



DAYBREAK.

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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 508.—Vol. X.]

LONDON, DECEMBER 26, 1879.

[PRICE 1½d.]

THE PHILOSOPHY OF SPIRIT.

By WILLIAM OXLEY.

CHAPTER III.—SACRED SCRIPTURES.

Before entering upon an elucidation of the philosophy contained in the most ancient of Scriptures—viz., the Hindoo (or that part which will form the subject of the following chapters), it is needful to go to the root of the matter, and examine the claim, made by the ecclesiasticisms of various nations, as to their being the custodians of the revelation of God to man, in written form. If, during the process of investigation, it should be found that this claim rests upon some questionable foundation, and, in fact, if that claim be discovered to be an egotistical assumption associated with "caste," and that a privileged one, then, good service will be rendered to the cause of human liberty by such inquiry; and as *that* liberty, or freedom from the bondage of ignorance, becomes the possession of mankind at large, the doom of "caste" is sealed.

The chief characteristic of the closing of the so-called nineteenth century of the Christian era, is the struggle which is everywhere visible—to those who have eyes to see—between vested and unvested interests. In polemics, it is marked by the ransacking into documentary vestiges of the past, and the questioning of ecclesiastical assumptions and dogmas, as well as the continually-widening area of controversial differences. In politics, it is the struggle for rule by party, instead of by well and clearly-defined principles; and in social life it is manifest in the divergent views held by the representatives of capital and labour.

Socialism in Germany; Nihilism in Russia; Communism in France; and last, but possibly not least—so far as this country is concerned—Fenianism in Ireland, unmistakeably point to the action of mental and spiritual forces which are taking these forms to express themselves; and if these are to be "laid," it will not be by the old and barbarous method of the sword and gallows.

Humanity is entering too near the era or "Age of Reason," for these weapons to be used to advantage: the "stamping-out" process will be found to be a perilous adventure to those who should essay it; and there are signs to be observed in the horizon, which indicate that a solution of the problem of the social status will be found other than that by an appeal to the methods of the past. What the sword has failed to accomplish—even by cutting the Gordian Knot—Reason and Intelligence will assuredly bring to pass.

The acquisition of "knowledge" is the only means for the development of human culture and the consequent happiness and well-being of the human race, and the withholding of knowledge on any subject whatever, when it can be given, is a wrong—as the word is generally understood—due to those who are in need of it.

The ecclesiasticisms of the past and present exist upon the the ignorance of the masses, and unhappily for those who have vested interests in the maintenance of the same, the enlightenment of mankind upon scientific and spiritual truths will cause these, as such, in the future, to be unnecessary. I wish to be guarded against the charge of a sweeping condemnation against even ecclesiasticisms. I acknowledge that they have performed a useful part in past history, notwithstanding that *their* history has too frequently been written in blood; but with the acknow-

ledgment, I see, or think I see, that their days are numbered, and that in the new incoming era, they will be superseded by a different order, more in accordance with the intelligence (derived from positive knowledge) of future generations, who will learn spiritual truth by direct intercourse with spiritual beings, instead of speculating and theorising upon an unknown and incomprehensible future. By this method of instruction, the questions—Is there a future? Is there a past immortality? will be as clearly demonstrated, and scientifically proved, as that there is a present.

In entering upon the study of Sacred Writings or Scriptures, the term they are known by, the first question that arises is, What is their origin?

The question is very summarily answered by theologians or "professional divines," who inform us that "holy men of old were moved by the Holy Ghost, and committed to writing the things which they heard and saw; that they were not given by any spirit or angel, but by 'God Himself,' through the operation of the Holy Ghost, the third Person in their Trinity;" and further, by virtue of such inspiration they are to be received as the veritable revelation of God to man.

Many have been, and are still, the wranglings on the question of inspiration, as to whether every word, every syllable, and every letter is, or is not, "divinely inspired." The egotism of evangelical Christendom goes to the extent of asserting that "the Bible," or canon of scripture, as established in its present form by Act of Parliament, is the only and final written revelation of God to man, and that, apart from such belief and acknowledgment, there is no salvation from hell in the future life. In any case, for the Jewish and Christian scriptures combined in one volume, it is claimed by all Protestant ecclesiasticisms, that they are "the Word of God." Against this may be put the legitimate custodians of the first part, or Old Testament, viz., the Jews, who declare that the latter part or New Testament forms no part of such divine revelation, and consequently they reject it *in toto*.

In the following remarks it is not my intention to derogate from the unquestionable value and spirit-enlightening power possessed by these Jewish and Christian Scriptures to those who cherish them with profound reverence, and seek therein for that which satisfies the yearning of their inner or spiritual nature, and to those who thus seek, who can say that they do not find it?

For what do they search? The reply comes, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

This is the key-note with which all the doctrines pertaining to the Churches of Christendom are in harmony. They are based upon the credence of the statements in the Bible, or "the Book," as being a narration of literal historical facts, and containing, in part, a history of the creation of the earth and man down to a period, supposed to be, about 1,800 years ago (of solar time), culminating in the advent of the Saviour of the world, with the account of his death and resurrection, and gift of power to certain of his followers to form a church which should be established, and continue for all times, and a commission that his gospel must be proclaimed to all nations.

How literally this injunction has been understood and obeyed by a vast mass who never stopped to inquire whether the same command might not have been given to other

churches and other peoples, let the crusades of the past, the Christianising of the Americas (the latter resulting in the annihilation of the Carib race, and in the apparently not far distant extinction of the Indian race of human beings), and the present actual expenditure of enormous sums of money by the various competing missionary societies; I say, let these all testify to the conviction, that these efforts were, and are, a conscientious discharge of the duty supposed to devolve upon the followers of Christ!

I will not stay to examine the propriety of such conviction, or to pass judgment upon the direful results of a too literal conformity to the "convictions" of ecclesiastics, and even pietists and religionists; doubtless they themselves lay the flattering unction to their souls, that they are doing "God service." But, unless history be all fable, and naught besides, the worst atrocities that disfigure the blood-stained annals of the race have been committed under precisely the same idea or thought. (This by way of parenthesis.)

Before I have done, I may be able to show that all such notions—for notions they undoubtedly are—arise from ignorance as to the origin and true meaning of this class of writings.

When Truth—beautiful and lovely Truth—comes forth and sheds its light and lustre by the importation of knowledge, then such crude notions of deity and humanity, as are possessed and taught by ecclesiasticisms, will be dissipated, and wiser counsels, together with more considerate regard to the views and perceptions of other portions of the human family, will prevail.

"God" is the personation of good; "Devil" is the personation of evil. The error of the past and present consists in making proper nouns of what are (as a part of speech) adjectives, and which are prefixes to indicate the state or moral quality of sentient beings. As such, they are relative terms, applicable only to embodied spiritual beings; but they having no applicability whatever to the absolute, for no speech, or parts of speech, can portray that which even the totality of language cannot express.

Who is God? who is the Devil? what is Good? and what is Evil? are the questions which are now welling up from the mind of thus far enlightened humanity. And if a fully satisfactory answer cannot be found in the wisdom of the past, yet the philosophy of spirit throws a light upon these all-important problems, and *points the way* to an elucidation which will not be so antagonistic to sound reason and enlightened intellect as the theories propounded by the Churches, especially of Christendom; and if it should be found possible to enter into similar conditions of mind or state propounded and experienced by the philosophers of ancient times, even Christendom itself may be startled by the discovery that *they* were nearer perchance to the central truth than itself, with all its boasted possessions, and claim to be the monopoliser of the only revelation of God to man.

The first discovery will be that that which they had fondly cherished as actual literal history bearing upon their own immediate and prospective welfare, in time and eternity, in which "Christians" are to occupy the first and chiefest position, is *no natural history at all*, but an allegorical or metaphorical record of the human spirit's progress, based upon purely astronomical appearances, as will be seen by what follows.

That which in Christendom is called the Sacred Scriptures is now in printed form as "the Bible." The first Bible in the English language was published by Miles Coverdale, in A.D. 1535, Beza's Bible in 1565, and the present Bible, known as King James's, was published about 1610.

The art of printing was developed in Holland and Germany about A.D. 1420 to 1426, and introduced into England about 1450 by Caxton; and it was about 1450 that the Bible was first put into printed form at Guttenbrug, although parts had been published at various times previous to this. The New Testament was first published in 1514, and numerous editions were issued under the supervision of Erasmus, the Dutchman, whose publications form the basis of our present Bible. Prior to these, of course, the text was in MSS.; and it is chiefly to the indefatigable labours of Erasmus, who collected all available MSS. within his reach, that Christendom is indebted for the valuable volume that forms the basis for the doctrines which are taught by the churches and other societies of the present day; for it is an error to suppose that the Bible is only the text-book of the so-called "churches." It was originally the property of secret societies; and if ever a true history shall be forthcoming of the Rosierneians in particular, and of their mission and work in the world, then the secret of the history of the Bible, as to its production and publication, may be known; but until such time the question as to when and how it assumed its present form will have to remain involved in the mystery which enshrouds it even now.

The sum total of all that is known, or supposed to be known, is that the Old Testament was originally written in the Hebrew language, and translated into Greek, at Alexandria in Egypt, about 2,300 years ago, in which city the New Testament was collated or written in the Greek language. The translation was known as the Septuagint.

It is a moot question whether the Sanscrit and Hebrew languages were ever spoken languages at all, and more than pro-

bable these two languages are the signs and language that was used amongst the initiated into the mysteries, or religions (as we should now term them) of ancient orders, who kept the knowledges of natural and spiritual science and philosophy to themselves: for, so far as I am aware, all the books or MSS. that are known, written in these languages, treat only of such subjects as have relation to the spiritual nature of mankind; and if perchance they do contain truths referring to physical conditions, yet these are merely the base for teaching truths of a different order; in short, they are of an esoteric order, used for the purpose of confining such knowledges to the initiated only. Why such a course should have been adopted in those early ages in preference to any other I will not now stay to inquire. Whatever may have been the reason for such a course of procedure in the past, the education of the masses renders such action in present times unnecessary and harmful, inasmuch as any knowledge of truth, if good for a few, must be of advantage to the many. The nations of Europe are waking up to the estimation of the value of knowledge, and are proving that an educated and intelligent people are better than an ignorant and uneducated mass.

What applies to knowledge concerning physical or mundane things, which affect mankind while in embodied conditions, applies with a hundredfold greater force to knowledge pertaining to that part of human kind which is immortal and spiritual. This knowledge is supposed to be contained in Sacred Writings, and so it is, *when they are rightly understood*, and it is precisely to aid others in the acquisition of this specific knowledge that the present chapter is specially devoted.

No greater fallacy exists than to suppose that the Bible, or Bibles, of the nations contain all the knowledge which is obtainable concerning man and his future. A thousand books could not contain it, and the Sacred Writings or books of all or any nation are merely a means to assist the searcher in the acquisition of occult and spiritual knowledge. If they be regarded in any other fashion, then it becomes a superstition, and is, to all intents and purposes, "Bibliolatry," which is a slavish adherence and worship of the letter—the thing itself—instead of an intelligent perception of *that* which is merely expressed in written form.

The letter or text of the Bibles, in language referring to time, persons, and places, *has not the truth in it, but in that which is within it*, inasmuch as it is the casket which hides the gem, or the shell that contains the kernel. The letter is only the *appearance* of truth; the genuine truth is the spiritual wisdom embodied within the letter. Put into the fewest words, the Bible and Bibles are allegorical, metaphorical, and symbolical from beginning to end. Of *what* they allegorise and the real subjects of which they treat, I will, in part, attempt to unfold.

The object of Sacred Writings is to reveal to human understanding the knowledge of the human spirit, and to awaken the consciousness of its own inherent powers; or, in few words, to make it acquainted with itself.

Up to the present time, the method has been to convey this knowledge in metaphysical language, which, while it conveyed so much or so little to the instructed and initiated, yet kept the uninstructed and uninitiated in the profoundest ignorance; and, unless I err in endeavouring to widen the area of knowledge, the time—yea, the set time—has come, when this priceless treasure must be offered to all who value and can utilise it, for their own good and the good of others.

This is the "treasure" that has been locked up in the written cabinets of the past ages; but where is the key? According to Masonic acknowledgments and to Christian unacknowledgments, *the key is lost!* They are quite right, for *to them* the key is lost, inasmuch as the letter is about the only thing they see—while the gem—the brilliant—the Truth, is hid from view in—mystery!

But, perchance, the *key is found*; and, with it in hand, its possessors may unlock all the secret doors, and have access to the Temple of Wisdom in which the ancients worshipped. "Mystery" is gone, and Babylon is doomed! Henceforth, the cry for light, or appeal for knowledge, must be met by the response of those who are in possession. Let there be Light! So far as I can be a humble worker in this great field, I willingly and cheerfully give of that which I possess.

I have already referred to the translation of the Hebrew text (which is an offshoot of the Sanscrit) into the Greek language, and of the Christian Scripture being first written in Greek, and this last supplies a valuable link in the chain of evidence as to the value and meaning of the Bible. Ancient Greece worshipped according to the ritual and ceremonial of the Eleusinean religion, for the great Temple of Ceres was erected at Elusis, and whither the multitude at set times and seasons went to worship, much in the same way and for the same purpose as the Christians of the present day go to their churches and chapels.

In what is now known as the ancient Greek Elusinean mysteries, we find the originals of the ritual and ceremonial of the Christian Churches, as well as the ritual of Freemasonry. If they were Pagan and idolatrous, then Christianity and Christian worship is idolatrous too; for the latter is but a variation of the former, the *names* are changed to disguise the reality, but the objects revered and worshipped are precisely the same. It is the past brought forward, but dressed in a new garb. Change

the modern Jesus and Mary to their originals—Bacchus and Ceres in Greece—Osiris and Isis in Egypt, and to Krishna and his mother in India, and we have one and the same original. What the original is I shall presently show.

Would not the devout celebrant of that most solemn Christian mystery known as the Lord's Supper (which is the most sacred of all Christian ordinances, and which is maintained for the very purpose of keeping the tradition of Christ's Second Coming in remembrance)—I say, would not such an one be startled to discover that that which he had thought to be Christian and Christian only, was the continuation of a pagan ceremonial—a relic of Paganism which is superstitiously and assiduously proclaimed by the Christian Church to be idolatry and superstition? and yet, such is the fact. Long before Christianity, as such, was known, this very ceremony was observed with all due solemnity and reverence by the initiates and participants in the old Eleusinian mysteries. It was one of, if not the chief act in those ceremonies. In that ceremony was celebrated the union of Ceres and Bacchus; Ceres being the personation of the goddess who presided over the seasons for sowing the cereals (hence the word cereal from Ceres), the harvest, and thus the producer of bread; while Bacchus was the nominal personated god of the vintage, and thus the producer of wine. Here, then, is the original of the Sacrament of the Lord's Supper, in which the bread and the wine are the chief elements to this day.

Another proof of the Pagan origin of the Christian symbol of the cross, on which it is believed that Jesus Christ was literally and historically murdered 1850 years ago (and to doubt which, until later times, was considered a crime, for heresy in the churches' diction is the unpardonable sin), is found antedating Christianity itself. Even the very word "Jesus" is a plagiarism from the older system.

Everyone who visits or worships in a Roman Catholic church or Protestant church sees emblazoned on the altar-cloth the letters I. H. S. These are supposed to be the initials of the Latin words—Jesus, Hominum Salvator, or Jesus the Saviour of the men. But the Pagan altars of Bacchus had the Greek letters—Iota, Eta, Sigma, inscribed thereon, which letters signify Yes, or Saviour. In the legend of Constantine's vision of the cross it is said that he saw inscribed the words—*In hoc signo vinces*, which means, "By this sign thou shalt overcome." By adding the initial of the last word v, we have the actual word "Jesu," which is the Latin way of putting the older Greek word Jesus, which simply means a Saviour, as Christ means anointed.

And so I could go on enumerating examples, but these are sufficient to show that what one system (the Christian) claims to be a special revelation and manifestation, upon which, as a system, it is based, was known and practised by the other, which was before it under different verbiage.

The Greek mythology, which is rightly treated as fiction, if taken in its literal sense, is but another variation of the same basic mystic truths. All the religious systems of the past bear one and the same origin, and that is, the recognition of the grand orb, the sun, as the Saviour, the Light Giver to the world inhabited by man, and his annual passage through the twelve signs of the Zodiac, appoints and causes the seasons, upon which, in their regularity of motion, depends the physical life of the planet. Upon this, and this alone, all the religious systems of the known world are based, and to call into activity the intellectual and thence moral attributes of humanity, the wisest, most learned, and best of men in the past history of the race, have elaborated from the position and motions of the gems and brilliants of the skies in allegorical form, systems of thought and modes of worship, which now, however, far removed from their original intention and meaning, still hold the mass of humanity within their magic spell.

As allegories, veiling natural and spiritual scientific truths, they are "things of beauty" and much to be desired; but when used by interested and more or less ignorant castes (who have lost the knowledge of their original and true use and meaning), who dare to fix limits to the aspirations of the human mind for true knowledge, and who arrogantly thus far usurp the power to say, "Hitherto thou shalt go, and no further,"—then they become obstructive and mischievous, and prevent the coming or advent of that power which is the desire of all nations, which is to cement in one common brotherhood all the various kindreds and races of man. The present times and age are a literal fulfilment of the ancient legend of Canute, sitting on the sea shore, and by his simple word commanding the tidal wave to cease its advance. Just as those sea waves, in obedience to law, to which both he and they were subject, rose and surrounded him and his courtiers with water, even so the incoming wave of spirit-light and power is surging forward, and no man-made system—no human-formed ecclesiasticisms—will be able to withstand its progress, and unless these move on, and, in obedience to that great law of spiritual development and unfoldment, adapt themselves to the requirements of the the new age, they will find themselves surrounded, and will have to perish in the mighty deluge.

I have spoken of the similarity between the Eleusinian and Christian mysteries. What will be thought when it is known that the very Biblical terms which are supposed to refer to peoples as distinct nationalities have no such reference, but are the terms used to designate certain degrees of attainment in

the pagan or Eleusinian mysteries? (I should prefer the word religion, but mystery is in general use, and will be more readily granted, although in reality they are one and the same thing.)

The word *Eleusis* is in Greek what *Adventus* is in Latin, which in plain English means the Advent, and signifies literally the coming of light. This is the opening up of the grand drama which was enacted by the different personations in the Eleusinian mysteries. There were 12, including the first, *Eleusis*, the birth and character of the subject of the drama, and which was the title, similar to the term Christianity, which includes all that is embraced within its fold.

2nd. Hierophant...	The Expounder of the Mysteries.
3rd. Huperheet ..	The Priest or ordinary Minister.
4th. Diaconos	The Deacon under the Priest.
5th. Diadochos ..	The Torch-bearer.
6th. Photogogue ..	The Bringer in of Light.
7th. Autoptos	The Candidate or ordinary Visitor.
8th. Autopsy	The Sight itself.
9th. Hebrew	The initiated Candidate, who had passed through all the degrees of the Mysteries.
10th. Teleios	The Adept or Perfected.
11th. Israelite	The God-Seer, purified from all guile.
12th. Jew	The God, or the Mysterious Perfection and Deification of the Human Character.

The above is the simple statement of the grand drama and its personations as understood by the *outside* worshipper. But there was, and is, an inner meaning known only to the initiated, who by study and practice, as well as by ascetic observances, passed through all the various degrees, until as the Hierophant (or Representative of the Sun in his intellectual and moral position) he could embrace all the knowledges and experiences which the system could impart, and thus become a grand master in *Israel*. There was the same difference in this ancient system between the initiated and uninitiated as there is in modern times between the Church and the world, or as in ecclesiastical verbiage, between the saint and the sinner, and if put into evangelical phraseology, between the converted and unconverted—the saved and the lost.

I have made the broad statement that the Bible and all other books of its class are purely allegorical, and have no application whatever to literal history, and that the proper nouns mentioned therein are the personations of *principles and representations of states*, which apply in all times—past, present, and future—to the human spirit, to its development in mental, intellectual, and scientific knowledge, together with the experiences of moral and social life in accordance therewith. The letter—the allegory—the form of presentation and instruction—will pass away with the ages in which such were suitable, and for which they were adapted; but in the future they will find no place, inasmuch as secrecy and the withholdment of knowledge is incompatible with the spread of scientific and intellectual research, and will disappear by the universal overshadowing and attainment of spiritual light and life.

The crucial question arises here as to the literal historical existence and actuality of the *persons* of the Bible, and especially of the leading character in the Christian writings and system.

Was Buddha, in Asia, an actual embodiment of the Divine Being in mortal human form and shape? Was Osiris in Egypt, Krishna in India, actual historical persons with human mothers but God for a father? What say Christians to these questions? Do they not give an emphatic denial to these questions, and claim that their "Jesus of Nazareth" was the only Son of God who ever assumed human form? and yet the evidence is quite as strong and precisely of the same character in the one case as in the other. Outside the books or manuscripts which contain the narratives there is no other evidence whatever, and it is now (or may be) known, that one and all mean precisely the same thing expressed in the different languages, and varied in form from time to time to meet the wants of the age or the requirements of the peoples—to whom they were given as—revelations!

The sum of the whole is, that Sacred Scriptures, and the Bible amongst the rest, are pure and simple astro-Masonic, or astrological works, containing in a method, known only to the instructed and initiated, the record of astronomical periods, with planetary and sidereal motions, based upon what was known as the laws of the Medes and Persians, and the knowledge of which laws, together with the method of working, are as easy of attainment as the problems of Euclid.

To understand these laws, a knowledge of the celestial globe and charts with the figures of all the constellations (especially in the northern hemisphere), and the Zodiac, divided into degrees, &c., &c., is absolutely necessary; with these, and an instructor, to teach the student, the riddle is solved and the mystery made plain.

The *numbers* in both the Old and New Testament are, in reality, astro-Masonic points in the system, and have no reference whatever to literal historical dates; just as the *names* mentioned have no application to historical human beings, but to the names of the personations of the figured constellations.

As to the question of dates, it is a generally accepted opinion that the commencement of the Christian era was fixed by the Council of Nice, at which Constantine and Eusebius played such

an important part, but, when tested by the above science, it is found that "Nice" is a derivative of the Hebrew nisan, and its alleged date is the number of the astro-Masonic points on the celestial chart. Its occurrence dates from the period when the planets were in conjunction in the first degree of Aries. Such is the celebrated Council of Nice.

The matter of dates, as, for instance, the exact time in human history when time and circumstances began to be dated from Anno Domini, or, when the Christian era really commenced, is involved in the profoundest mystery; for, beyond an extremely modern period, all is vague and indefinite: as well it may be, when it is remembered that even what early State records we possess, are all easily resolvable by the astro-Masonic system, and are found (when not tampered with) to be exact and correct as Masonic points. In short, they are *Church* records, and not secular history. It was not until after the Stuart dynasty, when the State was recognised as a civil power, that the "Records" began to tabulate veritable civil or secular historical occurrences: prior to this, and until "printing" came into general use, all is mythical or allegorical. As an illustration of this, I give a quotation from "Veritas" (pp. 96) in reference to the beheading of Charles I., and the Restoration of Charles II., which are mentioned in some "Prayer Books and Calendars" printed in 1642 for 1643.

"Application was made at the British Museum for the prayer-book—a medium-sized 12mo, which had been shown to several readers as an extraordinary book. When the book was required, a smaller prayer-book, printed in the same year, 1642, was produced, which was a small 16mo, the other could not be found. It would appear that the book was lost or mislaid: the truths to which it testified not being in accordance with history, and thus probably offensive to modern historians. The little 16mo was no doubt placed in its stead, it being thought that as both the prayer-books were of 1642, no one would notice the fraud. In the calendar of January and on the 30th, is 'K. CHAR. MARTYR,' and to crown the truth, in the calendar of 29th of May, is 'K. CHAR. II. RET.'"

The author, H. Melville, Esq., also speaks of *other books* which have been mutilated, and the leaves on which certain things are mentioned, are *torn out* and missing, &c., &c. Will it be believed? These Church prayer-books, actually printed in 1642, speak of the "execution" of King Charles I. *seven years before it occurred*; and of the return or restoration of Charles II. *eighteen years before it occurred*.

These old Church prayer-books, calendars, &c., when *unearthed* (as assuredly they will be), will modify not only secular, but ecclesiastical—nay, even Biblical history—and, as a result, more than one vested interest will have to yield up its monopoly.

The first *Calendar* was fixed by Act of Parliament, 1751, and the oldest known coin in the world with a date, is one of Edward VI. 1552; prior to this all are *dateless*. The same applied to France, which did not use A.D. until 1618, before this it was from Anno Mundi. The Anno Domini, or year of the Lord, is derived from the Jewish system, which had it from Greece. It will surprise many to know that the word *Lord* is derived from the Saxon word *loaf*, and *Lady* is from the Saxon word *bread*. As "Ceres" was the Lady, or presiding genius of the seasons, and "Bacchus" was the Lord or presiding genius of the vintage in the Eleusian mysteries—it is easy to draw the parallel between the Lord "Jesus Christ" and "The Virgin," &c.

As with dates and numbers, so with the *persons* of the Bible. As example: It is recorded that when "Elisha" was called to the prophetic office, he was found ploughing with twelve yoke of oxen and he with the twelfth. It means, the sun, in a certain position in the heavens—as "Elisha" signifies the "God that saves," which, in astro-Masonic terms is, *the Sun*. At the point referred to, on the celestial globe or chart, *there is the plough* and the full Zodiac, with the twelve signs thereof; or, as allegorised, the twelve yoke of oxen, one yoke for each sign.

Another illustration. See Amos v. 25. "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

The house of Israel or Jacob, according to Jamieson's "Table of Stars," begins at "S. AR. 241," and ends at AR. 281, which represents the forty degrees, or forty years in the wilderness of Typhon, or Scorpio, in which sign is Ara, the altar for sacrifices and offerings.

Coming to the Christian Scriptures, see the account of the baptism of Jesus, Matthew iii. 16, 17.

Aquarius (the water bearer) is one of the twelve signs, and is the Canopus of the Egyptians, Buddha of India, and Moses of the Hebrews. Situla is above the head of the Sun when at the Epiphany AR. 286¹; then is the sun the anointed Christos. "Jor" means "river" and "Dan" "judgment"; and there is Situla with Chemali of Libra at 286². Jordan means "river of judgment." This is the first baptism. The dove Columba is at 106³, and the voice in heaven is that of the winged angel, Elul, 106⁴.

And so I might go on illustrating, but the above, taken at

random, is sufficient to show, to an *unprejudiced* mind, the origin of the Bible, with its purport. Such, in short, is the origin of the wondrous Book which holds in its spell so many of what may, perhaps, with justice be called the best and most enterprising of men. From such a basis has, under the Divine Providence, been elaborated a system of morality which is its best claim to supramundane authorship; and such it will continue to be until the pure, intellectual knowledge, and interior life-consciousness, is imparted by a general diffusion of a higher and more perfect quality, by means of direct spirit-communion.

The knowledge of the real meaning of the Scriptures was, and is, up to the present period, confined to a privileged few, and kept only for the members of secret brotherhoods, who had to swear under the most terrible of oaths not to divulge the same outside the society to which they belonged. What might have been needful in the past is now a pernicious and mischievous policy, and, inasmuch as the "secret is now out," there is no justification, except such as can be pleaded by vested and exclusive interests in withholding the real and genuine truth from the multitude. They are asking for bread, and woe be to those who offer a stone instead!

Freemasonry itself is a relic of a bygone age, which understood and taught esoteric truth by means of symbols and allegories. Their oaths of secrecy, with penalties for violating the same, if meaningless, are ridiculous, and if of any practical import so far as the infliction of the penalties for violation of vows, they are dangerous and illegal, and as such ought not to continue to be enforced. I could give the oaths of secrecy taken by the initiated into every degree, but forbear, as to the wise *jam sufficit*. Those who are not Freemasons (I am not a member of the fraternity) may rest assured that the moral precepts they inculcate are all included in the simple and universal law which commands us to "do as we would be done by," and as to the symbology, excellent (and as a means to a further end, very valuable) as it is, the spiritual scientist and philosopher, when he becomes the teacher and instructor, will unfold in clearer language the grand laws which make outer nature what it really is, viz., the embodiment or phenomenal expression of that interior sphere, whose inmost is the Supreme, and whose ministers are angels and spirits.

Without an understanding of spiritual science and spiritual philosophy and all that these terms involve in their meaning, it were impossible to impart the higher and more interior knowledges without a training and preparation; but most assuredly as the new age runs its course true science will be known, true philosophy attained, and true religion experienced, embodying in its progress all the wisdom of the past that is worth preservation, and not destroying but fulfilling with a new life the ancient law and landmarks, and presenting the same in a new form of "Revelation" adapted to the developed states of humanity in the now commencing era of the Spiritual Dispensation.

(To be continued.)

Higher Broughton, Manchester, Dec. 5, 1879.

MRS. ESPERANCE'S SEANCES.

On the 6th November last Mrs. Esperance gave a seance at her rooms, the proceeds of which were to go to the bazaar funds. About forty persons were present. The medium had been unwell for several days previously, and, in fact, had been in bed until she arose for the purpose of attending the seance. After waiting somewhat longer than usual, we were requested, by means of "raps," to place a walking-stick within the cabinet. This being done, we shortly afterwards saw the form of, what seemed to be, a very old lady. After looking out two or three times from the middle compartment of the cabinet, she appears to have passed through the gauze partition and entered the compartment at the opposite end to where the Medium was sitting, from whence she emerged, and, with a feeble, tottering step, walked slowly along in front of the cabinet, at about four feet from the sitters, and entered the compartment occupied by Mrs. Esperance. Whilst this was taking place, Mrs. E., sitting with her eyes closed, was not aware that any form was outside the cabinet. The old lady, as we afterwards ascertained, intended to go into the middle and empty compartment of the cabinet, but, by mistake, went into that occupied by Mrs. E., and stumbled against her. The fright Mrs. Esperance thus received had a very serious effect upon her, and it was some short time before she was sufficiently restored to reassure her friends, who felt very anxious about her. After having had two or three sips of cold water she felt somewhat better, and though this interruption might have been supposed sufficient to stop the phenomena, such was not the case. The old lady looked out of the middle compartment immediately the medium felt a little restored.

She gave her name as "Mrs Shipton," and, after bidding us "good evening," gave place to others better known to us. Her appearance was, to me, anything but prepossessing. She wore a white apron and had on a large cloak, and a white cap with a border about an inch broad. Her arms were bare, thin, skinny, and dark-coloured. Her hair was not very tidy, but hung in streaks over her forehead and down her face. Her face was thin and dark, with hard, sharp features, and nose rather long and pointed. In form she was like a decrepid old woman of eighty, but almost double, as she leant upon her staff for support; but her quick eye, and the rapid movement of her head from side to side, as she

* The whole of the astro-Masonic system is found in a rare work, entitled, "Veritas," by H. Melville, Esq., but which may be had. Also "The Manual of Freemasonry," by Carlile, throws a flood of light on the allegorical meaning of masonry; but this, I believe, is out of print, and very difficult to obtain.

glanced at the sitters, seemed to denote an amount of energy and vitality that belied her tottering steps.

Notwithstanding my aversion to her, several of the sitters pronounced her a "charming old lady." Whether charming or otherwise, she was certainly one of the most remarkable looking personages I had ever seen at a seance, and, as I was sitting near the cabinet, I had a good opportunity of examining her closely.

Some other forms were seen, one of which was a friend of mine, and I was requested to sit close up to the cabinet. I did so, and whilst there, the form of a lady appeared at the opening of the curtains at the middle compartment. This lady friend I had seen several times previously. As she did not understand English, the few observations which I made to her were in French. Mr. Armstrong stood beside me and looked closely into her countenance. A lady came up and did the same, and afterwards a gentleman from Liverpool, who expressed his great satisfaction at being allowed to look so closely into the face of the spirit, whose features were quite perfect and not covered by any drapery.

MEDICAL AID GIVEN BY SPIRITS.

After the seance of the 6th Nov. last, Mrs. Esperance was so ill that it was with great difficulty she got home. An excruciating pain in her head, and utter powerlessness throughout the system rendered it a dangerous matter to her to attempt to move when alone and unsupported. All night a kind of stupor prevailed. Next day at noon the pain in the head became worse, and she became more restless and talked incoherently. Her friend, Mrs. G., during the afternoon, tried several simple remedies, to alleviate the terrible pain Mrs. E. seemed to be enduring. In the evening the delirious symptoms became alarming, but, on removal to another room, a change for the better took place; towards midnight, however, she became so rapidly worse that fears were entertained by her friends that, unless extreme measures were resorted to, the result might be very serious. Her spirit-friends were consulted, and whilst she did not comprehend the questions nor her own condition, her hand wrote readily and rapidly intelligent replies: notwithstanding that her mind for the time being was disordered, there was an intelligence present that aided her hand, whose reasoning powers are, I have no hesitation in saying, equal to those of the most skilful physician. In diagnosing a disease not only is this intelligence equal to, but far transcends, the powers of any physician who judges of the nature of the disease from what information the patient can give, and from visible symptoms. Her hand wrote, "Cut off her hair, apply leeches behind the ears, and mustard blisters to her feet." These instructions were carried out, but it was not until leeches were applied to her temples that relief was obtained, and the dangerous symptoms disappeared. After this it was simply a matter of careful nursing on the part of her friend, Mr. G., and ten days afterwards they held their usual seance.

Whilst Mrs. E. was ill, in bed in a dark room, unable to bear the light, several patients came, some from a distance. Mrs. E.'s spirit-friends requested that they should enter the room of the invalid, one at a time, and not talk to the medium, and they would diagnose and advise. This was done without any harm to the medium: and it is ever so, that, no matter what the work may be, no matter what the condition of the medium may be, if the great aim be to do good, and to receive good, to benefit and be benefited, she never suffers.

A MATERIALISED FORM SPEAKING FRENCH.

The next seance was held on the 10th November, when a large company was present. As on previous occasions, Mrs. G. and Mrs. Esperance occupied the extreme ends of the cabinet, leaving the middle compartment empty. A hymn was commenced, and, whilst singing the first verse, a spirit-form opened the curtains at the middle, stood there a short time, retired, and then Mrs. G. came and sat outside of the cabinet. The meeting was opened with prayer, and during the whole time that the prayer was being offered up, a spirit-form stood at the opening of the cabinet, as though listening to the words. At the conclusion of the prayer, my irrepressible old friend "Mrs. Shipton," appeared. She had on her large white cap as before, a white apron, and cloak, supporting herself with a walking-stick, borrowed from one of the sitters. She appeared to be very feeble at first, but gradually seemed to gain strength and vivacity, though her body was bent nearly double, in fact, had precisely the same appearance as upon her previous visit. She took hold of a chair that had been placed in front of the cabinet, turned it round, and sat down facing the sitters. She allowed her stick to rest against her knees, and, her hands being at liberty, there came, mysteriously to me, a piece of something like white calico on to her knees, which she took up into her left hand, and commenced hemming it. After sewing away at this for a short time, she tottered into the middle compartment of the cabinet.

The next form that appeared was a friend of mine. She was apparently quite perfect in form, and, as I sat close alongside of her at the cabinet, she spoke to me in French, and the Medium, who was sitting behind, spoke whenever I addressed her. Once before I thought she spoke to me, but on this occasion there was no doubt whatever, as her voice was distinct and clear, though not loud, and as those in the circle were singing, no one heard what was said excepting myself. Mr. Armstrong came and looked at the lady, and also Dr. F., who spoke to her in French and distinctly heard her replies in the same language. This was the first time at Mrs. Esperance's seance that I had conversed direct with a spirit, and not through the Medium.

The next spirit-form that appeared was that of a little child. The father was present, and had with him one of his children.

They went up to the cabinet, but the father was so much affected on meeting his little daughter, that he was unable to control himself, and the little form soon disappeared.

Another form was seen, and knocks were heard, by means of which the words were spelt out: "Tell that man who is standing, that Tom wants him to come up to the cabinet." This short sentence had such an effect upon "that man who was standing" that it appeared to knock the legs from under him, as he suddenly dropped upon his seat, with an exclamation that betokened considerable astonishment.

A SPIRIT MATERIALISED TO MAGNETISE THE SICK.

The most impressive seance that ever I attended was held by Mrs. Esperance at her rooms on the 18th of Nov. last. There were in all six ladies and twelve gentlemen present. The mediums attended somewhat earlier than usual, in order to sew the curtains of the cabinet to the uprights, so as to satisfy someone who had impressed them with the idea that "tests" ought to have a fair share of attention. I have seen all manner of caging, strapping, bagging, and binding of the medium—I have seen every means that could be devised of hampering the spirits in the work they had to perform for us; but I have never seen the manifestations so conclusive and convincing as to their genuineness as when the medium has been left perfectly free, and every confidence has been shown by the sitters. Anything arranged so as to produce the impression that there is a suspicion as to the honesty of either mediums or spirits, is almost certain to cause a nervous anxiousness in the medium, and the manifestations are, in consequence, not so powerful as they otherwise would be. I have witnessed some remarkable seances held under what are termed "test conditions," but the highest phenomena I have seen have been obtained when spirits, mediums, and sitters have met without a shadow of suspicion as to each other's motives.

The light was lowered a little, but was kept burning brighter than ever I had seen it at any time previously at a materialisation seance. We began by singing a hymn, but the conditions being so remarkably good we did not get to the end of the second line of the first verse, when a form clothed in white appeared at the opening of the middle compartment of the cabinet, where it was utterly impossible for either of the mediums to have appeared without going through the gauze partition of the cabinet, or first coming out into the circle. The hymn was continued, and at the close, Mrs. G. moved outside the cabinet, and sat next to it at the left extremity of the semi-circle of sitters. The spirit-form, evidently with the intention of showing some disapproval of anything in the shape of test being applied, stooped to the floor, and tore the curtain from the upright to which it had been sewn. This was done whilst Mrs. G. was sitting outside, and as it occurred about four feet distant from Mrs. Esperance, no one could be otherwise than certain that, whoever had done it, evidently it was neither of the mediums. At the request of the spirits a gentleman offered up a prayer, and whilst he did so the form of a woman stood at the middle compartment, apparently listening to his words. After this spirit-form had stood there a short time the curtains were dropped, and the same form, or a similar one, came out of the compartment occupied by Mrs. Esperance, and knelt down in sight of all the sitters, so long as the prayer was continued, and retired when it was concluded. Shortly afterwards a very tall female form appeared at the middle compartment, and a gentleman present, who was seriously unwell, was requested to go up to the cabinet. On doing so, the form came out, threw her arms around him, and kissed him. His good lady was next called upon to go up to the cabinet: she did so, and immediately the form appeared she exclaimed, "Oh! F—, F—." There was no hesitation in recognising the features. There was no questioning, "Are you a friend of mine?" or "Do you know me?" The exclamation was one of surprise at meeting unexpectedly an old friend or well-known acquaintance. Both the lady and gentleman who had been up to the cabinet recognised the form as that of his sister, and the gentleman himself said to me, "It was not merely a representation of my sister—it was my sister. There was no mistaking her—her features were flexible and her movements graceful and easy—her hand was warm and moist: in fact, it was my sister." The light was excellent, so powerful, indeed, that I could see my pencil notes quite easily, and the time by my watch when I held it at arm's length from me.

By means of raps we were told that "The Governor" was coming next. The gentleman who was unwell was requested to go up to the cabinet, and sit with his back to it. He did so, and the form of a tall man clothed in white drapery appeared at the middle opening of the cabinet, and commenced making passes over the gentleman's head and shoulders. Whilst he did so the sitters sang very softly. The magnetising continued for about five minutes, when the curtains were closed for a moment, then opened, and "The Governor" held up his hand to indicate that he wished us to be silent. He was immediately obeyed, and all present seemed deeply impressed with the noble work that was being performed. Still holding up his hands, he spoke distinctly the words, "Peace! peace!" Again he magnetised the gentleman sitting before him, and, when the curtains fell, Mr. H. was requested by the spirits to offer up a prayer. While he complied the form of a woman came out of the cabinet, and knelt down beside the gentleman still sitting there, put her arms partly round him, leant her head

(Concluded on page 811.)

SUBSCRIPTION PRICE OF THE MEDIUM.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	0
Two copies " " "	0	4	"	0	17	6
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	0
Five " " "	0	9	"	1	19	6
Six " " "	0	10½	"	2	5	4
Thirteen " " "	1	6	"	3	18	8

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

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.

TUESDAY, DEC. 30.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, JAN. 1.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 2.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 26, 1879.

NOTES AND COMMENTS.

A MERRY and wise Christmas and a happy New Year, and many returns of them on the earth-plane, we most heartily wish to all friends, and foes also, if we have any; at the same time having a kindly thought for those unfortunate ones who have not the means to be happy, nor the minds to be wise. Forgive us for all shortcomings, and let us earnestly help one another to do better in the Future.

WE close the year with a suggestive Control. It beautifully points out the relations between the progressive being and the perfect being. The former commonly comprehends the latter as far as he may have from time to time progressed. The giving, receiving, and perusal of these Controls are an element of progression. By the giving of them many powerful and wise spirits have their anchors embedded in the mind-sphere of mortal man, and thereby a link is established which the world truly requires to hold on by. The receiving of these messages is a work of unfoldment to the Medium and Recorder: the spirits can give them no more truth than their degree of progress will enable them to receive. But they are representatives of the general state of the world at large; hence the perusal of these messages by thousands of minds weekly is preparing a wider area of receptivity, or, in other words, progressing many minds, and bringing them into sympathy with a grand spiritual purpose, to be unfolded in the future. There is nothing final or perfect, so no pretension is put forth. That the labours of to-day are useful for the purposes thereof, and prepare for the needs of to-morrow, is a most legitimate and noble pretension, which we do hope these controls sustain.

MR. OXLEY's article is a very suggestive one. He is on the right track. Whatever discussion may arise on the subject will be presented at the close of the series. The succeeding article will appear next week, illustrated by an engraving of "Busiris the Ancient," from a drawing through the hand of L. A. T. T. P.'s medium. L. has produced quite a gallery of extraordinary portraits and symbols under the influence of a spirit-artist, and this specimen of his work will have a particular interest to all who are gratified by his mediumship. We are glad to be able to place this pictorial contribution, through the kindness of Mr. Oxley, on the first page of the MEDIUM for 1880.

MRS. ESPERANCE's circles indicate a gratifying advance in development. We are not asked to believe in tests, but in spiritual manifestations; not "sheeted dummies," but intelligences who can heal, speak French, and act out a recognised individuality. By attending to conditions and motives, this and even more will soon be the universal result of communion. The advent of "Mrs. Shipton" is amusing. What does it mean?

APPLY for cards of admission to Mrs. Billing's circles well in advance, as she is generally occupied to the full measure of her strength. The general circle is on Saturday evenings. Tickets at 15, Southampton Row.

THE gracious manner in which our Christmas Number has been received is very encouraging, and repays us for much toil and a considerable money loss. The "trade" said the price should have been doubled; it was well worth it, said the wholesale houses. How we found the time, money, and matter to get it out is to us a mystery; but it is a spiritual offering for a spiritual purpose, and thoughts of money returns do not dare interfere. Besides, we desired to put no barrier in the way of its extensive circulation, and again we were, in spring, under the painful necessity of issuing a

small number, and it affords us great pleasure to be able to make up for it. Not that we do not think our patrons get their money's worth under any circumstances, for they do so, and more. But there are exacting minds in all movements, and even to afford conciliation to them is a pleasure to us. What is better, in the whole Number there is a feeling of spirituality, goodness, and elevation, which must bless every reader, and it will recommend our Movement wherever it goes.

THE demand for last week's MEDIUM came in upon us in such overwhelming force that all the parcels could not be got off as early as we could have wished. The pasting on of so many photographs, &c., has been a severe task. We have been at it literally night and day for more than a week. What with weariness and haste, blunders and omissions may have occurred in sending off orders, and, if so, we hope our friends will make us acquainted with the same. Correspondents will be kind enough to allow us a little time to reply to hundreds of letters that the last week has left unanswered. We have a faint idea as to how our Christmas "holidays" must be occupied.

AN improved edition of the Christmas Number has been prepared specially attractive as a seasonable present. Supplies may be had through the Booksellers, or direct per post. Friends should club together and have a parcel by rail, and so avoid bending the photograph of "Ski."

HAVING had to go to press two days earlier than usual, it has been impossible to insert all the notices of Institution Week meetings and other matters that have been sent in. The Index occupies four pages, which curtails space. But it is a most useful part of the year's work, and we hope all our readers will make a point of having it bound up, with the year's numbers, into a neat volume.

WE issue a Supplement this week, which, if our readers will give it due attention, will more than double our circulation for next year. Set to work, and strive who can do best.

SUBSCRIPTIONS to the MEDIUM for next year are now due. We will be glad to know who will be our patrons for 1880 before next number goes to press.

THROUGH the kindness of the author, Dr. N. B. Wolfe, of Cincinnati, we have had ready for some time, the plates of "Startling Facts in Modern Spiritualism," chiefly through the Mediumship of Mrs. Mary Hollis-Billing. We have now great pleasure in stating that the work will be put to press at once, and published with all haste.

WE regret that it has been impossible for us this week to acknowledge all the kind contributions and communications we have received for the Institution Week Movement. It has helped us through a season of heavy expense and important work, the results of which have been placed in the hands of many thousands. Many thanks.

WALSALL.—On Sunday, the subject that Miss Blinkhorn's guides gave a discourse on was, "Woman's Mission," which was well put forth for about an hour, and much good advice was given to both men and women, and when the time offered they would speak more fully on the question, at present we were not fitted for it; but they urged all to commence on the work of progression. Collected for Institution Week, 8s. 2d.—T. BLINKHORN.

MR. W. WALLACE, the Pioneer Medium, is open to engagements in any part of the world, as trance speaker, forming circles, training mediums, &c. Twenty-six years' experience. Mr. Wallace is contemplating making once again a tour of the country, and would be pleased to make arrangements to revisit all old friends as he passes on, to save expenses as much as possible. Address for the present—W. Wallace, 79, Maldon Road, Kentish Town, N.W.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY (meeting at the Trinity Coffee Tavern, 83, Chapel Street, Salford), have arranged to have a tea and miscellaneous concert, on Christmas Day. Tea will be on the table at 5 o'clock. Tickets for tea and entertainment, 1s.; after tea, 6d. All are cordially invited. It is hoped many Spiritualists and friends from the locality will attend. On the 28th inst., at the above place, our esteemed medium, Mr. Wright, of New Mills, will give a trance-address at 6.30. And on Jan. 4, 1880, Mr. Howell will give a trance-address.

MR. FOWLER, the eminent phrenologist, of 107, Fleet Street, announces for publication, early in January, a monthly periodical, to be entitled "The Phrenological Magazine, a Scientific and Educational Journal." It will keep strictly on the lines of phrenology, physiology, and ethnology, though it will aim to be amusing as well as instructive. Noteworthy features of the first number will be an article on "Phrenology in England," and "Mr. Gladstone, a Delineation," by Mr. Fowler; and an article on "Phrenology and Education," by the Editor, Mr. A. T. Story. The price of the magazine will be 6d. monthly.

WHITWORTH.—On Sunday, Dec. 14th, Mr. Walter Howell, of Manchester, gave two public addresses in the Co-operative Hall, to large audiences, who listened very attentively to the discourses. The subject in the afternoon was, "The Life and Death of Jesus, and its Effects on Humanity;" in the evening, "Man's Spiritual Home," both subjects being handled in a clear and concise manner. Several questions were put, and answered satisfactorily to a great majority of the assembly. Mr. Howell is well worthy the support of Spiritualists in Lancashire and Yorkshire, and we hope to see him fully engaged in the work. This is the third public meeting that has taken place in this locality.

MRS. ESPERANCE'S SEANCES.

(Continued from page 809.)

against his shoulder, and remained there as though in silent prayer, joining with Mr. H. in offering up thanks for the blessing that had been conferred on her brother. The scene was impressive and solemn. Everyone spoke of the ennobling and pure influence which they felt, describing it as a feeling of having been raised to a higher plane of life.

To me the magnetising was of the greatest interest, as I owe all the knowledge that I possess of healing to the same wise and good spirit-friend who operated as above described. My investigations of Spiritualism have always been conducted with some practical object in view, the chief of which has been to develop healing power, so as to be of some service to the sick, firmly believing that I shall be most benefitted in the end by the use of such a power, and of late I have been more than usually successful in treating those who have come to me.

Mrs. Esperance records the following, in connection with the work going on here. In conversation with a gentleman, on the 15th November last, who knew little or nothing of Spiritualism, and who stated that he had been to one seance, with which he was not impressed further than that he thought the other sitters, as well as himself, were rather stupid to sit as they did, said that she might talk to him for a lifetime and he would never become a Spiritualist. "We don't want you to believe what we say until you have seen and heard both sides. Go and hear Baxter tomorrow, who lectures against us, and then come to our seances." He did so. Four days afterwards a good Christian lady spoke to him of the devilishness of Spiritualism, its Satanic origin, and was proceeding further in her abuse of what she did not understand, when he interrupted her, and, referring to the above seance, said, "It was simply sublime, do not say another word, I could not bear it." When these remarks, uttered on the Wednesday, are compared with those expressed on the previous Saturday, the change in the thoughts of that gentleman are strikingly apparent, and speaks highly in favour of the work that may be accomplished by materialisation seances.

We are now reorganising our seances, and great care will be taken not to admit those who know nothing of the subject, or the conditions necessary to attain the higher phenomena. With care, and a select circle, I have no doubt whatever but that we shall have the spirits and medium walking about amongst us, talking to each other and to us. Even now, without any seance, and in the broad daylight, the spirit voice of a little child is frequently heard, to the great delight of some little boys, who make a friend of it, and enjoy its company.—F. ORTHWAITE.

Gateshead-on-Tyne.

TO THE READERS OF THE MEDIUM.

My Dear Friends, Brothers, and Sisters,—Our Friend and Brother Burns has appealed constantly for help. He has long borne the burden.

The intense anxiety has almost worn away his constitution.

Shall we (I do not say—can we) help him out of the difficulty?

I appeal to you with the deepest sympathy in his behalf.

I feel I am moved by unseen influences to write you.

My suggestion is—AND I MAKE IT WITH ALL THE EARNESTNESS THAT WORDS CAN CONVEY—that, on the last day of this year, every Reader of the MEDIUM, and every Friend of our "Noble Cause" shall send to him at 15, Southampton Row, London, TWELVE POSTAGE STAMPS. Let them be posted on the 31st of this month, and they will be a "New Year's Present" for him.

I do sincerely hope that every reader and friend will seriously take the matter to heart, and feel that they will help a struggling brother.

Remember! remember!!
The thirty-first of December!!!

If some of our friends can send more than twelve stamps, all the better. While we are helping a struggling brother, our "ministering ones" will bring us, in return, all that we need to help us along life's pathway.

My earnest prayer is that God may touch the heart of every reader of my appeal, and that the response will be such that our brother will have pleasure, in the next issue, of acknowledging a large amount of stamps. I shall post my twelve stamps on the evening of the 31st.

—Yours fraternally,

W. YATES.

Nottingham, Dec. 23, 1879.

Mr. Towns has gone to Edinburgh, which necessitates the postponement of engagements in London.

Mr. FLETCHER desires us to announce, that by general request the Steinway Hall Lectures will begin at 7 o'clock, instead of at 6, as at present.

Mrs. JULIA DICKINSON-CHEEVER, medical clairvoyant and magnetic healer, is at Trevelyan Hotel, 31, Lord Nelson Street, Liverpool.

THE *Spiritual Record*, Chicago, is now doubled in size, but the price is not advanced. The numbers for 1880 may be had for 8s. 6d. post free. Apply at 15, Southampton Row, London.

Mr. T. M. BROWN expects to visit Chester-le-Street early next week, then Choppington, after which he will proceed South, calling at Malton as the first place. Address—T. M. Brown, Howden-le-Wear, R.S.O., Durham.

MANCHESTER.—A tea-meeting and entertainment of the Lancashire Spiritualists will be held on New Year's Day, in the Grosvenor Street Temperance Hall, Manchester. Tea on table at 5 o'clock; Entertainment at 6.30. Admission to tea and entertainment, 1s. each; to entertainment only, 6d. each. Dancing at 9 o'clock. All are invited.

Contents of the "Medium" for this week.

	Page		Page
The Philosophy of Spirit—By Wm. Oakey, Chap. III.	805	New Year's Entertainment at Manchester	811
Mrs. Esperance's Seances	808	Historical Controls—Armand	811
Medical Aid given by Spirits	809	Jean le Boulhillier de Rance	811
Materialised Form speaks French	809	Dr. Munch's Sufferings, Condition, and Claims	812
Spirit Magnetises the Sick	809	Goswell Hall	813
Notes and Comments	810	Marylebone Association	813
Walsall	810	Appointments	814
Manchester and Salford Society	810	No. 1 Circle	814
Whitworth	810	Rules for the Spirit-Circle	814
W. Wallace's Tour	810	Advertisements	815-816
To the Readers of the MEDIUM	811		

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.]

ARMAND JEAN LE BOULHILLIER DE RANCE

(The restorer of the Order of the Monks of La Trappe).

October 22, 1879.

As soon as the medium entered the room he said:

"I see such a lot of monks; the room is quite full of them."

I felt convinced that I should have some by-gone celebrity from amongst that Order. There was something peculiar about the medium; he was evidently under the influence of some great power. I myself had also felt through the day that something peculiar was going on, and consequently I was impressed to send a telegram, asking for an extra seance. The medium went under control almost imperceptibly, and spoke thus:

"Yes, we are not only here, but we have followed him from his abode, and walked with him during the short space of time that he lingered ere our entry into this room. We have been with him the whole day through; we have put words into his mouth to meet the argument of this rising genius, whose chief pleasure seems to be his visits to the medium. The time will come when that which he seems to ask for will be given to be recorded by you, some writing,* which he would not part with; too noble to lie, having acknowledged the possession of it, but courteously refusing to surrender it. Courtesy seems the rule of these logicians; how calmly, how dispassionately they reason. They are indeed of a new school since my earth experiences, and, in my judgment, they form the happy medium between those minds who in vain seek after perfection, and those who believe not a God.

"Of any class he is a noble representative. What use would have been his argument with this sensitive unaided? but we, that are well studied in psychology, are enabled to control at the same time, governing the optics; hence words, as from the unconscious lips whilst the eyes were both open. This could not well be acted here without necessitating a greater strain upon the sensitive and yourself, and therefore I control now in the usual manner.

"The difficulty I experienced this morning was to give expression to the eyes; how to effect this my knowledge did not reach. But this was not noticed on the part of the sitter, for he was often lost in his own thoughts, for these minds speak not without thinking. In the first place their sentences are not leaps in the dark; they proceed from a full strength of forethought, and their manner, with their hard, stern reasoning, is calm and cool. We shall, with God's assistance, rear up antagonists fitting to meet them.

"All those, whose controls you have recorded, shall meet them face to face, and lead them to the paths of light.

"Yes, I was present at his coming, and he that sent me, he who loves you was present; he that sent me to work with a human power with which he bestowed me, and which he had obtained from him he loved; so that you see your work reaches to a larger sphere than you can yet imagine: for of these souls so gained to the light and to the knowledge of spiritual advancement, thousands upon thousands shall have cause to bless this man's conversion.

"In the course of conversation he said, 'Everything must have a cause; this you cannot attempt to deny. God must be something, and, if something, He must have had a cause. A something must mean a thing, a form; but God, so you are taught, is without form, so not a thing; therefore your God must not have a cause; if not something, therefore God does not exist. God, according to the teachings of the theologians, is a Spirit, and not something, and, spirit not being matter, is nothing or no thing. Consequently there is no God. This is metaphysical reasoning; what answer do you give?'

"The poor medium, the poor representative of the cause of truth, how falteringly came the words from his mouth, 'I do not understand you.'

"It was then that I controlled him, and he said: 'But stop, I think I grasp your meaning.' I commenced through the sensitive thus: 'All the higher emotions of the soul of man are spiritual, lifting him up above the earth; leading him on to the hopes of an

* The paper written through the medium's hand while talking to his visitor, as narrated last week in the Control, then given in these columns.

eternity; leading him on, mark me, to the conscious individuality as expressed in the 'him.' I can tell you what I mean by 'him.' It is my turn to ask a question: How will you define to me *consciousness*, from whence and how is this derived? the soul knows itself, and how to recognise its identity? How, I ask you, will you give matter as the cause of this consciousness? Your reason cannot bow down to this; it can not lower itself to answer this question: Has matter been the cause of consciousness? The highest emotions of the soul cannot be closely reasoned upon as regards their primal source, or their agency; we know, by searching into our inward emotions, that we are in possession of a faint shadowing of perfection, by which our actions through life on earth are guided. You ask us to give a logical cause for this, and we fail; we cannot choose or mete out your inch of reason, with which you measure, and judge the vast works of your parent God; for myself, I believe in the possession of consciousness; from whence derived you are silent. Again, I defy you to believe, on serious and truthful reflection, answering according to the fiat of your judgment, that matter or your body has within its atomic power the power of consciousness. If then matter be not the cause of consciousness, what is? According to your own admission; according to your own metaphysical reasoning, the inorganic cannot give birth to organic; matter in itself is inert and inactive. Show me a Cause in matter, prove it to me. There is no other cause than will, and will is power, and consciousness is concentrated reasonable will or power. Hence this conscious supreme will-power has been, and will continue to be, the foundation of the souls highest emotions in the whole races of mankind.

"And then the visitor spoke of perfection, he asked what I meant by it. He quoted texts, not as authorities, not for his argument, but as references to the authority that millions of his fellow-beings followed. He admitted that he had not come to teach, but if possible to learn, and that the acceptance or rejection of any advanced theory would be candidly confessed. He said, 'You used the word *perfect will* or *supreme will*; what do you mean by perfection? I hear of many who are living perfect lives with varying ideas; what means the perfection of one is the imperfection of another. I hear in your Scriptures it is commanded that a man should be perfect in his walks before God; what does that mean? Will you maintain that your ideas of perfection do not vary from mine? not only from mine, but from thousands, nay, from millions of your fellow-beings? Perfection must be unalterable. Perfection means, according to the theologian, the supreme, the unalterable; how do men then arrive at their idea of perfection?"

"The question had arrived that I was to answer: What to me, or what to those who sent me, was his wonderment that this labouring man should answer him so fully; should open to his understanding the first pages of a new creed; should show him earth-life under a more beautiful aspect, and plant within his soul a grain of hope that should have no ending? The Medium said, 'All reasoning souls God created are creatures of a primal law of unalterable progression; on this point does man differ from all other created things, hence proving man above all things, having within him that which gives him that elevation; it is a law that severs him from all other created beings; it is a law that has no part with the rest of nature; it is a law not for terrestrial government; its sway and governance is still ecclesiastical, for its work is with the spirit apart from the body. All things of form, from the lowest up to the highest, with the exception of man, grow or come from the seed. If, describing a flower, you have the stalk, the leaves, the bud, the blossom, and the flower has arrived at maturity, but another change of conditions overtakes it and decay sets in, and it withers and fades, and returns to dust again, leaving behind those germs that will again reproduce it. But this law of perfection in its work upon earth meets with limitations or preventions; it finds itself encumbered and interrupted: here it meets with contention, and here with circumstances that are adverse to its power, and sometimes its very work is stayed and stopped; these events only happen amongst those joined atoms forming the body, which are hard to pierce through or divide. This is known by the set term of perversion, obstinacy and power of will; in others, the work is stayed or stopped. The work of progression is stayed, not by perverseness of will, but by the soul's emotion flowing into a channel prepared for it; will is oft misled by reason—understand me, reason oftentimes acts as an enemy to the soul of man. Yes, to instance this, how many are there in the world who have reached, in their own opinion to absolute perfection? They do not realise that the thought itself is a blasphemy; they do not, and would not, believe that it is not within the power of a living soul among God's creatures to realise perfection. You do well to ask me 'What I mean by perfection.' I cannot answer you, but this I can answer you, that the souls of God's children are formed in harmony with the primal law of progression. Think of this, that the soul has within itself a tendency to act by and with this law of progression; aspiring, every passing hour, to something higher than its nature had ever known before; but the soul, throughout the eras of eternity, will never reach perfection, although the law of progression must ever carry them on nearer and nearer to the goal. God alone is perfection.

"As at present, according to your much-loved mode of reasoning, you say of a man, all of whose active capacities are imperfect, of a feeble and erring kind, that also all his highest powers, all his highest conceptions are alike imperfect and erring. How, then, can such a being form an idea of absolute perfection? It is a contradiction; but that does not weaken the primal law of progression.

The Parent of all souls is anxious to adorn each and all with robes of glory, but He alone is and will be perfect. This law of progression, working in the soul whilst inhabiting the body, brings heaven upon earth, blessing his abode on earth, that is so, when the soul is in harmony with the work that this law has to perform; but, as I before stated, there are contentions and conflicting circumstances arising from various causes. Men, disobedient, perverse, and obstinate will persist in getting beyond depth, and form for themselves ideas of absolute perfection; men rule their lives by these thoughts, by these images—the fancy of their own brain. Some will tell you that they are perfect before God, and, in carrying out this idea of perfection, many of their earthly duties are neglected. I am particularly referring to the men who are truly good and pious before the world and in the world's opinion; men, the forepart of whose lives have been spent in licentiousness and wickedness, and who then form absolute perfection within their souls, and live the rest of their lives vainly trying to reach their idol. Oh, believe me, sir, the time is coming when these men shall be led into different paths; when they shall be taught that if they wish to please God they must do their duty as souls upon earth, being active, charitable, and social; not living in the constant vexed and cruel situation of trying to grasp the unattainable, trying to find out something better in life than life upon earth was ever meant to furnish. These are the millions that change shall secure to God. Who on earth has not met with these men? They are to be seen in every walk and every rank of life on earth; in every station of society and in the position, more especially, of teachers of their brother men. There is only a tendency to come back to the laws of progression; perfection is fixed and ultimate, and possessed only by the Creator; man's nature only can be perfected. God has framed a law that the nature of man shall be continually perfected, in other words, the love of progression. Perfection, then, is the object of all men to display in their character. They are not to imagine what perfection is, but to give way to the instinct of the soul felt in every passing instant of time towards something higher. Higher perfection is alone the nature of God, not the nature of man. If you ask me, Can it be reached by any living soul? I say eternity alone can answer you. Are you answered? Are my ideas strange to you? Do they differ from the teachings of the theologians? Do you realise them? Have you, for the first time, a just conception of the living God's perfection?"

"And his sifter made reply. 'I am pleased that I have come. There is yet one question more, for time is precious to you.' He thought he was still speaking to the sensitive. He said 'You have made no mention of that of which men vaunt themselves as being the only possessors; you have made no mention of that, which, Theologians say, is alone able to act as a judge of "what is perfection." Besides, I should like your opinion, as well as the opinion of the Theologian, as to its use; I am referring to reason. Listen, whilst I give you some of the opinions of Theologians on the use of Reason. They say man possesses Reason as his guide, and that he alone, of all God-created creatures, is able to comprehend essential truth, to range all his ideas under principles, to judge of his own actions, and to prescribe to himself his rule of conduct, but this office, or duties, understanding cannot fully execute until man has reached to a supreme and all combined idea of the high reality and perfection beyond which nothing can be found, and in which the foundation of the souls eternal hopes dwell, until, in fact, the idea of God is reached. Perfection,' he continued, 'God is the highest and the most perfect Reason. What answer do you make?' he asked.

"How subtle the questions, put by him, and the answers of the Medium were. Do you not think so? I am sure had he not been aided he would not have known what he meant, and would simply have said 'What are you driving at; but another answer was prepared for him. 'God is the most perfect Reason, this I know in humility and praise, that from the highest to the lowest of God's created creatures, all are endowed with reason, but not a perfect reason, nor does the endowed reason enable them to find out, and to truly realise, the absolute "perfected one." No one, by searching, can find out God, but Reason enables man to recognise and know himself; what liberal thinker can conceive or arrive at such a monstrous conclusion, the awfulness and blasphemy of which is wrecking the happiness of millions of His creatures, that unaided human reason has anything in its nature the same in kind essentially as the primal source of all? Reason can reach far enough to understand the promptings of its own soul, and from whence it sprung; but it is presumptuous reasoning that forms for itself the idea of Perfection. Then what do I mean by this? What should men worship? How should the soul form its conduct? The soul of man is the image of God; every attribute of the Deity is mirrored there. The soul, then, should strive to realise its own instincts, its own promptings; they are ever-acting springs, working with ever-increasing aspirations after something higher and higher, progressing towards perfection; and the experiences of the soul in the first stage is not the experience of the soul in another and higher state, and that which was deemed perfection in the lower state, in its altered condition, still remains the same; but the soul has progressed, it has reached another stage of perfection. What presumptuous soul dares then exclaim, "I can count and number the stages leading to absolute and fixed perfection." I say they are as countless as the minutes in the time that has passed; they are as countless as the minutes of time that are to come; eras of eternity echo back no answer that the journey towards perfection is finished. Oh no! Believe me, it is a journey of eternity; a journey in which the soul, which takes it, finds happiness waiting

for him at every stage, because he finds that his soul is acting in obedience to the primal law of progression."

I here had a rest for a few minutes, and during that time I had some very interesting conversation. Among other topics, I referred to the doctrine of original sin, the atonement, and endless happiness or everlasting torture. I said many believed in it thoroughly, and although they were always parading their own sinful nature, they seemed to have rather a strong idea that they would be among the saved. I said I had a friend, as far as I knew, irreproachable in his life's conduct, but quite a fanatic on the question of the atonement. This friend told me the Almighty had been propitiated by the blood of His only begotten Son, and that those who believed this, however sinful they might have been, would be saved; and in corroboration of his ideas, he said we are told in the Old Testament that God delighted in the sacrifice of blood, and other doctrines, which are not only too absurd, but too blasphemous for my reason to accept; just as if God, the Giver—the Creator of life and life's blood—could be propitiated by taking back that which he had bestowed. On resuming, he said:

"In reference to our conversation, there are many minds like that of your friend, whom you have just described. There are some who deny perfection in others, because of the absence of any perfect feeling in themselves; but they are immortal, and however miserable their characters may be, they are, nevertheless, God's children. Minds like these abound in all nations; they are known as selfish minds. If they belong to a society, if they are aware of any collection to take place on any particular night, they absent themselves, however worthy the object of that collection may be; the day is too hot or too cold for them to attend, or too windy. To such characters, contradiction is burdensome. Their's is a world of self. They can think of no past—of no future. Their's is a life of the present. Such men, when their souls become obedient to the love of progression, cannot be too obedient—cannot be too loyal in their service; and why? Because for the first time their souls awaken. Such a description of soul as he with whom I argued to-day, with this exception, that calmness and good temper attended his argument; with this difference also, that I had no cause to contradict him, my duty being to convince him. You say that you realise that he will become a worker in this great spiritual Movement. I am sure he will. He will be a propagandist, an earnest seeker for the common and individual gratification, which will indeed be with him a feeling of the past. Already I have had him described to me in the character he will play; already have I seen those who will bless his labours with their attendance. They have repeated to me what will be his utterances then. He will say, 'I feel the importance of the struggle I am engaged in, and I pray for your soul's highest sympathy to be given to me. God has forgiven me that I have done in earth-life so little for the cause of truth and freedom. It has been no small struggle for me to separate myself from my world of self; to struggle for a new world for others. I cannot rest now unless I labour. Oh, let me help on the cause of humanity. I have given all to my God. I can give no more—my tongue, my pen, my property, my life. I knew nothing else worth taking, for there is nothing else worth living for. Oh, then, believe and struggle the more against those who deny the truth. Cast aside those that would restrain you, those that are fanatically clinging to ecclesiastical power. Depart, I pray you, for ever from the darkness and horrors of sectarianism and superstition, and come to the realms of pure eternal light.' And were you, or had I have told him that these would be his words ere the grave claimed his body, he would have laughed in bitter scorn at such a position.

"You have asked me who I am? The length of the Control has tired you, so that these remarks will be my concluding ones, and I must necessarily leave much unsaid on this present occasion, taking the first opportunity of finishing. In earth-life I was known by a name that I have never heard repeated since my spirit obtained its release from the body. I became strengthened in earth's reminiscences by the length of this control; otherwise I could not have given it to you. My name was Armand Jean le Boulhillier de Rance, the founder of that famous order of monks called La Trappe. I will, in my next visit to you, give the incidents of my eventful career, and would ask you in your aspirations to your loved guide that I should be chosen a worker under his ministrations. And may the Almighty perfect you in love; may He perfect you in wisdom, perfect you in justice, and perfect you in mercy. May the Supreme living Father bless and hasten on your labours; may He make them a beacon to lighten the road of many thousands of poor, wearied souls struggling with darkness. May your labours not only be a blessing to others, but may they become a blessing to you." *Finis.*

I have now discovered that the name of this stranger who is, as it were in spite of himself, attracted to the dwelling-house of this medium, is B—e. These conversations seem, as it were, to form an irresistible fascination from which he cannot escape. He is puzzled; he has not yet realised that the body of the sensitive is for the purposes of speech and expression of ideas controlled, not by the uneducated and unlearned soul of the medium, but by a soul or souls well skilled in argument, subtle in speech, and almost unanswerable. The medium is his enigma. He no longer talks as he did at his first sitting, of his superior education, but he has become a docile listener, a humble questioner on matters he does not understand. He cannot yet realise the fact of the duality of man, or the distinction between spirit and matter, and how spirit governs matter in the place of matter being the cause of spirit-existence. His mind cannot at present reach beyond objective matter; what he

cannot see he cannot realise. He jumbles his ideas of the Infinite with his finite knowledge of the purely objective, and confuses matter and spirit. I can plainly see that it is not intended that he should yet know that the medium is under control. He has, as I understand, declined to give up that automatic writing in the hand of the medium at the time when he was arguing with him. I dare say he keeps it as a wonderful specimen of man using the head and hand in different directions at the same time. To me the medium seems utterly unconscious that he has said a single word during his interview with this stranger.

A STATEMENT OF DR. MONCK'S SUFFERINGS, CONDITION, AND CLAIMS.

To the Editor.—Dear Sir,—I feel impelled by a sense of justice to call the attention of Spiritualists, by means of your widely-read columns, to the case of Dr. Monck.

If ever there was an instance of a medium having a well-deserved claim for assistance in dire necessity, it is Dr. Monck. I must first say that the appeal already made did not originate with himself, but with Dean Colley, and after his leaving England, was taken up by some other friends.

Dr. Monck has sacrificed himself for the cause of Spiritualism just as much as any martyr in distant times, whose life and sufferings are now read with emotion, but when living and suffering were unnoticed and uncared for.

A medium of rare powers from childhood, he became enthusiastic in his desire to propagate the knowledge of the new phenomena, and the valuable moral and religious doctrines deducible from them; and impelled by this, to him, sacred enthusiasm, he abandoned voluntarily an honourable profession and a lucrative position, as an eloquent preacher in the Baptist Church. This necessarily has always brought on persecution and calumny; old beliefs and vested interests in either truth or error, cannot be attacked with impunity, least of all in England.

Having some private means, amounting to upwards of £2,000, he devoted his time and powers to spreading abroad the new truths throughout England, by means of seances, lectures, and healing; and even after he had spent all his property in so doing, he seldom accepted a pecuniary acknowledgment of any services rendered.

Then came the prosecution, or persecution, at Huddersfield, resulting in his condemnation, caused, as I believe, by want of competent assistance, and by the almost universal ignorance and prejudice of materialistic magistrates, judges, and public with respect to all super-sensuous and spiritualistic phenomena.

The sufferings caused by his illegal and barbarous treatment when confined, waiting for trial—no one having come forward to give bail—laid the foundation of his loss of health; and I must say, for myself, that it is a thing much to be regretted, that in England, where there is so much self-laudation about civilisation, and the protection afforded by law to persons before conviction, that such horrors as occurred in this case, should have been allowed to pass without a public prosecution and exposure.

Dr. Monck's health was finally ruined, I fear, by the series of extraordinary materialisations which took place in London in 1877, as reported at the time in the Spiritual journals, in which the form of the "Mahedi," a large and powerful Oriental was seen by a private circle in my house, and elsewhere on several occasions, without a cabinet, and in sufficient light, and under test-conditions, to be evolved from Dr. Monck's left side, and, after remaining for upwards of half-an-hour with the circle, in the same room with the medium (who was never out of sight a moment), was again seen to be absorbed into Dr. Monck.

It seems to me evident that materialisations conducted in this way are dangerous to the medium, as such phenomena are probably, in some respects, analogous to gestation in animals, and the evolution of plants by seeds in seed capsules, which always take place in the absence of light.

To try to restore his health, Dr. Monck spent upwards of a year as an honoured guest with me here, and four months at Naples with Signor Damiani; but, I regret to say, without any good results; and in the opinion of many of his friends he ought to spend this winter and next spring in a warmer climate, but for this he has now no means.

Should his health return, and if he can succeed in securing a livelihood by means of some spiritually-suggested inventions, which he wishes to patent, it is his intention to devote himself once more, as an unpaid medium, to the serious investigation of spiritual phenomena, under conditions from which alone results of the highest kind can reasonably be hoped for.

With this statement of the bare facts of the case, I leave the matter with confidence to the hearts and consciences of Spiritualists.—I remain, dear Sir, yours most truly,

A. J. CRANSTOUN.
Villa Fluhli, Meggen, Lucerne, 13th Dec., 1879.

GOSWELL HALL.—Mr. E. W. Wallis gratified his old friends in London, on Sunday evening, by a very excellent discourse. There was a good audience. On Sunday next Mr. J. J. Morse will speak. It is long since his London friends had the pleasure of listening to him, and no doubt the hall will be crowded. 290, Goswell Road, at 7.

MARYLEBONE, 25, Great Quebec Street.—On Saturday evening, seance at 8 p.m.; Mrs. Treadwell, medium; Mr. Hancock, conductor, who will attend at 7.30 to instruct visitors. On Sunday, at 11.15, conversation, at 6.15; Mr. E. W. Wallis is expected to be present and deliver a trance-address. On Tuesday evening Mr. Morse will deliver a trance-address. On Wednesday, being the last of the Old Year, a meeting will commence at 9 p.m., and be continued until 12.30, when several songs, duets, trios, recitations, and addresses suitable to the occasion will be given; among them being Tennyson's poem, "Ring out the Old, Ring in the New," by a young lady; admission free; a collection during the evening. Mr. Morse has kindly intimated his intention of spending these last hours with us. After 1 a.m., the character of the meeting will be innocent recreation; light refreshment. On Tuesday, Jan. 6, Mrs. Olive has very kindly offered to give a seance in the hall for the benefit of the Association, to commence at 8.30 prompt; admission 2s. 6d.
J. M. DALE, Hon. Sec.

J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his Psycho-Organic Delineations on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD." a book of 144 pp. cloth, only 2s. 6d.

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CASARI, High St., Watford, Herts. Instructions to purchasers gratis.

ASTROLOGY.—PROFESSOR WILSON may be consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

ASTROLOGICAL CHART.—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOFFER, Dorking.

Miss P. Knight is no longer agent for M.S.

THE SCIENCE OF THE STARS.—Are you anxious about Marriage, Business, or absent friends, &c.? Consult SYBIL, who will resolve your doubts. Fee 2s. 6d. Nativities, one guinea.—54, George Street, St. James Street, Brighton.

ASTROLOGY.—Gabriel can be consulted upon any event in life. Questions 5s., Nativities 10s. Apply by letter only—13, Nottingham Street, High Street, Marylebone.

RAPHAEL'S PROPHETIC MESSENGER AND EPHEMERIS FOR 1880. Containing Predictions of the Events and the Weather that are likely to occur during 1880, with a large Hieroglyphic.

"Raphael's" is the oldest and best Astrological Almanac now published. He foretold the great floods, the sad colonial calamities, and all the principal events of the current year, even to the present Afghan War! Buy, read, and judge it for yourself. Post-free, 7d.; with Ephemeris, 13d.

London: J. E. CATTY, 12, Ave Maria Lane, E.C.

MERCURIUS'S

PREDICTING ALMANACK for 1880. Will be Published early in November.

In consequence of the remarkable predictions of the recent hard winter, and the death of the Princess Alice and the King of Italy, the large edition printed in October, 1878, was sold before Xmas; a second edition was printed in January last, in order to satisfy the demand for copies from the United States and all parts of the world. The violent storms of the year 1879 were faithfully recorded, and there was scarcely an event of any great importance—either sickness, death, war, or victory, but what has been faithfully foretold. Forewarned is to be forearmed. Thus to Farmers, Sportsmen, Merchants, Photographers, and Traders, this Almanack is invaluable; and in addition to the purely exceptional contents of the Almanack, we have everything that can be found in the most expensive one,—such as a Tide Table for all parts of the Country, a complete list of Fairs, Post Office, and all useful information, with complete and daily records of the Wind and Weather for the year 1880, Astrological Tables and Charts, with full directions for casting Nativities, and every information useful for Students and Amateurs.

Price 6d., post-free, 7d.

Co-operative Publishing Company, Victoria House, Catherine Street, Strand, W.C.

OLD BOOKS on Alchemy, Magic, and Astrology.—Send a stamp for catalogue and prices to Mr. Halse, 40, Addison Road, Kensington. A lot of Old Paintings also for Sale.

F. FUSEDALE, TAILOR, &c. Specialties in Scotch and West of England Tweeds. Trousers, 18s. Suits for special occasions made in 12 hours. Office, Seaside, and Tourists' Suits from Two Guineas.—8, Southampton Row, London, W.C., 4 doors from Holborn.

Christmas Appeal to Spiritualists.

THE COMMITTEE formed to promote a Testimonial to Dr. Monck, commend his case as one eminently claiming your generosity at this time of the year, when gifts and benevolence are peculiarly appropriate.

As one of the pioneers of our beliefs he has expended health and all his resources in devotion to the Cause: for nearly two years he has been cared for by kind friends, who have thereby earned the lasting thanks of Spiritualists; and to enable Dr. Monck to return to the work still so dear to him it is necessary to sustain him for the winter in a warmer climate. If all unite heartily there will be no difficulty, and the Master's benediction will be yours—

"Inasmuch as ye did it to the least of these little ones ye did it unto Me."

Smallest contributions will be equally welcomed as those whose larger means enable them to give more largely. They should be sent to the Hon. Secretary of the Committee, whose names were announced in the MEDIUM of Nov. 28. MORELL THEOBALD, 62, Granville Park, Blackheath.

CONTRIBUTIONS ALREADY RECEIVED.

One gentleman has promised £20, if £80 more is raised in £10 and £5 subscriptions.

Per Mr. Colley's Appeal:—	£	s.	d.
W. P. Adshad, Esq.	5	5	0
Mr. and Mrs. Cranston ..	10	0	0
Sir Charles Isham, Bart. ..	2	2	0
Mrs. Tyndall ..	10	0	0
H. Wedgwood, Esq.	2	2	0
F. Myers, Esq.	2	0	0
W. Pemberton Turner, Esq. ..	2	2	0

Paid to Dr. M. £33 11 0

Per new Committee:—	£	s.	d.
A. Calder, Esq.	5	0	0
W. Tebb, Esq.	5	5	0
His Highness Prince ..	5	0	0
F. G. S., per Mr. Calder ..	2	2	0
Jos. Swinburne, Esq.	1	0	0
Miss Douglas ..	1	0	0
Dr. Brown ..	1	1	0
A. Tod ..	1	0	0
Jno. Thomson ..	0	10	0
Dr. Blunt ..	0	5	0
R. Carrall ..	0	3	0
Friends, per T. McKinney ..	0	7	6
Morell Theobald, Esq.	2	2	0
R. Gessler ..	1	0	0
Dr. Stowell ..	1	1	0
Dr. Johnston ..	0	5	0
Col. Brayn ..	0	5	0
Wm. Oxley, Esq.	1	1	0
J. B. Stones, Esq.	1	1	0
Miss Otley ..	1	0	0

£30 8 6

VITAL HUMAN MAGNETISM

Nature's Chief Restorer of Impaired Vitality. D. YOUNGER, 164, Euston Road, opposite St. Pancras Church, Mondays and Thursdays, from 2 till 6, or at patient's own residence; any form of mediumship developed. Mesmerism and Healing taught; written instructions, with anointing oil for home use or self-treatment. Address all letters—1, Sandy Hill, Woolwich. Stamp directed envelope for reply.

THE SPIRITUAL PIONEER, PUBLISHED MONTHLY, price one halfpenny; 100 copies, 3s.; 50, post-free, 1s. 10d.; 12, post-free, 5d. W. H. LAMBELLE, 63, Manchester Road, Bradford.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

EDWIN CLAFTON, Stors Hill, Ossett, begs to notify that he is now open for engagements as a Trance Healing Medium.

DR. NICHOLS' FOOD OF HEALTH

AS
Porridge, Blancmange, Puddings, &c.
ONE MEAL A DAY WILL GIVE HEALTH TO THOUSANDS
Who are now suffering from Dyspepsia, Constipation, and their attendant maladies.
8d. per lb. packet.

DR. NICHOLS' SANITARY SOAP.
PUREST SOAP MADE.
Sold by Chemists, Grocers, &c.

In Paper Wrappers, 2s. Cloth Boards, 3s.

LIFE BEYOND THE GRAVE, DESCRIBED BY A SPIRIT, THROUGH A WRITING MEDIUM.

This Volume contains pen and ink Pictures of the Conditions of Life after Physical Dissolution, the perusal of which will answer hundreds of questions continually cropping up in the mind of the student of Spiritualism.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5 On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

MRS. OLIVE, 103, Clarendon Road, Notting Hill, W., three minutes' walk from Notting Hill Station. Public Trance Seances for Healing, Mondays, 11 a.m., free Healing Fridays, 3 p.m., and Trance Communications, Wednesdays 7 p.m. Admission 2s. 6d. At home for Private Seances every day from 11 to 5; fee one guinea, or by arrangement. Persons unknown to Mrs. Olive must have an introduction from some known Spiritualists.

MR. FRANK HERNE, 15, Thornham Grove, Stratford, E. Private Seances attended Mr. and Mrs. Herne receive Spiritualists every Wednesday, also the first Sunday in each month, at 8 p.m. Trains from Liverpool Street. Address as above.

MR. J. W. FLETCHER, 22, Gordon Street, Gordon Square, W.C. At home every day except Sunday. Sunday Evenings at Steinway Hall, Lower Seymour Street, at 7 o'clock.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER Elm Tree Terrace, Uttoxeter Road, Derby. Agent for all kinds of Spiritual Literature.

MRS. WOODFORDE, Developing and Healing Medium. Any form of mediumship developed. Ladies and children healed by Mesmerism. Terms according to circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 90, Great Russell Street, Bloomsbury, W.C.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

MR. E. W. WALLIS, INSPIRATIONAL SPEAKER. For terms and dates apply—92, Caroline Street, Nottingham.

MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatitis and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired. —99, Park Street, Grosvenor Square, W.

MISS BARNES, Physical and Test Medium, gives Seances for Materialisation—Sundays at 8.30, Tuesdays at 8 p.m.; Spiritualists only, or by introduction. Park seance, Mondays, Thursdays, and Saturdays, at 8 p.m., 2s. Instruction in Mesmerism and Development—Hackney Spiritual Evidence Institution, 6, Field View Terrace, London Fields, E., near Blanchard Road. C. R. WILLIAMS, Manager.

CLAIRVOYANT SITTINGS are given by "DAISEY'S" MEDIUM, by appointment only Apply at 15, Southampton Row, London, W.C. A social Sitting every Friday evening, at 8 o'clock.

HEALING BY LAYING ON OF HANDS DR. JAMES MACK

Can only be seen by appointment. Address all letters 15, Southampton Row, London, W.C. N.B.—Magnetised Fabric for the alleviation or cure of Disease, 5s. per packet, 2s. 6d. renewal.

JOSEPH ASHMAN, Psychopathic Healer, 14, Sussex Place, Cornwall Gardens, Kensington, W. Tuesdays and Thursdays from 11 a.m. to 5 p.m.

MR. J. H. ALDRIDGE, Magnetic Healer and Medical Botanist, will send Herbal remedies to any one suffering from whatever cause, on receiving P.O.O. for 3s. 6d., payable at Post-office, Gillingham, Bradford, or 45 stamps. A description of the diseases will be quite unnecessary, as our little girl, only eleven years of age, has the gift of a natural seer—she can see and read the interior of the human frame; distance no object. Address—17, Fairbank Road, Whetley Lane, Bradford, Yorks.

MRS. JOSEPH ASHMAN'S EMBROCATION for the cure of Bronchitis, Sore Throats, Rheumatism, Sprains, Bruises, Stiff Joints, general Debility, &c., &c.—2s. 9d. per bottle. 14, Sussex Place, Cornwall Gardens, Kensington, W.