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THE THEOLOGICAL CONFLICT.

A REPLY TO CHAPTER I. OF PEEBLES'S "JESUS: MYTH, MAN, OR GOD."

TO THE EDITOR OF THE MEDIUM AND DAYBREAK.

I am very thankful to you and "Lily," to whom acknowledgments have been made, for the publication of Mr. Peebles's chapter on "Evidences of the Existence of Jesus." If convenient to you, I beg the favour of equal prominence being given to this Reply, that truth-loving readers of the MEDIUM may judge as to the three-ply cord of ignorance, falsehood, and folly, from which that Chapter depends. In this, my hasty sketch, I may take notice of other correspondents who are laying themselves somewhat open to criticism in your columns; and if, in doing so, I expose my ignorance and prove myself needful of correction, I will be very thankful to anyone who can set me right, as the acquisition of truth is my sole object. I have no idols to set forth, no fetishes to defend; and as for my poor self, I am worthy of no better fate than to be made the butt of Sectarian personality and abuse, if by assuming that position I can in any way advance the Cause of Truth.

In his introductory remarks, Peebles implies that there is a special merit attached to belief in the Christian dogmas relating to Jesus. The personal existence of Pythagoras may be denied without any insinuation, but it is a kind of profanity to apply the same process to Jesus. Why this distinction? Without some reason why the same treatment should be accorded to both personages, the *motif* of the Jesuan apologist is not clear, unless we look a little wider than the mere patch of work, which he for the moment has under his hand. Thus the Jesuan has a double meaning in his work: while with apparent candour he limits his object to the establishment of a biographical fact, he is all the time labouring covertly to enforce upon you a religious dogma. This is more evident in the letters and rhymes of "Lily," who unblushingly mixes things so that there can be no mistake as to her double meaning: for she elevates the biographical fact into a "Truth," spelling it with a capital T, and places belief in a fact equivalent to "faith" in a spiritual principle. Jesus, in her verbiage, is not a man, but "Our Lord," and in her verses she bestows on him divine attributes, and a spiritual function above all other spirits that may be named.

Thus, either unconsciously or wilfully, these Jesuans mix up two things that essentially differ. If they do so unconsciously, they are thereby intellectually incapable of dealing with the question; if they do so wilfully, their lack of truthfulness and candour equally unfits them for a work in which truth is the quest. We shall see illustrations of this aberration as we go along. As a lover of truth, I am ready to admit any fact that may be brought home to my intellect; but as a lover of truth, I am not to be cajoled into the worship of an idol, under the pretence that I am simply admitting a fact.

Peebles's third paragraph is a most pointed reproof of the course which the Jesuans pursue, and a refutation of the assumed claim of Jesus to be divine in any other sense than all other aspiring men are divine. If "Lily" will adopt Emerson and Whatman as "Our Lords" in conjunction with Jesus, then we can understand the force of quoting Peebles on behalf of her dogmas. These three personages are quoted by Peebles as respectively saying: "I testify of myself," "I affirm myself," "I celebrate myself." In truth no man can do more. Only that divinity which a man's own spiritual development reveals to him, can he in any degree know. "It is the pure in heart that see God." It is not by dogmas and biographical facts received through the intellect, that a man can "know" anything. He can only receive them as statements; but Truth is a part of a man's spiritual composition, is "himself," from which he cannot get away. The Jesuans here make a great mistake in confounding the intellectual dogmas, as assumed fact received from without, with the spiritual Truth, the Divine Self, derived from within. Thus the paragraph is a pointed reproof of this ado about Jesus. If Jesus "testified of himself," of what use is the testimony of "Lily" or Peebles? Is their "hap'orth o' tar" going to save the ship, which by some omission on the part of Jesus, was left to them to patch up? No! The plain English of the remarkable dictum, thrice-quoted, is: Mind your own business; live your own life; be yourself, for it is that life-work, that life, that self, that will be your concern throughout eternity. What would Emerson have thought of a crowd of sycophants harassing him with testimonies as to his personal history and attributes? Would he not have told these men and women (more likely) that what they said and thought of him could in no wise alter what he actually was, and that as his existence had to testify of itself, and by its tenor

affirm who and what he was, so in like manner would theirs, and that it would be wise policy on their part to see that they made their personal duties their chief concern.

So much for the introduction, which is a smart "slap in the face" at him for the performance which he afterwards undertakes. How he executes that performance we shall presently see.

After a vast amount of literary rubbish, shot into the expectant intellect of the reader, Peebles unearths a rude drawing, found on a wall, built 1,900 years ago in Rome, and which had long been covered up. No date is given as to when this satirical drawing was made. That it was made before the wall became buried under the rubbish of a new city, is evident. The question remains: When was the Palace of the Cæsars so mutilated, that the rubbish round the walls rose so high as to cover these rude drawings? And would these drawings remain long unimpaired if left exposed to the atmosphere? If these drawings are of such a character as to be permanent for a long course of years, possibly they were executed before our era altogether, for the palace, Peebles states, was built 45 B.C. If so, this drawing would antedate Christianity altogether. If on the other hand, it was drawn long after our era, it would simply record the then prevailing crucifix-worship, and not allude to Jesus at all.

So much for the date of these "*graffiti*," and now for the one alluded to bearing on the subject in hand. Peebles in the second column of page 66 (MEDIUM Feb. 1), goes into a number of particulars respecting the "Nazarenean Syrian," and assumes that the "Pagan-inspired caricature" had reference to that personage. This is nothing better than down-right lying, and it is this sort of stuff of which "history" referring to this subject is chiefly composed.

What was actually found "scrawled" on this old Roman Wall? We have first, a cross, with a man with an ass's head stretched upon it; secondly, we have a man standing before it in the attitude of worship; thirdly, there is the inscription underneath—"Alexamenos worships God." Peebles says: "We have first the cross, and then Jesus represented in the form of a man, the arms outstretched, the head shaped like that of an ass, and all stretched upon this cross." Now, how does Peebles know that this referred to Jesus at all? He uses the name "Jesus" quite unwarrantably, also, that it is a "Christian" who is worshipping. If anything about Jesus being born in a manger, being a "Nazarenean Syrian," riding into Jerusalem on an ass, or being opposed by the Jews, had appeared on this inscription, Peebles would not have been slow to state it, but there is no connection shown between this "scrawl" and Palestine, or the Jews, or of Jesus, or a Christian; Peebles infers there is, and thus implies a falsehood; the whole drift of the argument in this respect is pure assumption. If this diagram referred to Jesus, it must be supposed that he had a "head shaped like that of an ass." Much more likely is it that the asinine peculiarities pertain to those who think this matter has anything to do with "Jesus of Nazareth."

Further down, Peebles gives the true key to the mystery, identifying this ass-headed god with a Samaritan idol worshipped by the vulgar. These idolatrous Samaritans and others of the same cult in various parts of the world, are the true progenitors of the Christians. In Rome, "where things atrocious and disgraceful congregate," no doubt these ignorant idolaters had representatives, and it was to ridicule these, that the *graffiti* in question were executed.

It is possible that the same thing would occur in our own age and country, if a "new god" of a similarly repulsive and asinine character were held up for public approval by a low class of people, whose views on things spiritual outraged the public perception of Truth. Thus I contend that the "artist" who made this drawing did not necessarily "despise" Jesus or any one else;

but that he drew the caricature in the interests of purity of religious thought, and as the only style of argument which can avail with fanatics of such a sort. It seems scandalous that the supposed friends of Jesus should so eagerly insult him by bracketing him with such a revolting figure; and heap infamy on insult by supposing that the worshippers of it were his followers. Perhaps Peebles, "Lily," and company find the cap fit. Well, let them wear it; none will dispute their right to such a prize.

The evidence of the "scrawl" reminds me of that derived by "Lily" from a drawing in Doré's Gallery. Who can say that the great French artist intended his picture to be historical testimony on behalf of the existence of any person? We know that it is impossible that it could be such. It is the artistic representation of an ideal. The Roman drawing was also the caricature of an ideal, having no reference to the personal history of a hero.

Corpse-worship is one of the oldest forms of religion. In your report of Gerald Massey's lectures this is plainly made to appear, and no doubt there is much more information on the subject presented in his great work, which unfortunately I do not possess. The corpse was, in the earliest times of the idea of immortality, regarded as the womb which gave birth to the spiritual being. The respect paid to mortal remains on that account would degenerate in the lowest class of minds to the worship of the corpse itself. Traces of this worship appear in the Old Testament. In the eighth chapter of Ezekiel, the "women weeping for Tammuz" and the "Eastern position" are regarded as the greatest "abominations" perpetrated by a degenerate Israel; even greater than idolatrous conceits scrawled on the walls and worshipped. The idols "portrayed upon the wall round about" as described by Ezekiel, remind one of the Roman caricature, which was evidently put there in ridicule of idolatry, and in the interests of true religion rather than in opposition to it.

This Tammuz was the dead body, the equivalent of the Phœnician Adonis, and the Egyptian Osiris, whose scattered body was bewailed, till it returned again in resurrected form. To this day there is a version of this performed in the mummeries of the Romish Church, and this is what is implied in Lady Caithness being made by the late Pope, "Lady of the Order of the Sepulchre." It shows that corpse-worship is still one of the dogmas of Christianity, but which was regarded as a great "abomination" in the days of Ezekiel. Lady Caithness is in a considerable degree of fog over the significance and the meaning of "666," the number of the beast and of a man. Let me tell her kindly and confidentially that it has its explanation in this "abomination," this corpse-worship, to which she is such a willing adherent, that she is not at all ashamed to confess it in the columns of the MEDIUM. The "Beast" is the animal nature, the physical residue, the soulless clay, the corpse, the figure of a "man" nailed to a stick, which is worshipped as a god in Christendom to this day. This eighth chapter of Ezekiel plainly shows, that which is now called Christianity, in its Romish form, was in existence when that chapter was written, whenever that might be, and that it was then denounced in the most emphatic language. My friends, the Christians, can settle the matter with Ezekiel at their convenience, and if I have helped them in any way out of the "666" fog, I shall be very happy in being of service in the matter.

In Mr. Oxley's "Egypt," we learn that there was the exoteric and esoteric, the broken body of the dead Osiris, and the exalted and renewed spiritual Osiris which was indestructible. There we have the root of the idea, which in the crucified Christian symbol is perpetuated in a disgusting and degraded form, as also in the drunken orgies and indecencies of the Irish wake.

I want now to make an attempt to show that such

"abominations" (*vide* Ezekiel) have nothing whatever to do with "Jesus of Nazareth."

Taking the three gospels as a basis for argument, we observe two things: What the supposed Jesus said of himself, and what his biographers say of him. If these two sets of statements do not agree, which of them are we to regard as authentic? John's Gospel has perplexed critics for ages; it may be found to embody a mass of Greco-Egyptian metaphysics, useful when studied so much as he admonishes his auditors to listen to the teachings that come from *within*. He is not mankind's teacher, but he would infer that every man must be his own teacher, and by self-abnegation become the true individual and eternal self-hood. He does not define or name any God; he speaks vaguely of the Father. It is the interior functions of spiritual love and moral obedience which he enforces, and not the external act of intellectual credence or definition. To-day he would be regarded as an Atheist and non-Christian. He was something like the "too superstitious" Athenians, whom Paul endeavoured to convert to the worship of a crucified man.

The Gospel Jesus ignored himself, as a man of the world, but testified of himself wholly as a spiritual teacher and worker. He asks us to take nothing on trust, either as regards his own personality or the topics of his teachings. He does not address the intellect so much as he admonishes his auditors to listen to the teachings that come from *within*. He is not mankind's teacher, but he would infer that every man must be his own teacher, and by self-abnegation become the true individual and eternal self-hood. He does not define or name any God; he speaks vaguely of the Father. It is the interior functions of spiritual love and moral obedience which he enforces, and not the external act of intellectual credence or definition. To-day he would be regarded as an Atheist and non-Christian. He was something like the "too superstitious" Athenians, whom Paul endeavoured to convert to the worship of a crucified man.

Now, this Gospel Jesus exists purely as a spiritual personage, a being with principles and actions, but without mundane distinctiveness. His "Kingdom was not of this world," hence his object was not to emphasize his external but lead men to emphasize *their internal*, and instead of making him the object of regard—"feed his sheep!"

This a most lovely character, and the spiritual ideal that every man in his better moments finds within his own bosom. To wrangle about the personal existence of such a character is to mistake the import of the question altogether. We are not to look for him 1850 years ago on a cross in Palestine, but we are to search for him to-day in our own interiors. If we find him not there with the eye of the spirit, we shall find him nowhere else with the eye of the intellect.

But do you mean to say that such a type of manhood never existed? I should say: hundreds and thousands of them. Such a man is a type of the pure Spiritualist; the religion of the Spirit, the Bible of which is within every man. There were esoteric bodies and schools of this kind in all ages of the world, and they exist to-day. They quote no historical authority, they preach from no texts, they define no God, they believe in no creed, they belong to no church!

They dwell in your midst, and you recognise them not, unless it be with contempt and abuse!

I say, the "Gospel Jesus," because the Gospel did not originate with any Jesus or other person. The Gospel: the universal spiritual principle, by virtue of which within man he is the child of the Infinite, and capable of spiritual aspiration and eternal progression. By it he learns the truths of the higher spheres, and by spiritual communion therewith, becomes more and more of the State to come, and less and less of the State that was.

The second Jesus that I would notice is, the New Testament Jesus; and what we know of him consists in what others have said of him. These historical characteristics are, however, common to a vast number of other personages scattered throughout the world, as well as to the supposed New Testament Jesus. In "Bible Myths, and their parallels in other religions," the following summary is given:—

The Miraculous Birth of Christ Jesus; the Star of Bethlehem; the Song of the Heavenly Host; the Divine Child Recognised, and Presented with Gifts; the Birth-place of Christ

Jesus; the Genealogy of Christ Jesus; the Slaughter of the Innocents; the Temptation, and Fast of Forty Days; the Crucifixion of Christ Jesus; the Darkness at the Crucifixion; "He Descended into Hell;" the Resurrection and Ascension of Christ Jesus; the Second Coming of Christ Jesus, and the Millennium; Christ Jesus as Judge of the Dead; Christ Jesus as Creator, and Alpha and Omega; the Miracles of Christ Jesus, and the Primitive Christians; Christ Krishna and Christ Jesus; Christ Buddha and Christ Jesus; the Eucharist or Lord's Supper; Baptism; the Worship of the Virgin Mother; Christian Symbols; the Birthday of Christ Jesus; "the Trinity."

I do not possess a copy of "Bible Myths," but I cut that summary from the advertisement in the MEDIUM. From the same advertisement I quote the following opinions:—

"The same thing which is now called CHRISTIAN RELIGION, existed among the Ancients. They have begun to call Christian, the true religion which existed before."—ST. AUGUSTIN.

"Our love for what is old, our reverence for what our fathers used, makes us keep still in the Church, and on the very altar cloths, symbols which would excite the smile of an 'Oriental,' and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours."—JAMES BONWICK.

By this universality of biographical description it is proved that the New Testament Jesus never lived as a human being, but is wholly mythical. The Gospel Jesus is a possibility within man's reach; the New Testament Jesus is a mythical monstrosity. I would also remark that in addition to these personal characteristics, the parables, sayings, and miracles of the New Testament Jesus, are largely derived from other systems. See Judge Strange's work on the subject. When all these things are peeled off, the spiritual residue, the Gospel Jesus, becomes rather thin and impalpable to be an historical personage.

I wish now to show that, if such a person as the Gospel Jesus lived and formed a spiritual school, neither he nor any of his disciples wrote the Gospels, or any portion of the New Testament. In the first place, a book written by a school of spiritual teachers would be characteristic of the principles of that school and not diametrically subversive of them, as the printed Gospels and the Christian system manifestly are. Secondly, the apostles are represented as being unlettered men, for whom to write these gospels would be an impossible task. The compilers of the New Testament were by no means ignorant fishermen; but erudite scholars, well-versed in the literature of the age, both spiritual and mythical, esoteric and exoteric. They were skilled in the moral and spiritual principles of the Spiritualists of that age, typified in the Gospel Jesus; they were also deeply read in the paganish symbolism of that time and of the world at large, represented in the New Testament Jesus.

The object of these Bible makers was to show by a mixture of spiritual principles with pagan dogmas and practices, that the "true religion"—which these spiritual principles are—is quite compatible with the prevailing pagan practices. The corpse-worship had been for countless ages in existence, but to give it a new lease of life, it had to be born of a virgin, teach the "true religion," and end where it began—in Paganism, pure and simple.

It would be the greatest presumption on my part to say that this scheme, however reprehensible to the spiritual mind, has been wholly bad in its operation on the human mind. Believing as I do in a Supreme Power, this system has been permitted by that Power. I do not blaspheme that Power by saying, that such a system had His direct sanction: we might just as well say that all kinds of error and crime are sanctioned by Supreme Goodness and Wisdom. The Father leaves His children largely to their own devices, and by bitter experience teaches them to know truth by proving the falsity of error. Mixed up with the Paganism there have been the spiritual principles, which, appealing to the divine within man, have assisted in the externalization of that Divine. It is likely that the esoteric or spiritual principles, represented by the Gospel Jesus,

had hitherto been unwritten, and accepted only by those who were capable of receiving them through actual spiritual development. In stating them in writing and addressing them to the unlettered and unspiritual, they necessarily became exoteric, and thereby necessitated the employment of the verbiage or symbolism current at the time. This is why it has been said: "The letter killeth, but the spirit giveth life."

It is now evident that Christianity, both as a system of spiritual truth and as a mythology, preceded the so-called Christian era, and that the unhistorical character of the Gospel narrative is more and more clear to the mind. A vast system of falsehood has been perpetrated in order to make it appear that all these things originated from the life of one man 1850 years ago. This false system is a gross misrepresentation of the presumed Gospel Jesus, who may or may not have existed at some time or another, or in many different instances; it is a most unwarrantable liberty to take with the Supreme Spirit, to put such a mythical cadaver upon His Throne; and it is a gross injury to humanity in keeping them from the Truth, and putting millions of them to death, because they gave up their lives rather than bend the knee to ecclesiastical idols and falsehoods.

Mr. Peebles's classical references are not worth the paper they are written on. If he could bring us a copy of these authors' works, written in their own handwriting, then some importance could be attached to their testimony; but these authors' works may have been copied and copied many times by monkish scribes before they reach our eyes. This falsification of documents is really the smallest of the crimes of Christianity. These passages alluding to Jesus, are such barefaced interpolations that their character is apparent. They are like a little note interlined into the text for a purpose.

As to the testimony of the Emperor Julian, it is significant that it does not make a Christian to simply admit that Jesus existed and was a good man. The vilification of this good Emperor by the Christians has been exceedingly bitter: you must fall down before their idol, or they will not tolerate you, though you were the very Jesus yourself. And I would submit, that Julian, who lived three hundred years after the supposed Jesus, knew no more of the facts in the case than we do now. Ask the wisest man who lives to-day, for a sketch of the character of Charles I., or Oliver Cromwell, and what light could he throw on these matters? His opinion would be coloured by his prejudices. Let us ask another, who wrote Shakespeare's plays, and if Shakespeare, when and under what circumstances? If we cannot settle historical matters so near our own time, how could the Emperor Julian testify to the existence of Jesus? He was just in the same position as we are ourselves. As I do, he would have no objections to testify to the probability and amiableness of the character sketched, and with that liberal statement his interest in the matter would cease.

Mr. Peebles's shameful attack on the Rev. Robert Taylor is beside the question, and yet it is not. Peebles well knew that the solar myths were an expression of that system, of which the life of the New Testament Jesus is simply a form. He thus evades the question at issue, and abuses Taylor in a way which shows how much he feared to bring him into Court. The charge against him in the case of Prometheus is simply a quibble. The word "crucified" is applied in the general sense, that the one hero was fastened to a rock, the other to a tree; and both for the same purpose, rather differently expressed, the renovation of the world. The lines which Taylor laid down have been worked on by Gerald Massey, and others; so that instead of his views being obsolete, as Peebles falsely states, they stand in the front of mythological and biblical criticism to-day, and will still advance in the van in future. It is

another inflated statement on the part of Peebles, that a gentleman in London of the legal status of Judge Edmonds in New York, said so-and-so about Taylor. What matters it if he did? But Peebles put in this little bit of "bunkum" to help to kill poor R. Taylor. This looks very bad for Peebles' case, for if Taylor had been allowed to speak for himself the result would have been altogether different.

To come to Peebles' summary, the points in it are already answered. The "Myth" originated as shown in Gerald Massey's work. Myths never originate in personalities. They arise out of natural phenomena, which are used as hieroglyphs to represent ideas—before alphabets were invented! So Peebles is all wrong, and his dense ignorance utterly unfits him to approach the subject. He is so benighted as to assume in No. 2 that Christianity had a "one-man" origin! He has failed to show that the Roman caricature referred to Jesus at all, or Christianity. The historical testimony I have swept away, and as to that of A. J. Davis, he affirmed the existence of no "person" in the historical sense, but simply gauged the spiritual significance of the teaching, attributed to the person, as I have done further back.

It does not seem to Peebles to matter much whether Pythagoras ever lived, and why should it matter whether Jesus ever lived? Pythagoras did not originate truth any more than Jesus did. It is not the men or their personal authority we must prize, but to see for ourselves in our own souls all truth, which may be needful for the healthful development of the spirit. What makes the existence of Pythagoras more agreeable to the non-fanatical mind is, he is not thrust dogmatically on to us as a God: what makes Jesus so sweet a morsel to the dogmatic devotee is, that he is a God! Thus that which is one man's reason is another man's objection.

But again Peebles misleads the reader. Take away from the New Testament Jesus, all that belongs to other mythological personages, and obliterate all sayings and acts that can be found elsewhere, and there is nothing mandane or historical left. The remainder is a spiritual ideal, that has been made by the writers to animate the brought-together parts of the "scattered body of Osiris," gathered indeed from universal mythology. There are too many particulars given about the New Testament Jesus to be true; for others claim all of them as well. With Pythagoras it is different. That he existed is a fact in history of a very different character from the evidence in respect to Jesus. That he lived and taught is certain, therefore, that he was born is equally certain, and he must have been born somewhere. Many a man does not know where he was himself born, but he exists nevertheless. Peebles's argument on this point is inane!

The statement in the "Toldoth Jesu," that Christianity originated from *Christus* puts an altogether different complexion on the matter, and leaves "Jesus" somewhat out in the cold. I have heard a Jewish Rabbi on the other hand tell a Christian that he worshipped a "Crucified Jew." In this controversy, the position of the Christian is assumed for the sake of argument, and his self-defined religion shown at what it is worth. Small comfort will our friend "Lily" and Christians generally derive from the patronage of the Mahommedan historian, who places Jesus simply in the mid-distance between two other "prophets," by whom he is eclipsed on either side. All this shows at what straws falling men will wildly clutch. Paraphrasing Mr. Peebles's peroration, I will ask him, and all other apologists for somebody else, to be *himself*, try to distinguish his life by a career peculiarly his own, and in that spirit of self-reliance associated with the names he quotes, and he will not require to explain a Myth: he will place before the world a MAN.

A BIBLE STUDENT.

Mr. J. M. Dale had two at his meeting on Tuesday, at 167, Seymour Place, and one of them became a subscriber of one penny a week.

THE VIEWS OF A NEUTRAL SPIRITUALIST.

To the Editor.—The Theological Contest is waxing warm: the one party hugging their belief in doctrinal Christianity closer than ever; the other side denying altogether that such a person as Jesus of Nazareth ever existed. If these several opinions of their several advocates give them satisfaction, and afford comfort to those who hold them; why disturb them? What is the use of stirring muddy water:—"Quæta non moveat," is a true piece of wisdom, and has been rendered into English in stronger if not in polite language—"the more you stir, etc., etc." If your "Lilies" and "Maries," "Humphries," and others are happy and comfortable in their belief and the corroboration of that belief by quotations from pagan writers or early Christian Fathers,—even if they should happen to be deluded and on the wrong track, it neither hurts them nor others as long as they keep their own opinions and do not attempt to force them down the throats of others. They hold their opinions one way, "Bible Student," W.O. and A.T.T.P., and many others have theirs directly contrary. All these discussions are interesting in an archæological point of view, and as long as they stick to facts and do not give as facts what are the mere opinions of men, no better educated nor more learned than themselves, these discussions are interesting.

In matter of evidence the "Anti-Docs" are in a better position than the "Pro-Docs," as they have plenty of existing facts on which they can exercise their ingenuity. With the Pro-Docs there is a sad lack of evidence, from which any reasonable mind could draw the conclusions adopted by them; as with the exception of the four Gospels, reduced and culled out from I believe thirty-four, there is not a page of authentic literature of the date of the commencement of our era, either Greek, Roman, or Hebrew, that makes any reference to the wonderful phenomena witnessed. Natural phenomena, especially if unusual, would have been noticed and duly recorded by the writers of the time.

Whatever may be W. Oxley's conclusions, he has done good work in his writings on Egyptian Antiquities, and will no doubt destroy a great deal of the romance indulged in by the orthodox: but what matters either the constructive tendency of the one or the destructive purpose of the other? Neither, in my opinion, affect Spiritualism pure and simple. I say: Why look back? What matters it what has been? Rather look forward to what is to be. Lot's wife was turned into a pillar of salt, and why? Because she looked back. This allegory may be usefully applied amongst Spiritualists of all denominations. If Spiritualists have accepted a belief in the immortality of the soul and its progressive tendency, they must have learned that so-called death does not change the man by the conjurer's wand, but that thought which prevailed in earth life, remains for long, but not for ever, in eternity: the ignorant do not become instantly wise, nor the bigotted at once tolerant. Reason in spirit-life must be exercised the same as in earth life and until it is exercised the spirit will still nurse and fondle error, and the bigotted in life on earth will not be tolerant in spirit-life. Errors in earth-life can be easily matched by errors in spirit-life. If Spiritualists are to take as gospel, without exercise of reason, all that controlling spirits tell them, murder will soon be one of the fine arts, prostitution and drunkenness favoured privileges, and the bigot and intolerant the specially favoured ones; for in my experiences, each and all these vices have their representatives in spirit-life, ever ready at hand to egg on those with like proclivities when opportunity offers. If Spiritualism is simply to be an extended nursery ground for indulging exploded fancies, or getting the approval of unseen visitors for ideas which reason when exercised repudiates, Spiritualism will be a curse not a blessing. Let Spiritualists one and all learn this great truth, that a life well spent on earth, in observing nature's laws, and working for for own and their fellow creatures' happiness, is the best preparation for that progress in eternity, in which every true Spiritualist must believe.—Yours truly,

X Y Z.

A LUNGE AT THE "FESTIVE GLADIATOR"

To the Editor.—Dear Sir,—That festive Gladiator who so lightly designates himself "A Bible Student" has, at least, failed to learn one lesson inculcated in that Book, viz., that of courtesy and consideration for others. It is generally allowed that the higher the intellect, and the more extensive the learning, knowledge and mental culture, the greater is the forbearance, consideration and courtesy shewn to the gentler sex. This Gladiator attacks Lady Caithness in a fierce and truculent style, merely because to illustrate the question in dispute, she has kindly given some apt and relevant quotations, from valuable, important, and well-known works. In the most uncouth manner, he implies that all women's letters are illogical and contradictory, and this one "as . . ." possibly can be." In the Gladiatorial style, peculiar to himself, he libels that sex to which belonged the illustrious Hypatia, who, when her father Theon died, was the only one found capable of occupying his Professorial Chair. In her Alexandrian School, the greatest male intellects of the day were glad to receive their teachings in the highest branches of learning. This cheerful but discourteous Gladiator's mode of conducting a controversy is not likely to solve a problem which has engaged

the attention of thinkers for ages. It may be doubtful whether he knows what the meaning of the word Christ is, but, as it would seem, from his allusion to them, has simply rushed into the Arena, to show his wife and children what a clever fellow he is. I would, in all humility, venture to suggest to him that he should first go to a School where they teach "manners" and then take seven years' silence, with special study of the subject,—and—if he has ability enough—he may then perhaps appear gracefully in print before an admiring Public, as well as in the favouring eyes of his wife and children.

—Yours faithfully,

A. A.

LITERARY NOTICES.

WILLIAM HOWITT.*

"He that has been blessed with a worthy mother can never disbelieve in the being of a God, or the futurity of virtue. The peace and the glory of Heaven have received him into this world; the hand of angels has sown his early way with flowers of beauty from the sanctuary of God, far beyond all mortal creation; the wisdom and purity of the Divine Nature has been shed for him on the maternal heart in measureless affluence; the glorious hopes of immortality have been made actualities on her tongue; the triumphs and rewards of goodness have arisen before him in the very tones of her voice, as she sang to him the songs that stirred her own soul, like glowing faces and forms of seraphs, whose nature and mission he could not then comprehend, but saw and felt that they were beautiful. Yea, when a true mother walks amongst her young children, there walks as actual a spirit of Divine love and loveliness as ever trod the path of Eternity itself."

These beautiful sentiments so beautifully expressed were, as may be supposed, the outcome of William Howitt's own experience, and, at the same time, the key-note from which one may sound the after-melody of a pure and harmonious life.

"Born of a mother keenly alive to every influence of her romantic native locality, and attached with a passionate love to all things rural; cradled in a nook of Old England environed by sylvan and pastoral scenes backed by the range of the beautiful hill country of the Peak, on another side Sherwood Forest, with places of historic note scattered here and there, what marvel that the little William should have come into the world dowered with the heart and eye of a poet?" says his daughter, Mrs. Watts. She then goes on to give us a brief sketch of his early days, made up of feats of daring, passionate love of adventure and of action, and a restless anxiety for discovery which oft-times ended in hair-breadth escapes and reprimandings, but throughout bespeak an innate spirit strong and ever ready to defend and succour the weak—a delightful picture of boyhood, British-born! Withal courageous, his was a sensitive nature, impressionable to a high degree; his young heart always "open to absorb the silent glory of nature in her loveliest aspect around him," and, stirring the fine faculties of an appreciative mind, give it back a few years hence in his writings "with added brightness."

This, one of the lessons one may learn from the lives of William and Mary Howitt. They suffered no single opportunity to escape them. Whether they felt themselves "called," they went, "their knapsack strapped on William's shoulders, gay hearts brimful of romance and poetry beating within their breast." In this way it was that, fired with enthusiasm for the Great Unknown (Walter Scott), they set forth to visit the land of the Scotch Bard. What more enjoyable expedition could one conceive! Mrs. Howitt-Watts tells of it all too temptingly! An incident in this mountaineering tour is of interest to us Spiritualists. To it William Howitt oft would refer as to the beneficent mission of ministering spirits, who he firmly believed were in attendance and did actually lend aid in delivering himself and his wife from imminent danger. They were wanted for much work on earth yet, and their lives were spared.

William Howitt must have possessed the gift of "sensorial vision or vision of the inner eye" to a rare degree. His visions appear to have been teeming with imagery mostly taken from the Bible-sphere, his early training doubtless accounting for this. But as years rolled on this faculty seems to have been less frequently exercised (or awakened), for which Mrs. Watts offers an excellent explanation in but a few words. "This faculty," she says, "had doubtless simply gone inward, only to manifest itself through word-pictures in such writings as 'Pantika,' and similar tales and poems produced in due course."

All Spiritualists and students of the mystic and occult will have had experience of the power abating or manifesting in another form: a mere variation (in our own home-experiences an evolution, always higher and higher), but ever of "one and the same spirit."

William Howitt was a Medium—in the highest and purest sense—a Mediator, a Messenger betwixt this world and others. His whole life was seemingly under the protection and control of good spirits who impressed and inspired him awake and asleep. A beautiful poem, entitled "A Dream," now for the first time in print, seems rather an instance of those strange, won-

* Pioneers of the Spiritual Reformation. By Mrs. Howitt-Watts.

derful "spirit-wanderings," but few even amongst sensitives can comprehend, and none, so far as my acquaintance goes, can satisfactorily explain. William Howitt evidently had these "Visions of the Night," or, a better name for them, "Spirit-Wanderings," and he was not "a young lady with a romantic imagination and a poetical turn of mind," nor "a young girl with delicate skin and quick intelligence," as people who should know better, very wisely say! It is very charming to read of the home-lives of the Wordsworth family, Miss Mitford, Daniel O'Connell, Walter Savage Landor, Thomas Bewick, Christopher North and the Ettrick Shepherd; then, during the Howitt's abode at Heidelberg, Uhland and Tieck, two of Germany's great poets; Kaulbach the painter (of whose works I saw many wonderfully fine examples while at Nuremberg last summer), Mina Von Goethe, daughter-in-law of the great Goethe, Freiligrath and others of illustrious name and fame, whom Mrs. Watts touches upon in her father's biography.

But curious it is to read that it was in the Australian Bush that William Howitt first met with "Table-Turning" and the so-called "Willing-Game." Whilst on the outward passage he had had the following remarkable dream or vision. In his own words:—

"In a vision at sea, some thousands of miles from Melbourne, I not only saw clearly my brother's house and the landscape around it, but also saw things in direct opposition to the news received before leaving England. It was said that all the men were gone off to the gold-fields, and that even the Governor and Chief Justice had no men-servants left. But I now saw abundance of men in the streets of Melbourne, and many sitting on door-steps asking employment. . . . When in the street before my brother's house, we saw swarms of men, and some actually sitting on steps, seeking work.

"All was so exactly as I had described it, that great was the astonishment of my companions."

The result of his first personal knowledge of spirit-manifestations, William Howitt published in a novel called "Tallengatta, or The Squatter's Home," in a preface to which the author says:

"In all ages Spiritualism has been exhibiting itself in one form or another; and there is a very old adage, that where there is smoke there is pretty certainly fire. In the long ages of the sacred history, in the remarkable centuries which succeeded the first spread of Christianity, in the mythic structures and creeds of ancient nations, in India, China—familiar with rapping and table-turning these thousand years—Egypt, Greece and Rome; under all the distortions and concealments of magic, witchcraft, and the occult sciences of the middle ages, spiritual agency has been working according to the firmest convictions of the greatest minds of those countries and times. As Socrates has his 'familiar spirit,' Numa, his Egeria, the Arabs, their genii, Friar Bacon, his brazen head, and Paracelsus, his inward illumination, his 'Einhauchende Geister,' so Jacob Böhme and George Fox, in recent, and Zschöke, in our own times, astonished their contemporaries by their revelations."

Certainly in all ages there has been a very great "smoke in that quarter." The smoke of Spiritualism is now visible enough, but in those early times it demanded a noble mind to make such a frank confession.

CAROLINE CORNER.

"RHINELAND."—Miss Corner's little work comes before us with double reasons for its appearance. The book itself is a pleasant and lively sketch of a trip to the Rhineland, during which the authoress paid a visit to Prince Emil of Sayn-Wittgenstein, to whose memory she dedicates her work. The sketch is merely a string on which to thread various stories, all told with considerable vivacity. The special purpose in publication has been to obtain funds for a charitable work among the children of the East-end, a purpose which will, we hope, be fully realized. (J. Burns).—"Literary World."

Princess Shubav, the daughter of Prince Emil Wittgenstein has written for three copies of Miss Corner's "Rhineland."

The "Story of a Kreuzer," by Baroness Adelmä Von Vay, translated by Caroline Corner, will shortly appear in "Home Chimney," edited by F. W. Robinson.

PHENOMENA.

SPONTANEOUS PHENOMENA AT ARUNDEL.

EXTRAORDINARY PROCEEDINGS.—"Spirit Rapping and Table Turning."—Extraordinary proceedings are alleged to be happening in King Street, Arundel. In a cottage there resides a man named Clarke, a bricklayer in the service of the Duke of Norfolk, his wife and children. One of the latter is a girl 12 years old, and it is in connection with her that the reported singular manifestations are taking place. They began, it is said, on Friday night. The mother states that the two children, one being the girl in question, were in bed with her (the father being at work in the country), when they heard a scratching noise by the side of the bed. It was faint at first, but gradually became louder and faster. She spoke to the girl, thinking it was she who was scratching, but the girl denied it. She took

her hands, but the noise continued. Having assured herself that the girl was not making it, they went into another bedroom. The noise followed them there. Next day, still more singular things happened. Articles began to fly about the rooms where the girl was present. She was watched, and the mother states that the following incidents happened under such circumstances that they could not be an imposition. The girl was sent upstairs, and the grandmother, who had been called in, followed. The girl went first, and was still in sight of the old lady following behind, when a crash was heard: the clock had come down from the back of a chest of drawers standing the other side of the room, and altogether out of reach of the girl—the longest arm in creation could not reach half way across the room—and lay in front of the drawers. Slabs fell from the mantel-piece—also quite out of reach—and other manifestations occurred. The girl went into the kitchen, while the father watched through a hole in the door. She was observed, it is said, to walk slowly, with her arms clasped, along one wall. Suddenly a heavy tray of potatoes was thrown to the floor, a heavy brick and a saucepan, altogether beyond the girl's reach, bounded down. We are told that the father describes that before the things fell, he saw what seemed like a faint hand stretch over from the girl, yet it did not appear possible that it could be the girl's hand. One singular part of the affair is that nothing is broken. Even a watch-stand, with a glass shade, was picked up safe and sound. The girl described it as if they bounded in gentle leaps. The same thing appears to have happened in the grandmother's house. A water jug is declared to have jumped from the basin and bounded with a crash on the floor, the girl being in full view and out of the way of the jug. Curiously enough, that remained unbroken. A broom fell down, with which the girl could have had no physical contact. Sent to get a loaf of bread at a baker's near, scarcely had she entered the shop before, she states, a chair at the other end turned over. These incidents, or most of them, are declared to have happened while the girl was in sight of her relatives. They are respectable people of the working class, and appear to be in a great worry about the matter. They don't believe the girl is hoaxing them, simply because they say they can believe their own eyesight. Although nothing happens when the girl is with another person, still they declare they have had the girl in view when these extraordinary proceedings have taken place, and that there has been no personal contact. The girl feels nothing. Some short time since she had an illness, but had got better, and gone to school again. Dr. Hubert was called in to see her, and applied certain tests, and arrived at the conclusion that the girl was labouring under an hallucination.—"West Sussex Gazette." [This outbreak is in a hot-bed of Roman Catholicism. Unlike the case of Emma Davies, the influence is not destructive.—Ed. M.]

MORE "SPIRIT RAPPING."—The King Street mystery is alleged to have taken another turn on Tuesday evening. The girl was then sent into the kitchen to fetch something, when a loud rapping was heard. The grandmother went to see what it was, and the girl, in a great fright, exclaimed, "It is all round me again." They describe that in connection with the strange occurrences a "shade" seems to pass over her. The girl declared that when she entered the room the table was agitated.—"West Sussex Gazette," subsequent issue.

A WONDERFUL GIRL.—Rome, Ga., Jan. 12.—Miss Loula Hurst, daughter of W. E. Hurst, of Polk county, a young lady who has been attracting much attention for the past two months, by reason of having exhibited wonderful magnetism, reached the city yesterday evening, and gave an audience this morning to a number of prominent gentlemen. She exhibited the startling feats of taking hold of a large hickory walking stick at either end with the tips of her fingers, and lifting up two gentlemen, weighing 170 pounds each; and of moving a chair around the room while it was being resisted by two powerful men, and other feats of like character. All these things are done with apparent ease and without exertion on the part of the young lady. Miss Loula is fifteen years old, and about five feet high, and fully developed.—"Times-Democrat," New Orleans, U.S.A.

Leeds.—A girl aged 14, suffering from "phthisis, complicated at the time by pleurisy and pneumonia," having been treated for Convulsions of an Epileptic character, threw up her hands, stretched herself stiffly, and ceased to breathe; her mother and neighbours thought her dead. She was washed all over, bandaged and laid out on a coffin-board. Three hours after the supposed death, she was heard to call, "Mother," and on looking she was found standing at the top of the stairs. She has been none the worse for this swoon. The pulse is remarkably small and slow, and she takes little food.

The Birmingham Spiritualists have been done out of their meeting room by some do-as-you-would-not-like-others-to-do-unto-you Christian friends, who took it secretly. The Spiritualists have taken the lower school, underneath. The chief disadvantage is that it is seated for infant school. Let us hope their influence will ascend: and thus, from being as "little children," become greatest in the Spiritual Kingdom.

IN MEMORIAM: ABRAHAM SHACKLETON.

AN ADDRESS DELIVERED AT THE SPIRITUALIST LYCEUM,
SOWERBY BRIDGE, BY MR. JOHN SCOTT, BELFAST,
SUNDAY, FEBRUARY 4th.

A true and faithful worker in our Father's vineyard has lately gone to the spirit-spheres. I was for many years associated with him in spiritual work. He was a highly-gifted Medium, a notable spirit-seer, a good healer, and often powerfully used as a platform speaker. He was also used in more important phases of spiritual work. I refer to Abraham Shackleton, late of Keighley. He and I together were frequently taken by our spirit-guides, to many different parts of the world for spiritual work, sometimes thousands of miles from our bodies, and were always so carefully guarded on the journeys that we never experienced any bad effect. The end of his earth life was truly peace, and not merely hope for, but CERTAIN of a happy future was his condition of mind in his last days on earth. He was no stranger to the next sphere of existence, we were sometimes taken to visit our future homes, and so have in some measure become familiar with our residence, and also with multitudes of those who will be our eternal associates throughout the spheres.

Our risen brother is a noted instance of faithfulness to duty; although often persecuted by wicked men, he never flinched from the even tenor of his way, using his gifts for the good of his fellow beings. Possessed of a quiet unassuming demeanour, he was always willing and anxious to co-operate as far as strength permitted in spiritual work. He has indeed been "Faithful unto death, and has now received a crown of life."

While thus I gladly bear my humble testimony to the worth of our advanced brother, I regret to say that some mediums with whom he and I were formerly engaged together in spiritual work, forsook us, Demas-like, having "Loved the present world," choosing to worship and serve the despicable gods, Fashion and Mammon. There are a great number of Mediums highly gifted, who are now in process of development and preparation for the highest and most important phases of spiritual work, some of whom are present in your midst. Let me entreat every one so gifted to use their talents faithfully for the benefit of the human race. The consequences of wilfully neglecting known duty are awful to contemplate, especially in the case of those who have been assisted to obtain the means of life by spirit-power, in order that they might be free to work with the Angels in our Father's vineyard, who will find in the future life a miserable hell of perdition. In the case of such, the gnawing sting of the worm that never dies will be barbed a thousand-fold, and will pierce deeper and deeper as ages roll on, as conscience becomes awakened and more tender, to feel and perceive the enormity of the guilt—duty wilfully neglected—time wasted—opportunities lost never to return—while at every turn will appear before them, as if written in letters of fire, those fearful words, "Ye knew your duty but ye did it not."

On the other hand, the happiness in store for those who use their powers and talents for the improvement of the human race, is such as words cannot describe, tongue cannot tell, neither can the mind of man in earth-life conceive the happiness enjoyed in the higher spheres of spirit-life, by those who are faithful to Truth and Duty. The glorious shouts of welcome which they receive from the dwellers there, is sometimes so overpowering that the newly risen spirit, immortal though it is, is completely overwhelmed with the love and kindness of its future companions. What happiness must it be to enjoy the love, the respect, and even the gratitude of many bright angels—spirits of the just—and to have the privilege of associating with the great and the good of our race, throughout the bright spheres of heaven, while the endless ages of eternity roll away!

W. J. COLVILLE'S LONDON MEETINGS.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—I observe with much pleasure, that the Friends of Spiritualism in London and elsewhere are responding with much promptitude and generosity to the proposal of some friends of the Cause, who made the original proposition regarding the forthcoming Series of Meetings to be held in Neumeyer Hall.

As a great many friends have made enquiries concerning the best way in which they can help to render the Course successful, and have at the same time applied for definite information concerning the nature of the proceedings, &c., I beg to offer the following definite information:—

1st.—The Meetings are under the sole direction of the Spirit-band controlling my organism, and are distinctly and positively held for the purpose of conveying information from the spiritual side of life.

2nd.—The Meetings will be twenty-six in number. They will commence, Sunday, April 6th, and continue till Sunday, June 29th, inclusive, two being held each Sunday for thirteen consecutive Sundays.

3rd.—The Morning Services are specially intended for

persons who are sufficiently interested in spiritual matters to desire to attend a connected series of lectures dealing with the Laws and Principles of Spiritual Existence. These Lectures will be on topics decided by the controlling Spirits, and the exercises throughout the mornings will be of a strictly religious character.

4th.—The Afternoon Service will be specially intended for enquirers, and the subjects of discourse will invariably be decided by vote of the Audience.

5th.—Questions relative to the Morning Lectures, must be written and placed upon the platform table on the Sunday following the delivery of the discourse; these will be answered, if considered suitable by the Guides, but no verbal questions will be permitted.

6th.—Questions may be asked verbally at the close of the Afternoon Lecture, by any person in the audience; the subject for the Poem will also be in the hands of the Audience.

7th.—The Expenses each Sunday will amount to at least £7 10s., therefore to cover the entire liabilities about £100 is needed. No donations are asked for, but 200 Tickets will be issued and sold at 10s. each. Each 10s. Ticket admits the Bearer to a Reserved Seat at every Service, and as these tickets will be transferable, two persons can share a Course Ticket, should one desire to attend the Morning and the other the Afternoon Service.

8th.—Every Subscriber will receive immediately on payment of his Subscription a Course Ticket for every 10s. subscribed. Generous Friends who have promised large amounts will therefore have many tickets at their disposal to give or sell to friends.

9th.—As the Morning Services are to be of a special character, there will be no free admission. Persons wishing to attend, who cannot afford to hire a seat, will be presented with a Complimentary Ticket whenever possible. Visitors desiring to attend a single service, can occupy an Unreserved Seat, on payment of 6d. at the door.

10th.—At the Afternoon Services, all unreserved seats will be free to the Public, but those occupying free seats will have an opportunity of contributing to the expenses, by means of a plate at the door.

11th.—Sunday Morning Invocations, Lectures, and Poems will be fully reported by a competent stenographer, and the cost of reporting is included in the regular expenses of the Series.

12th.—persons wishing to purchase Tickets can obtain them on application to myself or Mr. Burns; they will also be offered for sale by several friends in London, who have ordered a number for the purpose. It is particularly requested that no one will pay any money towards these lectures without taking the full number of tickets representing the amount he or she has paid into the Fund, as the sale of tickets is insisted upon by the Controlling Spirits as the most approved method of supporting the Meetings. It is also kindly requested that intending Subscribers will purchase Tickets as soon as possible, that we may have the means in hand to defray all necessary expenses before incurring any responsibility: thus doing away with all risk and chance of debt.

If the response to this invitation is hearty enough to warrant a larger outlay than that already contemplated, the extra funds will be employed at the discretion of the Controlling spirits in introducing Spiritualism more extensively to the Public, by means of a popular series of Week-night Meetings.

I beg to remain, as amanuensis for the Invisible Directors, your sincere friend and co-worker. W. J. COLVILLE.

4, Waterloo Road, Manchester.

Heywood.—There is great inquiry here at the present time through the perseverance of Mrs. Yarwood, who was at the Rechabites Hall, on Wednesday, the 5th. The room was crowded, and I should think there would be near 200 people present and close on 100 more were refused admission. On Sunday, the 10th, she was there again, and the room was again crowded and many were unable to gain admission. Her guides gave an eloquent address, and showed how Humanity was progressive here, and not only progressive here but in the life hereafter and showed plainly that Humanity had been misled by the Orthodox teachings, which had made more Atheists than believers in the life beyond. There were about eight clairvoyant descriptions given, which were correct, and most of their names given.—J. H. Pell, 1, Foundry Brow.

PENDLETON.—Mrs. Groom will speak at 48, Albion Street, Windsor Bridge, on Sunday, February 24, at 2.30. An affectionate invitation to all.

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THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 15, 1884.

NOTES AND COMMENTS.

We cannot dismiss the impression that our correspondents are fighting a man of straw in this "Theological Conflict." As far as we can gather, no one has said that "Jesus" never existed. To say so would be to endeavour to prove a negative, which none but a fool will attempt. The statement under discussion is, that the Gospels are not human biography at all. This denies the existence of no one, and does away with no statement or truth whatever. It is simply an attempt to get at the nature and truth of that which has been handed down to us. If peoples' heads were clear enough to see what they are talking about, there would be a deal less unmeaning noise in the world.

It is most interesting to observe that Lady Caithness as "Lady of the Order of the Sepulchre," according to the will of the late Pope, has thereby assumed the position assigned to Osiris, "Lord of the Tomb," by Sethi I., as stated in the inscription in connection with the engraving on next page; but Osiris, as resident in the abode of light, and the establisher of truth, is a divine being, and equivalent to the "Christ" of the now prevailing mythology. Need we talk then, of human beings arrogating to themselves the attributes of Deity 4,000 years ago, when a similar distinction (in words, at least) can be dispensed by a nineteenth century Pope, to an English lady who can sufficiently increase ecclesiastical emoluments to render the thing "worth doing!"

We understand that the engraving given on the next page is published to the world to-day for the first time. It is the facsimile of an Egyptian Record engraved 1,403 years before the commencement of the present era, and gives a line of history back to the time when "Adam" would be a hale and hearty middle-aged man. This engraving is from a photograph, so that the broken places are correctly represented. Any Egyptian scholar may read these inscriptions with greater ease than if he were on the spot tracing the originals.

From the article on "Egypt" it will be seen that there was an Order of Spiritual teachers in ancient times, and it is rather remarkable that a similar Order has been formed in connection with Spiritualism, the No. 1 School of which is held at the Spiritual Institution. The teachers designate themselves by the letters O.S.T., after their name, being the initials of the title of the Order, and geometrically, as a monogram, embracing all symbolical forms. This Order is altogether different from the priest or mercenary. It ought to be brought more prominently forward.

We have left over a pile of letters on the "Theological Conflict," a report of phenomena from Birmingham; letters from Gateshead, Mr. Morrell, Mr. R. A. Brown, and some local reports. We crowd our columns and can't do more. Soon this vexed theological question may go into abeyance, but while it is on the anvil, let it be thoroughly hammered; sparks of truth will fly hither and thither.

HERRON.—On Sundays, Feb 23rd and 10th, Mr. J. G. Grey and Mr. J. Livingstone officiated here, and were well appreciated on each occasion.—JOHN PRINGLE.

GRAND ANNIVERSARY FAREWELL TO MRS. HARDINGE-BRITTEN IN LONDON.

We understand that a formal letter of invitation has been sent to Mrs. Britten, expressing the representative desire of London Spiritualists that Mr. and Mrs. Britten spend a few days in London, to hold an Anniversary Service on March 30, and attend a grand reception on a convenient evening. No doubt these meetings will be the greatest held in London for some years. A suitable Hall will be an important consideration.

A GRANDDAUGHTER OF ROBERT OWEN ON HIS EXPERIMENT AT NEW HARMONY.

This heading has such an interesting historical ring about it, that we hope it will crowd the little hall at 52, Bell Street, Edgware Road, on Sunday evening, at 7 o'clock, when Miss Dale-Owen will deliver a lecture on "Robert Owen and his Experiment at New Harmony." Few know much about that matter now, and as the time is approaching for further industrial and righteous experiments, the lecture will have both a prospective and a retrospective tendency, in addition to the very great personal interest. The friends at this hall are struggling bravely to keep up a free-thought spiritual platform in London, and we hope they will be sustained by friends in the district.

SPECIAL SERVICES AT THE CO-OPERATIVE HALL, DOWNING STREET, MANCHESTER.

On Sunday last, Mrs. E. Hardinge-Britten again lectured in her usual brilliant and impressive manner, to a large, highly appreciative, and intelligent audience, the subjects of the lectures being "The Twelve Commandments," and "Signs of the times." Need it be said that ample justice was done to the subjects, as the countenances of the audience testified, when listening to the inspired utterances issuing from the lips of the medium.

Mrs. Britten will also again lecture on Sunday, February 24. The subjects then will be "The Soul of Things," and six subjects chosen by the audience.

As Mr. and Mrs. Britten are about leaving England, to sojourn for a time in America, it is intended to hold a farewell meeting in the above Hall on Sunday, April 6th, to tender to Mrs. Britten our cordial thanks, and best wishes for the noble Cause of progress and reform she so eloquently and efficiently advocates.

We trust she and Mr. Britten may have a safe and pleasant voyage across the Atlantic, and soon return to us again.—COR.

AN ANNIVERSARY NUMBER OF THE "MEDIUM."

We intend publishing after Anniversary Week, a Special Number of the MEDIUM, reporting the proceedings in London connected with Mrs. Britten's visit, and other matters of current import and suitable for circulation. We solicit advertisements for the wrapper, as for the Christmas Number, and as the price will only be 8s. per 100, we hope many thousands will be put into circulation. We will be glad to receive advertisements and encouraging orders. We will try to give high satisfaction as in the case of the Christmas Number.

SPIRITUAL COMMUNION.—To the Editor.—Sir,—In reply to some inquiry about "Spirit-Communion," etc., one here says: Some of us think it is quite logical to avail ourselves of any and every source, from whence is obtainable requisite knowledge to a good understanding of God and Man. But what about the "Message"? that seems to have been overlooked. If we refuse to look at a message, we admit it from a respectable "Sender," we would hardly care to give that sender an audience. To receive the full benefits of the Message involved in Spiritualism, we think it not only necessary to look at it, but also to have an audience with the King referred to respecting it.—Yours truly, W. J.

MIDDLESBOROUGH.—Some liveliness exists in this town on account of Lectures by Rev. T. Ashcroft, who says that no Spiritualist will meet him. This has already been accomplished, at Morley, many years ago, when Mr. J. Burns replied for two hours to a printed lecture of his, holding the pamphlet in his hand and answering it page after page. Ashcroft was present, though the lecturer did not know it till the meeting was about to conclude. When he came forward he had not a word of answer to make, but his abuse was something fearful. Mr. J. Dunn, of Shildon, is to reply to Ashcroft's first lecture, in Odd-fellows' Hall, on Monday and Tuesday, Feb. 18 and 19, Alderman Fidler in the chair. Ashcroft's second lecture will be followed up on Thursday and Friday, Feb. 21 and 22, by lectures given by Mr. Colville, in the same Hall. On Thursday evening Mr. Colville will lecture on "Spiritualism, neither pretentious, ridiculous, anti-Christian, unscriptural, untruthful, nor immoral." On Friday night subject to be chosen by audience. Questions and Poem at close of both lectures. Admission 6d.

BACKWORTH.—Mr. James Laverick testifies to the great benefits which he derived through the healing power of Mr. Holland. Very interesting meetings for spiritual teaching are being held at Mr. Holland's house. We regret that space forbids our saying more this week.

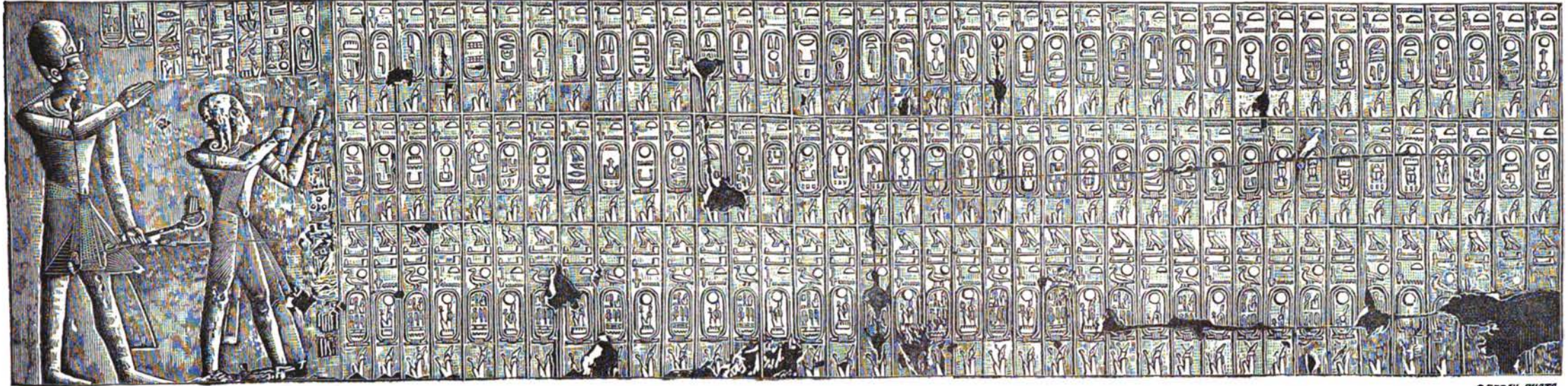
FAC SIMILE OF ROYAL OVALS, FORMING THE ANCESTRAL LIST OF EGYPTIAN KINGS, FROM COMMENCEMENT OF THE MONARCHY TO *SETHI I*, 19TH DYN.

IN CORRIDOR OF THE TEMPLE OF ABYDUS, UPPER EGYPT. (ON REDUCED SCALE, FROM A PHOTOGRAPH BY M. SEBAH.)

INSCRIPTION over top line reads:—Royal offering given to Ptah-Socharis, Osiris, Lord of the Tomb; Resident in the Abode of the Sun; Establisher of Truth for ever to the Kings of Upper and Lower Egypt. *Sethi*, the Sun, Establisher of Truth, the Son of the Sun, beloved of Ptah, Thousands of bread, of drink, of oxen, incense, wax, clothes, fabrics, wine, of divine food; all given by (*Sethi*) the Establisher of Truth. (This inscription is not shown in the Engraving.)

The Numbers refer to the first and second lines of King's Ovals. The third line of ovals are repetitions of the throne and family names of King *Sethi*, who erected the Monument. The larger Figure represents *Sethi* making the offering of incense. The small figure is his son, Prince, afterwards King *Rameses II.*, who succeeded his father, who holds the scrolls of the King's ancestors in his hands.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38
39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78



LONDON: EMERSON & CO. ST. BARNABAS.

P. SEBAH. PHOTO

By referring to the Numbers over the Engraving, the Oval belonging to each King may be identified.

I. DYNASTY. (Thinite.)		17. Teta	3380	33. Unas	3140	47. S-nefer-ka	2930	60. Ra-kheper-ka,		Thothmes I.	1587
1. Mena	3620	18. Teta	3365	34. Teta	3125	48. Ra-en-ka	2915	Usertesen I.	2755	69. Ra-kheper-en,	
2. Teta	3605	19. Ra-nefer-ka	3350	35. Ra-us-ka	3110	49. Ra-nefer-ka-te-ru V.	2900	61. Ra-neb-ka,		Thothmes II.	1566
3. Ata	3590	IV. DYN. (Memphite.)		VI. DYN. (Memphite.)		50. Har-nefer-ka I.	2885	Amenemha II.	2732	Hatasu, (Queen) omitted.	
4. Atau	3575	20. Senefru	3335	36. Ra-mer-i, Pepi	3095	51. Ra-nefer-ka-senti, VI.	2870	Usertesen II.	2677	70. Ra-men-kheper,	
5. Hespui	3560	21. Khufu (Cheops)	3320	37. Ra-mer-en	3080	(Pepi-Snub)		62. Ra-kha-kheper,		Thothmes III.	1544
6. Mernebka	3545	22. Ra-tatf	3305	38. Ra-nefer-ka I.	3065	52. Ra-nefer-ka VII.	2855	Usertesen III.	2634	71. Ra-a-kheper-u,	
7. Ptah	3530	23. Ra-khaf (Cephren)	3290	39. Ra-mer-en, Shakensaf	3050	53. Ra-sha-ka	2840	64. Ra-er-ma-at,		Amenoph II.	1518
8. Kabh	3515	24. Ra-men-ka		40. Ra-neterka	3035	54. Ra-nefer-ka VIII.	2825	Amenemha III.	2629	72. Ra-men-kheper-u,	
II. DYN. (Memphite.)		(Mycerinus)		41. Ra-menka	3020	55. Har-nefer-ka II.	2810	Amenemha IV.	2610	Thothmes IV.	1509
9. Bantau	3500	25. Aserkaf	3260	42. Ra-nefer-ka II.	3005	56. Ra-nefer-ar-ka IX.	2795			73. Ra-ma-neb,	
10. Kaka	3485	V. DYN. (Elephantine)		43. Ra-nefer-ka-neb-bii III	2290	XI. DYN. (Theban.)		XIII., XIV., XV., XVI. AND		Amenoph III.	1478
11. Baca-neter-en	3470	26. Usakaf	3245	VII., VIII. Dyns. (Memphite.)		57. Ra-neb-ker		XVII. DYNASTIES.		Amenoph IV., omitted.	
12. Utnas	3455	27. Ra-sahu	3230	According to Manetho: omitted.		Mentuhotep	2790			74. Ra-tser-kheper-enra,	
13. Senta	3440	28. Kakau	3215	IX., X. Dyns. (Heracleopolite.)		58. Ra-us-anh-ka		66. Ra-neb-peh-ti,		Horus.	1441
14. Gaga	3425	29. Ra-neferof	3200	44. Ra-tat-ka-ma	2975	Ameni	2785	Aahmes	1625	XIX. DYN. (Theban.)	
III. DYN. (Memphite.)		30. Ra-en-user	3185	45. Ra-nefer-ka-khenta		XII. DYN. (Theban.)		67. Ra-ser-ka,		Rameses I.	1409
15. Nebka	3410	31. Menka	3170	IV.		59. Ra-s-hotep-heb,		Amenoph I.	1600	76. Ra-ma-men,	
16. Ra-iser	3395	32. Ra-tat-ka	3155	46. Mer-er-en	2945	Amenemha I.	2780	68. Ra-kheper-ka,		Sethi I.	1403

EGYPT: THE LAND OF WONDERS.

By William Oxley.

THE TRANSITION FROM OSIRIANITY TO CHRISTIANITY. (Continued.)

I now give twelve of the most illustrious Leaders of the Eclectic School, whose lives and labours were spent in the acquisition and impartation of knowledge, wisdom and morality—not for their own selfish aggrandizement, but for the enlightenment and good of their fellows. Their method of teaching was by symbols and allegories, and it was they who, for the first time in human history, made knowledge common property, and thus broke up the monopoly of its possession by the heretofore privileged castes. If self-denial and self-abnegation, allied with purity of thought and life; and the exaltation of virtue above the sensual enjoyments of vice, be the best and surest means of attaining happiness here and hereafter, then most assuredly this standard was erected at least two or more centuries before the appearance of the great Judean Teacher. I give their names in chronological order, as under, with a short description of the characteristics of each, and the period in which they flourished.

1. Pythagoras	about 550 B.C.
2. Anaxagoras	" 500 "
3. Plato	" 420 "
4. Apollonius	" Era of A.D.
5. Plutarch	" 80 "
6. Apuleius	" 150 "
7. Ammonius Sacchas	" 220 "
8. Plotinus	" 250 "
9. Porphyrius	" 280 "
10. Iamblicus	" 300 "
11. Eutropius	" 330 "
12. Hierocles	" 450 "

PYTHAGORAS, about 550 B.C., stands out first and foremost, whose name will ever be associated with all that is lofty in intellect, pure in morality, and spiritual in ethics. He laid the foundations upon which his worthy successors reared their intellectual superstructure. What is known regarding his history is gathered from what others have said of him, for no writings of his own have come down to us. It is said that he was the first who assumed the title of Philosopher (Lover of Wisdom). It is known that he visited Egypt and India, and from their sages learnt the rudiments, at least, of that which he afterwards elaborated into a system, which still bears his name as the Founder. He eventually settled in Italy, where he formed a Brotherhood, who were pledged to live a virtuous and exemplary life, and devotion to a contemplative mentality for the attainment of the highest knowledge in natural and spiritual subjects. To those only who proved themselves faithful and steadfast, were permitted initiation into the highest degrees. If the statements of Iamblicus and others are to be believed, his birth was miraculous, and along with his exalted teachings, he had power to cure diseases, and even to bring the dead to life. In consequence of political or state prejudice, the Order was suppressed, but as a Philosophical Sect it continued for several centuries, when its distinctiveness was lost, by becoming merged in other systems.

ANAXAGORAS, about 500 B.C. He was a Metaphysician and Teacher of Spiritual Philosophy. Opposed to the worshiping of the Gods of his times, he taught that the external world of nature was composed of an infinitude of atoms, that were not produced by blind force, but by a Supreme Intelligence, beyond all human conception, acting by and through the *nous* (the equivalent of the Egyptian *Nu*), which he designated the Forming Spirit; stating that it was the most subtle of all things, and is in all, and everything which appears visible. This, in itself, was unknowable, but infinite in knowledge, wisdom, and power.

PLATO, about 420 B.C., a Greek Philosopher, born at Athens, and the Founder of the System of Ethics which still bears his name. His teachings were as profound as his life was pure. His system is generally regarded as Idealism, whatever the term may imply; but a truer conception would be Intellectuality, that is, the exaltation of human Reason, as the great power to resolve all that comes within its range. He knew, and taught, that true scientific knowledge was indispensable to anything like an adequate understanding of the laws which govern the Cosmos; and his Idealism led him to the conclusion, that all which the human mind is capable

of appreciating, is due to the action of a Supreme and Overruling Power, which he designated the ALL-GOOD, which was Omnipresent and Self-Existent. It was his forte to dwell especially upon the Grand Harmony of the Universe, and that all was resolvable to the outworking of one grand design, by a Designer and Artificer to whom no name could be given. As his works are well known and eulogized by all advanced thinkers, who can never mention him without yielding a tacit respect, I need not say more respecting this remarkable historic figure, whose memory will be revered as long as the world endures.

APOLLONIUS OF TYANA.

THE TRUE, OR FALSE, CHRIST—WHICH?

Born, 4 B.C.; died, 96, A.D.

I give a prominence to this one, because, to my thinking, in him—if anywhere—is to be found the Lay Figure of the New Testament. By friend and foe alike this man is admitted to be a genuine historical person, and this from evidence which will be adduced from other than ecclesiastical, or mere traditional, history.

Born at Tyana, a Greek city of Cappadocia, four years before the birth of Christ, he, at an early age, gave proof of more than ordinary intellectual and other powers. His system of Philosophy and Morality was in general accord with that propounded by Pythagoras, but of a much higher and more practical character. He travelled in Egypt, India, and Italy, in order to meet the Magi, and Hierophants, by whom he was received, and initiated into what may be termed their Mystic Brotherhoods.

On his way to India, calling at Nineveh he there met with Damis, who became his faithful follower and constant companion. It was from Records left by Damis, that Philostratus obtained the material for writing his "Life of Apollonius," which he did at the command of the Empress Julia, wife of the Roman Emperor Severus, about 100 years after the death of Apollonius, to whom a temple was dedicated in his native city, which was thenceforth considered sacred, and received special municipal privileges from the Roman Government. His biographer says he wrote a Testament, but the probability is, that it refers to the Records by Damis. If the statement of Philostratus is to be credited, that he got his material for the Life of Apollonius from the writings of Damis, then the conclusion is irresistible, that the ground-work of the Gospel narratives was antedated by this very work. As the work of Philostratus was written in Rome, under the very nose, so to speak, of the Christian Bishop and Church, the utter silence of contemporary Christian writers regarding Apollonius, raises a suspicious doubt which is not easy to dispel. Amongst other details, the following is related concerning him.

Prior to his birth, his mother was visited by the God Proteus, who told her that he was to be incarnated through her. At fourteen years of age, he was taken by his father to the Temple of Æsculapius, where he disputed with, and astonished the Priests by his wisdom. When he commenced his ministry and taught the people; he was followed by great numbers; and especially his entry into Alexandria was marked by an ovation of imposing magnitude. He cured diseases, many instances of which are given; and more than all, when in Rome, he saw a young woman (of noble birth) being carried on a bier through the streets for her burial, whom he raised from the dead. He could read the thoughts of men before they were uttered in speech. He foretold that a plague would break out, and while at Ephesus he actually caused it to stop, and in commemoration of this, statues of Apollonius were placed in several of the temples. He foretold the short reigns of the Emperors who succeeded Nero, and also the violent death of Titus by a relative. While the Emperor Vespasian was on a visit in Alexandria, Apollonius informed him of a fire that was raging in his capital at Rome. His enemies caused him to be arrested, and to be brought before Domitian, in Rome, where he was charged with treason to the Emperor, who interrogated him, and after replying, he disentangled himself from his fetters and vanished! and suddenly appeared amongst his disciples at Puteoli (a town on the Bay of Naples, about 60 or 70 miles distant from Rome, as the crow flies). The manner of his death is unknown, and Philostratus closes the memoirs with: "Here ends the history of Apollonius of Tyana, as written by Damis. Concerning the manner of his death, if he did die, the accounts are various; some asserting that he did not die, but entering into a temple, he vanished from sight, appearing to certain ones after his decease." He

was greatly revered, both by Greeks and Romans, priests and people, and, after his removal, was worshipped as divine. Divine honours were paid to him by the Roman Emperors Caracalla, Alexander Severus, and Marcus Aurelius.

From what has been given above, the parallel between the life-history of Apollonius and Jesus Christ, is too patent to be ignored; and, as a consequence, Christian Apologists of a later date, are driven to the necessity of—not denial of the actual existence of Apollonius, but—charging his biographers with fabricating much in order to neutralize the growing influence of Christianity. But this "charge" will be taken for what it is worth, as proceeding from self-interested partisans. There is not the slightest evidence, in the work itself, on which such an assumption can be based. It is said, by the ecclesiastical fraternity, that a later Life of Apollonius written by Hierocles, and answered by Eusebius, was published as an antidote to Christianity, but this again is pure assumption, and alone rests on sacerdotal assertion.

Cardinal Newman, who published a Life of Apollonius, follows in the same strain, and speaking of the original work by Philostratus, says: "Though it is not a professed imitation of the Scripture history of Christ, it contains quite enough to show that it was written with a view of rivalling it: and, accordingly, in the following age, it was made use of in a direct attack upon Christianity, by Hierocles, prefect of Bythnia. After all allowance, there remains enough to show that, however fabulous the details of his history may be, there was something extraordinary in his life and character, but the effort made to rival our Saviour's history is distinctly visible."

It would have been more satisfactory had His Eminence stated what part he considered to be "extraordinary." But one sentence, which the Cardinal writes, will be endorsed by a section who maintain, that what is commonly asserted in regard to miracles as being a controvention of the laws of nature, instead of being so, are phenomena produced in strict accordance with such laws. He says: "Theurgic powers were high in the scale of Pythagorean excellence, and to them it was that he (Apollonius) ascribed his extraordinary gifts." If His Eminence could substantiate this statement, it would be a splendid addition to Occult literature. It answers the purpose of Catholic ecclesiastics to class as theurgic, the same that in their Church is called—miraculous!

PLUTARCH, about 80 A.D., was a teacher of Philosophy, having studied under Ammonius (so it is said). He is better known as a Biographer, and in his "Parallel Lives," he gives the history of forty-six Greeks and Romans, from Romulus and Theseus down to Dion and Brutus. Although a contemporary with the active founders of Christianity, yet he makes no allusion either to the men or system: and, had either the one or the other been in existence, a writer of his peculiar calibre could scarcely have missed the opportunity of making some reference or other to what must have attracted the attention, especially of historians, of that time.

APULEIUS, about 150 A.D., an African (at or near Carthage), who wrote on Philosophy, Demonology, Doctrines of Plato, and The Universe, which proves that his erudition was of a high class. He was the Juvenal of his age, and as a Satirist, he has not been excelled: for his work, entitled, "The Golden Ass," is a splendid example of the intellectuality of even African blood. Its main object was to expose the prevalent vices of society, as it was then constituted; and was directed against priestcraft, and the temple worship and jugglery with which it was associated. He travelled through Italy, Greece, and Asia Minor, to acquire knowledge, and was initiated into several of the Philosophical and Occult Orders, which had their head-quarters in those countries. It were impossible for a man of his character to pass through these lands without coming in contact with the New Religion, in some form or other, if it had been there, but not a word in reference thereto do his writings contain. According to the writer of the Acts of the Apostles (see xvii., 6), the new propaganda must have been widely known, for the "Jews" charged the apostle and his associate in this fashion: "These that have turned the world upside down have come hither also." We know how rapidly "news" spread in the East, even without telegraphs and postal arrangements; and yet Apuleius, travelling through the very districts, leaves the greatest religious novelty unnoticed. How is this?

AMMONIUS SACCHAS, about 220 A.D., a Greek, who died 241 A.D., was the Founder of the celebrated Neo-Platonic School of Philosophy in Alexandria. What Plato was in his time, Ammonius was in later times. This great Master was not only thoroughly acquainted with the teachings of Pytha-

goras and Plato, but also with the Occultism of the Persian Magi and Indian Brahmins; and it was he who proclaimed the unity of all religious beliefs, on an esoteric basis. He disclaimed any novelty for the doctrines he promulgated, but claimed for them the highest antiquity. His eloquence and power was so widely known, that the best cultivated intellects of the then Roman world, were attracted to Alexandria that they might attend his lectures. Like his great predecessors, who were originals, he left no writings, and the world is indebted to his followers, chiefly to Plotinus, for the knowledge of his doctrines and life, who gave forth as much as they deemed wise and expedient. His life was exemplary, and in accord with the ethics that he promulgated. He enjoined upon his disciples, that "the inner doctrines were not to be revealed (because the outside world was not in a condition to receive them)." It is a noteworthy fact, that the first and second Book of his Life was translated into English, and published by Charles Blount, in 1680 A.D., but was almost immediately suppressed. The reason for this is obvious; it revealed more than was agreeable to the ecclesiastical censors of that day.

PLOTINUS, an Egyptian, born at Lycopolis, 205, died 270 A.D. He was the faithful disciple and biographer of his great Master, Ammonius Sacchas, and is the most important writer of the Eclectic School of Philosophy, which had its origin in Alexandria. After studying under Ammonius, he went with an expedition to Persia, with the object of meeting with the Magi there; after which he settled in Rome, where he founded an Order. All the elite of the city and surrounding country were attracted by his teachings. Abstinence, a virtuous life, and a contemplative frame of mind, were the means he held out to ensure true happiness. He is said to have possessed "miraculous" powers, and those who know what these terms mean, when used by the generality of moderns, will have no difficulty in recognising Plotinus as one of the Hierophants, who were acquainted with the inner laws of nature, and who could utilize them when required, as an exposition of the system he inculcated; for he taught, that abstinence was correlated to mental and spiritual contemplation and purity, and the cultivation of these enabled their possessors to ascend to states of ecstasy, and gain an entrance into the spiritual realm. The earth-life, he maintained, was given in order that the Soul might be purified, and that after its separation from the body, it would be united with God; and even thought would be lost in sight (or experience) and in the ecstasy of beatification. He wrote on Astrology and Magic, and declared them to be true sciences. He also taught that true harmony existed between the spiritual and phenomenal worlds, and that the latter was but a reflex of the former. In plain words, he discovered and propounded the rudiments of what is now known as the great Law of Correspondences. His last words were: "I am labouring with all my might to return the divine part of me to the Divine Whole, which fills the Universe." An example, this, which would be better for this Mammon-worshipping generation, if it were more generally copied.

PORPHYRIUS, about 280 A.D., was supposed to have been born at Batanea, in Syria, in the year 233 A.D. He studied under Longinus, at Athens, and removing to Rome, he became a student and follower of Plotinus, and the most trusted disciple of his Master. After the death of Plotinus, he succeeded him as the eloquent teacher and writer of the Neo-Platonic Philosophy. He wrote a Life of Pythagoras, and the titles of sixty of his works are still preserved, but forty-three of them are entirely lost. He is said by some writers to have been originally a Christian, but abandoned the faith, and "Saint" Jerome says, "He wrote a once celebrated treatise against the Christians, in fifteen books, but if he did, there are no traces left of any such work; for it was burned by order of the Emperor Theodosius." This statement of the Sainted Father is open to very grave suspicion, for the "burning of books" was not a pastime of the Roman Emperors, but most certainly was practised by the Roman Catholic Church, when they had the power to destroy what was placed upon the *Index Expurgatorius*. But more of this anon.

IAMBLICUS, about 300 A.D., born at Chalcis, in Coele-Syria, of wealthy parents, pupil of Porphyrius, supposed to have died at Alexandria, 330 A.D., where he was Teacher of the Neo-Platonic Philosophy. He had a numerous following, who held him in great veneration and respect. He, like others of the same school, who preceded him, is credited by his modern critics with mixing magical and superstitious practices with his teachings, because the state of ecstasy in himself and

disciples introduced communion with the Spiritual World. It was these manifestations of theurgic, or occult, powers that caused him, in the eyes of his followers, to be invested with more than human attributes, and they looked upon him as a divinely inspired man. He wrote a *Life of Pythagoras*, and a variety of works on Philosophy, Mathematics, and Astronomy; as well as on the Soul, and the *Principia*. He is best known by a work on the Mysteries, which contains many Egyptian doctrines, esoterically explained according to the Hermetic Writings. This work seems to have been called forth by a letter written by Abammon, an Egyptian priest, who appears to have adopted an enquiring spirit in reference to the teachings and mystic ceremonials of Iamblicus, who enters into an explanation—so far as he dare—of the Mysteries; but what is to the point, he wishes himself to be regarded as a Spiritual Teacher, for he says: "If it seem to you more proper, regard me myself, or any other religious teacher of the Egyptians, as discoursing with you: but what is better, confine your attention to the things uttered, and stimulate the understanding to discriminate whether truth or falsehood is spoken." Dividing his subjects, he says: "Some things will demand from us an explanation of the entire Mystic Worship. Some will embrace sciences derived from what the Wise Men of Chaldea have delivered, and others will comprehend what the *Spiritual Teachers of Egypt have inculcated*." These sentences clearly demonstrate that there were—or had been—in Egypt, an Order of Men, distinct from the Priesthood, who were expounders of intellectual and spiritual truths, and I lay stress on this fact, inasmuch as it is immediately connected with my subject. An effort was made in 1881, in America, to publish the ancient Platonic philosophical works in English, and which was successful for a while. The serial was entitled "The Platonist," and has reached the seventh number. It promises to be the best publication on Plato and the Platonic Philosophy yet published.

EUTROPIUS, about 330 A.D., a celebrated Latin Historian, who wrote a History of Rome, from its foundation to the time of the Emperor Valens, which was much prized as a text-book in its day. Why I introduce Eutropius, is, because he was Secretary to the Emperor Constantine, who is credited with making the Christian, the State Religion; and presiding at the celebrated Council of Nice, in 325 A.D. We cannot suppose that, occupying such a position, as one so closely associated with the Emperor, and historian as well, such an important matter as a change in the State Religion could pass unnoticed! and yet such is the fact (so far as I know).

HIEROCLES, about 450 A.D., a Neo-Platonic Teacher in Alexandria, and reputed author of a commentary on the Golden Verses of Pythagoras. The originals are lost, and the titles of several on Providence; Harmony between the Divine Government; and Man's Free-Will, etc., are only known to us by the references made to them by later writers.

The above selection of Religious Teachers—for such they undoubtedly were, although ecclesiastical writers choose to call them Philosophers, because their tenets did not run on the same lines as Sacerdotalism—brings us down to the fifth century; and the most startling fact connected with this chain of eminent writers, is, that their writings contain no reference to Christianity, as a system, from beginning to end. The alternative is, either the Christian Fathers have grossly exaggerated the number, influence, and area of Church Associations, in order to establish the base of their system upon historical grounds, or, that the system itself was not in existence in the form that the Roman Catholic Fathers wish it to be understood; whose writings I will pass under consideration. To enter upon a delineation of the religio-philosophic ethics taught by the men whom I have enumerated, is beyond the scope of a work of this kind, but as maxims for the conduct of daily life, this so-called Pagan Philosophy, will stand the closest scrutiny, and in proof I venture to give the following excerpts:—

"Use reason as your guide, and you will avoid the commission of crime." "Greater is the evil which the soul of the unjust man is tormented with, than when his body is scourged with whips." "He who believes, that Divinity beholds all things, will not sin, either secretly or openly." "The most complete injustice is, to appear just when not so." "The fear of death renders a man sad, who is in ignorance of his soul." It appeared to both Pythagoras and Plato, that old age was not to be considered with reference to an egress from the present life, but rather as the beginning of a more blessed life.

(To be continued.)

PROGRESS OF SPIRITUAL WORK.

LEEDS AND SOWERBY BRIDGE.

On Monday of last week a public meeting was held, in continuation of the opening celebration of the New Hall; the platform being again occupied by Mr. E. W. Wallis. The entire evening was devoted to the answering, by the controls, of written questions from the audience; of which between forty and fifty, embracing a great variety of subjects, were handed to the chairman, and on being consecutively read, were promptly and incisively answered. It was a remarkable exhibition of the versatility, insight and power possible to well-developed mediumship. The audience were kept on the qui vive of attention, excitement, and good humour, and ever and anon expressed their feelings in bursts of applause.

The impulse given to the public mind by our "new departure," resulted in a considerable influx of new enquirers to the meetings on Tuesday and Thursday evenings. We shall soon have the new room full of new enquirers, which of course is the thing desired.

On Friday evening a general meeting was held by the Society; to admit new members, to elect officers, and to transact various other business. There were some fifty present; a deep interest was manifested, and the business was settled with remarkable unanimity and harmony. The basis being thus laid, we next proceed to erect the superstructure—the true spiritual edifice.

SOWERBY BRIDGE.—I was appointed to speak on Sunday at Sowerby Bridge, which arrangement afforded me much gratification. I feel myself to be under a special obligation to the friends at that place, on account of the fact that at the culmination of my memorable campaign at Plymouth, in the summer of 1882, when I so much needed a rest and a change, they gave me a kind invitation, notwithstanding the great distance, to come and speak at their Anniversary. I have ever since had good reason to cherish agreeable impressions and reminiscences of my visit, and of my experiences amongst those good-hearted friends. But that invitation did something for me beyond that, for by the invaluable aid of Mr. Burns and the MEDIUM, I was thereby placed in communication with many other important centres of the Spiritual Movement, and thus enjoyed some ten weeks of travel and varied experience amongst Spiritualists in the North and the Midlands.

The subject in the afternoon was, "Spiritual Organization: what it is, and how promoted;" in the evening on "The Teachings of Spiritualism." The congregations were very good. As soon as circumstances will permit, special work will be commenced at that place, similar to that now going on at Leeds and elsewhere.

OMEGA.

LEEDS.—The opening of a New Hall has undoubtedly re-invigorated the members of our Society, and been the means influencing strangers to visit us. On Sunday afternoon, Mr. Armitage, of Batley Carr, delivered a most powerful address to an appreciative audience. In the evening the Hall was quite full, the majority of those present being strangers. Three subjects were handed up for the discourse, and were taken seriatim, the control dealing with them in a masterly, logical and eloquent manner, the audience evidently being deeply interested. On Sunday next, Mrs. Groom, of Birmingham, will speak at 2.30 and 6.30. We have also engaged Mr. Colville to be with us the first ten days in March. Further particulars of his addresses we will send you in due course.—COR.

BELPER.—On Sunday last, February 10, Mr. W. J. Colville spoke, at 10.30 a.m., in the Lecture Room, Brookside, Belper, to a large, select, and appreciative audience. The topic of discourse: "How to secure the fullest and freest communion with the Invisible World," was most ably and instructively handled. Spiritual unfoldment of the individual was placed higher than any external phenomena, and many wise suggestions were thrown out regarding the most effectual methods of culturing the inner man. At 6.30 p.m., the Public Hall was attended by at least 400 people, among whom were a great many strangers. The lecture was on "Spiritualism as a Life Principle, and its practical influence on daily life. The audience, composed largely of young persons, was extremely quiet, orderly and sympathetic, and an excellent influence prevailed. Such a meeting cannot have failed to produce a lasting impression for good in the district where it was held. The size of the audience was remarkable, considering the state of the weather, which was anything but agreeable. Mr. Colville answered questions under influence of his guides, in Lecture Room, Brookside, on Monday, February 11, and gave a most remarkable lecture on "England and her future," on Wednesday. On Tuesday a very pleasant tea meeting, social gathering and entertainment was given. The affair was very successful, in bringing friends together, and promoting a kind and fraternal spirit among regular attendants and visitors alike. Mr. Geo. Adshead, though by no means restored, is surely if slowly improving. He was well enough to attend both meetings last Sunday, and is deriving considerable benefit from magnetic treatment recommended by his spirit-friends. Mr. Burns's late visit has done much good; he and the MEDIUM have many warm friends in Belper.—COR.

A NEW HALL AT HALIFAX.

In the course of a very cheerful communication Mr. Jagger says:—Spiritualism is progressing very nicely here, and we hope our new room—The Spiritual Church, 1, Winding Road—will still help. We have many strangers at nearly every service, and private meetings are held in various parts of the town, and by various classes of society. We have no doubt that our room, though capable of holding 200 sitters, will be too small.

For the past few months we have had some grand foretastes of the spiritual life, through the rich spiritual meetings addressed by Mrs. Britten, Mr. Colville, and many kind local friends, who are always ready to cheer and assist us on our way heavenward. We have several good mediums developed and developing, for public speaking and healing. Many have received incalculable good in this way. It is to be desired that more sit for development, and give those in the spirit the power to heal or ease suffering mortals. Others are becoming clairvoyant, and give some beautiful descriptions of spirit-friends surrounding us. We are confident that the time is drawing near when the people will not be ashamed to own Spiritualism, but will use their efforts to make the blessings of spirit-communication more widely known.

In addition to the usual services on Sunday at 2.30 and 6.30 the Lyceum now meets on Sunday morning at 10.30. On Monday evening there is a service at 7.30.

SOUTH DURHAM DISTRICT ASSOCIATION.—Owing to the stormy weather on Sunday, January 27, very few members attended the Quarterly Meeting of the above Society; so that the business was adjourned until the following Sunday. The few who attended passed the afternoon very pleasantly in exchanging experiences and thoughts in connection with Spiritualism. In the evening the meeting was addressed by Mr. Eales and Mr. Dunn in a very able and impressive manner. On Sunday afternoon, February 3, the Meeting was well attended by the friends in the District. It was opened by the guides of Mr. Dunn, who addressed them on the "Work of the Spiritualist, and how to do it," showing how they should prepare themselves for co-operation with the spirit-world, so that instead of becoming a lumbering machine, barring the way of the progress of man, they might become a centre from which the spirit-world could operate to advantage in giving to the people the spirit food they so much required. Various items of local interest were then brought forward and discussed, when the meeting proceeded to the Election of Officers for the next Quarter, when the following were elected: President, William Hills; Secretary, George Dodds; Treasurer, Joseph Eales; Auckland Park. Corresponding Secretary, John Robson, 1, School Street, Eldon Old Pit, Bishop Auckland, to whom all communications must in the future be addressed. In the evening, at 6 p.m., an Experience Meeting was held, which proved very interesting, and no doubt instructive to the new inquirer, and encouraging also to those of older growth in the Cause.—J. DUNN.

AN OPEN LETTER FROM E. W. WALLIS.

To the Editor.—Dear Sir,—Will you kindly allowed me to report myself through your columns to your readers, and to answer the question which reaches me from different quarters: "What are you doing now?"

It is some considerable time since I wrote any public notice of my work, but wish to let my friends throughout the country know of my whereabouts and work. First, I wish to correct an impression which seems to be abroad, viz., that I am booked every Sunday in Walsall. It is not so; one or two Sundays a month I can spare to visit other places when desired, but I cannot now devote weeks together to a journey, but must make an "out and home" trip from Saturday to Monday, or Tuesday at the latest. I am glad to report that our Walsall Society is in a healthy state, and six new members have been added to the roll within the last month. The Sunday services are prospering, and good seed is being sown. It gives me great pleasure too to be able to state that Mrs. Wallis, whose mediumship has been quietly developing for some years, has during the last twelve months done considerable platform work, and is developing rapidly as an inspirational speaker, filling engagements from home frequently when I am here, and ministering acceptably from our local platform when I am called elsewhere.

Since our removal from Nottingham, we have endeavoured to practically evidence our sympathy with reformatory work by (with the generous assistance of an old friend) carrying on a coffee house business, under the title of "The Home Café," where in addition to the ordinary business of such establishments we have started (aided most efficiently by Messrs. Sanders and Alsop, two friends who are Secularists, but willing to find the truth of Spiritualism and accept it when found, but who at present lack evidence) a Working Men's Club, of nearly 50 members. We have a commodious reading room and bagatelle room, and are doing good work providing food for mind and body and innocent recreation for all. Monday evenings are devoted to singing and reciting; Tuesday, to lectures, essays, debates etc.; Thursday, to mutual improvement by reading aloud and criticising and correcting errors in pronunciation, style,

etc.; Saturday evenings are also employed in social enjoyment of song, reading, etc. Last Tuesday, we had a most interesting discussion on "Co-operation," opened most ably by Mr. Welch, lately Editor of the "Free Press," of Walsall. The previous week a paper was read on "The Cry for Reform," by your correspondent, the Co-operation question growing out of it. We intend to deal with reformatory subjects of all kinds. We have no sectarian or political limits, but are free. Our members are drawn from the ranks of widely different religious bodies, but are all animated by one desire, to gain knowledge and obtain rational enjoyment, and results are so far as we have gone eminently satisfactory.

I believe it is by the multiplication of such institutions as ours that the work of Education, Improvement and Moral advancement of the people can best be effected, and the Drinking Customs of the country be counteracted and eradicated by providing a substitute, where rational enjoyments can be allied to moral and intellectual influences for good.—Yours truly, in the good Cause,
E. W. WALLIS.

MARYLEBOVE: 52, Bell Street, Feb. 3.—We were privileged on Sunday to listen to a discourse by Miss Dale Owen, on "The cause of drunkenness," a theme which was treated with an ability and pathos which elicited the warmest approbation. It was urged that the difficulty of checking intemperance lay in many cases too deep to be removed by the mere signing of a pledge; that drunkenness requires to be treated as a disease, and hence the great success attendant at Dr. Jackson's Home, in America, where intemperance has been radically cured in numerous cases by the withdrawal of all stimulating, feverish, flesh-food, and substituting farinacea, fruits, pulse food, and bread made of the whole grain of wheat, combined with some amount of hydropathic treatment of the skin. In fact Miss Owen strongly maintained that a return to simple ways and natural simple living would lead us all nearer to happiness. In the debate which followed, it was shown that Vegetarians fall naturally into total abstinence from alcohol, or nearly so, as by their own testimony the craving for the same dies a natural death; also that drinking and ill-health among women especially will ever be prevalent under present insanitary conditions in regard to food, etc.—O. DELORME.

GATESHEAD.—A meeting was held by the Members of the Gateshead Spiritual Evidence Society last night, to consider the advisability of continuing the Sunday Services. After due consideration it was agreed to close the Hall and dispose of the property, unless there are any friends who would wish to carry on the Society under new Management. The Committee will gladly hand over the property to them. A final meeting will be held on Sunday night, the 17th of February, at 8 p.m.—J. SHIELD.

NEWCASTLE-ON-TYNE.—On Sunday evening last, Mr. W. H. Robinson gave a very interesting and instructive address on "Spirit forces." Owing to the unfavourable nature of the weather the audience was small, but we hope for a better state of things next Sunday, when our honoured friend, Ald. T. P. Barkas, will deliver a lecture on "The Spiritual Teachings of Bailey's 'Festus.'" On Sunday, January 27, Dr. W. B. Carpenter, President of the Tyneside Sunday Lecture Society, delivered the inaugural address of that Society, in the Circus in this town, his subject being the "Reign of Law." On the two following Sundays, Mr. F. Harrison and Mrs. F. F. Miller have addressed large audiences on the subjects, "Progress and Poverty," and "Harriet Martineau," respectively. The above meetings have created quite a sensation in the City, and have been largely patronized.—ATHOS.

BRADFORD.—Mrs. Butler, of Skipton, spoke at Walton Street Church, afternoon and evening. She was controlled by a missionary, who had been cut down in his youth in Africa by sunstroke. He said he desired to correct errors he had made in his sermons. He took for his text: "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The different degrees in spirit-life were defined, and the influence of drunkenness, lying and other sins on the spirit was pointed out.—COR.

MR. J. BARKER'S MEDIUMSHIP.—It is with great pleasure I have to report of two sittings we have had with Mr. J. Barker, of Newcastle-on-Tyne. The guides of this most wonderful medium have given us such testimony as it has never been our lot to obtain. About thirty of us have each received a delineation of character and of mediumship. The guides told one young lady that there was a female spirit standing beside her, and wished to thank her for kindness to her on her death-bed. The spirit said she died in this young lady's arms of a "broken heart." This was quite correct, and the young lady had never seen the medium in her life before, and was astonished to hear such a fact from a strange man.—R. GARDNER, Albert Place, Low Fell, Feb. 10.

MANCHESTER.—We have this day, February 10, held a floral service in connection with the passing away of one of our members, when several addresses were given, bearing upon the event. Next Sunday Mr. Johnson, of Hyde, will speak; after evening service there will be a Society's meeting on important business.—W. LAWTON.

SPENNYMOOR.—Mr. W. Hopwood gave us a grand address on Sunday evening. He has had to give up his employment through declining health, but he intends to visit the different circles in the district. He will make no charge; he will leave it for a free-will offering.—**DAVID MORGAN.**

BELL STREET: Edgware Road.—Our friend Mr. Veitch entertained us with an address on "Immortality and Spiritualism" on Sunday evening last. The universal belief of mankind in a future state, as evidenced by their religions, the writings of poets, etc., was relied on by the lecturer as warranting at least the inference that immortality was natural to man. The facts of Spiritualism were also ably dealt with.—**F. W. READ.**

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning, February 10, Mr. Clarke gave an inspirational lecture on "Psychometry," also some successful delineations of Character, Mediumship, etc. Messrs. Williams, Burt and Smell gave addresses in the afternoon. In the evening a large and appreciative audience listened with rapt attention to an inspirational lecture through Mr. Clarke, on the "The Spiritual Universe." The lecture was a most eloquent and masterly one, and made a good impression on these present. Miss Marshall and Miss Young were controlled to sing and take part in the Service.—**JOHN T. B. PAYNTER.**

SUNDERLAND.—On Sunday evening last, Mr. T. B. Small, of Gateshead, addressed a good audience in Albert Rooms, taking for his subject "The Life and Teaching of Christ." Mr. Small was in capital form, and did full justice to his subject, which was warmly applauded by the audience. Mr. Pinkney occupied the chair. At the close of the address, the members held a seance, at which Mr. Ogle and that wonderful clairvoyant, known as "Dick, the pit lad," took part. The phenomena were of a truly extraordinary character, and gave great satisfaction, and we certainly think that if the Spiritualists in the surrounding district would arrange with Mr. Ogle to give them some of those remarkable seances, they would not only be gratified themselves, but it would be the means of converting many outsiders, and doing a great amount of good the Cause of Spiritualism.—At the Monkwearmouth Colliery Schools, on Shrove Tuesday, February 26, Social Tea and Entertainment, at which Mr. Ogle, and Dick, the clairvoyant, are expected to take part.—**G. H. PYNE JONES, Sec., S.S.E.S.**

EXETER.—Sunday again brought full success to our Cause in numbers and augmentation of our offertory. We had two circles in the week which fully prepared us for the work on Sunday. The first of these will be marked with "a white stone" in our humble history, and we would truly say with them of old, that "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Although not seen visibly, yet inwardly it rested upon one and all palpably. The circle was strictly composed of males, most of whom were of powerful physical development. Our President, who was simply content with calling himself "an inquirer," was brought to see the truth, wept like a child under its mighty influence, while his soul cried out, "Who says it's a sham?" The medium delivered such an oration, that those who had heard him repeatedly, said it surpassed everything before. The services on Sundays are purely spiritual, and free. The control on Sunday was on the "Want of Humanity." If things go on like they have commenced, our hall, capable of seating over two hundred, will be far too small.—**R. SHEPHERD, Sec.**

BIRMINGHAM: Oozell Street Board School.—Last Sunday Mr. Groom delivered a lecture on "Natural and unnatural religion." The stand he took was that Christian dogmas were unnatural and untrue, and degrading in their tendency, and their conception of God was the cause of all the persecutions and murders of the past history of Christianity; and that their conceptions and dogmas were unnatural and self-destructive, and were dying a natural death. That true religion was based on reason, truth, justice, progression, and love, with the widest of liberty; it would bring peace, love and harmony to all the world, and a universal saviour. Mr. Gray gave a reading. The audience seemed pleased with the address.—**COR.**

BATLEY CARR.—On Sunday last, Mrs. Butterfield, in the afternoon under influence, addressed herself with much tact and good judgment to the younger members of the Lyceum, on the importance of always being truthful; and showed in language they could not misunderstand, how one falsehood begets many more to give it the semblance of truth. The remarks throughout were so pointed, that the members often exchanged significant glances; and parents and friends also.—In the evening the guides spoke to a full room on "Paul, and the influence his teaching has on Christianity." They considered his mental and moral status, both prior to and on being won into the mission of the disciples of Jesus. They then traced his career in the missionary work, up to the time when he began to speak and write as an authority on the Scriptures, and showed in telling language how the pharisaical ideas he had imbibed in his youth began to colour and distort the grand mission of the meek and lowly Jesus. And further traced his idea of the necessity of a Saviour to bear the sins of humanity, to the ancient Jewish custom of sacrifices, and

the scape-goat on which the sinner making his sacrificial offering, sprinkled the blood as an easy way of getting rid of them, which was then turned into the wilderness to be for ever lost to the world. His arguments in favour of the elect were next analyzed, and shown to be erroneous and contrary to the character of a God of divine wisdom and love, as displayed in nature. They then dealt with the idea of eternal punishment, and showed its injustice, for, said they, Man is brought into being without having any will in the matter, and considering all the influences exerting themselves on his ante-natal and post-natal life, the astrological, and hereditary, for instance, influences in which he had no part in creating, and an omniscient-all wise being must be cognizant of these, he would look upon these as unfortunate children, and give them a chance to work off the effects of a mis-spent life under conditions far more salutary and better adapted to the unfoldment of the soul. But they would have to work them off, for no one would, or could do it for them. Then they would have the satisfaction of reaping the result of their own labour, and not have the degrading idea haunting them of enjoying the fruit of some one else's labour, and of having hopped into heaven on some one else's crutches. And thus it was that they returned from the spirit-world to teach of God's divine love and wisdom in providing an eternity of progression for all. The foregoing is but a meagre out-line of an address that lasted for upwards of an hour. In justice to the above lady, I ought to mention that she gave her services free, only taking that which would barely cover her travelling expenses, and in order to do so, refused offers where she could have been well remunerated. Although I am trespassing on your valuable space, I cannot conclude without adding, that these are indeed "notes of spiritual progress." Last year we could barely master thirty, and now our room is usually crowded. And we don't forget to freely distribute spiritual literature at the close of our services.—**ALFRED KITSON.**

MEETINGS, SUNDAY, FEBRUARY 17th, 1884.

LONDON.

EDGWARE ROAD.—52, Bell Street, at 7, Miss Dale-Owen, "Robert Owen, and his work at New Harmony."

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 60, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings. **CAVENDISH ROOMS,** Mortimer Street, W., at 7: Mr. J. J. Morse: "What is Death?"

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance, at 8, Mr. Towns. **BROMPTON.**—Mr. Pound's, 108, Ifield Road, Wednesday, at 8, Mr. Towns. **HARROW ROAD.**—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleugh Street, at 6.30.

BATLEY CARR.—Town Street, 6.30 p.m.: Local.

BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.

BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Hollings.

BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. Groom.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: School, 10.15.

BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 3, and 6.30.

BOLTON.—H. A. Tovey, 18, Halton St., The Hough.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Mr. W. J. Colville.

Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Armitage.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Gregg.

EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30.

GATESHEAD.—Central Buildings, High Street, 6.30: Special Meeting.

GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30: Mr. Barker.

Lyceum at 5.

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Illingworth and Mrs. Bailey. Lyceum at 10.30. Monday Service, 7.30.

HETTON.—Miners' Old Hall, at 6.30: Mr. Joseph Stevenson.

KRIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Ingham and Mrs. Scott.

LEEDS.—Psychological Hall, Albion Street, 2.30, and 6.30: Mrs. Groom.

LICHESTER.—Silver Street Lecture Hall, at 11 and 6.30.

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mrs. Britten.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30: Mr. W. Johnson.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.

MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.

NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Alderman Barkas: "The Spiritual Teachings of Bailey's 'Festus'."

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.

NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6:

NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.

OLDHAM.—176, Union Street, at 2.30 and 6.

PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr. Clarke; at 2.45, Experience Meeting; at 6.30, Mr. R. S. Clarke: "Man."

SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 2.30 and 6.30: Mrs. Yarwood.

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Swindlehurst, Preston.

SUNDERLAND.—Albert Rooms, 7, Coronation Street, at 6.30, an Address.

TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST FELTON.—At Mr. John Lumaden's, 15, John Street, at 6 p.m.

MR. W. J. COLVILLE'S APPOINTMENTS.—**BRADFORD.**—Walton Street Church, Sunday, Feb. 17: 10.30 a.m., 2.30 and 6 p.m. **HALIFAX.**—Feb. 18. **KRIGHLEY.**—Feb. 19.

BLACKBURN.—Academy of Art and Science; Sunday, Feb. 24, 10.30 a.m., 3 and 6.30 p.m.

W. J. Colville will remain in the provinces till the beginning of April, when he will commence a season's work in London. Provincial Societies desiring his services during March, should address their communications to him immediately at 4, Waterloo Road, Manchester.

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