

THE MEDIUM AND

DAYBREAK.

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF  
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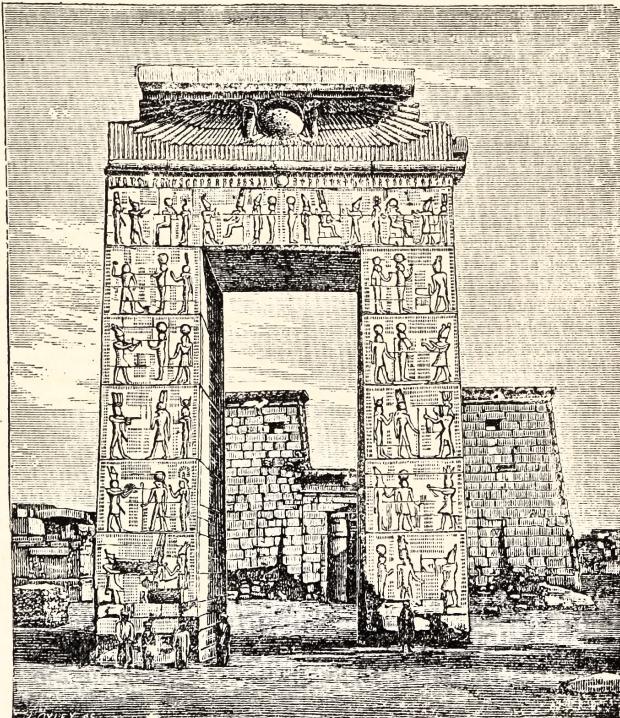
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E G Y P T:  
AND THE WONDERS OF THE LAND OF THE PHARAOHS.  
BY WILLIAM OXLEY.



VIEW OF THE PTOLEMAIC GATEWAY,  
GRAND ENTRANCE TO THE TEMPLE OF KHONS, KARNAK.  
FROM A PHOTOGRAPH BY M. BEATO.

## EGYPT, THE LAND OF WONDERS.

### MODERN EGYPT: THE INHERITANCE OF GREAT BRITAIN.

**I**F there be one spot on the earth's surface that we—in mature years, and it may be in old age—love to dwell upon, and ask the memory to bring up its bygone scenes and experiences, that spot is the "Home of our birth" into this mundane sphere of existence. What is true of the individual, in a larger sense, is true of a community and nations. Speak of *Egypt* to a British-born man or woman, and an interest is involuntarily excited, for reasons not generally known but which I will endeavour to unfold; and at the present moment there is no country in the world which absorbs so much attention as Egypt. The Suez Canal, and its safe passage on the road to India—"the brightest jewel in Victoria's Crown,"—is doubtless of vast political importance, and no Government or Statesmen of our country can ever be unmindful of the paramount influence which Great Britain must maintain in the land and water-ways of Egypt:—yet the instinctive feeling to which I have referred, is active and that arises from the fact that Egypt is the birthplace of the *Great British Nation*. Thus every individual who speaks the English language—and native-born thereto—has a special interest in the country of which I am about to speak. The present occupiers, both Turks and Arabs, are *aliens*, and hold it merely on sufferance, but when the time comes—as come it must—they must depart, and Egypt revert back to its original owners. We are its owners, for it is ours by birth-right.

In taking to ourselves our own, so far as the Egyptians proper are concerned (and I speak confidently, judging from what I saw) there will be no difficulty whatever: if any should ever arise it will be with the Arabs now in possession; but so long as the Citadel at Cairo, and Alexandria, are in the hands of British garrisons, the Arab is too much of a philosopher not to acquiesce in actual facts, and he will console himself that such is the "will of Allah," and make the best of it. The French and Italians, who have had sadly too much of their own way in Egypt during the present century may be sore, but once in possession, as at present, we shall certainly not allow another foreign nation to come in and "reap what we have sown."

The natives, or fellahs, are a mild, docile people, and if treated justly but firmly would not only acquiesce but welcome a governing power that would liberate them from the extortionate greed and rapacity of their Turkish governors. Once assured that they can enjoy the fruits of their labour, they will settle down and become peaceful and loyal subjects of the British Crown.

As an example of how ruthless the Turkish sway has been, even in late times, our dragoman, Mahomet Ali, pointed out to me a district which was ruined and almost depopulated a few years ago by *Ismail Pacha* the late Khedive, who, to raise ways and means for his unbounded extravagance personal and otherwise seized, not only the stored provisions and stock such as camels, donkeys, sheep, kine, &c., and money that could be extracted by threats and worse, but he also took their seed for the next year's crop. The consequences, of course, followed in the shape of famine and pestilence, and resulted in the death of ten thousand persons. This fact proves the barbarity of Turkish or semi-Turkish rule.

The establishment of schools where a good secular education was given would be hailed as a great boon, provided the religion of the natives was not interfered with, as I found amongst several that I came in contact with, a strong desire to learn the English language.

The Copts, or native Christians, although not very numerous are certainly in favour of British rule.

To show the unsatisfactory relationship existing between the Christians and Mahomedans (these latter refer to the Arab fanatics rather than to the fellahs), a story was related to me by some Coptic youths I met in Sioot, who attend the American Mission School in that town, to this effect. For some time prior to the close of the late war the Mahomedan fanatics had been insolent and overbearing to the Copts, and in some instances had maltreated them. Three days prior to the battle of Tel-el-Kebir a message came, that if the British army were defeated, as it was certain to be, for already thousands of them had been taken prisoners, then the Christians were to be massacred. The Copts kept

close in doors and some retired to the church where they "prayed earnestly to the dear Good Lord that He would give the victory to the British," and anxiously awaited the result. To their great joy (so the youths related) the dear Good Lord heard and answered their prayers; for, instead of Arabi being the victor, the news came that he himself was a prisoner and his army defeated and scattered. So instead of being massacred they had a three days' rejoicing and illumination of their houses. This was the story they told to me, and the Mahomedan outbreak and murder of Christians at Tantah gives credence to it.

Whenever and wherever we came in contact with the Copts we invariably found them more than friendly to the "Inglese." If protected and encouraged the Coptic element would be a great aid in the establishment of the British rule. Cairo and Alexandria excepted, their churches are wretched buildings, many or most of them underground, with no style or pretensions, the only ornamentation being a few coloured pictures of the Madonna and Child, or St. George and the Dragon, who appears to be their patron saint. They all seemed anxious to let us know they were Christians, and to prove it showed us their right wrists which were tattoo'd with the Greek cross. If those I came in contact with were fair specimens of the bulk I should estimate them as superior to the Mahomedan fellahs. Many, I noticed amongst them, are lighter in colour and appeared to have a bright intellectual capacity if properly developed; indeed, the aptitude displayed by many of the "donkey boys" in picking up languages proves that they are sharp and quick-witted. One thing a native Egyptian understands, and that is, the possession and exercise of authority, especially by Europeans; in presence of that he is craven and subjective.

In support of the idea I have given forth, as to Egypt being the birthplace of the British nation, and consequently its inheritance, I would refer the reader to two remarkable volumes recently published by Gerald Massey entitled, "The Book of Beginnings," in which he gives a comparative vocabulary of about three thousand words still in use in Great Britain, and which are clearly of Egyptian origin. In addition to this he gives a vast number of hieroglyphics, names (not even omitting the Deities), customs and folk-lore, still extant amongst us that can be clearly traced to Egyptian sources. Even our nursery rhymes and vernacular slang, out-of-the-way country sports and pastimes, are all traceable to the same fount. The ancient Land of Egypt is the Mother of them all.

In addition to these there is the mysterious Coffer in the Great Pyramid of Jeezeh, in Egypt, which yields up a Secret that until discovered by Professor Smyth was unknown. It turns out that a British imperial quarter of corn—the standard from time immemorial—is exactly a fourth part of the capacity of this vessel, thus showing that one of our most important standards of measure is brought from Egypt. Many other secrets which this wonderful structure unfolds I shall treat of when writing of this Great Pyramid. I go a step further than the learned Professor who claims our Inheritance in the Great Pyramid, and hold, that Egypt itself is our Inheritance by birthright; and that no violence will be done, except the ousting out of an alien race (now only in nominal possession), by taking to ourselves that which belongs to us, especially as such action on our part could have none other than a beneficial result to the natives themselves by delivering them from a barbarous rule, and thus give them the opportunity of developing the resources of their country (which now they cannot do), and enjoying the benefits arising therefrom without fear of molestation and robbery from their cruel and selfish rulers. No other nation can put forth claims equal in any respect to our own. At the demise of "The Sick Man," Egypt must naturally and of necessity revert to Great Britain.

To my view, there is every probability that ere long Egypt will become part and parcel of the British Empire, under whose fostering care she may once more rise—invigorated with new life,—and become as of yore a factor in the coterie of nations.

Viewed from any standpoint, Egypt, with its river, geographical position, fertile soil, and industrious people, is a "Land of Wonders." If, under its present primitive mode of culture, the land yields so abundantly of cereals and cotton and sugar, what may it not do when British capital and enterprise are brought to bear upon it?

As far as we are concerned there is no country in the world so rich in historical associations as Egypt. Its marvellous Buildings and Monuments—neglected and almost

destroyed by an inappreciative and hostile, alien, governing race—testify to the once proud position held by this ancient people, in both the arts and sciences.

As my object in visiting Egypt was not for the purpose of gathering materials for writing a hand-book, but rather, by a personal inspection of its monuments and localities to obtain a better grasp of the subjects involved in their bearing upon the social and *religious status* of Christian nations in general and our own in particular, I shall content myself with giving a general view of the country and its monuments as I saw them, and which may aid the reader to better understand what will follow respecting the Religion of Ancient Egypt, and our interest in, and connection therewith. With this, I commence at ALEXANDRIA, the port where we landed from the good ship *Kashgar*.

### MONUMENTAL EGYPT.

Little or nothing now remains of interest to the antiquarian: its Temples, Colleges, and once renowned Library have all disappeared; but, as Alexandria is so intimately associated with the rise and development of the Christian Religion, I shall again refer to it when treating further on of this subject. The forts are now in ruins, and bear unmistakeable evidence of the splendid practice of the British Fleet during the late bombardment. The Grand Square with its once splendid edifices is now a shapeless mass of ruins, the result of the conflagration by the fanatical Mahomedans.

From Alexandria, the railway to Cairo passes through the Delta: and near to Alexandria are the celebrated lines of KAFR DOTAR, which appeared to be fine specimens of military engineering skill. The Delta is the land lying between the two arms of the Nile, one discharging into the Mediterranean Sea at Damietta, the other at Rosetta. What is thought to be the ancient Land of Goshen lies to the east between the river and Suez Canal. It is in the Delta that cotton is grown, which forms such an important branch of commerce. In consequence of the absence of raised macadamised roads all the traffic is done by means of camels or donkeys. As far as the eye can reach on both sides the railway, the ground (in the proper season) is covered by growing crops, and the large number of trees now growing all over this district helps to draw down the rain which is of more frequent occurrence than in former times. The planting of such a number of trees for this object is due to the sagacity of *Mehemet Ali*, the founder of the present Khedival dynasty.

At a distance of about 120 miles from Alexandria, CAIRO, the metropolis, is reached, which bears evidence of French influence in the style of its public and private court residential buildings which, as a rule, are fine and imposing. The native quarters, with their Bazaars, are narrow, unclean, and unattractive. The wares for the most part are of European manufacture, amongst which I noticed—and the same applies all through the towns of Egypt—that Manchester or Lancashire was well represented. What native or Oriental goods I did inspect were poor in quality, colour, and design, and dear in price.

The mosques and palaces form the principal public buildings. The finest specimen, from an architectural point of view, is the mosque of Sultan Hassan, completed in 1360 A.D., at a cost of £600 per day for three years which it took to build, which is now going to decay. The mosque of Mehemet Ali is a fine, commanding building, situate in the Citadel, which commands the city; and so long as this is garrisoned by British troops there is no fear of a "Mahomedan rising" in the city of Cairo. The mosques, internally, are utterly devoid of any ornamentation, excepting in a few instances where texts from the Koran are inscribed on the walls. The walls are whitewashed and the floors covered with matting on which the "Faithful" kneel, squat, or prostrate themselves faceward to Mecca. The worshippers are all males, as women are not allowed inside; the female sex not being of much account in the Mahomedan religion. I found no difficulty in gaining access to the mosques all through Egypt; of course I had to comply with the requirement (which applies alike to the Faithful and the Unfaithful) to take off shoes, or boots, and leave them at the door while I went inside. Mosques that are supposed to be "show-places for visitors" have generally men at the doors, who, for an expected consideration, supply the visitor with sandals or slippers. It is this "money consideration" which forms an important part in the attitude of these Mussulmans to their Christian visitors.

At BOOLAK, on the river bank, is the celebrated Museum which, thanks to the indefatigable industry of the late Mari-

ette Bey, contains the finest collection of Egyptian relics in the world.

Near Cairo (which was built for a Capital by the Arabs in the 10th century) are the Great Pyramids of JEEZEH (of which I shall treat in a special chapter) and also of Sakkara. Between these two once stood Heliopolis—the On of the Bible—in which was the Grand Temple of the Sun; and also Memphis, the proud Capital of ancient Lower Egypt, of which nothing remains on the surface but masses of mounds covered over with potsherds and debris.

Nothing is now to be seen at Heliopolis but the ruined foundation walls, which are supposed to have encircled the Temple; and the celebrated Obelisk still standing *in situ* which stood at the entrance to the Temple. The city was seen and described by Strabo, a Greek writer, who visited it about 50 years B.C.

The Obelisk was reared by *Usertesen I.*, second king of 12th dynasty, (according to Mariette Bey) 2,430 years B.C. It is written on four sides, all alike, and is interpreted thus:—

"The Hor of the Sun;  
The Life for those who are born;  
The King of the upper and lower lands;  
The Lord of the double crown;  
The Life for those who are born;  
The Son of the Sun-God—Ra! *Usertesen*,  
The Friend of the Spirits of On,  
Ever-living! the golden Hor, the good God.  
*Keper-ka-ka* has executed this work,  
In the beginning of the 30 years cycle.  
He is the Dispenser of Life, for evermore."

Reading this in our day one cannot but be struck, first—with the astounding audacity of the man, who claims to be a God and the "dispenser of life" to mortals; and, second—with the craven servility of a people who could and would tolerate such a blasphemous assumption of prerogatives, that belong to the Great Creator alone. The infallibility of His Holiness, the Pope, is small in comparison with the claim of His Majesty *Usertesen I.*

At Cairo, the steamer which runs up the river for 600 miles, is taken. It calls at the principal places of interest and gives time for a visit to the monuments; and to those who cannot afford the time or luxury of a dahabeyeh (which is a sailing vessel specially fitted up for the purpose) a trip by these river steamers, which take twenty-one days for the return trip from Cairo to Assuan and back, will be found to be most interesting and enjoyable. As this was my route I propose to take the places and objects as they come in due order, reserving the Pyramids of Jeezeh till last.

At the apex of the Delta the river is hemmed in between two parallel ranges of mountains which run a distance of 600 miles southward of Cairo. These mountains are mainly limestone or sandstone; bald, sterile, and utterly destitute of any vegetation. They are tolerably uniform in height, (which reaches no great altitude), and form barriers for the Libyan Desert on the western, and Arabian Desert on the eastern side.

Excepting the Delta already described, Egypt is a narrow strip of valley land between the two mountain ranges varying in width from two to ten miles. The "Land of Egypt" is really formed of mud deposit which is the debris of the Abyssinian mountains, and which is left by the annual inundation of the river. This is the source of Egypt's greatness as a food-producing country, its fertility being such that little or no artificial manuring is required.

The "River of Egypt" is the life of Egypt, both as the beverage for its inhabitants, and for irrigation of the land. For the latter purpose it is raised, chiefly by hand labour, to the top of the banks into a series of small hand-made canals enclosing an area of nine square yards, which, when full, are cut and the water flows in and covers the surface area. This, of course is for irrigating the growing crops which are sown after the inundation is over. When it is known that this process is applied to nearly all the land surface of Egypt: some idea may be formed of the labour required.

The River is unique and is a wonder in itself. Perhaps, with one exception, it is the longest in the world, flowing from the centre of Africa to the Mediterranean Sea, a distance of nearly 3,500 miles. For 1,800 miles it flows in one unbroken stream without an affluent or feeder. On the banks, and at a short distance therefrom, are built the towns and villages which are simply a number of houses made of sun-dried bricks intersected by mud lanes without any regard to regularity. Sanitary arrangements are *non est*, and in constructing a house "every man seems to do that which is right in his

own eyes." The domiciles, like the clothing of the natives (fellaheen), are simple and poor. Blue dyed cotton forms the garments of all except the better class, who adopt the European style.

To the South of Egypt, at Philæ, NUBIA begins, which is inhabited by a different, and as some think, a superior race. Nubia forms a part of ancient Ethiopia which was once a well-populated country, and which was so powerful as actually to be the conqueror of Egypt and supplied one or more of its dynasties of kings. The decadence of Ethiopia dates from about 1,800 years B.C. (the exact time is unknown), and arose from a catastrophe by the sweeping away of some rocks at Silsilis (forty miles north of Philæ) that formed a natural dam for the river. Prior to that event, according to a monument erected by *Amenhotep*, at Senneh, in Nubia, the river rose during the inundation twenty-seven feet above its present highest rise. This meant that Ethiopia, like Egypt, shared in the benefits of the annual inundation of the river, but which, after the catastrophe spoken of, ceased to overflow, as the level of the land is now above the rise of the stream. As a consequence of this Ethiopia is now little better than a desert and barren waste.

South-west of Nubia is the SOUDAN which is receiving much public attention from the trouble caused to the Egyptian Government by a man called "the False Prophet," but who himself claims to be the Prophet whom the Great Prophet prophesied "should come after and be like unto himself."

It is noteworthy that just at the present epoch, when there are so many competing "Messiahs"—all claiming to be specially called of God, and to have special messages from God to mankind—Egypt should furnish its quota. There is a rival to the Mahomedan claimant in the Soudan, now residing near Tunis; and who, according to trustworthy reports, appears to fulfil the conditions, which either by tradition or writings, the Great Prophet said would be the characteristics of his successor in the "latter times."

Commencing at Cairo; the first place of interest is SAKKARA,\* on the west bank of the river, about twelve miles from Cairo. It is the landing place for visiting the Tombs and the Sakkara Pyramids. Near here is the site of what was once Memphis, the great Capital of Egypt in the most ancient times.

MEMPHIS was founded by the kings of the earliest dynasties, and at the time the Pyramids were built was a flourishing city, and continued so through all the vicissitudes of the country down to the Ptolemaic period; but Strabo, who visited it about 50 years B.C. speaks of it as almost deserted.

About 800 years ago it was seen and described by Abd-el-Latyf,† an Arab traveller and historian, who says, "In spite of the lapse of four thousand years and even more, which must have added to so many other causes of destruction, her ruins still offer to the eye of the spectator an assemblage of wonders which astonish the mind, and which the most gifted writer would find it impossible to describe. The more one contemplates this city, the more does the admiration she inspires increase, and each successive visit becomes a fresh cause of wonder and delight." And again, "As for the figures of idols which are found among the ruins, whether as regards their number or their enormous magnitude, it is something that baffles description, and of which one can hardly convey any idea; but what is still more worthy of admiration, is the precision of their forms, the accuracy of their proportions, and their great resemblance to nature."

Such were the features that the ruins of Memphis presented eight centuries ago; but now, at the present time, I was eye witness, and can testify that nothing above ground is to be seen. The sand of the Libyan Desert has covered over even the ruins, as with a pall, and nothing now meets the eye but a vast number of mounds stretching away for miles covered over with potsherds, and here and there the remains of a few foundation wall stones.

In its glory Memphis must have been a fine city, several miles long, lying between the Pyramids of Jeezeh and Sakkara, which, for ages, formed the great Northern and Southern Necropolises of the city. There were many temples in Memphis; but the principal one was the Grand Temple dedicated to Ptah, (the first of the Memphite Trinity) who maintained his supremacy all through; although we find that *Amasis*, (26th dyn.) built a magnificent temple to Isis, the second

(Goddess) of the Osirian Trinity. Diodorus, a Greek historian who visited it about the commencement of the Christian era, says, that although the palaces were ruined and deserted, yet the temples were kept up in the former style of magnificence. The capital having been removed from Memphis to Alexandria, during the Ptolemaic dynasty which lasted some 300 years, would account for the ruined palaces.

Numerous excavations have been made by the late Mariette Bey which have brought to light many interesting remains, but which are most difficult to preserve on account of the sand which soon encroaches and covers up what had been exposed to view, and of these I shall speak shortly.

On this plateau there are the remains of about seventy pyramids, some of them of great size, dating from King *Seneferoo* (3rd dyn.) down to *Amenemha III.* (12th dyn.). It is now known that nearly every king, from *Seneferoo* to end of 6th dynasty, built a pyramid. The most striking amongst them is one that is known as the Step Pyramid, which is diverse from all others, as it is built in layers, or steps, and not filled in so as to form smooth sides, like the rest. Its height is now about 200 feet, and is supposed to be the oldest building in Egypt, if not in the world, from the fact that when recently opened the name of one of the kings of the earliest dynasty was found inscribed on the walls.

There can be no question that all these pyramids, (perchance excepting the Great Pyramid of Jeezeh) were colossal mausoleums; as in most that have been opened—and not previously rifled—sarcophagi and mummies were found. They enclosed the mummified bodies of the kings of Egypt, and formed the chief ornaments of the vast Necropolis, round which clustered the tombs of the notables and wealthy of their day. The pyramidal shape was the best to withstand the effects of time, and as the kings were supposed to be the most precious and sacred of mortals, all that human skill and power could devise was done to preserve these remains from exposure or desecration. So well adapted were they for this purpose, that although thousands of years have elapsed since their construction yet the buildings remain; and but for the greed and rapacity of various conquering races who from time to time overran Egypt,—and worse than all from the Arabs who have pillaged these tombs for the sake of the treasures they contained—they would now, but for these causes, have maintained their original structural form.

Amongst the private tombs are two which possess great interest, both on account of their antiquity—dating from the Old Empire—and because of the freshness and vividness of their sculptured walls. These two tombs were the resting places for the bodies of personages named Tih (who was a priest under the 5th dynasty) and Ptah-Hotep, both of whom in life occupied a high social position. There are no deities sculptured on these walls, and very little of a solemn or religious character. The defunct is represented as he was in earth life, as if he were enjoying all the good things of this world. Feasting, dancing and merry-making, varied with sporting and fishing scenes, agricultural and industrial employments, (even boat-building is described)—all portray, with a vividness that cannot be mistaken, the history and employments of "well to do" men of that bygone age. They seem to have led, what most men call, happy and prosperous lives, and lived to a good old age surrounded by a numerous family and servants.

The tombs were commenced during the life-time of these men who doubtless would take care to make them as little doleful as possible; although in one case the defunct is shewn standing on a boat, and watching the removal of his own mummified body. This one scene opens out an interesting question, and has a direct bearing on the ancient belief in a continued consciousness beyond the grave. It reads like an anticipation of what is now given by such numbers of Spiritual Beings, who declare (through mediumistic sensitives) that they have actually witnessed their own physical body and its removal after their real selves had abandoned it.

In the tomb of Ptah-Hotep, sculptured on the western wall, is a scene showing the defunct seated, and before him passes a procession of servants who bring their offerings and present them to him as though he were bodily present to receive them. At the head of the procession are the priests who chant sacred hymns. Ptah-Hotep himself is accepting the gifts, and is shown carrying a vase to his lips containing a fluid which forms *par excellence* the chief funeral gift.

Such scenes as these, and many others that I saw, coupled with the construction of the tombs and other circumstances, leave no doubt on my mind that the Egyptians from the earliest times not only firmly believed in "Spirit return," but

\* It must be noted here that the names given to towns, or localities, are Arab, and not the old Egyptian names.

† See Mariette Bey, "Monuments of Egypt," p. 89.

actually practised the means used to bring about Spirit-communion. To them it was a reality; and unless this practice be admitted much will remain mysterious and unknown, but as I shall treat further on of this subject, concerning Magic and Magicians, I forbear to say more here. It were idle and foolish to dismiss this subject as a mere superstition and void of any tangible base, for everything connected with Temple worship, and life and death scenes portrayed on the walls of the tombs, from one end of Egypt to the other, one and all point to the Spiritualistic solution as the only one which will meet the facts of the case. On the walls of the chambers which contained the mummies are selections, or texts, from the Ritual, or "Book of the Dead," thus proving a very great antiquity for the Egyptian Scriptures.

Amongst the many temples at Memphis not the least interesting and important was the Grand Temple of Serapis. This temple was a vast and magnificent structure approached through an avenue of sphinxes, of which though buried with sand many still remain *in situ*. This temple was the palace, or residence, of the "Sacred Bull," which was worshipped, and supposed by the ignorant and uninitiated to be an incarnation of the deity Ptah, which later on was thought to be an embodiment of Osiris as well, hence it was called Ptah-Sochar-Osiris; and latest of all Osor-Apis, that is, the embodiment of Osiris; hence came the Greek name Serapis. Not much of the temple remains, but the late Mariette Bey was successful in discovering the mausoleum, or burial place of these Bulls, which is known as the Serapeum. A vast number of stele were found in this subterranean tomb which have thrown much light upon Egyptian history and religion. These stele were tablets with recorded inscriptions, and seem to have been a kind of votive offerings to the spirit—not of the dead bulls, as such, but to the Divine Spirit—which was supposed to animate, and be incarnate successively in, these animals.

The first gallery of this vast Apis tomb was over 600 feet long, with chambers cut out of the solid rock, in which were deposited the sarcophagi, each one containing the mummified body of the defunct Bull. Some of these are made of polished granite, and covered with hieroglyphs inside and outside. They are cut out of one block, and with the lid weigh over sixty tons.

The mausoleum is divided into three distinct parts. The first and most ancient part was constructed by *Amenoph III.*, (18th dyn.) and contained the bodies of the Bulls from his time to the end of the 20th dynasty, say about 400 years. The second part comprises the tombs of the Bulls from the time of *Sheshonk I.* (22nd dyn.) down to that of *Tahraka*, last king of 25th dynasty, extending, say, for 260 years. The third part is the place of interment from the reign of *Psammetichus I.*, 650 B.C. down to the time of the later *Ptolemies*, about 50 B.C. The magnitude of this vast tomb may be realized from the fact, that this gallery extends some twelve hundred feet.

It is thus seen that the Bull worship lasted 1,500 years at least, and proves what a hold it had on the people of Lower Egypt. It does not appear to have spread very far southward, or into Upper Egypt, as we find that other animals, such as the crocodile—the mummified bodies of which are found in vast numbers at Manlafoot, a distance of 180 miles south from Memphis—was worshipped.

It is extremely difficult for us, in our time, to realize such a low state of mentality, as that intelligent human beings should bow down to animals, as representing a higher form of divine manifestation than the human form. Judging from what I saw in more ancient tombs in the Jeezeh Necropolis, I take this as indicative of a declension from a prior and simpler form; and this shows the weakness and the strength of the priestly power, which, for the sake of self-emolument and lust of domination, both spiritual and temporal, could and did perpetuate such a degrading system. Not until the human mind becomes sufficiently enlightened to take spiritual power into its own custody, will men and women cease to be the slaves of priest despots. The signs of this awakening or as I prefer to call it, the evidence of another and higher development of humanity at large, is sufficiently clear to the prophetic eye, and the pernicious of this to the vast numbers of the human race is now merely a question of time. The remains of this animal worship still exist in India under the auspices of an arrogant priesthood. There seems to have been communication between Egypt and India from very ancient times; and strange to say the Egyptians always maintained they were the elder race of the two.

(To be continued.)

## A COLUMN FOR THE YOUNG.

### LONELY LITTLE LARA, or OLD WILL'S WAIF.

BY HANS EDWARDS.

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(Commenced in No. 674.)

### CHAPTER XI.

"A FRIEND IN NEED IS A FRIEND INDEED."

It is a beautiful afternoon, and the two comrades are reclining lazily on deck; yet, their conversation, judging from the low, earnest tones in which it is carried on, savours of importance.

"Well, Lara!" says Wycliffe; "to be frank with you, I must admit myself a convert to your religion, or rather to the knowledge of the certainty of spirit-communion; for it is not a belief but an immutable reality. Many things have occurred to cause this, of which you are not aware. I have watched you very carefully, and beside the phenomena that have happened, of which you have been cognizant, many things of which you are ignorant have taken place, that have proved to me beyond the shadow of a doubt, that your mediumship is genuine. Heaven's guiding hand is with us, Lara! Comrades we are now, and I trust for ever. Together we will obey the dictate of the Pearls, and aided by our friends on the other side, manfully and devotedly continue our search for Truth!"

"Land ahead, sir; right on the weather bow!" cried Joe.

"Now for Lisbon!" cried Wycliffe, jumping up. "Now for the once famous Land of the Franks! Here, indeed, Lara, we will gaze upon something that will command your admiration, if you have only half the enthusiasm I give you credit for!"

"Que nao tem visto Lisboa, nao tem visto cosa boa," (who has not seen Lisbon has not seen a thing of beauty). Glorious, indeed was the weather, as they sailed into the inland sea through which the Tagus flows.

"See, yonder, on the north, is the fort Sao Juliao. This, on our right here, is the Tower of Bugio. Lisbon, I may as well tell you, Lara, is not what it used to be; though still of importance it has not half the population it once possessed. The great earthquake in 1755, probably the largest Europe ever witnessed, overwhelmed the place. The first shock destroyed 3,850 houses, and 15,000 inhabitants perished beneath the ruins. Scarcely a minute after that, the entire crowd of fugitives that had assembled on the Quay, was swept away by one enormous wave, fully forty feet in height. Only the Moorish quarter of the town escaped demolition. Of course we will now see little or no trace of the disaster. See, right ahead, there is the Tower of Belem."

"Ah!" exclaimed Lara, as they glided towards the city; "truly this is beautiful—this is grandeur! What a magnificent spectacle!"

"Yes, indeed, but you must not be disappointed if I tell you that now you see the best of it. Lisbon seen from here, or from the hills opposite, does look splendid, with its towers and cupolas and public walks, but the interior does not correspond with this imposing beauty. But we shall see. I believe there are many pretty places: the suburbs, I am told, are well worth a visit, especially Poco de Bispo and the Tower of Belem. Now, then, Joe, cautiously—let her run in slowly—there is no hurry."

Sails were furled, ropes coiled, and everything beautifully clean and ship-shape that evening as they rode at anchor; Wycliffe had promised the sailors a run ashore, as soon as everything was in order,—he and Lara having decided to remain on board till morning.

With the first streak of dawn they were up, made a good breakfast, and then rowed themselves to the riverside in the dingey. Landing, they posted an account of their late experiences to Miranda,—Wycliffe enclosing a history of his interviews with "Sir Oswald" and others. According to his prediction, the inside of the Portuguese city could not compete with its external appearance. Truly many large buildings were to be seen, but the architecture of the place was not particularly chaste. What seemed to please Lara most, was the beautiful vegetation in the suburbs. Here the date-palm was to be seen in the gardens, and along the coast the dwarf-palm, the agave raising its candelabra-like branches, as on the shores of Mexico. Camellias, too, bloomed far more beautifully than anywhere else in Europe, and the hedges of prickly cacti or nopal were ripe as in Algeria and Sicily. Most of the Mediterranean fruits ripened to full perfection, and, of course, the portogalli, the golden apple, the orange, was to be had in abundance.

Here it was that the superior education of Wycliffe began to shew itself to advantage, and Lara could only listen with admiration.

"Have you been here before?" he exclaimed, after Wycliffe had been explaining some matters.

"No, never in my life," he said, "only, I have studied a good deal concerning these places, and when I see them in reality, I find it quite simple to call up the particulars and historic facts to my memory."

This led them to consider the advantages of learning, and more plans were mentally drawn out for the progression and enlightenment of both. Lara should assist Wycliffe in his investigations into Spiritualism, and Wycliffe, in turn, should teach him from the many books he had on board the Clara. So they wandered along the beautiful public walks and through the streets, amusing themselves by any passing event; now and then cracking a joke with a peasant, for Wycliffe knew a little of the language, at other times watching the working of the cargo from the quay to the ships. Here, also, as they had arranged, Lara got a thorough outfit, and had Miranda's watch mended.

There were a good many English sailors about, but they spoke to very few of them, in fact Lara noticed with pleasure—being himself of a retiring disposition—that Wycliffe was inclined to keep his distance from everybody.

"Pooh," said he, on the second evening after their arrival, "I do not at all care for these little thick-lipped Portuguese: they are not at all prepossessing."

"No," replied Lara; "they speak very kindly and very courteously, but I do not at all admire them. I thought the women were considered beautiful, but I have seen little or nothing of it."

"Oh, no," said Wycliffe. "Their sisters, the Spanish girls, are certainly beautifully modelled—I have seen a few of them—but, ah! no, the Portuguese girls have no beauty."

This was as they were returning from a journey into the interior, and were hurrying to get on board and under weigh as quickly as possible.

They were each mounted on mules which they had hired at an hotel. Wycliffe rode with ease and grace, but Lara found it at times very difficult to keep his seat. It was now pretty dark, as they were already fully an hour behind the appointed time, and Joe would be anxiously waiting their arrival.

"It's a blessing we brought these weapons with us," said Wycliffe; "the place is infested with robbers, and I should not wonder if we fell in with a few."

"I trust not," said Lara; "I cannot bear the idea of shedding blood!"

"Still, if we are attacked, it will be a fight to the death. The master of the hotel warned me that they are a desperate class, and think nothing of a life or two; so we had better see that our pistols are in order and charged."

For this purpose they slackened their pace, and then pressed forward as hard as their jaded animals would go. Suddenly, when within a league of the city, Lara reined in his mule.

"Wycliffe! there is danger ahead. Did you not hear a shriek?"

"No, not I. Perhaps it was some wild animal. I have no doubt there are plenty about."

"Zungari," replied Lara, "tells me to dismount and crawl into the forest. Hold my bridle,—Zungari' never lies."

"No, if one go we both go. Stay, we will fasten our animals to this tree."

"No, Wycliffe, do not mention it. You keep everything ready for escape if anything should happen, our friends say so. I may be back in a minute!" and Lara threw him his bridle, and glided nimbly into the wood.

The sound he at first heard was repeated, but this time nearer and clearer. It was the scream of some one in terror. Nearer and nearer it drew, till at length he espied three men dragging along a lad of apparently fourteen years of age. They halted so close to the edge of the wood, that Wycliffe as well as Lara could hear everything that was going on.

Flinging the lad down at the base of a tree, one of the brigands, for such their dress bespoke them, kneeled on his breast, and pressing his hand across his mouth, exclaimed in Spanish to his comrades:—

"Here let us slay the little wretch, the papagayo; we will stop his babbling, and throw him into the well beyond. Let him die, as his traitor father died; we will be well rid of the whole race."

Drawing a stiletto from his belt, he raised it above his head and was about to drive it into his victim, when Lara sprang forward, and levelling a pistol at the would-be murderer, exclaimed in English—

"Unband the lad, he shall not die!"

So suddenly did he appear amongst them, that the cowards fell back. Whether they understood the language or not, there was no mistaking his intentions. They spoke rapidly together, and felt for their pistols. Too late, however, for Lara had already snatched the lad from the ground, and put several trees between them. Several shots followed, but none took effect. He reached the edge of the wood, and flung the lad on to the mule, behind Wycliffe, before the brigands could come up.

"See to the lad," he cried. "They are three to one, but I can manage them. Ha! here they come."

Crack went a shot, and the arm of the foremost dropped useless at his side. Another shot, and the second fell forwards

on his face. The third had now got to close quarters, and grappled with Lara. Knives flashed in the air, as they tugged and strained. Wycliffe was hastening to dismount and rush to the rescue, but the lad behind him, like lightning jerked the dagger from his girdle, slipped up beside Lara, and plunged the blade into the heart of the brigand, exclaiming—"El enfant vengador! This for my father;" and turning swiftly on the first wounded one, he drove it up to the hilt in his side, adding a second stroke with—"And, villain, this and this from Pedro!"

Rapidly regaining his seat behind Wycliffe, he cried, "Quick, quick, my preservers, many others will be upon us, ride for your lives!"

And ride they did. The mules seemed to know what was expected of them, and sprang forward with renewed speed. Scarcely had they proceeded a hundred yards, when they heard a tremendous shouting, as if a whole band of men was in strong altercation. Again the lad urged them to press on, as some of the brigands were well mounted and might soon overtake them, but they would not dare to follow them into the town. Soon they heard a clattering of hoofs behind them, coming nearer and nearer, but just as they entered one of the public thoroughfares, the sounds suddenly ceased, and our friends knew that the chase had been abandoned.

Arriving at the hotel they dismounted, and, having found the proprietor, they related the adventure to him. When he had heard it he merely shrugged his shoulders, and said they had been imprudent in meddling in the matter, and finished up by asking what they meant to do with the little rascal, for he would have nothing to do with him. In fact, even to shelter him for a single night might endanger his own life, for some of the gang might find it out. Turning to the lad, who all the time had kept close to Lara—gazing in his face beseechingly—he ordered him to begone or he would set the dogs on him.

Then the poor little fellow fell upon his knees, and prayed Lara not to leave him to be murdered. He had no friends—not one. His father had been a brigand, and was murdered—his mother he never knew. The man he had first stabbed was the enemy of his race, because of some rivalry between his father and him regarding some Spanish girl many years ago. "Oh! do not—do not leave me, signor. I will be your slave, and work so hard for you. Do not leave me, and the Virgin will bless you."

Lara looked at Wycliffe. "Wycliffe," he said, "I was once an outcast like him, and was befriended by a stranger: I cannot leave the boy!"

"Neither you shall, Lara. Bring him along; plenty of room for one more on board. Follow up, my lad, for we are late. Good night, signor, good night!" and they made off at a rapid pace towards the wharf.

Joe was waiting for them in great anxiety. Into the dingy they jumped, and were soon safe once more in the little cabin of the Clara.

*(To be continued.)*

## PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

The circles held during last week were all well attended, and interesting in their results. The special feature of the week was the introduction of a new class of inquirers, persons of a more strictly intellectual order as compared with those who have been influenced hitherto.

I do not mean to imply that the friends who constitute the first fruits of this Spiritual Cause are not intelligent, but that they are distinguished rather by a simple piety, and earnest religious character, than by great intellectual pretensions. It is in this religious or truly spiritual soil that our Cause has been planted, and is rooting itself more and more deeply from week to week; and herein is its guarantee of growth and fruitfulness. What is Spiritualism? We understand it to be an awakening, quickening, and unfolding of man's spiritual nature, or, in other words, the spiritual element in human nature. It is important to remember that no amount of money, force of intellect, or strength of organization can produce a spiritual result. These may present imposing external appearances, but this, at best, is but framework, a splendid body, it may be, without a soul. A real spiritual work we understand to be quite another matter. It is a spiritual awakening; a ploughing up of the subsoil of human nature, a vitalizing of the whole being, a quickening into activity the divine and immortal elements of the human soul,—the elements of love, purity, wisdom and goodness.

The time is not far distant when our Cause here will cease to be in "lodgings"—when it will have a home of its own, and a material basis that shall be worthy of its great influence and mission. The reason we speak so confidently of this is, that the same power which has originated and promoted this Movement, has as distinctly foreshadowed the material arrangement, which shall, at the proper time, constitute its "home" and centre of operations. In view of that time, it will be a matter for great satisfaction that this Cause was inaugurated and established, neither by strength of purse nor

power of intellect, but by sheer force of spiritual vitality, like that which makes the tiny blade push its way through the clods, the drop of yeast to ferment the whole mass, or the ever-active life principle to develop the puny infant into the lovely youth and noble man. This we understand to be the true nature and philosophy of Spiritualism.

Having then rooted itself in a truly spiritual soil, this Cause will work its way through a graduated intellectual strata, and in accordance with this order, first the spiritual and then the intellectual, we recognise the natural purpose of the unseen workers in the latest features of our Movement referred to above.

One of the most striking and convincing phases of mediumship, is that of impersonation, wherein disembodied persons can use the organism of the medium to reproduce and represent the features, mannerisms, and characteristics, by which they were known and distinguished on earth. One of the mediums here, possesses a marvellous flexibility in this respect, being not only capable, as a trance speaker, of being used by the highest order of disembodied minds, but also of being controlled to represent every possible variety of personal characteristics. During the past fortnight he has thus been enabled to do much work in convincing intelligent inquirers.

We had a fairly good meeting at the Hall on Sunday morning.

OMEGA.

#### PLYMOUTH FREE SPIRITUAL SOCIETY.

Dear Mr. Burns.—Two of the most earnest friends of our Society, are, we regret to say, about to sever their connection with us, through their approaching departure from England. Mr. and Mrs. R. Rule have been Spiritualists for some years, and prior to the formation of a Society took a deep interest in the progress of spiritual work. When it was decided to establish a local Cause, they came forward and rendered every assistance, and have stood firmly by the truth at all times. They are now about to quit these shores for Queensland, and in commanding them to the sympathy and fraternal care of the brethren in that part of the world, we feel we are only doing our duty, a sorrowful one though it be.

Mr. and Mrs. Rule leave Plymouth with the best wishes and heartiest sympathies of the friends. We may add that Mr. R. is a trance medium in process of development and with care will prove of great use.—Yours faithfully, J. BOWRING SLOANE, President, late of Ipswich, Queensland; R. S. CLARKE, Hon. Sec.

Mr. R. S. Clarke, Secretary of the Plymouth Free Spiritual Society, will, by invitation, deliver a lecture under the auspices of the Plymouth and Devonport Branch of the National Secular Society, at the Committee Rooms, St. James' Hall, Union Street, Plymouth, on Sunday, May 29th; the chair will be taken at 7 p.m. precisely. Subject: "Spiritualism, a proof of Immortality," discussion at the close.

A Plymouth correspondent thus views the efforts being made to spread the Cause by dispersing its apostles:—

"Fate or something else seems against us here, for all our workers seem to be leaving. First, Mr. Ware, then our trance medium Mr. Husson, then our organist Mr. James, then our friends the Pines, apostles of the truth in the locality, now the Rules, and next it will be the Dymonds."

#### SPIRITUALISM AT RAWTENSTALL.

On Sunday, May 6, we had a crowded meeting to listen to Miss Wilson, from Facit, and Miss Maudsley, of Rawtenstall. The subject by Miss Wilson was the "Religion of Spiritualism: What it teaches." Spiritualism is not a religion descending from some foreign source to be borne as a cross: it is an outgrowth of human nature, and the complete expression of its highest ideal; it is the science and philosophy underlying all others; it reaches to the beginning and to the illimitable future. Borne onward by man's immortality, with what pleasure we contemplate the world of spirits that surrounds us. Intricate and beautiful are our relations to the angels, friends, and relatives, the good and great gone before us, superior in their knowledge and experience, with love and friendship increased, ever ready to communicate with earthly friends, and manifest an intense interest in their welfare. As we gather round the little home circle, and the spirit of our dear departed father, mother, brother, sister, cheers us with their presence and influence, renewing our strength for daily toil, resting assured in the knowledge that when death, inevitable death, comes, we shall accept the change joyfully, knowing our spirit friends will prepare a crowning welcome in the bright spheres beyond; there is no longer doubt above the grave of the loved ones. The Spiritualist who loses a friend knows that that friend is not dead: it is not belief, it is not hope, it is not faith, but it is knowledge, born of the living and actual presence of that spirit, saying, "I am not dead, but living still." It is important for all men to have a knowledge of Spiritualism, because, as Milton says, "Millions of spiritual beings walk the earth unseen," who have influence over your lives, your thoughts, your actions, and your destinies, therefore, a knowledge of this fact will be an aid to goodness and a

preventive against evil. Spiritualism teaches of man's spiritual nature, of that region and portion of man's existence that lies hidden from his senses, but which moves, controls, guides directs, and in reality is all there is of the individual being that exists. You cannot see a thought, you cannot behold an emotion, you cannot understand with your senses a prayer, yet these things have tangible shape and form to the spirit, and make their way through various phases of material life, until they move and govern individuals, societies, and nations. So if this spiritual realm be about you, unseen, unperceived, yet acting upon your lives, surely that science which unfolds it to you, that reveals to you this other presence, is most valuable to everyone—valuable to the materialist, since he, of all men, has not known of his spiritual nature; valuable to him, since he says the grave closes up man's career, and all of thought and excellence, power and light, is there buried; valuable to him, since he only builds for time and not for eternity; valuable to him, since he deifies matter and makes of it a god, instead of the spirit whose soul pervades all things.

Beyond this earth, unseen to mortal eye,  
A realm of beauty doth in brightness lie,  
Its radiance overleaps the thoughts of men—  
Transcendent, far above all human ken;—  
To set each truth before you as revealed,  
And show you thus the thing that is concealed,  
All things are there made plain, and pure, and free,  
Before the eye, the loving eye, of Deity.

Much more might be said, but time and space will not permit.

We are having, next Sunday, May 13, Mr. Wood from Oldham, one of the best healing mediums in Lancashire.

JOHN BARNES.

19, Rose Vale Cottages, Cloughfold, via Manchester.

BIRMINGHAM.—The somewhat startling advertisement in the "Daily Mail," that "Mr. George Dawson will speak through Mrs. Groom on Sunday, 6th May, at Gozell's Street Board Schools, at 6.30," on the subject of "Compensation," naturally attracted a good audience, the room being quite full. Of course no building in this town would have contained the number, had the public credited this fact; but as we prefer the truth to numbers, fashion, or popularity, we had no cause to be discouraged. The marked individuality of the control, in all its special and peculiar characteristics: the deep husk voice (with signs of irritation in the throat, which affected him some years before passing away); the short, sharp, and pithy sentences; the subject matter, and even language, were so obviously those of George Dawson, that no sceptic could deny it. In his discourse he criticised the motives that actuated men in private and public, pointing out the shallow and ambitious from the true and unselfish; showing that the true and immortal "compensation" came when unsought for; that man should not cry, "Lord, Lord, what must I do to be saved?" but work for the salvation of others. "It has done my soul good," he continued, "to stand in these schools and watch the busy brains and little fingers adding up 1's and 2's to get knowledge as their 'compensation.' In those little specks of humanity lie the hope and stability of the next generation," etc. This address absorbed the attention of the audience throughout. The careless manners and tittering smiles of a few soon changed for serious thought. This was followed by another control which gave poems on "Love," "Tranquility," "Hope," "Peace," and "To our friends on the other side." Mrs. Groom then gave clairvoyant descriptions and recipes in her normal state with the usual success. After many queries were answered and instructions given for forming seances, etc., the meeting closed at 9 o'clock.—COR.

FROM A PIONEER.—Dear Mr. Burns,—I am still in the flesh, but not living after the flesh, but after the spirit. If I live after the flesh, I shall die to communion and fellowship with my heavenly Father and his heavenly hosts. I have a resting place in this wilderness, down here below. I am living in Mount Zion, the City of my God, in harmony with the Church of the First-Born. Angels and the spirits of just men are my companions. Jesus my elder brother and the great medium and mediator betwixt me and the law: he has made peace for us, and I do enjoy that peace; he left us this peace, and I do enjoy that peace in the midst of much persecution and opposition, from those that are blind to spirit-communion. Yet, spirit-communion, through my labours, is making progress. I have baptised fifty this last year, into Jesus and his power, and the gift of tongues and the gifts of the spirit are working in harmony with the giver of the gifts. There are twenty speaking in tongues by the spirit; two, children under twelve years of age. You will be able to judge what storms we have to meet. No one man ministry here, no hired ministry here, but salvation from man. We are breaking bread from house to house, just as in the days of the apostles. I shall maintain my own personal identity as a Spiritualist. I felt impressed to write to you. I thought you would like to hear how I was getting on, being an old soldier in the battle-field for spirit-communion. May the Great Spirit lead you and me into all truth.—HENRY KELSALL, 22, Crown Street, Hulme, off Chester Road, April 22nd, 1883.

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## SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY MAY 11, 1883.

### TO OUR READERS.

We place into your hands a weekly offering, in the production of which no labour or expense is spared on the part of contributors and publisher alike. What with engraving, writing, new type, and labour, for which there is no return, our readers have bestowed upon them services far in excess of what their three-halfpence pays for. For this the only obligation we impose is that you also do your share of work in the Cause. Particularly do we impose this obligation on those Spiritualists whose operations we so largely advertise weekly. We have borne and are bearing the burden of sustaining an organ for the use of the Cause, and parties who, instead of helping us, have decidedly tried to pull us down, chiefly reap the advantage. We desire that you all ask yourselves what you would do in a similar position, and how you would like to be done by.

On other grounds we claim your co-operation on behalf of the Cause itself, which is represented by the MEDIUM in a manner which is not surpassed by any organ or denomination in the country. For all of this the Spirit World is to be thanked: the empty coffers, exhausted brain, and weary limbs could not bring such a result into fruition. You, therefore, see that there is a Power at work which transcends in its effects all of your combined powers even if concentrated into a focus. To selfishly appropriate such bounteous indulgences for the mere gratification of the reader, unmindful of all other claims, is a dark spot on the fair fame of our Movement, which every reader can do a part to remove. We labour in the hope that the same spirit of devotion to duty which sustains us will, by-and-bye, in some degree actuate many who at present seem in a mummified state of indifference.

A Jersey Correspondent states that Archdeacon Colley's sermon which recently appeared in the MEDIUM, was preached by the pastor of the New Jerusalem Church from his pulpit on Sunday, April 15. The MEDIUM containing it was "literally devoured in Jersey." Will all of our readers not like this correspondent, send for a few dozen copies of current numbers to present to those who would appreciate the gift.

## OBITUARY.

John William Billson, of Nottingham, departed this life on April 19, aged 73 years. He was a steadfast friend of the Cause of Spiritualism in years past, and took considerable interest in the Children's Lyceum, in those happy days when Spiritualists had the good guidance to work on that educational plane. We hope our ascended friend will inspire those who remain to similar work.

### ABOVE IT ALL.

I see the crowds of earth go by,  
I hear the loud world's-trumpet call;  
Through through its midst my path should be,  
Yet I must live above it all.

The sorrows of this daily life,  
The shadows o'er my path which fall,  
Too oft obscure the glorious light,  
Until I rise above it all.

Until upon the mountain height,  
I stand, my God, with thee alone,  
Bathed in the fullest clearest light,  
The glory which surrounds thy throne.

Learning "those words" so wondrous deep:  
To live in joy and grief the same;  
Weeping as though we did not weep;  
Gaining as though we did not gain!

MARY ANN DOWNING.

## THE DIVINE QUALITY OF SOUL LOVE.

### MEDIUMISICALLY WRITTEN.

The sympathy of two souls transcends all other earthly affections. They are united in the fullest sense of the word, and are as one. Time, change, or distance cannot sever them or lessen in the slightest degree their bond. They are united for eternity, and will enjoy the glorious realms of the Hereafter, hand in hand. In the hour of trouble and sorrow, the sad one can find peace, consolation, and compassion from her affinity. Though far distance parts them, they are ever together. Their thoughts are interchanged, and in solitude the souls can commune together. How much better, nobler, purer is this soul-love than that of earthly affection, that changes and is ever tossed about in the everchanging scenes of life. The soul-love is constant, pure and sympathetic, and is a link between those in affinity and their God. Here the heart may rest in peace and tranquility, and drink in the life-inspiring food of perfect union. Here no taint or sin can enter, for the souls, so united, are part of God. And when they leave the earth life together, they will enjoy in all fulness of delight the glories of the Summer-land, and pour out their thanks to their Father, for all His wondrous love and care, in exultant songs of joy and gladness.—LUCRETIA.

### THE LOST SENSES, AND KINDRED SUBJECTS.

Mr. James Gillingham, surgical mechanist, Chard, Somerset, author of "The Seat of the Soul," and articles on Mrs. Croad, quoted in the MEDIUM, has prepared a work on the above subjects which will be commenced in the "Chard and Ilminster News," on Saturday, May 5, and continued probably for 10 or 12 consecutive weeks. Among other subjects touched upon will be the following.—How the Blind and Deaf see and hear; the soul (or spiritual body) and proofs of its existence as an organic whole from facts and phenomena; modern discoveries and their relations to vital force; references to the researches of Dr. Kitto, Reichenbach, and others; mental telegraphy, thought-reading, etc., as professed by Bishop, and others, and their mistakes; the facts of Spiritualism, its dangers, etc., etc.

Those who desire to secure this work, which will no doubt contain many instructive facts and practical ideas, should forward stamps to the editor of the "Chard and Ilminster News," Chard, Somerset. A full syllabus can be had on application.

### A WORK OF PHILANTHROPY—HELPERS WANTED.

Dear Mr. Burns,—The Baroness Adelma von Vay has written to me to say that she is about publishing a new book under the title: "Das Tagebuch eines kleinen Maedchens," (A Young Girl's Diary), and that the proceeds of the first 1,000 copies are to be given over to the Gonobitz branch of the Red Cross society, towards the erection of a hospital.

I should be very glad if you would kindly aid me in calling the attention of your readers to the forthcoming book which will, no doubt, be as interesting to Spiritualists as it will be pleasant reading to others, there being such a peculiar charm in all of the Baroness's normal writings.

I am, dear Mr. Burns, Yours most respectfully, ED. GRAF,  
243, Hampstead Road, N.W. May 7, 1883.

Mr. A. Duguid is making arrangements with the view of visiting London soon.

Mr. Harrison's Second Article on the Reichenbach Committee of the Psychical Research Society, unhappily came to hand (with engravings) too late for insertion this week.

A few friends are desirous of forming a circle and class for sittings, and conversation on Spiritualism, Astrology, Phrenology, and kindred subjects, on Tuesday, Thursday and Sunday evenings, either here, at 24, Wallgrave Road, Earl's Court, S.W., or in the neighbourhood, wherever agreed or desired. First meeting, Sunday evening, at 7.30 for 8 o'clock punctual, and not after that hour. Mediums and friends are invited to co-operate.—NEPTUNE.

## A Special Co. Durham No. of "Medium."

FRIDAY, MAY 18, 1883.

On Whit-Monday a Demonstration of County Durham Spiritualists will take place at Ferry Hill, at which it is expected the most prominent Spiritualists between the Tyne and the Tees will be present, and the best-known speakers will address the Meeting. It is proposed to print a Report of the Speeches and the names of those who attend, in the MEDIUM to be published on the following Friday on condition that it may be possible to circulate a large number of copies in the District.

Besides the Report, the whole Number will be filled with matter of general and local interest, comprising:—

A Chapter of the Work on "Egypt," by William Oxley.

A Chapter of the Tale—"Lonely Little Lara," by Hans Edwards, a portion of which was written at Gateshead.

The late R. Brunskill's (late of Cockfield) mediumship in America; also, a proposal for a Tomb-stone for his grave. The work of T. M. Brown (late of Howden-le-Wear) at Brisbane, Queensland. Mr. Brown was a Pioneer Spiritualist of the District.

The Golden Verses of Pythagoras, translated from the Greek by Nicholas Rowe.

Prophetic Visions of Political Events, through W. H. Robinson, Newcastle. By Hy. Burton.

Poem: The Dying Boy, or the Parent's Sorrow Lightened. By W. H. Barnes, Pelton Fell.

The New Spiritual Hall for West Pelton.

Added to which will be the usual interesting weekly features of the MEDIUM.

To place no obstacle in the way of its extensive diffusion, we offer it at the following rates:—

Parcels of 24 copies and upwards will be supplied at One Penny Each, carriage per rail extra.

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No Contribution to the Cause can so well extend a knowledge of it as to circulate the MEDIUM. At the price at which it is offered (barely cost of material—no profit attached), a copy costs only a halfpenny; so that the subject can be brought before a whole family for that small sum. It is hoped that every Spiritualist in the District will circulate several copies.

500 copies may be had for 21 shillings, which, if properly circulated, might bring the matter before 5 persons each, thus securing an audience of 2,500 persons for a little over £1! No form of advocacy is so certain and economical. It also helps the usual methods, as a List of Meetings in the District will be given, so that inquirers may know where to go for further information. In places where there is no public meeting, we will be glad to publish the names of Spiritualists to whom inquirers can apply.

This Special Issue, containing Report of Demonstration with names of those who attend, and other matter, is capable of making a decided impression if properly taken advantage of.

### A. T. T. P.S CONTROLS.

Dear Mr. Editor,—I was deeply impressed with the matter read by our esteemed friend A. T. T. P., at Goswell Hall, on Sunday evening, the 29th April. These Spirit Essays on the progress of humanity and its history, are very interesting. I am one of the few who believe in the spirit of truth and freedom, and these Controls are virtually true and undisputedly philosophical and wise. They point directly to the very heart of society, shewing the disease from which it suffers—Palpitation! with a vengeance. The spirit-world is at work, thank God; let us help it while we can. Towards that end be so good as enrol my name as subscriber for six copies of the forthcoming Volume of Controls. I hope every Spiritualist will do likewise.—I remain, yours fraternally, R. WORTLEY.

Summerland Villa, Barking Road, Plaistow, Essex.

CLAIRVOYANCE.—To the Editor.—Sir,—Having seen in the MEDIUM, several testimonies to the great clairvoyant powers of Mr. J. Thomas, of Kingsley by Frodsham, please allow me to give my own experience. At this great distance, he most correctly portrayed my social surroundings, and the effect they were exercising on me at the time; also my spiritual surroundings—a description of friends I perfectly recognised; described also quite correctly the several ailments from which I was suffering, and the cause from which they all proceeded. Indeed, a most perfect diagnosis of a most difficult kind, comprising the whole nervous system, brain, heart, liver, kidneys, lungs, in short, the whole seat of life.—J. J., Hackney, May 8.

A gentleman is desirous of seeing something of Crystal Work. Will any seer be willing to oblige him. Kindly communicate with M.D., care of Mr. Burns, 15, Southampton Row.

## CHRISTIANITY, SPIRITUALISM, AND RENT.

A DISCOURSE BY J. BURNS, O.S.T., DELIVERED AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, LONDON, SUNDAY EVENING, MAY 6, 1883.

The following portion was read from OAHSPE:—

### BON'S BOOK OF PRAISE.

#### SANG.

1. Praise ye the Almighty for Abraham and Brahma and Po. And their followers that plodded along in the dark days.
2. Praise ye the Supreme Being, ye followers of them, ye line of the Light of the Great Spirit.
3. To glorify the Creator in after generations, by the wisdom of His choice, Who rose up great harvests in Vind'yu and Egypt and Chine'ya.
4. Sing in his praise forever, the Creator, the Almighty. Shout long and loud in the glory of Jehovih, Fashioner of mighty peoples.

#### TUE.

1. O thou, Moses and, thou, Capilya, and Chine; sing ye unto Jehovih! Rejoice ye in the time of the Almighty! Into separate gardens in the same time the Creator singled you out into His own glory.

2. Fashioned he, the Almighty, three souls magnified unto the glory of His work. Sing unto the Creator for those that toiled in the days of darkness for the glory of the Almighty!

3. Praise ye the Great Spirit, ye followers of Moses, Capilya and Chine. Sing a new song to the Almighty! His eye hath witnessed the toil and sorrow of His chosen.

4. And all ye followers of the chosen of the Almighty; glorify Him in the highest; sing unto the Great Spirit, forever and ever.

### DISCOURSE.

It is said—The Truth shall make you free. Freedom does not mean immunity from the duties or obligations of life; it means the absence of restraints and the possession of the necessary conditions to fulfill these duties and obligations. Liberty is not license.

Spiritualism, as an outpouring of Truth, is universal in its operation. Like the light of day its rays reveal all manner of conditions of men. It is not like the limited bull's-eye lantern which concentrates itself only on one object and area, and keeps all surrounding space and its contents in obscurity. The light of Truth cannot be compressed within a small aperture; its diffusion is beyond the restraining powers of man. If it corrects one error, it corrects all; if it redresses one wrong, it redresses all; if it grants freedom to one faculty of our nature, it liberates the whole man. It comes upon the world without partiality or prejudice: man may hide beneath the rocks and in the caves, but he cannot prevent the Light from guiding those who gratefully and reverently welcome it, as God's gift which may not be rejected with impunity.

If it liberates the intellect, it also liberates the arms and legs. A liberated mental condition conjoined to an enslaved physical state, resembles a well-winged bird confined to the cramping area of a small cage. Spiritual freedom means freedom throughout: freedom of man's higher nature from the thraldom of his lower nature; freedom of the body to ultimate the innate desires of the spirit in its sincere and irrepressible struggles towards development. Man's physical body and social state are the representatives of his spirit and its condition—his heaven or his hell.

Spiritual Dispensations have from the most ancient times been regarded as seasons for enlarging man's liberty. To set the captive free has been the theme of the human soul in reference to the work of the mighty angels sent to man's help on these occasions. It has been said: My yoke is easy and my burden is light. In a former dispensation Moses redeemed the spiritual people out of the house of bondage. While they were the slaves of a vile tyranny, their spiritual blessings were sadly out of place—a jewel in a swine's snout. No sooner do men become spiritually endowed than they shake off all yoke, and introduce on the earth plane the freedom and felicities of the spiritual realm.

In OAHSPE, the New Bible not only for Spiritualists but for all mankind, this freedom-conferring fact is

made much more evident. Brahma, Moses, Capilya, Chine, and others, came into the world when it was overrun with despotism, and they rolled back the tide of darkness and oppression, and introduced eras of light and liberty. All the laws of equity and justice yet remaining on earth, are the faint semblances of the divine teachings of these Sons of the Creator. They required neither swords nor armies for their work. The Spirit in and through them was sufficient to the accomplishment of its grand task. The Hebrew Bible makes Moses a murderer and sinner, and makes it appear that he failed in redeeming the people under his charge; he left them in their wanderings and they had to cut their way into the Promised Land with the edge of the sword. This is false, or their spiritual leader could not have been the All-Perfect. Our Holy Wise and Loving Creator does not put the sword into the hands of His people. The Bible has been edited by the infernal powers till it has been made to advocate infernal purposes by infernal means; or, in the words of Mr. Martineau: "Your God is my devil." This is only too painfully evident throughout the whole tenor of the Bible—Old and New Testaments. It has evidently been specially compiled to suit the exigencies of despotism. The New Testament, besides a few goody-goody sentimentalisms, all very well in themselves, but which Christians in practice completely ignore, altogether overlooks man's rights and liberties, in respect to which the Jewish system was vastly superior, laying down rules between man and man, so that the balance of wealth and power could be maintained in society. The Christian Church has ever been on the side of the greatest murderer, the most successful thief, or the most high-handed despotism. Had it not been for Dissenters and Infidels, the Church would have obliterated humanity long ago. The struggle is not for truth and righteousness, but for loaves and fishes.

So mixed in its nature and quality is Bible teaching, that it has been quoted, and successfully too, by the supporters of the vilest immoralities. Humanity has had to fall back upon the divine nature within it, to wage war against the onslaught of Bible-quoting tyrants and malefactors. But the struggle has not been in all cases successful. As an instance, a case is quoted in "The Liberal" (Sydney, N. S. W.) of March 10, of a man named Smith, of Los Angeles, California, who had never read the Bible; but a copy having fallen into his hands, he became a Methodist. The example of the patriarch, Abraham, so wrought on his mind that he became convinced that he ought to offer up human sacrifice. For this purpose, he killed his son Ben, aged 13, with a knife, for which act of Scriptural obedience he was hung. Whether this story be true or not, it is none the less illustrative of the immorality of the teaching which would override the divine intuitions of man by a blind "faith" in any external influence, be it angel or demon. This unspiritual tendency is glaringly conspicuous in Bible teaching. Man is shown to be incapable of knowing what is right; his holiest decisions are said to be misleading, and his best devised works are as filthy rags. He must, therefore, rely on authority, seeing that there is nothing satisfactory in himself. Thus man is led away from the voice of the Creator within his soul, and he becomes the sport of those designing impostors in the spirit-world, who have in various ages set themselves up as the very Creator of all that exists. Faith in their self-aggrandizing leadership, and not works in obedience to the voice of the All-Father within the Soul, is held up as true religion. What wonder is it that the world teems with infidelity!

That this purpose is aimed at throughout the Bible, is evident from the fact that all the Bible patriarchs, wise men, men after God's own heart, prophets, and exemplary characters generally, are made to appear either criminal or absurd. A pattern for mankind should either be such as to benefit man by his example, or it would be better to keep him in obscurity. Not

one of these Bible men are reliable guides. They are all made to illustrate the dogma that man is evil, and that continually. Out of this dark background is made to stand forth "Jesus of Nazareth," for the simple fact that those spirits who inspired the compilation of the book, intended to make him the earthly type or representative of a new God, which they themselves were to personify in the spirit-world. The benefit accruing to these upstart Gods is, that by securing the worship of mankind, they secure them as spiritual slaves, and collect from them soul-magnetism in the form of prayers, which they carry to their heavenly places in the spirit-world, and make themselves look gorgeous at other people's expense. When the devotee of such false Gods goes to the spirit-world, he becomes their slave. Clairvoyants see grand scenes—Jesuses, Christs, Apostles, and all that sort of thing; a show easily got up to suit the end intended by those who profit by it.

As is the tendency of the spiritual rule, so is the earthly rule which is carried on simultaneously with it. Hence the "divine right" of kings; and the self-constituted superiority of the "upper classes." They are the tools and counterpart of the little game going on in the spirit world, the earthly "batteries" of which are the cathedrals and great churches. Why are the Papists so anxious for cathedrals, and why were our old cathedrals the fruit of the most corrupt age of the Church? The answer is found in the fact that these places are centres of spiritual influence, from which the spirits desiring human worship and their aggrandizement, can the better exert their influence on human society.

Just as we give our souls in slavery to these spiritual vampires, so we give our bodies to the service and emolument of earthly rulers. The one absorbs our spiritual substance, the other our physical substance, in the form of interest, rent, and taxes. These things we must pay, whether we live or die by it. The man with his millions will exact his rent, even though the most blessed and best of mankind should die in the gutter for it. You have no right to exist, further than it serves the purpose of those who have set themselves up as your rulers!

Now I do not object to pay rent: I rather like it. I feel that I have come into the world to do the work and undertake the responsibilities of life. I regard myself as one of the human brotherhood, having duties to perform in connection therewith. Rent I take it to be one of these obligations. I cheerfully bow to the requirement, and I do my best to fulfil it. But I have two questions to ask before I sign my name. I want to know on what grounds I pay this rent, and to what purpose the rent will be applied when I have paid it. To be forced to pay rent, is not "contract," it is slavery. I sign a lease, wherein are certain covenants, but this is not a contract. I do not "agree" to them, they are forced upon me. I must either sign that "contract," or a similar one, or leave the country. That instrument cannot be called an agreement in forming the conditions of which I have no voice. As well might Uncle Tom have been expected to sign an agreement to Legree that the latter was at liberty to flog him to death.

Then I want to know what becomes of this rent. Does its expenditure promote the glory of the Almighty and the welfare of man? This rent-paying is my act; I am a responsible being, and as a candidate for eternity I must satisfy myself that I am actually serving the Almighty and the best interests of my brother in this matter. I must be able to affirm before the Judge of all, that this rent, the fruit of my body, is not accessory to gambling, betting, prostitution, dissoluteness, and the undermining of social morals generally. I must be satisfied that this drain upon the industry and commerce of the country is not ruining, as fast as it can, the prosperity of my country, which I love even above my own comfort. Having satisfied myself in these matters I am prepared to pay rent.

I do so now under protest. I pay two rents—one for

my house : this I pay cheerfully ; then I pay another rent for the land it stands on, this I greatly object to. In addition I pay several pounds yearly of "Land Tax"—land tax on land that I pay an exorbitant rent for. This land tax ought to be sufficient to cover all demands. This question of ground rents is one of the most crying evils in our midst. It operates as a fearful deterrent to the improvement of the dwellings of the people. It is such an impost that it crushes the small trader, and even the large one, so that all sorts of "tricks of trade" are forced on him in order to make it up, and the poor consumer actually has to bear the burden. The landowner's luxuries are actually bought with the price of human blood and the soul's eternal happiness.

The farmers have got considerable relief in this matter of rent. Their reductions have been in some cases large. Why should not the householder in turn have a similar abatement? I have waited for many months to see the question raised, but it has not yet met my eye. The reason possibly is that the shopkeeper must not complain. It would be bad policy. The farmer has liberty to grumble. The season was bad, his cattle died of disease, importers undersold him. He can advance these pleas with good grace, and evoke well-merited sympathy and relief. The merchant in town has no such redress, and yet the pressure upon him is equally great as on the farmer. The shopkeeper must not allow it to appear that his concern is a tottering one, and that he is slack of customers. Let him breathe these facts and his credit would be gone. The wholesale houses would stop supplies and he would be a ruined man. The bankruptcies, as it is, have been something fearful these last few years, and they are not over yet.

Happily—I may say—I am a person with no business credit or position. I can speak out freely on behalf of my class. I contend that the middle classes are at the present day the most harassed and hard-worked of the community. The working man has his trade's union, the landlord and usurer have their monopoly, but the great body of rent payers are without redress of any kind. The brain power of this country, which manufactures its goods, conducts its commerce, and distributes its produce—in fact which makes the country—occupies to-day a pitiable position. I know business men who are well-nigh in despair. Their brain is eternally on the stretch. They have no Sunday's rest or quiet night's sleep. Trade is in a desperate condition : money is not to be had. The rent vampire has sucked the life-blood of the country dry.

Now for the remedy : that is in our hands. We must combine. We must use legal means. We must apply the resources, not "of civilization" but, of the British Constitution, which have not yet been exhausted.

As it stands at present there is no "law" in regard to rent. The holders of land have it all their own way. They say you must pay just such rent as they choose to fix—and you must. They can force you to pay, or take your goods and turn you out on the street a beggar. This is so because there is no legislation on the matter. Legislation is to prevent extortion and other crimes, but the rent extortion has become a crime of such prevalence and rent payers so sinfully acquiesce in it, that their moral sense has become blunted and their eyes have become dim. A man leases a bit of land from a duke or marquis, and puts up a house. In course of time the lease runs out, and the duke or marquis claims the house, and charges three times the rent next lease, because of the house which you or a former tenant has built. By-and-bye, the premises are again improved, and the district has become populated. The noble duke or marquis again doubles or trebles the rent. Thus the fruits of commerce and industry are systematically drained away, and what wonder is it that every ten years there is a "panic," and the successful manufacturer or merchant is made to pay for it by the bankruptcy losses he sustains.

Now I hold that this sort of proceeding is quite illegal, and in opposition to the tenor of the British Constitution. Within these fourteen years I have been forced to contribute some £500 to the resources of a man I never saw, nor had the slightest dealings with. If I had that £500 to-day it would go far to right me, and save from a premature death, by hardship and worry, myself and those dear to me. How I am to find another £500 during the next fourteen years, is a thought far too appalling. Stand in the shoes of thousands of poor ground-down rent-payers, and the frenzy which actuates men on to deeds of crime and atrocity may be imagined. There are many good peace-loving men, so driven to extremes by the torture in which they exist, that little persuasion would induce them to rush to any mad extreme that promised relief from an intolerable position.

I speak words of warning to the rent consumers. Irish dynamite is not the only evil they have to fear. English Society is honeycombed with deep discontent; the legitimate fruit of the grievous burdens imposed upon it. A proper and peaceful means of redress must be found, or the end will soon be upon us, and it will be awfully calamitous.

I propose legislation. But to effect it we must have quite a different House of Commons. Our House of Commons is not a House of Commons at all. It is an appendage to the House of Lords. The House of Commons has been virtually abolished. Let them have as many Houses of Lords as they please, but let us have ONE HOUSE OF COMMONS, or farewell to representative government.

The "Commoner" I take it to be a man who does not own land. He has a common not a privileged interest in the soil. I remember reading somewhere, that some two or three centuries ago, two nobleman's sons, who offered themselves as candidates for the House of Commons, were declared ineligible because they were not commoners. Perhaps some of my readers can hunt this historical matter out. The present House of Commons is, to my view, quite unconstitutional. Except in some half-dozen instances, it is occupied by men who ought to be in the House of Lords.

We must have a New House of Commons—a Rent-Payers' Parliament. To that end a Rent-Payers' League should be formed, in anticipation of a General Election. The work of the League should be to issue reliable historical information on legislative and rent questions, in the form of prize tracts and essays. The history that is made for us by the powers that be, is hideously false. Then, with a fund to carry expenses, rent-payers should alone be considered eligible candidates for Parliament, and the deed would be done. Every rent-payer can see at a glance that his interests are involved in such a proceeding, and it would not require much persuasion to secure his adherence.

Thus would it be possible to legislate on Rent and other National fiscal matters, and without any revolution or alteration of the relations of classes, relief could be afforded to those who are ready to perish.

MANCHESTER.—Mechanics' Institute, Major street. On Sunday morning, May 6th, our platform was occupied by Mr. R. A. Brown, when the spirit-guides chose for their subject, "The popular line of thought." The controls commented upon the rappings on the tables and on the walls in our private home circles, showing that the desire of the stranger would be to see the spirits before his eyes, but if they would banish bigotry, prejudice and self-will, it would be no difficulty to see the angel world fully materialized. On Sunday night our platform was occupied by Mr. Pemberton, of Blackburn, whose guides discoursed eloquently upon the "Phenomena of Spiritualism," and gave us to understand that if we would save ourselves we must not trust to the blood of Jesus being spilled in our behalf, but live the life of Jesus, and then we should find a brighter land hereafter.—On Whit Sunday a collection will be made for benevolent purposes. All friends are earnestly requested to contribute as liberally as possible. This is important.—SAMUEL CHESTERTON, SEC. M.S.S.S.

## NOTES FROM TYNESIDE.

**NEWCASTLE ON-TYNE.**—On Thursday, May 3rd, Mrs. Hardinge-Britten held a debate at Weir's Court, subject—"Is Spiritualism of Divine Origin?" There was a crowded house to hear her. An invitation was printed on the bills announcing the debate, cordially inviting all clergymen or other opponents to take part in the debate. Mr. T. P. Barkas presided, and conducted the discussion in a very fair manner to both parties, and in his well-known amiable custom. Mrs. Britten, taking the affirmative, opened with a short review of her position, in a powerful and telling speech of about twenty minutes duration. She was replied to by Messrs. Brown, Murray, Scott, and Reader, also by a lady who did not give her name. The opposition was based on scriptural and orthodox grounds by all the speakers. We were rather surprised that no one opposed it from a scientific point of view. Mrs. Britten replied to each opponent separately, and finally concluded by a review of all the opposition, demolishing their arguments in a most effective, and brilliant manner.

On Sunday, May 6th, as Mrs. Britten was speaking in Gateshead and therefore many of the friends would go to hear her there, it was decided to hold an Experience Meeting. There was a better attendance than was anticipated. Mr. Geo. Wilson officiated as Chairman, and opened the proceedings in a neat address in which he related some interesting experiences. He was followed in a similar strain by Mr. L. Cairns, Mr. C. E. Gilhespy, and Mr. F. Pickup. I am glad to see some of the juniors coming on, it is a step in the right direction. Mr. Westgarth speaks on Sunday next.

**GATESHEAD.**—On Sunday, May 6th, Mrs. Hardinge-Britten lectured here to crowded audiences—in the evening uncomfortably so, many having to turn away disappointed. Her subject in the morning was "Immortality demonstrated," and in the evening "Has Christianity fulfilled the purpose of its Founder?" I can but reiterate that she handled these in a most able and powerful manner, and commanded the attention and approbation of her hearers. Mr. H. Barton occupied the chair. Mr. N. Kersey moved at the conclusion of the evening meeting, that the best thanks be given to Mrs. Britten for the powerful support and impetus which she has given to the Movement on Tyneside by her ministrations. He alluded to the crowded audiences which had followed this gifted lady wherever she appeared and to the storm of enthusiasm which her eloquence had evoked. This effort had been a united one by the local Societies and he called on them to continue working together and thus make permanent the gain won by Mrs. Britten's stirring addresses. This was supported by Mr. N. Martin, and Mr. Thos. Thomson who enlarged on the advantages of united action, pointed out that it was the only way to hold aloft the pure white banner of Spiritualism so as to command the respectful attention of the world and defeat the machinations of enemies. Mr. Burton in putting the motion from the chair gave it his unqualified and hearty support, and the motion was carried with acclamation. Mrs. Britten replied in a graceful and very feeling manner which touched the hearts of all. I sincerely trust that the united Committees will follow up this great success, and bring Mrs. Britten this way again shortly. They have done well by so co-operating. Mrs. B. has the power to raise us from the lethargic state into which we had retrograded.

**NORTH SHIELDS.**—Mrs. Hardinge-Britten lectured here in the Oddfellows' Hall, Saville Street, on Monday, April 30th, and Tuesday May 1st, subject, "The great New Spiritual Dispensation," and "What and where is the Spirit-World?" These were treated in her powerful and gifted style, and elicited loud applause. On the first occasion, during the questions after the address, there was some slight attempt at fractiousness on the part of some orthodox persons, but the fair lecturer silenced their quibbles. On the following evening however she fairly electrified her audience with one of the most beautiful addresses it was the writer's good fortune to hear. She carried all before her and was greeted with loud and prolonged applause. I hear that her visit has created a profound impression in the Tyneside borough, and will not soon be forgotten by its inhabitants. Mr. Kersey presided the first night and Mr. Lambelle on the latter. The hall is reported to seat 500 persons, but as on both occasions it was perfectly crammed, far more than this number had the pleasure of listening to her eloquent appeals. Many went away unable to get in; in fact such has been the case at all her meetings this visit without exception.

On Sunday, May 6th, Mr. W. H. Robinson, of Newcastle, lectured to the friends here. He gave a short address, "An argument for the existence of life after physical death," after which he went under control and delivered an intelligent and pleasing address. The control urged that the time had now come in the history of spiritual experiences when the higher uses of the subject would be made manifest, inasmuch as the mere elementary forms of entrancement would become a thing of the past. The Spirit-world would indicate its interest in this and its nearness by seership and prophetic revelations, the gifts of healing would be rained upon mankind abundantly; preparation was the watchword of the hour. The correct attitude for this was brain receptivity and purity and life and heart. I have been requested by the President to express the

thanks of the Shields friends to Mrs. Britten for her visit and also to all the friends from a distance who supported their meetings with their presence and sympathy, and their desire to assure Mrs. Britten that she has awakened such an enquiry as will not be quenched for a very long time, if ever, Spiritualism being the main topic of conversation in the town since her visit.

ERNEST.

**INTELLIGENCE HALL, BINGLEY.**—On Sunday, May 6th, the speakers were Miss Musgrave, of Bingley, and Mrs. Gott, of Keighley. In the afternoon Miss Musgrave's controls took the Bible for their subject and spoke very favourably of it, and declared those who despised it did not understand it. Mrs. Gott's controls spoke on the duty of mediums, reminding them that they must put away ambition and selfishness and look to God in a proper manner; be pure and bright and have the humanizing love, for the very nature of God was love one another, and then the bright and intelligent angels would come and instruct them (that many mediums have to suffer for want of such instructions), and make them as wise and even wiser than Solomon of old, and inspire them to speak more wisdom, and then they would have a power that neither priests nor kings could overthrow. In the evening Miss Musgrave's controls spoke on—"What way doth the truth manifest itself?" Considering that she is only in her teens she is a good speaker, and promises well for the future. Mrs. Gott's control's continuing the afternoon's subject, on referring to mediums complaining about bad conditions, they (the controls) declared that if they had but one drop of the real love of God in their hearts, they would be able to work under any conditions. Though the speaking was good the audience preferred tests, and began to be anxious for her to come into the audience as she invariably does when there is a moderate congregation, and gives tests of various kinds, the most remarkable being Thought-Reading. On this occasion she read the thoughts of six persons, which were acknowledged to be correct. I may venture to say she has read the thoughts of hundreds in this hall, and every one has been acknowledged to be correct. If the Rev. E. H. Sugden and others would go and hear this lady, they would find that their theory of unconscious muscular action would be exploded.

**NOTTINGHAM.**—To the Editor.—My dear Sir,—Our house was filled again last evening, and the meeting of a most interesting character, a spirit of harmony and power pervading the whole. We had nine mediums present, including Mr. Yates and Mr. Chas. Wallis, who took part in the service. "Dr. Thomas," the founder of Christadelphianism, and "Edward Turney," a native of this town who passed on in 1879, and who was considered the best exponent of the former's teaching, spoke through Mrs. Haines; both renounced their former views, and expressed their joy in knowing the annihilation theory they taught was not true; their presence with us being proof positive to the contrary. They came on this occasion for mutual conversation, but hoped ere long to speak in a more public way on those important topics. The writer then discoursed on Elijah's seance with Abab, which had for its object the "determination" of the "true God?" The prophet did not argue about the "being and nature" of God, but in simple obedience and unwavering faith, waited and allowed him to "manifest" in the way most convincing to all. Surely then we have not to go out of the Hebrew or Christian Scriptures for proof of the truth of Spiritualism and spirit circles whilst such accounts are recorded therein "for our learning."—Yours faithfully, GEO. HAINES, 12, Sherwin Street, May 7.

**QUEBEC HALL, Marylebone Road.**—On Sunday evening, Mr. Hocker occupied this platform, and gave the meeting selections from "The Light of Asia," a new poem embodying the Buddhist ideas, and he drew a strong contrast between the views of the founder of the great Eastern religion and those of Jesus Christ on the subject of prayer. Several gentlemen present spoke on the efficacy of prayer, one of whom maintained that only for spiritual things was prayer allowable. A most harmonious interchange of different opinions prevailed, Mr. Towns, who was present, bearing testimony to his frequent experience of prayer being answered in relation to personal matters. Owing to the interest evinced, Mr. MacDonnell announced that he would lecture on the subject of "Prayer" on the following Sunday evening.—COR.

**QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.**—Sunday, May 14th, see List.—Tuesday at 8:30: Comprehensionism—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for Diagnosis and treatment; at 8, a Seance, Mr. Hagon, Medium.—Saturday at 8:30 a Seance, a good Clairvoyant medium.—J. M. DALE, Hon. Sec.

**NORTHAMPTON.**—Mr. E. W. Wallis paid us a most successful visit on May 6, when the Albert Hall was well filled with an appreciative audience. The subjects were well chosen by the audience, and ably handled by the controls, to the satisfaction of the friends present. This being Mr. Wallis's first visit since his return from America, great surprise and satisfaction were

expressed at the marked improvement in his control's power through him of fixing and interesting an audience. Hopes were expressed that Mr. Wallis would soon pay us another visit. We feel sure all our friends would do well to secure his services, for which they would be well paid.—C. E. GUBBINS, Hon. Sec.

**WHY DOES HELL EXIST?**—The Rev. John Presland delivered the first of his lectures on "New Truths for a New Age" upon the above subject. The lecture was given in the rooms of the Willesden New Church Society, Wendover Road, Harlesden, Friday evening week and was listened to with great interest. The lecturer showed that the answer to the above question was because God was Love. The objections urged by Atheists against religion on the ground of the existence of hell were entirely overthrown, when it was considered that men were only happy when their surroundings were in accordance with their internal states. An evil man would not be happy in the company of the good. So in the other life the evil were with the evil to be as happy as their miserable condition would allow them to be. God's mercy and loving kindness were as visible in the management of the hells as in the organization of the heavens. God did not send men to hell, men went of their own accord. The first truly earnest desire for heaven would at once throw open the gates of hell, but the infernals never wished for heaven, which indeed to them would be torture. Hell was the best that evil men would allow God to give them. He desired to give more, but in their perversity they refused His higher blessings and only permitted Him to give them blessings that appeared like fury and anger because they necessarily came in the shape of restrictions. Hell-fire, the worm that dieth not, and other images mentioned in the Sacred Scriptures indicated nothing material, but the fierce, burning lust of wickedness that continually inflamed the hearts of evil men, and the low crawling and reptile-like character that belonged to such as elected to go to the infernal regions.

**PRESERVE THE "EGO"!**—At a meeting at Quebec Hall, a few months ago, a speaker denounced the Buddhist faith on the ground that it advocated the "destruction of the 'Ego.'" A second speaker also on behalf of the "Ego" dissented from the Asiatic faith. A third speaker, who saw that the two dissenters were not clear as to what they were talking about, rose and said so, referring them to the little work, "Christ and Buddha Contrasted," for enlightenment. Now comes a letter from speaker No. II. (it is not the first), pointing out that the "destruction of the 'Ego'" is set forth on page 75 of the work just alluded to. The dissenters are in as thick darkness as ever. The phrase reads: "Destruction of the 'Ego' by knowledge, gratitude, and love: the practice of which is intense happiness." Stick to the "Ego," gentlemen—the selfishness, pedantry, and ignorance which constitutes the bulk of most people's mental possessions. Deprive them of these inanities, what would be left of them, indeed! Yes; cling to the "Ego," for therein ye are alone immortal!

**INTIMATIONS OF IMMORTALITY:** by W. Garrett Horder, Editor of the "Poet's Bible." London: Elliot Stock, 1883.

The "Inquirer" for March 24, contains a review of the above work. It says: "This work consists of a preface and seven chapters, and sets forth the considerations which should induce an acceptance of belief in immortality." After indicating in order, the contents of the first five chapters, the reviewer says, "In the sixth chapter the author discusses "Intimations from the unseen realm," mysterious cases reported by various persons, intimating a spiritual world, and the presence of living beings in it. Thus he enumerates several well authenticated cases in which at the very moment of death, the departing or departed have appeared to friends far away, who did not even know of their illness or accident, much less of their death. This chapter will be read with deep interest, but the writer wishes it to be distinctly understood that in no sense is the case for immortality made to rest upon these phenomena."

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Occultism and its Adepts.	Recent Occult Phenomena.
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#### MEETINGS, SUNDAY, MAY 13TH, 1883.

##### LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Seance; at 7, Mr. MacDonald, "Prayer."  
CAVENDISH ROOMS, Mortimer Street, W., at 7.  
GOSWELL HALL, 290, Goswell Road, at 11, conference; at 7, Experience Meeting, Mr. J. Freeman in the chair.

##### PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Ingbam.  
BELPER.—Meeting Room, at 6.30, Mrs. E. H. Britten.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss. Hance.  
BIRMINGHAM.—Oozell Street Board School, 6.30:  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. R. A. Brown.  
Wade's Meeting Room, Harker Street, Bowring, at 2.30 and 6 p.m.: Mrs. Gott, Miss Musgrave.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Mr. T. Murgatroyd, Idle.  
EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.  
GATESHEAD.—Central Buildings, High Street, 10.30 and 6.30:  
GLASGOW.—2, Carlton Place, South Side, at 11, Mr. David Anderson, at 6.30: Mr. James Robertson.  
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m., Mrs. Illingworth.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30, Mr. Armitage.  
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 6.30, Local.  
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30, Mr. J. J. Morse.  
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 p.m.: Rev. A. Rushton.  
MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30, Mr. A. D. Wilson, Halifax.  
MORLEY.—Spiritual Mission Room, Church St., 6, Mrs. Dobson.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.: Mr. J. Dunn.  
NEWCASTLE-ON-TYNE.—Weir's Court, at 2 p.m.: Seance kindly given by Miss Wood in aid of the Funds. Admission by ticket, one shilling each. At 6.30: Mr. Westgarth. Whit Monday and Whit Tuesday evenings, at 7 o'clock. Clairvoyant Entertainments, admission free. Collection taken.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.:  
OLDHAM.—176, Union Street, at 2.30 and 6:  
PLYMOUTH.—Richmond Hall, Richmond St., 6.30: Mr. Clarke.  
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. Oliffe.  
WALLSALL.—Exchange Rooms, High Street, at 6.30.  
WEST PELTON.—Mr. Weddle's at 6: Mr. J. G. Grey.

#### THE FERRY HILL DEMONSTRATION.

A Demonstration of Spiritualists will be held at Ferry Hill, on Whit Monday, May 14, 1883, when Trance and Normal Addresses will be delivered in a field kindly lent for the occasion. The following gentlemen are expected to take part in the proceedings: Messrs. Grey, Burton, Pigford, Scott, Dunn, De Main and Oyston. Mr. D. Richmond, of Darlington, will occupy the chair. Gates open at ten o'clock; speaking to commence at one o'clock precisely. Admission to the field 2d. Tea will be provided in the Board Schools at 3.30, 6d. each. In the evening an entertainment will be given in the Board Schools, when an excellent programme will be rendered. Mr. L. Winstone, of Durham, will preside at the piano.

Doors open at 6.30, to commence at 7 o'clock. Admission: Front seats, 6d.; Back seats, 3d. A few reserved seats, 1s. each.—Committee: C. G. Oyston. J. Dunn. S. Marlow.

**SOWERBY BRIDGE.**—We have decided to have our pic-nic on Whit-Monday, May 14, 1883, to Littleborough, going by the trip that leaves Sowerby Bridge at 1.15, taking our own provisions and tea, when it is expected a goodly number will go from here. All friends are invited.—H. Boorn, Sec.

**GOSWELL HALL,** 290, GOSWELL ROAD.—Mr. Bowman being unwell, Mr. F. Wilson spoke on "Life, Soul, and Light," in the morning. In the evening Mr. Veitch occupied the platform and gave an excellent lecture on "The Position of Spiritualism;" reminding us that though assailed on every side, especially by the Christians, yet it is growing. Next Sunday, an experience meeting.—ALEX. BROWN, Hon. Sec.

**LEICESTER.**—Silver Street Lecture Hall. On Sunday evening last, Mr. Bent occupied the platform, taking for his text Isaiah xii., 2: "Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." On Whit Sunday, May 13th, Mr. Morse, of London, will take the platform, and also will be present at the Tea on Whit Tuesday. Sunday, May 20th, Mrs. Groom, of Birmingham.—R. WIGHTMAN, Sec.

## ANTI-VACCINATION.

### RATIONAL TREATMENT OF SMALL-POX.

To the Editor.—Sir,—As the medical profession are in Egypt in darkness as to the treatment of Small-Pox, and, trusting in the broken reed of vaccination, do not care to look for a remedy, or to profit by the experience of others, it is incumbent on those who have been taught in the best of all medical schools, the school of experience, to make known the results of their practice, and the remedies they have used, for the public benefit. I am indebted to Mr. James H. Young, of 318, Liberty Street, New Orleans, for the following simple method of

#### TREATING SMALL-POX.

"Lemons, if freely used as a drink, will protect against Small-pox; but should it enter our door will cure the disease."

"As soon as the symptoms appear, place the patient's feet and ankles in hot water, into which you have thrown a little wood ashes, and let him drink freely of hot lemonade, made by pouring boiling water over fresh lemons thinly sliced, using but little sugar. Let him eat or drink all the lemons he will, a dozen in the twenty-four hours, if possible. Keep the bowels open, if necessary, with oil, or give an enema of one tablespoonful of oil, well shaken with half a pint of warm soap suds.

"In a week he will be well, without any marks of the disease."

"In the first stage of small-pox there is no danger of contagion, and the lemon-juice, by its antiseptic properties, destroys the germ of the disease, and renders it innocuous, as we know by long experience."—Yours truly,

WM. YOUNG.

#### STATE MEDICINE.

To the Editor.—Sir,—The recent victory of the opponents of the vile and cowardly Contagious Diseases Acts, in the House of Commons, must greatly encourage those who are doing battle against other manifestations of that huge sham, absurdly called State Medicine; and if well followed up must result in the utter destruction of that useless excrescence on our social system.

State Medicine, indeed! as if there can be any legitimate connexion between the State and any system of medicine, each and all of which, from the time of Hippocrates to Cullen, have been based on fallacies of the imagination.

The very name—just now so popular with shallow Statesmen and the unthinking crowd—Preventive Medicine, is a delusion. Medicine, per se, can prevent nothing; its assumed function is to cure an already existent malady, and its sphere of operation and action is only operative, if at all, when disease is manifest. If, by Preventive Medicine is meant the prevention of disease by a rigid attention to the avoidance or removal of the causes of disease, then I say to the priests of Esculapins, to the Vivisectors, the Vaccinators, and the advocates of drug medication: Stand aside, for the agents to be employed are Civil Engineers, Sanitary Inspectors, and an efficient staff of Scavengers!

To employ doctors and surgeons, who live by disease, as custodians of the Public Health, is about as rational a proceeding as to appoint a goat head gardener. Their services in this capacity have never been demanded by the people, but are, de facto, a mere extension of that "New Despotism," which, originating in the lust of gain, power, and domination, has become enthroned in the State in various ways, and which, unless curbed and checked, will not only rival but surpass, in crushing tyranny and in relentless cruelty, any ecclesiastical despotism of the past. In witness whereof, allusion need only be made to the C. D. Acts, the Vaccination Acts, the Compulsory notification of Infectious Diseases Acts, etc., etc. May the MEDIUM be a "medium" for warning the people of these impending dangers in the physical sphere, is the earnest wish of yours truly,

Wm. YOUNG.  
114, Victoria Street, Westminster, May 1st, 1883.

#### LONDON SOCIETY FOR THE ABOILITION OF COMPULSORY VACCINATION.

The annual meeting will be held on Wednesday evening, May 23rd, in Neumeyer Hall, Hart Street, Bloomsbury. The Chair will be taken at 7.30 by the President, P. A. Taylor, Esq., M.P. Alfred Milnes, Esq., M.A., F.S.S.; Dr. W. J. Collins; Mr. Alexander Wheeler, of Darlington; Enoch Robinson, Esq., M.R.C.S.; William Tebb, Esq.; and other gentlemen, have promised to be present, and take part in the proceedings.

Admission Free. A limited number of seats have been reserved, (price one shilling each), for which early application should be made to the Secretary, Mr. W. Young, at the Offices of the Society, 114, Victoria Street, Westminster, S.W.

VACCINATION.—"The amount of protection afforded by Vaccination against Small-pox." A paper on this subject will be read, at the Rooms of the London Society for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, on Monday evening, May 21st, by Dr. Henry Tomkins, of the Fever Hospital, Manchester. The Chair will be taken at half-past seven. Discussion will follow the reading of the paper; and the Committee hope that Members will endeavour to secure the attendance of their Medical friends, Members of Guardians, and others.

WILLIAM YOUNG, Secretary.

#### MISS LOTTIE FOWLER'S TESTIMONIAL.

Remittances to the above fund may now be sent to H. Wedgwood, Esq., 31, Queen Anne Street, W., who has been requested to act as Treasurer.

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#### MR. J. J. MORSE'S APPOINTMENTS.

LEICESTER, Sunday, May 13th, Spiritualists Hall. Morning at 11, subject: "The coming of Christ in the Light of Spiritualism." Evening, at 6.30, subject: "Hell, Heaven, and the World of Spirits." Also same place on Tuesday 15, Tea and Public Meeting.

WALSALL, Monday, May 14th, Tea and Public Meeting, at Exchange Rooms.

LONDON, Sunday, May 19th, Cavendish Rooms, Mortimer Street, W. Evening at 7.

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

Mrs. Huntinge-Britten will lecture at Liverpool, April 15th and 16th; Newcastle-on-Tyne, April 22nd and 29th, Gateshead-on-Tyne, May 5th; Belper, May 13th; Cardiff, May 20th and 27th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

Mr. E. W. Wallis's Appointments.—Northampton, May 6; London, May 13; Liverpool, May 27. Mrs. Wallis: Liverpool, May 6; Walsall, May 20.—Address, 82, Radford Road, Hyson Green, Nottingham.

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