landed in weighty responsibilities, notwithstanding which he still keeps the MEDIUM in the front of the Movement, and the Spiritual Institution an available centre for all who require aid or information in respect to Spiritualism. His own work has been done free, his maintenance being derived from his publishing business and other avocations. Even then the work necessitates the expenditure of several hundred pounds yearly; and it is not too much to expect that the readers of the MEDIUM, as a body, will offer a small donation each to meet this unavoidable deficiency. This annual loss has been reduced by the toil imposed upon the family by their undertaking to print the MEDIUM during the last three years. But this is an oppression which the Movement has no claim to affix upon those who have, through years of difficulty and disaster, maintained the position, and in so doing suffered severely in business relations instead of being rewarded. To work for nothing is possible; but to work and be overwhelmed with the consequences of a Movement, and unscrupulous opposition, surely should not be the award of Spiritualists to their Institution and its organic work in the Cause.

This year we take a strong stand in this Institution Week matter, and commend the readers of the MEDIUM to do what they would think fair to themselves if similarly placed. There are thousands who will read these words, and a little from each would wipe off all burdens, and give the free worker scope for the exercise of his abilities.

We ask every man, woman, and child in Spiritualism to help us, even with a penny or a farthing. In past years the family subscriptions, containing the offerings of little tots, have encouraged us more than larger sums from others. Let us teach ourselves and our children the glorious gospel of self-sacrifice; and justice to those who have had to carry that gospel to quite a painful issue.

Institution Week will extend from Sunday, December 2, till Sunday, December 9. We invite all Spiritualists to meet on one evening, at least, in sympathy with our work. It is the most powerful work in the Movement, and by uniting with it Spiritualists will help us and help themselves. Express gratitude to the Almighty for what has been done in the past, and aspire for spiritual light to be more useful in the future. Then give us your material help, let it be ever so little, for it is the external symbol of a sympathetic act. We crave the love and good wishes of all, even as we have loved you, to toil for the preparation of that which you weekly enjoy, much more than we would have toiled for wealth or position.

Could the readers of the MEDIUM realize how these matters stand they would not fail to do justice to their own conscience. For ourselves we ask for nothing. We only ask that the burden, which has been thrown on us by no act of our own, may be removed. And it might be easily done: much more easily than we can bear it a single day longer.

We take the liberty of publishing the following letter, which we hope the writer will excuse. We cannot manage a soirée, but will be glad to receive the help of all true friends, in the manner most convenient to themselves:—

Dear Mr. Burns,—I sincerely hope Spiritualists will not allow Institution Week to drop this year.

If there be a soirée I shall be only too pleased to sing a couple of songs and subscribe a guinea towards expenses, and will do my utmost to further the success of the meeting. Having been a Spiritualist for nearly ten years, I wish to show in some little way that I appreciate the plucky way you have stuck to the Cause and the MEDIUM.

Always willing to help others as you have been, let Spiritualists irrespective of petty party feeling unite in showing their goodwill towards one of the first and bravest pioneers of Spiritualism in England. Hoping that I am expressing the sentiments of many,—with all good wishes, I am, sincerely yours,
R. H. DAVIES.

53, York Road, Brighton, Nov. 20, 1883.

Concerts conducted by Mrs. Weldon, at Charles Street Chapel, Goswell Road, Thursdays, November 29, December 6 and 13, at 8 p.m. Tickets, 2s., 1s., and 6d., at "Social Salvation" Office, 9, Red Lion Court, Fleet Street.

"Lucifer" is the title of a little paper published at Valley Falls, Kansas. A contributor regards the changing of a wife's name to that of her husband as an indication of the "subjection of woman."

A PLEA FOR MISS CORNER'S LITTLE WAIFS.

Oh! who will help this noble scheme?
Who will the tender lambs redeem?
Oh! who will try to lighten woes?
Who real sympathy will show?
Who, from the overflowing cup,
Will let the little "homeless" sup?
Who, that receiveth daily bread,
Will see the little orphan fed?
Who will brighten little faces?
Who will fill up vacant places?
Who will cover shoeless feet?
Who these little waifs will greet?
Who, that sleep on beds of ease,
Will remember such as these?
The hungry feed? The naked dress?
The sick will visit, aid and bless?
Would ye seeds of kindness sow?
Would ye like true bliss to know?
Then dry ye up the lone one's tear,
With help the broken-hearted cheer!

Macclesfield.

E. WOOLLAM.

MISS CAROLINE CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—This week I have to thankfully acknowledge subscriptions to my book-fund for the charity, from the following ladies and gentlemen:—

Rt. Hon. H. Fawcett, M.P.	J. Bland, Esq.
John Holmes, Esq., M.P.	Gustav Schack-Sommer,
Mrs. Michell.	Esq., Ph.D.
S. E. M.	Miss Dowsing.
J. Walhouse, Esq.	Mrs. Parkinson.
Wm. Jackson, Esq.	Miss Temple.

Besides, I have to thank those ladies who are kindly working with me, and those who have as yet not responded to the circular would earnestly request to do so without loss of time, that we may organise according to our means. It is my wish to entertain as many little guests as possible—100 or 150, or more, and besides giving them a good tea and a happy evening with their Christmas tree, etc., present each boy and girl with a few useful articles of warm clothing, and a bright new penny in commemoration of this one little oasis in the desert of their dreary young lives. What are most needed in the way of gifts are the following: new or cast-off garments, boys' particularly; a Christmas-tree from any friend in the country, plenty of cheap toys to dress it; lots of cake, buns, tarts, etc.; the tea will be generously supplied by the "Li-quer Tea Company." Any kind-hearted people whose business lies in any of these lines, would, I am sure, undertake to contribute something to so good a cause. Let each who reads this think what he or she can do. Those who have little ones, no doubt have old garments that may be renovated for this purpose: it would be a sorry article, indeed, that would come amiss to these half-clothed, pinched little creatures. Whereas, those who have no little ones probably are better able to afford donations and support. I should be happy to hear from all.

Many letters full of kind cheering encouragement have reached me from all classes of society, and I have great hopes of my truly benevolent project proving a success. It is time we Spiritualists did arouse ourselves to works of charity. As one of my correspondents says: "Why should the churches and chapels have it all to themselves?" Let us show the world that though we are Spiritualists we are rich in human sympathy for all mankind.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

A COLUMN FOR THE YOUNG.

THE HOUR BEFORE DAWN.

A PICTURE OF WORK-LIFE AT THE EAST END.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Slinkensmirk Family," "My Visit to Styria," &c., &c.

CHAPTER II. (Continued.)

Up to this time, she had not dreamed of giving in. The tremor, that possessed her at the glare of the policeman's lantern, had effected this sudden alteration. She could hold out no longer. Her limbs were failing to support her. She must sit down. Fortunately, a safe resort was at hand. Only a few steps, and at the end of those railings she might find a resting place. Even this short distance, she had to cling to the rails for support. But she reached it, and sank wearily, exhausted, on the cold stone step.

The church clocks, near and far, were striking the first hour. She heard them, as in a dream; heard them, that was all: her comprehension was too stupefied, too feeble to realize their meaning. She had no idea of the lateness of the hour. Indeed, she had scarcely an idea of aught, save of utter weariness and prostration. All she had need of was rest. She felt no hunger, no cold, no pain, no dread of the drear dark night, nor of the dead. Her finest feelings were benumbed. She

was passing through another stage of human anguish, the stage preparatory to the one that lingers and feeds on our life the most. Thus she remained: passive, semi-conscious, until the clocks struck again.

One: two. Two o'clock! Was it possible? Was she dreaming? Nay: another clock, a few minutes behind time, dispelled this idea. She was wide awake now at any rate. And here she was alone, neither living nor dead were near just now. And it was two o'clock in the morning, the morning of another day. Yesterday? What had yesterday been? A whole week, a month, a year, a life-time, it seemed to her. She could not exactly understand what had really occurred. She only felt there was some awful explanation for this weight that was upon her breast. What was it? she asked herself, and as if to clear her memory she drew a cold blue-red hand across her brow. She could not remember exactly what.

But now somebody was approaching: footsteps fell upon her ear. She lifted her head from the iron rails, and looked out. It was a gentleman—coming her way. She shrank back into as small a compass as possible, until he should pass; but kept her eye upon him all the while. He drew nigh. His gait was slow; his back was bent: she saw this by the light of a gas-lamp which he passed.

He was looking down on the pavement, in grave thought, she fancied. Was he alone? Was he in trouble, too? Had he this same inexplicable weight upon his breast? Poor old man! She was compassionating him, for it is when we are in affliction ourselves, we can best appreciate the affliction of our fellow creatures. Her imagination was brisk and vivid; her heart was open to pour forth floods of sympathy now. She was conjuring up a heart-rending category of woes, that fell to the lot of that "poor old man."

And he, meanwhile, was passing by, unobservant of the gaunt, scantily-clad child, who selected him for her hero of a sorrowful tale, while resting on the cold damp step, alone, at two o'clock in the early winter morning. He went on, she still watching, until, some few doors farther on, a piece of scaffolding belonging to a house undergoing repair became detached. It fell. Her quick eye saw it. She was up in an instant, and the next both hands were upon the old man's arm. Claspings it tightly she pulled him aside.

HE WAS SAVED. SHE HAD SAVED HIM. The plank fell, just in the place where he would have stood at the time, had it not been for her. He was saved, and he owed his life to her!

"Egad! what a narrow escape," was the old gentleman's first ejaculation. "What a narrow escape," he repeated, pressing a hand to his temples, and keeping his eyes fixed in fascination on the spot where the splintered plank lay, the spot where he might have lain—dead.

Then occurred to him, for he was an Englishman, the why and wherefore. He turned: and now he beheld the tall slim large-eyed child, her whole frame quivering from the effects of her late heroic action. His keen glance pierced her through and through: but she shrank not one iota beneath it. He was a hard-featured man, with a cold grey eye, this stranger. Nevertheless there was something beneath this adamant exterior that touched her heart, when he asked:—

"Is it to you I owe my rescue—possibly my life?"

"I saw it coming, I suppose," she answered, softly, fearlessly regarding him in the face.

"You saw it coming—oh? Where in the world were you then?" he went on interrogatively.

She made no response. He pressed it no further, but continued:—

"Well, you have saved my life—that's certain. That tremendous beam could mean nothing less than death. For my life, whatever that may be worth, I am indebted to you, child. And, who knows? it may be worth much after all—may be worth much after all!" he repeated, in a tone that could only be rendered by one who had had some great grief.

And yet he was a gentleman: his appearance was suggestive of ample means. What could he know of sorrow? she was thinking. It is so difficult to get out of oneself, and to see and feel through another: so difficult, so rarely done.

"Yes, child, you have spared my life. You have given me time yet to go on with—with—"

"Ah! you cannot understand what you have done. I am an old man: better gone, the world might say. But not yet—not yet. Thank God! time is allotted me yet: and, through you, child, through you."

He drew forth a silk pocket-handkerchief and brushed away the moisture from his eyes. The hardness was gone now; they had no longer the leaden coldness of a November sky. Then confronting her again, he said in a more practical worldly-wise tone:—

"Here: take my purse. It contains some gold. I can never reward you sufficiently: but for the present, take this. I am a rich man. Have no fear: you shall be well-rewarded for what you have done. This is yours: take it."

But the hands, swollen and blue with cold, hung by her side, and no heed was taken of the generous offering.

Her interlocutor was somewhat perplexed. Those white hairs had not come without bringing some knowledge of the world, humanity and their ways.

"A—ye—ye?" said he, half-doubting, wholly amazed. "You don't care to take it? It's full of gold, I can assure you. I had a cheque changed only this morning. Take it child; more shall be forthcoming, by-and-bye. That, I promise you. Here is my card. Take it, as a guarantee; and with it this purse of gold."

With this he would have thrust the latter upon her acceptance, had she not resolutely turned away, and in so doing permitted it to fall to the ground.

The white-haired man of the world was, indeed, perplexed.

"Very well," he said, stooping to pick up the purse. "Very well, you have some reason, I suppose, though 'tis difficult to conceive," he pursued, examining the perished, hungered-looking figure, who defied and negated his knowledge of humanity, founded on long years of past experience.

After scrutinizing the pale, pinched face, and endeavouring to fathom and explain each line and shade, and make himself familiar with the hidden depths of those wistful eyes, he shrugged his shoulders, drew a long breath, looked more than ever perplexed, then asked in a firm yet kindly tone:—

"Is there anything else I can do for you?"

"A faint, sickly hue spread over her countenance, and she shook her head.

"No, sir. It's too late; all is over. SHE IS DEAD!"

The pale lips twitched at the corners; the eyes, wide-open, were lustrous with tears that remained there; they were hard-wrung, and would not flow.

She was beginning to awaken to a sense of her child-soul's first great grief; her woman's lingering sorrow. The torrents of tears were over; now, each tear was the condensation of the heart's overflow of anguish; too bitter, too hard, alas! to shed.

The white-haired man looked at her long and earnestly. Even across his leaden orbs a film was gathering. Presently he asked,—and now his voice was wondrously softened—subdued:—

"Who is dead, my child?"

She had not been spoken to in such a manner by anybody in her life, save one—her, who had gone. She looked up in his wrinkled face; it helped her hard-wrung tears; and answered:—

"My Mother!"

Just then the moon sailed out from behind a purple-black cloud, and its pure soft rays fell on, and illumining, appeared to sanctify the sorrowful beauty of the child.

The eyes shone out like stars from the small delicate face, and the hair dishevelled about the head, formed a sort of halo around the lofty, intelligent brow.

"Poor child!" the old man said, pityingly, tenderly, with a tremor of emotion in his voice; "What is your name? Where do you live? Tell me. You have given me my life. Trust me, child: I will be your friend," laying a hand gently on her shoulder, and regarding her with parental fondness.

It was soothing to be spoken thus kindly to. A smile played softly on the child's worn countenance, and her large eyes closed, for it seemed she was asleep and dreaming her mother was with her, and talking to her again. But then she remembered that there was a faint similarity in certain of the tones her "genteel" superior had used when giving the money from her own hard-earned store that evening; and from this her quick apprehension drew the deduction that the world is not wholly selfish and corrupt, that souls there are who hold a higher policy than that of self-aggrandisement.

"What is your name?" he asked again.

"Mother always called me Aimée, sir," she said, looking up into his face in full confidence now.

"Aimée, AIMÉE!" the old gentleman repeated, dwelling long and thoughtfully upon the name. "Indeed! That is an uncommon name for—for such as you. How came you by it?" he went on.

"In the same way as other people, I expect, sir. Everybody must have a name," was the logical reply, continuing: "But nobody could speak it like Mother. They called it Amy."

"Humph! that's near enough. It's too good a name for vulgar tongues," he muttered, shortly and somewhat bitterly.

That name was sweet to him, and yet it revived such bitter memories. These contradictions are common in our lives, and make us hard to understand, difficult to be understood, so that the world misconstrues, and often unfairly condemns.

"When did your Mother die?" he next asked, abruptly, as the thought occurred to him.

"To-night," was the reply.

"To-night!" in amazement—aghast.

Instinct explained to her the meaning of the old man's astonishment, and a flush dyed her pale wan cheek with shame. Why had she not remained at home? at her post by the side of the dead? Then the memory of her agonized terror laid hold of her, and in its might she broke out passionately, entreatingly:—

"Oh, sir, do not blame me! I could not help it; I could not stay. It was too terrible. I should have gone mad; my brain was all on fire. It was so still, so white, so cold, and I drew me to it; I could not get away. I knew it was not Mother. She is a beautiful spirit now. I should not be afraid of her. I shall pray that she may come back to me from the bright,

warm Spirit-land; and God will hear and answer me, I know; for Mother could never be happy, even in heaven, if she thought of her child left alone on this cold wide earth, and she not able to guard, and bless, and help her. No, sir; I am sure of this: Mother taught me so herself, my good, kind Mother, and I feel now that it is true. And, oh, sir, it will be a comfort in the long, lone, dismal days that are to come. You, if you have lost some dearly loved one, who was as the sun, the soul of your life, you can understand."

In her earnestness she drew close to her companion, and reaching up her hands placed one on either shoulder, so as to regard him straight in the face. Now he remarked the intensity of that child-countenance, and was reminded of a theory he had heard discussed, of the soul's repeated existences. Surely in this young face there was typified wisdom over and beyond her few year's experience, he was thinking. Then, with a gentle hand, he stroked the light silken dishevelled hair, and said in a deep and even tender tone:—

"Take me to your home, child. I should like to see your dead Mother. She would wish me to be kind to her child. I had a little girl once, and her name was Aimée. But—she is lost. My little girl is—lost."

"Is she dead, too?" she asked; a sympathetic light kindling in her blue eye.

Sorrow, more than aught else, binds human souls together. She half-hoped it might be so. This was a strong link in the bond of their mutual sympathy. When steeped in sorrow oneself, it is the best relief to find a kindred soul.

The old man shook his whitened head. He sighed, and tears came to the corner of his eyes.

"Aye, aye! We are mourners alike, child. For both of us, it seems, the light of our lives is gone out. Mine, many many years ago; yours, but now. Yours may be regained; some other may replace. Mine is gone; and yet they say that God is good!" he broke out, in the long pent-up anguish of his soul. "Long years, hard years of agonizing remorse, years of silent misery, only buoyed up and kept alive by a delusive hope, a false insane belief; persisting in my vain endeavours; at times losing this faith, only to return to it again, and go on—on, thwarted, deceived. Oh, it has been a cruel life! This night I had resolved to end it. My strength was wasted; I could combat no longer. My efforts were useless; God had forsaken me, I thought; and I cursed my existence. But when I stood on the brink of the precipice, and looking down on that huge beam, beneath which I might have lain a crushed and mangled corpse, I realized the full meaning of life, and was glad to live. Your hands they were that saved me, child, that gave me another chance; and if there be a God, and He be Merciful and Just, He will bless you. His blessings are Divine and Sure; mine are Human, Fallible, and Insecure."

He bowed his white head low upon his breast, and for a second or two he wept. Poor old man! he was beyond the three-score years and ten! It was late for him to doubt. But the time of doubt was gone by. It had been dark and terrible; now it would oppress no more. Even now, as they stood, the huge black shadows of night were breaking up, preparatory to the dawn. That hour is always darkest: The Hour before Dawn. She slipped her hand in his, and together they went back home—to the dead.

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

MR. BURNS'S ILLUSTRATED LECTURE ON "LUTHER."

On Sunday evening, at Goswell Hall, the experiment of an illustrated Sunday service was successfully accomplished. The lantern with gas connections and screen were placed beforehand, and the service opened in the usual way. First there was hymn 48, "Spiritual Lyre"—"O Thou, to whom in ancient times." Then Mr. Burns read a selection from Luther's celebrated propositions against indulgences. Hymn 39—"For all Thy gifts we praise Thee Lord," was most harmoniously sung by the congregation, and then the lights were turned down, and the lecture proceeded. The oxy-hydrogen lime light was managed in the most perfect manner by Mr. J. Burns, junior, who also performed the part of exhibitor. Twelve views of the leading incidents of Luther's career were depicted on the screen: and as the light was good and the paintings fine, it was a complete success.

Mr. Burns spoke for more than a hour; and crowded into that time as much information as it was possible to convey. As was to be expected, the lecture bore directly on Spiritualism. It was pointed out that Luther was a medium, though he did not know it. His so-called "temptations of the devil," were due to the influence of papist spirits who sought to interrupt his work. But he also acknowledged the aid of "angels," who enabled him to do his work. Remarkable physical phenomena occasionally occurred. Portents were seen in the heavens, and evidences of spirit power were numerous, both on his friends and his enemies. Luther was a patriot as well as a religious reformer. He released his country from the political yoke of Rome, and gave her rulers and civil institutions of her own, yet he never became the tool of the princes of the earth. Even his best friends amongst

hem he treated without ceremony when they stood between him and his mission. There was none of the politician about him, and if his followers who occupied places of power, identified themselves with the Reformation and gave it a political aspect, that was their part not Luther's.

The Lecturer dwelt feelingly upon the unselfishness of Luther; a man of universal powers, but who put no money value upon his unparalleled achievements. He was literally worked to death, and all through life steeped in poverty. He had princes for patrons, but they sustained him in the most beggarly fashion. His religion was not that of the Christian of to-day. Change the terms which he used, and it would appear that his views were just those of Spiritualism. His "Faith" was a union of the soul with the spirit life of the higher spheres. Works without this inner life he accounted valueless. We do not hear him preach the "blood" doctrine, nor the sacrifice of Christ for our sins. That pagan doctrine it was the work of his life to overthrow. He did so in one form, but to-day it is as rampant as ever, and will be while the Christian system exists.

Luther died a working man. He who had been the instrument of so much, was little esteemed by those who had purposes of their own to serve. He set his face against bloodshed, violence, rash acts, and personal aggrandisement; overworked and burdened with debt, he was still a slave to the needs of that troublous time. He got a lathe and attempted to get a living at mechanics; he planted a garden; he improved a farm. The agricultural improvements and a few presents from friends, were all that he had to leave to his wife. His exhausted frame so illy resisted the inimical psychical sphere around him, that his sufferings of mind and body were bitter. He longed for the change that would free him. Rather than die, he desired that he might be killed by his enemies, if by the shedding of his blood he could advance the cause. He was in work up to the last. So ill he was, yet he had to take part in the great work that he had been the means of instituting. Taken with the sickness of death while he had the harness on, he repeatedly commended his soul to God who had saved him. He seemed to awake from a swoon. The doctor asked him if he retained a firm faith in the doctrines he had taught. His answer was "Yes!" To say this he brightened up somewhat. It was the final effort. He sank to sleep. The cheeks became pale, the extremities cold, and a sigh was all that followed.

After the lecture a number of portraits, spirit photographs, materialized forms were shown, and which prolonged the interest to a late hour.

Mr. Burns's voice seems to have been much improved by his open-air work. It was too loud for Goswell Hall, and capable of filling the largest halls. It is a pity that thousands in place of dozens cannot hear such a lecture. The power is there, and the use will follow.

MRS. GROOM AT PLYMOUTH.

On Sunday last we had Mrs. Groom with us, and a very enjoyable day was passed in consequence. There was a crowded audience at the morning meeting, over which Mr. Sloman presided, and prior to the usual lecture, Mrs. Groom's guides named in a most impressive manner three children of members of the Society. The subject of the discourse, chosen by the audience, was—"The Two Worlds, their influence on each other;" which was treated in the control's well-known style. The service concluding with two poems, and clairvoyant descriptions of friends in spirit life, all of which were recognised.

In the evening the place was filled to overflowing, and the oration on "Spiritualism, the voice crying in the wilderness," seemed to electrify the audience. It would be impossible for me to convey the ideas therein contained, therefore I will only say they were worthy the spirit world. At the close, as usual, a large number of clairvoyant descriptions of a striking character were given, messages from the friends in several cases being added. I may remark that the well-known line of Goldsmith's, wherein he speaks of "fools who came to scoff, remained to pray," was brought forcibly to my mind during the latter portion of the night's proceedings, for one person whose rather offensive conduct I have noticed on various occasions, rapidly changed her previous flippancy into grave interest, on Mrs. Groom's describing a spirit at her side, and which she was forced to acknowledge was correct.

On Monday evening, in response to a special request, Mrs. Groom kindly consented to help the Society's funds, and under the inspiration of "George Dawson," gave an oration on "Moses and Carlyle." The attendance was again large, and deep interest was manifested. A representative of one of the local journals took a report of the lecture, and it will, in all probability, duly appear. The control was certainly an extraordinary one, and in striking contrast to the usual utterances through the medium. The clairvoyant descriptions at the close were all recognised, and ere the friends separated, Mr. Husson on behalf of the Society proposed a vote of thanks to Mrs. Groom for her valuable services, which was seconded by a Secularist, who took the opportunity of expressing his gratification at what he had heard; the vote being carried with enthusiasm and many enquiries when our friend was coming again.

R. S. CLARKE.

LECTURES AT BELPER.

On Sunday, Nov. 11, Mrs. E. H. Britten gave two magnificent inspirational discourses at Belper. In the morning the lecture was delivered in the Lecture Room, Brookside, subject: "Earthbound Spirits and the Philosophy of Obsession;" in the evening, in Public Hall, subject: "Guardian Angels and the Philosophy of Inspiration." The audiences were large, sympathetic, and much delighted with the gifted lady's inspired oratory. Mrs. Britten is a great favourite in Belper, and earnest hopes are expressed that she will soon revisit that pleasant Derbyshire town.

Sunday, Nov. 18, Mr. W. J. Colville was the speaker. At 10.30 a.m., he gave a splendid lecture on "The New Spiritual Dispensation; or, How will Christ come again?" in the Lecture Room, Brookside. In the same place, at 3 p.m., he held a public reception and answered a number of important questions, under influence of his inspirers. At 6.30, he spoke on "Martin Luther, and the Protestant Reformation," in the Public Hall, which was well filled with a representative and very appreciative audience. He also lectured publicly on Monday and Wednesday evenings, Nov. 19 and 21, in the Lecture Room, Brookside, and held a reception on Tuesday, at the residence of Mr. and Mrs. Adshead, 4, Derwent Villas.

In addition to his other work, Mr. W. J. Colville charmed his auditors with some fine music and singing, which added much to the general effect and harmony of the various gatherings.

Spiritualism is flourishing in Belper by all accounts; a good lecturer always draws well.—COR.

NOTES FROM TYNESIDE.

NEWCASTLE.—Mrs. Wallis has been lecturing here for a fortnight. The utterances of her controls are simple, earnest, and practical, and calculated to interest as well as inform. Mr. W. MacDonald gave an interesting address recently which was much appreciated.

The friends of Mr. Hy. Burton are promoting a testimonial to that gentleman as an acknowledgment of his efforts in promoting Spiritualism in the North during the last few years; it will be presented previous to his departure for Queensland.

GATESHEAD.—Mr. W. MacDonald and Mr. W. H. Robinson have lectured here since my last; on Sunday last Mr. A. J. Edmunds, of Sunderland, delivered a philosophical address on "Diversities of thought in relation to the soul's immortality." This speaker is admirably adapted for introducing the finer issues of spiritual thought to cultured folk. The Society is preparing a programme for the winter's campaign.

NORTH SHIELDS.—Mr. H. Burton lectured here recently on "Immortality" and I hear many expressions of appreciation of his effort. The lecturer was much applauded and a cordial vote of thanks accorded to him. Mr. MacKellar has also lectured, and Mr. Rowe gave a thrilling address on "Our Spirit Homes" on Sunday last, and was highly applauded. Mrs. Wallis has also lectured here; her guides gave some interesting tests after the lecture, I am informed. This is I believe a new departure in her mediumship; if continued with affect it will cause a greater demand for her services. ERNEST.

Mr. W. J. Colville lectured in the assembly Rooms, Leeds, to large and enthusiastic audiences, Thursday and Friday, Nov. 15 and 16. The audiences chose subjects and asked questions both evenings. "Witchcraft, Superstition, Spiritualism and the Bible," was chosen on Thursday, and "Why have we not as wonderful demonstrations of spirit power to-day as in Old Testament times; and will Spiritualism soon be accepted as truth by the masses?" on Friday; both lectures were very able, eloquent, and exhaustive. Questions at the close threw much light on many points, and impromptu poems called forth great applause. They are a novelty in Leeds, and Mr. Colville's were really fine.—COR.

BRADFORD.—At Walton Street, on Wednesday evening, Nov. 14, a circle was held, attended by thirty sitters. Three speakers did duty, and it was a good meeting. On Sunday afternoon and evening, Miss Harrison and Miss Musgrave spoke on the return of the spirits for man's uplifting and comfort and of man's response by soul aspiration. The speakers did their duty well. There were many strangers, both afternoon and evening.—COR.

VICTORIA PARK.—Owing to the absence of Mr. Jennison (he being ill), Mr. Trevellyn, the gentleman who has spoken for several Sundays, opened the meeting. He soon brought a number of persons around. During the course of his remarks he stated that he had been ten years acquainted with the phenomena of Spiritualism, and now he was convinced of the truth of it. He urged all present to investigate, and find out the truth of it with unbiased minds. Miss Keeves then addressed the meeting. She gave some of her experiences in Spiritualism, that had induced her to become a Spiritualist. I shall not attempt to describe the eloquent address that followed, as no account of mine could do it justice. Miss Keeves concluded, after speaking for half an hour, by reciting a beautiful poem. The audience listened to her with great attention. Mr. Emms then gave a short lecture upon "Materialism, Christianity, and Spiritualism," which he treated with his usual power. There was a little opposition from a church minister, but after hearing Mr. Emms's remarks, his argument had no

effect. Two lady friends brought some MEDIUMS and Rules for the Circle, for distribution. Although it was very cold and foggy, there was a large attendance. Next Sunday, weather permitting, at 11 a.m.—WILLIAM LUXFORD, 32, Kenton Road, South Hackney, Nov. 11, 1883.

HASLINGDEN.—A most joyful report comes from Mr. D. Newell, of the progress of the Cause and the success of Mr. Schutt's meetings on Sunday, in the lower room of the Public Hall. He spoke in the trance in the afternoon, on the "New Dispensation," and in the evening on the "Origin and Destiny of Man." Rowdies and bigots were alike well overcome. The progress of Spiritualism is causing some consternation in the Churches and Chapels. Young men are being fed by its teachings in a manner which the Sunday School cannot supply. Those who get hold of the new light, are enthusiastic with what it has done for them. The Cause is making great headway in the town, and the friends are industrious and hopeful.

SUNDERLAND.—Last Sunday afternoon and evening, two beautiful trance addresses were delivered in the Avenue Theatre, by the guides of Mr. Wm. Westgarth, of Sheriff Hill. There was a good attendance from the outside public, who listened eagerly to the words which fell from the lips of the medium. A great many inquiries were made by the audiences upon spiritual phenomena, etc., at the close of the services. Although the weather was intensely cold, large groups of people continued to linger about the outside of the Theatre, earnestly discussing the teachings of Spiritualism, which shows that Sunderland is certainly beginning to awake, after our six months campaign.—Next Sunday, two old and valued friends from Newcastle will occupy our platform. This will be the last time we will be able to hold our meetings in the Avenue Theatre, owing to our respected friend and patron, the proprietor, having relinquished his interest in that building. However, we don't intend to let the good work fall through, which we have already accomplished, as we expect to have another suitable place immediately.—G. H. PYNE JONES, Sec., M.S.E.S.

On Sunday, Nov. 11th, a social gathering took place at Mrs. Treadwell's, 5, Rundell Road, Harrow Road, W., as previously announced in the MEDIUM, where a capital tea was provided, about fifty persons being present. After tea, a meeting was held; a friend who took the chair relating his experiences in Spiritualism for the benefit of those present. A recitation, entitled "Billy's Rose" given by another gentleman, was also received with great interest. The guides of Mrs. Treadwell and several other mediums addressed the meeting, which was interspersed with songs and anthems by a trained choir, including a solo, which was very effectively rendered by a young lady friend. The whole was terminated by a most remarkable spiritual effect: those of the company who were clairvoyant, simultaneously seeing the whole side of the room lit up as it were. In the foreground was a boat, gaily festooned with flowers, and containing a number of children; and in the background stood a group of spirits to the number of sixty or seventy, amongst whom were many well-remembered faces, looking very bright and happy. All the clairvoyants present agreed as to the description, and when the doxology was sung, several non-mediumistic friends declared that they heard other voices besides those present in the body. The whole passed off very happily. Circles are held here on Sundays at 7.30, and Mondays and Wednesdays, at 8 p.m., to which all Spiritualists and inquirers are invited.—COR.

STONEHOUSE: Sailor's Welcome, Union Street.—On Sunday last, at 2.30, Mr. R. S. Clarke gave an inspirational address at the above Lecture Hall. Meetings were commenced only a few weeks ago at this place, and although the weather has been unfavourable on each occasion, judging from the good attendance which we had on Sunday, we must hope for great success in the future. Although the controls intended previously to have spoken on a subject handed in by the audience, they deviated from the original plan, because they wished to deal with the remarks of a reverend gentleman recently appearing in print denouncing Spiritualism, and also to make some remarks on certain posters placarded over the town, mixing up Spiritualism with a drawing room entertainment.—J. PAYNTER.

MANCHESTER.—On Sunday, Mr. Johnson, of Hyde, delivered two excellent discourses on the following subjects: "What is Truth?" "If God be unchangeable, what is the use of praying to him?" to intelligent audiences, who seemed to appreciate the discourses.—W. LAWTON, Sec., 236, Viaduct Street, Ardwick, Nov. 18, 1883.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a good congregation. The spirit guides took for their discourse: "A Common Sense View of the Rights of Man."—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road.

The winter number of "Society" for this year will be called "Round the Fireside," and will contain several complete stories by such well-known authors as Richard Dowling, Godfrey Turner, J. Palgrave Simpson, Earnest Warren, William Mackay, C. C. Rhys, etc., and will be illustrated by Frank Feller, Rudolph Blind, Frederick Waddy, etc. The price is to be Sixpence, and the number will be ready on December 8th.

WANDSWORTH.—A friend would like to join a circle in the district or towards Clapham Junction. Address particulars to Mr. Burns, Office of this paper.

MR. BURNS'S ILLUSTRATED "LUTHER," LECTURE AT THE WEST END.

On Sunday, December 2, Mr. Burns will deliver his Lecture on "Luther," at the Temperance Hall, 52, Bell Street, Edgware Road, illustrated with fine views shown by the lime-light, the same as at Goswell Hall. We hope the West End Spiritualists will really round and fill the Hall. To commence at 7 o'clock. Be in time to see the beginning. A collection to defray expenses.

BINGLEY.—A Bazaar is to be held in December. The notice came just as we were going to press. More next week. Meanwhile get to work.

NEWCASTLE.—Mr. J. J. Morse will deliver a trance lecture in the Hall at Weir's Court, Newgate Street, Newcastle-on-Tyne, on Monday evening, November 26th next: Subject—"Ghosts: and what they teach us." Chair taken at 8 p.m., prompt.—COR.

MRS. MAKEPEACE.—Mr. Husk's seance was well attended and the phenomena were splendid. Mr. Herne's seance will not take place as announced, as he has a fixed engagement for Thursday evenings. We have received on behalf of Mrs. Makepeace—from Mr. H. Hogan, 5s.; from J. S., a poor working man, 1s.

STRATFORD: Spiritual Meeting, 103, Chobham Road.—Sunday, Oct 11th, our friends, Miss Record and Miss Keeves, paid us a visit. The guides of the latter gave us a beautiful address. Friday 16th, Mr. Wortley paid us a visit; his guides gave some good spiritual advice; also our friend Lombard, received some good medical advice. Sunday 18th, Mr. Downing and Mr. Young gave us some good clairvoyant descriptions. A very nice evening was spent.—T. HARRISON.

A few friends of Mr. Hy. Burton, are desirous of presenting a testimonial to that gentleman, previous to his departure for Queensland, in acknowledgment of his work in the Spiritual Movement in the North of England. A farewell tea is to be held in the Hall at Weir's Court, Newcastle (kindly granted by the Committee), on Tuesday, Nov. 27th, when the testimonial will be presented. Amongst the visitors who have promised to be present, are Mr. Morse, of London; Mr. Robertson, of Glasgow; Mr. Lambelle, of South Shields; Mr. Thos. Skips y, of Newcastle; and deputations from various Spiritual Societies in the district. The proceedings will be interspersed with vocal music. Mr. J. J. Morse will lecture on the preceding evening, Monday, Nov. 26, on "Ghosts: and what they teach us."—COR.

BIRMINGHAM.—At Oozell Street Board Schools last Sunday, our friend Mr. Wallis paid us a visit, and delivered two orations. The morning subject was—"Spiritual Evolution." It was really the origin of man, tracing man from his first appearance on this planet as a mere animal, up to his present intellectual condition. It was a grand discourse. The audience was small, but very intelligent and much delighted. In the evening the large room was full. The subject was—"The Reality of the Unseen," which was delivered with such fire that the audience were literally entranced. It put the scientific men's theory to shame. It was a grand meeting, and the Spiritual Cause in Birmingham is looking brighter. Mrs. Wallis will lecture next Sunday.—COR.

HAMMERSMITH.—Could the friend of the Cause, who has the rooms to let near the Broadway, call a meeting at his rooms? Some of us could meet together and discuss matters. I have received a letter this evening signed "Truthseeker," who gives no address so that I might have replied to him. I saw Mr. Collings, and he received one with the same signature and no address. It is an impossibility to get up a meeting, if all correspondents pursue such tactics. It is to be hoped, if a Hall is started, that the members of it will give a guarantee to keep it well supported, and also to form a Library, a necessary adjunct to a Society for the propagation of the Truth. I should not like to see a place started, and after a month or two closed for want of support. It makes us the laughing stock of other denominations; and they can truly say we have not the Cause at heart.—H. JONES, 15, Montague Street. [Since the foregoing was in type the proprietor has intimated that his premises are now ready. It is his duty now to invite the friends to take stock of the place.—Ed. M.]

MALTON.—I believe we have many quiet enquirers in the Town, and there are seances occasionally. There has been a sort of lull for a time, but it is anticipated after a while it will come to the front. I can hear of several who are most anxious to attend meetings, but the friends keep them longing, as a matter of policy. A section of the Temperance Reformers, advanced minds, Spiritualists, and some Unitarians, have had much prejudice to contend with. Admitted by all candid minds to be the best and most earnest workers, yet on account of their religious opinions the bigots would not work with them; and what is more, though professing Christians, did not scruple to lie and misrepresent. They would undoubtedly have turned us out, and taken the Hall from the Teetotallers, but the section of orthodox zealots was too weak for the occasion, and hence we survive, to be stigmatized whenever opportunity offers. A little reaction, however, has set in, and let us hope that ultimately truth and purity will triumph.—COR.

MEETINGS, SUNDAY, NOVEMBER 25th, 1883.

LONDON.

GOSWELL HALL.—290, Goswell Road: Mr. R. Wortley, "The Harmonial Philosophy," illustrated with dissolving views.
SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns's seance, at 8.
EDGWARE ROAD.—52, Bell Street, at 7: Mr. Iver MacDonnell, "Europe in 1900."
MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, short service and seance. Tuesday, at 7.45, attendance to lend and exchange books; 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: Rev. S. E. Bengough, M.A. "The Moral and Spiritual Bearings of Vaccination."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Misses Illingworth and Beetham.
BEDWORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30:
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. A. Morrell.
BIRMINGHAM.—Oozell Street Board School, 6.30: Mrs. E. W. Wallis.
BISHOP AUCLAND.—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.: Mr. John Wright.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Illingworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Ingham, and Mr. T. Holdsworth.
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.—Peacock Yard, Union Street, at 2.30 and 6: Mrs. Britten.
HETTON.—Miners' Old Hall, at 5.30: Mr. J. G. Grey.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. J. J. Morse.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30 Misses Harrison and Musgrave.
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. Mr. W. J. Colville.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Mr. R. A. Brown.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mrs. Groom.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. H. Briggs.
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: Local Speakers.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. A. J. Edmunds.
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.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30, Mrs. Mr. R. S. Clarke "The Luther Commemoration, Utterances Reviewed."
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 2.30 and 6.30. Mr. Armitage.
SOEWBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Local.
STONEHOUSE.—Sailor's Welcome Coffee Tavern, Union Street, at 2.30: Mr. R. S. Clarke "The day after Death."
SUNDERLAND.—Avenue Theatre, at 2.30 and 6.30: Newcastle friends.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST PELTON.—At Mr. James Carr, 16, Wood Street, Twizel, at 6 p.m.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN DECEMBER.

BATLEY CARR.—Town Street, 6 p.m.
 2, Mrs. Dobson, Batley Carr. 23, Mrs. Ingham, Keighley.
 9, Misses Illingworth and Beetham. 30, Mr. Armitage, Batley Carr.
 16, Mrs. Illingworth, and Local
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.
 2, Mr. A. Grey, Bingley. 23, Mrs. Butler, Skipton.
 9, Mrs. Yarwood, of Heywood. 30, Miss Harrison.
 16, Local.
 Sec.: Mr. Grunwell, Lighthouse, Ferneliffe, Bingley.
BRADFORD.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.
 2, Mr. Colville, 10.30, 2.30, & 6. 16, Misses Harrison and Musgrave.
 3, (Mon.) Mr. Colville, 7.45. 23, Mrs. Gregg, Leeds.
 4, (Tues.) Mr. Colville, 7.45. 30, Mrs. Hollings, Churwell.
 9, Mrs. Illingworth, Bradford.
 Sec.: Mr. Heap, 23, Sheridan Street.
BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.
 2, Miss Ratcliffe and Mr. T. Holdsworth. 23, Mr. H. Briggs and Miss Musgrave.
 9, Miss Harrison and Local. 30, Mrs. Gott, Keighley.
 16, Messrs. Morrell and Peel.
 Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.
OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.
 2, Miss Harrison, Shipley. 23, Mr. Armitage, Batley Carr.
 9, Mr. Brown, Manchester. 30, Miss Musgrave and Local.
 16, Mr. Hepworth, Leeds.
 Sec.: Mr. G. T. Stewart, 68, Butler Street.
HALIFAX.—Spiritualist Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.
 2, Mrs. Illingworth. 23, Mrs. Gott, 10.30, and Mrs. Britten.
 9, Mrs. Gregg and Mr. Blackburn, 2.30 and 6.30.
 16, Messrs. Armitage and Dent. 30, Mrs. Yarwood and Local.
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 5.30.
 2, Local. 23, Locals.
 9, Messrs. H. Briggs & T. Holdsworth. 30, Mrs. Gregg, Leeds.
 16, Mrs. Ingham and Mrs. Scott.
 Sec.: Mr. S. Cowling, Marley Street, South Street.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.
 2, Mr. Hepworth, Leeds. 23, Mrs. Illingworth, Bradford.
 9, Mrs. Gott, Keighley. 30, Mr. Hepworth, Leeds.
 16, Mrs. Craven, Leeds.
 Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimbles Street.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.
 2, Mr. Armitage, Batley Carr. 23, Local.
 9, Mr. Hepworth, Leeds. 30, Mr. Oliffe, Ossett.
 16, Mrs. Gott, Keighley.
 Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.
SOEWBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.
 2, Mr. Brown, 2.30 and 6.30. 23, A. D. Wilson, Halifax.
 9, Mr. Armitage, Batley Carr. 30, Local.
 16, Mr. H. Briggs, Bradford.
 Sec.: Mr. Hugh Booth, Lyceum Building.

MR. W. J. COLVILLE'S APPOINTMENTS.—SALFORD: Trinity Hall, 83, Chapel Street, this evening, Friday, Nov. 23rd, 8 p.m.: "Luther's place among the Immortals." Also, Nov. 30.
LIVERPOOL: Rodney Hall, Rodney St., Nov. 25 & 30, at 11 a.m., "Reason and Intuition." 6.30, "The great impending spiritual reformation."
MACCLESFIELD: Free Church, Paradise Street, Nov. 26 & 27, 8 p.m.
LONGTON, Staffordshire: Nov. 28 & 29.
BRADFORD: Dec. 2, 3, and 4. Newcastle-on-Tyne: Dec. 9 & 10.
 W. J. Colville's address is 4, Waterloo Road, Manchester.

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

MR. J. J. MORSE'S APPOINTMENTS.—KINGLEY: Saturday and Sunday, November 24th and 25th.

Newcastle-on-Tyne: Monday and Tuesday, November 26th and 27th. Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct to him at 103, Great Portland St., Oxford St., London, W.

MR. R. S. CLARKE'S APPOINTMENTS. Plymouth, Richmond Hall, Sunday, November 25th, at 6.30: "The Luther Commemoration."

A reception at 1, James Street, every Friday, at 8 p.m. Stenhouse: Sailor's Welcome Coffee Tavern (large hall), Union Street, Sunday, Nov. 25, at 2.30: "The Day After Death."

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

SUNDAY LECTURE SOCIETY, AT ST. GEORGE'S HALL, LANGHAM PLACE, ON SUNDAYS.

Commencing each Afternoon at FOUR o'clock precisely.

Nov. 25.—A. R. HOPE MONCRIEFF, Esq., on "Roger Williams; the Apostle of Free-thought 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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