



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

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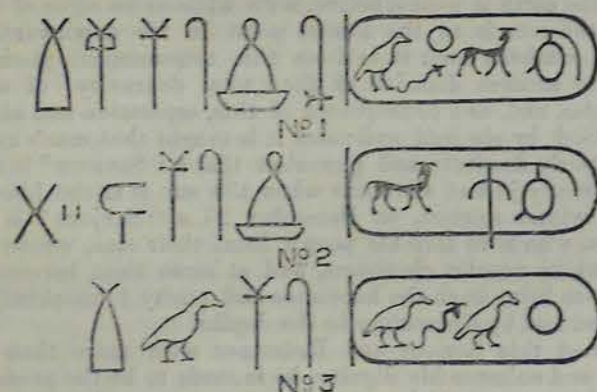
[PRICE 1½d.]

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

By WILLIAM OXLEY,

IX.

The Spirit of Egypt shall fall in the midst thereof:
 And I will destroy the counsel thereof:
 For they shall seek to the idols and charmers,
 And to them that have familiar spirits, and wizards.



Hieroglyphics on the Walls of the Chambers of Secrecy.

- | No. | REFERENCES. |
|-----|-------------------------|
| 1. | Royal Oral of Nu-Shofa. |
| 2. | " " " Nu-Knemu. |
| 3. | " " " Shofa. |

In No. 7 of this series the monogram of the Egyptian or Osirian religion was illustrated, which was built over the entrance to the Pyramid. This monogram, like its successor, the "Cross," was varied in its presentation, but still maintained its chief features, which are "the square and the triangle." The triangle surmounts the square upon which it rests.

Put into the fewest words, the monogram of Osiris, used by the Egyptian Church, means the Science of Nature and its application to human necessities and life, expressed in geometrical form. More than this,—it symbolised the generative life, or the descent of the spirit-atom through the portals of human organisms (represented by the 3 and 4 square angular projections), and it was also emblematic of the regenerative life of the embodied human spirit ascending into a new state of consciousness, by means of its acquired knowledge of truth and the use made of such knowledge; and further, it portrayed to the initiated the future disembodied state in which the union of love and wisdom in living form is consummated.

The geometrical form of this ancient figure was in succeeding times superseded by the Cross in the Christian Church, yet it was used by mystic brotherhoods of ancient times ages before Christianity came into existence. The Cross was originally used to express the natural phenomenon of the sun crossing the imaginary line that divides the northern from the southern constellations, the northern representing the summer and the southern the winter seasons, and thus became the mystic emblem of Life, Death, and Resurrection.

The monogram of Deity, expressed by the Egyptian "Thoth" or "Taut" (which means the Divine Intelligence, or sometimes as "Hermes," the Secret Wisdom), was composed of 3 crosses joined at the feet, which is another mode of showing the 3 degrees of

human life; and reduced to numerals it is X, which is equivalent to 600, and H, equivalent to 8, making 608—precisely the same as the I.H.S. or monogram of Christ.

This ancient Egyptian monogram of Taut—i.e., the 3 crosses—is the jewel of the Royal Arch degree of Freemasonry to this day, and can only become possessed by those who have graduated through the 3 degrees proper to Masonry, for it is the embodiment of the "three in one," geometrically expressed by the perfect triangle of 3 equal lines or sides, yet forming one figure.

The rituals and ceremonies pertaining to Freemasonry are but a continuation of those which were used by the Egyptians, at the initiation of their neophytes and adepts, or masters, into the mysteries; and the consecration of their Lodges by the pouring out of the 3 substances—corn, wine, and oil—upon the silver vials on the altar, as used at this day, is the continuation of customs practised by the hierophants of the Pyramid and following ages. Why corn, wine, and oil should be used in preference to all other things, is a question which few, I suspect, amongst modern Masons would be able to answer. They were originally used on account of their spiritual correspondence, inasmuch as these represented life and light, principles pertaining to the inner degree of the spiritual nature. Wine, as distinguished from water, corresponds to Spiritual Truth; hence the first miracle recorded in the Christian Scriptures, is the changing of the water (natural or scientific truth) into wine; and the 6 vessels containing the water typify the 6 constellations through which the Sun passes from the vernal to the autumnal equinox, bringing forth and ripening the vintage for the grape harvest. Oil (that is, vegetable oil) is the good of that Spiritual Truth, and is produced by the action of the inner principle, corresponding to the Will faculty which imparts vitality. Corn embodies the resultant of both of the above principles in combination and action, and thus expresses the fecundity and germinating principle adapted to the sustenance and development of the regenerating spirit. The SILVER vessels are symbolical of states of reception of Spiritual Truth, and show that all knowledge pertaining to the inner or Spiritual life of man must be attained by the use of the Intellectual faculty. Although these symbols are used by Freemasons and other orders of mystic and ecclesiastical brotherhoods, yet the things symbolised thereby are the property and heritage of Humanity, including both sections in its feminine and masculine form; and when the real life of the human spirit, even in its embodied form, is understood and developed to a higher state, the present supposed necessity for secrecy will be useless, and Freemasonry, with all kindred institutions, having fulfilled their purpose, will become things of the Past; for assuredly, in the now fast-approaching era, such a state as inequality of the sexes, or the withholding of any order of truth, will not be recognised or permitted, and the rites and ceremonies pertaining to the initiation of membership into the "Fifth Dispensation" will certainly not be a copy or travesty of the formalism of those which preceded it.

The characteristic of the Incoming Era, will be the recognition of woman as the equal of man; and as the principle in nature which woman embodies comes into exercise, it will modify the laws and usages of human society, as heretofore existing, which have been based upon the assumption of the superiority of the one and the inferiority of the other. Coming events cast their shadows before them; and the movements in present times, which have for their aim the emancipation and recognition of woman as an equal factor in the embodied life of humanity, are but the heralds of the coming age, which will revolutionise society,—not by violence and anarchy, or the horrible accessories of war and bloodshed,—but by

the gentler and milder methods of a higher wisdom and a purer love, gradually, but surely, changing the spirit and administration of all laws, so as to bring them into conformity with Divine Laws, which are just and equitable to all, regardless of sex.

I have already stated that the symbols used in the oldest Egyptian hieroglyphics are astronomical, with an astrological meaning, and this applies not only to the figures, but to the names which are generally supposed to apply to persons. As in "Sacred Writings" so in these ancient hieroglyphics, the true value is found,—not by applying them to historical personalities, but to spiritual and intellectual states, and because of this, therefore true in all times, and to all peoples who advance to the knowledge of the esoteric truths which they symbolise.

"*Multum in parvo*" is the characteristic of this ancient system of hieroglyphics, for any one of them embody more than can be expressed in whole pages of literature; and while savans who study them for the purpose of discovering the "Kings" whose names they are supposed to unfold, fail to understand their meaning and import, the true definition must be supplied from other sources.

The names Shofa, Suphis, Knemu, Nu, Sen, and others, are but various epithets of the same as appears in the Hebrew Kabbala and Scriptures, such as En-Soph, Noah, Shem, and Enoch, &c., &c., and to understand what these mean, we must think of principles and states instead of persons, and then the interpretation comes out clear and intelligible, as they are all expressive of human states.

I must here again remind your readers, that there is no such thing in the universe as an abstract principle apart from forms. By "principle," I mean the activity of that life-force which produces, in subjective and objective forms, all that makes such forms conscious of the possession of individuality, which is applicable from the highest to the lowest; to every being in every realm of nature and sphere of existence.

These thoughts and ideas were graphically expressed by the ancient Egyptian symbols, which were used to bring down "spiritual" conceptions to the plane of nature, or to the comprehension of the natural mind. For instance, when they used the symbols which are supposed to have a personal application to human embodied beings, they had no such thought, but referred to the action of the great Creative Power, when bringing forth into ultimate existence all that is cognisable to the embodied spirit by means of the senses.

But the "Creative Power" itself, is not an abstract principle, it is a term used to give expression to that active life-force which is manipulated by beings in interior states, and in a higher sphere of existence, who are conscious of a wider and more universal life than that which pertains to the plane of personality, or even of individuality. In short, although, in accommodation to finite human minds, we speak of *one Creator*, the truth is, that creation is carried on and forward by myriads and myriads, in fact by every atomised spirit who is conscious of being and existing.

In this light, the names of the symbols have no personal meaning, but a spiritual one: thus—Nu (or Noah of the Hebrew Scriptures), refers to the primordial waters, or the great Abyss, not the natural collection of water called the ocean, but to the universal sphere of fluent life surrounding all earths and planets, from which the material or substance is drawn, with which the spirit clothes itself in human form, and through which it descends into ultimates on the earth. (I use the term ultimate, to express that which is most external, or the circumference; while primate refers to the inmost, or centre, from which all emanates and proceeds.)

Khem (or Shem of the Hebrew records), refers to the proceeding life, which has to be ultimated either into the male or female form on the earth, and refers to the spirit in its undivided state before assuming the human form.

Manu, the Indian Lawgiver, styled "one of the first of men," the reputed author of the Code with which his name is associated, is equivalent to Nu or Noah, and like the Egyptian Menes, simply means the mind, or the intellectual faculty, and he had his counterpart in the Hebrew system of later ages in Moses, who was the Lawgiver to the Hebrews, as Manu was to the Indians, and Menes to the Egyptians.

Hence the connection of all these with water; for it is recorded of Manu, that, being warned of a coming deluge, he constructed a large ship, in which he was saved, while all living creatures were destroyed; after his deliverance and emergence from the ship, he offered a sacrifice, and in a year's time a female was produced, and from these, the after race of men descended. The history of Noah, and his deliverance from the catastrophe which destroyed all human beings, excepting himself and family, is but a later variation of the same spiritual verity. Another version is given in the ancient Assyrian writings, and although the names are different, yet their meaning is the same. To the initiated and adepts of the Ancient Systems, the Sea, or "Great Deep," meant the grand secret doctrine, relating to the descent and ascent of the human spirit, to its contact with, and advance from "matter." One and all were the "traditions" which had been handed down from anterior ages, and were put into writing by the compilers of the Sacred Books of the various nations who had religious systems of their own.

Zoroaster, of a more ancient date, who was the reputed author of the Zend-avesta, simply means a spiritual teacher who taught the nations religious truth and mode of worship, the centre of whose esoteric system was the Sun, and his personages in the drama were the 12 constellations, who ruled over the two opposing

empires of Light and Darkness; the 6 northern constellations commencing with Aries (the Ram, or Lamb) and closing with Libra (the Balance), which represented the empire of Good under the sway of Ormuz; while the 6 southern constellations represented the empire of Evil, under the sway of Ahriman; and as Aries was the ascendant sign, it was the sign of Life; while Serpens (the Serpent) being the descending sign, it was the representative of Evil, Darkness, and Death.

Mithra, the Incarnated God and Saviour of the Zoroastrian religion, was stated to be born of a virgin in a cave; as Osiris was said to be born of a virgin in a grotto, and as recorded of Christ, he was born of a virgin in a stable. The festivals in honour of these incarnate gods, together with many others, which are worshipped under different names by various nations, are all celebrated at precisely the same times or seasons of the year, and are in exact accordance with the passage of the Sun (the Light Giver of the planetary system) through the Zodiacal Belt. In fact, there is not a single event recorded in the Christian Scriptures pertaining to the history of Christ, which was not anticipated and recorded in more or less different verbiage, in the more ancient Scriptures of the Persian, Indian, and Egyptian nations.

The commencement of the scriptural accounts of the history of nations is generally associated with the mention of 3 names. In India they are Brahma, Vishnu, and Siva; in Egypt, Ptah, Osiris, and Typhon; in the Hebrew record, Abraham, Isaac, and Jacob; and as their ecclesiastical history and system were developed, the ineffable or secret title of the Tutelar Angel or God was suppressed and was expressed by 12 names, which refer to the 12 signs of the Zodiac; hence Christ had his 12 disciples, and the Lamb of the Apocalypse had his 12 apostles; and in the Egyptian ecclesiastical cosmogony we find 12 names applied to Deity. The 12 tribes of Israel, or sons of Jacob, were also named in accordance with the 12 signs of the Zodiac.

Like the Je-ho-vah of the Hebrews, the Egyptians had their Nu-ku-puk, which refers to the uncreated self-existing First Cause, and means "that which is, which was, and which shall be;" and reduced to terms of time, refers to Present, Past, and Future.

I now notice the development of the religious system, from the original, simple, astrological alphabet mentioned in the last chapter, and will show that under the form of allegory the cardinal doctrines of the old systems, based upon astrological science, have been reproduced in the modern.

Commencing with the season of darkness and at mid-winter, when the earth is unproductive, with little or no signs of vitality, when the sun is at the lowest point in his downward course in the southern arc: it is from this astronomical phenomenon that the modern doctrine of the "total depravity" of mankind originates, and, as a consequence of this, separation and alienation from God by sin and evil; and it is taught that man's condition is so utterly destitute and powerless that a "Saviour" is needed; consequently just at the time when the sun is at the lowest part of the winter solstice, on December 25, a "Saviour" is said to be born, who is to save his people from their sins, whose birth is heralded by angelic choristers, and at same time becomes a Redeemer to bring back the happiness and purity to mankind, which they had lost by descending to the depths.

To vest this Saviour and Redeemer with more than human origin, and enhance his dignity, he is made to be the product of a half divine and half human parentage, as man, it was supposed, had lost all power to either think what was right or act what was good; this allegorises the astronomical fact that at the moment of the supposed birth of the "young child" the sign Virgo (or the Virgin) is just ascending above the horizon, accompanied by Bootes or Joseph, her supposed husband (but not father of the infant), which sign follows Virgo in her course.

After commencing his work or ministry, which continues for 3 years (or the 3 months from December 25), the Messiah or Saviour is crucified on the 25th of March, the time when the sun crosses the line at the vernal equinox, and after his resurrection from the grave ascends into heaven, where he enters upon his glory, and becomes the "Mediator" for the human race; which all corresponds to the triumphant career of the sun through the 6 signs which answer to the Spring and Summer, the seasons during which the earth and its inhabitants are made to rejoice by the greater activity of the sun's light and heat, and which causes the bringing forth of abundance of food together with an enjoyable climate.

Every incident in the history of the personified Avatur or incarnated Deity is the allegorical record of some phase of the sun's passage through the constellations of the skies, and upon this as a base has been raised a superstructure which will only disappear as the mind of mankind becomes sufficiently illumined to receive and appreciate truth of a higher and more interior order,—when nature shall become subservient to spirit: in which state celestial phenomena, as well as mundane physics, will be seen to be the outcome of that which is within the human organism, and of which they are but the expressive types and symbols.

I could enumerate many more parallelisms between the past and present ecclesiastical systems, for the festivals in honour of the supposed incarnated God of the various religions are still observed as in ancient times, and even the eucharistic and sacramental ceremonies were anticipated and practised from the earliest times in connection with the religious observances and worship of the past, as these, with others, were used at the initiation of neophytes into the ancient mysteries; but I have said sufficient to show that

"sacred writings" are allegorical, and as such, the genuine truth is to be found in the understanding of *what they allegorise*.

On the day which the Roman and Anglican State Church sets apart to commemorate the crucifixion of Christ, and which is fixed on Friday in order that the resurrection may take place on the Sunday, the *third day* after, it is customary to break the fast by eating a hot round cake with the form of a cross upon it; but how many of the multitude who partake of it ever dream of its origin?

In the celebration of the mysteries of far-back ages, the initiate was presented with a round cake of bread with a cross upon it, as a token of his reception into the brotherhood or church, after his immersion in the baptismal font. The whole is resolvable into the sun's passage across the equinoctial line, and the emergence from the rains of winter. The round cake of bread is symbolic of the sun's disc, which appears circular, and the cross refers to the passage from the winter to the summer solstice; the cake itself, being made of corn, was emblematical of the sun's power, which caused the earth to bring forth the cereal as the most important element in the food of man, needful to sustain his physical life. In like manner, all the celebrations of the Christian Church are the same, both as to date and form of expression, as were observed by the nations and churches of antiquity, thus proving that the origin of all is the same, and must be sought for in the earliest known system—viz., the Persian Zoroastrian, afterwards externalised in the Mithraic religion, the foundation from which arose the Brahminical, Buddhistic, Egyptian, Hebrew, Druidic, and Christian Churches.

The Zend-Avesta, the Vedas, and the Books of Hermes, all teach the monotheistic doctrine, of one Supreme Spirit or Great First Cause, which to finite man is unknowable and incomprehensible, but from whom proceeds emanations in a descending scale, and thus become capable of comprehension by mortals. These are called "Gods," or as understood by the votaries of ancient mysteries, tutelary angels invested with powers only less than that pertaining to the Great Supreme.

To this Great Supreme no name or title was given, and it was only to the "emanations" that these were applied, and although personified or individualised, yet the names or titles were expressive of spiritual qualities manifested by the various forms by which the Great Supreme was made subjective and objective, and to whom worship could be offered and prayers be addressed.

In the Indian Vedas there are repeated texts stating, "There is, in truth, but one Deity, the Supreme Spirit: He from whom the universal world proceeds, who is Lord of the universe, and whose work is the universe: He is the Supreme Being. Adore God alone! know God alone! give up all other discourse! for none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man."

Yet the "Avatars" or Deific Incarnations who are referred to and represented as assuming the human form, invariably claimed and permitted human worship on account of their unity with Deity. The maxims and revelations made by these Avatars in the Vedic Scriptures are similar to those contained in later ones; for instance, in the Bhagavat Geeta in the discourse of Krishna to his beloved disciple Arjuna (which mean the same as Christ and John of a later date), he says, "The man who restraineth all his passions from their inordinate desires, is endued with true wisdom. Such an one walketh but in that night when all things go to rest, the night of *time*. The contemplative Muneo (a great sage who has acquired spiritual wisdom) sleepeth but in the day of *time* when all things wake." The parallel of this is found (though on another plane) in the Christian Scriptures as the utterance of Christ.

In answer to the question of Arjuna, Krishna, reveals an ancient and supreme mystery which had been lost by mortals, viz., the prior existence of the human spirit and its descent into nature; he states, "Both I and thou have passed many births. Mine are known to me; but thou knowest not of thine. I am not, in my nature, subject to birth or decay, for I am the Lord of all created beings, and yet, having command over my own nature, I am made manifest by my own power. For as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself manifest. Thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue."

Did time and space permit, I could give many quotations from this wondrous Book, which expounds the most sublime philosophy on the creation of universes, and the re-creation of spiritual forms of life adapted for the various spheres they are destined to inhabit; but I content myself with those given above, which are sufficient to redeem these ancient writings from the foolish and ignorant conception of their containing merely a compilation of childish stories, and unmeaning myths. They pertain to an order of mind which is contemplative and more open to interior and spiritual perceptions, than that which characterises the nations of the West, and which are more external in their nature, and see Truth as presented in outer form, or as it is in *appearances* rather than in reality.

As an intermediate between these two states, the Egyptian cosmogony comes in due order and forms the connecting link, for its ethics and rituals, as I shall now proceed to show, come much nearer to the natural views and perceptions of modern Christendom than the transcendental system of ancient India.

The religion of nationalities are found either in traditions, or in what are called "Sacred Writings," and which invariably form the base of creeds and ceremonials pertaining to their mode of

worship, and which affect with more or less power, the lives of the votaries. The Egyptians formed no exception to this rule, as the vast monuments of art and literary works, formed by the monumental inscriptions and paintings they have left behind them, all go to prove that they were pre-eminently a religious nation.

There is no clue to the date or authorship of the works or writings which formed the base of the ancient Egyptian religion: like the Bible of the Jews and Christians, the manner and date of their production and publication is wrapped in the profoundest mystery, and no living man can lift the veil which shrouds the history of the Scriptures of antiquity. If this is true of the most modern of its class, how much more does it apply to writings antedating the last given by thousands of years?

It is, however, known that the Egyptian Scriptures are the world-renowned "Books of Hermes." But Hermes is only a veiled name for Deity, and implies that they were divinely-inspired books. If Anglicised, it means "The Book of God." In fact, in some of them it is distinctly stated that they are (at least some parts) written by the finger of God Himself. This will remind the reader of a similar statement in the Book of Exodus, where it is stated that the two tables of the Law were written by God; and what is not less singular, at one period of Egyptian history, some parts of the writings were lost, and in one of the chapters it is stated that "This Book was discovered at Hermopolis, written in blue upon a cube of bua-gea under the feet of a God; the royal son Har-dondou-y found it there in the time of Menkara, the ever-living, when he journeyed to make an inventory of the temples."

It is not known how many composed the ancient Books of Hermes, but they appear to have been formed into a "Canon of Scripture" about the mid-period of the Egyptian Monarchy, and became to the Egyptian what the Bible is to the Christian. The modern custom of inscribing "texts" of Scripture upon monuments and gravestones was anticipated thousands of years ago by the Egyptians, for there is hardly a tomb, a coffin, or even a mummy, to be found without quotations from their Scriptures. In fact, their "tombs" were more venerated than our cemeteries and mausoleums, for the central room was used as a regular meeting place for the family, who were wont to assemble at stated times and worship therein as a sacred place. More than this, certain indications, which none but Spiritualists can understand, unmistakably prove that they were used as "seance rooms;" but more of this when I treat of what is erroneously called the magical practices of the ancient Egyptians. In short, the Hermetic Books, together with the rites and ceremonials of this wondrous people, can only be interpreted and understood by those who are versed in Spiritual Philosophy, and even such would have to alter the verbiage, and to naturalise the ideas therein taught to make them comprehensible to the minds of the western nations of Christendom.

The finest and probably the most perfect copy of the Egyptian Canonical Scriptures, is now in the Museum of Turin, in Italy, and on it is to be found nearly all the numerous quotations used in the tombs and sarcophagi. It is beautifully inscribed in black or coloured inks on papyrus, is about 300 feet in length, and 12 to 15 inches broad. It is divided into 17 Books, with 163 Chapters, and a Supplement of 4 Chapters, supposed to have been added to the Canon at a later date. There is a great number of vignette illustrations in colours, beautifully executed, at the headings of many of the chapters. The text, or original writings, are intact, but it is interspersed with a Ritual, which was used in the funeral ceremonies; from which circumstance the whole work has been generally styled, "The Ritual of the Dead."

In addition to this magnificent work there are other writings, which formed a part of the Hermetic Books, and called—

Book of the Lower Hemisphere.

Do. the Discourses of the Supreme God.

Do. Respirations.

Do. Migration of the Soul.

Do. the 5 remaining Days of the Year.

Do. Manifestations.

Do. Things pertaining to the Lower World.

The "Canon," as inscribed on the Turin papyrus, contains the books called: The Manifestation of Light—The Egyptian Faith—Performance of the Days—Reconstruction of the Deceased—Preservation of the Body—Protection in Hades—Celestial Diet—Manifestation to Light—Metamorphoses—Protection of the Soul—Entrance and Departure from Hades—Hall of Two Truths—Gods of the Orbits—Passage to the Sun—Festival of the Gods—House of Osiris—Orientations—and the Supplement.

It must be remembered that these titles, like the rest of the work, are interpretations rendered by those who have given the meaning according to the present knowledge of the language, and as these are the first efforts, a better understanding will be arrived at in future years.

Taking the work as a whole, it is a revelation of the future life, and in allegorical language gives a history of the spirit from its departure from the physical body through the intermediate state (the purgatory of the Roman Church), and emergence therefrom to the higher spheres of spiritual existence, until the ascended and purified atom of life becomes an associate of Deity and possessed of Deific powers. This is depicted with a clearness and in language free from any taint of impurity, that stamps it at once with a spiritual imprimatur; and with such a divine revelation, there is no wonder why the concerns of the soul and the realities of immortality formed such an all-important part of the life-duties and anticipations of the ancient Egyptians; for however they may in the course of their history have departed from the pure spiri-

tuality of their forefathers, nevertheless they seem to have preserved the worshipping element to the last, until their country was overrun by the conquering arms of Persia and Rome, and finally of the Mahomedan power, which extinguished the last remaining spark of the national and religious life, which had made Egypt and her unique ecclesiasticism a Great Power in the history of Humanity's rôle.

Before entering upon the notice of the Hermetic Books, and bringing forth some of the gems which they contain (which I propose to do in the next chapter), it is needful to refer to the custom which prevailed universally amongst the Egyptians, respecting the preservation of the physical body, and which was done so effectually, that the majority of the vast number of "mummies," as they are called, are still in existence to this day. No other people or nation, before or since, practised this custom, and therefore they stand out, in this respect, an exception to all the world.

Why this mummification for the purpose of preserving the body after the spirit had left it, in order to prevent its decay, and preserve its form (although in every case the intestines were taken out of the body), is a question that has baffled every inquirer into this strange and unique usage.

The Sacred Books undoubtedly refer to it, but it is very problematical whether it was customary in the earliest times, and to my view, it is a proof of the decadence of the nation, and like many other votaries of ecclesiastical systems, with the later Egyptians, the spirit became lost in the letter, and a literal interpretation, fostered by the priesthood, came eventually to be applied, with a literal understanding, to what was originally purely spiritual and mental in its import and application.

The "Revelations" of the Sacred Books, although they seem to treat of the preservation of the "body," yet invest the emancipated spirit with even more enlarged powers than it possessed while in its earthly tenement, so that it is difficult so conceive that they believed in the literal resurrection of the physical body. On the other hand, the light that is beginning to gleam on the "magical" usages of these ancient Egyptians, and which the experiences of Modern Spiritualism help to explain and to make more clear, will soon yield a rational explanation for this most extraordinary custom. If the Anglican Church makes it a cardinal doctrine, in the words of the Creed, "I believe in the resurrection of the body and the life everlasting," it may only be copying from the creed of a nation from which undoubtedly it has taken many, if not all, of its present rites and ceremonies.

It was not so much the expectation of the re-union of the spirit with the remains of the physical structure, as the use which that body performed in the services of "the family seance in the ancestral tomb," that caused them to be so particular in the preservation of the earthly casket; and possibly I may revert to this subject again, as this part of Egyptian sacerdotalism is particularly interesting to the student of Spiritual Philosophy.

Higher Broughton, Manchester.

(To be continued.)

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

ALEXANDER POPE.

May 21st, 1879.

The medium, on going into trance, but not under control, said—
"Well, yes, I am astonished. I do not want you to consider me rude, but I am astonished. Yes, I have seen cripples before: I have seen them in great numbers, and I have pitied them; but I have never seen one that I could have pitied so much as I should have pitied you, were you living an earth-life in a body similar to the bodily shape you have been pleased to appear in now, in this room. Oh yes; I will tell you why I could pity you more than the rest. Those that I have seen were suffering from affected brain tissues, marring the formation of their minds; you present as pitiful a body, but your mind is perfect; your brain tissues are, or rather were, well developed and healthy. You ask me how I can judge. I will tell you. If you have assumed your earthly bodily shape, there is nothing presumptuous in my assuming that you have also appeared to me with the same indications of mental power that were in your possession side by side with the possession of that decrepit body during your earth-experiences. Therefore I could pity you more than all I have seen, for, God help you! your life upon earth must have been a long life of disease. No, I do not fear you,—my reason being, I have never harmed you."

Here the medium returned to his normal state for a few moments, and again went into trance and spoke:—

"I hear your voice; it is as musical as that of angels singing; it charms me into trustfulness. Your face is a beautiful one: your eyes beam with love; your looks betoken the highest intelligence. I do not fear you, even if all the world fears you. I would and could have commiserated with you when grossly and cruelly insulted. I have known what it is to have suffered wrong, and I bore it uncomplainingly; but it was annoying, bitterly annoying, to me.

Yes; this is my body, stronger and more powerfully made than was yours, with the exception of that high seat of intelligence through which the soul speaks. It may be that I touch not the notes skilfully, and therefore fail in producing the whole strain of harmony your soul is capable of. I do not know whether this is so; I am fully aware that others can produce from this inert mass of matter, beautiful strains;—why, I cannot realise. Whether the existence of capability is theirs through extended knowledge, or that I am incapable, I am not in the position to acknowledge. Undoubtedly others have done so before. I will surrender to your trial."

Here he went under control, and spoke as follows:—

"I enter once more. *Ego sum*, I am. Oh, wonderful consciousness! 'I am.' I was ere now without a body; I am now in possession of one, and with this new possession I will perform a duty that I could not perform whilst in the possession of the body I relinquished. A body of what? How formed? What results expected? What vain theories of results formed to be shattered by ever changing time? Men's bodies are machines, all machines; built with wonderful mechanism; endowed with knowledge; formed for unknown results—a mighty, mysterious, moving thing; the glory of some spirits, the detestation of others. These bodies, formed of gases—oxygen, nitrogen, hydrogen—lime, water, and charcoal, of various weights and forms—these, the compounds of this wonderful thing the body; some are built to represent towers of strength, of exquisite beauty, and full of grace; on the other hand some are formed into shapes so distorted, as to make the spirit possessing them helpless and burdensome. And there are living and moving upon earth at the present day, fools lost in their own conceit, who add a huge mountain of qualities that this machine never did, nor ever can, nor ever will possess; they are the known leaders of this particular range of distorted thought; they are known as scientists, as physiologists, as pathologists, as metaphysicians, as philosophers, and by other names that they have chosen for themselves. They are fools, all. I speak with the authority of knowledge. Thousands have spoken before, aided by the same authority; but the intellectual standard upon which this false fabric is raised contemptuously refuses our teachings, strong in their own mistaken, intellectual work; their arguments strengthening their statements and confirming their belief; fixed according to their statements in fixed scientific data, not merely conjecturally fixed, but scientifically proved as they think. They say these bodies or machines are fully capable according to their arguments, of carrying on every operation in and through their earth-life; matter and motion never being found separated, and inertness scientifically disproved. Away then, they say, with the false dreams of thousands of years. Away then with all theology. Away then with all supra-mundane power. Away then with this ever-intruding and pursuing theory of a spiritual Father or supreme God; for matter, as forming their own bodies, hath in it indwelling energy or motion, performing all things by and through its own power. Such is one of the conditions of the scientific discovery that matter was active and not passive; and this class of thinkers, several of them the heads, the lecturers themselves, of the people, are found among the higher grades of the human family, and their disciples in their thousands amongst the labouring classes. It is a position of extreme danger; it bears with it its own fearful responsibility. The most significant of warning notices is yet to be given to them, and they will avoid and escape from dire tribulation by accepting the last of these significant warnings. Oh, believe me, although the messenger is not yet chosen by the Infinite, or, if chosen, not known by His servants, yet he will be chosen, and the warning will be given.

"This position of danger is one of their own choosing, and of their own free will is it chosen; sorrowing, loving brothers, unseen by those whose life is passed in speaking and teaching blasphemy, see and know this; these Materialists are heard, sorrowfully heard, reiterating their intellectual conclusions:—*That sensation and thought are due to matter alone.* Metaphysicians look on matter as being above any creedal Theology, but disagree with both Theology and Spirit-belief alike: for from Plato downwards all theological and metaphysical systems are but the misdirected, mis-governed actions produced by brain-thoughts. Many warnings have been given, but they have been, like the spirit-communications contained in sacred law, capable of a double rendering: hence they go on building storey upon storey in their building, asserting that, once having granted motion in matter, these form datas of life. Free and apart from duties taught spiritually, they change their ideas of happiness, building up a system that shall exist only during their earth-lives, their highest aims being rude health and the enjoyment of every physical gratification; for this end they will obtain knowledge, and, so they argue, that end being the grave. This, the grave, is lifting up the veil; schoolmen, priests, and theologians may hide this glaring but truthful fact from themselves and from others, but the nearly general acceptance in the depths of these men's souls hath reached this conclusion:—that this fair world, forming part of its system, combined with the whole architecture of the heavens, has been, and will be, and will continue from eternity to eternity, thus embracing this fearful and blasphemous fact:—that as nothing was created, there is no creator; as nothing is ever lost, therefore there can be no hopes of the possession of an intellectual identity hereafter; that there is neither ending nor beginning; that man and animals are the production of the earth,—simply conditions, and, as conditions, perishable. To make the meaning clear, they argue that the first living being had its commencement in eternity, and had no be-

gining. To argue of the dual nature of man to these scientific and intellectual souls would be but waste of time; 'They have got beyond such teaching,' will be their answer; 'they offer inefficient arguments.'

"In answer to some of the warnings of the past, the fact of thought existing from childhood's earliest days to extreme old age proves unmistakably a personal identity, the body or machine through which this present identity can prove itself having entirely changed its atoms during this long course of years; if, then, mind in its entirety exist in spite of the entire and often-recurring changes of the form, should it not have led them up to the idea that if identity exists under these changes, the mind of a body of seventy years of age can and does prove its primal identity at the seventh—nay, even before,—nay, is there one particle of the compounds of that form at seventy that composed the form at seven? But this warning of the dual nature of the soul and the body passes them unheedingly by. A warning more significant, more impressive, is waiting, which is, that all things continue only through this higher nature which they deny; that the human body owes its very existence to this higher influence.

"Let us pray that they allow not this warning to pass them; it will come; the greatest proof of its being, '*Ego sum*,' not only that I myself am, but *all that live live for ever*. I cannot blame a vacillating faith; I dare not now chide the possessor of ungovernable passions, but I dared on earth, I dare now to bid the cultured and trained mind beware of theories, whose only reward is that of originality, or of credit of an originality, amongst the cultured and intellectual, but the unthinking and uncultured, in their thousands upon earth, fall into the same train of thought. These thoughts were not mine; it would have been better, perhaps, had they been in my possession.

"On earth my formed body, or machine, was so faulty, that I longed to be quit of it, although the future to me was full of uncertainty. When I tell you that my name on earth was Alexander Pope, you will fully understand that between my intellect and my faulty body there raged an unceasing antagonism; when first I appeared in this room and spoke to the half-detached spirit of this body, he had on his face a look of pained astonishment; it was at the form I remembered; the only form I ever possessed before I entered this room; but through this form, through this half-detached state of soul, he could view my spirit-glory or light; hence his extended pity, could he have met me in your streets to-day. He viewed my spirit-self through the body I had assumed; the only body I could assume, it being the strongest of earth's memories, but viewing me in half spirit, he made exclamation, 'Yes, you are beautiful, your looks are benign, your soul or spirit a high one, I do not fear you.' This was in answer to my question, 'Does not my hideousness fill you with fear?' My life has been set forth in biographical records; the day and date of my birth, the ambition of my descent, and the decrepitude of my body have all been described.

"I was thinking, as we were conversing together whilst you rested your hand, that your features, your venerable beard, rapidly changing its colour, the breadth of your forehead, also its height, and the formation of your head generally, put me in mind of one whose works I read with avidity, with whose person I was acquainted, having had the honour of an interview with him when quite a lad: God bless him—God hath blessed him. I was but a poor, helpless weakling when I saw him first. He was seated in the midst of a numerous company; I would be pardoned if these reminiscences are not so interesting to you as they are pleasant to myself, for, believe me, I am quite taken with the novelty of controlling. In my day, coffee-houses were places of public resort; well would it have been if the custom had been continued. He whose memory holds now the foremost place in my mind, was exchanging views with several of the loungers there. I am talking of Dryden. He was then about seventy years of age. How beautiful seemed his placid face, with which old age had seemed to have dealt kindly. I was hardly at home amongst the many there assembled; I certainly was not at my ease amongst them, but, oh, how grand he looked. I thought his personal appearance far beyond any there assembled; a poet above flattery; a poet whose name shall remain known in the midst of men whilst earth experiences are permitted. He was co-equal with those, the greatest who had gone before him, co-equal with all those who have followed on earth since his removal."

Here he asked me whether I knew Dryden's poetry. I said I was not much of a reader of poetry; in fact I had but little taste in that direction; I had read portions of Dryden's "*Virgil*," but I said that there were only four or five poets that I cared much about, and that amongst these, I enumerated as one of them, Alexander Pope. He said:—

"I feel flattered; you should read other poems of Dryden; you should read his '*Annus Mirabilis*,' and also his '*Absalom and Achitophel*,' his '*Hind and Panther*;' to me they are all works of impressive beauty. I loved Dryden; I loved him also because he was of the same religion as myself, or rather of that of my boyhood, the religion in which I had carefully been brought up. I know the county where your estate is situated, for there I was educated by a priest, close to the New Forest; he was kind and thoughtful, and also attentive to my studies; his name was Father Cavenagh, and under him I learnt Latin and Greek. Have you ever read Ovid's '*Metamorphoses*,' I think the study of that work, as also the study of Homer, gave me my first love of poetry. I afterwards went to school at Twyford, near Winchester, and after

that I returned to town to finish my education near Hyde Park Corner; afterwards, I took the care of tuition upon myself.

"It has been remarked by many in the spheres, that in a certain degree you are very hasty in your temper; mine however, was a petulance that made me wretched to myself, and a burthen to all others; I was but a poor cripple, and ever an ailing invalid during my stay on earth, for on every day of the three hundred and sixty-five, I had to be laced up from the loins to the armpits, and unlaced again at night, for fear I should fall asunder on account of my extreme emaciation, and yet I was petulant only to those who went out of their way to make my burthen heavier; to those that loved me, I was never petulant. The unloving Swift, who as you say, could get on with no one, loved me. Arbuthnot and Gay also were frequent guests at my house, and last, but not least, in my list of friends, was he whose acts of ready kindness prolonged my life; he whose tears were the tears of a dear, loving friend, when the first handful of earth fell on the coffin that contained my body; dear, loving, but wrong-headed Henry St. John, Lord Bolingbroke."

I here told the control, that only a few evenings previously, Bolingbroke had controlled, and among other persons, had named him, Pope, in connection with the "*Essay on Man*." He, the Control, said:—

"One evening when you are in the mood, I should like to hear every word he said to you. The first effort of my poetical productions was at a very early age, and the consequence was, that when that production was followed by another, and then by another, the jealousy of several mean-minded men was aroused, and for the first time, I felt the keen effects of virulent sarcasm; but they had not attacked an angel. Those that were jealous of the wit and power of a mere boy, thought fit to turn the full stream of criticism on my works, and ridicule on my person. It was when I had published my '*Essay on Criticism*,' that I received the first notification of puny, yet troublesome opposition. You have spoken of Byron, and of the wonderful effect the Edinburgh Reviewers had in the production of his '*English Bards and Scotch Reviewers*.'"

(I must here make the remark, that I had certainly mentioned Byron's name during one of the breaks, but had said nothing about his poems, although at the very moment, I had in my mind's eye the effect that criticism had on Byron, and his production of "*English Bards and Scotch Reviewers*," and was thinking of Pope and his "*Dunciad*." The Control continued:—

"He who took up the first cudgel of opposition, was a critical bully (Theobald), yet he had arrived at such a power, as to be feared by many young and less skilled authors than myself; I mean aspirants for fame. He spoke not only against the work itself, which the greatest authority (Addison) had informed him was a most wonderful poetical essay, considering the age of the author, but he abused my poor body, and for that I determined to lash him; that was my weak point then, and so it is now. He said, 'He is a short, squat gentleman, crooked as Cupid's bow; he extols the ancients, but he has reason to thank his God that his birth was in modern times, else would his father have hidden his disgrace from the eyes of man by killing the abortion; his life would have lasted no longer than one of his poems, that is, half a day.'

"I waited, even as the noble poet Byron waited, until my powers were well matured, and then came forth the stinging sarcasms against the whole herd of liars, forgers, and base scandal-mongers. The name of my work was the '*Dunciad*'; it created a greater effect than ever the author contemplated. I pitied many of the authors whom I named therein, for it was the means of some of them being compelled to sleep three in a bed, and to take a constitutional walk instead of a dinner. Several of them were refused employment in the offices of many of the publishers. They burnt me in effigy, did these literary nonentities. The columns of the papers teemed with lies concerning me, and at last my silence was broken, when the lying scandal was bruited abroad, that I had been cudgelled and whipped in Ham walks. I published a note, that on that particular day I had not stirred out of my house.

"I will briefly summarise the few remarks I have to make, and then will bid you God speed you to your labours, and I too will pray the Infinite Creator, that the scientific thought of to-day may receive graciously the last of the impressive warnings that will be accorded to them. Oh, let us trust that this new light of the higher life, pointing out so plainly the duties of the soul on earth, may be universally known, and quickly, quickly made known, so that men's ideas may be entirely changed, and that the sure transition may be met by all without fear; that their hopes of an everlasting ascension towards light and knowledge may be to all men assuring hopes; banishing all fears.

"In respect to my own passing onwards to the happy state which is mine now, I was at peace with all men. I felt a knowledge that the '*Ego sum*' would be proved to me. I compared my body with my mind, and the strength of the latter assured me that it was self-existent, free, and apart from the frail materials which formed its companioned body. It was an oppressive asthma that attacked me, and dear Lord Bolingbroke was constant in his attendance on me during my suffering. I think, dear sir, if I am right as to the last of my earth-memories, that it was Hooke, I mean him who wrote the Roman History, who asked me whether I would have a priest to administer the last sacrament. Now, I want you to mark well my answer—I said conscientiously: 'I do not think there is need of man's interference between my spirit and my God—I do not think it is essential, Hooke; but if

you think it is right—you, that were educated in the same religious doctrines as myself—then let it take place,—and this mandated ceremony was followed out. I had never publicly declared a change of religion from that of my youth; but that was by reason of my perfect indifference to any particular form—and I loved my mother whilst she lived, and would have been sorry to have given her unnecessary pain. The last day of my earth-experience was May 20th, 1744. The years of my earth-experience amounted to fifty-six, and they were, from my earliest remembrances to the day of my departure—that is, always—years of bodily affliction; but I found more than I expected—more than I deserved, and was enabled in fervid gratitude to exclaim with joy, ‘*Ego sum!*’ Good-night. May God in heaven spare you for your work, the greatest that the world has ever seen.”

During some of the breaks whilst I was resting my hand, we had some interesting conversation. I told him, that a few nights previously Savage had controlled, and told me his sad story. “Ah,” he said: “I did poor Savage an injustice, which I regret; but he has forgiven me now. I wrongly believed that he had set on foot the scandalous report about myself and Miss Blount.” I asked him about Byron. He said: “He was an unhappy spirit, full of all sorts of queer fancies.” I told him Byron had once controlled this medium, and told me that before he was Byron he had been a Roman centurion, and was present in Palestine and saw the crucifixion. We spoke on many other subjects which were of interest in his day. Leaving out the flattering compliment as to my likeness to Dryden, I do not think I have had a Control in which the marked peculiarities of the individual, mentally and bodily, have been so well portrayed—his bodily defects, his petulant temper, the lashing he gave his critics. His particular friends—more especially Henry St. John, Viscount Bolingbroke—have been tersely, but accurately, described. I do not hesitate to say that Controls like those I have published ought, if not to convince, at all events, to cause the sceptic to pause before he dares to attribute the production either to fraud on the part of the instrument or fraud or delusion on the part of the Recorder. I, the Recorder, do not hesitate to say, that there is not a soul living who could get up on an average, monthly, ten different Controls similar to those I have had for nearly thirty months, expressing such marked individualities.

HANS HAUPTMANN'S WARNING.

A TRUE STORY, BY E. ESPERANCE.

During the time I have worked for the Cause of Spiritualism, very many strange stories and unaccountable occurrences have come under my notice, and the following narrative of Hans Hauptmann is one of them. It was told to me by himself one morning last year while I was staying in a German town, near to his native place. He had heard something of the subject of Spiritualism in connection with my name, and travelled from his native town, Rattibor, on the Oder, in order to ask my opinion as to the probable relationship it might bear to many strange facts in his experience. I give the story in his own words, which were translated *verbatim*.

“You see, Fraulein, this is how it was. I am a peasant, and so was my grandfather and father before me. I was never ashamed of being one, indeed, I felt proud of it. I got a farm with my wife. You see, Fraulein, my wife was a bit above me. Her father was a landowner, but though I was only a peasant, I had saved a good bit of money, and Gretchen's father thought may be, as he had half-a-dozen daughters, it would not be a bad plan to get one off his hands to a well-to-do peasant. So he and my father arranged it between them; that's the way such things are managed in Germany. I liked Gretchen well enough, and we got on very well, but as I said, she was a bit above me and had got notions that I couldn't take with; she didn't like farm and dairy work, but I was master, and she had no choice but to work. I had been brought up to work hard all my life and hated to see anyone about me with idle hands. Well, Gretchen got weakly and delicate and couldn't go about after the women, or superintend the dairy work, and it made me mad to see the waste. You know, Fraulein, what servants are when the mistress's eye is not on them.

“Well, in a few years we had four children—two boys and two girls. As soon as they could toddle they had to go to work. I was determined to bring them up to it from their cradle, for I couldn't tolerate Gretchen's fine lady ways, and I determined that my children should be either farmers or farmers' wives.

“I was growing quite rich. I had the finest farm in the province and the finest cattle, and I might have ranked with the landowners, but I didn't want to do that, I had little or no education, and I had no wish to push myself into company where I would have to take a low seat. As a peasant, I stood at the head of my class, and held a dignity of my own among them that I would have lost had I tried to rank as one of the landowners.

“Gretchen—she wanted to educate the children—send the boys to college,—but I soon put a stop to that nonsense, and she knew better than to say much more on that matter, but she went about the house so pale and dispirited that her very looks were a reproach to me, and I grew to hate her for it; she never reproached me in words, but her looks were sufficient.

“What did it matter to her whether we were rich or not? A fine talk it would have been for the town if Hans Hauptmann's sons were sent to college; no, they should be farmers as their grandsires had been.

“No, Fraulein, you are right, it was not kind of me. I know

now, when it is too late. I was a brute to Gretchen and the children, and how bitterly I have repented you shall know.

“The eldest boy was about seventeen, and the next to him was Elia—she would be about sixteen. Gretchen had given them a bit of education, besides what they got at the village school, and they were wonderfully quick children, not like the two younger ones. Both of these came to me one day, when I had made a good sale, and was in a good humour, and began pleading to be sent to Leipzig to school. The boy wanted to study medicine. Well, Fraulein, I felt so enraged that, Heaven forgive me, I lifted my hand and struck at the girl. She staggered and fell. The boy Fritz, with his face crimson with passion, raised his hand against me, but it was to his own sorrow, for rage made me incapable of remembering that it was a lad, slender as a girl, that I was dealing with. I beat him without mercy, and left them.

“I entered the house, and the sight of Gretchen's face brought into my mind that it was also her wish to send the children to school, and I fancied she had sent them to me. My rage burst forth afresh at the thought, and I hurled a heavy drinking-pot at her, felling her to the ground, and then I went to bed. You are shocked, Fraulein, and I don't wonder at it. Yes, I was a wretch.

“As well as being a farmer, I used to do something in the weaving; and though I was tolerably rich, I thought a little more of this world's goods would do no harm, so I determined to take up this business more thoroughly, and try my luck.

“I had a large outbuilding fitted up with looms, obtained the necessary materials, and arranged it all ready for commencing the work. I had engaged some women, and rejoiced at having now found means to occupy Gretchen's attention, and find her plenty to do, without talking of sending the children to college.

“Everything was ready for work. It was late in the evening, and chuckling to myself at the thought of the profit that would accrue to me from this new branch of labour, I locked the doors, made all secure, and went off to bed, putting the key of the room under my pillow. You must understand, Fraulein, I had had a new lock put on that door—one of those patent locks which no key but the right one would open.

“Next morning, bright and early, came the women to work, and I went to the place to see them commence, but, to my rage and astonishment, I found every thread on each of the twelve looms cut—a week's work wasted by some malicious person. Vexing? Yes, it was vexing, and, God forgive me, I vented my rage on Gretchen and the children.

“In another week the looms were in readiness. Again I made all fast, but this time I locked Gretchen and the children in their rooms, for I suspected them, in spite of their protestations. Again the women came to work, and a second time the threads were found to be cut. What was I to think? I went mad. I knew my wife and children had nothing to do with it this time, but I dared not vent my rage on any one else, so they had to suffer.

“A third time I tried the looms, and a third time with the same result.

“I used to drink sometimes, and now I drank deep enough—deeper than ever. I turned Gretchen and the children out of the house, and they went to a neighbour's for shelter.

“I drank and drank until, in stooping to unfasten my boots, I reeled and fell to the ground. Though my brain seemed clear enough, my limbs failed me, and I was incapable of rising. While lying on the ground, like a beast, I saw an old man beside me. I growled out an inquiry as to his business coming into a man's house uninvited. I tried to kick him, but my feet refused to do my will. The man's face seemed familiar to me, but for some time I could not remember where I had seen him. At last it jumped into my mind,—it was Gretchen's father; but then, at the same moment I remembered he had been dead ten years. That recollection paralysed me, and I could only lie still and stare at the old man. At length he said, ‘Take care, Hans Hauptmann; take care! I have watched you for a long while. You are driving my Gretchen to her grave by your miserable greed. Take care how you treat her and her children, or woe be to you!’

“Well, Fraulein, how I passed that night I cannot tell, but next day I cursed myself and the spirits I had imbibed, and attributed the old man's visit to the effects of the drink.

“Gretchen and the children came home, and without any provocation on their part I illused them. The boy, Fritz, attempted to take his mother's part against me, but infuriated, I put him and Elia to the door and bade them never enter it again. You may well be shocked, Fraulein, yet it is all true—every word; to my own shame I say it. After this my cattle sickened and died, two or three in a day sometimes; a plague seemed to have broken out amongst them. I tried to sell them, but no one would buy, and so they died.

“One night—this time I was not drunk—that old man came again. This time I raved at him—swore at him—and told him it was he who had brought these disasters upon me, and if they were not stopped I would murder his daughter and the children to spite him, but he only said ‘Take care! Hans Hauptmann! a second time I warn you—take care!’ I would not take this warning and my losses only made me worse.

“Again the old man came. This time it was after I had beaten Gretchen until she lay insensible. Then, and only then, did my mad passion cool. I received the old man's warning, as before, with oaths and curses, but woe is me! Two days later all my cattle, of which I had been so proud were dead, and I retired to rest no better for the knowledge. My wife and children had grown to fear my step, and hated my presence in the house. It was only two

nights since the old man's last warning. I had scoffed and sworn at him, and now I lay dreaming of his features. I must have been in a deep sleep; I was aroused by someone pulling me from my bed and throwing water upon me. It was Gretchen. Stupid and half blind I staggered from my bed demanding what was the matter. 'Come! Come! the house is on fire! For the good God's sake save yourself!' cried Gretchen. I did save myself. Gretchen also was saved, but my two younger children—my poor girl and boy—they were gone—burned—dead! 'Why did you not let me burn?' I asked of Gretchen when I remembered how she must have crossed the burning floor to reach me. 'You are my husband and my children's father,' she answered with a sob; 'I could do no less.'

I had been rich before, but now I had nothing—nothing but the bare land. My well-filled barns were destroyed—my cattle dead—my house and my two poor children burned. Surely no man on earth was so poor as I, nor any who had such a terrible burden to bear. How I made my peace with Gretchen I cannot tell; I know I felt that I was too low for forgiveness; but she is an angel, Fraulein, if ever there was one on this earth. She forgave me, and she loved me in spite of all, and it is to her kindness and help I owe all the good which has come to me since that terrible time.

'Fritz and Elia came back to us. I worked hard for them night and day, and now Fritz is a doctor in Munich, and is called a clever and a learned man, whose kindness goes a long way towards curing his patients. And Elia, my dear Elia, she writes books—such stories, that when I read them and know that they all came out of her pretty head, I think to myself: 'That's the girl I put out on to the road that bitter winter's night.' But she has forgiven all that, though I have not forgiven myself.'

'Now, you see, Fraulein, I heard the doctor talk of Spiritualism and the strange things the spirits do, and I thought maybe you would be able to tell me if it really was Gretchen's father that came to me, or whether it was my imagination. It could not be my imagination: I never imagined anything like that in my life—indeed, never anything, unless it were some new machine or other to do more work; but even in that my imagination would not hold out.'

'I do not know what I should have been by this time, for I was nigh mad with love of money in those days. It's near upon fifteen years since then, and I am getting to be an old man now. And Gretchen, my wife, is very dear to me. When I think of all the misspent years I have lived, and the terrible life I led her, I feel very loth to believe that the old man was only an image I had conjured up, because, you see, Fraulein, if it were the old man, I can hope that I, too, may live in another world and see my poor children again, and beg their pardon, and make some amends to them and Gretchen for the misery I inflicted upon them.'

MRS. ESPERANCE'S MEDIUMSHIP.

NOVICES AT A SEANCE.

On the 30th ult. Mrs. Esperance held a seance at the rooms of the Newcastle-on-Tyne Spiritual Evidence Society. Nineteen ladies and gentlemen were present, all of whom except four, were strangers to the medium. The seance commenced by a statement to the following effect being made:—"Most of you are no doubt aware that Mrs. Esperance frequently executes pencil drawings, in total darkness, of spirits, and these drawings are, in most instances, recognised by some one or other present as portraits of deceased friends. In order to obtain these portraits, the best possible conditions must be provided. This, however, being a strange room to the medium, most of you being strangers to her, and other circumstances combined, almost preclude the possibility of a portrait being obtained. Her hand frequently writes, automatically, replies to questions on almost every subject; it is therefore for you to decide whether we shall have questions and answers, or attempt to obtain a drawing in total darkness."

After a short silence, a gentleman (No. 3 on the medium's right) inquired, "Can my friend see his wife?"

Conductor of the seance—"If he be clairvoyant, perhaps he can."

No. 3—"But my friend wants to see his wife."

No. 2 (to the medium)—"Evidently the gentleman thinks you have got the good lady caged up, and you only need to let her loose and he'll get a look at her."

The conductor of the seance hereupon took considerable pains to explain that the powers of the medium were limited, as before explained, but the inquirer was evidently new to Spiritualism and its phenomena, and again requested that the wife of his friend should be produced.

Conductor—"It is quite impossible for the medium to produce your friend's wife, but it is within the bounds of her powers to see her and draw a portrait of her."

No. 1—"Evidently the gentleman is a scientific investigator. You must bear in mind that scientific men who know nothing about the subject are very difficult to deal with."

The light was turned out, and the following conversation took place:—

Mrs. Esperance—"I see a lady standing beside the elderly gentleman on my right—beside your friend (alluding to the friend No. 3). She is of medium height, with grey hair that has been dark, thin figure, sharp small features, dressed in dark material, wearing a cap, and is apparently about 45 to 50 years of age. She is evidently a near friend to the elderly gentleman—the fourth sitter on my right."

No. 4—"Oh, yes, I know that. It's my wife."

Conductor—"You had better put some question, and ascertain whether it really be your wife or not."

No. 4—"I know her well enough."

Member of circle—"Why don't you put some question to her—some question that she alone can reply to?"

No. 4—"What must I ask her?"

Conductor—"Anything that she alone can answer."

No. 4—"Sarah's alive."

Member of circle—"Ask her some question as to whether she is happy or not, or something like that."

No. 4—"Are you happy? for I am not."

Conductor—"Ask her how long she has been dead? Suggest 5, 6, or 8 years as a test."

No. 4—"She's been dead 12 years."

Conductor—"We must give up the attempt to verify the recognition; it is a hopeless case."

Mrs. Esperance described a little girl, who gave her name as "Annie Forrest," and was at once recognised as the little niece of a gentleman present. He spoke to her, and received replies by means of touches on his hands and knees by the little girl.

Another spirit was described, and recognised by a gentleman as being that of his late wife. Three other spirits were described, but not recognised.

The whole of the seance was much interrupted by direct knocks on a table in the middle of the circle; ultimately the table was tilted up, and, with books, paper, pencils, &c., violently thrown on the floor.

One gentleman asked, "Shall I ever be able to walk properly again?" This gentleman was seated when the medium entered the room, and as he had never moved from his seat, she did not know that anything was the matter with him, as she had never seen him before. There, however, was some intelligence that used Mrs. E.'s hand, and, without a moment's hesitation, wrote:—"Twice a week wrap the limb in hot flannels sprinkled with turpentine, as long as can be borne, or beat it with nettles once or twice a week—cold salt water baths, and plenty of friction. A magnetic band or knee-cap worn constantly will be of great benefit; but you must also use the other remedies, or the affection will spread to other parts of the system. No medicine is required; a diet calculated to keep the system in order is better. The outward applications are very necessary; and, in addition, I should strongly recommend a residence at the sea-side, where salt-water bathing could readily be obtained. Have frequent shocks from a galvanic battery."

On the 6th inst. the gentleman for whom the above was prescribed called upon Mrs. Esperance to ask what was the cause of his illness, when her hand wrote, "Inhalation of poisonous substances, such as lead or mercury." On this occasion the gentleman then explained that he was a painter, and expressed his surprise at the correct diagnosis of his disease which had been given, without any hint from him or any one else that he was suffering from an attack of paralysis.

At the same seance, as above described on the 30th ult., advice and another prescription were given, which showed equally as correct a knowledge of what the person was suffering from as did the patient himself.

F. ORTHWAITE.

PREDICTION.

THROUGH THE HAND OF A WRITING MEDIUM.

Cold is the frozen zone;	In deeds of strength,
Likewise this land,	In perfect works,—
In works of grace,	All is sham,
In works of love,	Nothing complete.
In works of charity,	For love of gold,
In deeds of kindness,	They leave their God—
In deeds of chastity,	Cleave to the flesh
In depths of modesty,	And its vain strength.
In honest dealings,	In Satan's power
In works of worth.	They are bound up.
	State of the Earth at Present.
To make them leave	A party strife.
Their horrid wealth	Each one of them
And love of gain,	Shall seize a knife,
God will raise up	And with it shall
A horrid plague—	Do cruel deeds;
A plague of cold,	A horrid war
A plague of want,	Shall root them out,
A plague of fire,	And clear the earth
A love of war,	Of all its drought.
	The Fate of Those.
A King shall then	Saith the Lord
Be raised up	In days of yore.
To them o'errule,	The King shall sit
And lead them forth	Upon a throne,
To whence they came,	High raised up
Those that escape	Above the tribes,
This dreadful fate,	And all them rule
The tribe of Judah	With grace and love,
Shall prevail as	And lasting peace.

March 16th, 1879.

THE END.

[This is a specimen of communications expressed in various ways, which are being given through mediums in various parts of the country at the present time. Some change is assuredly anticipated, but the details of its coming may be misunderstood in many particulars.—Ed. M.]

O. P. N. has penned for our use a fervid sketch of Mrs. Weldon's position as stated by herself at her Wednesday evening recitals at her house in Tavistock Square. All should go and listen for themselves, and afford whatever aid and sympathy is in their power towards the noble ends which Mrs. Weldon has in view.

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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

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

SUNDAY, JUNE 22.—Address, at 7.

TUESDAY, JUNE 24.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JUNE 25.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JUNE 26.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JUNE 27.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 20, 1879.

TO LADIES INTERESTED IN SPIRITUALISM.

Seeing that it is proposed to hold a Jubilee Convention of Spiritualists, I desire to recommend that a meeting of women be held as a part of the proceedings. It may be said that man and woman are equally represented in the general gathering. That I do not deny. I perceive, however, that the mark of man's mind is more impressed on the workings of Spiritualism than that of woman, and the true balance of power and usefulness can only be maintained by woman taking an equal share in some department particularly suited to her abilities.

Society is composed, no doubt, of man and woman in combination. While that mixed condition essentially exists, the individuality of man and woman in their respective personal spheres is not thereby denied. Woman is largely made use of by the spirit-world for various forms of spirit-communion. Our Movement was inaugurated through the agency of women—very young women—and that sex has occupied a prominent position all along.

In the more external management or work of the Movement man has been paramount, and there woman's influence and methods have been scarcely felt, and it must be admitted that in this external work of organisation, or whatever it may be called, the most serious blunders have occurred. The excellent materials which mediumship furnishes have been woefully misapplied, and the great objects of the spirit-world frustrated by gross mismanagement, which is carried on entirely from the hard-headed and worldly plane of the man's mind, and lacking in that intuitive faculty of spiritual fitness which is peculiar to woman.

I have had much experience in the administration of Spiritualism as well as in mediumship, and I must confess that the conclusions I have thereby arrived at produce the conviction in my mind that Spiritualism in its carrying out is much more of woman's work than man's. I admit that in this work the mind of man and of woman should be conjoined; but as things are, the mind of man is strangely dominant, and the influence of woman is altogether in the background. Had it been otherwise, the lamentable blunders of the last few years could not have occurred.

Spiritualism can scarcely be said to be itself yet; it is just emerging from the systems of priestly misrule that are passing away. In these systems we know that man is all in all, and woman is only a convenience; when Spiritualism comes to its maturity, and asserts its individuality, all this will be corrected, and society will then be able to say what Spiritualism really is.

It is well known that in the Spiritual Institution here, the influence of man and woman takes equal shares. We work together, and yet we work independently, and I hold, till this independence is first established, it is impossible to work together.

I very much wish to see that the method pursued at the Spiritual Institution should be adopted in the movement generally, and to bring that about I would suggest the formation of a distinct woman's department, at the forthcoming Jubilee Convention, to act wholly on its own resources, and yet in strict harmony with the work carried on by the men.

Perhaps my lady friends in the movement will kindly accept my invitation to attend the preliminary meeting at 15, Southampton Row, on Thursday evening, July 3rd, and see what steps can be taken in respect to my proposal.

June 1879.

AMY IVY BURNS.

A CIRCLE for development, will be held every Monday evening, at 74, Dalston Lane, Kingsland Road. To commence at 8 o'clock prompt. For particulars, apply by letter to Mr. Shroobree, at the above address.

MR. T. M. BROWN will be at Mr. G. H. Adshead's, Victoria Street, Derby, for a few days at the end of this week. Early next week he will visit Nottingham. Address, Care of Mr. Adshead.

DOES SPIRITUAL WORK DO ANY GOOD?

This is a question which we often ask ourselves, and frequently are unable to find a satisfactory answer. When health fails, when every aid is withdrawn, when all avenues are closed in, and when mountains of difficulty stretch across the path, the question presents itself, What is all this toil and turmoil good for? Why should we be taxed and harassed for an idea which may possibly be delusive as to practical results?

Answers of an encouraging kind reach us frequently, and give some assurance that our work is not in vain—far from it. A lady, recently visited by a sudden and painful bereavement, offers the following testimony:—

Although failing in health, and sick and weary from a sorrow which no reasoning can entirely subdue, I am yet full of the hope and faith inspired by a knowledge of Spiritualism, and I owe you a debt of gratitude for the glorious teachings which weekly re-animate my courage in the pages of the MEDIUM, whilst deeply regretting that this comfort is bought at the sacrifice of your health, strength, and fortune. Oh, I doubt not that your reward in the next life will be "exceeding glorious." In the meanwhile I believe that your own generous heart must find comfort in the assurance of the many benefits you confer on so many sorrowing and anxious souls, for which may our Father in heaven bless you.

NOTES AND COMMENTS.

THE statement under the head of "Glimpses of Spirit-Life," given this week, corresponds with what is recorded in "Hafed" respecting the travels of Jesus. The influence of his sphere also bears out what others have experienced. We believe we have several times experienced the influence of this sphere, and it is truly of that character described in "Glimpses." Of late we have had several communications submitted to us speaking of Jesus manifesting, not by an influence to be felt and appreciated by the spirit, but in a more external and dramatic manner—outstretching the arms of the medium as if on the cross, and giving utterance to hackneyed expressions from the gospels. If there is a Jesus influence in such manifestations at all, it must be perverted and misinterpreted through the undeveloped and externalised sphere of the medium. The pictures given in "Glimpses" appear to be really spiritual and truthful.

MR. L. N. FOWLER, the well-known phrenologist, left London on Saturday, on a visit to America, after an absence of twenty years. Mr. S. R. Wells, and Mrs. Fowler, his wife, who accompanied him to this country, do not remain in the body to return with him. Mr. Fowler is in excellent health, and looks almost as effective as he did when he arrived at Liverpool. After a few weeks' sojourn with his friends, he will return to London, and, we hope, long fulfil the important duties which he has so many years sustained with so much distinction. In the *Phrenological Journal* for June, appears a portrait of the late Mrs. L. F. Fowler, and a phrenological delineation of her, given by Mr. Fowler, when he first met her many years ago. The statements made in that exposition of character have been fulfilled in a remarkable manner in the subsequent career of the lady, who afterwards became his wife and was a pioneer in the medical education of women and other progressive questions.

MRS. LOUISA S. THOMPSON NOSWORTHY reminds us that the late William Lloyd Garrison, whose obituary has lately appeared in all the newspapers, was a Spiritualist. This we were aware of, as his name appeared in the list of eminent Spiritualists in the "George Thompson Number" of the MEDIUM. As the deceased philanthropist's merits had been so widely discussed, we could not see the use of occupying space with a repetition of well-known facts. We saw Mr. Garrison once, on the occasion of his taking the chair in Spurgeon's Tabernacle for Henry Vincent. The quiet power which he manifested we shall never forget. He was a man who was spiritually developed and wielded a spiritual influence wherever he went. This is true Spiritualism, and the secret of all moral power and ability to lead the van in human progress. George Thompson was united in work to W. Lloyd Garrison as early as 1833, and struggled with him for the abolition of slavery. The lives of both were in danger from the violence of the mob, but the principles which these men held are now triumphant, and where are their enemies? Garrison is here in the spirit of that power which was expressed through him when on earth. As to his personal acts, and what is said of them, he cares nought. He is swallowed up in the more mighty questions related to the innermost realms of his being. In thy Nirvana may we meet thee! Wilt thou come to us in ours?

THE increasing demand for the MEDIUM has caused the stock of the last two numbers to run short. We will gladly pay full price for any copies that our readers may be able to return to us.

MR. KERSEY, Newcastle-on-Tyne, will be glad if Mr. F. O. Matthews will forward his address, as there is a letter waiting, which has been sent to Birmingham and returned through post.

AN INVESTIGATOR.—It is somewhat premature to make public a charge of the kind, till a thorough investigation of the facts be gone into. By doing so, the pain you experience may possibly be avoided.

MR. W. CLARANCE desires us to state, that owing to numerous engagements in the provinces, he will not be able to resume his usual public seances till June 25, at 73, Saltoun Road, Brixton.

FAREWELL VISIT OF MR. T. M. BROWN AND MISS E. A. BROWN.

It is now two months since the going away of Mr. Brown and his family was discussed in these columns, and suggestions made that a series of farewell meetings and social gatherings should be held in all the places where he has friends, with the view of assisting him in the necessary expense attending a migration to the antipodes. It was also stated that Mr. Morse was collecting a testimonial. The one plan might prove auxiliary to the other, for an active friend in each place could very much aid the testimonial purse by the gathering together of sympathetic friends.

Mr. Brown is a splendid medium and spiritual teacher, and we mean to have a short visit from him in London, and besides doing the best for him we can, we respectfully urge all friends of the Cause, whether acquainted with him or not, to invite him amongst them as he passes along on his route, and reward him well for his labours.

Miss E. A. Brown—now in Northumberland—is about to proceed southwards; she will either accompany her father or visit places independently. She has already engagements at Ashton-under-Lyne, Oldham, Macclesfield, Belper, and possibly at Leicester, Walsall, Birmingham, &c. Miss Brown is an excellent trance speaker and test medium. Treat Mr. Brown and his daughter handsomely, and prevent them from going away from us, for thereby the Cause would sustain a great loss.

THE PROPOSED JUBILEE CONVENTION.

The meeting at the Spiritual Institution on Sunday evening was well attended. At the close of the service, the proposed Jubilee, as suggested in the MEDIUM last week, was discussed, and Col. Greck proposed that a preliminary meeting to appoint suitable persons to carry out the arrangements, should be held after the announcement in respect thereto had appeared twice in the MEDIUM. It is therefore hereby intimated that a meeting will be held at the Spiritual Institution, 15, Southampton Row, London, at 8 o'clock on Thursday evening, July 3, to make the necessary arrangements, and appoint an executive to carry the proposal into effect. All Spiritualists in town or country are cordially invited to attend.

ANTIPODAL SPIRITUALISM.

The *Harbinger of Light* for March is full of interesting news.

The Victorian Association of Spiritualists have had the pleasant duty to pass a vote of thanks to "the gentleman who so generously offered to indemnify the Association against any loss incurred by continuing Mr. Walker's lectures." We wish the colony could spare us a few such "gentlemen."

On the attainment of his majority, Mr. Walker was entertained at a ball by the Victorian Association, and received a number of handsome presents. He seems to be the more appreciated the longer he is at work in the colonies. He is engaged for twelve months.

There are tidings of Mr. John Tyerman, Mrs. Hardinge-Britten, Mr. C. Bright, Mr. J. Shepard, and Dr. Slade. The latter medium has made a genuine success in the colonies, and he is expected to return in a year or so, to follow up the good impression he has left behind him. As an example of the enthusiasm he has created, it may be quoted that Mr. E. C. Haviland, of the *Australian* magazine, wrote out, and swore to an account of his experiences with Dr. Slade, and asked for its insertion in the *Argus*. That journal refused to insert it as correspondence, and Mr. Haviland had the pluck to pay for it as an advertisement of one-and-a-quarter columns of small type. This account records that Mr. Haviland having paid an unpremeditated visit to Dr. Slade, his deceased wife at once communicated, and gave her husband tests of identity. His wife's father, who had been a sea-captain, also communicated, and tied two knots of a peculiar nature in a handkerchief, which knots were identified as corresponding exactly with knots he was accustomed to tie when in the body. Well done, spirits! and well done, Mr. Haviland!

A letter from Mr. W. Eglinton appears in the same issue, declining an invitation to Melbourne, stating that the hard times and bitter opposition he was meeting at Cape Town left him without funds for the purpose.

Mr. J. W. FLETCHER has removed to 22, Gordon Street, Gordon Square, where he will continue to receive his friends and the public. It is near to Gower Street Station. His meetings at Steinway Hall are more crowded than ever, and the interest is said to be on the increase.

It will be observed that Mr. Williams has appended to his advertisement the notice that he is at present occupying offices at 13, Millman Street, corner of New Ormond Street, during the alteration of the premises in Lamb's Conduit Street. His temporary rooms are quite near his old place, so that his friends will have little difficulty in finding him.

DARLINGTON.—Mr. F. O. Matthews, who has given so much satisfaction as a test medium in Newcastle and Glasgow, was in Darlington last week. With few exceptions he was very successful; some very remarkable tests being given in certain cases, though the details are generally of a private character. Mr. Matthews is a genuine clairvoyant, and is enabled to describe persons living as well as dead, and also distant scenes with remarkable accuracy, as well when he is in his abnormal as in his normal state. He is also clairaudient. It is a matter for satisfaction that he has decided to give his services to the Cause he has at heart.—*Correspondent*.

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GLIMPSES OF SPIRIT-LIFE.—XV.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

THE SPHERE OF JESUS.

We now journeyed to a distant sphere, and as we drew near, the influences proceeding therefrom were most delightful and exhilarating. Sounds, vibrating through the atmosphere, produced sweetest music. The residents perceived our approach, and understood the purpose of our visit. One of these pure and bright spirits kindly offered to be our guide. "Here," he said, "you are in the Sphere of Love. All things here you will find in perfect order and harmony." As we approached one of their grand cities, we saw a number of spirits, very bright, and clothed in drapery of a pure and snowy whiteness. Their organisations seemed perfectly balanced. Here, we thought, we had found the ideal man. Our guide said, "This is the sphere where one named Jesus dwells, who is called on earth Jesus Christ. Before you leave this sphere, you will have the opportunity of conversing with him personally."

We found in this sphere an assemblage of people, of all nationalities, who had the love-principle fully developed. Our guide told us that their occupation consisted chiefly in the attendance on harmonious influences through the spheres, and on earth. Those who were very sensitive felt this influence much more strongly than others, and many, in their ignorance of the true nature and origin thereof, would term it the "Holy Spirit." Others, again, term it the "putting on Christ." Although this influence was now misunderstood, it would in time so manifest itself and work through the earth-state, that at last it would become properly understood.

Our guide invited us to go on further, and as we proceeded we observed that the surrounding conditions were very pure, and in the most perfect order. He conducted us to a large and beautiful palace, where we observed a number of very pure spirits, whose grand aim and object seemed to be to influence and harmonise the whole world. Our guide said one of these spirits was Jesus. He came to us, and gave us welcome. He said he had been much misunderstood when on earth. We took advantage of the opportunity, and asked him if he had taught the people on earth that he was God? He replied, "No! I only taught the worship of one God. My mission on earth was against the prevailing ignorance, and in opposition to the authorities and the priests, as I found that these dominant powers were the people's greatest enemies." He said he was but man, the same as all others, and that he had made mistakes, the same as others of God's creatures. He was sorry, he said, to observe that his teachings had become so much mixed up with pagan idolatry. But, he said, many of those who have developed the love-principle came to his sphere. We spoke to him, and said that they had made a God of him on earth, and worshipped him. Jesus said that these wrong ideas were in consequence of such a low and narrow conception of God being taught. In the Jewish records, the idea there given of God was not so lofty as of some human beings. Those who had the love-principle developed were always craving for some ideal to look up to. It had given him much cause for sorrow and trouble, to think that he should have been so much misunderstood. We said that his supposed followers on earth viewed their religion as a great political power, and that it was painful to see, from our standpoint, such awful cruelties, murders, covetousness, self-aggrandisement, and licentiousness, and all under the name of "Christianity." Jesus replied, that the sum of his teachings was love to God and to humanity. He said that when on earth he had travelled amongst the Egyptians and Persians to search their ancient records for the highest teachings, and to obtain the highest ideal of the Supreme Being. From these old teachings he had gathered all the best and most advanced thoughts which they rendered. He was assisted by his spirit-guides, as he lived a pure and simple life. His mother, when in the state of gestation or pregnancy, strongly desired that a great teacher should come, who would infuse amongst her people, the Jews, a higher truth than that they had hitherto received. He said there was no praise due to him; he was only a means in the hands of higher powers; there were many reformers who were more worthy of praise than he. He only taught a higher morality, while there were many noble souls who had been the means of bringing to mankind discoveries whereby millions were benefited. "But my case," he said, "stands differently, inasmuch as they have made of me a great cloak to cover their wrong-doings, which nevertheless must soon be brought to the light." He said that those who dwelt in his

sphere were working in harmony with many advanced spirits who were about bringing a better condition to the people on earth.

One of our party said, "I was led to believe when on earth that a belief in your death was a sufficient atonement for my sins in the sight of God." Jesus replied, "I know there are millions of the same way of thinking, and I am now trying to eradicate those ideas, but ideas which have been received into the mind in youth become very difficult to remove. Speak encouragingly to those who on earth are striving to bring higher ideas to the people. Tell them not to be discouraged, nor afraid of being anathematised, for they spoke evil even of me."

We now proceeded onward to the city. We found there mansions of magnificent appearance, of a snowy whiteness, and of rich architectural design. Our guide said that the greater the state of purity at which we arrived, the brighter, more beautiful, and chaste, would our mansions be. The influence from this state had a purifying effect upon the atmosphere around. The walks appeared of a soft velvety nature, and were surrounded by magnificent trees, with lovely flowers laid out and arranged in various and ornamental styles. Our guide said that the inhabitants did all they could to produce the finest possible conditions. We noticed some who had just gravitated there, and with what enthusiasm they were welcomed and shown over the place. Here were spirits of different nationalities and religions—Catholics, Protestants, Mohammedans, Parsees, Buddhists, Brahmans, Chinese, and indeed from all other nations. Our guide said, "God is no respecter of persons, and whosoever acts rightly, loves justice, and does the best he can to assist his fellow-creatures is accepted here." One of them said to the guide, "This is very different from that which people think on earth." "Yes," replied the guide, "but Jesus did not set himself up above anyone: he works with others for the good of all races."

We inquired if Paul or any of the apostles were in this sphere. The guide replied, "No; that Paul's life on earth was not of a character befitting him to dwell in this state." He promised to tell us who was in this sphere. We found that Jesus's mother was there—a very bright spirit clothed in beautiful garments, who appeared to us for a moment and then immediately disappeared. The guide said she was greatly endowed with the love-principle. Being a sensitive, she had received from the different spheres very high influences, and was in a more advanced condition than Jesus.

(To be continued.)

SPIRITS PLAY PIANOFORTE BY DIRECT ACTION.

To the Editor.—Dear Sir,—I have been requested to report the proceedings of an extremely satisfactory seance, held at my house, the mediums being John Young and James Ellison, from Portobello. The company consisted of 20 people, including the mediums. We sat in a circle round a table. All hands were joined together, including the mediums'. In a short time after the gas was put down, the hand-bell, tube, and other things that lay upon the table, were removed, and sitters touched with hands and tube. But, to crown all, the test that we tried to get was accomplished; that was, for the spirits to play upon the pianoforte, which stood at one end of the room, about three feet from the sitters, the lid of which was lifted half open for them to operate upon. At our request, they played four tunes upon it—such as "Ring the Bells of Heaven," "Almost persuaded," "The Blue Bells of Scotland," and "Nearer, my God, to Thee." I might say that only one of the sitters could play upon a pianoforte, and it was a proof to us that some one, independent of the sitters, was present that could operate upon it. I don't think the Rev. Howard can explain the above by his mesmerism, nor produce the same with his little telescope-stick that will draw out as long as an ordinary fishing-rod, supposing that he has the undeveloped forces of human nature, that he speaks about so much, to help him, which he says is practised upon credulous people so much.

Ouston.

J. LONSDALE.

RECOGNITION OF A PHYSICALISED SPIRIT.

To the Editor.—Dear Sir,—With your permission, I would like to detail, through the MEDIUM, the most convincing seance I have sat in during six or seven years of investigation into the phenomena of Modern Spiritualism.

On Whit Sunday, June 1, I attended at the rooms of the Newcastle-on-Tyne Spiritual Evidence Society, at 10.30 p.m. There was an attendance of between twenty and thirty members and strangers, among the latter some hard-headed sceptics. The medium, Miss Wood, was, to the satisfaction of the doubting portion, firmly secured to the chair, and from there to a hook in the wall. The light was turned down to a dimness that left a sufficiency to discern each other's forms, and to tell the time by our watches when held up to the face. After being seated, we alternated our procedure for some time with conversation and singing, when ultimately a tall, stout form appeared at the entrance of the cabinet, which claimed, on being questioned, to be my mother-in-law. I requested the form to approach me; it did so, quickly, and took me by the hand and shook it well. The hand was very large, and fingers thick, as in life. On the end of the middle finger of the right hand, which I held, I recognised a peculiar malformation that I had often seen when she was in this life. At my request, she allowed me a close view of her face, and, though the light was somewhat dim, it was sufficient to enable me to discern the clearly-defined eyebrows, long and broad nose, full face, and broad, prominent chin of the person I knew. The forehead, eyes, and mouth I could not see so clearly. The large-built frame, together with a stooping at the shoulders and oscillation of the body, I recognised, as well as the foregoing. Once, when requested, the form ran from the cabinet to my son, a boy about seven years of age, and took him by the hand with apparent emotion, and kissed him. The boy has been very persistent ever since in the fact of the form being his grandmother; and I have cross-questioned him several times since to see if I could find him tripping. He says he knows it was her; he knew her nose and her face.

The after part of the seance was equally good. "Prophet," an American Indian control of Mr. Matthews, the clairvoyant, came right out into the centre of the circle, waving the guitar over his head as an Indian would his tomahawk. He passed from side to side of the circle, and looked closely into the faces of several of the sitters, and performed his antics with wonderful ease and rapidity; in fact, he strolled about the floor like one of us. His head and face were strangely shapen, and his figure very short. After he retired, his squaw presented herself; this was a very tall, slim, and erect form, that moved gracefully about in the circle for some time, and then retired, and the seance terminated.

The figures, I may state, came from the cabinet to a distance of seven to ten feet from the medium.

On examination, we found Miss Wood tied exactly as we first bound her. Had she not been under test the seance would have been amply satisfactory to me, on account of my recognition of the form; but Miss Wood, to her credit, never demurs to being put under strict test conditions. This is most satisfactory to sceptical investigators, and evidences a disposition to be honest and above-board.—Yours,

Byker, Newcastle-on-Tyne.

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THE SPIRITUAL BROTHERHOOD IN CALIFORNIA.

Brother Burns,—It is a good while since you received a line from me, but I have not forgotten your urgent request on leaving England, to drop you a line occasionally.

I have just been out pruning our orange nursery trees previous to budding on to them the famous fruiting variety known as the Sweet Mediterranean; and as our custom is, we retire into the cool chambers of our abode in the heat of the day, and find it an agreeable occupation to sit down and pen a line to distant ones who are enlisted in other phases of the world's reforms, but in the one grand army corps of progress, of which we claim to be humble members, all officered by able and competent generals, who rank above us in the unseen, and whose sway and control, though silent, is none the less potent, complete, and irresistible.

Our State (California) has just past through the throes of political strife. Monopolies of gigantic proportions and subtle powers have been waging a war of conquest upon the cause of human liberty, and have been exerting the utmost endeavour to conquer, and keep in utter subjection the honest, hard-working toiler, over whom, by the power of wealth, they have reigned with a more despotic sway than any European power can boast of for many years; and the late contest has been an uprising of the mighty power of the people, who, equal to the grand occasion, have thrown off the yoke of the usurpers and left the handful of ten millionaires to realize how impotent is their wealth when the mighty power of justice assumes the control, and lifts the sceptre of right on behalf of down-trodden and crushed humanity. The new law, the new constitution, has been carried by a large majority of votes, and henceforth a brighter expression of justice than hitherto will smile upon the people.

Doubtless you would like to know something about ourselves and our work here. For this purpose I herewith send you a newspaper statement of our position [published last week in MEDIUM], so that, with a few corrections, as I will show below, you may see us as others see us, and form your own conclusions. We are not seeking to proselytize in any way whatever, but waiting to gather the golden sheaves as we see the human harvest getting ripe thereunto. We full well realise the utter impossibility of talking attributes into any one—growth of soul comes from within, and when there, it will irresistibly find an outward expression.

Explanation of errors in the newspaper report:—

1st. It is not true that "nothing is done of our own volition;" but while we are guided and aided by the angel-world, our own individuality is never invaded, but the two roads left open to walk in—the right or left—the right or wrong choice left to us, with its consequences.

2nd. We do not hold it sinful to diet on dried or preserved fruit, for we eat fruits dried in the sun; but refuse those subject to the deteriorating action of artificial heat, i.e., the cooking-stove. Any way, very little dried fruits will be necessary when our fruit-trees get a year or two older, for this climate will produce fruits juicy and sweet, fresh from the trees all the year round; for there is no month in the whole year when some kind of fruit may not be in season on the trees in abundance in this spiritual atmosphere.

3rd. It is not true that cooking destroys the spiritual essences of fruits and vegetables. It only sets them free, dissipates them into the air, and what is left for the stomach builds up the physical merely, giving an intensified power to the senses, and detrimental to that power which should control the senses.

With the above corrections we may venture to launch this somewhat superficial exposition of our views and aims (though an exceedingly fair statement for a non-Spiritualist), upon the sea of your criticism. It may not probably occur to you, however, that our diet acts upon mortals like oil upon the stormy ocean, saying to the animal and passionate nature: "Peace, be still," and there is a great calm; and we think that the inspiration which cometh from above has solved the great problem of human redemption, in thus instituting a method of life which we realize (not as a theory, but as a practice) will meet the wants and necessities of mankind, and bring them consciously into rapport with the angels and ministers of truth which come to earth from the Christ sphere, and administer that "principle" to the world.

One word more: Procreation with us is the most sacred of all acts, and requires special preparation, it being a continuation of creation; for thereby is the human world and angelic heaven peopled, and instead of being lightly entered upon and of daily occurrence, as obtains in the social world, it will become, and is,

the rarest of all events among us; and then with special reference to the one grand object in view—viz., a nobler, a healthier, and a more divine race of men and women than the present haphazard and beastly system can produce.

Ours is eminently a practical life. With us the age of talking the truth is dead; living it, is present with us, and by its fruits it shall be known: if it be of God ye cannot arrest it, but if of men it will come to naught. For 1,800 years the words of the Nazarene have been preached in every public place, and there is not a real Jesus on the globe to-day; and Christianity, pure and simple, as exemplified in Christ, is but an ideal thing, and the antipodes of the Christ principle, viz., selfishness in more or less degree, has got all; for who, is ready to "leave all" and follow that principle whithersoever it shall direct. But I must go to other duties; for the present, good bye, with ardent wishes for your real success in all things, and a continuous realisation of the presence of that Power which has carried you through many a stormy sea of trouble in the past, I remain, ever yours in spirit,

Fraternia, Anaheim, G. R. HINDE.
Southern California, U.S.A., May 13, 1879.

[We gave an extract from the newspaper article alluded to by Mr. Hinde last week, and it has interested many readers. The foregoing letter will revive the statements made therein, and deepen the impression. The same inspiration is with us here, as the prospectus of "The Industrial and Patriotic Good Wine and Fruit Food Guild," published in the MEDIUM, No. 473, shows. There it was urged that the time for action had arrived, talk being no longer able to influence to useful results. We will be glad of further information from Mr. Hinde, particularly on the question of Food. Will he give us an account of, say, a week's dietary in the various seasons of the year? This is an age of great problems. All can help to solve them.—ED. M.]

REVIEWS.

A REPLY TO DR. ANDREW WILSON'S ATTACK ON PHRENOLOGY, in the *Gentleman's Magazine* for January, 1879. By C. DONOVAN. London: J. Burns. Price 6d.

This calm and well-considered reply is by the son of Dr. Donovan, who was so long highly appreciated as a practical phrenologist in London. Dr. Wilson's "attack" was of such a superficial and flippant character that it must have been a task for Mr. Donovan to condescend to such a dignified mode of treatment. Of course much that is said therein is well known to phrenological readers, but the collection of facts and arguments contains gems of insight not frequently to be met with. The pamphlet is calculated to be of use in correcting the vagaries of other objectors besides the writer to whom it is addressed. But happily now-a-days the intelligence of the public accepts phrenology as a truth with the exception of a few medical pedants and their dupes.

MR. JOSEPH HANDS, M.R.C.S., is bringing out in monthly parts (London: Allen. Price 1s.) his able "Essays on Matter, Life, Motion, and Resistance," which appeared in *Human Nature*. These Essays are replete with instruction and original conceptions of a striking character. The publicity they have already received has been the means of exciting a very wide interest in the subjects treated, and we are glad to see that the venerable author has decided on bringing his "new views" still more extendedly before the public.

C. GIVES HIS VIEWS ON RELIGION.

I believe in Rational Christianity, pure and simple, or Christian morality, as was taught by Christ; in contradistinction to the adulterated clerical Christianity now so prevalent, and which has almost elbowed the Christianity of Christ out of the world; whereby superstition and foolish rites and ceremonies are substituted in the room of pure morality, true virtue, and genuine religion. I believe the Christianity of Christ to be "Peace on earth, goodwill to man," the love of God and our neighbour, universal charity and benevolence, and the golden rule of "doing to others as we would have them to do unto us," and not in the incomprehensible creeds and unintelligible dogmas of popular theology. I believe in a God of perfect justice, who rewards the good in exact proportion to their merits, and proportionately punishes the wicked; such punishments being corrective and purifying: "whatsoever a man sows so shall he reap." That the favour of God and happiness are to be procured by repentance and amendment; by personal not by vicarious agency. That well-matured reason and conscience are the best guides to be depended on, and if we neglect or renounce their directions and admonitions, we lay ourselves open to all manner of delusion and priestcraft, hateful to God, and destructive to mankind. That instead of stereotyped creeds, blind zeal, and religious persecution for "righteousness' sake," we should promote love, peace, temperance, gratitude, charity, and universal benevolence: so as to reduce religion to that plain, simple system of aiming to attain that abstract perfection as taught by Christ, who said "Be ye perfect." The principles to promote these are few and easy: 1st, There is a God, an Almighty Creator, to whom all existence belongs and is subject, and who ought to be worshipped by all mankind. 2nd, That by His immutable laws, the good are rewarded and the wicked punished here and hereafter. 3rd, That repentance and reformation are required to obtain the one and escape the other. 4th, That true religion is that which was stated by Christ, "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbour as thyself." To love God is to love all "Good," as truth, justice, charity, and every good work; to love truth is to love the "God of Truth," &c.

I do not believe in the orthodox views of the atonement, that Christ came to reconcile God to us, but rather that he came to reconcile us to God. I do not believe in the necessity of his having to be crucified, and

to take upon himself the sins of all, before man could be saved; if such were the case, how infinitely grateful we ought to be to those orthodox Jews who cruelly put him to death in order that we might be saved! Neither do I believe in the orthodoxy of the present day, which says "there are three Gods all equal," and yet so unequal that one God is ever interceding, and endeavouring to appease the wrath of another God! If so, one must be in the wrong! I believe in the absolute perfection of a Divine Creator, and who does not thus require to be changed in order that endless punishment may be averted, for temporary sins. I believe that God is love, and that His "mercy" and not His chastisement "endureth for ever."

I do not believe in "original sin" and that man was pre-ordained to be its victim; nor in the destruction of unbaptised infants, as the Roman and Anglican priests tell us. I prefer Christ's doctrine; he says "of such is the kingdom of heaven." I do not believe in that best friend of priestcraft,—a personal devil, and who is said to be more mighty than the Almighty in obtaining the greatest number of immortal souls, thus having power to thwart God's providence,—nor in a material hell-fire, which is ever consuming those souls. I do not believe "in three Gods, yet one God," which the Church of England says we must believe or "without doubt perish everlastingly." Its creeds are to me downright blasphemy.

I do not believe that the Bible was "divinely inspired" from beginning to end and was all written by the "finger of God." I believe the Bible was made for man, not man for the Bible, that it is an historical, moral, and spiritual teacher, not altogether correct, but containing many truths and many errors; a compilation of different works by different authors, written at different periods, and by the most learned and wise men of their day; but that neither they nor their works are infallible, as the science of geology and astronomy, and even their own contradictions, prove. That men in after ages collected and bound together such of these books as they thought proper and called them the Bible, and that these selfsame human beings, at the Council of Nice, &c., rejected such other books as they thought of less worthy note; that these men were also as learned and wise as the times would permit, but not infallible, and possibly not altogether without prejudice or partiality.

I believe real Christianity to be absolute religion, which thinks and works; goodness towards men, and piety towards God; undogmatic, unsectarian, liberal, broad, and free, preached with faith, and applied to life, being good and doing good. There is but one real religion, which we need only open our eyes to see, and which requires neither creeds nor catechisms to discern; only live it, in love to God and man, and we are blessed by Him who liveth for ever, in spite of all that priests and their dupes may say to the contrary, for thank God they are not to be our judges, otherwise few would escape.

H. M. M.—Poetical in conception, but scarcely suitable for our columns.

MR. WOOD will give two trance addresses at the house of Mr. Thomas Halstead, Dearnley, on Sunday. Service to commence at 2.30. and 6 o'clock. All friends are invited.

OLDHAM.—"A Reaper" supplements Mr. Wood's letter of last week by thanking those sowers who, in the more bustling times of the past scattered seed from which a present harvest is being derived. Bad times have broken the public spirit of the workers somewhat, but when the sun of prosperity again shines, "a reaper" hopes to see Temperance Hall again filled with eager listeners to teachers worthy of attention. A library, he thinks, would be an excellent local auxiliary to the Cause. He testifies to the industry at present going on at home circles, which are the true nurseries of Spiritualism.

H. WALTER.—You evidently quite misunderstand the position assumed by the *Societas Fraternia* in respect to marriage. They are so chaste and spiritual, it is assumed, that they do not require any enactment or ceremony to restrain them in any way. The relations between the sexes are purely spiritual, except in so far as the absolute needs of parentage may demand. On this high plane, on which they have no desire to do otherwise, all the laws of parentage, spiritual as well as physical, are more certain to receive due attention. Read the passage again, and think over it a little more profoundly. We do not in any way espouse or criticise the views of the Fraternity; our only purpose is that the passage be understood.

WIGAN.—It is reported by Mr. John Hatheote, that Mr. Isaac Walker, trance medium, attended a seance at his house, 5, Princes St., Little Lane, near Wigan, on Sunday, and spoke on a subject suggested by a visitor, viz., "Why did God make man, and repent of it afterwards?" The explanation was satisfactory to all, and the proposer said he had brought it under the notice of several ministers, but without obtaining satisfaction. Mr. Pickard, Wigan, also attended on the same occasion, and gave an excellent speech. We suppose Mr. Isaac Walker is brother to the trance medium who is at present having such a brilliant career in Australia, and who was first brought out by Mr. Foster, of Preston.

GRUMBLER.—It is no disgrace to be left to starve, or something worse, by an ungrateful public. Has not the world tried to tread all beneath its feet who have risen above its level, and thereby censured its mediocrity. Xenocrates, the Platonic philosopher, was a man of incorruptible integrity. Notwithstanding his public services, the Athenians ungratefully suffered him to be sold as a slave, because he was unable to pay the taxes. Demetrius Phalerius, the Governor of Athens for Ptolemy King of Egypt, paid the debts of the philosopher, and set him at liberty. What matters it how poor and how much of a slave the servant of principle and humanity may be? His qualities consist in that for which he is disregarded, and when a nobler age looks back upon his times it will be to execrate the ingratitude of his contemporaries, and embalm in imperishable memory those who were wise enough to appreciate his worth. Be ye not with these corrupt ones who flatter the successful worldling, but rather open your heart to strengthen the pioneer, and use your voice judiciously in defence of the position he has been placed in.

sphere were working in harmony with many advanced spirits who were about bringing a better condition to the people on earth.

One of our party said, "I was led to believe when on earth that a belief in your death was a sufficient atonement for my sins in the sight of God." Jesus replied, "I know there are millions of the same way of thinking, and I am now trying to eradicate those ideas, but ideas which have been received into the mind in youth become very difficult to remove. Speak encouragingly to those who on earth are striving to bring higher ideas to the people. Tell them not to be discouraged, nor afraid of being anathematised, for they spoke evil even of me."

We now proceeded onward to the city. We found there mansions of magnificent appearance, of a snowy whiteness, and of rich architectural design. Our guide said that the greater the state of purity at which we arrived, the brighter, more beautiful, and chaste, would our mansions be. The influence from this state had a purifying effect upon the atmosphere around. The walks appeared of a soft velvety nature, and were surrounded by magnificent trees, with lovely flowers laid out and arranged in various and ornamental styles. Our guide said that the inhabitants did all they could to produce the finest possible conditions. We noticed some who had just gravitated there, and with what enthusiasm they were welcomed and shown over the place. Here were spirits of different nationalities and religions—Catholics, Protestants, Mohammedans, Parsees, Buddhists, Brahmins, Chinese, and indeed from all other nations. Our guide said, "God is no respecter of persons, and whosoever acts rightly, loves justice, and does the best he can to assist his fellow-creatures is accepted here." One of them said to the guide, "This is very different from that which people think on earth." "Yes," replied the guide, "but Jesus did not set himself up above anyone: he works with others for the good of all races."

We inquired if Paul or any of the apostles were in this sphere. The guide replied, "No; that Paul's life on earth was not of a character befitting him to dwell in this state." He promised to tell us who was in this sphere. We found that Jesus's mother was there—a very bright spirit clothed in beautiful garments, who appeared to us for a moment and then immediately disappeared. The guide said she was greatly endowed with the love-principle. Being a sensitive, she had received from the different spheres very high influences, and was in a more advanced condition than Jesus.

(To be continued.)

SPIRITS PLAY PIANOFORTE BY DIRECT ACTION.

To the Editor.—Dear Sir,—I have been requested to report the proceedings of an extremely satisfactory seance, held at my house, the mediums being John Young and James Ellison, from Portobello. The company consisted of 20 people, including the mediums. We sat in a circle round a table. All hands were joined together, including the mediums. In a short time after the gas was put down, the hand-bell, tube, and other things that lay upon the table, were removed, and sitters touched with hands and tube. But, to crown all, the test that we tried to get was accomplished; that was, for the spirits to play upon the pianoforte, which stood at one end of the room, about three feet from the sitters, the lid of which was lifted half open for them to operate upon. At our request, they played four tunes upon it—such as "Ring the Bells of Heaven," "Almost persuaded," "The Blue Bells of Scotland," and "Nearer, my God, to Thee." I might say that only one of the sitters could play upon a pianoforte, and it was a proof to us that some one, independent of the sitters, was present that could operate upon it. I don't think the Rev. Howard can explain the above by his mesmerism, nor produce the same with his little telescope-stick that will draw out as long as an ordinary fishing-rod, supposing that he has the undeveloped forces of human nature, that he speaks about so much, to help him, which he says is practised upon credulous people so much.

Ouston.

J. LONSDALE.

RECOGNITION OF A PHYSICALISED SPIRIT.

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REVIEWS.

A REPLY TO DR. ANDREW WILSON'S ATTACK ON PHRENOLOGY, in the *Gentleman's Magazine* for January, 1879. By C. Donovan. London: J. Burns. Price 6d.

This calm and well-considered reply is by the son of Dr. Donovan, who was so long highly appreciated as a practical phrenologist in London. Dr. Wilson's "attack" was of such a superficial and flippant character that it must have been a task for Mr. Donovan to condescend to such a dignified mode of treatment. Of course much that is said therein is well known to phrenological readers, but the collection of facts and arguments contains gems of insight not frequently to be met with. The pamphlet is calculated to be of use in correcting the vagaries of other objectors besides the writer to whom it is addressed. But happily now-a-days the intelligence of the public accepts phrenology as a truth with the exception of a few medical pedants and their dupes.

MR. JOSEPH HANDS, M.R.C.S., is bringing out in monthly parts (London: Allen. Price 1s.) his able "Essays on Matter, Life, Motion, and Resistance," which appeared in *Human Nature*. These Essays are replete with instruction and original conceptions of a striking character. The publicity they have already received has been the means of exciting a very wide interest in the subjects treated, and we are glad to see that the venerable author has decided on bringing his "new views" still more extendedly before the public.

C. GIVES HIS VIEWS ON RELIGION.

I believe in Rational Christianity, pure and simple, or Christian morality, as was taught by Christ; in contradistinction to the adulterated clerical Christianity now so prevalent, and which has almost elbowed the Christianity of Christ out of the world; whereby superstition and foolish rites and ceremonies are substituted in the room of pure morality, true virtue, and genuine religion. I believe the Christianity of Christ to be "Peace on earth, goodwill to man," the love of God and our neighbour, universal charity and benevolence, and the golden rule of "doing to others as we would have them to do unto us," and not in the incomprehensible creeds and unintelligible dogmas of popular theology. I believe in a God of perfect justice, who rewards the good in exact proportion to their merits, and proportionately punishes the wicked; such punishments being corrective and purifying: "whatsoever a man sows so shall he reap." That the favour of God and happiness are to be procured by repentance and amendment; by personal not by vicarious agency. That well-matured reason and conscience are the best guides to be depended on, and if we neglect or renounce their directions and admonitions, we lay ourselves open to all manner of delusion and priestcraft, hateful to God, and destructive to mankind. That instead of stereotyped creeds, blind zeal, and religious persecution for "righteousness' sake," we should promote love, peace, temperance, gratitude, charity, and universal benevolence: so as to reduce religion to that plain, simple system of aiming to attain that abstract perfection as taught by Christ, who said "Be ye perfect." The principles to promote these are few and easy: 1st, There is a God, an Almighty Creator, to whom all existence belongs and is subject, and who ought to be worshipped by all mankind. 2nd, That by His immutable laws, the good are rewarded and the wicked punished here and hereafter. 3rd, That repentance and reformation are required to obtain the one and escape the other. 4th, That true religion is that which was stated by Christ, "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbour as thyself." To love God is to love all "Good," as truth, justice, charity, and every good work; to love truth is to love the "God of Truth," &c.

I do not believe in the orthodox views of the atonement, that Christ came to reconcile God to us, but rather that he came to reconcile us to God. I do not believe in the necessity of his having to be crucified, and

to take upon himself the sins of all, before man could be saved; if such were the case, how infinitely grateful we ought to be to those orthodox Jews who cruelly put him to death in order that we might be saved! Neither do I believe in the orthodoxy of the present day, which says "there are three Gods all equal," and yet so unequal that one God is ever interceding, and endeavouring to appease the wrath of another God! If so, one must be in the wrong! I believe in the absolute perfection of a Divine Creator, and who does not thus require to be changed in order that endless punishment may be averted, for temporary sins. I believe that God is love, and that His "mercy" and not His chastisement "endureth for ever."

I do not believe in "original sin" and that man was pre-ordained to be its victim; nor in the destruction of unbaptised infants, as the Roman and Anglican priests tell us. I prefer Christ's doctrine; he says "of such is the kingdom of heaven." I do not believe in that best friend of priestcraft,—a personal devil, and who is said to be more mighty than the Almighty in obtaining the greatest number of immortal souls, thus having power to thwart God's providence,—nor in a material hell-fire, which is ever consuming those souls. I do not believe "in three Gods, yet one God," which the Church of England says we must believe or "without doubt perish everlastingly." Its creeds are to me downright blasphemy.

I do not believe that the Bible was "divinely inspired" from beginning to end and was all written by the "finger of God." I believe the Bible was made for man, not man for the Bible, that it is an historical, moral, and spiritual teacher, not altogether correct, but containing many truths and many errors; a compilation of different works by different authors, written at different periods, and by the most learned and wise men of their day; but that neither they nor their works are infallible, as the science of geology and astronomy, and even their own contradictions, prove. That men in after ages collected and bound together such of these books as they thought proper and called them the Bible, and that these selfsame human beings, at the Council of Nice, &c., rejected such other books as they thought of less worthy note; that these men were also as learned and wise as the times would permit, but not infallible, and possibly not altogether without prejudice or partiality.

I believe real Christianity to be absolute religion, which thinks and works; goodness towards men, and piety towards God; undogmatic, unsectarian, liberal, broad, and free, preached with faith, and applied to life, being good and doing good. There is but one real religion, which we need only open our eyes to see, and which requires neither creeds nor catechisms to discern; only live it, in love to God and man, and we are blessed by Him who liveth for ever, in spite of all that priests and their dupes may say to the contrary, for thank God they are not to be our judges, otherwise few would escape.

H. M. M.—Poetical in conception, but scarcely suitable for our columns.

MR. WOOD will give two trance addresses at the house of Mr. Thomas Halstead, Dearnley, on Sunday. Service to commence at 2.30 and 6 o'clock. All friends are invited.

OLDHAM.—"A Reaper" supplements Mr. Wood's letter of last week by thanking those sowers who, in the more bustling times of the past, scattered seed from which a present harvest is being derived. Bad times have broken the public spirit of the workers somewhat, but when the sun of prosperity again shines, "a reaper" hopes to see Temperance Hall again filled with eager listeners to teachers worthy of attention. A library, he thinks, would be an excellent local auxiliary to the Cause. He testifies to the industry at present going on at home circles, which are the true nurseries of Spiritualism.

H. WALTER.—You evidently quite misunderstand the position assumed by the *Societas Fraternia* in respect to marriage. They are so chaste and spiritual, it is assumed, that they do not require any enactment or ceremony to restrain them in any way. The relations between the sexes are purely spiritual, except in so far as the absolute needs of parentage may demand. On this high plane, on which they have no desire to do otherwise, all the laws of parentage, spiritual as well as physical, are more certain to receive due attention. Read the passage again, and think over it a little more profoundly. We do not in any way espouse or criticise the views of the Fraternity; our only purpose is that the passage be understood.

WIGAN.—It is reported by Mr. John Hathcote, that Mr. Isaac Walker, trance medium, attended a seance at his house, 5, Princes St., Little Lane, near Wigan, on Sunday, and spoke on a subject suggested by a visitor, viz., "Why did God make man, and repent of it afterwards?" The explanation was satisfactory to all, and the proposer said he had brought it under the notice of several ministers, but without obtaining satisfaction. Mr. Pickard, Wigan, also attended on the same occasion, and gave an excellent speech. We suppose Mr. Isaac Walker is brother to the trance medium who is at present having such a brilliant career in Australia, and who was first brought out by Mr. Foster, of Preston.

GRUMBLER.—It is no disgrace to be left to starve, or something worse, by an ungrateful public. Has not the world tried to tread all beneath its feet who have risen above its level, and thereby censured its mediocrity. Xenocrates, the Platonic philosopher, was a man of incorruptible integrity. Notwithstanding his public services, the Athenians ungratefully suffered him to be sold as a slave, because he was unable to pay the taxes. Demetrius Phalerius, the Governor of Athens for Ptolemy King of Egypt, paid the debts of the philosopher, and set him at liberty. What matters it how poor and how much of a slave the servant of principle and humanity may be? His qualities consist in that for which he is disregarded, and when a nobler age looks back upon his times it will be to execrate the ingratitude of his contemporaries, and embalm in imperishable memory those who were wise enough to appreciate his worth. Be ye not with these corrupt ones who flatter the successful worldling, but rather open your heart to strengthen the pioneer, and use your voice judiciously in defence of the position he has been placed in.

A SEANCE RECOMMENDED.

To the Editor.—Dear Sir,—I am one of those whose lot seldom brings them to London, but when here, I always make a point of paying a visit to Mrs. Prichard, with whom a seance is sure to be agreeable and instructive, and whose remarkable gifts enable her to give many good tests. Her circles are usually small in number, and her guides take pleasure in devoting a large share of attention to any stranger.

I recently attended one of her Thursday evenings with my wife. We have sat in the country, with a medium whose guide is a female spirit, who comes with a beautiful black lace veil, and who promised to show herself, if she could, when we were at a seance in London. Almost immediately on Mrs. Prichard's passing under control, "Rainbow" said to my wife that she saw a spirit close to her, with a beautiful black lace veil. She afterwards described a male spirit, standing behind my wife's chair, whom we knew, and then said, "I see two hands in front of the lady, moving as if playing the pianoforte," and imitated the motion with her hands; "they are not the hands of the male spirit that I see, because they are too small and delicate. They must belong to a female spirit."

Now these were most excellent tests for us. The medium at home has often, in trance, described this particular lace veil, and endeavoured to grasp it, and on afterwards passing under control, while waiting for power to speak, puts on an expression of great happiness and pleasure, and begins to move her hands on the table, as if playing on the pianoforte. I need scarcely say that Mrs. Prichard must have been in entire ignorance of our experiences in our home circle, and could not have given us a more conclusive test. This is only one of several that were given to each of us, and I relate it as an example.

Mrs. Prichard's seances are held in a cheerful, well-furnished room, with abundance of light, and are well worth attending by those who like a quiet, harmonious, limited circle.—Yours, &c.,
7th June, 1879.

A VISITOR.

THE REV. W. W. HOWARD AND SPIRITUALISM.

(To the Editor of the *Blyth Weekly News*.)

Sir,—In a letter in your last week's issue, Mr. Howard alludes to my proposing to appropriate to my own uses one half of the proceeds of a debate on Spiritualism between Mr. Howard and myself. This statement on the part of Mr. Howard is premature, as no arrangement has been entered into respecting a debate between him and myself. My challenge has been out some time, and I expect soon to have Mr. Howard's response thereto. I have in no way counted on the disposal of the proceeds of the debate, not knowing that it would ever be a realised fact. As to the grounds of said debate, that they be limited to a discussion as to whether Mesmerism explains Spiritualism, I desire no such limitation; but at the time my challenge appeared in your paper that was the leading position maintained by Mr. Howard in his opposition to Spiritualism. No doubt he found that position untenable, and now desires, and wisely, too, to extend it. I am willing to meet him on any point or points in which I can see a fairly debatable issue.

In conclusion, I beg to assure your readers that I have taken no part whatever in the personalities that have arisen out of this question, nor do I intend to take up weapons of that kind.—I am, with thanks for your courtesy, respectfully yours,
J. BURNS.

15, Southampton Row, London, W.C., June 11.

A CONGREGATIONAL Minister writes: "Allow me as a stranger, to thank you for publishing a cheap edition of Dr. Dod's work on Mesmerism." This book is doing good work.

PELTON FELL.—Mrs. P. Lowther gives particulars of a seance, with Mr. Ellison as medium, and witnessed by Mr. J. Simpson, Brown's Buildings; Mrs. T. Davidson, Pelton Fell; Mr. E. Pickford, Pelton Fell, and our correspondent. Physical manifestations of a powerful kind were produced; large lights floated around the room; the guitar was used and handed to one of the sitters; and the operating spirit wrote his name, "Adam Simpson," who passed away in Turkey a number of years ago. He gave his son, who was present, indications of his identity. After this, the glass of water on the table was placed to our correspondent's lips that she might drink, and a hand was rested on her head. The guitar was taken up with great force, and the song "Maid of Athens" was played thereon to perfection, by a spirit purporting to be "Lord George Gordon Byron," and who desired his name to be given in full. If any one doubts the identity of the spirit, he says, full satisfaction will be afforded on visiting the circle. Mrs. Lowther then sang a number of songs, the spirit accompanying her on the guitar, and opera airs were played by the spirit independently, who also wrote a message on a piece of paper. Hands were felt, also a face next to Mrs. Lowther's, and the things in circle were moved about in an extraordinary manner. The sitting gave much satisfaction to all.

THE ST. PANCRAS PERSECUTION.—Mr. William Tebb's 13th summons was heard before Mr. De Rutzen at the Marylebone Police Court on the 31st of March. Mr. Thomas Baker, barrister, appeared for Mr. Tebb, and the magistrate listened to his arguments with more than the usual courtesy accorded to those who plead for the confessors of unpopular truth. Mr. De Rutzen ultimately adjourned the case for a week on two points: first, that the vaccination officer should produce the minutes or written instructions of the Guardians authorising the prosecution; and, second, that he, the magistrate, might consider whether the vaccination officer should be required to prove that Mr. Tebb's child had not been vaccinated. The interest in the decision was however frustrated; since, for some reason, as yet unrevealed, the solicitor for the Guardians intimated to Mr. Tebb their withdrawal from the suit. The St. Pancras newspapers affect considerable indignation over the Guardians' retreat, and denounce the favour shown to the rich over the poor. What would they have? The favour is the creation of Parliament, which concedes exemption from vaccination to any parent who pays the specified fine. The law is iniquitous, odiously iniquitous, and Mr. Tebb has never ceased to proclaim its iniquity; but let the St. Pancras press give proof of virtue by sustaining the first anti-vaccinator, prosecuted for protecting the purity of his children's blood, and unable to purchase the immunity which the law allows.—*Vaccination Inquirer*.

MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, June 22, at the Temperance Hall, Grosvenor St., 2.30 p.m.

OLDHAM.—Sunday, June 22, evening, at 6.30.

CARDIFF.—Sunday, Monday, and Tuesday, June 29 and 30 and July 1.

WALSALL.—Wednesday, July 2.

LIVERPOOL.—July 13.

NEWCASTLE-ON-TYNE.—July 6 & 7.

KEIGHLEY.—July 20.

LOW FELL.—July 8.

LEICESTER.—July 27.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

LANCASHIRE COMMITTEE'S Monthly Engagement, June 22 to 30 inclusive.

OSSETT.—Anniversary Services, July 5, 6, and 7.

ROWLEY BRIDGE.—Anniversary Services, July 13.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR JUNE.

Sund., June 22, 6.30 p.m. "Why I am a Spiritualist," (Part 2)

Mr. J. Mould.

" " 29, 6.30 p.m. Trance Address ... Miss E. A. Brown.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.

Tuesday, " " 8 p.m.—"Physical Manifestations."

Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

Saturday, 8 p.m.—Developing Circles for Members and Friends (free)

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

BISHOP AUCKLAND AND DISTRICT SPIRITUALISTS' ASSOCIATION.

NOTICE OF MEETINGS.

The Committee of the above Association beg to inform their friends in the surrounding district, that they have made arrangements to hold two open-air meetings at West Auckland, on Sunday, June 22, in the yard belonging to Mr. Lupton. The following brethren have kindly consented to be present and address the assembly:—

Mr. James Dunn, Howden-le-Wear; Mr. W. Scott, Darlington; Mr. S. De Main, High Grange; Mr. Hopwood, Byers' Green; Mr. J. Barker, Binchester Colliery, &c. Time of meetings: afternoon at 2, and evening at 6. Tea will be provided at 6d. each.

The Committee, wishing to make this gathering a success, earnestly appeal to the Spiritualists and friends for a goodly attendance, as this is the first out-door assembly this season.

T. N., Sec.

Bishop Auckland, June 10.

THE Loch Leven excursion is arranged to take place on June 26. Parties desirous of joining the excursion in Glasgow may give in their names to Mr. Jas. Robertson or Mr. Coates, secretary to the Spiritualists, or in Edinburgh, to Mr. J. T. Rhodes. Trains from Glasgow at 6.45, via Stirling; from Edinburgh 6.40, via Ladybank; from Kirkcaldy 8.2; from Dundee 7.15—will arrive at much the same time in Kinross, 9.10.—A. DUGUID.

A PUBLIC debate on Spiritualism will take place in the public hall, New Mills, on Monday and Tuesday, June 23 and 24, between Mr. James Wright, of Newtown, Spiritualistic trance medium, and Mr. J. F. Watson, of London, lecturer on Christian Evidence, &c. Subject, "That Spiritualism phenomenally, philosophically, and morally considered is in accordance with sound reason, and beneficial to mankind." Mr. Wright, who will speak in the trance condition, will undertake to affirm the above proposition. Mr. Watson will impugn it. Admission: reserved seats, 1s.; front seats, 6d.; back seats, 3d. Chairman for Mr. Wright, Rev. A. M. Creery, B.A., of Buxton; chairman for Mr. Watson, Mr. John Pollitt, of Rocks, New Mills.

NO. 1 INSTITUTION SEANCES.—At 15, Southampton Row, on June 17, there were 20 persons present. The reading was on the testimony offered by Spiritualism in opposition to the denials of the materialists. Mr. Towns, in the trance, gave a lucid description of an earth-bound spirit who had left the body by suicide ten years ago, and had haunted the house in which he committed the act ever since. His dark, unhappy condition was portrayed by the medium. Mrs. Brain was controlled by a daughter of one of the visitors, and sang a hymn beautifully, though in her normal state she is not a singer. Silver cords were seen by the clairvoyant surrounding the circle, and the sitters at command joined hands across the table for a little while. Complete harmony prevailed.—J. KING, O.S.T.

ANNIVERSARY SERVICES AND DEMONSTRATION AT OSSETT.—On Saturday, Sunday, and Monday, July 5, 6, and 7, it is intended to celebrate the anniversary of the opening of the Spiritual Lyceum at Ossett by a series of meetings, when it is hoped the friends in the neighbouring towns will rally round, and by their presence and sympathy add to the enjoyment and minister to the success of the gathering, at the same time encourage the friends who have laboured so faithfully in the past to increased effort in the future. A tea and social meeting will be held on Saturday evening. A conference, to report progress and consider the present and future of the Movement in the district, will be held on the Sunday morning; each speaker to be allowed ten minutes. In the afternoon and evening camp-meetings will be held, when it is expected several friends will speak; and on Monday evening a public meeting, to be addressed by the guides of Mr. E. W. Wallis, will be held. Full particulars next week. Mr. Wallis will take part in each of the meetings, among other speakers and friends.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 22.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, JUNE 23.—6, Field View Terrace, E. Seance at 8. Members only.
 TUESDAY, JUNE 24.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JUNE 25.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, JUNE 26.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 22, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 DARLINGTON, Mr. J. Hodge's Rooms, Herballist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, JUNE 23, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.
 TUESDAY, JUNE 24, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
 SNEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, JUNE 25, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
 BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30., for Spiritualists only.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, JUNE 26, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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THEATRE ROYAL, ACCRINGTON.

On SUNDAY, JUNE 22nd, 1879,

TWO LECTURES

WILL BE GIVEN BY

MR. J. BURNS, OF LONDON.

In the AFTERNOON, at 2.30 prompt, Doors open at 2;

SUBJECT:

Is Spiritualism True?

Chairman:—E. FOSTER, Esq., Preston.

In the EVENING, at 6 o'clock, Doors open at 5.30;

SUBJECT:

The Tendencies of Spiritualism.

Chairman: COUNCILLOR BLEZARD, Burnley.

Relevant DISCUSSION allowed at the close of each Lecture.

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