



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

# SPIRITUALISM.

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## A VISIT TO A. T. T. P.'S COUNTRY SEAT:

### THE GREAT SPIRITUAL TOWER.

The most conspicuous landmark visible to the mariner as he approaches the Solent from the Channel is a Tower, rearing its top high above all other objects, and daily it still becomes higher and higher. It marks the position of Arnwood Towers, the country seat of the Recorder of Controls which have appeared in the MEDIUM for the last few years.

The Duties of Life—What are they? When do they end? According to the notions of some, Wealth has no duties; it has only enjoyments and privileges: a man having acquired a well-earned competency, he retires from all the useful functions of life, and devotes his existence to that which is alone pleasing and beneficial to himself. But this practice is regarded by another class as a great mistake. It is after the struggle for position and means has been successfully accomplished, that the real duties of life—for self and others—can indeed be commenced on an enlarged and a loftier plane of action.

This view has been practically adopted by the gentleman of whom we write. The fruits of his efforts at his country seat, during the last dozen years, are a monument of genius, perseverance, and unstinted expenditure. The stiff, uncultivated soil has been transformed into trim lawns, ornamental woods, gardens, orchards, &c. Experiments are being made which may bring about results instructive to the cultivator and beneficial to the community.

One most interesting feature of the place is the mansion itself, transformed from a small villa into a commodious country residence of somewhere near forty rooms, with the necessary outbuildings, built wholly of concrete. There is not a solid foot of stonework or brick to be seen anywhere. Ponds, aqueducts, gate-pillars, steps, garden walls, sheds,—even the table on which the gardener pots his plants—are all of concrete. All the moulding and ornamental work about the place—and taste and beauty are shown everywhere—are composed of the same material.

But what is concrete? the reader may ask. The word signifies a compound or combination. A plum pudding is undoubtedly "concrete," and indeed the material of which we write bears not a little resemblance to that well-known and highly relished viand. As to what concrete really is, we have to confess ourselves in a similar position to that of the preacher who was informing his hearers as to the structure of Noah's Ark. The ark he stated was built of gopher wood, but no further could he go: "Gopher wood, brethren, is just gopher wood." Concrete may be truly concrete and yet, we suppose, the materials may vary in different cases. That which we saw appears to be a compound of pebbles, sand, and cement. The pebbles and sand are carefully washed, so as to purge them of any earthy matter that may be mixed up with them. In due proportions they are combined with a brown powder supplied in bags, and water is added till the whole acquires the consistency, as a wag put it, of brown sugar properly wetted and sanded by the honest grocer, before the family retire to prayers. Soon it becomes harder than any building stone. The pebbles and particles of sand seem so detachable that a projecting piece might be broken off with the finger and thumb, but to do so would require some labour with a hammer and chisel. The whole structure becomes one solid stone, and it is said the longer it stands the harder it grows. Perhaps the best definition of concrete in this respect is given in an extract from a Control quoted further on.

The proprietor was his own architect throughout, and the whole work was performed under his personal superintendence by the unskilled labour supplied by the district. Everything is substantial, elegant, capacious and convenient. Proceeding to the cellars in the half-sunk basement, they are found to be roomy and well-ventilated. Shelves and recesses in the walls for the winter storage of roots, &c., are wholly formed of concrete as are also the great tables that occupy the centre of some of the divisions; yet they are so smooth

and light in appearance as to prompt the exclamation—Where did you get that immense slab?

The ceilings are constructed of the same materials as the walls, formed of gently undulating arches resting on iron girders. The roof is concrete also, so that it is impossible to "have a tile loose." The whole edifice is, therefore, one solid mass of stone, as much so as if it had been carved out of a quarry. It is accordingly practically indestructible, being fire-proof throughout. The contents of a room might be consumed, but the house itself would not burn, and in case of an accident the conflagration might be confined to the apartment in which it occurred. In a large room these ceilings have a fine appearance. The drawing-room presents a succession of these graceful arches, and the effect contrasts most favourably with that of the common flat ceiling. Where the arches meet on the girder, the under surface is ornamented with elegant mouldings.

A stair is, perhaps, the most interesting portion of the house, from a structural point of view. It consists of a straight flight of steps, leaning against an iron girder. They were built in the position which they occupy: that is—the steps were not moulded singly and then placed in position after they solidified. First a flying arch was placed against the girder, and from that a smaller arch extended back to near the bottom of the flight of steps. Upon these flying arches the steps were built of solid concrete, the holes for the insertion of the railings being made as the work went on. It is now one solid stone, and the rise is so adjusted as to be easy of ascent. Many points might be dwelt upon, implying a victory over great difficulties, or serving ingeniously planned uses, but we must hasten on to a short notice of

#### THE SPIRITUAL TOWER,

the most remarkable feature of this interesting place. It is also being constructed of concrete, and will be the most extraordinary "monolith" in the world, for it is one solid piece of stone throughout.

The investigator of Spiritualism acquires much evidence of spirit presence and action which cannot be communicated wholly to others. To the investigator himself it is experience, fact; but to his hearer it is simply testimony. Thus Spiritualism is one thing to the practical Spiritualist, but quite another to the outsider. Hence the mystery, the esoteric knowledge, now as in any time of the past, concerning things spiritual. An instance of this is furnished in the history of this tower.

Some four years ago, "Sir Christopher Wren," controlling the medium, said: "You are thinking of building a tower." Now A.T.T.P. had not whispered one syllable to that effect to his medium, and the remark came quite unexpectedly. This is only one of many instances of the kind, showing that there is an invisible "chiel amang you takin' notes." "Ah! mind-reading," someone will exclaim. But was it mind-reading when the control, adopting the knowledge and manner of a practical architect, began to advise the Recorder as to the basis needful to render such a superstructure safe? "What breadth are you going to make your foundation?" asked the spirit. "Well, I was thinking of making it 20 feet—a tenth part of the contemplated height, that is, 200 feet." "Had you not better make it 24 feet?" added the spirit, at the same time giving reasons for the recommendation.

Thus it would appear that the tower is a spiritual inspiration on the part of A.T.T.P., and why the control should know all about it is easily explained. This case illustrates the value of direct spirit control as compared with inspiration or impression. By the latter process the general idea of the structure was conveyed to the mind which had to carry out the plan, but exact details as to width of base, &c., had to be stated in definite language.

Accordingly, something over three years ago the foundations were put in, and a height of 20 feet above ground was reached. During the summer of 1881 a height of 80 feet was gained. This was increased last summer to 150 feet, and it is hoped that the whole will be completed this autumn.

The main tower is a square structure measuring 24 feet over all at the ground level, where the walls are 2 feet thick. At the height of 80 feet, the thickness is reduced to 18 inches, the contraction being from the outside, and at the new point of departure an ornamental moulding projects all round. This thickness is continued till a point 150 feet from the ground is reached, when another moulding projects and the thickness of the walls is reduced to 15 inches, which thickness it is intended to maintain till the top is reached. The inside is uniformly 16 feet square all the way up.

On the north side is the staircase, which occupies an hexagonal tower attached to the main building. The wall connecting them is 3 feet in thickness, which affords great strength, modified, however, by the doors, which lead into the rooms. There are therefore two towers: the larger one with four sides, and the smaller with six sides; but being built of concrete they are one solid stone throughout.

The stairs are of remarkably easy ascent, and the 300 steps are traversed without any great degree of fatigue. The steps are 28 inches in length, and the rise 7 inches. The wide ends are inserted into the outer wall, and the small ends concentrate on a pillar which runs up the centre of the shaft. The planning of this stair and adapting its turns to the successive floors of the tower must have been attended with great calculation; yet no blunder has been made. Were such a thing to happen it would be almost impossible to remedy it, as the structure becomes so hard that it would be quite impracticable to alter it. Every two turns of the stair introduces to a room in the main tower. One turn would be too low and three turns too high, and to make two turns fit, two landings of three steps each have to be made in each turn. These make agreeable pauses in the ascent, and every second one on the south side brings the visitor to a door leading into the main tower. The apartments, which will be fifteen in all, are lofty, and 16 feet square. They are well lighted by windows on the three exposed sides of the tower. The staircase is lighted and ventilated by embrasures regularly pierced in the north wall.

As soon as the tower is 192 feet high the staircase will be continued no farther. Inside of a parapet wall an octagon will be constructed, a flight of steps leading from the side tower into it, so that its floor will be on a level with the parapet. This top room or lantern will be about twelve feet in height, and having windows on all sides will command a wide expanse of view in every direction.

Unfortunately, on the day of our visit the state of the atmosphere would not by any means permit the extent of view that the tower is capable of commanding. Looking southward the Channel is seen right in front. Towards the right—looking westward—is Bournemouth. Due south are the entrance to the Solent and the Needles of the Isle of Wight, stretching quaintly into the sea. Turning gradually to the left, and eastwards, the western side of the Isle of Wight passes before the view. To the elevated eye, the Solent appears like a canal or mill-stream, and the Island itself looks more like a weather-beaten model seen in an exhibition than an object in nature. The town of Lymington is almost under you, the roofs of the houses presenting themselves. On the opposite shore of the Isle of Wight the town of Yarmouth is seen on the coast, and on a clear day, in the eastern horizon, Spithead and Portsmouth may be visible. Inland, to the north, the vast expanse of the New Forest presents its varied features of hill and dale, wood and heath, relieved by gentlemen's residences and the spire of Lyndhurst church.

It must be confessed that the ordinary earth-plodding

moral cannot realize the fact of such an elevation so slenderly supported, without a sense of awe. It is a sheer descent, so that unless one looks straight down, it is easy to imagine that the room occupied is floating in the air. What a blessing it is that mankind are not forced to ascend to heaven in their clay tenements! The attraction of dust to dust is so great that it is a positive relief to know that one is again returning to the bosom of the universal mother. It was also a breezy day on our visit, and the gale of wind which disported itself at that height through the open windows was something terrific. What if the solid stone would snap, and pitch its living parasites into the meadow beneath! But any danger from that source has been carefully provided for in the construction of the tower, and though heavy storms of wind have prevailed since it attained a good height, there has been no reason to apprehend danger from its instability.

While at the top we observed the method of procedure in building. There is a stout wooden frame on the outside, and another on the inside. The space between them is the exact thickness of the wall. Into the cavity thus formed the wet concrete is poured, and firmly beaten down with a mallet. When the frame is filled to the top it is pulled up, and again the filling process is repeated. The main tower was considerably higher than the staircase tower, and the walls of the hexagon are constructed before the steps are laid down. A piece of wood is inserted in the wall, forming a cavity the exact size of the end of the steps. The steps are cast in wooden frames or moulds, the exact shape; but the shape varies according to the angle of the outer wall. The central pillar to which the narrow ends of the steps are attached is cast or moulded in two pieces, like the half of a grindstone, about 18 inches in diameter and 4 inches thick, with a hole about 4 inches wide in the centre. When these two halves are put together they constitute a layer of a round pillar, and the round hole in the centre is filled with concrete, so that the whole becomes one stone.

The floors are slightly raised arches built on iron girders, and cemented to the walls in addition, so that they form one piece with the sides. On the south side a square hole is left in each floor, through which the materials are hoisted to the top. An endless rope goes over a pulley at top and round the drum of a windlass below, worked by two men, so that a full pail goes up as an empty one goes down. At that giddy elevation the men at work (men of the district, trained to the work by A.T.T.P.) stand on the extreme verge, beating away vigorously with their mallets, regardless of the strong breeze that makes their loose garments flutter actively. So much for use and custom.

Looking up from the ground, the tower is an elegant structure. Finely moulded Gothic arches on the east and west sides open into the ground floor. Some twenty feet from the base is a broad plinth, which is to have inscribed the name of "Thomas Paine," the Spirit Guide of the builder, and to whom the tower is to be dedicated. Higher up, by a slight reduction in the thickness of the walls in the centre, a handsome moulding of a Gothic arch is described, running up some 50 or 60 feet, the ornamental work forming it being coloured red. Into this arched area the windows are pierced. At the top is a projecting ledge of moulding all round, and a hole on each of the three sides, as if for a clock face. Above that it is not intended to have glazed windows—only open embrasures, affording a shelter for the winged denizens of the air.

What is the use or purpose of the tower? In recent controls which have been given, and some of which have appeared in the MEDIUM, allusion is made to spirits who are associated with it. At present all that it is intended to set forth is somewhat indistinct, but matters unfold themselves gradually. The spiritual worker must toil in faith, doing to the best of his ability that which is revealed to him from day to

day, not troubling himself with that beyond his present province. It is stated that such towers will become rather numerous, and that they will be the Spiritual Cathedrals of the future. One is reminded by this tower of the Round Towers of Ireland and their unknown use.

Since the forgoing was written, the following extract from a recent control by "Roland, the Girondist," has been handed to us:—

"There shall be Spiritual Towers and Turrets scattered throughout the earth. They shall be spiritual rallying places, strongly built and eminent for their great height. Above Time's defilements shall be the primal combination of time-hardening stone, eternal as the mountains, and there the spirits of millions shall find rest."

In the meantime the mind of the constructor is occupied with various uses to which he intends to consign portions of it. In resemblance to the custom of the kings of ancient Egypt, he proposes that his remains find a resting place, after the ascent of his spirit, in the vault excavated within the basement. On the first floor will be a seance room, from the window of which it is possible that the materialized spirit may address an audience in the direct voice, on the ground below. The room above is to be used for meditation and retirement. On the third floor will be the picture gallery of spirit drawings and paintings. A vast amount of space is yet at disposal, for the tower is really a street of houses set on one end, and it might afford lodging for upwards of a dozen separate parties.

In a more popular sense it will be one of the modern wonders of the world, and attract visitors from far and near. The New Forest district is already a famous visiting ground, but when the new railway is put through close to the tower and admission granted to the public, it will, no doubt, become a great centre of attraction. To visitors a charge will be made for admission, the proceeds of which are to be devoted to the endowment of two or three dozen almshouses, which our friend intends to build for the retirement of worthy couples, whose life has been spent in honest industry, but for whom circumstances have permitted no provision to be made in old age.

All that we saw and all that we heard at Arnwood Towers affected us deeply. Our friend, to our thinking, is building wiser than even himself knows. The idea has been thrown out in his writings and in what he records, that Spiritualism is to find a solution for many ills that at present afflict humanity. It is not enough that a man acquire information, correct notions; he must also act rightly and with reference to the greatest good of the greatest number. The words of "William Chambers" which follow this article, seem to come from the sphere of action which inspires A. T. T. P. His principle is, that when a man has acquired wealth, after the maintenance in due comfort and position of those dependent upon him, the surplus should be expended in labour, which promotes a spirit of independent industry amongst the people, and tends to the increased fertility of the soil. As the results of his experiments, wages have been considerably raised in the district, while the poor-rate has fallen in a gratifying manner. The principle of the Recorder is to encourage local talent, and avoid the expensive blunders of professionalism. He has brought no skilled workmen from a distance, but given men in the locality an opportunity to distinguish themselves and better their position.

Of the many objects of interest about the place, we have not space to write. There is the steam engine driving the corn-mill, chaff machine, &c.; the many concrete cisterns collecting rain-water, and all sewage, which is periodically pumped up, and by a system of aqueducts made to overflow the various plots of the gardens; the orchard-house experiments, and the vinery having the vines planted in rows over the whole of the area like a continental vineyard, and not trained against the glass in the usual fashion. Concrete is seen every-

where; in the stables and other offices; the cottages of coachman, gardener, bailiff, and others.

In the arduous way in which the Recorder prosecutes his spiritual researches, the world sees only one phase of an extraordinary character, that has made its mark wherever it has exerted itself. It is a busy life and a useful life—useful to itself and to many others. To personally direct all these diverse operations, and train unskilled hands to carry them out, is a task quite too appalling except to men of the greatest ability, energy, and courage.

Of the scenery of the New Forest and the pleasant drive to view it, we will not speak, but conclude with an expression of satisfaction at all bestowed upon us during a very enjoyable holiday, not forgetting thanks to all from whom we experienced so much kindness.

### THE SPIRIT-MESSENGER.

HE KNEW THE FACT OF SPIRIT-COMMUNION, BUT WAS NOT ALLOWED TO ACKNOWLEDGE IT.

A CONTROL BY "WILLIAM CHAMBERS."

Recorded by A. T. T. P., May 11, 1883.

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

The Sensitive, in trance, said :—

Yes, they are brothers. Their religion was the religion which dignifies manhood; that religion which makes labour the primal consideration of the soul. They were both members of a class, whose actions on earth will meet the readiest sympathy from yourself: men who timed every hour of each passing day; who obtained a position amongst men only by the dint of personal effort; men who were guided by an innate consciousness of life and its duties, and who were further guided by some of those who have manifested their presence in this room. One of the two brothers has but lately left this world's form to attain to that unassailable form, which is for all eternity. The other brother, who preceded him, has belonged to the spirit world some time, preceding his loved brother. Let the latest arrival into that world, which is to be the home of all, speak for himself. Let him speak of the knowledge which was his. Let him speak of a guidance by a higher power than the earth could grant.

Here the Sensitive went under control, and said :—

Good evening, sir; a favourable introduction by one whose word can well be taken, whose tongue, in its utterances, abides strictly within the truth. He has said, perhaps, of myself, more than I could personally utter. He has been pleased to praise my earth efforts, the mainspring of which was industry; how pleasing a theme is that of industrious perseverance, and how necessary to present the blessing that attends industry to the earth. As it is to-day so it has always been—the greater amount of energetic industry in a nation, the greater is that nation's standing, the more consolidated its power. A nation's greatness is purely based on individual exertion; he is surely adding to his nation's greatness, who is both persevering and industrious. Poverty—I knew it well; we were close acquaintances, poverty and I, in early youth; but to overcome poverty it is only necessary to be industrious.

It has been said, that but a few short days ago I represented the people of my country. I was an inhabitant of Scotland, a land well known for its thrifty people; and not only thrifty, but with them there is an intense desire to attain knowledge. At one time it was thought that useful knowledge was not a necessity for the people, and that for the labourer to read and think were deemed quite unnecessary qualities. But a few years back weekly periodicals and monthly magazines were strictly conducted, either by Churchmen or Dissenters, or by State authorities. To give freedom to this class of thinkers was the labour of my life, so that the strong light of knowledge might penetrate homes the most remote and people the most unlikely. I may claim as having been one amongst the first to disseminate amongst the poorer of God's children a literature of the cheapest kind, and none can imagine but he who has experienced it, the opposition through which I had to fight my way; but the hardest position was at the start, through the want of capital. There are many who meet with success in life, and that success is the consequence of a good starting-point.

Perhaps you have been near my birth-place, Peebles. I remember when, important as Peebles was as a town, that if a public meeting were convened, it had to be held either in a public house, or out in the open air. It was there that my early struggles commenced with scrambling for an education. Then came my term of apprenticeship, and the trials caused

through my poverty during these five years have remained always in my remembrance. I never forgot them, even in the moments of my brightest success. I had to practise even for my youthful appetite the most severe self-denial; living then chiefly on that which if unpalatable to many, is deemed to be a most nutritious food—oatmeal. Then came the days of my becoming a small master, and of learning the art of printing, which caused efforts of perseverance, and taught me the power which rests in self-reliance. Day and night I laboured; not merely to live but to rise. I was ably seconded in my efforts by my dear brother; from him originated the idea of our Journal and its low price, until success, so perseveringly wooed, became ours. I began to enjoy its blessing by travelling into many countries, that I might learn how to benefit those at home. I have been, like Howard the philanthropist, in the chief prisons of different nations. I have mourned at the hovels in which human creatures were compelled to dwell, and I thank God that the necessity of better dwellings for the humbler classes is now being universally recognised. Those stately buildings, the homes of the industrious yet poor, are a standing proof of this universal feeling.

Like you, I purchased a site or estate for my future home on earth, deeming no place better than my native burgh, and every passing day I loved it more and more. Perhaps in looking back at my long earth-life, I experienced no happier moment than that which I then considered as the greatest act of my life. I had purchased, in the principal street, an old mansion, and had transformed it; modernized it, and had got together a large library, and had also formed a large hall for meetings on any and every occasion, and this I handed over by deed as an absolute gift for ever to the inhabitants of the Burgh: a Library, an Institution, and a Meeting Hall. It is now named the Chambers Institution, and no honour was more grateful to me than the great enthusiasm with which this gift was accepted; proving to me that it was better to do good on earth than to leave it until death calls for the soul's severance from the form. For in that case, had I been so tardy, I should not have had the extreme satisfaction that this act afforded me in my earth life.

In my introduction by your good Guide, there was mention made of a guidance higher than that of earth. I can fully endorse that statement, and perhaps the only regret that I now have, was that I did not publish openly the absolute knowledge that I possessed of a conscious self-hood hereafter. This knowledge came to me through that which, at the time, agitated the whole of the United States of America, and found its way afterwards into this country. I am referring to Spiritualism, and its first appearance in America. The message was conveyed by rapping, at a sitting. At this sitting fun rather than reverence prevailed. The family where this occurred was rather a poor one, and the sensitive or medium was an illiterate man; by this I mean a working man, below rather than above the ordinary average. The first message was the first I had ever experienced in the way of phenomena:—"Who are you?" Was the question put to this rapping, and the answer was—"A posthumous son." Q—"Of whom?" A—"Of the son of the vicar of Goodrich, in Herefordshire; although, myself was born in the capital city of Ireland." Q—"Had you a college education?" A—"Yes; at Trinity College, Dublin." After this answer the messages came without questioning. He spoke of his post under Sir William Temple, and at last of his entering the Church, being admitted to orders, the year being named. Many guesses were made as to his name.

I here interrupted, and said—This must be Jonathan Swift; and the control said to me :—

You are right; it turned out to be Jonathan Swift, Doctor of Divinity.

He then entered on the particulars of his life. He spoke of Miss Van Homrigh; he referred to the time after his return to Ireland after he had refused the affection which she acknowledged. He said he was married, but the marriage was not acknowledged.\* I asked the reason of his being there. His answer was short. It was "Because you are here." All this occurred after the period when success had become mine; when, in fact, I could have rested from my labours. Dean Swift spoke of church tithes. I remember several sittings were taken up by this mode of communication. He told me then that I should never publicly acknowledge the facts that were then brought under my consideration that night, because a public acknowledgment by me would injure the position to which I had attained. He said "that Spiritualists in the body were to be found in the madhouses in different nations, and that this was on account of the reception with which Spiritualistic claims had been received from the world at large; that sometimes it was a merciful act on the part of man out of the body not to manifest." He said, "that he never passed through a madhouse without recognising this truth: that he himself was deemed mad, and that his madness was self-inflicted according to the opinion amongst men, through the violent bursts of passion which he gave way to; but he knew that it was an opinion adverse to the truth, and he knew the cause

\* He is referring to Stella.

that produced the disorder of his mind, for he, too, had realized on earth, what the general mass of mankind are so willing to deny, and that his plea took a practical form, and that he left ten thousand pounds as a sum of money to endow an asylum for those whom men esteemed mad." He told me then, "that these nights' experiences would never be repeated; but that never again would such satisfactory evidence be given to me of consciousness of soul out of the body."

His words were true; I was never more convinced, although I made many pains-taking trials, and perhaps it was because I had a cowardly deference to popular opinion, that I was not true to my own thought; neglecting to acknowledge that which I believed; not that I ever denied it afterwards; but there is a vast difference between inert belief and active preparation. I have this regret, but it is counterbalanced by the fact that I increased the knowledge and sympathy of my fellow-men. He also told me, at one of those sittings, "that he would be always with me to transfer thoughts to me, to make my opinions reasonable; to give hints respecting the practice of life; and that he would assume the rôle of a life-long spirit friend." And although I never afterwards got direct communication from him, still I am sure that as my life advanced so did his loving and protecting care.

I have a few words to say respecting the present aspect of spiritual truth. There are too many, who are degrading the phenomena, which are common to this present time, and instead of being elevated by this, the latest mercy of God, there are too many who think that these phenomena are fitted only to while away an idle hour; better in fact than any show obtainable by money. Heaven lies opened, its door and its eternal inhabitants are manifesting merely for the purpose of whiling away a few dull minutes. God forbid! It behoves men to put aside these follies and these abuses. There are lessons to be learnt in these visits, and a grand work is to be accomplished, teeming with stupendous results in the immediate future.

Sensitives or mediums through these abuses are, in the words of Jonathan Swift, doomed to incarceration as insane; doomed to a life-long imprisonment with maniacs. Sitters can destroy their sensitives; of this there are too many proofs, and why? What is necessary? That which is being left undone. What is the one thing needed to make these spirit communions accessible to all, and therefore, universal? I have not long joined the great majority; but I have received sufficient spiritual proof that the one thing spiritually needed is the cultivation of self-hood; the development of Self. Then men will listen to your teaching. Sentences have come from these lips as well as from the lips of others, that are well worthy of being written in letters of gold. Self-hood wants to be lifted up to the spiritual. Spiritualism in the past has been degraded, and therefore its inability to ascend another stage in its adaptability to govern the lives of men here. This has been the out-growth of ignorance; not of ignorance intellectually but spiritually. There has been too much worshipping of these forms, which were actually of earth or in the form. It is possible so to place a sensitive that all that is pure and holy in character can be there. There is a vast and wide necessity of adopting a higher method than that of the past. The materialization phenomena have their use; their task in this great spiritual outflow; but they are only a part of the plan, and that soul which accepts such phenomena as the whole of his Spiritualism has but accepted an imperfect part of a perfect plan. The change is not towards the annihilation of phenomena. The pointing dawn is a bright one; its claims can be witnessed in every corner of this earth. It claims that it is possible to make a heaven of this earth, so that disembodied men may look on this earth as part of the spirit's realms, and join the heavens that are already ours.

I had been given to understand, Sir, that I should labour under two difficulties in controlling: the first being, that of never having controlled before; the second, taking the first sitting of a series, thus having to encounter the difficulty of the length of time that has elapsed from your influence; both of these difficulties I have in some slight measure overcome.

Here I asked whether, in earth life, he had ever read any of my articles that had appeared in the *MEDIUM AND DAYBREAK*. He answered:—

No: the only spiritual paper that I used to read was the "Banner of Light." I had not read any of the English spiritual papers until very lately: an odd number now and then had come into my possession of a paper called the "Spiritualist." You will excuse me: I am about to speak to one who knows more of these phenomena. It is Mrs. S. C. Hall; she tells me, she has been often in communication with her husband.

May God bless you, and keep your strength so that you may bring to a happy conclusion the labour of years.

The date of this control will show that, at the time, the mortal remains of Wm. Chambers were still above ground. The real William Chambers did not take long to appear, and confirm what he believed, but which he was too timid to acknowledge: namely, the fact of a conscious immortality, and its power to make

itself known. The belief of William Chambers in spiritual communion has long been a subject of discussion, some affirming that he did believe, and the others the contrary. About four years ago, one of my oldest friends with whom I had been shipmate more than half a century back, and who, like myself, resided many years in India, and who was an acquaintance of Wm. Chambers, met me, and after expressing his surprise at my taking up with Spiritualism, hoped that I would follow the example of Wm. Chambers, who, he said, had at one time been deluded into a belief in it, but had found out his mistake and recanted, and trusted I would do the same. My friend has joined the majority about two years. I wish he would give me a control, and let me know his present views. As in all probability Wm. Chambers kept a diary, should this control meet the eye of any of his relatives, the contents of the diary may throw a light on this control.

## 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 XVI.

"HELP ME, OH HELP MY UNBELIEF!"

The Hotel d'Orient once more. Wycliffe and Lalla are engaged in pleasant conversation—gazing from the balcony on the lively confusion of humanity in the street. Pedro has gone on a mission with Mashid, concerning the preparations for the Desert journey, and Lara is holding a serious interview with Signor Alcara at the far end of the room.

"Well, sir, from what you have related concerning your early surroundings, I am now certain that you are the person I have been in search of for several years. You must prepare yourself for the sad revelation I am about to make—although, from being so long estranged from your relations, I suppose it cannot have any very important effect upon you.

"Learn, then, that your father was the only son of a rich merchant in Reggio. His mother, dying in his childhood, left him to be reared in the hands of menials, and this in a measure may be allowed to stand in extenuation of his many faults. Long before he had reached the age of manhood he was known far and wide as a wild and vicious youth. His father, the good old Signor, bore with him for many years, paying at times large sums of money to free him from the embarrassments into which he had plunged himself. But this state of things could not last always. Heated with wine, one evening he entered the chamber of his parent, and insolently demanded money to pay off a large debt. This, with a firmness entirely foreign to the old gentleman's nature but summoned up in desperation at his son's conduct, was refused. High words ensued, which ended in Carlo striking his father to the floor. Hurrying from the chamber, he left the house and disappeared, evidently with the idea on his mind that he was a parricide. However, the old Signor regained his senses, and, without mentioning the occurrence to a single person, retired to rest.

"I was then a young man, although I had been practising successfully as a lawyer for some years. My father, who had been a comrade of your grandsire from boyhood, had always managed the Mendoza family's affairs, but he was now more than a year dead.

"One day, a few months after the quarrel, Signor Mendoza sent for me.

"I found him in his chamber, but oh! so weak and broken down that I scarcely recognised him. He greeted me kindly, and immediately entered into a conversation describing minutely all the incidents that had led to the disappearance of his son, Carlo.

"I wish to see him no more, Signor Alcara," he said. "But lying here I have pondered over it many times, and I wish to do justice as far as lies in my power. You shall write out my Will, as I shall dictate it to you. Come to-morrow, and we will talk further concerning it, and have everything settled. I am weary now and will rest."

"On the morrow I presented myself. He was a little stronger, and at once plunged into business and made a draft of the testament, which was to this effect: That to Carlo Mendoza, his only child, he bequeathed (according to your English money) an annuity of £200, provided he married and settled down to a quiet respectable life; leaving it in my power to stop payment of the said annuity, if at any time I found the money was not used for virtuous purposes.

In the event of his dying and leaving a family, the whole of the money, amounting in all to about £100,000, was to be divided equally amongst the children,—a desire being expressed that the eldest son (if any) should reside in the old mansion at Reggio. If, however, Carlo left no children, the amount was to be laid out for the benefit of Public Institutions, which it is not necessary for me to detail. In less than two years the old man died, and during this time no information had been received concerning Carlo, except a rumour that he had joined the brigands in Sicily. Although such may have been the case, it was never proved.

"Twenty years passed away, and in spite of most vigorous researches I could find no trace of him. In fact, I had given up the idea of finding him altogether, till one day, whilst travelling in England, I happened to spend a night at a village inn. Getting into conversation with the landlady, about the surrounding district and its inhabitants, she mentioned an old mansion called Benton Hall, and related the strange circumstances which you have just been telling me,—only she knew more than you do—she knew that they had not taken you with them, for you had begged at the cottage of a friend of hers that morning, and she knew that the ship in which your family sailed went down with all on board."

Lara remained unmoved. Signor Alcara looked with surprise.

"You astonish me," he cried. "If you have no feeling for the dead, at least the knowledge of your own sudden good fortune ought to influence you. You are sole heir to the Mendoza estates."

"It is no surprise, Signor, I knew of this."

"How? When? Twenty-four hours ago you knew not?"

"No, but fourteen hours ago I heard it."

"Fourteen hours ago you were on the top of the Great Pyramid."

"I was."

"Then from whom came the information?"

"From one whom you knew well in this life—one whose bones rest 'neath the Italian flowers, but who still lives and guards his unworthy descendant:—your old friend—my grandfather!"

"Holy Virgin! Is it possible? Has the madness of the grandsire descended to thee? He used to prophesy such things would be, and they came!—and many said he held communion with the dead; but you, his grandchild—"

"Do the same," answered Lara, calmly.

"He does, Signor Alcara," broke in Wycliffe, who had approached; "and through him so do I."

Alcara stared, first at the one and then the other. Astounded, he turned towards his daughter.

"Oh, Lalla, would you believe?"

"That it is possible to hold communion with our departed friends? Why certainly, father, you know I do! Mr. Wycliffe and I have been talking of it, and oh! the wonderful things he has witnessed through his friend, you would scarcely credit it."

Shall we, dear reader, continue to listen to their further conversation? Shall we follow the earnest voice of Wycliffe, as he declares his past experience with Lara, and swears to the truth of it, with that firm yet gentle and persuasive voice he knew so well how to use? Shall we mark the delight manifested in the animated features of the beautiful Signorina, as she listens to the advocates of her pet ideas—ideas fostered in her mind by her own mediumistic tendency, during the retirement and study of many years in her native land; but which she cautiously retained in her own bosom, after having carefully sounded her father on the topic and found him invulnerable?

Shall we watch the little Spaniard, who has joined the company, as he kneels by her side and gazes with his bright dark eyes into that sympathetic face, and tells, in his own artless way, of the gentle words of the ever-faithful "Zungari," the eloquent "Sir Oswald," and the kindly "Old Edwin," the jocular "Old Will," the happy little "Paul," and many others?

No, dear reader: as we have passed over many of their interviews with the spirit world, on board the Clara and elsewhere, let us also pass over the particulars of the remainder of their conversation.

Nevertheless, I may add, that the combined evidence of our three wanderers, and that of the Signorina, was too powerful even for the legal mind of Signor Alcara, and that when he parted company with them that evening, he exclaimed, as our friend Wycliffe did before him,—as "Old Will" did in the seclusion of the "Nest" at Foamy Head:—

"I must think of it! I must think of it!"

(To be Concluded).

## PHENOMENA.

### A SEANCE WITH MR. CECIL HUSK.

To the Editor.—Sir,—We had a remarkable seance through the mediumship of Mr. Cecil Husk, at his residence, 20, Hazlewood Terrace, Maxed Road, Peckham, on Sunday evening, June 3rd, particulars of which may be of interest to your readers. The sitters were nine in number, and the conditions were so good that the spirit "John King" was enabled to

materialize himself in our midst. Indeed for about two hours and a half an unbroken chain of communication between the two worlds—to speak in common parlance—was kept up. Our friend Husk is undoubtedly a splendid medium. I have never sat with him before, but immediately on entering the seance room I was sensible of strong indications of spirit presence. Directly the room was darkened and the circle formed, the intensity of the "breeze" passing over the hands reminded me irresistibly of the "mighty rushing wind" of the old narrative, and this was soon followed by thumpings of the table and materialized hands being brought into actual contact with those of the sitters.

Several spirits in friendly intimacy with the circle got so far as to materialize the voice and speak "in our own tongue" kindly and encouraging words, but the appearance of "John King" was a conclusive proof of the fact of spirit materialization which cannot be over estimated. Mr. Defriese, from Sydney, was one of the sitters, and had the medium's hand in his own throughout the whole seance; and Mr. C. W. Dymond, C.E., late of Plymouth, was also of the party. On a wish being expressed to shake hands, the hands of several of the sitters were taken in a friendly grasp and powerfully raised so as to necessitate a standing position, and the features of our substantial visitor from the other side were well defined, and his flowing beard an object of general admiration.

We had some very beautiful stringed music on an instrument which was floated by materialized hands all over the room, and which touched the sitters' heads, rested on their shoulders, and continued its sweet melody in almost every conceivable position. Mr. Defriese, who is himself a trance and healing medium, gave a brief address under control at the conclusion of the sitting.

These are facts. People say, what is their object, what is their use? We reply that the logic of FACTS is the sternest logic on the face of the earth; and while the whole gamut of the churches of the day are producing by their doctrines a discord of materialism and infidelity at which they shudder without being able to see themselves as the real cause, Modern Spiritualism, beriduled and bedaubed as it now is with the slime, and cant, and hypocrisy, and jealousy, and "religion" of the times, is a triune gift of spirit, soul, and matter to man, which is being welded by his own heaven-born reasoning faculties into a great UNIT FACT which shall prove the lever by which, when once the will-fulcrum of the masses of the people is found, the kingdoms of this world shall become the kingdoms of the real Christ-Spirit of Light and his God-centre of Love. Then man will see that his heaven is in his own will, and his guide to it is his own reason. The maturer my acquaintance with Spiritualism becomes, the less anxious am I to endeavour to force its theoretical tenets upon others, for this LOGIC OF FACTS has its well-spring in the world of causes, and as well might a babe seek to dam the Niagara with its tiny fist as for the maudlin religious sentimentalism of the day to stay its flow into the world of effects. There is one great law which cannot be broken—either by God or by man—the law of cause and effect.—OBSERVER. Norwood, June 6th, 1883.

### PHYSICAL SEANCE AT HOUGHTON-LE-SPRING.

To the Editor.—Dear Sir,—With your permission I send you a report of a physical seance held at the house of Mr. James Campbell, on May 27. We commenced our meeting in the ordinary way; trance guide "Henry Haggar," medium Mr. James Campbell. There were between forty and fifty sitting, and of different societies, and even some sceptics amongst the lot. We had a short lecture before the physical seance on the benefit of circles, by Mr. Campbell's guide, to the satisfaction of all present. The physical seance was public, open to all, that is the reason of the different sects of people being present. It was got up for the benefit of the West Pelton friends, and we collected sixteen shillings and threepence. At the commencement two of the party were chosen by the guide to tie the medium, and one has been a Hallelujah, and the other a proper sceptic, but they are both on our side now. They were each patted, the first, that is the Hallelujah, was patted by large and small hands, and the other felt the hands, and one of his grandchildren was present from the spirit-world and claimed him, and had a try with the bell, but it was rather too heavy for it. The phenomena were good, and most of them present either felt or saw for themselves. About the middle of the meeting the medium was shifted back so as the outer circle could place two of their hands upon his head, to prove it was not his doings, and the medium's father was present, and all in the room could hear him clapping the medium, and then he took to tambourine and bell, and "Mr. Newton," of Hetton, his guide, gave us a good specimen of bell-ringing, which was highly approved of. I heard some of the party exclaim that there was no man or woman present could play the tambourine and bell as it was played to the singing, and I wish Mr. Campbell health and energy to follow in the good work that is in progress here. Our number is getting nearly too large for the house we meet in, which is the medium's, and we are thinking of open-air meetings, which I am confident will do a lot of good to humanity. By inserting this you will oblige us in the Cause.

C. L.

NOTES FROM TYNESIDE.

NEWCASTLE.—Mr. R. A. Brown, of Manchester, gave two trance addresses on Sunday last, in the morning and evening. Although labouring under the disadvantages of a cold, his discourses gave fair promise of ability and future usefulness. He requires, however, further development, and Societies can help him by giving him a call, and as I understand that he charges no fee but simply looks for actual expenses, he should receive the encouragement one who labours for love deserves. Mr. T. Thomson officiated as chairman.

GATESHEAD.—On Sunday, June 10, Mr. H. Burton gave a general discourse upon and criticism of "The position taken by our opponents in regard to Spiritualism," and demonstrated it to be an untenable one; special reference was made to an article on "The Supernatural" which appeared recently in "The Family Herald," and the writer's opinions were criticised. The lecture received the approval of a fair audience. Mr. Sheppard was in the chair.

NORTH SHIELDS.—On Sunday, Mr. W. C. Robson, of Newcastle, gave an intellectual and comprehensive address on "The aim and scope of Religion," which received the approbation of a goodly audience. Mr. Rowe occupied the chair.  
ERNEST.

HASLINGDEN.—On Sunday, June 3, we had two trance discourses, delivered in the lower room of the Public Hall, by Mr. J. S. Schutt, of Accrington. The control spoke upon two subjects in the afternoon, one being "Will the Cause of Christianity be best promoted by denying Atheists the same rights as Christians themselves claim?" The other was "What will be the future destiny of Christianity?" Both were delivered well, and gave universal satisfaction. The evening discourse was on "Who are the angels?" These discourses were so well delivered that men of position who were there said that no minister in the town could speak so well on subjects like those, and not only this—the discussions after the discourses were finished were very lively; but we are happy to report that Spiritualism proved the conqueror. The audiences were very good, considering the fine weather. The people of this town have been aroused to think upon the subject of Spiritualism. We are determined to let the truth go and be known, and to effect this, two of us out of the three who form the society here, spent our nights in going round, one with the bucket of paste and brush, while the other had the bills and rag to wipe them with. We were out till ten and eleven o'clock, up and down in every available place. One marched on with his paste and dabbed it on a certain place, and off he went to another, while the other came on and up with the bill; and so on we went until almost everybody got to know, and for our labours we got nothing but scorn and reproach from the ignorant, which we don't feel afraid of, whilst from the learned class we get considerably patronized. But above all, and that is all we want for our labours, the grand consoling thought is given to us from God, through our spirit friends, that our's is a Cause of love.—S. D. NEWELL, Whiteley's Buildings, Carrs, June 5, 1883.

MR. TOWNS AT KINGSLAND.—A meeting was held at my house according to arrangement, inviting a few friends to meet the above medium. There were about sixteen or seventeen present. Never surely was our good friend in better mediumistic condition than on that evening. The meeting was begun, as is our custom by singing and prayer. A friend and also myself offered a short prayer. Then a most highly spiritual invocation in Chinese was offered by Mr. Towns, under full control. No one could doubt of the spiritual feeling, although of course we were not able to understand or rather interpret the words; but the feeling of solemnity that followed was indeed a power felt. C. Pawley was controlled, and said words of truth to Mr. Towns, which were cordially responded to by him. Mr. Towns passing again under control gave a variety of wonderful spiritual facts to each friend present, so to the heart of each that tears as well as thanks mingled more than once, with those present. C. Pawley was controlled again, and by the controlling spirit spoke of "what will be, and of the fearlessness that will surround those who will be the faithful workers in the era that has now only begun." Mr. Towns under control gave more spiritual descriptions, as if indeed more were needed, and then with a solemn closing scene, all standing up to join in singing the doxology, prayer was offered under control by Miss Willis, Mr. Towns, and myself, thus bringing one of the most harmonious spiritual evenings to a close. A collection, as arranged, was made to defray Mr. Towns' expenses, and many of the friends are enquiring when he will again come.—J. and S. E. GRAFF, 34, Alvington Crescent, Kingsland High Street.

OLDHAM.—We had the pleasure of hearing Mrs. Gott, of Keighley, on Sunday for the first time, and were very much pleased with that lady's mediumship, it being of a somewhat unusual character. The control after a short exhortation brought the medium from the platform into the midst of the meeting, and gave several very good delineations of Spiritual

Temperament and Character to many during both services. Sunday next we expect our much esteemed friend Mrs. Groom, of Birmingham, and shall be glad to see all friends who can make it convenient, amongst us. Tea will be provided at Mr. Bridge's Coffee Tavern, Henshaw Street. Services 2.30 and 6.30 p.m., 176, Union Street.—B. Cox.

NOTTINGHAM.—A conference will be held in the rooms of the Morley Club House, Shakespeare Street, Nottingham, on Sunday, June 17th, to which all Spiritualists and sympathisers are invited. At 10.30 a.m., prompt, the first session will commence, when speakers, both trance and normal, are expected to take part in the consideration of "how best to promote unity of action amongst the Spiritualists of the town." Each speaker will be allowed a quarter of an hour. Mr. Waive will call the conference to order at 2.30 p.m., when Mr. E. W. Wallis (by request) will read a short paper on "Organization," after which the business will come on, viz., resolutions as to plans for future work. At 6.30 p.m., a public meeting under the presidency of Mr. W. Yates, when the following speakers are expected to give their best thoughts and inspirations: Mrs. Barnes, Mrs. Haines, Mrs. Wallis, Mr. Waive, Mr. Haines and Mr. E. W. Wallis. Collections at the close of Morning and Evening Sessions. Come friends one and all, spirits and mortals, and let us have a good time of spiritual out-pouring and encouragement.

ONE WHO KNOWS (Hull).—Thank you for your letter. Our principle is that each apostle act independently. We patronize no one; we control no one. The world is large enough for all; and all are capable of improvement.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, June 17, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "For which,—Heaven or Earth?"

Gateshead, Sunday, July 18th; North Shields, Tuesday, July 19th; Keighley, Sunday, August 12th.

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

HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

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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 JUNE 15, 1883.

### NOTES AND COMMENTS.

No sooner had we washed our hands after completing the MEDIUM last Thursday, than we found the control printed this week lying on our table. It had come by post from A. T. T. P. We make this statement because the last issue of the MEDIUM, in the article on Mr. S. C. Hall, and this week's control give particulars about the late William Chambers, of Edinburgh, which corroborate one another. Mr. Hall tells much more in his "Retrospect," which bears on the control. Mrs. S. C. Hall was an early and particular contributor of the Chambers' firm. An agreement was made for payment of a serial work she wrote for them, but it took so well that they voluntarily increased the pay once and again. What wonder, then, that "Mrs. S. C. Hall" should be near by "Wm. Chambers" when he came to speak on Spiritualism!

The control of this week is full of grand teachings. Surely some of the historical statements may be corroborated. We hope those who are in a position to assist in the matter will make an endeavour to that end. We visited the Chambers Institution in Peebles shortly after it was opened. The most interesting object it contained was the wee bit box which held the humble outfit of William Chambers, when he went forth into the world. "The Information for the People," first appeared when we had scarcely intelligence to make use of it, but what joy was ours a few years later, when now and again a whole penny would be ours to procure a number of the "Miscellany." No lollipops and tobacco for the Scotch boy who means to do work in the world! Chambers gave the world popular information, and gained wealth and renown; we have given over twenty years to the diffusion of unpopular information, and with a personal result exactly the reverse of our distinguished countrymen. Yet, we question if ever the Chambers' gave the people a better opportunity of gaining knowledge cheaply, than is afforded by a well-filled No. of the MEDIUM for a bawbee!

Thus writeth he:—"My dear friend,—I have discovered a new proverb, or rather corrected an old one. You upbraid me for feeling lonely, but I can assure you that loneliness is next to godliness. 'Cleanliness' is all very well for washerwomen, or others with a large small family of dirty children, continually smelling of lollipops and red herring; but for a genuine young bachelor with a brainbox crammed to the lid with a chaotic mass of new ideas hotch-patched by a fevered enthusiasm,—I reiterate without fear of contradiction: Loneliness is next to Godliness."

THE HEALTH OF SPEAKERS.—We regret to hear of the indisposition of speakers in the North. These workers require a form of sympathy which the world supplies in very scanty

fashion. Almost everybody draws upon them. These illnesses are intended to give nature rest, and clear the organism of worn-out tissue. New developments follow, but there must be rest, change. Those who are willing to go out are far too much worked. They are pumped dry, and their lamp of life becomes so free of oil that the light of the Spirit has no material to shine with. We can scarcely agree with our friend, "Ernest," in his recommendation to Mr. Brown. We just had a glimpse of our brother recently in London, and our heart bled for him, to see how depleted he was. A month's holiday in the country or by the sea-side would be the best development for him and many more. We know what we are talking about; we have been, we are, in the thrall of over-work, and few things are more spiritually exhausting.

It is true: these of us who are looked up to to shed light abroad upon the Movement, are in the valley of darkness ourselves, because of the overburdened positions in which we are placed. No man can give his best thoughts when he is absolutely worn out. It is a pity that so much devolves on a few. Why not try to bring a few new hands to the front? Anybody can tell what they know of Spiritualism. If they desire assistance, let them take some printed testimony and fill it out with comments and personal experiences. This is what Mr. Burns did on Sunday. He derived from the testimony given in Mr. Hall's article facts which told deeply on the audience. We might have hundreds of speakers out every Sunday, if they would only take the current No. of the MEDIUM, mark a few passages, read them, and introduce such personal experiences and thoughts of their own as the occasion suggested. The spirit-world will soon come to the rescue of those who thus have faith in their own spiritual gifts.

We wish there were some gentlemen in spiritual work as able and indefatigable as Mr. Tebb, whose speech on the Vaccination question appears on another page. Mr. Tebb is also a Spiritualist in reality, and therefore is not content with phenomenalizing, but spends his means and efforts for the good of humanity.

Anent the £1,000 "Thought-reading" wager, which was advertised to take place at St. James's Hall on Tuesday evening, we only desire to express our hearty disapprobation of all such attempts to settle matters of scientific fact. That the most babyish approach to the elucidation of psychical phenomena should be made an occasion for a betting match, is a sad commentary on the intelligence and morals of the age. Facts of the kind are of daily occurrence to ourselves and thousands of others; and gifted demonstrators like Mrs. Groom, Mr. Gott, and others do far more remarkable things in public than the bank-note dodge. No satisfaction can be obtained from exhibitions associated with a conjuring basis, the professed purpose of which misleads the public.

Mr. A. H. Murray, of Glasgow, being on a visit to Newcastle-on-Tyne, had a sitting in a circle of which Miss Wood was medium, and he very kindly sends us an account of what transpired, because of the fact that in a recent article on "our position in respect to public mediumship," we had expressed, as he states, "grave doubts of Miss Wood's power or genuineness or, in fact, usefulness." This is a strange misapprehension of our words. We expressed no doubt as to her being a medium; of her genuineness as a woman we said nothing,—yet in sending a medium to the Antipodes that is a small matter which should not be overlooked; but we distinctly stated that instead of being "useful," Miss Wood has been one of the greatest drawbacks which the Movement has had to contend against in this country. We say this in duty to the Cause, and in regard to her own welfare, for if she sustained an exposé in Australia she would not find old friends to fall back on as she has done here. By publishing accounts of genuine phenomena, we are only white-washing the medium, and preparing fresh victims for the inevitable consequences of her public career. If the Sydney people covet an acute attack of Miss-Wooditis, with grave chronic consequences, by all means let them treat themselves to the luxury. All we desire to say in the matter is to give our experience as sufferers from the disease just named, and if they choose to catch the infection they will not have us to blame for the mishap.

Mrs. Tebb informs us that Mr. and Mrs. Spear are expected in London on the 15th. She adds: "Mr. Spear (who will enter on his eightieth year in September) is in fairly good health. He proposes to deliver drawing-room lectures in London, among the friends interested in Spiritualism, and for the present letters will reach him addressed to our care (7, Albert Road, Regent's Park). Mr. and Mrs. Spear intend to return to America towards the end of September."

The venerable and much-respected philanthropist, John M. Spear, of Philadelphia, U. S., who has devoted more than half-a-century to humanitarian reforms, is expected to be present with his estimable wife at the Conference of the London Society for the Abolition of Compulsory Vaccination, 114, Victoria Street Westminster, S.W., at 7.30, on Monday evening, June 18th, and will probably take part in the proceedings. Mr. Thomas Shorter will open the Conference by an address on "What is the real question at issue?"—Coa.

## OUR DEAD ONES YET LIVE.

When forced from the lov'd and the loving to part,  
While waves of deep anguish break o'er the fond heart,  
When grief rends the bosom and bows the proud head,  
How we cry in our sorrow, Oh, where are our dead?

That cry has resounded through palace and cot,  
Till the night winds have echoed but answered us not,  
While back roll the waves of a mystified dread,  
Which in breaking re-echo, Oh, where are the dead?

Yes, where are the dead? Is there no one can say,  
Whether still in our midst, or removed far away?  
Ye Pastors by whom we had hoped to be led,  
In pity respond, tell us where are our dead.

Hush, mourner, be calm, let your troubled heart rest,  
There are voices around that can answer you best,  
Retire from the noise and the bustle of grief,  
And your soul shall have answer, your heart find relief.

If ye ask for the dead we would point to the grave,  
But surely from there ye no comfort can crave,  
No matter, we nothing can offer instead,  
'Tis there ye must linger, for there are your dead.

But, oh, if ye seek for the beautiful gem,  
For the flower that so rudely was shook from the stem,  
If ye ask for the love ye so trusted to cheer,  
We can answer, take comfort, your lov'd ones are near.

They come from their spirit homes radiant and bright,  
Could ye pierce through the veil they would gladden you sight,  
They bring you sweet comfort with all the old love,  
They point you from earth to the glories above.

The mother has never forsaken her child,  
But with angel-hand guides through earth's desolate wild,  
And the father still watches the son of his care,  
Ever hoping that yet he might answer his prayer.

Ah! Mothers of little ones, often ye dream  
Of a darling young cherub, and think it would seem  
Like a kind, loving God, would he just let them roam  
On the outskirts of heaven, they'd be sure to come home.

Dream on, ye fond mothers, your darlings are there,  
By Angel-guides taught, they can join in your prayer,  
'Tis they who can cheer you when others would fail,  
For their gentle endearments are sure to prevail.

Let the lover remember, whose dear one is gone,  
That the pure loving spirit for ever loves on,  
That the heart's deepest sympathy death cannot sever,  
But the God-given treasure existeth for ever.

Oh, then let us live that our dear ones may find,  
When they visit our homes, that we bear them in mind,  
Let us harmonise well with the teachings they give,  
And by this we shall prove that our dead ones yet live.

25, Augusta Street, Accrington. MATILDA HARRISON.

## OPEN-AIR WORK.

SOUTH DURHAM DISTRICT.—To the Editor.—Dear Sir,—On Sunday, June 10, the Spiritualists of Shildon, Auckland Park, and West Auckland met in the Green Lane, Brussleton Bank-Foot, at 2.30 p.m., and held a meeting which was addressed by Mr. Riley, West Auckland, who presided, Mr. Eales, and Mr. Dunn, to a quiet and orderly assembly. The speakers each gave impressive testimony to the beautiful truths of Spiritualism, showing the useful power it could be (and undoubtedly would become) in bringing about a brighter and happier time for the race. The weather proving unfavourable the evening meeting, at 6 p.m., was held at Mr. Lupton's, West Auckland, Mr. C. Lupton and Mr. Eales being the speakers. The meeting was very successful, evidence being given of the certain existence of some who have shortly preceded us into the Summer Land, and I think all were agreed in saying it was "good to be there." We hope to have other meetings outside during the summer months, to give light to those who will not come to us inside.—I remain, yours in truth, JAMES DUNN.

GLASGOW.—Sunday meetings will be closed during July. On Sunday, June 24, an open-air meeting will be held. Mr. David Anderson, trance lecturer.

There was an excellent meeting on Clerkenwell Green, on Sunday morning, addressed by Mr. Burns and Mr. Jennison. The singing by Mr. Downing, Mr. King, and others was excellent. Mr. Davis and the other friends supplied an influence that we have not seen equalled in the most favoured sanctuary. The first speaker after defining the subject, held up the MEDIUM with Mr. S. C. Hall's portrait, giving that veteran's experience and the others therein stated. The argument was to show that Spiritualists are neither fools nor rogues, but the best men of the age. In the afternoon, in Regent's Park, the influence was not so good. Mr. Burns will attend Clerkenwell Green on Sunday at 11 o'clock, and will be at the Reformer's Tree, Hyde Park, at 4 p.m. Friends in the district please attend.

It is hoped the Regent's Park meetings will be continued by other parties, later in the afternoon, say 5 o'clock. A. T. P. has contributed 10s., which will supply hymn-leaves for next Sunday. The MEDIUM sold readily on Clerkenwell Green.

## EGYPT: THE LAND OF WONDERS.

By William Oxley.

## MONUMENTAL EGYPT.

In addition to the temples referred to there are several other smaller ones which in their day were fine edifices. There once was a large one behind the two gigantic colossi which represent *Amenoph III.* (18th dyn.), but little now remains except part of the foundations.

There are the remains of a beautiful temple built by *Hatasoo*, Queen Regent (18th dyn.), but in many instances her cartouches have been erased and supplanted by her brother and successor *Thothmes III.* She appears to have been a very strong-minded woman, ambitious and tyrannical. On the pylon we read: "*She* has made this work for her father, *Amen-ra*, lord of the regions; *she* has erected to him this fine gateway—*Amen* protects the work—of granite; she has done this (to whom) life is given for ever."

Here again, in this temple, there are sculptures representing the Queen and her brother offering adoration to their deceased ancestors.

In the valleys lying east and west at a distance of three or four miles from the river bank are the Royal Tombs, as well as those of high functionaries of the period. The road to these tombs is through a valley, the very ideal of desolation, and may well be termed "The Valley of the Shadow of Death," for the mountainous rocks on each side, by the blazing heat of an Egyptian sun, have expanded, cracked, and burst into all wild, jagged, and weird shapes. There is not a trace of vegetation to be seen, and the passage through this valley is an occurrence that will never fade from the mind.

In the eastern gorge are the tombs of the kings of the 19th and 20th dynasties; and in another valley leading from this are the tombs of the 18th dynasty. In another valley are the tombs of the 22nd and 26th dynasties; and in another are the tombs of the queens, whose remains are thus separated from their royal husbands. In another part of this vast necropolis there are tombs going as far back as the 11th dynasty, which are not of much interest, as the wealth of those times was expended on the coffins and mummies. It was here that the celebrated collection of jewels belonging to Queen *Aah-Hotep* were found, which are now in Boolak Museum.

The tombs are generally a little way up the mountain side, with a doorway for the entrance. The most interesting, both on account of its magnitude and the beauty of its paintings, is that of *Sethi I.*, the father of *Rameses II.* The subjects of the pictures differ from the generality, in that they appear to treat of the soul's experiences after leaving the body; and using the words of *Mariette Bey*—"The soul has no sooner left the body than we are called upon, from room to room, to witness its progress as it appears before the Gods and becomes gradually purified; until at last, in the Grand Hall at the end of the tomb, we are present at its final admission into that life which a second death shall never reach."

The length of this excavated mausoleum, so far as has been explored, is 470 feet, descending to a depth of 180 feet. There are flights of steps, passages, and no less than thirteen chambers, the Grand Hall and two others being supported by pillars. We saw some of these pillars on which the draughtsman had drawn the designs. The sculptor had just made a beginning, and there they remain UNFINISHED.

It was open only as far as the first chamber until 1818, when *Belzoni*, suspecting there must be something more, sounded the walls, one of which sounding hollow he broke through it and came upon the series of magnificent sculptured and painted halls which were beyond. The entrance from this chamber had been built up—in fact *masked*—and covered over with stucco, and painted with continuous subjects all round the four walls, leading to the supposition that this chamber was the finale. The Grand Hall, the fourth in the series, is 27 feet square, its roof supported by six pillars, and at one end is a vaulted saloon 19 feet by 30 feet. In the centre of this saloon there stood a beautiful but empty alabaster sarcophagus, which is now now in the Sloane Museum. The body of the king, *Sethi I.*, had been taken out of the sarcophagus and removed to the place of safety, and was amongst the thirty-six discovered in 1882, in a cavern where they had been deposited along with a vast quantity of gold and silver ornaments and other valuables.

I note that the learned author of "The Obelisk and Freemasonry" claims this justly celebrated tomb as a Grand Masonic Hall which was used for initiation into the mysteries

of the Masonry of that time; but I think the finding of the coffin and mummy of the king, *Sethi I.* (whose tomb it undoubtedly was), which had been taken out of the sarcophagus, together with the fact of the "masked chamber," is fatal to such a theory. Whether the scenes depicted on the walls are "initiation scenes" in the masonic sense is an open question, but that they have another meaning and application, to my mind, is undoubted. That every king before he ascended the throne had to pass through sacerdotal ceremonies is unquestioned; and the remains of this ancient prerogative, viz., the blending of the royal with the sacerdotal element, coupled with the doctrine of "divine right of kings," which still clings to so many imperial and royal personages, is undoubtedly derived from the ancient Egyptian sovereigns.

The tomb of *Rameses III.* is a large catacomb extending to a length of 405 feet, and differs entirely from that of his great-grandfather *Sethi I.*, inasmuch as the paintings represent chiefly the domestic history of the king; although in some of the chambers, Deities are shown, notably in the fifth chamber, on the walls of which the God Osiris is represented with various attributes, from which it would appear that this king was devoted to the worship of Osiris more than the Theban God Ammon. In fact, as I shall prove further on, there must have been religious dissensions at this time, for on many of the stelæ of this date it is noted that so and so, although shown as adoring the God Osiris (no doubt out of regard to the king), yet was a worshipper of Ammon.

In the tomb of *Rameses VI.* on one of the passage walls is a painting representing an unfortunate defunct who had passed the ordeal of the Judgment before Osiris, but who upon being weighed in the balance was found wanting, and in consequence his soul was degraded, for it is shown as coming therefrom in the form of a pig. This is interesting from the light that is thrown upon the old Egyptian doctrine of metempsychosis; as it is evident they did not, in all cases, believe in the soul's progression. The doctrine of retrogression is still held by most religious systems in one form or another.

Another of these royal tombs is of peculiar interest for more reasons than one: it is that of *Sethi II.*, son of *Rameses II.* This is generally supposed by an important section of Egyptologists, to be the Pharaoh of the Bible, who was drowned along with his host in the Red Sea, when pursuing the Israelites (see Exodus, xiv., 10—28); but according to this tomb, and more particularly from a papyrus in the British Museum, which applies to this very king, and translated in "Records of the Past," vol. IV., p. 51, the Egyptian record testifies to the fact that he lived to a good old age, and was anything but a defeated monarch. It reads thus:—

"Amen gave thy heart pleasure;  
He gave thee a good old age,  
A life-time of pleasure followed thee.  
Blessed was thy lip, sound thy arm,  
And strong thy eye to see afar.  
"Thy galley came from Xaru (Syria) laden with goods;  
Thy stable was full of horses;  
Thy female slaves were strong;  
Thy enemies were placed fallen;  
Thy word no one opposed.

Thou hast gone before the Gods, the victor, the justified."

The inference is clear, either the Egyptologists referred to are in error as to this king being the Pharaoh of the Exodus, or the Bible narrative must admit of another meaning (which I believe it does) and not to be taken in its literal rendering.

In another part of the necropolis there is the tomb of Petamunoph, a priest (exact date unknown) which has an excavated surface area of no less than nearly *twenty-four thousand square feet*. It is the largest known tomb in Egypt belonging to one individual.

There is an interesting tomb belonging to a "royal scribe" of the 18th dynasty. The sculptures delineate the defunct in the great Judgment scene, prior to his admission into the presence of Osiris. As might be expected the following scenes portray his successful passage through the dread ordeal: for whoever heard of high dignitaries, court favourites, and the like kith, to whom the Gods of the higher world were unpropitious?

Months and even years might be spent by the student of history in this interesting district surrounding Thebes, and then much would remain unseen and unnoticed, so vast are the materials still at hand for the historical record of a remarkable bygone race, who "left their impress on the sands of time," but which not even time itself has obliterated.

At *ESNEH*, 36 miles south of Luxor, there is a temple

part only of which is excavated, the rest is covered over by the houses of the natives. The shrine appears to date from the 18th dynasty, but the greater part is the work of the Roman emperors, and possesses nothing of very great interest except to the historian. Not very far distant from Esneh are the remains of a number of small temples reared by the kings of the 6th dynasty; and amongst the tombs is one belonging to Aahmes, the son of Abena, who was captain of the fleet which took part in the war waged by *Amosis* (18th dynasty), against the Hyksos, or shepherd kings, whom he expelled from Egypt and supplanted by a new native dynasty, of which he was founder and first king.

At *EDFOU*, 532 miles southward from Cairo, is one of the most beautiful and perfect temples in Egypt, thanks to the debris and accumulated sand which had until recently completely covered it over. By order of the late Khedive, *Ismail Pacha*, the native houses and debris were cleared out and removed. The temple, dedicated to Horus, the son of Isis, was founded by *Ptolemy IV.*, about 200 years B.C., and completed under *Ptolemy XIII.*, about 70 years B.C. An inscription states "that the temple was completed, after interruptions caused by wars, in ninety-five years," applying doubtless to part of the main building. The whole of this magnificent building is covered with sculptures and inscriptions both within and without. In plan it is an oblong square 450 feet long by 250 wide, fronted by two majestic pylons. In one of the chambers there is a fine shrine cut out of one solid block of grey granite, which was made by *Nectabeno I.* (30th dyn.), and used as a repository for a massive hawk, which bird was recognised as the symbol of the God Horus. This shrine was used in a former temple, destroyed or taken down and replaced by the present beautiful structure. As in the other temples so in this, the king is the hero of the story that is told, from his coronation and supposed introduction into the presence of the Grand Trinity—Osiris, Isis, and Horus—from whom he receives his right and power to reign; and other episodes in his history, all bearing upon his greatness and military successes, &c. &c. In addition to these, however, there are many interesting details giving the dimensions of the various rooms and their purposes, along with other scientific and literary details which are very valuable from an historical point of view.

Southward from Edfou we pass the *GEBEL MOUNTAIN*, in which are the great quarries of Silsileh, from which much of the stone used in the building of the temples was taken. In this neighbourhood are many excavated tombs and remains of small temples, some of which date from a very early period. It was at this point that the catastrophe took place by the sweeping away of rocks that formed a natural barrier for the head waters of the river, and which catastrophe resulted in the decadence and depopulation of Ethiopia. Still further south is the modern town of *ASSUAN*, 600 miles from Cairo, which is the southern frontier town of Egypt proper, where Egypt ends and Nubia begins. The cataracts, as they are called, intervene hereabouts, and are a barrier to the passage of steamers beyond this point. They extend to *Philæ*, 5 miles distant, above which another steamer ascends the stream to the second cataract.

The island of *ELEPHANTINE* (formed by the branches of the river) lies opposite Assuan. There were two fine temples on the island—one of them built by *Amenoph III.*—but they were destroyed by the then governor of Assuan in 1822, in order to obtain stone for building purposes. If such ruthless acts have been perpetrated so recently, no wonder that so many of Egypt's finest monumental remains have suffered from Vandalism during the long rule of Turkish domination for 1,100 years. According to the calculation of my friend and travelling companion, 1,100 years' cycle is the time allotted to governing races (which can be verified by those who are sufficiently interested to go into this question of duration of dynastic governments), and this time is now expiring. One can only hope that this miserable domination will very shortly come to its end. The outlook is encouraging.

The excursion from Assuan to *Philæ* is generally on donkeys (quite an Egyptian institution and far from unpleasant, as some of the animals are very good and easy to ride). The road passes near to the great granite quarries of *SYENE*, from which the granite blocks for statues, obelisks, and temples were taken. The distance to the river bank is about two or three miles, and in ancient times the blocks were removed by human labour (generally by captives taken in war). In an old tomb the operation is shewn by a picture, which represents a great number of men pulling away at four ropes, to a time-beater who sits on the sledge which

holds the block. The sledge runs on rollers which work on planks or beams placed on the soft sand or earth. They were thus drawn to the river bank and placed on rafts or boats, then floated to their destination. This specifies the manner of their removal, but there are no pictures which show (that I am aware of) how the gigantic colossi were reared into their vertical position; and it is this that excites the wonder of all beholders.

Herodotus states "that one of the largest blocks ever cut by the Egyptians, during the reign of *Amasis*, measuring 43 feet long, 30 feet wide, and 16 feet high, and weighing over 200 tons, was brought from Syene to Sais—a distance of near 700 miles—by land; that it was moved by levers and took 2,000 men to remove it, and three years to accomplish it."

At SYENE we saw the method employed for cutting the blocks, which was done by making a narrow groove 3 inches deep, then putting in wood wedges and filling with water, which swelled the wood wedges and caused the rock to split to desired size. One block was left in the quarry, which had not been removed by the workmen; it measured according to my measurement 95 feet long by 11 feet wide, and about 4 feet deep. As I gazed upon this immense block my thoughts reverted back to 13 centuries B.C., and I wondered what had caused the workmen to leave so suddenly an industry that was never to be resumed; and I pictured to myself a well-populated district, with a dark background of unfortunate captive slave-labour, groaning under "hard Egyptian taskmasters," and I contrasted that with the present scene of desolation. The product of that labour, oversights as it was by cruel taskmasters, under command of ambitious and proud monarchs, whose only aim seemed to be self-glorification, alone remains to tell the tale of hardship and suffering. But "Egypt, the basest of nations,"—as so described by a biblical author—still lives; and having sunk to such a degradation will henceforth pass the turning point, and under the descendants of her ancient population (now the British race) will once again rise Phoenix-like to a new and better position than she ever enjoyed in the past.

From Syene the road passes through a picturesque valley girded by the remains of Roman walls and fortifications. It was to this part that Juvenal, the Roman satirist, was sent as governor; and here, according to tradition, he died of a broken heart.

PHILÆ is an island near what is called the first cataract, and is indeed "a lovely spot." With its scenic surroundings it surpasses anything that I saw in Egypt. It was on this island that the body of Osiris was supposed to rest, after Isis had collected its scattered parts. The strongest oath an Egyptian could utter was "by Him who sleeps at Philæ."

On this island stands the remains of the Great Temple of Isis, one of the finest and most interesting of Egypt's monuments. It was commenced by *Nectabeno* (30th dyn.), and completed under the *Ptolemies* about 50 B.C. Mr. Ferguson, the eminent archaeological architect, speaking of this temple, says: "No Gothic architect in his wildest moments ever played so freely with his lines and dimensions, and none, it must be added, ever produced anything so beautifully picturesque as this. It contains all the variety of Gothic art, with the massiveness and grandeur of the Egyptian style."

I noticed two interesting facts here. In one of the corridors running along the side of the outer court are twenty-four stone columns; four of the capitals had been finished, while the next twenty were left in the rough. Likewise in the exquisite little adjoining temple—called "Pharaoh's Bed"—only two of the wall slabs had been sculptured; the rest were left untouched. These two facts speak of some unexpected disaster, for as at Syene quarries, here also the workmen had been stopped from some cause or other, and the work had never been resumed.

The ancient worship of Osiris, Isis, and Horus, was maintained here seventy years after it had been abolished by the edict of *Theodotus*, 380 A.D. It was then used as a Christian temple, traces of which exist now. The sculptures are fine and vigorous; one set, in one of the chapels, represents the birth of Horus, and the history of the "young child" is graphically delineated. In going over the building I came on a beautiful chapel of Osiris. This beautiful little chapel or temple is hardly noticed in guide books; but I confess to a surprise when I saw nine tablets, sculptured on the wall, delineating the death, sepulchre scene, resurrection, removal by genii (angels), ascension, and glorification of Osiris, with a plainness and parallel to similar scenes as narrated of Christ, that cannot possibly be mistaken. These I have had reproduced from my notes and sketches, and as they form the

heading of another chapter, I reserve further comment for the present. The "missing link" between the old and new form of religious thought and worship is supplied by the sculptures and contemporary literature of this and other fine Ptolemaic temples.

This temple has been used as a Christian church, and is said to have been the church of St. Stephen. The figure of a cross, and other emblems, show that part of the building has at one time been used for Christian worship; for many of the sculptures have been plastered over, and some rude paintings of Christian origin still exist. Several of the temples show traces of the same thing, but when the Christian worship ceased there is no indubitable evidence to show. I would fain have lingered longer at this more than interesting spot, but circumstances would not permit, and I left it with a pleasing impression that the confines of Egypt could not be marked by a more fitting locality, for nature and art had combined to make this the most beautiful and charming of Egypt's scenes.

Six days steaming down stream brings us back to CAIRO, from whence the Pyramids of JEZEK are visited, and which I shall describe.

(To be continued.)

#### THE AMERICAN UNIVERSITY.

A new Educational Institution has recently been chartered in Boston, Mass., U.S.A., with the above title; Dr. J. R. Buchanan, president. This gentleman's discoveries and accomplishments in Anthropology, and made known through his "Journal of Man," Psychometry, various works and long professional career as a teacher of eclectic medicine, will indicate the tendencies of this new movement in education. The objects of the new university are fully stated in its charter, as follows: "The name by which the corporation shall be known is the American University, and the purpose for which the corporation is constituted is the establishment of an improved system of education for the development of the moral, intellectual, industrial and vital capacities and character of persons of all ages; the cultivation of science, art, literature and ethics by investigation and propagation of knowledge; and the preparation of pupils for all honourable vocations by education in the arts, sciences, skill and virtues to which the university is devoted, in accordance with the principles published by Dr. Joseph Rodes Buchanan and others, for the application and diffusion of which this university is established and designed to operate by departments or colleges, viz: The College of Therapeutics, the College of General Culture, the College of Industry, and such other departments as its authorities may from time to time establish, each department being designed not only for culture and instruction, but for the diffusion of its principles and methods in the community by all suitable measures."

We have just received from Professor Buchanan the "First announcement of the College of Therapeutics" or medical department of the university. It will present "a comprehensive philosophy, which accepts, adjusts, and utilizes the clinical experience of the Allopathic, Homœopathic, and Eclectic schools, which also accepts a large amount of useful knowledge not heretofore admitted in medical colleges, and which adds to all a superior system of diagnosis and investigation, which will render the healing art far more reliable and successful." Woman will be accepted as a student, and the manners and morals of male youths attending its lectures will be cared for, as well as their intellects.

The time of study will extend over three years, in three courses of lectures, divided each into a spring and winter term. The fee is £14 per course. All information may be obtained on application to the Secretary, Dr. O. H. Wellington, 123, West Concord Street, Boston, Mass., U.S.A.

BATLEY CARR.—We had a good time of it here on Sunday night last. Mr. J. Armitage occupied our platform, when his guides spoke on "Prayer, and its effects," chosen by the audience. During their remarks, lasting fifty-five minutes, they said it was necessary that they should first try to ascertain what prayer was; and then they might be able to draw an inference of what would be the effect. They showed that true prayer was no formal proceeding, which could be read out of any book at any time, but that the poet had expressed most beautifully what it is, when he said—"Prayer is the soul's sincere desire, uttered or unexpressed; The motions of a hidden fire, which trembles in the breast." It was said that the "prayer of the righteous man availeth much." But they would ask; What was a righteous man? Was he not one that tried to do that which was right? that tried to live a noble and upright life? And his "sincere desire" was, and therefore his prayer, to live his noblest thoughts. This being so, then is prayer of great and good effect. And they hoped that each one might try to make his daily prayer of such a kind.—ALFRED KIRSON.

## PROGRESS OF SPIRITUAL WORK.

### PUBLIC MEETINGS AT SUNDERLAND.

On Sunday night, a large body of the public assembled in the Avenue Theatre (recently built, and kindly thrown open on Sundays for the good of the Cause by its owner, Mr. Watson) to hear a trance address by Mr. Livingstone, a miner. The subject was "The Utility of Spiritualism," on which a man who is normally unable to put half-a-dozen sentences together delivered a fluent and logical discourse. Questions were invited at the end, all of which were well answered, with the exception of one, which we must confess was not successfully met, thus showing what Spiritualists need often to be reminded of, that those who leave this earth do not become infallible thereby.

On the previous Sunday another miner delivered a trance address. He had been deprived of sleep owing to the death of a brother, but came into Sunderland, nevertheless. During the discourse, the medium's voice suddenly lowered, and the controlling spirit said, "My friends, he cannot stand that magnetic current." It turned out that Messrs. Morgan and Rutherford, who were on the platform, behind him, had both been concentrating their wills upon him by way of assistance, without any previous collusion with him—he indeed not even knowing of their mesmeric powers. This was in the afternoon, and before the evening the speaker was refreshed by the same gentlemen in a manner that he could "stand."—*Cor.*

QUEBEC HALL, Marylebone Road.—The fine summer evenings are telling on the attendance at this and other places of meeting in the metropolis. Consequently the number present last Sunday evening to hear Mr. MacDonnell on St. Paul and his writings was less than the subject deserved. The idea advanced was that Paul was not really a Christian but a Christianized Jew, whose highly imaginative mind, supported by a bigotted education, gave him a tendency to view Christ as the antitype of the Mosaic ritual, the real priest, sacrifice, etc. The violent temper of this saint who was so ready to curse was referred to as proving his unconverted state, as well as his dreadful act on Elymas. The lecturer apologised for Paul, being the creature of his unbalanced organization, and pointed out many of his truly Christian admonitions, but challenged the Christian churches for pushing him and his doctrines in front of Christ. Some defender of the renowned apostle, raised a brisk debate, and much interest arose from the interchange of opinion in the room.

QUEBEC HALL FREE SPIRITUAL MISSION.—(On Sunday, June 10, several friends met by appointment at Hanover Gate, Regent's Park, at 2 p.m., where Mr. Burns delivered a very pointed and eloquent address upon the subject of Modern Spiritualism. The subject was dealt with in a plain straightforward fashion, expressed in terms so that the simplest among the public could understand it, and by the interest with which it was received, must have made its mark. At 3 the friends adjourned to Quebec Hall, where, after trance addresses, the guides of Mr. Savage gave several excellent clairvoyant descriptions, applying, amongst others, to those who were entire strangers in the hall, and which were admitted to be correct by the recipients. Next Sunday, we shall dispense with the open air meeting, but that at Quebec Hall at 3 o'clock will be continued as usual. As these meetings are got up specially for the benefit of the outside public, every Spiritualist can do good by bringing one or two enquirers. There are no collections, but the mission is entirely supported by voluntary contributions only. All are invited.—*D.*

PLYMOUTH.—On Sunday evening last a large and appreciative audience assembled in Richmond Hall to hear an inspirational address by Mr. R. S. Clarke, entitled "God and Immortality: What to believe and why." It was the first of a series on Spiritualism and cognate subjects, of which the titles are as follows:—Man: His Nature and Destiny; Jesus: God, Man, or both; Heaven and Hell; Hereafter; The two worlds, their influence on one another; Christianity and Spiritualism compared; Inspiration and Revelation, their place and power; Mediumship: The Second Coming of Christ; The Word of God; The Church of the Future.

HANLEY.—Mr. E. W. Wallis will deliver two trance orations in the Temperance Hall, New Street, Hanley. On Monday, June the 18th, 1883, subject—"The Teachings and Purpose of Spiritualism." Tuesday the 19th, subject—"Spiritualism and the Bible." Chairman, Mr. G. Embrey. Admission: front seats 6d.; back seats, 3d.; a few reserved seats, 1s. Doors open each evening at 7, Lecture to commence at 7.30.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening last Mr. Bent occupied the platform, when there was a large congregation present. He took for his text Isaiah, xli., 10: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." The discourse was very much appreciated.—*R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road, Leicester.*

### MRS. E. H. BRITTEN AT SOWERBY BRIDGE.

To the Editor.—Dear Sir,—On Sunday, June 10th, the Sowerby Bridge Spiritualists held their anniversary in the Lyceum. On that day we were spiritually regaled with the lofty and thrilling utterances, and the enchanting and exalting influences, of Mrs. Emma Hardinge-Britten. Such a speaker must be ever welcome to those who love a "feast of reason and a flow of soul."

The subject in the afternoon was "What has Spiritualism done for the nineteenth century?" One by one she graphically portrayed the achievements which Modern Spiritualism has gained; how it has fought its way through approbrium and persecution and won itself a firm and invulnerable position among the religious systems. How it has dispelled the mists of a superstitious theology from millions of minds, and planted in lieu thereof, the grand truths of the gospel of Spiritualism; how it has convinced the sceptic by incontrovertible facts of the truth of the doctrine of progressive immortality; and how it has and is compelling theologians to make concessions and modify their doctrines and creeds. The discourse was listened to with rapt attention by a full audience.

In the evening she spoke nearly an hour-and-a-half on six subjects selected by the audience. She tackled every one of the subjects in a masterly manner, and drew hearty plaudits from her hearers.

The greatest wonder of all, however, consisted in the fact that on the morning of the same day Mrs. Britten could scarcely speak through a cold from which she was suffering, and up to the time that she mounted the rostrum she feared that she would not be able to discharge her duties; but her noble spirit friends were equal to the occasion, and used their instrument as if nothing were amiss.

The choir (not to be forgotten) sang in the afternoon the anthem, "Awake, O Daughter of Zion;" and in the evening, Mozart's grand chorus, "The Heavens are telling." As usual the choir won its laurels. Mrs. Britten was constrained to pay a high tribute to the singers for the sweet and inspiring music. Apropos of singing, Mrs. Britten made a rather grave allegation against the "Church" on the score of music. In the afternoon address she spoke to the effect that one could hear nothing but "doleful music" in the services of the Church. Now whether by the "Church" the speaker meant the Established Church or the Christian Church in general, the writer of this letter, on the ground of fair play, is disposed to deny the allegation in toto. I have occasionally in various Christian churches listened to, and as far as I conscientiously could joined in singing, stirring and inspiring hymns, and I have listened to and been enraptured by magnificent anthems.

THEN—I have wished that the sermon would be as acceptable as the music.

Surely Mrs. Britten will pardon me for making this stricture when I inform her here that two of our hymn tunes were chosen from "Cheetam's Psalmody," a collection of tunes in common use in all Christian churches; and the two anthems we sang and hundreds as good are often sung by the choirs in the before-mentioned churches. True, there are doleful tunes in all collections of hymn tunes; and let the truth be told—I have often heard such tunes drawn out in a wretched style, in some of our Spiritualist's meeting rooms.

I maintain that it does not look well for any of our speakers to declaim against church music as if it were altogether poor and miserable, and as if ours was music par excellence. The fact is, Spiritualists as a body are lacking in music, and we have much to learn of the Christian churches in this respect. Enough, however, in this matter.

I am glad to inform you that our collections amounted to £12. With best wishes to you and your work, I remain, dear sir, yours in the Cause.

A. D. W.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday, June 10, we had no speaker but held a discussion meeting which was very enlightening to all present. On Sunday evening Mr. W. Johnson's controls chose for their subject "The old Faith and New Facts," showing how the old faith of centuries ago won't stand against the science and progression of the 19th century. In a very few words the controls meant to say that this is an age of thinking minds, and that old ideas are being superseded by new truths that are continually springing up.—*SAMUEL CHESTERSON, Sec. M.S.S.S.*

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## MEETINGS, SUNDAY, JUNE 17TH, 1883.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
 QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11. Seance; at 3, Free Spiritual Mission for Inquirers; at 7, Mr. MacDonnell: "Faith and Belief." Tuesday, at 8.30, Comprehensionists. Saturday, at 8.30, Clairvoyant Medium.  
 CAVENTISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "For which—Heaven or Earth?"  
 GOSWELL HALL, 290, Goswell Road, at 11.30, Mr. F. Wilson; at 7, Mr. Veitch.

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.  
 BATLEY CARR.—Town Street, 6 p.m.: Mr. Dent.  
 BELPER.—Meeting Room, at 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. R. A. Brown.  
 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. Blackburn.  
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Morrell, Keighley.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Miss Harrison, Shipley.  
 EXETER.—Oddfellows' 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. Allan; at 5, Children's Lyceum; at 6.30: Mr. Gavin Findlay. Week meetings: Tuesday, at 8, choir practice; Thursday, at 8, Mr. McDowall's class.  
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Mrs. Illingworth.  
 HETTON.—Miners' Old Hall, at 5.30.  
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30, Mr. Briggs, Bingley.  
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mr. Armitage, Batley Carr.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mrs. E. H. Britten.  
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Rushton.  
 MANCHESTER.—Mechanics' Institute, Major Street, 10.30 and 6.30, Mrs. Dobson, Batley Carr.  
 MORLEY.—Spiritual Mission Room, Church St., 6: Mrs. Gregg.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.  
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. W. McDonald.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.  
 OLDHAM.—176, Union Street, at 2.30 and 6: Mrs. Groom.  
 PLYMOUTH.—Richmond Hall, Richmond Street: 10.15, doors closed at 11.15, Development of spiritual gifts; 6.30, Mr. J. B. Sloman: "Dweller in the temple." Secretary at 4, Athenæum Terrace to receive strangers and friends every Thursday from 6.30 to 8 p.m.  
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mrs. Butler, Skipton.  
 WALLSAL.—Exchange Rooms, High Street, at 6.30.  
 WEST PELTON.—Mr. S. Stewart's, Handen Hold, at 6: Mr. F. Walker, Pelton Fell.

MORLEY.—The Committee of the Spiritual Mission Room, Morley, have pleasure in announcing that they are going to commemorate the third anniversary of their Society on July 1, when Mr. J. Armitage, of Batley Carr, is expected to occupy the platform. Services at 2.30 and 6 o'clock p.m. Also on June 30 there will be a substantial tea provided, followed by an entertainment, consisting of readings, recitations, and singing by the choir. Mr. J. Armitage and other friends are expected to speak from the platform; the entertainment will be of an amusing and instructive character. Tea will be on the tables at 4.30 p.m. Price of tea and entertainment, one shilling; after tea threepence. The committee give a cordial invitation to friends from a distance.—PHILIP BUCKLEY, Sec.

GOSWELL HALL, 290, Goswell Road.—Last Sunday morning, Mr. Wilson lectured again on the "Bow of Promise." In the evening we had a much better attendance than we expected, and all seemed interested with the remarks that fell from the principal speakers of the evening: Messrs. Towns, King, and Davis. Altogether a very pleasant evening was spent. On next Sunday evening we hope to have Mr. Veitch. It is our intention to arrange for a gathering of friends in our Cause, to hold a camp meeting at Epping Forest, on July 15. We will be glad of all the assistance we can get, so as to make it as pleasant as it was last year. Our friends at Quebec Hall have promised their co-operation. Further particulars in next report.—ALEX. BROWN, Hon. Sec.

C. PEARSON.—Thanks for your kind favour and 2s. 6d. We have forwarded your enclosure to Mr. Hall.

## ANTI-VACCINATION.

## THE VACCINATION TYRANNY.

The following is the concluding portion of Mr. William Tebb's speech at the last Annual Meeting of the London Society for the Abolition of Compulsory Vaccination, Neumeyer Hall, Bloomsbury, Mr. P. A. Taylor, M.P., in the chair:—

With this evidence of the failure of vaccination which I have imperfectly described before us, is it surprising that resistance should have been manifested towards the Vaccination Acts? and this resistance, as in Keighley, Dewsbury, Leicester, and other places, has completely broken the coercive system down, so that the State has surrendered and the people have triumphed. For resisting these Vaccination Acts, thousands and tens of thousands of men have been treated as criminals. Hundreds of men, and some women also, have been compelled to consort with depraved convicts; some have had to wear the prison dress, have been handcuffed, and had to work on the treadmill. Men of stainless character have told me of their sufferings in being compelled, with insufficient clothing, to sleep on that instrument of torture, the "plank bed," on bitterly cold winter nights. Some men have been prosecuted ten, twenty, thirty, and forty times; and midst all this intolerable tyranny they have kept a stout heart, knowing that they were fighting not for themselves only, but for the emancipation of future generations of children from the poisoned lancet of the vaccinator.

WASHINGTON NYE.—One man, Washington Nye, of Chatham, has been imprisoned nine times. He has been imprisoned four times for the non-vaccination of one child, and with a month on the treadmill. On the last occasion the doctor wanted to vaccinate him, but our brave friend Nye says he took up an iron stanchion from under his bed, and threatened the doctor if he persisted. The doctor sneaked away. Women have been seen going slowly and reluctantly to the vaccination station (dragooned by the vaccination officers), with tears in their eyes and their hearts filled with heaviness, through dread of the dangerous operation upon their little ones. Only a few months ago, Mary Clark, of Hoxton, committed suicide, drowning herself and her babe also (having had one child permanently injured by vaccination), rather than subject another child to similar risks.

MULTITUDINOUS PROSECUTIONS.—In Leicester alone there have been 949 vaccination prosecutions during the past year. In England there have been, as near as I can make out, about 3,000 prosecutions during the same time. Since the Vaccination Acts were passed in 1853, there have been probably 50,000 prosecutions, and 30,000 judicial penalties, and about 25,000, 000 vaccinations, and it is not too much to say that three-fourths of those millions have been done under the coercion of the law, and contrary to the convictions of the parents. I know that I shall be accused of exaggeration, but, unfortunately, the evils attending this system are so great, that it is well-nigh impossible to exaggerate them. You have the Registrar General's returns, 433 and 392, so shamefully ignored by nearly all the leading newspapers. And you have the remarkable confession made by Mr. Hibbert, Parliamentary Secretary to the Local Government Board, which Mr. Taylor has just quoted, and for which honest avowal, Mr. Hibbert was severely condemned by the "Lancet." That diseases are induced by vaccination was abundantly proved by evidence brought before the Select Committee in 1871, of which Mr. Taylor was a member, and he was so impressed with the weight of that evidence that he urged that an admission of the fact should be included in the report of the Committee; but that reasonable request was refused.

VACCINATION BY FORCE.—Notwithstanding the cruelties I have described, there are not wanting vaccinating propagandists who are determined to intensify them if possible by greater outrages. Dr. Alfred Carpenter, in a tone of arrogance, demands that our children shall be vaccinated in the justices' room, and that they shall be separated from the parents until the vaccine vesicle is healed. This may be eight days or eight years. Dr. Carpenter is for introducing into England one of the worst features of American slavery—the separation of the parent from the child. I was in America during the latter period of the great anti-slavery conflict, in which I took a not inactive interest, and it was my privilege to meet with tens of thousands of men and women too, who defied and trampled upon those slave laws, as we trample upon the unjust vaccination laws of this country. On one memorable occasion, a slave was brought before a Vermont judge, and the slave-holder pursuing the slave said to the judge, "Give me back my slave!" The judge said, "By what authority do you demand this slave?" "Because he is mine" said the slave-holder, "here is my bill of sale." "Shew me," said the judge, "a bill of sale from God Almighty, and I will give you back your slave." Let Dr. Carpenter show a warrant from God Almighty for seeking to violate the deepest instincts in human nature by his outrageous proposal. (applause)

VITIUPERATION OF THE VACCINISTS.—The self-sacrificing men and women who have been engaged in this movement for the last thirty years, and the members of our League throughout the country have been stigmatised as "idiots" and "fanatics,"

"fools," "enemies of society" and even as "scoundrels" and "murderers"; in fact, the vocabulary of vituperation has been exhausted for opprobrious epithets for our noble and disinterested colleagues; but I think, as Mr. Taylor has observed, that the virulence of the Press in the presence of wider information has somewhat abated. About a year ago one leading London daily paper stigmatised the members of this Association as "anti-vaccination idiots"; but on the 24th February last, the same journal in a leading article, referring to the statistics of the small-pox hospital, confessed its perplexity at finding that three-fourths of the cases taken into the hospital bore the marks of successful vaccination; and the writer asks that the members of this association, whom it now designates as "zealous and intelligent people," shall meet in conference with the medical profession, and try to discover what is the scientific principle of vaccination, because it says that neither Jenner nor any of his successors have ever put vaccination on a firm scientific basis. Mr. Taylor has mentioned that these leading articles in support of vaccination are written or inspired by medical men.

**A FAIR PROPOSAL.**—I will venture, therefore, to make a proposal; it is that the writer of that article, with the assistance of the British Medical Association, shall organise a deputation to the Local Government Board, to include Mr. Spottiswoode, the two Doctors Carpenter (Alfred and W.B.), Dr. Drysdale, Dr. Cameron, and the indefatigable Mr. Ernest Hart, and they shall tell Sir Charles Dilke what is not disputed, that three-fourths of the vaccination cases are failures; that vaccination imparts loathsome diseases; and, as "confession is good for the soul," they shall confess that they have forgotten the struggles and sacrifices which generations of Englishmen have made to secure for us that liberty which they have so unjustly wrested from us; and when they have confessed this they shall demand of the Government that this engine of coercion, the fetters forged at their instigation round the necks of the people,—the Vaccination Acts, shall at once and for ever be broken asunder. After the Government have agreed to that, then we will consent to meet the medical men in friendly conference to investigate the scientific principle of vaccination, but not one hour before.

**OUR PROGRESS.**—In this movement, as you have been told, great progress has been made, and we have much to encourage us. If Mr. Young had been permitted to read the letters we have received, you would have heard favourable accounts from various parts of the world. I expected we should have had the pleasure of hearing Dr. Dwight Stow, of Massachusetts, who would have told us of the progress of the anti-vaccination movement in the United States. Bills have been brought before the Legislature of Massachusetts and Connecticut for the repeal of the Vaccination Acts in that country, and although they were defeated through the influence of the medical profession, the Judiciary Committee reported favourably for the passing of the Connecticut Bill. In France Dr. Liouville's atrocious Vaccination Bill has been sent into limbo. Dr. Oidmann gives a most encouraging account from Germany. Rektor Siljeström, of Sweden, reports that a Bill to repeal the Vaccination Acts of that much-vaccinated country will be introduced in the Assembly the next session. You remember the result of the plebiscite in Switzerland, when the federal vaccination law was repealed by an overwhelming majority. In Switzerland the soldiers are not only soldiers but citizens, and when the vote was taken on July 31, there was a battalion of infantry stationed at Berne, and every member of that battalion voted for the abrogation of that law except one; and would you be surprised to hear that one was the military surgeon? Now, we must imitate the noble example of Switzerland. We have an able, resolute, and uncompromising leader in our president, Mr. Taylor, and we must not be satisfied with any half-measures. Mr. Taylor has the entire confidence of anti-vaccinators throughout the country, and not only so, but of every one who loves liberty and justice. And with a fast-ripening public opinion, we can go forward sustained by the conviction that our cause is a just and righteous one, which neither opposition nor ridicule, nor the efforts of a powerful profession, can endanger. It is nothing less than the emancipation of thirty-five millions of people from a hateful, mischievous, and cruel tyranny. (applause)

**P. B. RANDOLPH'S WORKS.**—It is of the greatest importance and advantage to all who have heard of, or have read, or are interested in the works of P. B. Randolph, of America, if they will at once correspond with me, addressing, "Sexagyma," care of Editor of the MEDIUM.

Mr. R. A. BROWN, 33, Downing Street, Manchester:—June 3, Manchester; 10, Newcastle-on-Tyne; 17, Bingley Anniversary Services; 24, Keighley Anniversary Services; July 1, Haslingden, Open-Air Meeting, three services; 8, Yorkshire; 15, Oldham, Open-Air Meeting; 22, waiting arrangement for out-door service; 29, Macclesfield.

Mr. E. W. WALLIS'S LECTURES: June 10, Northampton; June 17, Nottingham; June 18 and 19, Middleport; June 24, Liverpool. Address—82, Radford Road, Hyson Green, Nottingham.

Mrs. Hardinge-Britten, The Limes, Humphrey Street, Cheetham Hill, Manchester.

## A PERSONAL STATEMENT.

By B. F. LARRABEE,

94, SOUTHAMPTON ROW, LONDON, W.C.

TO THE ENGLISH PUBLIC.

IT IS said by the Poet, that "a pebble in the streamlet's bed has changed the course of many a river," and it is certain that the little incidents and accidents of life very materially determine one's future, and happy is the man who fully comprehends the meaning of his life-experiences, and understands how to make them put money into his purse and contribute to his well-being. Previous to 1870, my life had been active and energetic, all my zeal being devoted to business pursuits. From my ancestors I had inherited a vigorous constitution, and I stopped at no undertaking out of physical considerations. I was one of those of whom Virgil observes, "*Passus quia posse videtur*."

In 1862, during the great Civil War in America, I contracted malaria, which is so prevalent in the hot latitudes of the Southern States. This troublesome ailment, as all know, is a favourable basis for the worst of chronic diseases, and from the first it took a firm hold upon my usually vigorous constitution, and, do what I might, I could not shake it off. In 1870 it was more mischievous than in 1862, and seemed to settle in my head, producing the most distressing giddiness and headache, and when I needed most the fullest command of my faculties, it completely unfitted me for the extensive business I was pursuing, so much so, that, having acquired a competency, in 1871 I retired from active commercial life, and exhausted all known resources for the restoration of my health. In 1873 I made a trip to England and the Continent, on the advice of my physician, but the change of climate seemed to intensify my disorder, whatever it was, and when I got aboard the steamer *Siberia*, at Liverpool, on safe home, I was prostrated with a severe attack of typhoid fever, and only the utmost care kept me alive.

When I reached my home in Boston, I was overcome by a relapse, and nothing but the natural vigour of my constitution brought me through such a serious crisis. For several years I was unfit for active life. In 1878, when travelling in Pennsylvania, I was prostrated in a railway carriage, and for two hours was unable to move. Eventually recovering, I returned to Boston, but one day in September, 1879, while walking along Washington Street, on the way to the headquarters of the New York and Boston Dispatch Express Company, which I organized, and of which I was principal shareholder and a director, I was a second time prostrated, and carried to my house in an almost unconscious state.

After this second prostration the physicians said I had neuralgia and enlargement of the heart, and treated me for that, but after months of experiment the heart pains continued much as before, and I secured the services of a celebrated specialist, who pronounced my disorder to be Bright's Disease of the kidneys in the last stages. I protested that this could not be, because I had never had any pain in them, but he assured me that all the ailments I had suffered for ten years unmitigatedly pointed to chronic kidney disease, which, he said, "may long exist in the system without the knowledge of the patient or practitioner."

I then began, for the first time, to realize my perilous condition, for the best medical authorities pronounce this disease incurable. Nevertheless, hoping, not expecting, I continued the best medical treatment, but I did not recover. I was tapped under the left arm, and forty-six ounces of watery humour were removed. The agony of that fearful operation passes description. I was so bloated I could scarcely move. I was obliged to maintain a sitting posture in bed for three months, existing almost wholly on the simplest gruels. The pain in my heart was so constant and intense that I could not sleep for days at a time, my lungs were nearly full of water, my breathing was in short, convulsive gasps, and I was in continual fear of suffocation.

My physician said I could not recover, and gave me up. My family expected my death every hour. I was suffering, the Doctor said, the final symptom of extreme activity of the bowels, with partial pneumonia of the lungs; my spasms of coughing were terrible and exhausting. But I was determined to live. By what means I did not know.

In this extremity an incident occurred which determined my future. While sitting on my couch I noticed, in a paper on the foot of the bed, the words, "Bright's Disease." Filled with a strange hope, I bade my nurse read the article. It recounted the history of the discovery of WARNER'S SAFE CURE,—specific for Kidneys, Liver, and Bright's Disease. My hope took definite shape. I sent for this specific, dismissed my physicians, began to use it, and, when I had taken twelve bottles, I was able, after eight months of close confinement, to go out, to the utter amazement of my physicians and friends. I continued the use of the medicine, taking it strictly according to directions, until I had taken forty-one bottles, when my kidneys resumed their natural functions, my liver, which had been greatly enlarged, was reduced to natural size, my head and heart troubles disappeared, the tone of my stomach was regained, my strength returned, the swelling left my eyes, limbs, and body, and I have since been, so far as I know, a strong and healthy man.

After my recovery, I permitted the Boston papers to publish an account of it, which, coming to the attention of Mr. H. H. Warner, the well-known patron of science, of Rochester, N.Y., he invited me to Rochester. I learned from him that he had himself been given up to die of Bright's Disease, and that this medicine had cured him. Being a man of large means and of very generous impulses, he determined, at whatever expense, to make known its virtues to the entire world, out of gratitude to his unexpected recovery, and he persuaded me to come to England and introduce his Safe Remedies to the English public.

Such is my experience. It may seem incredible, but it is strictly true,—without the least exaggeration. Indeed, not the half of my suffering has been described.

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