



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

SPIRITUALISM.

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COGINISM.

PROFESSOR COGIN'S WILL-ABILITY.

TO THE EDITOR OF THE MEDIUM AND DAYBREAK.

The philosophy and teachings of Spiritualism are progressive, moving on from day to day, gathering new truths and comparing them with old fallacies, and treasuring up every fact that will tend to elevate the human race, and prove the Immortality of the Soul; therefore, any experience gained by mediums, in their development and contact with spirit-life, cannot be other than beneficial to the Cause, if they are made public. To this end I purpose to lay before the world the results of experiments made upon myself during a period of nine years, whilst almost alone in Central South Africa.

Let any undeveloped person close his eyes, when he will perceive with the eyes thus closed, that he is virtually a prisoner in his own brain; and, further, that the only means he has of knowing what is going on around him, are the other four senses; viz., hearing, touch, taste, and smell,—senses which can be and are developed to a high degree in the various asylums for the blind.

Again, if any part of the body or limbs is suffering from any cause whatever, the hand, if at liberty, is at once stretched out to try and find out the cause, to feel where the pain is, and, perhaps, without knowing it, to assist nature in getting rid of the difficulty; as though the hand was the only connecting link between the part affected, and the owner thereof. The same remarks apply to the inside as well as the outside of the body, fully ignoring the right of the Spiritual Man to go round, through, his body, and look after his own affairs.

Now, Mr. Editor, I am prepared to prove to any man, that he has not only the privilege of ranging over his brain and body at will, but he has the power to expel any foreign matter that may have accumulated, either inside or outside of his body; that he has a power stored up in the brain, which when properly controlled, will not only cleanse the liver and lungs, but will keep them in proper working order, other things being equal. I will teach the healing medium how to save his own energy and increase his power of healing tenfold, without half the strain on his own system, and that simply by making the patient help to cure him or herself. For, instead of letting the sick person sit, or lie like a log, to be saturated with power from without,

I teach them how to set their own mental machinery to work, to distribute the vital forces equally throughout the body, and ultimately to propel large volumes of vital force through any part of the system. I feel that it would be of little use trying to explain my process by any words in use at the present day, unless I could give them a meaning entirely different from what is usually attached to them; and daily experience proves, that I must come into direct contact with the subject or pupil, and just as the child of a tender age is taught its first steps, so it is with the children of a larger growth; only with this difference, the latter can be taught in five or six lessons, not only to control their own bodies, but to teach others even as I have taught them.

Three months ago, I began to teach my mediums, for the first time, the use of this great power, and I use it daily in healing the sick. The effects are marvellous. Pains of long standing are shot down the arms or legs; eyes nearly blind are made strong; the hearing rendered acute; and the hair and beard restored to the colour of younger days. I can go still further, and tell you that here, on the Diamond Fields, the paralyzed limb is being rounded into shape: the neck and muscles have lost their rigidity; and the brain is undergoing a complete physiological change: proving that the will-power of man can combat with even the greatest calamity that can befall man; viz., paralysis. Not only can all this be done, but a great deal more, even at this stage of the process.

Having said so much about the healing properties of Will-Ability, let us see what part it can play in the development of mediums. It will be admitted on all hands, that the development of mediums should be purely a cleansing, invigorating, life-prolonging process: a process whereby all waste matter should be cast off, and sickness of every kind avoided. Whilst the frail Sensitive should be raised up and strengthened, the strongest physical frame should suffer no inconvenience. Seeing Mediums in the normal state should be developed by the score, so that glimpses into spirit life would take the place of table manifestations. In fact, three-fourths of your mediums should be more or less clairvoyant,—as ten out of twelve are the rule on the Diamond Fields. Instead of months wasted in the development of a few mediums, many should have their spiritual vision open in from five minutes to an hour, whilst the oldest and toughest should be able to do good work after a few operations. That is, if they are

mediumistic, within the ordinary meaning of the word.

One man came to my house with the avowed intention of exploding Spiritualism. I put my hands on his head, and in seven minutes he was face to face with an old friend of his, who had passed away some years. The inhabitants of Burton-on-Trent, would know the spirit of whom I am speaking. The medium is now a staunch supporter of the Cause. Another young man, a Jew, had his spirit vision open in five minutes. It was only last week that two ladies came down to my house: one to be developed for the first time, the other—a widow—came as a companion. The first one could describe spirits in the room in less than ten minutes. I then requested the other lady to sit down, when to her own surprise and consternation she saw a spirit form in less than five minutes.

If any subject under my hands does not make some progress within the hour, I give him up for a bad job; more than this, every one who comes under my hands, whether for healing or otherwise, becomes developed more or less as a medium. All mediums are developed separately and if possible alone.

If you will compare the results obtained by my new process, with those obtained by the old circle process, you will at once see the advantages to be gained by the change. Again, there are many persons who would embrace the truth, if only some satisfactory evidence could be brought to bear upon them. For many persons say—"Yes; I saw the table move; but that was no proof my friend was there." Nor for that matter, did it prove what shape they came in, if they were there. In fact it did not prove anything. But when these people see their friends face to face; when long sentences are written up before their spiritual eyes, all connecting them with the spirits they are conversing with, the case is altered. For instead of doubt, there is heartfelt thankfulness and joy; and the desire to tell every one else of the pearl of great price, which they have found.

If the foregoing should prove of any interest to the readers of the MEDIUM, I shall revert to the subject again, at some future time. In the meantime, the practical work is kept up here on the Diamond Fields.

C. M. COGIN, Pioneer Spiritualist.

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Central South Africa.

WHY SPIRITUALISTS ARE INTERESTED IN EXPOSING FRAUDS OF ALLEGED MEDIUMS.

[From the "Kansas City Journal."]

Yesterday, a gentlemanly young man called at my office, and began conversation with the question:

"If ——— is a Spiritualist, and you publish a Spiritualist newspaper, why do you expose him?"

The manner in which the question was asked, showed it was done in good faith by one who needed enlightenment, and it was not intended as a slur. Later on the visitor remarked: "If people are fools enough to expect to see materialized spirits, why not let them be fooled; why interfere with the man who does it?" A few days ago, a lawyer of some local prominence is reported as saying, in language so highly embellished with profanity as to forbid literal quotation here: "If people are such fools as to suppose spirits manifest, they ought to be fooled." These remarks from men representing the educated class, members of professions wielding a vast influence in society, seem to indicate the need of a brief exposition of Spiritualism, and the motives of its advocates in exposing frauds, for the benefit of the great body of non-Spiritualists. Hence I venture to ask your assistance in gaining the attention of those who seldom or never see the *Religio-Philosophical Journal*, and know little or nothing of Spiritualism; who make up their judgment on the subject from the accounts published in the daily press of the acts and sayings of charlatans and cranks.

That a class of occult phenomena, indicating intelligence behind them, are of daily occurrence is a matter well established, and not a debateable question with the well-informed. That these phenomena demonstrate to the continuity of life beyond the grave and the ability of man to return and manifest himself under certain little understood conditions, is the belief of millions of intelligent people to-day. Some there are who, while admitting the phenomena, deny the spiritual hypothesis, and affirm that they owe their origin wholly to mysterious powers inhering solely in the medium or sensitive.

Among evangelical Christians are to be found many who admit the phenomena, but declare them to be the work of the devil and his cohorts. Spiritualists assert that their claim is sustained by an overwhelming array of evidence, and they are supported in their claim by a goodly number of men renowned for their scientific and philosophic attainments. Among this number is Immanuel Hermann Fichte.

The deliberate conclusions of this philosopher, who was master of all the systems, confirm the claim of Spiritualists, and for the last twenty years of his life he was a Spiritualist. Of the facts of Spiritualism Fichte says: "Considered singly and incoherently, they might leave room for doubt of their reality; but through their inner analogy, one with another, they become credible; and through their frequent recurrence among different peoples of different grades of culture in ancient and modern times are found to cohere so remarkably, that neither the theory of ever-returning delusions, nor that of a superstition transmitted from generation to generation, can suffice as an explanation. However offensive, therefore, to the ruling notions of the day, they must be admitted to the domain of well-accepted psychical facts."

Alfred Russel Wallace has a world-wide reputation as a naturalist and traveller, and as the predecessor of Darwin in the publication of theories on evolution. He is a confirmed Spiritualist, and says in his work "Miracles and Modern Spiritualism:" "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation." William Makepeace Thackeray, when reproached by some scientific friends for allowing an account of a seance with D. D. Home to appear in the *Cornhill Magazine*, replied: "It is all very well for you, who have probably never seen spiritual manifestations, to talk as you do; but had you seen what I have witnessed, you would have held a different opinion." And Thackeray's remark is applicable to those who are now hastily judging of something they know nothing about.

Coming nearer home, one need not go out of this city to find thousands who have satisfied themselves that these phenomena are of spirit origin, and that their loved ones can and do manifest in various ways. Among the number who thus believe I can mention, if necessary, many whose names are household words in Chicago, and others of national reputation, including some in the front ranks of the learned professions, as well as others potent in the commercial world.

Only last week I sat in a circle for spirit manifestations with, among others, five persons whose names are familiar to all reading people of the north-west, two of them occupying high judicial positions, and one of these two having several well-developed mediums in his own family. At this seance, held in a elegant mansion on Michigan Avenue, nearly every person present received satisfactory proof of the presence of relatives or friends whom the world would call dead. And such experiences are being daily duplicated in this city and elsewhere.

There are many phases of the phenomena, such as simple physical phenomena, exhibited in the production of sounds, moving of bodies without human agency, etc.; direct writing or drawing—producing writing or drawing without human contact; automatic writing by the

medium; clairvoyance, clairaudience, trance speaking, impersonation, healing, and spirit forms. In common with a host of critical investigators, I have observed these various phenomena under conditions meeting every scientific requirement, and I know them to be facts—facts which cannot be accounted for on other than the spiritual hypothesis. The phenomenon improperly designated as form materialization, has been verified by such men as William Crookes, F.R.S., and others of equally rigid scientific training, as well as by many critical observers, who, while lacking the discipline of Crookes, offer testimony equally as valuable under the conditions prevailing during the observations.

In company with several competent observers, I have witnessed "form materialization" in this city, Henry Slade being the medium. No cabinet was used; Slade sat at my left, his hands resting on a table, my hands on his. Thus seated, with a good light, the forms appeared at a distance of about six feet, and were fully identified by those present on several occasions. These apparitions were cloudlike, ethereal, and yet showed all the colours necessary to make them look natural and human, even to the colour of the eyes. Though thus natural in appearance, the whole form in each case, seemed made up of distinct atoms, and these in a constant state of tremulous motion. During these exhibitions we saw hands materialized, with sufficient strength to move light objects on the table—these hands appearing in the intervals between the projections of the forms. There was present at two of these experiments, a gentleman well known in literary and political circles, and he published at the time his testimony, which substantiates what I have said. I could multiply incidents within my own experience indefinitely, but space forbids, and they are not essential to the purposes of this communication.

I have aimed to show as briefly as possible a part of the foundation on which Spiritualists rest their claims. As a matter of course, where there is so much that appeals to the marvellous and to the superstitious in man's nature, there is great danger of delusion and error; and a rich field is opened for charlatan and tricky mediums. Again, in common with evangelical Christians and materialists, Spiritualists are prone to assumption and the empirical method in handling the phenomena, rather than the truly scientific, and thus are liable to become the abject slaves of mysterious and incomprehensible facts, instead of their masters, as they should be. It has been well said, "Those who observe more than they reflect become superstitious." Coleridge says: "The universal origin of fanaticism is in the contemplation of phenomena without investigation into its causes." Thus it is seen how we can readily account for much of the folly exhibited by weak minds when they attempt to grapple with Spiritualism; it also shows what vantage ground is held by the charlatan who has succeeded in drawing around him a following of dupes. Hence the necessity of putting the study of the phenomena upon a strictly scientific basis, where emotion, sentiment and superstition shall not make victims for unscrupulous adventurers.

That there is a solid foundation of facts for Spiritualism to rest on, and a host of honest public and private mediums, is unquestioned by all patient and persistent investigators. Hence, to Spiritualists it is important that everything which tends to obscure the truth shall be eliminated, and that all tricksters and those using illegitimate methods in dealing with Spiritualism, shall be suppressed. Spiritualists have no general organization, no synod, presbytery, or conference, with authority to regulate the conduct of those claiming to give the phenomena, or to teach the philosophy and ethics of Spiritualism. Therefore, the Spiritualist press, if it does its duty, will be as quick to arrest an error and imposture as to encourage the genuine and the true.

Having attempted to show (1) that there is a sub-

stantial basis of truth in Spiritualism, and (2) that Spiritualists feel it to be their duty to expose fraud, however unpleasant it may be to the offender and those who have to do the work, in order that the best interests of Spiritualism may be conserved, I need say no more, and will only add, to cover a point sometimes raised: Spiritualism being a synthesis of well-attested phenomena, is just what one chooses to make it—either a barren jumble of curiosities, or the very life-spring of an earnest, a pure and undefiled religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance, and thought which he brings to the investigation, whether he make of Spiritualism the greatest blessing yet vouchsafed to humanity, or pervert it into a source of errors and misconception.

Chicago, Dec. 7.

JOHN C. BUNDY.

THE SPIRIT-MESSENGER.

RESUME OF WORK DURING THE PASSING YEAR.

A CONTROL BY "ANDREW MARVEL."

Recorded by A. T. T. P., December 23, 1883.

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

The Sensitive, under control, said:—

Each and all of your immediate surroundings will embrace the opportunity of congratulating you on your labours of the passing year. Those more intimately near will embrace the opportunity of holding communications with you: old and familiar faces are around us, and not one of this number but has helped spiritual truth through your means, and they are anxious, being deeply concerned to hear from me a resumé of that which has been done in this dying year. Therefore, dear Recorder and namesake, your old friend "Andrew Marvel" gives you kindly greeting, and entitles his address "A Resumé of the Work of the Year Passing Away."

It may seem to the reader, that in the controls there is often a recurrence of types; but the object of all of them was to prove individuality. The controls are distinguished one from the other not alone by differences of thought, but also by the different degrees of relief or prominence which each gives to the same thought. It is the idea that forms the man, and by their truth and dignity shall you judge of them.

I claim in this resumé, that there is breathing throughout the whole of the communications a respect for the human soul, looking at the teachings quite apart from present disguises and surrounding circumstances. There is the truth of immortality shining out bright; there is clear proof of the greatness of the soul; great in its intellectual vitality; great in its disinterestedness and self-sacrifice; great in all its desires and all its affections; containing within itself what endless ages have still to unfold. Just and fair images of infinity.

Men claiming to be imbued with a grandeur of present and future consciousness and adventure, have appealed to the soul of man, and commenced with an hypothesis that is in every way false; an hypothesis that to ascribe anything to man was to detract from God the Almighty. The human infant, the newly earth-born immortal, has been severely and sternly criticized. His birth has been deemed a transgression against God, and although new to existence, his first entrance is the contamination from his predecessor, spotted and foul with sin against his God. This is a religion of great error, and in no way advances or makes clearer to humanity the Maker's glory. Too much of the adoration of man has been sacrificed to the Infinite, but the future affairs of the soul are of great importance, consequently the infinite, the vast, and the incomprehensible, has its claims, and only becomes dangerous when the soul places itself in a helpless condition of servile obedience to thoughts and opinions of God, neglecting the finite duties which the Almighty God has imposed on the soul on earth.

It has been through these studies of the past and Infinite, that men have fled into the wilderness, and have been contented to live on roots and sleep on rocks, in the vain hope of losing self-consciousness, yielding up self-hood to what they conceived to be the Universal Soul.

This is not worshipping God. Let the reader turn to the controls on this particular subject, and you will find that they speak out unhesitatingly in condemnatory tones against this tendency of humanity. God does not want any exaltation, which demands annihilation of self-hood.

Again, it is laid down in religious doctrines, "That God is the sole agent in the universe." The controls do not teach this: they distinctly and on every occasion teach that there are two agents in the world, namely, the Will of the Almighty, and the will of man. If God were the sole agent in this world, there

would be to man no freedom of Will or moral power. Will not free, then man could never possess an accusing conscience; for conscience can live only in conjunction with a Will absolutely free. If Will be not free, then man is not responsible; it makes him, if Will be fettered, a mere machine.

It has also been another matter of deep importance to your surroundings, that there has run through their communications a vein of secular teaching, and instruction how to live on earth, and they have considered this necessary, because of the religious tendency of the soul. Men starting from the idea of God and immortality are dazed, and apt to recognise God as the only force, the only cause; and all minor or secondary causes they realize merely as shadows or echoes. Guided by these feelings, they absolutely depend on Him—make Him all in all, and become ascetics, given to solitude, and are held in degrading subjection by priests, and undergoing exaggerated humiliation. This is a great error and a dangerous one, for undue reverence can be given even to the glory of the Almighty Father. Nothing must mar or break the immortal soul. It is only a glory to God to be worshipped by free children. Those who glorify Him are those who look with a keen eye and a loving heart on the wants of their fellow men; those who interpret earth's duties correctly, thus making self-hood a bright witness to divinity. Therefore, that system, be it Roman Catholic, or be it Protestant, or Dissenting doctrine, that strips the soul of freedom, has no foundation of pure and true worship. It does not know God's great purpose of creation. Man depends on God with a closer dependence than any other form of life. God has endowed man, and made him more grandly related to Him than all other forms of life. To man He has given eternal life. He has written a moral law on his soul, and this truth the reader will find constantly referred to by your surroundings, namely, that the foundation of the worship of God is laid in the soul of man. The soul is the spring from which all moral truth arises. There are thinkers who attempt to raise a superstructure of thought on another foundation, namely, that of Absolutism or Infinitism, and that the soul is the deep foundation, complete and intact. Their God is no shadow; no metaphysical cause or power; but a God on whom the soul can cling; a God of holiness, of wisdom, and of love. There need to be no marks of design or skill in creation; a knowledge of God is His gift impressed on the eternal soul.

Humanity has spoken of the brotherhood that love and unity demand. Men in the past have treated each other little better than brutes, through the different creeds and doctrines that have been sown broadcast amongst them. This knowledge of God, and this proof of immortality, will bring about this spirit of brotherhood. The teachings, at this the close of the year, are treated by a certain set of thinkers as spiritual and visionary romances; yet the highest of your surroundings, your own loving Guide, has said, That these teachings are to have the marvellous effect of revolutionizing society and creating relations between man and man that to-day are undreamed of. Few can conceive the change of manner, the new-born courtesy, the sweetness of mutual kindness, the sympathy, the life and energy of a great social amelioration, the absence of insult, wrong, and oppression that will take place; for he who in that day injures man will be hostile to his God. It is a day of liberty not far distant.

Much has been said in the communications on liberty, and it has been considered as man's highest right; for deep in the soul of man there is found an attachment for liberty in all its forms: social, political, and religious. There is a love of freedom, which is the very breath of the soul. From this feeling springs love of race and love of country. It is the light of man's path through his earth-journey, and he who treats man as a brute, whether it be the individual or the State, wrongs, oppresses, and enslaves humanity. He who forces humanity to surrender reason, either to the priest or the legislator, is protesting against that equality, that liberty with which God hath endowed man. No man has a right to use another as a tool for his own convenience. The slave's nature is as great as his master's: his form is as divine; his capacity as vast. The slave has to fulfil his mission as well as the man of high degree.

Now, I must refer to Christianity: ably as it was treated by "Buziris, the Ancient of Days," it still must bear a part in the mission on which I am trusted by your beloved Guide, and I am called on briefly to notice the spirit which governs the whole of the communications on this subject. They simply view with dread and abhorrence, the passion for power and dominion over man, which the Christian Church has exercised for centuries. There has been the very lust for dominion. The Church has, by its edicts, severed the holiest and closest ties of nature. It has trampled under foot, separated, and killed, parent, brother, and sister. It has robbed the people of bread, nay, of the very necessities of life. It has driven to the field of slaughter. It has made the autocrat master of millions. Its government has defended the strong against the weak. It has exalted might against right. Its crimes throw all others far back into the shade. Its murders have been more atrocious than those of the meanest of assassins. It has trampled on right, and has made whole peoples slaves. Its preachers and its teachers of all degrees have given way both to open and secret profligacy. Its ways are the ways of wily intriguants. It has to fall.

It stands to-day condemned. Liberty and free action is a social necessity, and he who will not seek it, and, when found, not guard it, is unworthy of being classed in the genus homo.

Your communications of the past year have no sectarian vein of teaching. This is a necessity; this labouring under the direction of your beloved Guide teaches, that when the burthen presses on the soul, its force should come forth. If bonds are set, the soul should clear them. The soul should borrow wings from the wind or steam, and should fly where ignorance would force the soul to creep. All honour and all admiration to the teachers, who help the soul to meet the sharp necessity of earth-life; who teach men, that to work is honourable; that work helps man's faculties and prepares them for wider action, and teaches them that they were made for free action. The soul then claims through your communications free scope for its power, and against this freedom acknowledges no legal force or restraint.

There has been reference to war in the past year. This day is witnessing the commencement of a bitter struggle between two vast nations. The last year, this country had to bear the bitter experience of war. One of your guides has lately quoted the opinion of the greatest of European thinkers, and they unitedly agree that there was a note of war; a war looming in the distance; a vast, mighty struggle of democracy fighting for freedom and liberty. This is terrible if true. Two great nations place their honour in the scale, like the duellist of the days that have gone, and fight to the bitter end. France has experienced many hard-fought battle-fields; none doubt her spirit or her courage. This late war, when it is passed, will never be again deemed a necessity by the nations of Europe: in battle men murdering man; the land soaking up human blood, and the sea uttering a protest though its crime-stained waves; Paris besieged: men, women, and children starving; so with the case of all other large cities. Man's malignity bringing on the soul-torture, destruction, and death, whilst Christians are aping the divine virtue of perfect humanity. Who is responsible for all this? I answer—ambitious men. War is brought about by men, who do not seek peace, nor yet want it; men whose lives are spent in spreading jealousies; whose services are on the side of strife, and who place peace beyond the power of arbitration's means. He who is ready for war, is he whom men ought to trust but little.

The communicants say, and the controls teach, of a time of peace and good will, when men shall know God; when they shall grasp the sum of their earthly duties, and shall realize immortality with all its perfections and imperfections. Progress, which is the life which your controls are experiencing, a life of higher speech proceeding from higher thought; a life of progressing and strengthening weakness; a life of always learning something more true and more precious than past experience. God speed the communications, they abound in great truths, of which every honest heart may rest assured. Strengthen, O Father in heaven, the spiritual faculties of man. Become, O God, the foundation of man's earth-life. Become more real to humanity. Help man to decide between right and wrong. Place before him clearly the moral connection between earth-life and the life in eternity. Impress on the soul of man, that truth and love must ultimately triumph, and that the intuition of to-day shall be the certainty of to-morrow. The believer on immortality is resting on an everlasting foundation; immortality leads to a living and unalterable persuasion of the great moral truth which underlies every control. An intellectual struggle is raging; moral aspirations are being written in the soul of humanity. Let them be recorded with a pen of iron, and graven so deeply that the soul may never cease to remember.

Dear Recorder, a few personal words with you. Emotion nearly stays my utterance when I think how you are serving the cause of truth and humanity. May your steadfast labour earn the best recompense, which God bestows on those who disinterestedly love and serve Him. God give you health and strength throughout the nearly approaching year. May your labours be equally blessed, and may that liberty which many have realized, go abroad amongst men of all nations, so that men may realize that God demands no necessitated services from them. He has not enslaved them, but made them free to act in unison with each other on earth, preparing them for that day which shall lift them above all the vicissitudes of form; lifting them by progress nearer to Himself. May the great God in heaven bless and strengthen you. Good morning.—FINIS.

BROMPTON.—Being on a visit to a Lady at West Brompton, last Wednesday afternoon, I took the opportunity, together with my husband, son, and a gentleman friend, of being present at a seance held at the house of Mrs. Pound, 108, Ifield Road, Mr. Towns being the medium on that occasion. There were ten sitters, including the medium, among whom was a gentleman from America, who received wonderful descriptions of surroundings, and truthful communications, as did all present. Mr. Towns is a most remarkable and truthful medium; all spiritualists living at or near West Brompton, should avail themselves of the opportunity offered, and visit those circles which are held at the above address (I believe) every Wednesday evening.—S. O. GRAFF.

LITERARY NOTICES.

RHINELAND. By Caroline Corner. Limp cloth flush, 1s. 6d.; bevelled boards, with scenery in gold and silver, and gilt edges, 2s. 6d. London: J. Burns.

A goodly number of Miss Corner's translations and tales have appeared in the *MEDIUM* these few years. In addition, our readers have been made acquainted with her other works which have appeared in separate form. These writings indicate a grasp of literary genius of a highly promising kind, and of an improving quality. The manner in which Miss Corner has touched the hearts of thousands, these few weeks back, shows that she is, in a remarkable degree, possessed of that soul-power in which the potentiality of character resides.

To write on Rhineland, with the hope of freshness of matter and entertaining novelty, is, indeed, a bold speculation, and tries to the utmost the abilities of an author. That Miss Corner has been quite successful in her attempt depends not alone on the capabilities of the writer, but also on the exceptional circumstances in which she made the trip so vividly described. There are few, indeed, who "do" the Rhine in the princely manner that befits the guest of Royalty; for Miss Corner's host was none less than a cousin of the venerable Emperor of Germany,—Prince Emil Wittgenstein, a staunch Spiritualist, and every way worthy of the many-phased position of honour which he held in the world. Some of our London readers will remember a Spiritual Conference at Lawson's Rooms: Mrs. Tappan was the speaker, and at the suggestion of Prince Wittgenstein, who was present, she recited an inspirational poem on "Katie King." This poem is recorded in Mrs. Tappan's volume of London "Discourses."

This little incident will set the reader "at home" with the good Prince, as Miss Corner seems to have been during her residence under his roof. The work is dedicated to his memory; and the beautiful and touching way in which the author alludes to his unexpected passing away, is one of the most sincere and perfect things of the kind in the language. It is a noble testimony, not only to the grandeur of character of the deceased Prince and his family, but to Miss Corner's personal worth as their distinguished visitor and equal in her genuine appreciation, and in such good taste, of the high merits she so feelingly and eloquently describes.

The Prince met her and her companion at Cologne, and the book is a narrative of the beauties, antiquities, and wonders to be encountered on the way to Walluf, the residence of the Prince. No doubt thousands have done that distance; but with the aid of Miss Corner's eyes and ears, and almost matchless style of vivid and vivacious description, the traveller who takes her (in book form) as a companion, will see the scenery as he never saw it before. To those who have to remain at home, the book is even more helpful; for it saves one the cost and effort of making the voyage.

For Miss Corner's "Rhineland" is not of that kind which is descanted upon in the Guide-Books. Hers is a psychological scene with a physical and historical basis. About every point which presents itself she has some story to tell; and the stories are so varied in quality of interest (though the quantity is always brimful) that the progress is a perpetually moving mental panorama, delighting the eye of the mind as well as that of the body. Many of the incidents are mystical or "superstitious," but to the "instructed spirit" they can be explained as genuine matter of fact, based upon spiritual phenomena. It is a spiritual book;—in truth, how can it be otherwise, when its production from first to last is so closely associated with those who entertain the angel-world?

The home incidents in the Prince's family, and the excursions undertaken for pleasure, are delightfully amusing. And though the author makes no attempt at teaching, yet even experienced readers will not rise from its perusal without a sense of "instruction"—a peculiar satisfaction of mind and soul, that cannot be defined by any other word.

Miss Corner's object in printing the book was to raise funds to give a number of poor children a New Year's treat. She has made the book so pretty, that there can be but little margin left after the whole edition is sold out; so it is desirable that they go off at once. The best edition is gilt edged; and on the bevelled cloth case is a scene—Rheinstein—in silver and gold. It is thus really one of the handsomest books in print, and of interest to the friends of Spiritualism as a product of the recently established printing machinery of the publisher.

Seeing that Miss Corner's labours are of so disinterested a character, and her volume so worthy, we have no hesitation in recommending it very warmly, especially as a present, of which it is one of the most acceptable in book form.

THE SHROPSHIRE MYSTERY.—On behalf of Mr. Davies's family Mr. Thomas has received from "J. C. D." 1s.; Mr. G. Watkinson 1s. 6d.; Miss Eliza Richards 1s. We have had the cause of these evil manifestations related, which makes the case a more profound psychological problem still, and renders the family more amenable to our sympathy. We hope for the credit of the hearts of Spiritualists that there have been more responses sent direct to the family.

RITUALISTIC SPIRITUALISM.

FROM "BERTHA," BY W. J. COLVILLE.

With the prospect of receiving a present of flowers, an introduction to the new clergyman, and of hearing the singer over whom their parents had gone into ecstasies at the 11 o'clock service, all the children of the district were in the church, when the Only carriage deposited the clergyman, the organist, and the singer at the church doors just in time for the service. Many were the audible whispers which reached other ears besides Bertha's, as she, accompanied by the organist, walked up the aisle to the chapel on the north side of the chancel, which held the organ, and from that moment the Misses Only looked upon the singer as a dangerous rival.

Several gentlemen were heard to exclaim: "Isn't she jolly!" "by Jove! that's a sweet face," "Great Caesar! what eyes and hair she has, and what dainty little hands." These and several other equally characteristic and well-bred masculine ejaculations were heard arising from the Squire's pew, in which, after the service had commenced, the Squire's eldest son—a splendid young man of twenty-five or thereabouts, who had that very morning arrived from a hunting expedition in Norway, and had gone to church on purpose to see as much as hear the new singer—lifted his opera glass, and gazed steadfastly at the rapt expression of something more than ordinary devotion, which lit up the fair songstress's entire countenance as she sang—

"O Paradise! O Paradise! I want to sin no more;

I want to be as pure on earth, as on thy spotless shore;

Where loyal hearts and true, stand ever in the light,

All rapture through and through, in God's most holy sight."

"And it's little sin you've committed I'm thinking, to judge by your heavenly features. I only hope my girl as I lost last winter is as pure now after all these months in purgatory—God rest her soul,—as you is this minit," muttered a kind-hearted old Irishwoman, who with her three little boys, had come all the way from Michaelsville, five miles distant, to see the young lady who had been described to her as the "very image of her Bridget."

The singing ceased, the Rev. Francis Creamcheese muttered the few prayers which preceded the catechizing, as though he thought it an "awful bore" to have to read them at all, and then addressing the children, he talked to them for nearly half-an-hour, about saving their pennies to beautify the house of God; and told them how necessary it was for them to get up at daybreak and come to church, so that their bodies might be made ready to rise in glory at the judgment. He then gave them the best advice, no doubt, he was able to give, and from his plane of frivolous thought, no doubt, illustrated the subject of good influence admirably. Taking a very fine cambric handkerchief from his pocket—one out of the dozen which the Misses Only had presented to him that morning as a mark of their undying fealty to the cause of true religion, of which he was so saintly a representative—he waved it before them, and asked them if they could not detect a delicious fragrance arising from it; telling them that this fragrance was due to some delicate perfume which he had had presented to him with the handkerchiefs, by some dear, good young ladies, who aspired to as great saintliness in their devotion to the servants of Christ, as that attained to by the sainted woman who spent three hundred pence in perfuming the feet of Jesus. This elegant toilette requisite was to him a symbol of the grace of God in the soul, conferred upon those who had by devotion to the Church merited its bestowal. The handkerchief itself was an emblem of the human spirit, as it should be, clean, white, spotless. After telling the children to aspire to become like delicately perfumed cambric handkerchiefs, that they might make sweet the air wherever they went, he told them that angels looked just as he did. They were young men, and he was under thirty; they wore white, and he had a new surplice on of snowy purity; and had white hands, and waved immaculate handkerchiefs: thus leaving upon the minds of the children the impression, that angels closely resembled clerical fops with scented handkerchiefs. He added: "Now, you must all kneel down and look right at my back, while the young lady who sings so beautifully, invokes and praises one of those celestial beings, like unto whom you must all strive to become."—"BERTHA."

PROGNOSTICATION.—An American friend writes to Miss Lottie Fowler, reminding her of a sitting he had with her four years ago. Two years afterwards a patent was taken out as described; and a lawsuit was fought, all of which was unanticipated at the time of the sitting. Miss Fowler seems to have warm friends in America.

PSYCHOLOGY.

WHAT IS THOUGHT-READING.

[Dr. Bates, of North Shields, notwithstanding his professional position, does not make a secret of his knowledge of Spiritual Science. A recent correspondent informed us that on Mr. Colville's last visit to Tyneside, he held a reception at the residence of Dr. Bates. Certain conjuring performances in the neighbourhood raised a newspaper correspondence, from which the following communication by Dr. Bates is well worthy the attention of our readers. It is remarkable that the Clergy so readily acquiesce in the tactics of conjurers and their misleading pretensions, and at the same time scowl down scientific testimony and private investigation. "Birds of a feather," etc.]

TO THE EDITOR OF THE SHIELDS DAILY NEWS.

Sir,—What is thought-reading? Such is the question to which the recent visit of Mr. Cumberland has given in our town a temporary conversational currency; and judging from the large audiences which have witnessed the performances, the question has excited no small amount of interest. This interest is doubtless partly due to another cause, viz., the association with the thought-reader's peculiar gift of a series of clever conjuring tricks, with the avowed object of exposing to ridicule the phenomena of Spiritualism. To that portion of his audience who were either entirely unfamiliar with psychological investigations or ignorantly prejudiced against them, his exposition would possibly appear completely successful. On the other hand, to those who have approached the subject in the true spirit of scientific enquiry, the wonderful and beautiful phenomena of Spiritualism will remain, Mr. Stuart Cumberland and his conjuring notwithstanding. In his character as a skillful performer of tricks he doubtless fully merits the applause he generally receives, but it is somewhat singular that I have not met one of his numerous auditory who has been able to say that their knowledge of the only thing that gave sense or dignity to his performance, viz., the thought-reading experiment, was in any way advanced by anything he said or did. And this is certainly the more surprising, inasmuch as he explained so many tricks that were worthless, and left his only redeeming bit of experimental philosophy carefully unexplained. Possibly, from a certain point of view, this was an act of prudence, as if he were to denude his peculiar gift of the charm of mystery, and cease to make it the means of attacking an unpopular faith, he might, like Othello, find his occupation gone, and his clerical and fashionable audiences beautifully less. This much I feel justified in saying, not from any personal feeling against Mr. Cumberland, whom I do not know, but because I object to illicit association of a psychological phenomenon with conjuring tricks for the purpose of bringing into contempt the serious investigation of highly interesting scientific problems, which lie at the base of the religious faith of many thousands of people. Therefore, sir, with your permission, I will endeavour, through the medium of your columns, to answer the question which stands at the head of my letter, viz., What is thought-reading?

For this purpose, I will lay under contribution the work on Animal Magnetism by the late Dr. Gregory, who was for many years Professor of Chemistry, in the University of Edinburgh. From this book the reader will learn, that the pin finding and the readings of the numbers of bank notes, etc., etc., is not by any means a new discovery, and that many phenomena produced under the strictest test conditions have established the existence of clairvoyance as a fact which it is impossible any longer to doubt. Of clairvoyance, he distinguished two kinds, viz., the sympathetic, indirect or mediate, and the direct or immediate. In the first, the perceptions are derived from the images or objects in the mind or thought of others; in the second, absent or distant MATERIAL objects are perceived without the use of the eyes. The phenomena characteristic of each are also divided into distinct classes, and both are traced to a common cause, viz., a kind of SYMPATHY existing between the sensitive and his mesmeriser. The phenomena also occur spontaneously and consciously, and are sometimes produced by fixedly gazing for a few minutes on a bright object. The phenomena of the sympathetic, indirect, or mediate form, are called thought-reading, and are only produced when the clairvoyant is IN RAPPORT with the mind of another person—whatever occupies the mind of this person is perceived by the sensitive. In this way the contents of a sealed packet, the furniture of a room, the person of an absent friend, are described with the greatest accuracy, provided they are imaged in the thought of the person with whom he is IN RAPPORT. Of direct or immediate clairvoyance, many examples are given, supported by such testimony and tests as leave no room for doubt that it is now an established fact. Major Buckley, whose well-conducted experiments constitute him an authority on this subject, adopted, amongst other methods, the following: From 40 different confectioners, nuts, enclosing mottoes, were purchased and sealed up in separate boxes. These were then submitted to the clairvoyants, some of whom were in the mesmeric sleep, but most in the conscious state. In this way the mottoes contained in 4,860 nutshells were correctly read by 44 clairvoyants, 42 of whom belonged to the higher classes of society. The longest motto thus read contained 89 words. Many other

beautiful experiments might be quoted, but respect for your space compels me to confine my illustrations within the briefest possible limits.

With regard to the explanation of the causes producing these phenomena, Dr. Gregory is of opinion, that it will be found owing to the influence of a peculiar force discovered by the late Baron Von Reichenbach, to which he gave the name of "odyle." This force, fluid, or imponderable agent, was proved by the baron, quite independently of all experiments in the mesmeric sleep, to exist in all forms of matter, and its action perceived in various forms by a large proportion of mankind, and always very distinctly by spontaneous somnambulists. This force or influence partakes of some of the properties of the other imponderables; thus like heat, light, and electricity, it is sent forth in all directions, and its emanations are luminous to sensitive persons in the dark, and like electricity it is polar in its distribution. Crystals and magnets possess it, and exhibit its luminous emanations, often in great beauty, and it is seen by the sensitive in the magnetic sleep to issue from the tips of the operator's fingers. It travels much less rapidly than light, but more rapidly than heat; it passes readily through all known substances. It is generated by every species of chemical actions, by respiration, and the changes going on in the human body generally. It is found in plants, and as its presence has been detected in the light of the sun, moon, and stars, it may be safely concluded that it pervades the universe. Dr. Gregory then proceeds to show that this influence or force, largely possessed by crystals and the magnet, and which, when passes are made by them, is capable of producing the magnetic sleep, is identical with the influence possessed by the human hand, from which the sensitive perceives the luminous odylic emanations. The following quotations will show how he applies the knowledge gained of the nature of odylic to the explanation of the phenomena of clairvoyance, etc.:—

"Now let us suppose that the odylic emanations, which appear certainly to be emitted by all bodies, fall on our inner sense; they also are entirely over-looked in persons of ordinary sensitiveness, because they are very feeble when compared with those of sight, hearing, smell, and touch. The sensitives, however, perceive them when their attention is directed to them, and under favourable circumstances; and the lucid are very highly sensitive. Next, let us see what happens in the mesmeric sleep. In that state, the two most marked characters are, the closing of some one or more of the external senses, especially of sight and of hearing,—the two which are constantly receiving impressions from without. The consequence is, that the inner sense, no longer distracted by the coarse impressions of these senses, becomes alive to the finer odylic emanations (which do not require the usual modes of access as we have seen), and may even perceive the faint pulses or reverberations of the distant sights, sounds, etc., alluded to in the last paragraph but one, the odylic atmosphere aiding perhaps to convey them by their new route. If the subject be highly sensitive, and the external senses closed, he is in the very best condition for lucid perception; but the impressions he notices are not new; they were formerly overlooked on account of their faintness; they are now attended to because of their intensity; for they are the strongest of all that now reach the sensorium. One powerful argument in favour of this view is derived from the fact, that the lucid state occurs spontaneously, and is then always preceded by abstraction, concentration of thought, reverie, sleep, or somnambulism, all of which states render us dead to the impressions of the external senses, and, by consequence, alive to odylic impressions."

Such is a very brief and imperfect sketch of Dr. Gregory's explanation of those very interesting phenomena. To all who wish to pursue the investigation further, I know of no work more likely to assist them than the one from which I have just quoted. At all events, its perusal will convince them that the subject has been treated by an acute and logical reasoner, and one not likely either to be enticed by the glamour of novelty, or deterred by the strange and mysterious from pursuing the strict lines of scientific research.

I am, Sir, yours respectfully,

JOHN P. BATES.

WAS IT "PRAYER?"—Says the "Echo:" "the 'New York Herald' wishes to know how Professor Tyndall feels. It says that a Western man, who had a great deal of money but had no confidence in banks, was thoughtless enough to die before informing his wife where the cash was hidden. The widow therefore had double cause for sorrow; but suddenly she took to prayer, and assailed Heaven for four-and-twenty continuous hours. Then something impelled her to turn over some beehives, under which she found thousands of dollars in greenbacks. A bunch of keys dropped through a crack in the barn floor led to the discovery of a half-gallon jar and a grain sack, and both were full of coin. The aggregate of the days 'finds' was nearly a quarter of a million dollars." The widow must have been an impressible medium: either naturally so, or was made so, by softening her brain with such a protracted exercise of cerebration—perhaps a better name for it than "prayer." If "prayer" be "the soul's sincere desire:" Do "souls" desire or require hidden treasures? The "God of this world" would demand her gratitude, at any rate.

THE THEOLOGICAL CONFLICT.

THE THEOLOGICAL CONFLICT.

To the Editor.—Sir,—If people CAN give plain answers to plain questions, I have always found them only too glad to do so.

I ask your readers, therefore, to note that Mr. Oxley has, in his (not very intelligible) letter of this week, given no answer to my very plain question to him: viz.: "In what Libraries has he perused those manuscripts of Josephus, and I will now add of others, of earlier date than the 10th century (not in the British Museum), in which he asserts that their testimony to the personal existence of our Lord and His Apostles is not found?"

No question can be more simple and straightforward than this—and two words would answer it!

Yet Mr. Oxley answers not!

I leave your readers, therefore, to draw their own conclusions from Mr. Oxley's silence.

At all events, his silence leaves the arguments of my previous letter unassailed; therefore, further words from me on the above are needless; and as it is not fair to take up your valuable space with repetition, I can only beg to refer your readers to my previous letter, in perfect confidence that they will feel with me, "that until answered, it may fairly be considered unanswerable."

Therefore that the testimony of 1,800 years to the personal existence of Jesus and His apostles, rests upon as firm a rock as ever!—I beg to remain, Sir, faithfully yours, "LILY."
January 6, 1884.

JESUS.

Why all this fuss about our good friend Jesus?

Whither he lived some eighteen centuries ago
Or not; or whither he came down from heaven to ease us
Of all the sins that we poor mortals know
Or even dream of, which I think should please us
To be so highly honoured, if 'tis so.

If not, to all young minds it is a great pollution
For them to hear so much about his execution.

I cannot say, that I am orthodox quite;

The "atoning blood" is scarcely good enough for me;

But in due time, I know, I shall be right,

And dwell where sometimes I have longed to be—

With spirit-friends, clothed in pure robes of white,

And to the Bible God ne'er bend the knee.

Can "wrath" and "vengeance" emanate from God? no,
never!

Our Father's love to all shall bud and bloom for ever.

"The man Christ Jesus" was a noble soul—

A "great exemplar"—sterling to the end;

His name shall honoured be from pole to pole;

To rich and poor alike a genuine friend.

Like some in every age he gave his whole

Life for the Cause of man, his state to mend:

Follow in his path where all is sound and lasting,

But Heaven preserve us from the six weeks' fasting!

'Tis said he used the words: "Thy God and mine";

And, also, "There is no one good but One";

Again, "Thy will be done," said he "of David's line,"—

His genealogy proves him Joseph's son:

In time "the fathers" made our friend Divine,

Whom they had killed before his work was done.

Away with childish creeds, and every priestly load:

Let conscience guide us and we'll do the will of God!

"SCOTCH GARDENER."

Mr. Editor.—Dear Sir,—Will you permit a constant reader of your paper to say a word or two on the "Theological Conflict?" Mr. Oxley seems to rely on three elements to make up his system of theology, namely, Egyptian Monuments, Astronomy, and manuscripts, which he makes to fit into one another. We are told that the "Book of the Dead" is of recent date, about four or five centuries B.C., yet our friend tells us that he does not believe in Christ, and that the books of the New Testament cannot be proved to exist before the tenth century. If Egyptian tombs may be employed to prove the mythological history of that people, in like manner the Catacombs of Rome, may be used to prove the origin of Christianity. Jerome, in the fourth century, tells us that the devout on Sundays, were accustomed to go down into the crypts, dug in the heart of the earth, where the walls on either side were lined with the dead, to visit the graves of the martyrs: and he forcibly describes the awe with which he himself was struck, by the gloom and religious associations, on the visits which he paid to the Capital when a student. The following are a few inscriptions, as given by the learned from the Latin: A.D. 161, "In Christ, Alexander is not dead; but lives beyond the stars, and his body rests in this tomb." "In the time of the Emperor Adrian, Marius, a young military officer, gave up his life for Christ." "Victorina sleeps," "Gemotta sleeps in peace." In Christ the servant of God, and Friend of all men, enemy to none." The emblem of the cross is common on the tablets.

On stones innumerable appears the Good Shepherd bearing on his shoulders the recovered sheep.

Those of us who hold spirit communion, are, to a certain extent, independent of ancient inspired records, because we may drink of the living stream, or at the fountain head. Mr. Peebles in his work, "The Seers of the Ages," says, "The disciples and early Christians held communion with the Spirit of Jesus." So it may be now. There are many families whose names are unknown, who realize the presence of the Master, where his form is seen; who listen to the melting tenderness of his words, and feel the gracious influences of his presence, as truly as did the family at Bethany.

The five Stones spoken of by our learned friend, with other weapons, may destroy Theology; but not Christianity in its pure form. To all who make the attempt let me say, "Beware, lest ye be found fighting against God."—I am, dear Sir, yours truly,
J. HUMPHRIES.

Peckham.

RABBI SONNESCHEIN ON CHRISTMAS.

The announcement that Rabbi Sonneschein would speak on "Can the American Jew keep Christmas, and how?" was sufficient to fill the Temple Shaare Emeth. It is the first time this important question has ever been handled by a Jewish divine, and its discussion by a rabbi of Dr. Sonneschein's standing made the lecture an item of great interest to the Jewish people. "First, can the American Jew keep Christmas? I say he can, without in the least disgracing his religious convictions, or interfering with the building up of a stronger and nobler Judaism than that of former ages and older continents. Christmas being called in German by a name less grating on the Jewish ear, "Weihnacht," was not known in the Christian calendar till the end of the fifth century. The primitive church celebrated the natal day of the founder of Christianity in April or in May, according to former tradition, but the 25th of December being celebrated all over the pagan world as that peculiarly blessed time of year where the longest night has to give way to the lengthening of the day, demanded a recognition from the hands of the Church authorities. The festivities of that season were too deeply rooted in the hearts of the people to allow any tampering or abolition. What did the Church authorities do? They yielded to the inevitable, accepted the situation, and appointed the 25th of December the day of the Nativity. This is the genesis of Christmas. No Christian theologian who has a scientific reputation at stake will dare dispute these facts. But the most remarkable feature in connection with this history of the Christmas day is the fact that the Maccabean priests, who so thoroughly eradicated the Greek idolatry of their times, after their splendid victory over the Syrian tyrant, used the same priestly authority in making the 25th of Kisler, the Jewish month corresponding with the month of December, also a festival to be celebrated annually by the Jews in place of the pagan abominations and pollutions that were perpetrated among their own people, in obedience to the prevailing heathen custom of the age. This festival is known in the Jewish calendar by the name of Hannuccah (the feast of dedication). Here we have two distinct feasts, the older Jewish and the younger Christian one ingrafted, so to speak, upon the natural tendency of the religious instinct in man to solemnize that peculiar season of the year when the longest night is giving way to the lengthening of the day.

"Christmas in the eye of the American Jew is thus simply imbued with the character of a national holiday, and being prominently and exclusively a children's holiday, I do not see any reason why the American Jew could not keep it in common with his gentile neighbour."—"St. Louis Republican."

OBITUARY.

MRS. CAMPBELL.

With feelings of deep regret, we have to record the passing away from this life, on Monday, December 24, 1883, of Mary, the beloved wife of Mr. Charles Campbell, late of Perkins Villa. Mrs. Campbell—who was in the 34th year of her earth-life—was an ardent Spiritualist, and, being of a genial disposition and high principles, had endeared herself amongst a large circle of friends, by whom she will be greatly missed. The deceased lady, along with her husband and family, had only removed a few weeks ago from Perkins Villa to Sunderland. Interment took place at Southwick Church, and was attended by a very large number of the friends of the Cause. Hymns No. 88 and 91, "Spiritual Lyre," were beautifully rendered, the proceedings being conducted by Mr. F. Walker.

BRADFORD.—Mr. J. Armitage spoke at Walton Street Church on Sunday. In the afternoon nine subjects were sent up from the audience, four of which were discussed by the guides of the speaker. In the evening there was a collection of three subjects, which were again very ably handled by Mr. Armitage, and received with great attention by a large audience on both occasions. There were as usual many strangers present, showing that these Sunday meetings do much to extend the Cause.—Con.

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THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 11, 1884.

NOTES AND COMMENTS.

This week the concluding portion of Mr. Oxley's chapter on the Egyptian Scriptures is given. Few of our readers have been hitherto possessed of the knowledge thus conveyed. It is to be regretted that the details were not more ample. It shows that the revelation of man's immortal state, and the moral deductions derivable therefrom, called the "Gospel," are no novelty in the world. The essentials of the Book of the Dead extend back some 6,000 years. By what process was this knowledge derived? Mr. Massey answers this question in his "Natural Genesis." In his recent lectures he thought man had ideas of immortality 50,000 years ago. These historical investigators are engaged on a great and important work.

As soon as the matter is in readiness, our readers are promised Mr. Oxley's concluding chapter, showing how the Osirian Mythology became Christianity. This is a very severe labour, and in it the worker deserves the sincere sympathy and support of every truth-loving soul. When we reflect that for hundreds of years it was the chief work of the apologists of the new sect, not only to destroy all historical materials they could lay hands on, but to falsify works they allowed to remain, and invent downright falsehoods to crown the whole, it can be imagined what a task is in hand. But the reign of iniquity is at its close; the light of a New Dispensation will dissipate the gloom of ignorance and bigotry, and place Spiritual Truth on the throne, which Sectarian Falsehood has so long usurped.

The Control this week places, in a very pointed manner, the religious basis of Spiritualism in opposition to that of the hero-worship of Christianity, and other historical-personage and God-of-wrath systems. The conflicts of the past in matters of religion have not been to restrain men from doing evil, but to coerce them into the worship of certain idols, that have been set up in the interests of priestcraft. This course has led to all the infidelity and materialism. It has disgusted the heart of man, to see by what irreligious means religion has been enforced; and it has alienated the intellect, when it has been observed by what falsehoods and sophistries divine incarnations have been manufactured. Certainly the Control shows that a genuine piety of sentiment and moral power in teaching can be manifested apart from the systems of Anthropolatry. If we place the root of religion inside of man, it is impossible for him to get away from it. The popular system, degrades the soul as the offspring of Satan, and attempts its redemption by a process equally obnoxious. We can have no genuine spirit-communion on such a false basis. The Religious Truth is the greatest of all Truth: the Root, of which all other spiritual questions are mere branches.

Though we are too far from the centre of Africa to profit by "Cognism," yet we give Mr. Cugin's views as suggestive of medium development. In such cases all depends on the quality of the operator. We have known great evil and annoyance wrought by meddling mesmerisers in spiritual

parties. At the same time we can from experience state that we have seen much good. We have seen a medium developed instantly by a touch of the hand. That of communicating spiritual power through the hand, is one of the most ancient traditions: one that is universally practised in the Christian Church and from the unflinching attitude of sectarianism and bigotry which the "cloth" universally manifests, it seems to be a very effectual method of "laying on the gas." Only be careful what kind of gas you lay on—whose hand you allow to go on your head.

Mr. Cugin is on the line laid down by A. J. Davis, as to the ability of man to control the nervous system, so as to expel disease and injury. The writer remembers a remarkable case of the kind. Once with a pair of heavy low shoes on, he was in the act of kicking a ball with all his might, when the foot in full swing caught the other unprotected ankle. The pain was intense, and he thought he would be unable to walk. A surging force rose up within him; he was compelled to stroke the kicked ankle downwards with both hands, while this agitated force seemed to pour down upon the affected part. In a few seconds the pain was entirely gone; walking was not interfered with, and no mark was visible. Such a power as this, could it be commanded at all times, would prove a saviour indeed to many human ills, physical and spiritual.

A vast amount of discussion and acrimony have occurred in the United States over the policy of Mr. Bundy, editor of the "Religio-Philosophical Journal," in reference to fraudulent mediums. This week we give space to an article which places his position clearly before the public. It is an incomplete method. We will have fraudulent mediums while we systematically ignore the laws of spirit-communion, by the employment of mechanical tests and the use of promiscuous public circles. To "expose" the fruit and cultivate the seed, is illogical. We wish Mr. Bundy would look into this matter.

It will be observed how much Mr. Bundy builds on English testimony in his article in defence of Spiritualism. These quoted testimonies are the result of private personal investigations. These sources have been the means of building up the Cause; while the "rogue and vagabond" public exhibitors have pulled it down faster. Not that all public sittings have been unfavourable: not that a medium who thus sits is certain to injure the Cause; but the injurious results of the system, to medium and the Cause alike, have been such, that it is a method which should be left to the conjurers and their dupes.

Some few years ago we wrote that we expected to see the time when all public exhibitions of spiritual phenomena would have descended to the conjurer's plane; and the "trade" in wonders would be solely in the hands of that class. The time thus prognosticated has about arrived. But it was the making of Spiritualism a show, in the first place, that gave the wily conjurers the "tip." We have watched with great interest the show system, from the time of Dr. Ferguson and the Davenport. These mediums, even, at last classed themselves as conjurers; but a conjurer may be a medium. At the same time, Spiritualists are the worst enemies of their Cause, unless they place mediumship on an educational and spiritual basis. The laws of mediumship should be constantly observed in all sittings.

The person who went from Stamford to Peterborough on purpose to catch Miss Wood, and did catch her, it will be remembered, has announced a lecture with experiments to "expose Spiritualism." He trades on the credit which has been given him by Spiritualists, that he is a medium. And none the better is he for that. Mediums are not so much in request in the world as honest, well-intentioned men and women. Unless a man possesses these moral qualities, the less of mediumship he exercises the better.

We attended a physical seance the other evening, at which circumstances occurred, which, had they been paramount, might have led to unpleasant results. Several well-intentioned and experienced Spiritualists brought with them some friends to whom they desired to introduce the phenomena. One of these was a pronounced "sceptic," it afterwards appeared. During the sitting, the spirit in the direct voice reproved one of the visitors for attempting to produce phenomena. The spirit would not point out the transgressor, but said the guilty one would know who it was. The manifestations were unmistakably genuine, and in some respects very interesting, yet no impression was made on this "sceptic." At the close he growled, why these things could not take place in the light. Well, he, or one of the party, could not have so well attempted to work that impudent trick in the light, and it ought to have been to him a matter of satisfaction that this overt act could be discovered in the dark. The trickster evidently thought he was unseen; but such was not the case. Such people should really "love the darkness," for their deeds require it; yet a solemn promise had been given, that the rules would be observed.

The holiday season Reports this year indicate a great advance in the social status of Spiritualism. This evidence presents itself in many forms. First, we have large gatherings brought together without apparent effort; the notice in

the MEDIUM being seemingly all the publicity required. Secondly, at these meetings good entertainment has been provided, implying increased culture on the part of Spiritualists. Thirdly, in several cases large sums of money have been collected, the result of bazaar efforts, and other agreeable methods of getting at the resources of the adherents of the Cause. The extent of Spiritualism, in a social sense, cannot, however, be estimated by the public movement in any form.

Some of our readers are having the portrait of A.T.T.P. framed, while others bind the volume. We have duplicate portraits for those who require them. Cases to bind the volume may be had, price 2s. 6d. each. Bind the MEDIUM: the volumes will be useful, and become increasingly valuable.

We give a choice little episode from "Bertha," as we go along with the printing of it. This tale sets forth a vast number of phases of character and teaching.

A. T. T. P.'s work of Controls is to be entitled "Essays from the Unseen." We have read the first two sheets which are already printed off. It consists of introductory matter of excellent quality.

SEVEN YEARS' SITTINGS.—On Tuesday, January 22, Mr. Towns will celebrate the Seventh Anniversary of his sittings at the Spiritual Institution. There will not be the usual seance, but a social evening, so that all can feel at home and take part. Fruit and other refreshments. All old friends who have participated in this seven years' work are cordially invited.

KEIGHLEY.—Mr. S. Cowling, Secretary, kindly writes:—"On Sunday, Jan. 20, we shall make a collection, the proceeds of which will be sent to you for Institution Week: and we hope a nice sum may be received. Wishing you a happy and prosperous New Year."

"RHINELAND": MISS CORNER'S CHARITIES.

To the Editor.—Sir,—I trust all subscribers have received "Rhineland," and are pleased with it. The 2s. 6d. edition is exceedingly pretty, and in everybody's opinion well worth the extra shilling. I hope to continue receiving subscriptions for the book, and would remind all to forward postage (2½d. each copy). I was in hopes of reserving a little store for the future benefit of a number of poor old people, but to my dismay and regret the postage has swallowed up all! However, if the book goes on selling well, the edition will run out, and then we must see if anything be left for this other good purpose. When this is in print, I trust we may be in the midst of the enjoyment of the 10th. Next week no doubt the MEDIUM will give a report. Meanwhile, I have only to tender my best thanks for parcels received from Mr. Aldridge, Miss Proud, Mrs. Walter Glendinning, Mr. Carroll, Mrs. Michell, Mr. Luxford, Mrs. Allen, Miss Cunningham, Mrs. Parkinson, Miss Rutherford, and "A True Friend to Poor Suffering Humanity." I have also to acknowledge the kindness of the Countess of Aberdeen in sending for two copies of "Rhineland."

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

P.S.—If I have inadvertently omitted to forward any copies of "Rhineland" to the subscribers, I would be obliged if they would kindly remind me on a post card.—C. C.

NEWS FROM MELBOURNE.

My dear Mr. Burns,—I am pleased to tell you that Miss Samuel and her parents arrived safe in Melbourne by the "Thames." They had some very bad weather in the Bay of Biscay for three days. They are getting quite settled down, and Miss Samuel has commenced to give her Sunday lectures. They have taken a house, and attached to it is a good sized Hall; it will hold from one hundred and fifty to two hundred,—just the place to suit them. The V. A. S. kindly asked her to lecture for them; but she declined their offer, preferring to work independently. Her lectures are well attended.

I suppose you have heard about poor Denton—passing over in New Guinea. Last Sunday we had a Memorial Sunday in the Lyceum. It was decorated with beautiful flowers; and suitable speeches were made by Messrs. Terry, Lang, and others. Mr. Terry told the Lyceum that he had just received a letter stating that Mr. Denton was fully aware that his death was near, and he heard spirit voices talking to him, telling him to be of good cheer, that his friends were near him. How grand to know that when we are far away from all earthly friends, our spirit friends are near us to give us all the assistance they possibly can. Thank God for a knowledge of the spirit world.

I have been giving sittings for the direct voices, and have been very successful. It is quite pleasant to meet and talk to friends again.

I think Spiritualism is undergoing a great change in this part of the world: I think a change for the better. More private mediums are being developed, and friends are getting the proofs they require in their homes.

I will write again soon, and give you a short account of the Cause in Melbourne.—Believe me to remain your sincere friend,
66, Nicholson Street, Fitzroy,
Melbourne, Australia, Nov., 1883.

GEO. SPRIGGS.

EGYPT: THE LAND OF WONDERS.

By William Oxley.

THE EGYPTIAN SCRIPTURES. (Continued.)

The Fourteenth Book is, "The Festivals of the Names of the Gods" (chapter cxli. to cxliii.). In the first chapter sixty are given, and in the second 100 names of Osiris are mentioned. Their Calendar was undoubtedly founded upon solar and lunar changes—like the Christian Calendar, used in the Roman and Anglican sections to this very day,—and these festivals were commemorative of celestial phenomena, as well as of the annual inundation, which was the all-important thing to the Egyptians, as their very existence depended upon it.

The Fifteenth Book is, "The House of Osiris," and comprises chapters cxliv. to clxi. The 144th or opening chapter contains the names of the seven Halls (or Residences), each of which has a Guardian, and a name written on it. The Guardian of the first Hall is, "The Overthrower of Many Forms," whose name is Sut. The name written on it is Babble. The Guardian of the seven is, "... of those who are hard," whose name is "Magnifier of Words." The name written on it is "Stopper of the Broken (or Rejected)."

Then follows (in chapter cxlvi.) the Beginning of the Gates of the Aahla (Elysium), or the Abode of Osiris. There are twenty-one of these Gates, and at each of these the same formula, of giving the names of the Guardians, has to be repeated, &c., &c.

The remaining chapters of this Book treat of the passage of the Soul through the Gates and Houses of Osiris. The numbers 7, 15, 21 evidently betoken a later change from the 12, into which the "Hours of the Night" were originally divided, and, astrologically speaking, are simply Lunar, as diverse from the 12 Solar, Houses of the Sun, and are a different version of the same formula. These 12 astrological Solar Houses, or Hours, are repeatedly referred to in both Old and New Testaments, under many disguises. There is a notable one in John, xi., 9, which is used in the narrative of the raising of Lazarus, who was then dead. The introduction of the 12 hours is *apparently* without meaning, or reference to the hero of the story, but, read in the light of these chapters, it becomes intelligible. Lazarus is the Egyptian defunct Osiris, and being awakened or raised again to life, is taken from the Sun after traversing the 12 months (or 12 signs), and commencing again with a new life. It is here said: "Are there not 12 hours in the day," the day being simply the annual cycle. We have precisely the same thing in our division of time, in the 12 hours of the day and 12 hours of the night.

This Book seems to have been considered one of the most important in the Canon; for it was to be used only on high festivals, and "none but a King or a Priest must see it," (i.e., it was only applicable to such). "The Spirit, for whom this Book is made, has prevailed as the Gods; for he is like unto them. There is not such another Book known anywhere or for ever," (i.e., there will never be such a Book written again). "Its chapters must not be multiplied" (see Rev., xxii., 18).

The concluding chapters of this Book refer to The Building of a House on Earth, and The Not Letting the Body Corrupt. The "building of the house on earth," is the erection of an elaborate tomb, and the "non-corruption of the body," is its mummification. But these—like all usages of the Egyptians—were representative, or symbolical. They were to represent the formation of the spiritual body in its new state or residence. This comes out very clearly in the 145th chapter, in which the Osiris soliloquizes, and refers to the *physical* body as corrupting, and producing forms which live and die (worms, flies, &c., &c.). The concluding part distinctly states, that the "body of the Osiris," i.e., the spiritual body, "does not corrupt nor turn to worms, nor yet decay." The consciousness of individual life in this new formation is described thus: "I am! I am! I live! I live! I grow! I grow! I wake in peace. I am not corrupted, I am not suffocated there. My substance (the spiritual—not material) is not dispersed. No injury is done to my (spiritual) body, it neither wastes nor is suffocated (deprived of life), in that land for ever and for ever."

The "resurrection of the body," or *what body* it is that will be raised, is still an unsettled question among Christians, and the almost universal belief in the after-death re-union of the soul and body, is undoubtedly derived from the

"Egyptian Faith," as it is called. According to the teachings of the "wise and instructed spirit," who is made to speak in this remarkable chapter, it is evident that they did not believe in the rehabilitation of the Soul of the defunct with the physical body that it had left. The whole of their funereal formulæ were symbolical, and nothing else.

The Sixteenth Book, "The Orientation," comprises chapters clxii., clxiii., at the close of which are the words: "It is ended." But the introduction of the name of the Theban Deity, Ammon-Ra, and others, prove that this with the supplementary chapters are later additions, and of comparatively modern date, as no reference is made to these, in connection with the Ritual proper, prior to the time of the 26th dyn.

"The Orientation" is supposed by some to refer to the placing of the coffin containing the mummy, so that the four winds may blow upon its four sides. I find nothing to support such a view. Like what has preceded, it is mystical and allegorical, and refers to the opening of the "doors of the four winds;" that is, the four cardinal points of the encircling ring, which allows the soul, or spirit, to have ingress and egress, or to traverse the vast ethereal space in any form or shape at will, the great desideratum, for the attainment of which all else was as means to the end.

The above is a running notice—condensed as possible—of the contents of this wondrously strange and mystical Book.

About the time of the 26th, the last native dynasty, say six centuries B.C., the various Books appear to have been collated and used as a Canon; for prior to this date no two MSS. agree in the placement of the various chapters, or books; which shows that they were before this recognised Canon, in separate and detached form. Some portions—to be presently noticed—date from a very remote antiquity, while others are clearly glossaries and interpolations, referring to the mystic and magical rites which were connected with funereal ceremonies in later times, when spirituality of thought was lost in superstitious observances. In its present form, it is unintelligible to ordinary readers, but without it the history of the development of human ecclesiastical systems would be incomplete; and the reader of this volume can hardly have failed to see that the Book—the Bible—upon which the Christian system rests for evidence of its divine foundation, is a re-cast, a re-formation, of its ancient predecessor, the Egyptian Scriptures. And like as the child bears the impress of its parents' image, so does the Old and New Testament to its parent—the Book of the Manifestation to (of) Light. The parallel conceptions, and even words and sentences, some of which I have noted out of the vast mass, are too plain and manifest to be ignored or explained away. How and when the actual transformation took place; and when and where the Osiric system died and rose again in the Christian system, will form the subject matter of the next and concluding chapter.

Like our own Bible, the actual authorship and date of publication is involved in the greatest obscurity, but it is extremely suggestive and significant, that the history of both run parallel in one respect, viz., that at one period some portions were lost. In 2 Kings, xxii., 8, it is said: "And Hilkiah the High Priest said unto Shaphan the Scribe, I have found the Book of the Law in the House of the Lord," the particulars of which are repeated in 2 Chron., xxxiv., 14. This narrative, coupled with the tradition that Ezra the Scribe was the Collector and Editor of the Canon, as we have it, is the exact reproduction of what is stated in reference to the originals of the Egyptian Canon. At the close of the 64th chapter it states: "This chapter was found in the Temple of Hermopolis (in which was a temple dedicated to Thoth, the Divine Spokesman or Revelator), by the Royal Son of Ra-Menka (5th King, 4th dyn.), when travelling to make an inventory of the Records of all the temples." And of the 130th chapter it states that "this chapter was found in the great Temple of This (the ancient name of Abydos), in the reign of Hespri (5th King of 1st dyn.), when the burial place which Horus had made for his father, Osiris, was discovered." These statements may be mere legends, but the inscription still to be seen on the coffin of the same King, Ra-Menka (in the British Museum), with contemporary monuments of the same dynasty in which the Osiric worship is in force, proves the then undoubted antiquity of at least some portions of the Book. The earliest example of the Ritual (at present known with certitude), or rather, extracts therefrom, dates from the close of the 11th dyn. The coffin of Queen Mentuhotep, 11th dyn., is inscribed with the text of the 17th and extracts from the 18th and 64th chapters. About the time of the 18th dyn., papyrus seems to have

come into general use, and consequently was utilized for MS. copies of the Ritual (this is merely a term used in reference to the Canon, as we have it in the Turin and other Papyri).

The splendid collection in the Louvre contains a great number of Papyri, and amongst them are 12 which date from the 18th to 20th dyn., say 1,600 to 1,200 B.C. I have gone over these, and give the chapters, extracts from which are given at greater or lesser length, which are inscribed thereon, with the names of the persons for whom they were written, with the reference numbers. They are as follows:—

No.	III.	9.	Amen-m-heb	from	1 to 150 chap.
"	"	36.	Nebset	"	64 " 151 "
"	"	93.	Toura	"	26 " 161 "
"	"	89.	Tenena	"	1 " 150 "
"	"	53.	* * *	"	149 " 150 "
"	"	6.	Amen-hotep	"	33 " 35 "
"	"	17.	Hor-novre	"	1 " 23 "
"	"	101.	* * * *	"	17 " 18 "
"	"	91.	Xonson-mes	"	71 " 151 "
"	"	86.	Dhou-ti	"	125 " 126 "
"	"	97.	Za-hor-aaou-t-y	"	1 " 136 "
"	"	47.	Nes-ta-neb-ta-ti	"	13 " 145 "

These demonstrate that the text of the various Books was well known at this early date, and existed as Books, if not collected in one Canon. There is, also, in the same collection, a papyrus containing nearly the whole of the Ritual in its present form, written for the Princess Nezem, who was mother of Her-Hor, the Priest-King, and first of the 21st dyn. It is in a fine state of preservation, and beautifully executed. At the end of the MS. is a painted picture of Osiris, seated on the throne, receiving offerings; and behind whom stands Isis, who throws over him her expanded wings, as a protecting mantle.

In the Christian system, history repeats an episode of the Egyptian one. The seizure of the Crown and royal power by Her-Hor, the then High Priest of Ammon, at Thebes, antedates the seizure of the royal prerogative by the Roman Pontiffs, who were (until very lately) kings as well as high priests.

To all who are acquainted with the Egyptian Bible and its teachings, the Christian claim, that "the Gospel of Jesus Christ is the only one that has brought life and immortality to light," is simply astounding; and only proves the ignorant dogmatism of its adherents, who can assert such in face of evidence produced in favour of the far more ancient Religion. If there be one thing that stands out clear and unmistakable in the Egyptian Bible, it is the very thing which is appropriated by its junior. The Resurrection from the Dead, and the Life Everlasting, in a conscious state of existence, is the one grand fundamental base of the whole system; and the delineation of the Soul's experience in the future state beyond the grave—which the Christian system and Records do not supply—is delineated with a fulness and clearness that leaves nothing to be desired in this respect. From the commencement of the earliest stone and written Records (from the time of the 4th dyn.), down to the Christian era, it is this that forms the warp and woof of Egyptian Theology. Then, in face of such a tangible fact, what becomes of the Christian "claim?"

If taken in its literal sense, many of its dramatic and scenic representations and delineations—like many in the Biblical writings—are too grotesque to be credible to modern minds; but if studied as symbols and allegories, and more than all, as exponent of the thought of the best educated men who lived two or more thousand years before Christendom was in existence, then they are worthy of being rescued from the tomb of oblivion in which they have been so long immured. To enter further in this direction, does not come within the scope of a work of the character which the present volume assumes.

To sum up. The hero—so to speak—of the Egyptian Bible, is the "Instructed Spirit," who, by virtue of acquiring the knowledge of the Truths, veiled in mystic allegories (which allegories, being taken from celestial phenomena, are of necessity abstract truths, simply because they are the exponents and manifestations, to the outer senses, of the action, subservient to Law, ordained and perpetuated by a Supreme Power, which is best expressed by the term—God!), coupled with a pure and moral life, is enabled to enter upon and complete the round of being, by successfully overcoming all adversaries that would oppose his progress; at the finale of which he enters in and out at will, by making all the so-called powers of nature subservient to his behests. Such, in

fewest words, was the hope and aim of the aspirant of the enlightened votary of this ancient *culte*, at the period of its spiritual power, before the vampire of Sacerdotalism fastened upon its vitals, and left nothing but a sepulchre, containing the remains of a form from which the animating principle had for ever fled. To be with God; to be as God; and to enjoy the life of God for ever; was the supreme object of attainment. To meet the requirements of the spiritually undeveloped mind, the God-idea was anthropomorphized, and the most perfect form of man, with divine-human qualities, was presented in Osiris, who was the object of worship and adoration, in precisely the same manner as Jesus the Christ is to the evangelical Christian of the present day.

In addition to The Book, which has been passed under review in what precedes, there are others, called, "The Book of the Breaths of Life," of which there are several various examples. Some of these are explanatory of the doctrines, and give, partially, the hidden or representative meaning of what is contained in the Hermetic Writings. There are some fine specimens of these in the Louvre; and "R. P." vol. IV., p. 119, contains a translation of one of this class, which is not equal to other MSS. in the Louvre and in the Boolac Museum.

Another, scarcely less impressive and authoritative than the Ritual itself, was entitled, "The Book of what is in the Lower Hemisphere." There is, in the Louvre, a fine copy written for a High Priest, named Osorken, who was grandson to a king of that name, in the 22nd dyn. It is divided into twelve sections, with pictorial views to each, and represents the Soul's passage through the 12 hours of the night.

At the first hour, "The majesty of the great God reaches the one-ness, a field of 309 broad and 420 broad. Net-ma-ra is the name of the first field (or division) of the lower heaven. Henba-usah-u is the name of the Gods who are with him. The funereal honours which are given by those who are living on earth, clad in the vestments of truth, are here transformed to the (defunct) while in this part of the lower heaven." This gives the clue to our understanding why such stress was laid upon the prayers for "funereal honours." It meant exactly what is understood by the "prayers for the dead," used by the Romish Church to this day; the priests of which, for a money consideration, engage to aid the souls of their defuncts in their passage through Purgatory.

The remainder of the "hours" are described in a similar manner; the names of the hours, or divisions, and of the Gods, or spirits who are in each. Like the other Book, it teaches that no progress can be made without a "knowledge of the name," &c. If the names are known, then the voyager becomes as one of them for the time being. Divested of its mysticism, it teaches, that the soul, or rather, the spiritual being, is introduced into the societies which inhabit the interior natural world (immediately contiguous to this), and the entry and exit therefrom, indicate progress or advancement. At the close of the 12th hour, the journey is complete, and the traveller enters into Light! This is the re-birth, or entrance into a new state; which has perplexed so many. Nowhere can I discover that the Egyptians taught the doctrine of re-incarnation, i.e., in the sense of "being born a second time through a feminine uterus." That which makes, and is, the Ego, once incarnated into physical conditions, needeth not to do so a second time; for the births and re-births ever afterwards are the entrance into and exit from new and distinct states of being; at least such is what I cull from all ancient esoteric truths, in whatever system.

As illustrative of the conception of the future life, I give an example from a papyrus in the Louvre (II.) of Amen-masau-a, who was Chief of Charioteers to one of the kings of the 19th dyn.

In the first picture, the Osiris (the defunct chief) offers a libation to the God Ra. In the second he is kneeling in prayer to Ra and the Phoenix (symbol of Osiris), and near him is a lighted lamp and a plant (symbols of the Resurrection and Hades). The third shows him kneeling to eight Gods, and repeating part of the 125th Chap. of Ritual. In succeeding pictures he is shown standing before a heart; led by the Goddess Ma to the throne on which Osiris sits; witnesses his own heart being weighed; walking behind the Boat of the Sun, over which is Apophis ("that great Serpent—the Devil"), in the agony of death from lance wounds (here is the origin of St. George and the Dragon); in presence of the four Genii, who grant him funereal honours; leading a procession of purified souls, for whom he is mouthpiece, and offers praises to the Sun; and other pictures descriptive of his progress. There are

inscriptions to all the pictures, and in one (the thirteenth) he is conducted by Anubis to a place represented by a tomb, where he says: "Hail to Thee—O residence of the Great God! None living visit Thee (this means that none in earth life can know what it is, from thinking of it as a tomb). Receive me in peace, for I have obeyed thy laws. Grant that I may see God, in all His manifested forms, and serve in the place where He is; and join in the ceremonies of the Gods who are in the West."

The whole of the pictures are symbolical, and the inscriptions are, in part, explanatory of the doctrines and beliefs of the men of that age. In presence of such delineations, it were hard to conceive that such conceptions of a future life beyond the grave were nothing more than the fanciful speculations of childish and superstitious minds, which had no firmer base than a day dream. To ascribe such, is to libel the human faculty of intelligence, and mock the aspirations of the highest, noblest, and most perfect form of life that has the consciousness of being upon this earth.

To the question—If a man die, shall he live again? the ancient Egyptian Church replied with an emphatic affirmative.

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

EXETER.

In once more taking temporary leave of my work in the West, I cannot but review with much satisfaction and interest, the results of our local experiments. We were sent here to plough the field, or more strictly, this particular portion of the one great field of spiritual work. The said portion has been thoroughly ploughed; the deep rich subsoil has been well turned up; the seed of liberal thought and spiritual truth has been abundantly and uniformly scattered; and, meanwhile, the rich influences of the spiritual atmosphere, the warmth and glow of the summerland; the showers of blessing from the spheres above, have been abundantly poured down from millions of angel hands upon the scene of toil. With remarkable uniformity have all classes been relatively influenced by the truth of Spiritualism. We now look upon this spot as a field ploughed and sown; sufficient has been done for the present; the gates are closed; and the ploughman is called to another part of the field to resume his useful labours there. Meanwhile, the seed here will germinate and fructify; and we shall return to gather with joy what we have sown with much pain and many tears. The nett results in regard to mediumship are such as to afford unqualified satisfaction.

WATCH-NIGHT MEETING.—An interesting meeting was held by our friends at Newton St. Cyres, at the midnight hour of transition from the old Year to the new One. The place was a homely cottage; the company were all pure-living, hard-working people; yet there, before a blazing wood-fire, and sheltered, not very perfectly from the keen winter air, we had quite a penticostal meeting. We realized the presence of angels who showered down upon us their rich benedictions. In the first moments of the opening year we realized a blessed elevation of soul; in which spiritual elevation we trust we have an augury of the special experiences of the year. Whilst a little company of us were proceeding homeward in the darkness, my dear father, in spirit-life, appeared repeatedly to the medium, proceeding before us, and illuminating our pathway; which beautiful manifestation afforded a delightful promise of the kind of companionship and guidance we are to have during the coming eventful year.

FAREWELL MEETING.—All the friends were gathered at Newton St. Cyres, on Sunday, joined by several from Exeter, to exchange with myself a few affectionate words of farewell. The occasion was both impressive and affecting. An address by the writer, the mediums, Mr. H. and Mrs. C., were controlled to take part in the meeting. There was much said to encourage and stimulate. O. WARE.

THE GLASGOW ASSOCIATION OF SPIRITUALISTS

Held their Annual General Meeting, for business purposes, yesterday, at 11, morning, at their hall, 6, Carlton Place.

The office bearers for the present year, now are:—President, Mr. James Robertson; Vice-President, Mr. Griffin; Treasurer, Mr. Findlay; Librarian, Mr. Dewar; Secretary, Mr. Jas. Watson, Jun.

For some time past the attendance at the morning meetings has been meagre, and some discussion arose over a proposed alteration of the conducting of that meeting for the future. It was ultimately unanimously decided that the meeting be confined to members only of the Association, and that for more intimate conversation and instruction—the precise lines yet to be decided upon.

The financial position of the Society gives no room for concern, considering that no special efforts are made to pile up the

coin; and that that matter is left, even in this commercially drunk city, as far out of sight as necessary prudence will allow.

A regret was generally expressed among the members present, that considering the number of Spiritualists in Glasgow, the spirit of RE-UNION was not more manifest, for the common spread of the truth, and the healthy exchange of ideas and experience: A dignified individuality is commendable; but organized effort for the sole promulgation of this truth of Spiritualism, broad and pure, is quite as much as, if not more.

Jan. 7, 1884. JAS. WATSON, JUN., Hon. Sec.

BIRMINGHAM: Oozell Street Board School.—Last Sunday, Mr. Armfield delivered an inspirational address on "Paradise, Heaven, and Hades." The subject was very fairly dealt with, showing the difference between the Christian idea and the Spiritual. He pointed out the real and the natural, based on Nature's laws; while the other was a figment of the brain, and had no real existence. Mr. Armfield has come out of the Christian camp, and bids fair to become a first-class instrument for the spirit people to work with. On next Sunday, Mr. J. W. Mahoney, will lecture on "Spiritualism and the World's unrest." Mr. Mahoney proposes to call a conference in Birmingham on "Organization."—COR.

BACKWORTH.—The Spiritualists and friends of Backworth and vicinity, met on New Year's day at the house of Mr. William Holland, Backworth Colliery, when about thirty sat down to an excellent tea, prepared by Mrs. Holland. The object of the meeting was to try to form a society, to spread the truths of Spiritualism in these districts. After due consideration the meeting was postponed until Saturday night, January 5. In the evening we had an amusing and instructive entertainment. First, Mr. Holland's guides operated on a young man present, who is suffering from indigestion, and before he left the meeting he said he had felt a great deal better. Then Mr. Holland was controlled, and gave us an address, in which he set forth the necessity of uniting ourselves together; after which trance an inspirational address was given, which gave satisfaction to all present. A vote of thanks was given to Mrs. Holland and friends who attended on the tea. This brought a very enjoyable evening to a close.—J. BURRELL, South Terrace, Cramlington.

PLYMOUTH.—On Wednesday last a few friends assembled at the residence of Mr. R. S. Clarke, 4, Athenæum Terrace, where a pleasant and enjoyable evening was spent. The spirit friends gave proof of their presence by controlling their medium, and by giving loud raps on the table previous to the commencement of the sitting. The President, Mr. J. B. Sloman, intimated that he had a pleasant duty to perform in presenting a purse of money to Mr. Clarke, subscribed by a few friends as a slight token of their respect and esteem. Mr. Clarke in thanking the president and friends for their kindness, said he should prize it, not merely for its value, but because he felt he had their sympathy and encouragement in the work he was engaged in; and he would in the future try to do his utmost to advance the Cause with which they were identified. The presentation came as a surprise to Mr. Clarke, as it was arranged in his absence in Birmingham. On Sunday there were three public meetings in our Hall; in the morning at 11; in the afternoon, public circle, 30 present, including many strangers. The power was brought to bear on some in a most forcible manner. Mr. Burt, who has lately been developed as a medium, gave a splendid address, also a good test to a stranger present. In the evening Mr. Clarke's guides gave a most eloquent lecture to a good audience: subject, "Historical Spiritualism," which was dealt with in a most masterly manner.—J. PAYNTER, Secretary.

BATLEY CARR.—We had an unexpected visit here on Sunday last from Mrs. Butterfield, of Blackpool, who occupied our platform in a most efficient manner. Her spirit-guide, or guides, based their remarks on "Man as a Trinity in Unity," viz., physical, spiritual, and soul. During the progress of the discourse, they dilated at some length on the importance of a proper selection of our food, and showed in a masterly manner its influence on our daily life, and, seeing that the spiritual body is raised out of the physical, its double importance on our spirit bodies; for if we live on gross food, that which feeds our animal natures, we must be poor spiritually, when we enter into spirit life. The discourse lasted for upwards of fifty minutes, and partook more of the nature of spiritual teaching than preaching. And it was indeed a good beginning for the first Sunday in the New Year.—ALFRED KITSON.

BARROW-IN-FURNES.—A local paper inserts a long report of Mrs. Groom's recent visit, when there was a crowded audience, Mr. Walmsley in the chair. Of Mrs. Groom's description of spirits at the close, the report says:—"Some received messages from their friends in spirit life, while tears of gladness ran down the cheeks of the recipients, that the immortality of their friends could be so demonstrated."

HETTON.—A Tea and Entertainment on Christmas and New Year's Day, and a good audience on both occasions. On the three past Sundays, Messrs. F. Walker, J. Livingstone, and J. G. Grey, were speakers.

HARROGATE.—Mr. W. A. Mason would be glad to meet with any who would join him in the investigation of Spiritualism.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

The Committee of the above Society desire to tender their sincere thanks to all the friends who so kindly contributed to our Tree, and have very great pleasure in announcing the result, as appended below. They also desire to say that a friend has promised to give £10 if the Society can make up the present amount to £50 by Easter. We have already received promises for £7 towards it, and shall be glad to receive any other subscription that any member or friend may feel disposed to give.

PROCEEDS OF NEW YEAR'S ENTERTAINMENT, ETC.

	£	s.	d.
Sale of Articles on Tree and Stall ...	4	16	0
Profit on Tea ...	4	0	0
Sale of Refreshments... ..	1	12	3½
Westhoughton Society, collection ...	1	12	0
Mrs. P. H. B., subscription ...	1	0	0
Mrs. R. S.	1	0	0
Pendleton Society, collection ...	0	15	0
Mr. Brown, Rhodes	0	5	0
Mr. Atherley, York	0	5	0
Mr. A. L.—with present that realizes 7s. 6d.	0	2	6
A Friend, per Mr. Hollinworth ...	0	2	0
A friend from Pendleton	0	1	0
Total	15	10	9½

Donations from the Society, as per minute passed in Committee July 21st, 1883: 22 weeks at 7s. 6d.	8	5	0
Total	28	15	9½

R. A. BROWN, Secretary of the Building Fund.

It is the intention of the Committee to keep up the interest now in operation, and they purpose having a Bazaar and Sale of Work of a more extensive character about Easter. So this will give the friends an opportunity of assisting and contributing, who were unable to do anything towards the Christmas Tree, owing to the time being so brief.

MANCHESTER.—On Sunday Mrs. Groom, of Birmingham, delivered two soul-stirring and eloquent discourses, from "The Voice in the clouds," and "The New Dispensation," to large and intelligent audiences. Tears streamed down the cheeks of many present. I personally was greatly delighted and instructed, and shall feel the effects of the discourses, I think, as long as I live. After her discourses she gave some very clear and expressive clairvoyant readings, which were acknowledged to be correct. I hope we shall soon have her again.—W. LAWTON.

SPIRITUALISM AT THE LEICESTER CEMETERY.

To the Editor.—Sir,—This Tuesday afternoon the funeral of the late Mr. John Buckley—who has been actively connected with the Temperance Society as Secretary, and a member of the Committee for nearly 35 years,—took place at the Cemetery Chapel. The Rev. F. B. Meyer, B.A., officiated, and stated that Mr. Buckley, when on his death bed, "saw his spirit relations, and even called them by name." I may add that Mr. Buckley was a Wesleyan; thus you see that Ministers are now speaking out on this great question.—yours truly, JOHN BENT.

Dec. 18, 1883.

ROCHDALE INVESTIGATING SOCIETY.

We have had a glorious time in Rochdale, and a great deal of interest seems to be evinced regarding Spiritualism, or as outsiders would say, "this new-fangled religion." We opened a new room last Saturday, in Garden Lane, off John Street, with a tea party and entertainment. It is only about eight weeks since we took the room, and all the furniture we had was five small forms and a table, with no funds to fall back to, but thanks to the earnestness of the members, we have been able to spend over £8 in furnishing with gas, forms, etc. The work has all been done by the members, which speaks well for the future prosperity of the Society. The room was beautifully decorated with flowers, festoons, shields and banners, and presented a very gay appearance. After tea, the night was spent in games, singing, etc., which called for repeated encores, and it was near midnight when we broke up.

On Sunday, we had that excellent clairvoyant, Mrs. Yarwood, from Heywood, who gave about thirty descriptions of spirit-surroundings, all recognised except four, and in most cases she gave the names, which caused the sceptics to lift their eyes. The room was well filled in the afternoon, and at night we had to deny admission to at least fifty people.

WM. GREENWOOD, Sec.

A private circle for the investigation of spirit communion, is now held on Sunday and Thursday evenings, commencing at 7.30, at 17, Amberley Road, Harrow Road, Paddington. All applications to join must be made one week previous, at the above address, to Mr. Wright. A medium attends.

MRS. HARDINGE-BRITTEN IN NEWCASTLE.

This highly-gifted and eloquent lady medium is announced to lecture in Newcastle as follows:—

In the Northumberland Hall, High Friar Street, on Sunday next, January 13th, in the morning at 10.30, on "Death, the Builder," in the evening at 6.30, on "The Experiences of a Soul in search of God."

In the Lecture Hall, Weir's Court, Newgate Street. On Monday, January 14, at 8 p.m. on "The Soul of Things, or Thought-reading and Clairvoyance."

And on Wednesday evening, January 16, at 8 o'clock, on "Occultism, Witchcraft, and Spiritualism."

In the Northumberland Hall, High Friar Street, on Sunday January 20, in the morning at 10.30, on "Ritualism, Agnosticism, and Spiritualism," and in the evening at 6.30, on "The Unseen Universe."

In the Lecture Hall, Weir's Court, Newgate Street, on Monday, January 21, at 8 p.m., on "Spiritualism, the Reform, Science, and Religion of the Age."

The admission to all these lectures is free, and a collection will be taken to assist in defraying the expenses.

As Mrs. Britten will be unable to visit other places in the locality, Spiritualists residing in the district should avail themselves of this good opportunity to hear her; the excellent list of subjects selected for her to treat upon covers such a wide range, that they are calculated to suit all classes of minds, from the sceptic to the enquirer and the Spiritualist.

The Committee of the Newcastle Society has arranged to have their rooms open on the two Sundays of Mrs. Britten's visit, from 12 noon to 6 p.m., for the use and accommodation of friends from a distance, who bring their own refreshments; a fire and hot water for those who require them. Parties requiring more substantial fare can obtain it at neighbouring Dining Rooms, to which the Secretary will be happy to direct them.

Mr. Thomas Parker, Tea Merchant and Family Grocer, 209 High Street, Deptford, gives his customers, their children, and friends, a grand free Christmas Entertainment, at Saye's Court, on Monday evening, at 7 o'clock. The programme is a very full one.

Mr. R. B. D. Wells, Phrenologist, has just commenced a series of lectures, at Hope Hall, Liverpool.

BATH.—On account of a difficulty in obtaining the castors, Mr. Fryar says there is some delay in supplying his "Automatic Insulators."

Mr. Edward C. Frost, 23, Oxford Street, Newcastle, is now Secretary of the Spiritual Evidence Society; as Mr. H. A. Kay, is leaving England on account of his health.

Mr. W. J. Colville, during his recent visit to Paris, held three drawing room receptions at the residence of some distinguished members of the Theosophical Society, of which the Countess of Caithness is the honoured president. The utterances of Mr. Colville's guides were very highly appreciated by the refined and representative audiences before which they were delivered. Spiritualism is making sure and certain headway in the gay metropolis of France. A good speaker and medium, capable of speaking French fluently, would do an immense work, and meet with much appreciation.—"Ecorissee."

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LONDON: J. BURNS, 15, Southampton Row.

ANTI-VACCINATION.

RECENT VACCINE DISASTERS.

To the Editor.—Sir,—Those of your readers who have been at the trouble to take note of what is recorded in the daily Press, as well as in the columns of the MEDIUM, will have observed the frequent cases of hardship and cruelty arising out of the operation of the Vaccination Acts. About one hundred parents are now summoned every week for refusing to imperil the life and health of their children by submitting them to an operation which a St. Pancras Jury in a recent verdict on a fatal vaccination case described as "the natural constitutional irritation due to vaccination"; and over 50 of these parents, conscientious and law-abiding citizens—the salt of the earth—are subjected to judicial penalties without the chance (except in a rare case) of even explaining the grounds of their disobedience. Then there are public disturbances as at Leicester (December 4th), when two or three thousand persons assembled to offer their indignant protest against the seizure and sale of the goods and chattels of 10 of these sturdy medical nonconformists, 50 policemen, with numerous detectives, being found necessary to quell the riot and restore order. A few days later (December 12th) an inquest is held on a fat case of vaccination at Sheffield, due to what the mother cal "bad lymph." The same day's papers ("Manchester Courier December 13th) report that the attention of Government has been called to the alleged death of a child at Blackburn, caused by the same official ordinance. The child was vaccinated at three months old, after which it refused all sustenance, and "died a mere skeleton, after four weeks' intense suffering." The "British Medical Journal," two days afterwards (December 15th) records six cases of vaccinal erysipelas reported by one medical man, Dr. C. T. Vachell, of Cardiff, all occurring within four days! These tragic events are happening all over the kingdom, and it is no exaggeration to affirm that a mere record of authenticated cases occurring within recent years would, if described, fill a considerable volume. I have personally collected over 400 of such cases, the vouchers and authorities relating to which have been carefully examined by Mr. Thomas Baker, barrister, of the Inner Temple; and the catalogue has been published by Mr. Young, at 114, Victoria Street, Westminster, under the title of "Vaccine Disaster Record." The serious question which is filling the minds of reflecting parents with indescribable anxiety is—Where is this mischief and misery to stop? Must the patient, long-suffering but much injured and oppressed people be driven into exasperation and active rebellion before the Local Government Board is aroused from its criminal lethargy?—Yours faithfully,

WILLIAM TEBB.

7, Albert Road, Regents Park, London, January 1st, 1884.

MEETINGS, SUNDAY, JANUARY 13th, 1884.

LONDON.

EDGWARE ROAD.—52, Bell Street, at 7, Mr. Reed: "The Temperance Question." MARTLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Tuesday, Conference; Wednesday, at 7.45, Seance; Thursday, Developing; 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. CAYENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse,—"Evil: its Place and Purpose."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns's seance, at 8. BROMPTON.—Mr. Pound's, 108, Ifield Road, Wednesday, at 8, Mr. Towns.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30. BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage. BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m. BELPER.—Lecture Room, Brookside, at 6.30. BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Morrell and local. BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. Armfield. BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30 and 6 p.m.: BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: BOLTON.—H. A. Tovey, 16, Halton St., The Ilough. BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Gott. Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Dent. Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Misses Ratcliffe and Hingworth. GATESHEAD.—Central Buildings, High Street, 6.30. GLASGOW.—2, Carlton Place, South Side, at 6.30. Lyceum at 5. HALIFAX.—Peacock Yard, Union Street, at 2.30 and 6: Misses Harrison and Musgrave. HERTON.—Miners' Old Hall, at 5.30. Mr. W. Westgarth. KIRKLEBY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. Brown. LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Hepworth. LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30. LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mrs. Groom. MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Rev. A. Rushton. MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30: Mr. Briggs, of Yorkshire. MABLETHORPE.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local. MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30. NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 and 6.30: Mrs. Britten. NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30. NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. Gibson. NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30. OLDHAM.—176, Union Street, at 2.30 and 6. PENDELTON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30. PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. Burt, Trance Address; at 3, circle; at 6.30, Mr. R. S. Clarke, "The Coming Religion." SHEFFIELD.—Psychological Institution, Cocoa House, Poud Street, at 6.30: SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6, Mr. A. D. Wilson. SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30, Mr. Smail. TUNSTALL.—Rathbone Street, Mr. W. Hudson, Medium. WALSALL.—Exchange Rooms, High Street, at 6.30. WEST FELTON.—At Mr. T. Corker's, 12, Grange Villa, at 6 p.m.

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