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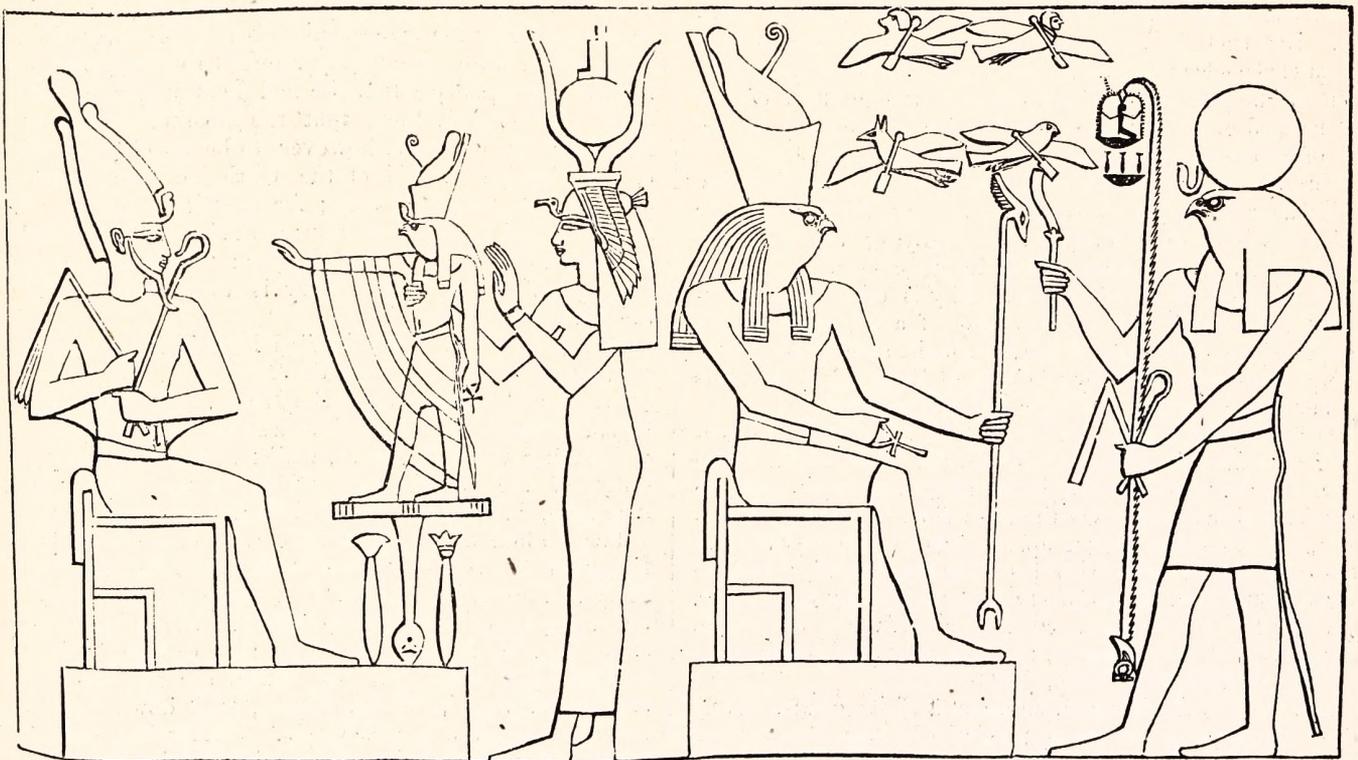
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E G Y P T:
 AND THE WONDERS OF THE LAND OF THE PHARAOKS.
 BY WILLIAM OXLEY.
 THE EGYPTIAN RELIGION.



OSIRIS.

HORUS.

ISIS.

HORUS.

HARMACHIS.

ISIS, THE MOTHER-GODDESS,
 presenting the Young Child Horus to Osiris, the
 Father-God.

HORUS,
 seated as Judge on the Throne of his Father,
 Osiris.

THE EGYPTIAN RELIGION. (Continued.)

I have stated that the Great Osirian Trinity was fully formulated so early as the 4th dynasty, some 3,300 B.C., and which appears to have been a then new adaptation of an older Triad; but the probability is, that just prior to that period, it was put into a form adapted for use in the temples dedicated to Osiris and Isis, which we know were in existence in the reign of *Khnufu*, and standing contiguous to the Great Pyramid at Jeezeh. In fact, the remains of buildings are still to be seen, which bear evidence, from the plainness (the columns are, or were, square, and made of solid polished alabaster in one huge block), that these remains are undoubtedly of great antiquity. The sculptured figures of Osiris, which I saw in some of the tombs, engraved with the ovals of the kings of the 4th and 5th dynasties, evidence beyond dispute the then established worship of the Osiric Trinity, and this is what I am concerned with in the present chapter. But to aid the reader, who may not be well versed in this ancient religion, I give—what may be termed—the relationships of this Divine Family:—

Osiris, the then Son of God—afterwards the Sun-God—was the Son of Seb (Saturn), and Nu, the universal Mother. Isis was the daughter of the same parentage, consequently sister and wife, or feminine counterpart, of Osiris. Horus, was the offspring, or the God-child, of Osiris and Isis. Harmachis was also the offspring of Osiris and Isis, after the resurrection and ascension of Osiris; but these two brothers are the same one in dual aspect.

Anubis, who figures as the Guardian of Life beyond the tomb (and that from the very earliest time), is the son of Osiris and Nephthys, who was sister of Isis.

The Four Genii of the Amenti, *i.e.*, Hades or World of Spirit, are (generally considered as) the sons of Osiris. These will be noticed more fully in the following chapter.

The above are the members of this great Divine Family, and all—excepting Nephthys and Anubis—appear on the accompanying Illustration.

These are the names when personified:—

The constellation *Orion* was the stellar form of Osiris, and *Sirius*, that of Isis; interchangeable with the Sun for Osiris, and the Moon for Isis. Horus—as the successor of his Father—was Horus-Harmachis, or the Setting and Rising Sun. The Four Sons of Osiris are the four cardinal points, *i.e.*, the Summer and Winter Solstices, and the Spring and Autumn Equinoxes. The limits of this work forbid a further notice of all the variations and ramifications which marked the worship and conceptions of these Deific Forms in the long course of the Egyptian nationality, but the above are the main forms in which they were represented: and *how* they became concentered in the Christian form will be noticed hereafter. But such, in fewest words, is the human and astral-phenomenal conception that formed the basis for the personification of the God-idea, which engaged the intellect of the most learned of Egypt's sons; and which to this day is the basis of all the great religious systems of the earth.

What the esoteric interpretation of these as Life-principles and as actually expounded by the ancient Hierophants, or "Initiators into the Mysteries," underlying the so-called myths, was, and is, I shall explain in due course.

The Illustration of the Divine Family is taken from Burton's "Excerpta," which is a copy of a sculpture in the Temple of Dendera—one of the Ptolemaic, and consequently most modern, completed by the Roman Emperors;—and it is this fact which proves the then transitional aspect between the Osirian and Christian systems. The left side of the picture represents Isis presenting Horus, the young child, to the Father Osiris, who is seated on the throne, invested with the insignia of Judgship. On the right side, Harmachis is presenting Horus—then grown up, and who is supposed to have succeeded his Father—with his Father's insignia; and to whom, as the Son, all judgment is committed by the Father. The four flying creatures, or the four genii, are waiting to convey to the four quarters, the tidings of the investiture of Horus with this high function.

Least it should be inferred, on account of its comparatively recent execution, that it is plagiarised from the modern Christian formula of the Trinity, I here add, that it was known in times that long antedated the period when this Temple (Dendera) was built (a former temple, dedicated to Hathor-Isis, stood on the same site, for a distinct reference is made to it on a stele dating from the 4th dynasty). In support of this statement, I quote an extract bearing on this very subject from a well-known papyrus in the Louvre. It contains an address of King *Rameses III.* to the Theban Deity

Ammon-Ra, about 1,300 years B.C., in which he says: "I am established on the throne of my father, in like manner as Thou hast established Horus on the throne of his Father Osiris. I have not usurped the place of another." In the Ethiopian Annals (see "R. P.," VI., 75), in an account of the election of one of the kings, say about 800 B.C., the courtiers say: "May we serve under him (King *Apsalut*), even like both lands (the two worlds) served under Horus, the Son of Isis, after he sat upon the throne of his Father Osiris." Many others could be given, but these are sufficient to show that the enthronement of Horus was a very ancient known and acknowledged formula.

The Inscriptions, courteously interpreted for me by Dr. Birch, which are on the sculptured slab from which the Illustration is copied, read thus (referring to the four winged figures above Horus): "Amset! Go to the South. Turn to the South, and say to the Gods of the South. Hapi! Go to the North; turn, and say to the Gods of the North. Tuamutef! Go to the North. Turn, and say to the Gods of the North. Kabhsenuf! Go to the South, and say to the Gods of the South." (Query, East and West.) The message they were commissioned to carry to the four quarters of the world was: "Horus has been crowned and seated on the throne of his Father Osiris." Over Harmachis (who is crowned with the Sun) is written: "Says Harmachis, the great God dwelling in Heliopolis; the great God conceived and dwelling in the House of Horus." Horus (speaking to Harmachis) says: "I give Thee to watch the heavens, and to set up the great Light by which thou givest light."

Over Isis, presenting Horus, as Ruler of the two worlds, it is written: "Says Isis, the great Mother-Goddess; Lady of Dendera: I place the Son of my brother on the throne of his Father, as King of the Gods, and Ruler of Eternity."

Over Osiris is written: "Says Osiris, who dwells in the West, the Great God over Hermonthis; Chief Ruler of the Great Gods in the Upper Spheres; Lord of the Temple of Tattu, and of the great region of the Winds, Nifurt, and first of the four quarters where are the Gods, the Guardians of the Great Chief; the first of the Lords residing in that Land. He is (I am) the Ruler of the Ages, and of the Abode of the Gods. I place all the Four Winds in their places; and also the Gods in their places, and have made peace with (amongst) all the Gods."

Such is the "writing" on this remarkable sculpture, that embodies in pictorial form what had been handed down from then time immemorial. The "Christian doctrines" of Immaculate Conception; Birth of the Son of God; Ascension of the Judgment-seat by Christ; and the Trinity (minus the Mother); are here set forth with a plainness, that cannot possibly be ignored, nor yet explained away. The absence of the Mother-God from the Christian Triad, is accounted for by the iconoclastic efforts of the early founders of the system, who—as already referred to—degraded woman from the co-equal position she had held under the Egyptian *culte*. No wonder, then, that the Mother-God should be ignored. There seems, however to be an effort on the part of the Romish section of the Christian Ecclesiasticism to retrieve this retrograde step; for the Canon of the Church, as established by the most important Synod held during the pontificate of the late Pío Nono, was: "That the Immaculate Conception of the Virgin Mary is to be acknowledged by the Universal Church."

Apologies to this "doctrine," I have in my possession two statuettes—one dating from the 22nd dyn., 900 B.C.—of Isis, crowned, and nursing the babe Horus. On my return from Egypt through Italy, I obtained a statuette of Mary, crowned, and nursing the babe Jesus, which is an exact copy of the statue of the Virgin and Child in the Church of St. Augustus, in Rome. *The figures are identical.*

Face to face with such a fact, who dare assert that the Egyptian Isis and Horus is a myth; and that the Christian Mary and Jesus is a literal fact, which must be believed in under penalty of eternal damnation? Some simple-minded ones beguile themselves with the delusion that these Egyptian and other Heathen beliefs are prophecies of the *real* Jesus, who, in fulness of time, came down from heaven and was born of a mortal virgin. But against this we have not only the actual claim of several Egyptian kings (already specified) to be the "Son of God according to promise, or prophecy" (1,600 years before Christ was born), but we have the fact of a whole nation for thousands of years resting their hopes of eternal salvation upon a belief that "the Son of God, Osiris, came down from heaven, took upon himself the mortal form, was slain by wicked hands, rose again from the dead, and ascended into heaven, where he became the

Great Judge of all mankind." Not only this, but the Indian Phœnician, and many other religious systems have their Saviours of *divine* and *human* parentage.

In the midst of these now ancient conflicting claims for Messianic supremacy, the minds of men may well be bewildered in judging of these competing "Saviours of the world," as to which is the true one, and who are the false ones. The adherents of opposing systems may charge each other with worshipping a false God, and a false Saviour, but this accusation—backed as it has been in the past by fire, sword, torture, and infliction of death—does not prove the genuine truth of their own. All that it proves is the ignorance of those who—incapable of distinguishing between a spiritual eternal verity, and a long past *supposed* natural incident—have made the acceptance of their belief a *casus belli*, and, under the plea of saving souls, have not hesitated to subjugate the bodies, and seize the property, of others, who preferred their own so-called false Christs. If the belief in a great after-life Judgment is founded upon a reality, and nations as well as individuals have to undergo the ordeal, then the Christian, along with other nations, will have to face a heavy reckoning. So far as I have been able to see, this sin cannot be laid to the Egyptian Church.

The enthronement of the slain Son of God on the Seat of Judgment, is a subject of frequent occurrence in the Old and New Testaments, and which, without a doubt, is taken from the Egyptian source. The Old Testament is said to be a translation from an older Hebrew record, called the Septuagint; but this statement rests upon no stronger basis than tradition! *There is not such a thing in existence as a Hebrew Bible antedating the Christian era*; but its Egypto-Arabic origin is in places unmistakably evinced. As a case in point, see the account concerning Cyrus (Isaiah, xlv.). The whole statement is almost a verbatim copy of the "speech of Ammon-Ra to Rameses II." (given *in extenso* on a prior page); and, what is much to the point, this very Cyrus—who was the son of one of the 27th Egyptian dynastic kings—is only another form of the name Osiris.

If the reader will take the Illustration, and read the first chapter of Ezekiel, he will find it to be a version of this same subject: v. 26, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it." See the seated Horus; and the four winged creatures above. Ezekiel saw four living winged creatures; his are described as with the faces of a man, a lion, an ox, and an eagle. The four in the Egyptian picture are a man, an ape, a jackal, and a hawk; a distinction truly, but scarcely a difference. The name Ezekiel, which means the strength or power of God, is simply a combination of the Egyptian Osiris (pronounced Eseres) and the Arabic El. This supplies the key.

Coming to the New Testament, we have precisely the same, under variant forms, applying to Jesus Christ, or Hesus Kristus, which is again another form of Horus Osiris. See Matthew, xviii., 22: "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon." The most sacred oaths the Egyptians used were: "By him who sleeps at Philæ; and, By him that sitteth upon the throne." See Matthew, xxv., 31-37; and the same thing is actually shown in the picture. See John, v., 22-37, in which Jesus is made to say: "For the Father judgeth no man, but hath committed all judgment to the Son," &c., &c., which is the exact wording of the Egyptian picture. The book of Revelation is also full of scenic (word) representations of the older Egyptian drama, based chiefly on the Great Judgment Scenes, in which Horus—there Jesus—is the central figure. Ages before that book was written, or known of, the monuments of Egypt teem with illustrations of the same subject in every conceivable form and shape; and no stronger proof of its origin can be required than the fifth chapter of the book of Revelation, which forms a running interpretation of the Sculptures, of which my Illustration forms a part.

I merely give these few selections from our biblical records, out of a vast mass, to demonstrate my statement that (with but a very few exceptions) our Bible narratives are non-historical; and that they are a younger version of the more ancient Egyptian theology, which, in its turn, was a spiritual theosophy, veiled under a personified allegory. The personified principles are actual spiritual truths: so that if I remove the scaffolding—which forms no part of the building proper—I can the better allow the superstructure to be seen in its beautiful proportions. It has been the policy of the Builders' craft, alias ecclesiastical sacerdotalism, and the host of secret societies, who claim to possess the true meaning and understanding of intellectual and spiritual truth, in past ages, to

prevent the mass from entering within the sacred precincts, under the ignorant and arrogant plea that such a view of Truth was unsuited to the common herd; but I maintain that it is "vested interests," and not pure truth, which has cause to fear the gaze of the multitude. I have undertaken—in *their interest*—to remove the veil from Isis, and from her image, the Madonna; and if the wooden, or silver, figure should prove to be the works of men's hands, the magician's wand, wielded by the power of the wisdom of the soul—or spiritual perception—can transform even the Image into "a thing of beauty and a joy for ever."

In its old form, the veiled figure has had its use, but its day is past, and it is its transformation—not destruction—that I essay, and therefore I must protest against being included amongst the so-called atheistical iconoclasts, who coarsely and rudely assail the structural form of all religious systems under the impression that there is no life—*i.e.*, truth—in them. On the contrary, I maintain there is life, which only needs the quickening impulse of spiritual vitality, to dissolve the hard shell of externalism, or a concreted sacerdotalism, and then the beauty of the living form of Truth will be revealed in all its exquisite symmetry.

I close this important chapter, with its interesting subject, by giving an extract from an ancient hymn or chant, used in the old Egyptian ceremonies. The whole may be found in "R. P.," II., 113, which is inscribed, in hieratic writing, on a papyrus which was discovered inside a wooden statue of Osiris, at Thebes. It is headed: "Recital of the beneficent formula made by the two divine sisters, Isis and Nephthys, in the temple of Osiris, on the 25th day of the month Choiak" (our November 13th). This shows that liturgical services were in use from ancient times. It states that the recital of this formula is good both for soul and body of those who repeat it, and that "it satisfies the heart of Isis and of Nephthys: who placed Horus on the throne of his Father." The chant is arranged for two voices, and Isis and Nephthys are supposed to speak alternately. The few lines I have extracted as a specimen, reveal the celestial or stellar allegorical basis; for, especially in the later era of the Egyptian monarchy, the magnificent constellation *Orion*, and *Sirius* (the most brilliant star in our celestial hemisphere) were the stellar forms of Osiris and Isis; as diverse from the solar and lunar representative forms. This explains the poetical allegory, which supposes Isis, in her widowed condition after the departure of Osiris from earth to heaven, to woo her Lord back to her presence. Put into euphonious English, parts of the chant reads thus:—

"O God, Osiris! Come to thine abode!

For those, who were thy foes, exist no more.

"My heart is full of grief on thy behalf:

I seek thee that I may behold thy face;

For seeing thee is happiness indeed.

Then come to her, thy wife and sister too;

There's none who loves thee like to me, thy spouse.

"Thou givest light to worlds above, below:

Both Gods and men, their faces turn to thee.

For in thy path, thou sheddest light and joy;

And naught can injure where thy face is seen.

'Tis that which emanates from thee, bestows

The brilliant lustre to *Orion's* stars.

I am the Sothis standing close behind,

I never separate myself from him.

'Tis that which emanates from thee, which gives

The life to Gods and men, and all that lives.

"Oh! come to thine abode—Thou Mighty Lord!

Oh! come. Behold thy Son who sits enthroned!

For Horus reigns supreme; his sway extends

O'er all the realms, where dwell both Gods and men."

(To be continued.—Commenced in No. 684, May, 11, 1883.)

The Bible revisers have discovered that the "ravens" which fed Elijah were "gypsies." Thus it goes. It seems to be the aim of scholarship to wipe out all the miracles of the Bible. There was something romantic about being fed by birds; but to be supplied by gypsies makes Elijah commonplace.—"Cornubian."

"Drus" thinks Jones would curtail Smith's "Liberty" if by local option he prevented him from guzzling unlimitedly; and yet remarks "Drus," alluding to the alcoholics of public-house commerce: "To their free use may be attributed most of the evils under the sun." It seems then, that Smith is to be at liberty to sow the seeds of evil; it is only the victim of the ripened fruit that is to be magisterially dealt with.

LITERARY NOTICES.

PIONEERS OF THE SPIRITUAL REFORMATION.

By Mrs. Howitt-Watts.

LONDON: Psychological Press. Price 10s.

It would be impertinence in me to attempt to *criticise* a work by such an accomplished writer as Mrs. Howitt-Watts. I have no such intention, but would only put into language a few of the impressions made upon me by this most interesting book, made up of biographical sketches of Justinus Kerner and William Howitt (father of the author), and of Mesmer, the founder of magnetism.

Commencing then with Kerner (and I feel I have some sort of right, seeing that our family name was originally Körner, or Kerner, and that we came over from Swabia or thereabouts, so probably we are of the same stock—this perhaps accounting for my great love for everything *German*, and the occult, without going to the much-condemned doctrine of re-incarnation for an explanation), it is refreshing at times when our faith is inclined to waver to turn to the biography of such a man—a remarkable man—the “most prominent figure in the spiritual circle of Germany,” as he is styled.

The whole career of Justinus Kerner is exemplative of harmony, pure and lofty aspirations linked together on a thread of steady and pre-determined purpose. Not that as a youth he was not drifted about hither and thither; he was, poor fellow; for we read that at one time, after his father's death (a sad bereavement to him), he was placed with a carpenter to learn that particular handicraft, more especially the *specialité* of *coffin-making*, which to a genius of his refined and poetic sensibilities must have been anything but congenial. From this Justinus's avocation was changed for that of a confectioner, his natural ability for writing verses and mottoes being considered a valuable recommendation to success in this trade of sweetmeats and bon-bons. But even these unsympathic occupations were of profitable account. Most interesting and curious is it to watch throughout the innate workings of genius; how each avocation, uncongenial though it was, was necessary as an unfolding, an evolution, that went to furnish another chapter in the volume of his inspired career. His love of nature and of the beautiful was intense and ever uppermost; moreover, no need had he to *idealize*, for he perceived beauty in everything, like a true born artist. Neither languages nor mathematics had interest for him; his soul was at one with, and absorbed by, Nature; and out of this arose another prominent characteristic—his strong sympathy and regard for dumb animals. Little wonder that the poetic preception and expression were early awakened in such a nature! Evidently the young Justinus was a Seer, (are not all poets seers?) for we read of him frequenting the Abbey halls and cloisters at twilight to sit, book in hand, dreamily musing rather than reading, and “in the golden light of imagination calling up forms of long forgotten days,” who inspired his “young, poetical soul” with the “magical language of song.” But, I wonder if it were *all* and *always* in the light of *imagination*? Those who have these visions may help me to answer this. In his early verses there is expressed the constant, earnest desire to see “with the eyes of the body *as well as with the eyes of the soul*,” those visions of the long-departed monks. How that prayer was answered the record of his later years encouragingly sets forth.

The one great turn in the tide of the affairs of young Kerner may be ascribed to his wonderful cure of a severe illness by the powerful magnetizer, Gmelin of Heilbronn, who, meeting him on the Wartburg Road when he was still at times suffering wofully from excitability of the nerves of the stomach, made some “passes” over him, after which he “speedily recovered.” Beyond this happy “cure” those “passes” of the magnetizer apparently had aroused the magnetic life of Kerner, for the author says, “from that time forth he experienced presentiments and prophetic dreams”: the faculty was there before, it only required this infusion of other magnetism to set it alive and aglow. “Out of this magnetic life proceeded his interest in and love of the “night side of nature,” of Magnetism and Pneumatology. Seemingly this precious gift—intuition, clairvoyance, subtle discernment and fore-boding—was in part, inherited, for we are told that his grandmother, on his father's side, when blind in old age, had had similar dreams and presentiments. Kerner's mother, too, being of a “very gentle and nervous tempera-

ment,” from whom it is said he inherited his poetical genius, no doubt contributed a strong, maternal proportion in the development of this endowment.

A delightful bit of romance is enshrined in the first of these prophetic dreams of Justinus Kerner. In the writer's own words;—

“Amongst the figures of future friends beheld by him in this dream, was one which attracted him above all others, and, in this figure, he in course of years recognised his faithful life's companion, his beloved ‘Rickele.’”

The story of Kerner's entry into the town of Tübingen, of the “strange sleep” into which he fell, of the repeated dream or symbolic vision, and the the circumstance which decided his future career—that of a physician—are given in impressive language by Mrs. Howitt-Watts.

At Tübingen Kerner studied hard for four years, associating with the most talented of the students, the foremost, Ludwig Uhland and Gustav Schwab; Uhland's songs and ballads along with Kerner's soon becoming “popular and famous throughout Germany.” But I must not repeat all the interesting things Mrs. Watts so charmingly narrates.

After taking his degree, Kerner may be said to have really commenced his literary career. His first effort “*Shadows of Travel, By the Shadow-player Lachs*,” “a series of fantastic, poetical, and humorous sketches,” in fact, his own experiences of travel, became very popular, notwithstanding it having “called down upon itself the abuse of the critics.” This was followed by “*The Homeless Ones*,” and others of poetical conception and exquisite beauty “in many forms.”

In addition to the exercise of his inspired genius, Kerner's active and noble mind was bent on the more matter-of-fact well-being of his fellow-creatures. For a time he gave his whole attention to the many cases of “poisoning through the consumption of smoked sausages.” Personally and thoroughly investigating, he afterwards wrote upon the matter, seventy-six cases having come under his own observation, and he called upon all in authority to seek to remedy the evil by “freeing their subjects from all remaining bonds of serfdom, in order that through *free labour* they might attain to external well-being and external self-respect.”

At Weinsberg it was, that Kerner ultimately made his home. One must be elevated as well as pleased and cheered in contemplating the beautiful word-picture the author has so vividly presented of Kerner's home-life at the foot of the *Weibertreu*, in one of whose old towers was suspended, by the poet, an Æolian harp which was wont to “send down into the valley below its wild streams of plaintive music.” Here it was too that Kerner made the acquaintance of one of his two celebrated *Sonnambules*, “a young girl of a very pious disposition, the daughter of a vinegrower of Weinsberg,” respecting whose extraordinary sensitive organism Mrs. Watts gives some remarkable instances. Through this young girl, and Fredrika Hauffe, better known as the Seeress of Prevorst, Dr. Justinus Kerner, who, by magnetic treatment eventually restored both to health, had many marvellous experiences, especially for those days. The chronicle kept by the Doctor was published in 1829, and afterwards translated into English by Mrs. Crowe.

In 1831, Kerner established a periodical entitled—“*Original Literary Fruits for Lovers of the Inner Life*,” to which many of the learned and illustrious contributed. Space forbids me mentioning the many volumes, most of which dealt with remarkable mental phenomena—Soul-Life and the Dream-World. A pity it is they are not all translated. It must not be thought, however, that the author had nothing to contend against. Opposition there was in abundance—the portion of every Pioneer. But he went on the even tenour of his way, in no wise daunted.

When “increasing blindness and old age induced him to give up his medical practice,” he published his “*Last Nose-gay*,” with reference to which the writer of the present volume tells us the author observes:—

“All my poems have originated in the occurrences of my own life, or in the lives of my friends, whose existence I have never been able to sever from my own.”

A noble sentiment, simply yet grandly expressed!

It is satisfactory to know that the record of so pure and useful a life terminates well: that Kerner, in this world, met with a just reward in the appreciation of more than one crowned-head, besides that of his fellow-men by whom he was styled: The Consolation of the sick, The Scourge of Demons, The Joy of the Muses, The Ornament of Home.

What higher tribute could any man have!

The Last Days of Justinus Kerner, his intuitive knowledge

of his approaching release, his final words, his happy passing-away, are put before us in sweet language by Mrs. Howitt-Watts, and "as a back ground" to the portrait of the Poet, Seer, Prophet, Genius, a truly beautiful sketch of his home and home-life, which every one should read, for it cannot fail to inspire sentiments and aspirations far above those of ordinary life on this material plane. Mrs. Howitt-Watts has done justice to it, and I for one would offer her my best thanks.

CAROLINE CORNER.

THE ZOUAVE JACOB.—"MAHATMAS."

By W. H. HARRISON.

It may interest your readers to know that on Nov. 12th, the Zouave Jacob, who described himself as "a man of letters," was brought before the Tenth Correctional Chamber at Paris, charged with the illegal practice of medicine, and with having caused injury by imprudence. In answer to questions put by the President, he narrated some of the incidents of his past life, with particulars of some of the cures he had effected; he stated that he never used medicine, that he employed mesmerism only, and had never injured anyone by rough handling. He added that he charged nothing for treatment, that the photographs of himself cost what he sold them for, and that the presents he accepted consisted but of flowers and bouquets; at his house he could walk upon flowers, but if he were in future attacked as at present he should make a charge. The President then told him that the charge was, that on the 25th of May he had so roughly handled a woman named Duvillard, a native of Savoy, as to injure her, and that according to his own statement he had heard her arms make a cracking noise under his hands. He responded that the police had not reported his words verbatim. Madame Duvillard, her daughter, and a medical man then gave evidence against Jacob, and the case was adjourned for a week.

The preceding paragraph was written at Zurich a fortnight ago; since then I have been away in the Alps, and on one occasion had an interesting walk into the St. Gothard tunnel by torchlight, to examine its interior working arrangements. By reason of this absence from the larger towns, I was afraid I should be unable to send you the end of the Jacob trial, but it passed through three hearings, and on arrival at Lucerne I have just found the end of it reported in the *Journal des Debats*.

The tribunal condemned Jacob to six days imprisonment, and a fine of 100 francs (£4) for inflicting bodily injuries by imprudence; also to 5 francs fine (4s.) for the illegal exercise of the functions of a medical man; furthermore he was ordered to pay 500 francs (£20) damages to the plaintiff. It seems from the evidence that he drew the arms of the woman rapidly behind her, thereby inflicting injuries to one arm from which she subsequently suffered severely for several months.

To turn to another subject, it may be mentioned that facts of more importance than the recent plagiarism of the alleged Koot Hoomi, will be found stated on pages 68 and 69 of "Hints on Esoteric Theosophy. No. 1," a very sensible pamphlet, "Issued under the Auspices of the Theosophical Society," and published in 1882 by the Calcutta Central Press Co., 5, Council House Street, Calcutta. I do not quote the two pages, because I do not wish to make myself specially disagreeable, and because I have as high an opinion of the medium of the alleged "Brothers" as of any other physical medium. The fact is that the controls of all the stronger physical mediums are so much alike in their inner nature that there is scarcely a pin to choose between them, and it is unwise to exalt one more than another.

The most injurious influence at present at work inside Spiritualism is that of the devotees and satellites of physical mediums. So long as much of the intellectual force in Spiritualism is inferior and not superior to this influence, religious and scientific incompetence will be rampant, and public tribulation follow. In America this is beginning to be realized, as exemplified by the steps in the direction of improvement taken at the last Lake Pleasant Camp Meeting. But for the devotees, neither Mr. Dale Owen nor Dr. Eugene Crowell could have been so publicly pelted with filth as they were at the close of their active public work in Spiritualism. The great experience bought with suffering in America, seems to be bringing all but fanatics to their right mind.

Hotel du Lac, Lucerne, Dec. 1st, 1883.

MR. COLVILLE AT BRADFORD.

We compile a report from several communications which friends have kindly furnished us with. Mr. Colville spoke three times in the Spiritual Church, Walton Street, on Sunday; in addition to which he spoke on the evenings of Monday and Tuesday. The "sacred edifice" (to use the orthodox phrase) was much too small to accommodate those who sought admittance. When the building and all the approaches were crammed, many had to go away utterly disappointed.

The guides of the medium were very eloquent and impressive on all occasions, and the effect produced on the hearers was great as well as salutary. In the morning the committee chose the subject, "The teachings of the Churches and those of Christ contrasted." The afternoon was devoted to questions, one of which, and the answer, we give as follows:—

WHY DOES THE CHURCH OF ENGLAND (OR OTHER DENOMINATION) RAIL AGAINST SPIRITUALISM, WHILE THE SPIRITUALISTS ARE PEOPLE WHO PROFESS TO DEMONSTRATE IMMORTALITY?

We are aware that the Churches say that they believe in immortality; but belief lacks demonstration. We are aware that the sceptical world is not necessarily infidel, but it is nearly agnostic, or wanting proof from the realm of spirits, which has not yet been granted to it. Whereas those of the type of Mr. Bradlaugh are generally occupied in denouncing institutions, and giving nothing to the world in place of systems which they endeavour to demolish. Speaking from a Spiritualistic standpoint, rather than from the standpoint of material life, we should state that the signs of the times are encouraging, rather than discouraging. The very crowded state of the Hall proved that there was a desire on the part of many to hear something of Spiritualism; while the general attitude of the Public, Pulpit and the Press to-day is to say the least, less antagonistic than it was a few years ago. There are two great parties in England to-day opposing Spiritualism. The Church opposes Spiritualism because it is interested in keeping men to the old standpoint, and denying inspiration of the present day, in order that it may cry it down. The Church of olden times was a depository of spiritual truth, and priests were inspired as well as educated. In the early Christian Church the forms of communion were acknowledged and openly practised. People gathered together for spiritual intercourse. One would be inspired to heal, another to give the doctrines and speak words of wisdom, and another to prophesy. Another would be inspired to speak in an unknown tongue, another to interpret that tongue. If you read Paul's letters to the Corinthians, you will perceive distinctly that in the early Christian Church it was a common occurrence, that spiritual workers would come together, and their various inspiring guides could influence them to do the work, in order to bring the message home to the multitude. Now these conferences for Spiritual union are being more or less established by Spiritualism at the present time. All the prejudice or hostility of the organised institutionalised Established Church to Spiritualism is the same opposition which the Pharisees, Scribes and Sadducees manifested in the days of Jesus towards his religion; because he was an innovator; and so very sore opposition has been manifested to our doctrines. Socrates was compelled to take the cup of sorrow and anguish because he was frank and outspoken.

It is now necessary that there should be a new Spiritual Reformation, institutionalised forces to guard the weak against the insidious. Just as it was with the Church of Rome and its reformers of the 15th and 16th centuries, also as it was in the time of Christ. In former days many sects were opposed to the introduction of any new light, because by keeping to the old they maintained their supremacy. Man loves more than anything else, an undoubted pre-eminence. If there is anything that man craves after, it is superiority over others. You have caucuses in order that man's love of power may be employed. There are many people who would sacrifice health and almost their very life in order that they might obtain pre-eminence and stand in representative places. It is for this reason that institutionalised forces generally wage war against new spiritual teachers. Multitudes of young men go to College and are educated for the ministry; not because they love the ministerial profession, but because it is respectable and fashionable, and their parents object to them going into a business. There are many who receive ordination at the Bishop's hand who are not worthy, being devoid of spiritual incentive. The ministers are made to order, and manufactured sometimes out of the black sheep and scapegraces of a family.

We are pleased that there is opposition. Why? Because opposition means thought. We are pleased that there is strife, because it engenders activity, and without mental activity there would be no conscious reception of the truth. If Spiritualism had to be accepted by everybody, there would be no anxiety felt as to the generation of sound principles. If you think that there is opposition and that there is strife, it is really the sore which was predicted to come before the coming and acceptance of universal truth, and the luxuriant results may soon appear.

We have not space for the other questions which our friends have kindly reported. In the evening the audience chose "Heaven and its glories, Hell and its torments, and the ladder upon which angels ascend and descend," the evening's oration was the finest of all. The Spirit who controlled seemed to sway the entire audience completely. Many were moved to tears. The poems were very graceful and pleasing, and were much appreciated.

On Monday and Tuesday excellent gatherings again testified to their appreciation of the speaker, and the glorious truths he is inspired to proclaim. Spiritualism is in a very flourishing condition in Bradford. The Walton Street Society is making strenuous efforts to erect a Spiritual Temple, and so far their efforts are being crowned with most flattering success.

THE SPIRIT-MESSENGER.

CHARLES BRADLAUGH, M.P., AND COMING CHANGES.

A CONTROL BY "SIR TATTON SYKES."

Recorded by A. T. T. P., August 3, 1883.

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

The Sensitive, under control, said:—

Good morning, Sir. One considerably older than yourself, when on earth, has come to visit you.

Here the Sensitive rather impatiently threw his boots off; and I remarked: That the control found the boots rather tight?

Yes; these tight boots hurt his feet, or mine, it is no matter which. Sir Tatton Sykes bids you greeting, and a thorough hard-working strong-willed specimen of humanity you are; and I like you for it. If there was one thing loved by me on earth, it was the man who could keep to a firm and settled purpose; one who was not afraid of opposition, or who ever turned his back on thorough hard work.

Now, there is a representative of industry living amongst men to-day. He is like many earnest men with an earnest and settled purpose, who are too much of a walking ever-present example to others. Idleness shirks away from them, and vacillation fears to encounter them. Yes; the man of petty vices fears those of great moral virtues. It is the way of the world. I am going to speak of this particular one, and the day will surely come when he will know, that long before he recognised spiritual agency, spiritual controls, or living men beyond the grave had noticed him. By them his career was eagerly watched and carefully governed. These words of mine, the old fox-hunting Sir Tatton Sykes would cause the derisive reply of laughter to hover about the lips of the man to whom I allude, and whom, in all probability, you will divine,—I mean the much-abused, hard-working Charles Bradlaugh.

Conservatives will have cause sufficient to doubt the authenticity of my control. Well—let them; I am beyond the range of their satire, and past the sting of their opinions. Through death, I am placed above them. The death of the body raises the soul on a mountain-pile of spiritual thought; the dimmed eye of old age is brightened through death: its film removed, and things which were hidden become known; experience receives revival: newer revelations become the soul's heirship.

But, stop, I am getting serious, and starting out on the preaching line, which certainly was not an individual characteristic of Sir Tatton Sykes; but it is necessary to be serious on some subjects,—fellow-worker for truth. Your hand certainly lies not so heavily on the plough-handle as in early youth, but yours are a bony pair of hands still, if you will. They can grasp firmly.

There are some believers in man beyond the grave, conscientious thinking men, and yet such Spiritualists argue that their contradiction of this opinion requires some of your controls to advice is not given from a higher plane of experience. The be serious. Then let them listen to this brief explanation, ere I continue in that style of oratory, which is mine own. I mean that this explanation, which is true, was received by me in the form of a never-to-be-forgotten lesson, and I give my spiritual rasoenleley to those who will receive it.

At the moment of death, and by the use of the word "death," we measure the separation of the soul and body; this becomes an over-wrought moment. Take my own case: The truth of immortality stood out beyond all doubt in distinct clearness, and beyond all question, for standing by my side was one whose countenance was one of divine love; who set at rest all earthly doubts, and filled my unworthy soul with unspeakable hope. "Fear not," he said: "Time has ended and eternity shall cheer your soul, and the experiences of that soul shall increase with clearer and gladder visions of hope." Such a presence stripped death of its power, and man can cry—Victory! Victory!

Men may ask, if this be true? Spiritualists know that it is true. Is it going beyond our mission, in stating that to some is given the power of clearer and brighter truth? I know that it is so. This does not act against the judgment or will of the sitters; they can choose, and know whether the controlling spirit be of good or evil. It is their duty to do so. The immortality of man has a fiercer combat with man and the evil passions of man, worse than the Christian dogma ever had, because the truth of immortality is diametrically opposed to the evil passions of man. For the sins of a lifetime shall be placed in one scale, cry these teachers, and the virtues in the other, and God needs between them both a fair balance. What God needs He wills, and what He wills surely comes to pass.

Well; now to resume my opinion of an honest, hard-working, pains-taking man amongst you: Who are his opponents? Believers in the Christian doctrines, not believers in God alone, but more especially the orthodox believers in the Church as established, and the most prominent amongst this band of opponents (persecutors would be a better term) stands the prominent figure of that member, who is so convivial both in and out of the House of Commons, and whose pockets have been mulct in an abortive attempt to make this man's claim null and void to enter the House of Commons; to enter that assembly which represents one of the three States of the Realm, that which would be the Estate of the People; which, ascending to the nearly universally-received opinion, has had its authority violated, and the other two Estates have ridden over its claim to have a voice in the governance of the people; treating that claim with contemptuous indifference.

It has been said that this rejected member is quarrelsome, litigious, and unfit to fill the honourable position which he claims. But I ask the question—which is the first important consideration: "What man having a right, and conscientiously believing in that right, but would struggle in defence of it? Aye, from the Honourable Speaker of the House; nay, from the Prime Minister himself, to the lowest menial attached there. What evidence of quarrelling, since might became right, has he given? When he was hurled by six pairs of strong arms through those passages, and down those broad staircases, and left maimed and breathless, a silent yet powerful protest against bigotry. This man is charged next with being litigious. If a man is attacked by the law, his weapon of defence is through the law. One act by which they hoped to have forced him, which would have disqualified him from taking his seat; for there is no Peer of the Realm, no rogue nor vagabond, or no bankrupt, who can claim a seat in this one Estate of the Realm; and such efforts were made to place him in this category as a bankrupt, common informers being employed, and backed by all the means at command of the convivial New-degate. Yet he is deemed litigious, because he defends

Yes; had it been my case, I would have fought tooth and nail in the same cause. The fact is they do not want him in the House of Commons. His notice respecting Perpetual Pensions touched to the very quick many representatives of past noble families; all felt the sting; from that little busy bee, Lord Randolph Churchill, to some of the highest representatives in the House of Lords. There is not a Record either too dry or too fusty for the pains-taking inspection of this industrious labourer. He can place his finger on the weak "why and wherefore" of these perpetual grants, existing in each and every family, and such a busy meddler is not wanted. He will not rest and let things go on in that comfortable conservative manner of letting bygones be bygones. No. The dust of years must fall over him, when turning over these manuscripts, containing these granted pensions, and the reason of their being granted. He says: "These pensioners, as a rule, have been adversaries of the summum bonum, and opposed to the theory, that that is evil which is opposed to universal happiness, that every pension to be continued must be decided by principle, and on the consideration of the why the pension was granted." This is a bad chance for the heirs, the present recipients of these pensions. This method of dealing with public money would knock entirely out of being claims, which are met with the most primal punctuality. This question, which involves the rights of the many against the privileges of the few, is not Conservative; is beyond even Liberalism. He says: "You take away the earnings of the many, and give them to the few idlers, and I want to know why; the people, who trust in me, will ask this of me, and I am now seeking the information from you to answer them. Our opinions may differ: your slaughterers of humanity claim to be pensioned, or shall we treat as capital that which we are so freely giving away. An Admiral or a General is paid wages; in time of peace his appointment is a sinecure; in times of war he gives

an equivalent for his wages, and if there is a balance below his years of idleness, during which he has received the wages due only to an industrious return, satisfy his claim; add as much honour in recognition of his services as you please, but do not be generous with the money of an already overburdened people. No word of mine shall attack the salary received by the Head of the Throne; let that Head be a paid one; for there is something expected from that pay, some State functions to maintain, the honour and dignity of a Royal Empire; but I confidently expect that many who are enjoying a pension, and are on the Civil List, have no claim whatever to that which they so eagerly grasp, and so earnestly defend."

They do not want him in the House, and it seems no wonder to me, fellow-worker, that they do not want him; and they have dared to do that—what no other House has ever dared to do—they have questioned the electors' claims. Says one Conservative member: "The vote is not a right, but a concession of the House," and if this be true they can set aside any duly elected member at any time. That is a perfectly correct opinion of yours: there would be no Third Estate of the realm, but they have attacked a principle dear to the heart of every Englishman; that they have done. Kings have fallen before an united people, and so surely the House of Commons will have to shift from its foundation of sand to something more solid. The House has acted untrue to itself, and false to its traditions. With nearly four hundred thousand electors of Great Britain, this man has been face to face. So much for this man's industry. He has told them that the free electors of Northampton have been called "the scum and dregs of Great Britain." The little stinging bee has made this a favourite term; this descendant of one more avaricious than "Busiris's" description of Giambattista Porta. One whose avaricious habits made him the worst man of his time—I mean John Churchill, Duke of Marlborough.

But few, perhaps, know what addressing four hundred thousand men in different parts of Great Britain means; changing night into day; thousands of miles of weary travelling, and by a man getting on in years; fighting unaided for a right against a wrong. Am I wrong in calling this man an honest, hard-working man? He has only his life to give in this mighty struggle; but I for one hope that he will live long enough to prove that these four hundred thousand electors have not been appealed to in vain. He has no mighty means of making these public meetings known; but every meeting held, either in the valley or amidst the hills or in Halls—North, South, East, or West—has had but one result, filled from roof to basement. They say that should he gain his end, he will inaugurate a reign of terror. So he will: terror to those wrong-doers, who will feel the light of impartial judgment; a reign of terror—the sooner it comes the better. The battle is not over. It will begin at the next election. The honest man is not left without resources. His disbelief in man's future does not make him a pleasing soul to me or any of his surroundings; but his honesty appeals to us as a virtue, his industry claims our sympathy. The laborious struggle in which he is engaged, lays hold of our hopes for his success. He is a tower of strength, and who, I ask, has made him this? Who have so carefully built him up from foundation to summit, as carefully as you have built your Tower, which stands so grandly above all surrounding buildings? I say that House, that Third Estate of the Realm, which has defied the law of the land. Republicans are watching this constitutional struggle, this violation of law. This abuse of power has set the whole political world a thinking. Intolerance dies hard; but it does die, and so will this illegality die.

All things, dear Sir, are tending to a great change, political and moral; there are wars political, as there are rumours of wars moral. The theological sect founded by two brothers, who had a knowledge of immortality, have lately held their conference at Hull in Yorkshire, and their first lament was the sweeping disbelief in Christian doctrine amongst the populace. The political struggle also points to change. They recognise the paucity of worshippers in the Church as established, where it is only the pauper, the minister, and his friends, who are present at the service, and in churches capable of seating immense numbers, and situated in districts where the population ranges from ten to twenty thousand, churches have not a regular attending congregation of twenty. Bishops are complaining that in all ranks, both men and women cannot be trusted as in the good days of old. I ask them: Who is to blame for these lax principles of honesty? There has been no question of education without religion until these last few years; so what has made all people untrustworthy? Not secular training, but Church education, which has trained men to worship that which reason knows to be false. Truth loses its glorious worth, and falsehood and lying have no terrors.

There is an inauguration of a new era, political and moral, and the sooner it is brought to bear the better for all classes; for these wrong-doers, who are benefitting now, it will be better for them when they come to our side, for their wrong-doings will not have had so long a sway; better for the people, for they will taste the sweets of liberty. The age of trouble, of struggle, and of discord, is now, but like as every blissful calm is preceded by a storm, so the new era will be preceded by a moral war, and a political struggle. "There shall be an

universal belief in a future life," cry spiritual dignitaries, and in doing this they are repeating the will of God; giving that will the form of words. The age will come when man shall be wiser, and when he shall realize that it is part of his soul's duty to have his whole energy in this world whilst in it, in order that he may be the better prepared for the world that is his after time. The endless hell of ignorance shall be banished.

I know that orthodoxy, which is error, is dying hard; but great is truth, mighty and potent. Truth is progressing, and cannot linger; it must ever be moving onward. Truth is thought purified, and made holy and presentable to God. Truth is one of the lessons offered to man, more especially now than ever before. Truth is leavening in its power; progressive in its influence, and potent in its rule. Antagonism to truth is getting weaker and weaker. You will live to see potent changes, and I shall be in the midst of them; and then justice shall be done to all.

Had I time and opportunity, I would have given my opinion, my newly-founded opinion, on the question in which you feel so great an interest. I am referring to Mr. Ilbert's Bill, which question is, perhaps, one of the most important respecting England's Empire in the East. It has a peculiar and a particular defender; I mean Mr. John Bright. Actually Mr. Ilbert is but a co-worker, and but the minor of Sir Ashley Eden. The charge is made against the Bill, that it has no parentage; and your surroundings are well aware that the part in which it is said, he whom you have seen and spoken has taken in this matter, is a charge that has no foundation. I am speaking of Sir Ashley Eden. It is still to be hoped that the Government will not weaken so necessary a restriction on native ill-feeling permeating. Yes, beyond contradiction, unthinkers of past events have proved that no great thought has been exercised on the ground-work of this request or Bill. On the contrary, it directly attacks the true interests of this country; nay, more than this, it aims a blow that will be more deadly in its effects than the Sepoy mutiny. I may be accused of unthinking assertion, but I believe, and would time permit I would name districts, were this to become law, would threaten the stability of our governing rule, for that which is against unity is working into the hands of the wily and diplomatic Government of the North. Unity between the European and the Native is the main foundation of our hold. Unity is a deep theme; unity is a great event, and I believe that every day has been cementing that unity between the Native population and the European, but fear will arise, enterprise will be demoralized, and in place of unity will become discord.

God bless you. I will come and finish on this subject to-night.

As a Yorkshireman, I had heard of Sir Tatton Sykes, as the great Nimrod of the North; daring in the hunting-field, and respected by all around; but I never expected him to return to earth as a politician: more especially on three such questions as Permanent State Pensions, the contempt of the House of Commons of the rights of the electors of Northampton, and, last but not least, the policy of the Ilbert Bill. Our unseen friends take a lively interest in passing events, and those who have been earnest in time during earth-life, seem to take the lead in spirit-life. The use of reason and kindly actions in the body are not swamped by reason of errors in faith, if not accompanied by errors in acts.

"LILY" TO MR. WILLIAM OXLEY.

To the Editor.—Sir,—Will you kindly allow me to acknowledge in your next issue, Mr. Oxley's courteous communication, in part addressed to me, in the MEDIUM of November 30?

This is not the time to enter into the letter itself, my object now being to correct an impression Mr. Oxley evidently has, that he (perhaps) knows me personally.

I therefore wish to say that I have not the pleasure of Mr. Oxley's acquaintance, never having even seen him, and I think it right Mr. Oxley should know this, that the innocent lady, to whom Mr. Oxley imputes the personality of "Lily," may be cleared from it.

Mr. Oxley, however, in his letter, has touched a chord he little dreams of! a chord, that as time goes on, may vibrate to the very centre of his own spirit and its surroundings, and cause him to acknowledge (in his earnest love of Truth) that "Lily's" deduction from the ancient symbolism he so ably brings forward, may be—nay—is, at last the true one.

"LILY" BIDES HER TIME.

I beg to remain, Sir, faithfully yours,

"LILY."

HYLTON.—Mr. C. L. Gee desires to find lodgings at Hylton with a family of Spiritualists. He would also like to join a circle. He does not give his address, but intends to be at Hylton with the 9-30 train on December 10. Without further particulars it will be impossible for him to derive benefit from this notice.

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THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 7, 1883.

NOTES AND COMMENTS.

The Walton Street Spiritualists, at Bradford, intend holding a Bazaar and Fancy Fair, on December 25 and 26, when they will be very glad to see a great many visitors.

Students of Luther should read his life, in Bohn's series, price 3s. 6d. Every Spiritualist should have a copy. We will be glad to forward copies, where required, at above price.

Mr. Ware's special discourse sent for insertion in the Christmas Number is on a very timely subject, viz., the opposition of the sects to Spiritualism. We hear from all quarters of scandalous conduct manifested towards Spiritualists. These bigots seem to think they have a heaven-bestowed right to persecute better men than themselves. They are quite indignant when their conduct is alluded to. They should not be ashamed of their own policy in this matter.

Miss Lottie Fowler left Euston for Glasgow on Tuesday with the 10 a.m. express. She is at present residing at Mrs. Lundie's, 17, Albert Drive, Cross Hill, Glasgow. She intends proceeding to Edinburgh in a few days. Friends will please communicate as to arrangements to meet her, with Mr. J. T. Rhodes, 4, St. Patrick Square, Edinburgh.

Those who desire to be present at Mr. and Mrs. Herne's physical seance, on Tuesday evening, at 167, Seymour Place, should obtain tickets from Mr. Dale, 50, Crawford Street, not later than Sunday evening. Those presenting themselves without tickets, cannot possibly be admitted.

SERPENTS—OAHSPÉ.—To the Editor.—Sir,—Will some reader of OAHSPÉ kindly inform me in your next number, on what page or in what book of that scripture the account of the origin and use of reptiles occurs? You mention in your last issue that it is to be found there.—Yours, A READER.—[We have read the passage, but regret that our duties will not permit us to look it up in time for this week's issue. We leave it to other readers.—Ed. M.]

A public meeting for the discussion of the Compulsory Vaccination Question will take place at the Vestry Hall, King's Road, St. Pancras, on Monday, December 10, at 8 p.m. Sir Thomas Chambers, Q.C., M.P., will preside, supported by C. H. Hopwood, Q.C., M.P., Mr. Alfred Milnes, M.A., Dr. W. J. Collins, Mrs. Louisa Lowe, Mr. William Tebb, and other influential speakers, who will attend and address the meeting. We hope Spiritualists will attend as a body, and give hearty support to the cause of public health and infant purity.

BIRMINGHAM.—At Oozell Street Board School, last Sunday evening, Mrs. Groom delivered a discourse on "God and the Spirit of Man." It was logically argued out, and beautifully delivered, full of sympathy and love for humanity at large. The audience was large; the large room was full of intelligent people. We are gaining ground. After the discourse, Mrs. Groom gave three poems on different words, and then she gave spirit descriptions and spirit messages, which were recognised in every case. To see the people shed tears of joy as the spirits were described was very touching. Mr. Wallis takes our platform next Sunday morning and evening.—Cor.

THE CHRISTMAS NUMBER.

The materials for this important issue are almost in a state of completeness, and orders for copies come in by every post. A large number of advertisements has also been received.

Among the subjects to be introduced we may name the following:—

Two Full Pages of Illustrations, consisting of: A Portrait of A. T. T. P., Recorder of Controls; and the Portraits of Three Spirits drawn by his Medium under spirit-influence. These will constitute a grand double Frontispiece to the Year's Volume.

LITERARY CONTENTS.

Some account of the spiritual experiences, and phrenological remarks on the organic qualities of A.T.T.P.

An account of the manner in which his medium produces the Portraits of Spirits.

A Spirit Control Recorded by A.T.T.P., being one of upwards of 1000 similar messages received by him from spirits, through the same medium.

Biographical notes of the spirits whose portraits are given, and their relationship to Spiritual Work in Ancient, Transitional, and Present times.

Wee Meg; or, the Doll-Dresser's Dream. A Christmas Story, by Caroline Corner.

Bertha: A Chapter from W. J. Colville's Spiritual Romance, now in the Press.

A Dialogue on the respective merits of the Children's Lyceum and Sunday School, by Alfred Kitson.

A Legend of Long Ago, by Hans Edwards, author of "Little Lara."

Wayfaring Notes. By A. Duguid.

Gamaliel's Wise Counsel to the Opponents of Truth: A discourse by the Rev. C. Ware.

Rules and Conditions for the Spirit Circle.

Current Events and the General Intelligence of the week. With the addition of 4 pp. of Wrapper and 2 leaves of Illustrations, this No. will be a half larger than an ordinary issue.

"BERTHA" is now actually in press, though only 500 subscribers have yet been obtained. In order to secure another 500, so as to fully meet the cost of production, I have decided to allow the half-crown subscription to hold good till Christmas Day, after which date the subscription list will be closed, and the price will be in all cases 3s. 6d. per single copy, or 3s. where more than 6 copies are sent to the same address. Full particulars in a week or two will be given in these columns, informing subscribers how and where they can obtain their books. Thanking my friends for their generous assistance thus far, and confidently hoping that those who have not yet subscribed will do so immediately, I remain, in the interests of truth, the friend of all, W. J. COLVILLE.

A.T.T.P.'s volume of Controls has gone to press. The introductory chapter, giving the teachings of Spiritualism, and pointing out the steps which led A.T.T.P. to adopt them, is one of the most valuable contributions to our literature. It will do a noble work for the proper stating of the Spiritualists' position, and the great truths that urge every truth-loving mind to an acceptance of it. A number of special papers are being given by the spirits to conclude the book. It is a wonderful testimony in favour of spiritual intervention to see how A.T.T.P. is led through it all, as if he were a mere clerk, obeying orders from day to day, but with no plan of his own. When the other books in progress are ready, then it will be the duty of our readers to subscribe for this book in thousands.

Mrs. Britten's "History" will be ready for delivery in a very few days. We have seen a great many of the photographic portraits with which it will be embellished. They are great in quantity and beautiful in execution; as to quality, of course readers will have their special favourites. It is a book that will most fully meet the expectations of subscribers; and those who omit to secure it at the nominal price charged to subscribers, will be sorry for it. We presume the edition is strictly limited, so that it may ultimately be impossible to secure a copy at any price. The conditions on which it may be subscribed for are stated in the advertisement, on another page. We hope our readers will do themselves the favour of responding thereto.

Mr. W. J. Colville delivered an inspirational oration on "Swedenborg, the seer and the theologian," in Trinity Hall, 83, Chapel Street, Salford, on Friday evening, November 30, to a very select and appreciative audience. This evening, Friday, December 7, the subject of discourse will be "Marriage in heaven, and the loves of the Angels." Questions and poem at close; exercises commence at 8 o'clock precisely.

ROCHDALE.—Considerable enquiry is being manifested just now in this district in regard to Spiritualism. Our services are being moderately well attended, and strangers to the philosophy evince much interest in regard to investigation circles. Mrs. E. H. Britten will be with us on Sunday, all being well, when we shall be glad to see friends from a distance once more amongst us. Visitors can be supplied with tea, etc., at a moderate charge, close to the place of meeting.]

INSTITUTION WEEK.

THE ANNUAL BALANCE SHEET.

I am thankful for the kind interest being manifested in Institution Week. It is a matter of great importance to me. On looking at the state of affairs I find that I require at least £200 to liquidate the consequences of the year's work. The deficiency would have been very much more had it not been for the timely help of kind friends during the year, who never fail to do their share through good or evil report.

This is the "Balance Sheet," certified "correct" by the work done, compared with the money spent by other agencies which have failed. It is easy to cook accounts, and mislead the public. This sort of thing I have never attempted. Some one's word must be taken in all cases. In looking to the past it will be seen that the annual statements of the Spiritual Institution have been accepted as truthful by its large constituency, and that truthfulness has been established by the operations of its foes: the vast amount of money they have spent, and the negative results produced. I hereby express my thanks for the existence of these other agencies: their operations have incontrovertibly established the honesty (if such corroborative evidence were required) of the transactions of the Spiritual Institution with the public.

The year just closing has been a remarkable one. I took upon my back the heavy consequences of the past, and the Spiritualists accepted a free organ in the MEDIUM for their work and announcements. This is truly an extraordinary bargain. It could scarcely be believed did not the facts in their stern reality (on this side) testify to its truth. It is the expression of a spiritual principle. All spiritual work must be done for its own sake, and that is, when it entails a burden. The cross is thus laid at the feet of every Spiritualist, for him to take up his share or shirk it, as his spiritual worth may determine.

Thus the Almighty One leaves each of his children to be its own judge by its actions. It is my sincere wish that I may be found the least worthy of you all. He who doeth most for the universal good is the greatest; and the mite of the widow may exceed all other aids. I leave the issue in the hands of the sustaining Power. J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C., Dec. 6, 1883.

INSTITUTION WEEK MEETINGS.

BATLEY CARR.—On December 23, at the meeting addressed by Mrs. Ingham.

BURNLEY: at his residence, 59, Victoria Buildings, Westgate, Dr. Brown will give on Sunday, Dec. 16., an address from his guides, followed by psychological descriptions of surroundings. The Spiritualists of Burnley, Nelson, Accrington, and surrounding districts are cordially invited.

PLYMOUTH: 1, St. James Street.—Mr. Clarke's weekly reception.

SUBSCRIPTIONS TO INSTITUTION WEEK FUND.

Every Subscriber to the Funds of the Spiritual Institution is entitled to the use of Books from the Progressive Library.

	£	s.	d.
W. P. ...			5 0
C. A. L. ...	2	0	0
Mr. R. H. R. Davies ...	1	0	0
Mrs. E. H. Britten ...	1	0	0
Mr. W. Gill ...	1	1	0
Mr. R. Huskisson ...		1	6
Mr. J. Owen ...		1	0
Mr. Thomas Hartley ...		2	6
From Darlington ...		2	0
Mrs. Rowley ...	1	0	0
J. E. T. S. ...		1	6
Mrs. Popham ...	1	0	0
Mr. Wm. Oxley ...	10	0	0
J. T. ...		1	0
Mr. Jno. Robertson ...	10	6	
Mrs. Jones ...		5	0
Mr. H. Hogan ...	1	0	0
Mr. W. J. Colville ...		5	0
Mrs. Throgmorton Turner ...		2	6
Mr. Delolme ...		0	6
Mr. Ganney ...		2	6
Mr. D. Chambers ...		2	0
A. L. ...		1	6

HALIFAX.—Mr. John Scott, Belfast, and Mr. Morrell, Keighley, will speak on the 30th, in place of Mrs. Yarwood.

Mr. Jesse Sheppard's musical manifestations are exciting great interest in America. In addition, the spirit friends of mine come and manifest in the direct voice. We would like to hear his "Egyptian March."

Our correspondent in reporting Mr. Armstrong's Sunderland speech last week, should have stated that it was a tradesman, not a clergyman, to whom the anecdote alluded.

THOUGHTS ON SLAVERY.

Dear Mr. Burns.—Having read the pamphlet "The Bitter Cry," it recalled to my mind some lines I wrote some years ago, after reading some of the terrible sufferings of the needlemen and women in London. To a stranger it would seem impossible that such misery could exist in a city full of wealth and churches. Where have the shepherds been? to allow their flocks to wallow in such filth, poverty and ruin: Ah! where?
ROBT. YOUNG.

The Hive, Sturminster Newton, Nov. 11.

We've heard of the cruel inhuman band,
Dragging the slave from his native land;
And driving him fettered to the shore,
He's doomed to behold his home no more.

We've heard of the cries that pierce the air,
The cries of the slave in wild despair;
His uplift hands in agony wring,
As thoughts of home round his fond heart cling.

We've heard of ships on the mighty deep
Freighted with slaves that moan and weep,
While monsters bearing the human form
Have mocked their tears with insulting scorn.

We've heard of wrongs on foreign soil,
Where avarice forces them to toil
Deprived of liberty, there they pass
Their suffering lives 'neath a tyrant's lash.

We know that a nation, great and wise,
Roused by their wrongs did sympathize,
And cheerfully with her golden ore,
Did liberty to the slave restore.

'Twas a noble deed, a heavenly gem,
That shines in Britain's diadem;
And nations learn, where her banners wave,
To respect the power that freed the slave.

But, hark! there's a groan that meets the ear,
There's an eye bedimmed with a dying tear;
In yonder churchyard, too, there's a grave,—
'Tis the groan, the tear, the tomb of the slave!

The tomb of the SLAVE in Britain's Isle,
Where benevolence rears her costly pile,
Where dazzling wealth and pride abound,
'Tis here, 'tis here, British slaves can be found.

'Tis here the famishing thousands toil
'Neath the clouded sun and the midnight oil,
Till nature sinks on the loathsome floor,
And the injured slave can toil no more.

No marvel, then, that the mother, wild
With anxious care for her starving child,
Should madly attempt to close the strife,
By ending her own with her loved one's life.

England, arouse thee! 'tis high time
To sift the cause of this awful crime;
Do something worthy of thy age,
And wipe this foul stain from thy page.

For strangers, thou canst millions pour
For their freedom, on a foreign shore;
Then, let the children of thy trust,
When thou art generous, feel thee just!

R. YOUNG.

MISS C. CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—I have pleasure this week in sending you the fourth list of subscribers to "Rhineland," for the benefit of the poor little children whom I wish to befriend. To each and all I would tender my sincere thanks.

Countess Spreth.	Arthur Pease, Esq., M.P.
W. J. Colville, Esq.	Miss E. K. Cunningham.
Mrs. G. Aydon-Kelly.	Hy. Pitt, Esq.
Ed. Barker, Esq.	Mrs. Wm. Rose.
Mrs. Walshe.	Geo. Wright, Esq.
R. N. Crane, Esq.	Miss Clodd.
Mrs. Penny.	J. Gower, Esq.
Robt. Catling, Esq.	Mrs. Woollam.
"Lily."	A. Luxford, Esq.
Edward Mutlock, Esq.	Mrs. Throgmorton.

I would also thankfully acknowledge parcels of children's garments from Miss Dowsing, Mrs. Sutcliffe, Messrs. Lilley Bros. (linen-drapers, etc., Hackney), and one left at our house by a young lady who preferred not to give her name. As the treat will not come off until the second week in January, those ladies who are working for it need be in no hurry to forward their contributions, but I should be glad to hear of what nature their help may be, whether clothing or other necessities for the tea, Christmas-tree, and treat generally, that we may not be over-burdened with some things and in want of others. I have bright hopes of the occasion being a success, and am promised the loan of the Memorial Hall, Bethnal Green, for the day (I think January 10th) and evening. Only one thing more I wish to say this week: that is, that all who would like their names to appear upon the list of subscribers to "Rhineland" must kindly send in before Christmas, as the list of my friends and supporters will be published in the book.

3, St. Thomas's Square, Hackney. CAROLINE CORNER.

Mr. C. Delolme will lecture at 52, Bell Street, on Sunday evening, on "The Physical Improvement of Man."

MR. COLVILLE IN NEWCASTLE.

This most excellent speaker is about to pay his last visit to Newcastle, previous to his departure for the United States. The attention of all is called to his Lectures which will be as follow:—

At the Northumberland Hall, High Friar Street, on Sunday, December 9; in the morning, at 10.30, subject:—"Spiritualism and its relation to Science, Art, and Religion; in the evening, at 6.30, on a relevant subject to be chosen by the audience.

At the Lecture Hall, Weir's Court, Newgate Street, on Monday, December 10, at 8 p.m., subject:—"Luther and his Mission."

At the Central Buildings, High Street, Gateshead, on Tuesday, December 11, at 8 p.m., on a relevant subject to be chosen by the audience.

At the Northumberland Hall, High Friar Street, Newcastle, on Sunday, December 16, in the morning, at 10.30, subject:—"Jesus and his mission;" in the evening, at 6.30, on a relevant subject to be chosen by the audience.

At the Lecture Hall, Weir's Court, Newgate Street, on Monday, December 17, at 8 p.m., subject:—"Why does not God kill the Devil?"

Each meeting will terminate with an impromptu poem, the subject to be chosen by the audience. Admission free.

On Tuesday, December 18, Mr. W. J. Colville's visit will be brought to a close with a tea in the Lecture Hall, Weir's Court, after which Mr. Colville has kindly volunteered, with the assistance of a few friends, to give an entertainment for the benefit of the funds of the N.S.E.S., in which Mr. Colville's guides will take a part. Vocal and instrumental music rendered, etc., etc. Tickets, 1s. each; Concert only, 6d. Tea on the tables at 6 p.m.

HAMMERSMITH SOCIETY.—An adjourned meeting will be held on Monday, the 10th, at 8 p.m.; also a meeting on Sunday, the 16th, at 7 p.m.

MANCHESTER.—On Sunday, Mr. Place, of Macclesfield, delivered two very able discourses from the following subjects:—"God is Love," and "Where are the spirits, and what are they doing?" Which seemed to give general satisfaction.—W. LAWTON, Sec., M.S.S.S.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mrs. Burdett delivered an Inspirational address to a good congregation, subject:—"Star of Progress, guide us onward." Sunday, December 16, Mrs. Groom, of Birmingham.

R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

SUNDERLAND.—The Monkwearmouth Spiritual Evidence Society opened their New Platform on Sunday last, in the Albert Rooms, No. 7, Coronation Street, Sunderland, under very favourable circumstances. This Hall is a comfortable, well-warmed and ventilated building, nicely lighted, and it is easy of ingress and egress by a single flight of wide stairs. It is calculated to hold about 200 people. It has a nice platform erected at one end, and taking it altogether it seems a very suitable place, both for the speakers and the audience. A capital audience attended, which fairly filled the seats on the opening night, to hear a very impressive address from Mr. Jos. Stevenson, of Gateshead, who took for his subject—"Spiritualism: its potency and power in the world to-day." The audience were apparently highly gratified by the manner in which the speaker worked out his subject, by the hearty manner in which he was applauded. Mr. F. Walker officiated as chairman, and he is just the man to act as chairman over such meetings, seeing that he possesses such a great store of knowledge on the subject of Spiritualism. Next Sunday evening the Rooms will be open at 6.30, when we hope to have another good audience.—G. H. PYNE JONES, Sec., M.S.E.S.

GATESHEAD.—We had Mr. W. MacDonald on Sunday last. The subject announced was "Martin Luther and his works," but we had an apology on the part of the speaker, as he admitted he had not time to give the subject the justice it demands. He favoured us with an address on "Priestcraft;" his extempore address was excellent. We should like Mr. MacDonald to encourage extempore speaking: his manner and delivery are good. We welcome this man, as he is an honest, hard-working volunteer in the Cause.

Next Sunday we will have our old friend and President, Mr. Burton, on our platform. He will give his farewell address, as he leaves Newcastle-on-Tyne, on the 16th inst., for Brisbane, Queensland. By request, Mr. Burton has promised to deliver his popular lecture entitled, "The Immortality of Man," when we hope to have a large audience, as he is so well known among us in the North as a hard voluntary worker in the Cause of Spiritualistic truth.—T. P.

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THE OCCULT WORLD. By A. P. Sinnett, President of the Simla Eclectic Theosophical Society. Third Edition, Cloth 3s. 6s.

ANGEL FRIENDS.

AIR—"There is no night in heaven."

Two human blossoms fair
On earth have ceased to live,
But I will sing the victory
That faith and knowledge give.

Your presence, darlings, here,
As heavenward I trod,
A cloudy pillar all the day,
Was guiding me to God.

And now, in sorrow's night,
As through the gloom I go,
It lights with its auroral fire
This wilderness of snow.

Will you, in sunnier realms,
My sombre room forget?
On earth you made it paradise,
And, oh! you love me yet.

I want no mystic sight
To see your forms divine;
My heart-love swells omnipotent,
To draw your souls to mine.

When sorrow's hand of clay
Had gone, and I was free,
I felt you in my loneliness
Come sweetly near to me.

Ah! that indeed was heaven,
Our spirits met in bliss,
In high communion, far beyond
Its symbolising kiss.

Then, loth to keep you long,
I seemed to give the nod
That bade you seek your glorious home,
And leave me here with God.

But still, in quiet hours,
You'll touch my soul anew;
I know you'll often come to me,
Until I go to you.

A. J. E.

A manufacturer of "materials for lectures" in a Church organ makes a characteristically contradictory statement: Speaking of the origin of tithes, after proving their scriptural standing from the Old Testament, he insinuates that Judæa is the cradle of religious ideas, implying that the Bible is the only revelation to man; for he says: "Enough has been said to make it quite evident where the principle of tithe for religious purposes comes from; hence it is no wonder that there are allusions to the subject in the New Testament, and that the principle soon spread from Judæa over the whole ancient world." That is to say, no nation of antiquity would have known of tithes had it not been set forth in the Pentateuch. But straightway he traces "the custom amongst the Chaldeans, the Medes, the Persians, the Greeks, the Romans," peoples, some of whom are historically anterior to the existence of the Bible, either in whole or in part. Further, he shows that "when England became Christian, the payment of the tithes continued as a matter of course, only the Christian clergy were the receivers instead of the Jewish and Pagan priests." Taken with the preceding context we are to suppose that, previous to the introduction of Christianity into this country, the prevalence of Bible reading had already established tithes, and the new clergy had nothing to do but disestablish and disendow the church then existing, and turn the stream of produce into their own coffers. In razing from the enlightened page of history an effete institution, it is not a question of ignoring the religious wants of the public; but whether it is for the national welfare that that which is due to the service of God should be appropriated by the devil in promulgating bare-face falsehoods and insane contradictions like those cited above. The only thing the "clergy" of all sorts, in all ages, in all countries have done, is, to look well after the tithes. The religious progress of mankind has been a work which has been carried on outside of all churches; nay, in the very face of their endowed, decided, and unscrupulous opposition.

Lying comes natural to those who affect priestliness. A few weeks ago when some paragraphs appeared in the MEDIUM on ecclesiastical titles, a "priest" of some sort or another wrote to say that the clerical term "Reverend" had been introduced since the Reformation; as it was and is unknown amongst Papists. As our study in our leisure hours is Spiritual Truth in preference to ecclesiastical history, we formed no conclusive opinion on our correspondent's statement, though, seeing a priest had advanced it in defence of priestcraft, we had grave suspicions of its truthfulness. On reading the "Life of Luther," we find that during his monkish days, and before the Reformation had been heard of, the term Reverend appeared most plentifully in the epistolary correspondence of the Papists. It is a relic of Popery: an effort to enhance the social position of certain individuals for the purposes of sacerdotal traffic.

THE PAY OF GOSPEL TEMPERANCE LECTURERS.—By the way, some teetotal advocates get well paid, especially Gospel Temperance Missioners. It is stated that Mr. Francis Murphy, when in the employ of the Edinburgh Gospel Temperance Union, received £100 for four weeks' work, or £5 per day. In addition to which his hotel bill, amounting to £52, or nearly £2 a-day, was paid; the total expenses being at the rate of £1,600 a-year. Why, that is almost as much as some Bishops get. A contemporary, referring to this matter, observes that the apostles did not fare so well, but wages have gone up since those days, and £5 is the lowest sum that bears the water mark. Another newspaper writer intimates his willingness to become a rabid Blue Ribbonist at once for the like pay. "Mr. Murphy" (he goes on to say), "would hardly go anywhere without a cab." No more would many others if they could get other people to pay for it.—"Cornubian."

The advantages of advertising in the MEDIUM have been strikingly illustrated in the case of Warner's Safe Kidney and Liver Cure. We feel certain that Mr. Larrabee derived more benefit from the money he spent with us, than in any other direction; and many of our friends derived great advantages in respect to the improved state of their health. One lady, a grandmother, feared she would never get up again; but now she is very well, and by an occasional small dose of the remedy she is kept in comfort and usefulness. A large consignment has just gone to India, the result of the advertisement in the MEDIUM, and after the medicine had been well tested. A few days ago a gentleman from St. Petersburg called in, bearing a complimentary message from a very old Spiritualist in that city, whose limbs, sometime ago, were much swelled, and the medical faculty could offer no hopes of a cure. There was no prospect for him but an early death. His friend's wife, or relations, had seen the advertisement of Warner's Remedy in the MEDIUM in Hull. There it did its work, and then was taken to St. Petersburg, when it soon reduced the swelled and dropsical limbs and set our old friend on his feet again—virtually saving his life. We desire to induce business men to advertise in the MEDIUM, as its readers have great faith in all that appears in its columns, knowing how much they are benefitted from the perusal of its weekly contents.

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MEETINGS, SUNDAY, DECEMBER 9th, 1883.

LONDON.

GOSWELL HALL.—290, Goswell Road: Mr. R. Wortley, "The Old and the New Faith," illustrated with dissolving views.
SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns's seance, at 8.
EDGWARE ROAD.—52, Bell Street, at 7: Mr. C. Delolme—"The physical improvement of Man."
MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopercoft. At 7, Seance; Tuesday, at 7.45, Mr. and Mrs. Herne's seance; seats must be secured not later than Sunday; Wednesday, at 7.45, Mrs. Hawkins; Thursday, at 7.45, Developing Circle; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec. 50, Crawford Street, Bryanston Square. *The Room is strictly reserved for circles. It may be engaged for private sittings.*
CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse,—"Bibles or Bread?"

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Misses Illingworth and Beetham.
BEDWORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Yalwood.
BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. E. W. Wallis.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane:
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Illingworth.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison, and Local.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. R. A. Brown.
EXETER.—Oddfellows' Hall, Bampfylde Street, 6.30, Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, 6.30, Mr. H. Burton: "The Immortality of Man."
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 5.
HALIFAX.—Peacock Yard, Union Street, at 2.30 and 6: Mrs. Gregg, and Mr. Blackburn.
HETTON.—Miners' Old Hall, at 5.30.
KRIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Messrs. H. Briggs and T. Holdsworth.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mrs. Gott.
LIECESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.—Mrs. Groom.
MAGCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30, Mrs. Burgess.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mrs. Butler, of Skipton.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 and 6.30.
NEWCASTLE-ON-TYNE.—Mr. Colville. See special notice.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. J. G. Grey.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. J. T. B. Paynter; at 2.30, circle; 6.30, Mr. R. S. Clarke.
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 2.30 and 6.30, Mrs. Gott.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.0, Mr. Armitage.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST PELTON.—At Mr. W. Tinkler's, 2, Eden Terrace, at 6 p.m.

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