



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

# SPIRITUALISM.

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## SPIRITUAL THEOSOPHY.

### HOW CAN WE BEST ATTAIN TO NEARNESS TO GOD?

QUESTION ASKED BY A MEMBER OF THE AUDIENCE,  
IN RODNEY HALL, LIVERPOOL, SUNDAY EVENING,  
JANUARY 6, 1884.

ANSWER GIVEN BY THE GUIDES OF W. J. COLVILLE.

In one sense, there can be no such thing as drawing any nearer to God than you already are, for the Infinite must needs encircle you, and you must be within the infinite circle of being to-day as much as you ever can or will be. But there is a sense, in which it is possible to draw near to God and to retire far from God, not in any absolute sense of nearness or remoteness, but relatively to your consciousness. Let us illustrate.

A person who is blind, may be so near to the sun that its light is pouring down in fiercest meridian power upon his very eye-balls, and yet he sees it not. Flowers may be pressed to the eyes of the same person, but he may be practically so far from them, that he cannot appreciate their presence; while some one standing at a much greater distance, may be gazing with rapturous delight upon their form and colour. Nearness to the stage at a concert or an opera does not necessarily imply ability to hear, much less to appreciate, exquisite strains of melody. The one who is really near the music, practically, is the one who hears it, enjoys it, and understands it. You have often observed in your travels in the world, that strangers are nearer to you in many instances than are some members of your own family. You may live in the same house with some one for a lifetime, and never really make his acquaintance, though you are constantly talking to each other. For just so soon as you get beyond the commonest externals of material being, your conversation might as well be carried on in an unknown tongue, for all the benefit you derive from the mutual endeavour you make to exchange ideas.

Just as the ability to understand and appreciate an author, cannot be purchased at the library when you buy a book, just as knowledge of French cannot be bought with a ticket to Paris, just as eyesight cannot be bought with a ticket to a flower show or museum, or the power to detect musical sounds with a box at the opera, so entrance into spirit-life does not imply appreciation of the spirit-world. You enter spirit-life just

at that point, morally and intellectually, where you quit the mortal frame. "Prepare to meet thy God," is a text often preached from, as though you were sure to encounter God personally should you die to the material world, but if there be an Infinite Spirit who is the Creator and Sustainer of every world; if God be Omnipresent and Omniscient, All-pervading,—Is it not ridiculous to infer that God is in any local sense nearer to one part of the Universe than another, if his presence permeates the whole?

One of the beatitudes reads: "Blessed are the pure in heart, for they shall see God." The words of the Christ to Nicodemus are, "Except a man be born again he cannot see the kingdom of God." Spiritual sight is here alluded to, as being the result of moral purity, and as this spiritual sight is as necessary to an apprehension of spiritual things as physical sight can ever be to a discernment of material objects, we leave with you the statement, that in spirit-life, no matter where souls may be in a geographical sense at any given moment, heaven, hell, purgatory, paradise, and all other words used to designate states of being beyond the grave, must be understood to mean degrees of spiritual unfoldment rather than spheres whose location in space is arbitrarily defined by laws of material distance.

Every spirit carries with it a transportable spirit-sphere. This sphere is like a garment, you cannot take on and off at pleasure; it is a natural integument of the spirit. If this sphere which surrounds and envelops you is spiritually transparent, then the glories of the universe are yours to see and to enjoy; if it is dense and forms a barrier between you and the sights and sounds of the universe, then you are in darkness.

Astronomical observations lead to the conclusion, that Mercury is much less responsive to solar light than Mars. Though nearer to the Sun than Venus, it is not benefitted by the sunlight to anything like the same extent. Doubtless the creation of the sun on the fourth day, originally meant among the learned, the clearing away of dense obscuring vapours, which hid the sunlight from the earth till after the tertiary period. All material things are correspondences to spiritual realities. Never hope to see God by taking a journey to any part of the universe, where you may imagine he has set up his throne; never expect to realize that everything is for the best, merely by the employment of your intellect. The discernment of God and his goodness, is the outcome of spiritual attainment only, and there is no other way to see God, than to clear from your own

spirits the intercepting fogs and clouds which veil his presence from you.

As we have been asked many times our opinion of Theosophy, allow us to remark, that no purely material processes of development will ever reveal to you the inner mysteries of existence, or put you in communion with souls who are far enough advanced to teach you celestial truths. We admit that certain physiological changes can be brought about in your physical system, by abstinence from meat, tobacco, the society of the multitude, &c., &c. We allow that opium, hasheesh, and alcohol may so stimulate the brain that it may become preternaturally sensitive, but we seriously question the desirability of inducing over-sensitiveness in any of the unnatural ways resorted to by many wonder-workers in the East. The power thus acquired is not always so employed as to render its possession and exercise by those who use it, anything to be craved by society. If you pursue theosophical studies with a view to control pride, selfishness, worldly ambition, and carnality, if you have in view the good you can render to others by your extraordinary powers, in a word, if you are actuated by the noblest of motives, then Theosophy, in your case, will be neither farcical nor dangerous. It may help you to subdue the lower to the higher nature; but without imposing upon yourselves any artificial or uncalculated restraints, you can best attain to spiritual eminence by doing your duty faithfully, where and as you are, resting assured that desiring to accomplish good and discover truth, you will become the allies of spirits who will use you as their instruments and fellow workers in the dissemination of truth. The power to work the wonders boasted of by nominal Theosophists, is not the highest power, as it is often shamefully perverted, and is just as much present in Black Magic as in White. But as every good thing can be perverted by the malicious, we shall not undertake to condemn "Occultism." We shall content ourselves with urging upon all the supreme need of putting first, the good you can do to others, and second, your own personal glory and development.

The pure in heart are safe everywhere, as with a pure spirit all things are pure in your employ.

## THE SPIRIT-MESSENGER.

"ROBERT TAYLOR" AND THE DIVINES.

A THIRD CONTROL BY "REV. ROBERT TAYLOR."

Recorded by A. T. T. P., January 31, 1884.

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

The Sensitive, under control, said:—

So your opinion is, that I have not answered you; that I have neither answered your opening remarks, nor even maintained my position as a Deist when on earth and now. To me there seemed but little in your opening remarks to answer. You have since then been speaking of him, whom you consider the type of a deist, Cicero, one who has stood in spirit as near to the Recorder, as I now stand. I give him the credit of gathering together the opinions of hundreds of philosophers, and he did as much for Deism, as any deist could possibly do. But you say "that he failed." I, on the contrary, assert that he made the assertion of immortality, and you do not deny that he made it, because he had received the proof that all was not over with him at death. You believe he had no proof other than that he would live for a short time, and then be removed for ever. This great difficulty, as you term it, was solved, not by revelation, but by God's justice, whose messengers told him, as they are willing to tell all men, that God intended man for a future life, and that their only duty is to tell men to prepare for that state of living in eternity. You say that all knowledge of virtue outside of revelation is impossible. Learned Divines, ye are wrong: Virtue is eternal, and like the soul immutable, and stands entirely apart from all revelation, either of the past or the present.

Admitting that it is possible to believe in a God, unaided by revelation, you may ask, What proof is there that God interests Himself in human affairs? The answer of the deist to this is, that God's mercy is shown through communicating spirits, not simply through those of past ages communicating, but through these communications, which are impressing

themselves on the attention of men to-day. Young men in the vigour of physical life may ignore the truth of this assertion. The legislature of the past, also of the present may deny this. You Divines, counsellors, and spiritual guardians of those on earth may repudiate present communications, and cling with earnest intensity to the communications of the past. You may be willing to humble and abase any who know the truth, and abhor a lie; but the fact remains immutable: God makes known the future life by the controls of to-day.

You say, "I have not answered you respecting the communications of the past, and that all the words that I uttered in my first control, were words equalled by me when on earth." What of that? Does my opinion, which is unshaken now, weaken the words uttered by me during my earth life? It were false logic to assume this; nay, more, it would be unreasonable so to do. I know the deep interest that is taken in this religious controversy; I knew it to my painful cost when on earth; I know that it shakes to its very centre the small circle of spiritual believers in this Kingdom. I know that it is matter of argument in the outer spheres of those who cling to past communications, and I know that not only does this controversy rage in this island, but its extensions are boundless. The vast continent of Europe feels its impulse, and the great question of the day is, "Was there ever a redeemer sent by God; and were ever a redeemer's services needed? and does salvation rest on another's aid?" And your cry is still, "You have not answered us: that you allege that a reformer lived, but that a redeemer never existed. That you allege that the whole fabric of Christianity is a myth, and built on the legends of Osiris and Isis in Egypt, having an Eastern foundation, and that the quotations were but side issues, called in to aid my theory, and that you shall remain strong in the knowledge that your redeemer liveth." So do I—in that there is no difference between us. I know that my redeemer liveth, and I should be sorry indeed for the man that did not know this. The patriarch Job never wrote a more sacred truth than this. He, who through his many trials and tribulations, with his servants unfaithful, his family dying around him, and dismay everywhere, yet lifted up his voice, and cried, "I know that my redeemer liveth." You, who are learned around me, must remember that the book of Job is credited with being the most ancient of the sacred record. Job knew that as long as he did not degrade self-hood, that as long as he was faithful to himself, "that his redeemer lived," and in his own words he knew "that after worms had destroyed his body," yet in his flesh should be enjoy immortal life, and behold the power and mercy of God; that he should behold it for himself, and that his own eyes should see it, and not those of any other.

But if this actual knowledge is to be interpreted as prophecy of something that was to happen in succeeding centuries, then I say that there is a palpably misapplied meaning put on the words which ye divines are pleased to quote. I deny that those words meant any other redeemer than that true redemption which proceeds from self-hood. Ye Bishops, ye Archbishops, and all ye other high dignitaries of the Church, may array yourselves against this opinion: once you could have done so successfully; you could have silenced the voice of the questioner, and ye did do so: but times have altered; tyranny and usurpation of power have had their day, and it is not only the divine that recognises this truth, but also the prominent legislators of modern Europe do. The cry of the masses has pierced through their palace walls; their deism like sledge-hammer's blows, has penetrated into that sanctum sanctorum, the Cabinet Council itself; not with socialistic remedies; not with radicalistic appeal, but in fervent calls for justice, they appeal to God's justice, and bid their brethren to govern them in accordance with God's laws. Vienna proclaims that its workmen have the right to live; France is undergoing a more dangerous economical crisis than it has ever experienced in the past. This country is on the verge of reformatory change. Millions of men are asking to be enfranchised, and asking to have an equal and a just voice in the Government exercised by themselves, and are pointing with rugged earnestness to the anomalies of large estates and large herds, whilst all around abounds with miserable poverty. The advocate for peace [John Bright], whom you know well, whose speeches for forensic eloquence equal the world-wide famed orations of Demosthenes; he with earnest assent acknowledges that the time has come for change. He has looked round this fair country, and has witnessed tens of thousands of British workmen patient under suffering. No man loves deeper than himself the institutions of this Kingdom; no one more than him hates the tricks of anarchists, and paid agitators; and his decision is this, "The masses of every nation have a claim."

"You Divines, what have you done? The heads of the Church have taken their seats by right in the House of Peers, and when ever were the Bishops' voices raised to lift the burthen from the masses? The masses have cried, and cried to you in vain; you have been deaf to their cries, and the people now cry in the words of that sacred record, which you pretend to revere, "Mene, Mene, tekem, upharsin," literally rendered, "Ye have been weighed in the balance and been found wanting." You that are great landholders among the legislators, ye who have passed from earth-life, but who are within sound of my voice, what think you of these words: "Land producing a



rental of one hundred pounds a year, has come through the gathering together of manufacturers and their work people to produce to the heir that succeeds, an unearned increment of £5,000 per annum; and what was once a plain has become a thriving manufacturing town. Look within the homes, the humble dwellings of these workers, and there poverty has taken up its abode, and misery and starvation abide unmolested. What are your heirs doing to stifle these miserable cries from over-crowded homes? It is not I, who am asking this question, it is the orator of peace; the hero of a hundred political contests; and you, my listeners must answer, "They have done nothing in the past, but are full of good intentions in the future."

A man will not wear his poverty on his sleeve for fools to mock at, neither will he forgive those who are forcing him into the grave, even if he is to forfeit his claim to be forgiven. It may be a matter of surprise, that we in spirit-life are so familiar with this world's woes, but it is not to us a matter of surprise, my Lords, Secular and Divine. The daily paper is as much for us as for the use of him who is recording my words; nay, life's fearful incidents come nearer to us than to those who are still in the body; for the sympathy for suffering runs deeper, far deeper, with us. You Divines may say, "that such extreme cases are few and far between." Oh! do not say so. I who, when on earth, lived in the vicinity of the poorest parish in the metropolis, Lambeth, know that such cases are numerous, if not generally known. I know every class of unskilled labour. I know their bitter trials, and awful sufferings. A partly ridiculous and partly satirical article appeared in a daily paper respecting the latest of these cases made public respecting the attempted self-murder by a waiter of a city Restaurant. Yet, however unreal the position may seem to the writer of the article, God knows it was real enough to the unhappy victim of these adverse circumstances. He himself surrounded with the mockery of plenty, and knowing that his wife was ill-clad and starved; his children naked and huddled together for warmth; a dishonoured daughter with her child, were waiting at home for him. There needed no satire for misery like this. I ask, who is responsible for this? I say that the ground landlords of over-crowded districts are responsible. I tell you, that local authority with an extension of local rates cannot meet the poverty which abounds.

The words of this peace orator continued as follow:—"The law must be altered; these claims must be met; the crisis must be met. The crisis is not so pressing as that under which our Continental neighbour is suffering; but it is approaching alarmingly near. Large estates must be broken up; the rule of our present landlord-kings is to make the already large estate, larger by acquisition. Their wealth enables them to do so, but this must cease. The law of primogeniture must be annulled. Reason must resume its legitimate sway. Would it be reasonable, he continues, for a father to educate his oldest born alone, ignoring the intellectual capacities of his other children? Were a man to do this, reason would universally condemn him. Yet the law sanctions all the advantages of property to the eldest born; ignoring the claims of blood-kindred of the closest ties, namely, the other children born of his body. And why is this, my Lords Spiritual and Divine? The only reason is, that the balance of power may be greatly in favour of the titled and wealthy classes, that they can the better withhold the unreasonable claims of radical majorities.

"But the law of God has taken a law of physical force, and as it acquires, so it necessarily disperses again. The hot rays of the sun fill to overflowing every fleeting cloud; but with one purpose only; that is, not to retain this wealth of water, but that they may pass over hill and through dale, enriching all by their dispersion. The accretion of immense landed estates is natural to wealth, and to perseverance, and is in accordance with moral law; but that, which prevents its dispersion, is contrary to moral law; hence, cries the peace orator, the law of primogeniture must cease, and with a redistribution of seats there must be a redistribution of land." Here is a means of redemption on which you Divines never ventured, although you have filled the seats of Council.

The day of uncontrolled discussion of human opinions has arrived. Those angry discussions in the Courts of Justice on the last conviction for blasphemy, have proved finally, that to control discussion was dangerous, and that to fetter opinion was to urge the masses on to rash results. All who hold freedom of opinion, were wounded at that verdict; there was neither tempering justice with mercy, nor an exercise of reason in the judgment; but because in high places it would be favourably received if it were found that he had written blasphemy, so came the judgment; but it will bear good fruit, ye Divines, fruit that will never perish. Thousands have turned from your religious allegories to walk in accordance with the pure science of truth. The wrongs, and sorrows, and suffering of the accused, have been the means of releasing thousands, and to these thousands these men have been modern redeemers. It is well to preach to these men to meet their sentences with fortitude; to bear their position in patience; and to forgive with the boundless philanthropy that Christianity demands. Their answer to this advice is: "Learn to do this yourselves. It is more necessary for you to take this lesson to heart than for us, you hypocrites." The

tenets that they make most use of, is that which Jesus taught to all; which reformers of every age have taught to all; to forgive even as you hope to be forgiven. But this, you Divines, although willing to impress on others, entirely ignore yourselves; a superior, exalted, and all-sufficient doctrine, if universal, but you, who are persecutors, teach people that you do not do that which your position forbids you to follow, even in that text on which you rely. I ask you, has it been rendered fairly in your English version? You know it is not the actual rendering of the original. It breathes too clearly of the immortality, of which the writer was assured; and so the English version must garble it, for I know, "That he who shall liberate me, is perpetually dwelling in the temple on earth, for this is accomplished for me before the Lord, which I repeat in my own person, which through my eye hath been seen." Of course, he had seen the Ego around him; "which things my eye hath seen," and not the eye of another; "for all things are perfected in me, and in my breast," alluding to the seat of life, the beating heart of man. Can you Divines deny these? You can persecute, even as you have done in the past; you can wrestle with the position, but can you grapple with the argument.

The Herschels, father and son; and Sir Isaac Newton, who have all three stood here, and who have made spirit glorious by the beauty of their earthly astronomical labours, have proclaimed, that amongst all the wonders of creation, they have not been permitted truthfully to assert that they have found out anything supernatural; and so it is with the knowledge of self-hood exhibited, and immortality shadowed by the astronomical significance with which he clothes his conviction. "I know that my redeemer liveth, and that on the latter days he shall stand on earth," which would mean the latter day of every concluding winter; "and though worms destroy this body," that is when the October Zodiacal sign overcomes the vital heat of the sun. Yet "again shall I see God" means that no sooner shall the sun have passed through the February Zodiacal sign, than in my flesh, in the March Zodiacal sign of bud and blossom, shall I see God in the sign in which he is clothed.

This conviction is as unchangeable as truth; for the sun has been, and will be, throughout eternity always the same, and this knowledge of self-hood is pressing you Divines and Legislators. It is true that you recognised the coming change, which is not confined to one particular portion of this world; but that all civilized nations are being impelled to struggle and strive for freedom of thought, and can say, lifting up their hands to God, "I know that my Redeemer liveth." If they are willing to become redeemers of themselves and of others, may God assist them. Good-night.

## THE THEOLOGICAL CONFLICT.

### A NEW THEOSOPHICAL ASPECT TO THE THEOLOGICAL CONFLICT.

BY THE COUNTESS OF CAITHNESS.

To the Editor of the "Medium and Daybreak."

SIR,—It is the duty of every one who aspires to be an honest "Student," be he a writer or not, to examine himself carefully, whether his mind is capable of receiving truth; and whether, and by what means, he will know the truth when it is presented to him.

It is, moreover, the special duty of a writer seriously to question himself, whether he is in a sufficiently enlightened state of mind to be able to communicate truth, and sufficiently acquainted with the details of his subject to be a competent writer thereon, or, whether he is merely inflated by a spirit of vanity, a *cacoethes scribendi*, and rushes to write of things that are hopelessly beyond his capacity, or rather his want of capacity.

If these rules were more honestly adhered to, we should have less rough words, and more valuable facts; less personal aspersions, and more impersonal ideas; less audacious blundering, and more safe reasoning; and a writer, because he is insufficiently acquainted with his subject, would hardly dare to resort to the mean device of insulting all those who presume to differ from his erroneous views.

Rushing in, where angels fear to tread, our *soi-disant* "Bible Student," in an uncouth and would-be witty travesty of the truth, would attempt to declare as solved a problem, and as revealed an arcanum, that the earnest aspiration of the most exalted minds of many ages, has solemnly declared to be an ineffable mystery.

Instead of resorting to blasphemous irreverence, your correspondent should have, at least, attempted to learn a few elementary truths connected with the subject, as for instance, what the Apostles, and early Christian Initiates understood by the term "Christ."

\* These quotations seem to allude to an improved rendering of some passage in Job, but it has not been identified.—Ed. M.

If Christ was a myth, and Jesus had no existence, as your "Bible Student" would teach us, the questions remain to be answered: Have myths any meaning, and what is the meaning of the Christ Mythos?

Why do even inimical Jewish writings admit the existence and power of Jesus, if there was no such personage?

Again, if it be admitted that Jesus existed, what proof is there that he was *not* the Christ?

If Jesus was a mere medium, then, what medium will undertake to perform all, or any of the recorded acts of Jesus? And, finally, knowing that spiritual power (soul force) exists, what proof is there that Jesus has *not* performed the acts recorded of him?

Has "A Bible Student" any valid authority for his attempt to make many "Jesuses" of the Christ-Jesus? His own assertion is no proof.

If any one would attempt seriously to argue, that there must necessarily be a dozen Beaconsfields, or Gladstones, because he had seen a dozen different caricatures of each of these statesmen, his sanity would be considered extremely doubtful, and your "Bible Student" loses the main facts of his argument, and does not hesitate to make a parallel assertion of Jesus, and believes that *I* am confused about Jesus, while it is he that is giddy, and consequently thinks that the world spins round.

That Jesus Pandera is a representation, or misrepresentation of Christ Jesus, can hardly be for a moment doubted.

Why was there a misrepresentation? We must consider that there was a feud between the old Hebrew or Jewish, and the then new Hebrew or Christian Theosophic Schools, which produced a mutual interchange of uncomplimentary compliments, and as the mode of expression adopted by the Initiates of that time was allegory, the controversial spirit was carried into such allegorical histories.

If the Jews persistently denied to recognise any other Jesus than Joshua ben Pandera, the Christians may possibly have made of the great Hebrew Kabbalist, Simon Jochai, the hateful Simon Magus. The Jews were taught to consider Jesus, as the Christians have looked upon Simon, as the very opposite of the Divine.

Joshua ben Pandera, who is painted in the most hideous colours in the Toldos Jeshu, and Simon Magus, who appears as the great impostor and black magician in the Apostolic recitals, may both be libels; distortions of original, pure characters, myths invented for the occasion by mutual bitterness. For, after all, the true Jesus is the Jesus of the Gospels, and not that of the Toldos Jeshu, and the true Simon pure, may also be the Simon Jochai of the Sohar and the Talmud, and not the mythic Simon Magus.

There is, therefore, every reason to suppose that the Joshua Pandera of the Talmud, was but a misrepresentation or caricature of Jesus, and that there were not "many Jesuses" as your correspondent would have us suppose, but only one great light, even Christ-Jesus, can be seen through the many and even diverted reflections.

I would now refer the impartial reader to the quotation I gave in my letter which appears on page 52 of the MEDIUM, and then let him compare the wilful misrepresentation appearing on page 76, and in other parts of this "Bible Student's" communications, and he will be able to judge whether the manner and method of treatment adopted by this correspondent is at all favourable to the elucidation of truth.

I have at this moment received the MEDIUM of the 29th February, with yet another insulting attack from this extraordinary writer. I had been totally unable to account hitherto for the excess of his animosity to poor me, for merely having furnished two short quotations from a work so highly considered as the Anacalypsis of Godfrey Higgins; but in this last attack, on pages 133 and 134 of the MEDIUM, he unconsciously but plainly lets out the secret motive of his bad temper, and thus all his vindictive and cowardly rudeness is explained; he would like to trample upon and annihilate me, because I am, what he supposes, a "fine lady."

Well, so be it! for if so, my position at least insures me the advantage of living in a centre of refinement where only gentlemen are admitted, and nothing coarse or incongruous is tolerated that can wound one's perceptions of the fitness of things.

A would-be comic writer on sacred subjects is sadly incongruous, and jars upon one's feelings like music played out of time and tune by some bungler. Can a rude mind grasp, or even touch, the God-Ideal? "God is supreme delicacy"—as Thomas Lake Harris expresses it.

I abstain from commenting on the wilful rudeness with which I am given to understand that not only my "fine ladyism," but that even my very sex is a reproach to me. Totally unable, as I am, to retort to such controversy, I can only pity him, which I do most sincerely; and, in my desire to return good for evil, I will content myself with pointing out a few passages to this self-satisfied writer (since he now humbles himself so gratuitously as to inform us that he is not yet "a professor of knowledge, but a person seeking to inform himself"), which may help him to attain that desirable object, for by this kindness on my part, he will be able to see that he is only laying himself open to that ridicule with which he takes so much trouble to overwhelm others, fine ladies or not, who do not happen to be of his way of thinking.

The passages I refer to will be found in Chapters 28, Matthew, 16, Mark, 24, Luke, and 20, John, by which he will see that his strange insistence on what he is pleased to call "corpse worship," is wholly out of the question as far as our Lord Jesus Christ is concerned. And now with the indulgent reader's permission, I will return to the main question.

For this purpose, I beg to be allowed to quote somewhat at length from a small Theosophical Text-book that I am even now engaged upon, and which I intend to publish in a few months.

I shall not even refer to the errors about Pythagoras, but adhere to Christ only:—

"The mystery of the Jews, the Messiah, is that mystic Divine Being, included in allegory by the Initiates of all nations. The Egyptians, Hindus, Persians, Greeks, Druids, Semites and others had their mystic myths, wherein the life of an individual hero, who may be an historical or an ideal being, delineates the course of Divine Re-birth. These mythic or mystic characters were foreshadowings of that great and divine substance, that in Christ Jesus was plenarily manifested.

"Thus to the Apostles and early Christian Theosophers, Jesus is the Messiah, Christ, or Saviour, who came not to destroy but to fulfil the mystic Law, and the fundamental doctrine of the Christian system is the Divine Incarnation.

"In that very Christ, attainable to us all, God became incarnate, once and for ever, as the Divine Law of Re-birth. The historical and exoteric Christ-Individual foreshadowing the mystic and esoteric Christ-Being. As God was in Jesus, so may the Christ, who is God, be in us, and the Christ-Life delineates what the Word teaches—the Law of Salvation whereby we can overcome the perverse Demon within us. For if God is within us, so is his antitype the Demon, and Hell must be passed through before heaven can be attained.

"The great problem that now proposes itself, in considering the individual Christ Jesus, is, whether he was *the* Christ or *a* Christ.

"Free-thinking Theosophists hold Jesus to be a Christ, an avatar, or individual Adept; God descended, assuming the man, but man ascended, becoming the God. For the human ascends to the Divine before the Divine descends to the human.

"The esoteric Christian view considers Jesus as God himself becoming incarnate in the human form, a spectacle to all worlds to show that the Divine could triumph over the Demon, even as a man,

"To the free-thinking Theosophist, Jesus is *a* Christ, while to the Christian Theosophist Jesus is *the* Christ. The former asserts that there have been many Divine Incarnations, the latter offering only one and that one to be Christ Jesus.

"All true Theosophists, however, agree that the Christ, or Divine Being, must be born and individualized in every living soul, and therefore the Divine Incarnation, Divine Being or Christ, would be one for all. Qualitatively one and quantitatively many, though at the same time it can with equal truth be declared to be quantitatively one and qualitatively various; or one state of being, or Nirvana, for all beings, although each may experience it differently. Thus though the manifestations may be many, the Christ-Incarnation is mystically one.

"Whether the Gospel-history is merely an allegory for individual *Gnosis*, whether the drama of the crucifixion, far from having occurred two milleniums ago, foreshadows only an ever-present event to every soul that turns from the Demonic to the Divine; in brief, whether the Gospel is history or allegory, or both combined, we must leave an open question.



"As persistently as the orthodox exoteric Christian asserts the Gospel to be history, have certain Theosophists from the time of Origen, if not before, declared the whole relation to be a great Mystic Allegory, a Hermetic Myth; and certainly upon reading and studying attentively Philo's interpretation of the Hebrew Scriptures, and Origen's exposition of the New Testament, the historical foundation of the Scriptures melts into thin air, while many of the apparent absurdities of the latter, when rightly interpreted, are no more absurd, but appear in their true light as abstruse Hermetic wisdom.

"It was the simplicity of the idea that made exoteric Christianity popular, while the abstruse esoteric truths could not be accepted by the masses.

"The Son of God died for my sins,' is far more pleasing to the depraved mind than the truth: I must die to my sins, in order to become a true Son of God?

"Jesus, imparting the true *Gnosis* or knowledge of God to those who for generations had been deluded by sacrificial perversions of demonolatry, was with necessary emphasis regarded by his disciples as very God and man—the Divine Light becoming manifested to those who sat in darkness. For he and no other had shown them 'the way, the truth, and the life,' yea, he was the door by which they entered the Divine Kingdom, and whereby they attained to a union with the Father, who is in Heaven.

"To understand the words of the Apostles, one must be a true Theosophist, and know what they knew. For the doctrine of Christ, the Apostles, and early Christians, is Theosophy, but not the exoteric dogma subsequently inaugurated in ages of spiritual darkness.

"Exoteric Orthodoxy, indebted as it is even for its very name to Theosophy, for that alone is the only true Orthodoxy or Right Doctrine (of the Word), cannot maintain the vastness of its pretensions, as its assertion to be the only right way irreconcilably contradicts every other orthodoxy. Thus there is a Brahmin, Moslem, Jewish, Protestant, Agnostic, Buddhist, and Roman Catholic Orthodoxy, each of which asserts to be the only true Orthodoxy, but they all fail to recognise that they are only branches of the one vast tree of Universal Theosophy."

With the foregoing explanation, insufficient as it may be, Christ and Jesus should no more be confusing terms; Jesus the manifestation and incarnation of the Christ, is the best example we can follow.

Christ-worship is only a true elevation of the Soul to God. Thus also has the worship of the Divine Virgin-Mother an occult and esoteric meaning. These are Divine Ideals. The PERFECT WAY is the Way of Perfection, and the Divine Being can only be known to us by Ideals. I hope to give more information in the book itself, of which I have given a foretaste.

The so-called Chronian Theory of explanation of the Mythos, is hardly a sound idea, although it is "sound"—like an empty drum.

This hypothesis, mooted by Dupuis and Volney, in the last century, subsequently accepted by R. Taylor, and also Godfrey Higgins, has been recently revived by Gerald Massey, and is now to be the religion of the future, according to certain assertions, which, if they are without foundation, are made with all the more confidence.

Even the Astro-Masonic key, found by Melville, and given to the world in his "VERITAS," does after all but unlock the outer door, and show us the *picture alphabet*, on the Starry Scriptures of the sky. It is only the Initiate who can penetrate beyond, and see into the interior mysteries, or things signified and portrayed, first, on the celestial planisphere, afterwards, in the pages of the world's many Bibles, and subsequently on the altars, and in the dogmas of the world's many Churches.

To demand of Christians, that they should renounce their belief in the Gospel History, and accept upon belief the theories of the so-called Chronian Mythos, would indeed be to go backwards with uncovered heads to ask for wisdom, which would be simply ridiculous. Let us rather press forward into the inner courts of the Temple, whose hitherto closed doors are at last opening so widely to us in the present time.

Not only does the "Chronian Mythos" not in the least fit upon Jesus the Christ, as Mr. Emmette Coleman is so plainly showing us in his articles on the "Origin of Christianity," in the *R.-P. Journal*, but there are many valid reasons to suppose that this theory of interpretation of mystic myths or esoteric allegories is totally erroneous.

There is not one Christian Initiate, that ever mentioned, or to whom was known the existence of such a Chronian Arca-

num in the Christian mysteries. Not even Origen, that great allegorizer, nor any of the latest Christian Mystics and Initiates, ever mention it. The only evidence that could at all be brought in support of such a hazardous theory, would be gathered from some Gnostic phrases, but which, without exception, are one and all open to a totally different interpretation.

The Theosophists and Spiritualists, however, have still another objection to make, and one shaking this essentially Atheistic and Materialistic theory to its very foundations, namely:—

The worlds of Matter have virtually no existence to Spirit, and if it were not for the spirits embodied in matter, matter itself would be invisible to Spirit.

The truth of this statement is well known to all advanced Spiritualists, and will be testified by interrogation of any of the higher Spirits: Matter is as non-existent to Spirit, as Spirit is non-existent to Matter, and it is only in the lower grades of existence, that Spirit is bound to Matter (this is also a reason why physical discoveries are generally made *through* and not for the embodied).

The ancient Hierophants, who invented the Mystic Myths that now so sorely puzzle our uninitiated modern scholars, and would-be students, lived more on the Spiritual and Divine than on the material plane.

Their world was a spiritual, a *Soular*, a Divine world, for the interpretation of which for terrestrial minds, they had to resort to physical symbols, corresponding to the psychic truths that these could illustrate.

Being in a state of Divine Knowledge, their purely spiritual ideas may at times, also, have a true meaning under their material phraseology. The physical was, however, not the true esoteric idea, but the psychic. For why should they fix their ideas upon the material plane, when at the point of death the whole world of matter disappears as with a flash, and all the solar systems become non-existent, while the *Soular* only exists.

It is thus more than probable, nay, it is almost certain, that in Mythology, Astrology, and, later, in Alchemy, we behold manifestations of a Hermetic, that is to say, a secret Spiritual Science, relating to the Soul and her Regenerative course unto Perfection. This Science is practically unknown, for the few that are therein initiated have with rare exceptions agreed not to cast their pearls before the unregenerate.

But the year 1881 is now past; it was the last of the Old Dispensation, and those who have so long been living on the topmost towers, have heard the Cock \* crow thrice since then. For them the new era is already three years old, and they know, therefore, that the day-dawn is nigh at hand, even for those who are in the darkness below, and that these must also soon see its bright glory, for it is fast ascending now. The richness of its glowing tints are deeply dying the Eastern sky, and those must be blind, indeed, who would still try to keep alive the flickering flame of their midnight lamps.

Let them rather arise with the Lark, and soar aloft to welcome the new dawn, for thus they will the sooner shake off the dark shadows of the nightmare which has so long oppressed them. They will hear the glad song of the Angels of the New Dispensation, and the voice of the Spirit of Truth, the Comforter, who will tell them: "The Kingdom of God is within you," and the King must reign in his Kingdom, for else "a kingdom divided against itself must surely fall." The *indwelling Godhead* is His Vicegerent in every microcosmic kingdom; (God being the Macrocosm, man, male and female, is the Microcosm). It is the DIVINE EMINENCE of our own being, which unto us severally is the way, the truth and the life.

It was the Divine eminence of the Microcosm, Jesus of Nazareth, who declared: "I am the way, the truth, and the life, no man cometh unto my Father but by me. . . . I am in the Father, and the Father in me.—The words I speak unto you, I speak not of myself, but the Father which dwelleth in me, He doeth the works.—He that hath seen me, hath seen the Father—and he that believeth in me, the works that I do, he shall do also, and greater works than these shall he do because I go to the Father.—I will not leave you comfortless, I will come unto you—at that day, ye shall know that I am in the Father, and ye in me and I in you. . . ."

\* The Cock is a great symbol, being sacred to the seventh Initiation, whose crowing awakens the Candidate to New Life. St. Peter is the prototype of the Christian Church, personified in its triple form, as Romanish, Greek, and Protestant. "Christ" is the anointment of the seventh Initiation, the Divine Secret Doctrines of the *Gnosis*, also personified, and who prophesied to Peter, the triple-headed Church, that "this night (in its darkness) before the cock crow thou wilt deny me thrice." Space forbids me at present attempting to show how this prophecy has been literally fulfilled.

That day has now come—believe me it is so, or I could not thus write of these things.

No man hath seen God at any time, but Christ has declared Him unto us. The highest seraph standing near the throne has never seen Him except as manifest in his works, or on the outward, just as no man has ever seen his fellow-man, except as he can see him in his outward form. But let us seek Him in his noblest work: the noblest work of God is the perfect man, for though all his works praise him, they can only do so in their being, in their growth and in their use to man; but for man's use all was made that was made. Man is, therefore, the last, the highest, and the noblest work of God. He is the *Microcosm*, or miniature God. Is it not written: "I have said that ye are Gods, and all of you are children of the most High" (Psalm, lxxxii.)? and truly so, because the Divine Intelligence in us has been given us direct from the Divine Wisdom of the Divine Love, and thus they form the Godhead of our microcosmic kingdom, our individual being.

All we have to do is to seek to place them on their throne, for both are in us, as they were and are in Christ—the difference consists in degree. We have no higher to look, if we wish to see these divine attributes manifested in the flesh. It is, therefore, by looking to Jesus, that we shall attain to his stature, and expand to his fulness.

Let us no longer cling to the outward, without penetrating to the cause of causes. God is a Spirit; man is also a spirit; and thus we must worship him in spirit, which is truth, for it is the ideal which is the real.

Of course, Christ fulfilled all the prophecies that were written of him on the starry skies, as he fulfilled all that were spoken of him by the Prophets, and recorded in all the Bibles of the ages, or he would not be THE ONE, and we should still have to look for another; and so also did every Saviour or Divine Man—ifestation fulfil the same prophecies. All were born of a pure virgin, as we must also be conceived in the holy ground within us and born of the pure virgin, Wisdom. All were crucified at the winter solstice—it was necessary it should be so, or these allegories would not have buried, ere also must our carnal man be crucified, dead and been; and so the sun of righteousness can arise on the darkness of our winter.

Then the Divine Child, conceived in our divine *magia*, or holy virgin ground, must be born (in what at present is a very *stable*, for it is the dwelling of the beast); must grow and increase in stature and wisdom, and as he does so, he will soon sit in the Temple (his Temple), and argue with the Doctors (his present opinions); and confound them with the beauty and wisdom of his answers. Then will he also be led forth, and tempted in the wilderness, but he is destined to overcome all these temptations, for it is written: "Man shall not live by bread alone, but by the Word of God" (Christ). So, at last, that Divine Child conceived and born in us, will become the Saviour of the Man, and not one will be lost, for Christ—THE CHRIST, will raise up *all* at the last day.

The chief end, purpose, or result, of organic being is *God possession*. Have I said in the foregoing, that man is the last and the highest work of God? Nay, not so, for woman was the last created, and was not formed of the dust of the earth, but of the man was she made, a double-refined earth, surely, and; therefore, as the last created, is she more spiritual than man, and hence of a higher nature as regards the highest life; though, as men say, lower as regards the life that now is.

It was the woman who longed to be "as gods," not he, the clod; and is not the quickening Spirit, the Lord from Heaven, the second Adam, the *seed of the woman*, and not of the man, who is to bruise the serpent's head, the Hydra of Materialism?

In all this I am, of course, only smiling to myself, as I remember the would-be hard thrusts at my sex, of the "Bible Student" (see pages 75 and 133, of MEDIUM); since I speak of a woman who is not merely the *female man*. But most men have too much idea of the superiority of the *male*; it is a superiority of the *life of the flesh*, but not of the *life of the spirit*, in which the female will assuredly excel him, at least, till all become as ONE, both male and female.

Nice, 24th February, Anno Domini 3 (1884).

CORRECTIONS.—In the letter signed "A. E. Fitton," last week, for "truth is external," read "truth is eternal." "W. Y." says that although he wrote "entirely unknown to Mr. Oxley," yet Mr. Oxley is not personally unknown to him, as they have met.

## THE THEOLOGICAL VIEWS OF SPIRITS, &c.

The matter of the sale of "Angelic Revelations" has been brought before us. For some time Vol. I. was in the market, but it was withdrawn long ago, and we do not remember any other of the Vols. being offered for sale. Of course, after they pass out of the hands of the proprietors, they may be occasionally sold or resold by other parties, but the proprietors are not responsible for that. At present, a notice in the MEDIUM intimates that Vol. IV., just issued, is being distributed gratis. Over a year ago, a similar notice appeared in the MEDIUM, through which many sets were placed. A work on "Philosophy of Spirit" was sold at 3s. 6d., but the other works were given, on receipt of cost of carriage.

As to the doctrinal tendency of these Vols. we quote the following from a letter by a valued friend, and occasional contributor to the MEDIUM, who had the use of the Vols. from the Progressive Library: "The doctrinal teachings regarding, for instance, the divine status of Jesus, Re-incarnation, the birth of humanity on earth, and others, are not, to my mind, sufficiently clearly stated to draw from them any decisive teachings." (MEDIUM, July 21, 1882.)

We do not remember talking to any of the circle in such a manner as to gather their views held on the symbolism of certain words, except Mr. Gaskell. On more than one occasion we have had long and most enjoyable conversations with him on the spiritual significance of theological phrases. It was truly a delight to talk to such a man; so gentle, luminous, and indulgent of the views of those who were on a different plane of thought. We remember on one occasion, giving it as our opinion that the symbol "Christ," occupied a higher and more interior position than did "Jesus" as a symbol. He mildly expressed the opposite view, giving instructive reasons. No "historical" question rose to obstruct the spiritual light; for we mutually recognised that we were using words expressive of spiritual qualities, and not of historical or personal facts. For all that, Mr. Gaskell may have had historical views, but they did not transpire during our conversations. Such a Spiritual Teacher would be a great advantage to our Cause, if he could be placed in relation with minds fit to receive his views. The soul of man wants building up with spiritual light; of the external chaff of facts, and assumed facts, his intellect is stuffed to repletion. Till this illumination takes place, and the dogmatic barriers of the external mind retire, spirit communion can be of little use in determining truth.

The "conflict" of testimony on the earth-life of "Jesu Christnu," reminds one of a matter of the same kind which occurred some thirteen years ago. E. N. Dennys, author of "The Alpha," purported to communicate through Mr. Morse, then a medium in course of development. Mr. Dennys, in earth-life, was a Unitarian, and it was assumed by his Unitarian friends, that he held similar views now that he had attained to the spiritual state. But a zealous, orthodox brother, desiring to put the question to the test, at another sitting and through the same medium, obtained from that spirit a recantation of his Unitarian views, and in place of them, a much more orthodox expression of opinion. This puzzled Spiritualists at the time very much, for, then, few amongst us had any great experience of spirit-communion.

We have just been reading the proof sheets of part of A. T. P.'s forthcoming volume of Spirit Controls. He has had, perhaps, more experience in a certain way than any other Spiritualist that could be named. He has had over 1,000 sittings with the same medium, and alone; so that the number of influences to be studied as affecting the communications is greatly reduced, and brought to a focus. Here are his words:—

"I have long ago discovered that any strongly felt wish (even although not expressed) causes disturbance and confusion in the Control which does come. Perfect

passivity and freedom from disturbed thought, both on the part of the sensitive and the sitter, seem to be absolutely required conditions for obtaining satisfactory seances."

In the light of the essence of a large experience such as this, it is easy to judge as to the merits of a decision given by spirits, in a circle divided into factions on the question at issue, with, perhaps, a spice of personal feeling thrown in. The longer the Science of the Circle is studied, the more important position mental conditions are seen to take. Atmospheric and other cosmical influences, only come into conflict with the abilities of spiritual manifestation, when they act on the organism in such a way as to deteriorate the mental state of medium and sitters. It is in the mental sphere where the message takes form, out of the thought-fabric supplied by our own minds, that all conditions operate. This is beautifully recognised in "Bertha," by W. J. Colville, from a proof of which, now passing through our hands, we quote these words: "Harmony and tranquility, unanimity of feeling, mutual confidence and goodwill, with an earnest enquiring mind, searching for truth alone and longing to derive benefits yourselves, so that with them you may bless others. These mental and spiritual prerequisites are the only absolutely necessary ones. All other conditions are required as assistants to these, but nothing can ever be an effectual substitute for them." We do not say on which side of the quarrel truth ranged itself in any particular instance: with that we have no business; all that we desire to point out is, that to attain to truth through spirit-communion, we must be in accordance with certain spiritual laws and conditions, in conformity with which, all normal mental and spiritual operations are carried on.

Such is not only the path to intellectual enlightenment, but it is also the portal to spiritual redemption. Why are men in darkness? Because they are in subjection to the external; covered up by the earthy of their nature. From what do men require to be redeemed? From this imprisonment in externals. It has been said, that by Atonement this is to be accomplished; and that word has been thus written: AT-ONE-MENT. That is, a man must be "at one" with that which constitutes the distinct and opposite departments of his complex being. Between his innermost spiritual state, and his outermost personal condition, there are many planes of being; but that the more outer may benefit from the active presence of those that are interior, the gates connecting one with another must be opened. This was symbolized in the Ancient Egyptian system, where the pilgrim in the shades, had to possess knowledge to enable him to pass each barrier that he encountered, before he became "justified." For a man must be "just" to himself, otherwise his complex being is the theatre of rebellion and anarchy; he is not "at one."

With the vista opened up in man, by which his Divine essence can shine through all intervening states to his external organic plane, he is truly enlightened, saved, redeemed, at-oned. He is then the Osiris, the Christ, the Judge of truth, for the truth finds a habitation within him. His communion is with perfect spirits, and their converse with him is reliable.

But shut any of the doors in the long passage of states from the inner to the outer being, and you commune just with that class of spirits inhabiting the sphere where the door is shut. If the door be shut at passion, passionate spirits will communicate passion. If the door be shut at opinionated egotism, spirits of that order will communicate egotistical opinions. If the vista extend to the genuine love of any class of facts or truths, these will be attained to, and so on, to that degree of interior unfoldment which enables man to appreciate divine things, and live by them.

Now this is what we would kindly urge upon Spiritualists as the Science of Sciences, and of greater importance than any historical facts, or feelings of

personal regard. But this form of Spiritualism is adverse to no fact of history, and it is essentially appreciative of all Great Souls, as it enables us to put on the raiment to receive them fitly, as we reach their plane on our pilgrimage through Eternity.

## OBITUARY.

### JOHN HIGHFIELD.—A SPIRITUALISTIC FUNERAL.

Passed to the higher life, on Friday, February 1, Mr. John Highfield, of Openshaw, a member of our society, deeply regretted and very highly respected by all who knew him. About fifty friends met at his residence in the afternoon, each carrying the Spiritualist's beautiful emblem, Flowers, and as the coffin rested upon the bier outside the house, they all joined in singing Longfellow's "Psalm of Life;" after which his body was borne to the grave upon the shoulders of four of our members—twelve carriers taking it by turns. The distance walked between the house and church would be about one mile, causing considerable attraction as it passed through the various streets. The usual service was performed in the church and at the grave, after which we sang another hymn, then we had the pleasure of listening to the spirit-world speaking through one of our mediums, in the usual terms of consolation and impressiveness, which was admitted by strangers standing near, as far more preferable than the ordinary mode of procedure on such occasions. I am requested to add that just before the spirit-world had finished, the friends round the grave heard distinct raps upon the coffin, so manifest that one standing near exclaimed, "Aye! what a thing if they have buried that man alive." No doubt it will leave its influence upon many minds, and in the future produce its beneficial influences from a spiritual standpoint.

On Sunday last, we held in the evening, a Floral Service, in memory of the departed one, when the table was beautifully decorated with flowers brought by the members and friends of the Society; the attendance being very good, especially under the circumstances of Mrs. Britten speaking so near to our meeting-room. The meeting was addressed by various friends, who had often visited him during his sickness, and it was very pleasing to hear from them some of his remarks, showing how resigned he was to his fate. He retained his consciousness up to the last, and realized the presence of the spirit friends waiting for him on the other side.

After the proceedings, we made the collection on behalf of the Spiritual Institution, which realized the sum of 20s., and which I have very great pleasure in handing to you.—With kind regards, yours respectfully,

R. A. BROWN.

[We regret that this beautiful report has been neglected so many weeks. While preparing it, the raps have been heard. The letters and work positively overwhelm us. We also observe that we have overlooked the kindness of the Manchester friends to our work. They know they have our gratitude. We have just received from our kind Bradford correspondent, 11s. collected for Spiritual Institution at Walton Street Church, Sunday last. Other kindnesses of same nature require notice; but between keeping the place over our head, and doing our laborious spiritual work for nothing, we fall far short of being able to do justice to all round. We always place the spiritual first, and those of the lower plane must be served with what remains. While we keep the MEDIUM afloat, we hope we may be excused for minor neglects.—Ed. M.]

### MRS. JOHN HARSFIELD.

On January 9, in her sixty-second year, this highly respected Spiritualist passed away, and was interred at the Unitarian Chapel, Newchurch, by Mr. E. Wood, of Oldham.

## CHILDREN'S PROGRESSIVE LYCEUM.

The method of the Children's Lyceum, as instituted by A. J. Davis, was rehearsed at 15, Southampton Row, on Sunday evening. Children and young people are now invited to come forward and participate. Next Sunday, at 7 o'clock, prompt.

RAWTENSTALL.—Mr. E. Wood attends on the second Sunday in each month. On February 10, his controls gave a lecture on the influence of "The Planets over human beings," and recommended that astronomy should be taught in all schools. This is a hint to the conductors of Lyceums. It was Mr. Wood's spirit guides that started the Lyceum at Sowerby Bridge.

A TEST.—Mr. Editor.—Dear Sir,—While sitting in our usual weekly circle (at home) on Friday evening, February 22, our medium was controlled and gave us No. 16, after which one of our usual spirit-friends controlled, and asked us to make this public, the number being given to us as a test for another circle. By publishing this in the next issue of the MEDIUM you will oblige, yours very truly, ANNIE McDONALD, March 4, 1884.



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## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 7, 1884.

### NOTES AND COMMENTS.

The bearings of Spiritualism are so diverse and fundamental, that continuous offence must be given to some one or other, by a free discussion of the subject in all its aspects. This the Control seems to have realized in earth-life, and still in the spirit the same result presents itself to him. In all ages it has been the same. The Spiritual Man has had worldly and ecclesiastical institutions to contend with; and though these have won the fight by slaying the body of the Teacher, yet they themselves have ultimately been overthrown, by the light of truth being placed in the abode of error.

Diverse views are given this week, amongst which will be found a long article by Lady Caithness. We are deeply pained at the inconvenience another correspondent has given her; feeling sure that however keen in discussion, he would grieve to wantonly wound any one.

We have been unable to continue our review of Mrs. Britten's History this week. We hope all our subscribers have got their copies, and are reviewing the handsome volume for themselves. If anyone has been missed, we shall be glad to know it. Being well aware of the great labour involved in the distribution of a large edition of a heavy volume, we did not send in the number of our requirements till we heard no longer that direct subscribers had not been supplied. In due course a large box of volumes came to hand. We understand the work is almost out of print, so that in a short time it may be impossible to obtain a copy.

A lady suggests that clairvoyants should be willing, without remuneration, to assist in aiding the Government to detect those who are committing the dynamite outrages. Be it observed that, however willing, no clairvoyant can command information on that or other subjects. Be it also observed that this matter appears to be already in very good hands. Of the numerous attempts made, a goodly proportion have been discovered before any effect was produced, while those which went off, did miraculously little damage. If we as a nation cling unflinchingly to the principles of justice towards all classes, we will be protected from any great damage by outrage. The appearance of that evil amongst us, may be a hint that injustice has been perpetrated somewhere already. Let us strictly examine our relations all round, and make whatever change or sacrifice is needful to place us in harmony with the Eternal Justice.

BRADFORD.—On Sunday afternoon, Mrs. Ingham and Mr. T. Holdsworth were speakers. Mrs. Ingham went into the audience, and in four instances gave splendid descriptions of spiritual surroundings which were acknowledged in a good roomful of people, many strangers being present. In the evening, Mrs. Ingham spoke on the antiquity and universality of Spiritualism, naming many great reformers, called infidels in their day, who were the instruments of the spirit-world

and the benefactors of humanity. These men had been called cowards, but they had the boldness to speak the truth. They had been called ignorant, but they were men of great understanding. To-day the priests would take the instruments of the spirit-world and crush them if it were not for the law of England. Again, Mrs. Ingham gave three most striking spiritual descriptions. Then Mr. Holdsworth gave a good discourse on the moral phases of Spiritualism. The room was packed as full as it could hold. On Saturday night there was a very enjoyable coffee party, with recitations and other entertainments.—COR.

HETTON-LE-HOLE: Miners' Hall.—March 2, 1884, Mr. J. G. Grey, of Gateshead, Inspirational Medium, occupied our platform. There was a child named at the commencement of the meeting, by the medium while under control; after which his guides gave a splendid address to a large audience, subject: "Spiritualism, the coming Religion of the Age;" which was well taken with, as he was loudly applauded at intervals. His subject was rightly chosen, as Spiritualism is making rapid strides in this locality, in spite of Mr. Baitey's endeavours to stop its progress. Instead of annihilating it, he is causing many to search into these phenomena, that never thought of it, and to put their own reasoning faculties into operation, and to think for themselves instead of allowing their priests and pastors to think for them. He does not pay much regard to his Bible teachings: "Judge not lest ye be judged." He has been twice in the neighbourhood of late, doing his endeavours to stay its progress. Mr. Ogle opposed him in his last attempt, and challenges him to debate, or he (Mr. Ogle) would prove the reality by facts.—JAMES MURRAY, Sec.

OLDHAM.—A correspondent reports of an excellent meeting on Sunday, addressed by Mr. Johnson, Hyde. The speakers in the district, also Mrs. Groom, are thanked for platform services. A just tribute is paid to the continued and devoted labours of Mr. Kershaw. The meeting-room has been redecorated, and its furnishings improved. Our correspondent's letter indicates a hopeful state of the Cause.

EDGWARE ROAD: 52, Bell Street.—On Sunday evening, Mr. Hocker gave an address on "Self-help by Co-operation."

THE "WHITE LADY."—A writer in the "Court Journal," February 2, states that a few years ago he was "visiting at the castle of one of Germany's highest nobles," when at the close of a social evening the following incident occurred:—"Little by little all sounds dropped into silence in the old mansion, and I, too, bade a last 'gute nacht' to my friend, and sprang lightly up the broad oak staircase, and along the west corridor, not in the dark, for it was the custom of the mansion to have the lamps burning all night in the inhabited corridors, when, turning my head, I saw some one coming through the end door, holding, as if to light her way, a little taper, which made me think it was one of the party going to seek a forgotten bracelet or fan in the 'salons,' and I turned to join her, when I saw she had above her white satin dress a full white scarf, whose thick light folds were thrown around head and shoulders, and gave her the appearance of seeing through a cloud. The strange gliding motion was peculiar, and instantly I felt and knew this was not one of the guests, but the feeling was not one of chill or fear, but rather one of awe and interest. The figure came quickly up the east corridor, and nearing me turned off, passing down the stairs I had just left, and turned towards the servants' quarters. I was much startled, but on reaching my room and reasoning with myself, came at last to believe it was one of the lady's maids, who, detained late by her mistress, had chosen this staircase to the other. Next morning I thought so little of it, at breakfast, that I did not mention my impressions, but on and off through the morning it returned to me, although I was utterly unaware of any legend or superstition connected with the house or family. A picnic was arranged for that afternoon, and we all drove out, as merry a party as the day before. During the gipsy-tea, again came over me the strong and weird impression made the night before, and I asked if any of them knew, who had enveloped herself in so fantastic a fashion. The effect of my question was electric, on our host and hostess especially—dismay and horror took the place quickly, for they told me I had seen Countess Bertha, 'the White Lady,' who only appeared in the castle as a forerunner of death to one of the house. Great sympathy was expressed, and the joy of the day was ended; although, the first shock over, and no one being in ailing health, spirits again revived and the visit ended pleasantly. I was told at the time in explanation, that the white countess always appeared to strangers, and not to the family, and that it did not always portend an immediate bereavement; and that eighteen years had passed since it had last been seen amongst them, when a little son, then also the heir, had been taken from them by fever. It was with great consternation and distress that three months later I received information of the death of the sweet and charming countess, who at that time, and until a few days before her death—from acute inflammation of the lungs—had been perfectly well, strong, and never a subject of chill, or other ailments."



## MR. COLVILLE'S LONDON MEETINGS.

W. J. Colville desires to thank all those friends who have ordered tickets for the Course of Lectures to be given through his mediumship, in Neumeyer Hall, on the Sundays of April, May, and June. At the same time he informs all who are interested in the success of the undertaking, that as the liabilities are heavy, it will greatly facilitate matters if all persons desiring tickets will kindly remit the money for the number they require, without delay, to him at 4, Waterloo Road, Manchester, and they will receive their tickets by return mail. Subscriptions for "Bertha," which will now be out in a few days, can still be received upon the old terms.

[A misunderstanding has entered the minds of some, that Mr. Colville desires to impose upon London Spiritualists the heavy liabilities necessary to carry out the contemplated course of lectures, because he states that the expenses will be £7 7s. per Sunday, including reporting the lectures. At this estimate, Mr. Colville has only two guineas for the entire two services, and his sum for reporting is about one-third of what it ought to be. But Mr. Colville takes all the responsibility upon himself; he asks no one to "assist." The public have, therefore, no business to inquire into the matter further, than whether they can afford to pay 10s. for a reserved seat at twenty-six services! In all our experience there has never been such an offer laid before the Spiritualists anywhere, and no doubt tickets will be rapidly bought up, yielding an excess with which Mr. Colville proposes to carry the campaign into other parts of London, on week evenings. The simple question for the public is, Is a ticket worth 10s.; fourpence-half-penny each attendance?—Ed. M.]

## THIRTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM.

W. J. Colville will be the orator at the Public Hall, Belper, on Monday, March 31, when the Anniversary will be grandly commemorated, by an elaborate festival gathering in that magnificent room, capable of seating a very large gathering. Chair to be taken at 7.15 p.m. Tea in smaller hall at 5.30 p.m. Tickets 1s. each, including seat at evening meeting.

Sunday, April 6, The Anniversary will be celebrated at Neumeyer Hall. W. J. Colville's inspirational lectures and the entire services, at 11 a.m. and 3 p.m., will be peculiarly appropriate to the occasion.

The friends of spiritual work in London, desire us to announce that they intend holding a meeting in Neumeyer Hall, on Sunday, March 30. Particulars will be given next week. This will pave the way for Mr. Colville's visit, which opens on the following Sunday.

We understand that arrangements are made for W. J. Colville to lecture in Temperance Hall, Middlesborough. On the evenings of Tuesday and Thursday, March 11th and 13th. Full particulars in local papers. Admission, 6d. and 3d.

Mr. Burns will give a series of Phrenological demonstrations on Tuesday evening, at 167, Seymour Place. A fee of 1s., to help to pay rent of room, will be paid by each one having the head examined. On Thursday evenings, Mr. Dale shows what he is doing for the independent support of the aged poor.

Miss Lottie Fowler will remain at Belper a few days longer, care of Mr. Gregory, Albert Street, after which she will proceed to Liverpool.

Miss Dale Owen will lecture at the Club, Grove House, Broadway, Hammersmith, on March 16, on "Robert Owen, and his experiment at New Harmony."

A writer in the "Cornubian" states that on Sunday last a Psalm of 42 verses was "rendered" in the Redruth United Methodist Chapel.

Mr. S. T. Marchant, late of Cape Town, is at present employed in the office of "Miller's Psychometric Circular," Brooklyn. He desires kindly to be remembered to Mr. Towns, and other friends with whom he came in contact on his passing through London.

Miss Godfrey, Medical Rubber and Mesmerist, has recently removed to 31, Robert Street, Hampstead Road, where she will be glad to receive calls from her friends. Miss Godfrey is in excellent condition to benefit the sick, and her great experience entitles her to the confidence of those who stand in need of the service she can render.

CHARITY.—To the Editor.—Sir,—Will you allow me a short space in your paper, to ask your readers if they will kindly assist a poor widow with one child, who is in great distress, an old Spiritualist, a Mrs. Frost, living at Kingsland. She is a total abstainer from all intoxicating drinks, and a vegetarian, and with all this she is not able to support herself in that neighbourhood. The parish will not give her outdoor relief, but say she had better go in the House. I say she shall not, while I have a little energy left. I trust your readers will help to enable me to put this poor sister in a comfortable room with the necessities of life. The smallest contributions will be thankfully received by Mrs. MALTBY, 12, Boscobel Gardens, Alpha Road, Regent's Park, N.W.

## EGYPT: THE LAND OF WONDERS.

By William Oxley.

## THE TRANSITION FROM OSIRIANITY TO CHRISTIANITY. (Continued.)

The best-defined ancient Annual Cycle is the Egyptian. It (like the Indian and later Greek) was divided into twelve months, with a sign for each month, and these form the twelve Signs of the Zodiac. The month was divided into three (weeks), each containing 10 degrees (days of the week), or 30 degrees to a Sign=360 degrees for the whole circle, which with the five intercalary days, or *non-dies*, corresponded with the 365 days in the year. This Zodiac, with its signs, divisions, and degrees, with corresponding pictorial figures, and Star Charts, is the key that unlocks all Biblical mysteries. The Science of Astronomy was well understood by cultured Egyptians, from the most remote period of their history, for even the precessional cycle was known to them. They calculated it to contain 25,920 years, which is one degree for 72 years. In this fact is found the true meaning of the fable of the interpretation of the Hebrew Bible into Greek, called the Septuagint, by 72 men. It is only the mystic way of saying, that whoever knows the meaning of one sign—as representative of the whole—understands the rest. A similar teaching is manifest in the Zodiac of the temple at Dendera, in Upper Egypt, where Horus, the young Divine Child, is represented with his finger on his mouth, and sitting upon a lotus flower (the symbol of his mother, Isis); hence, he is frequently called the God of Silence: the mystic meaning, when unfolded, is, that a solar-lunar cycle is referred to; for Horus is the young Sun, and Isis, the Moon; intimating that all temple worship was regulated by, and in accordance with, solar-lunar periods; but that *this knowledge was to be kept secret*.

This Young Child, or the commencement of a new yearly cycle, is the Hero, Son of God, or Sun-Saviour of all religions. In Egypt he is called Horus; in India, Krishna; and in Christendom, Jesus; but in the Astro-Masonic system he is Antinous, who becomes metamorphosed in Biblical narratives into Moses, David, Solomon, and many other names.

This system was astro-theological, long before it became astro-masonic, the latter of which is the most perfect and complete, and according to which the chief part of our Biblical narratives are compiled. That the Chaldean nations were in possession of it, is proved by the Assyrian cuneiform inscription, relating to the Deluge, discovered in the ruins of Nineveh by the late George Smith.\*

A statue of one of the Initiates of a mystic Brotherhood, is now in the British Museum (No. 852),\* at the foot of which is inscribed: "Dedicated to Serapis (the more ancient Osir-Apis) by Ptolemy Euergetes." It was found in the site of what was once the temple of Canopus, which is shown on the pictorial Star Charts, and which has an equally mystic application with the other examples quoted. This is 240 years B.C., and all these, together with many others that could be mentioned, go to prove that astral-theology, and sacerdotal worship in conformity thereto, in accordance with the mystic planisphere, formed the base of religious systems from periods long antedating our era.

Another undoubted proof of the connection between these astral systems, is found on the celebrated Turin Papyrus, from which is taken the Egyptian Ritual, or Book of the Dead. Bunsen (see Vol. V., p. 89) was struck by the insertion of certain signs, between what he supposed to have been the original text and scholia, which read PTR-RE-SI; and according to his idea they mean, "This is the interpretation," although he admits they may have another meaning. That "other meaning" I supply. They read Petra, or Peter, which, according to the astral system, means the Pole Star, the highest, and (apparently) only immovable point in the heavens; and mystically refers to the one basic truth of the system round which all others revolve. The New Testament gives it thus: "Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." The meaning of this is very apparent, by reference to the theological planisphere. The "Church" is built upon a rock, and that rock, or foundation, is "Saint Peter, the Prince of the Apostles, and Founder of the Catholic Church."

\* See "Veritas," p. 45.

† See "Veritas," p. 100.

The discovery of the Astro-Masonic, or planispherical base of Biblical narratives, is due to Henry Melville (late deceased), who spent 40 years on the work. He studied it from a Masonic standpoint, intending to keep the secret of his discovery within the Masonic Fraternity—and to which Order it undoubtedly pertains—but the Heads of the Order regarded Melville's work as heretical, and declined to give it any official recognition. In consequence of this providential rejection on their part, Melville determined to make it public, and as a result we have the publication of "VERITAS: a Revelation of Mysteries, Biblical, Historical, and Social. By means of the Median and Persian Laws." Without committing myself to all Mr. Melville's deductions, I do not hesitate to place this magnificent work as the most reliable and scholarly production that has yet appeared, on the origin and meaning of the Biblical text. Melville took up the subject where it was left by such authors as Philo, Origen, and Maimonides, and he has made public what they kept secret, to the great advantage of every searcher for pure truth. The system itself is abstruse, and requires application by the student, whose taste lies in the direction of mystic literature, but they who will take the trouble to master the science, will be abundantly assured of its truth.

I give the following as an example, explanatory of the so-called Exodus of the Israelites from Egypt, which resolves itself into an account of the Sun's passage from the Winter Solstice, through one sign towards the Vernal Equinox: with Stars for People, Constellations for Tribes, and the Sun for Leader.

See Exodus, xii., 39: "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual." See "Veritas," p. 31: "When released from Egypt, a mixed multitude went up from Rameses to Succoth. The people escaped from the Pharaoh, i.e., the Crocodile, our *Scorpio*, Lower Egypt. Rameses means *thunder*, and Jove with his thunder, is at R. A. 251. From thence they went to Succoth, which is at R. A. 286. They took dough with them from R. A. 256—it being contrary to the Median Laws to take corn, *Spica*—and thus at R. A. 256 they prepared their dough. They placed *Spica*, the ear of corn, between the mill-stones at R. A. 256 and 251 (that is the five *non-dies*), and there it became barley-meal (i.e., the *lactea*). They procured water at R. A. 256, and the dough thus made, they took to Succoth, where an oven is seen, and they baked twelve cakes, a cake for each tribe." (i.e., the symbol of the Sun's disc for the twelve Signs of the Zodiac.)

I have merely culled the above as one example, to prove that these Bible narratives are written on a true base—not of personal history, but of stellar phenomena, which are of necessity infallibly true, as such: and this taken along with the astral interpretation of the Creation, Deluge, and History of Israel, Birth and Death of Christ, together with the Revelation, sustains the statement of Origen, that the places, cities, and persons therein named are to be found in the (stellar) heavens, and nowhere else.

Up to that period of time in human development, as to intellectuality, it was needful to veil the truth in symbols, for none but the spiritually-enlightened Initiates could comprehend. Hence it is written in Matthew, xiii., 34: "All these things spake Jesus to the multitude in parables; and without a parable (allegory) spake he not unto them."

The Cross of Christ, as the symbol of the Sun-God, is formed by the vertical line between the Summer and Winter Solstitial points, and the horizontal line between the Vernal and Equinoctial points; the divisions between the four arms forms the four seasons of the year: and at these four points are stationed the four Evangelists, who record the history of the Sun-Saviour, astro-masonically called Antinous, but biblically Jesus. All ancient civilized nations had this same cross, implied or expressed, for without it no sacred system could be concreted; and there was not, and is not, a single so-called religious ceremonial, with its attendant worship, but that is in actual conformity with the Sun's path (apparent) through the heavens. The oldest Mother-God, known to history, is the Egyptian Isis, and the youngest is the Greco-Latin Mary; both, along with others, are represented by our sign *Virgo*, or the Virgin, and the appearance of this constellation, in company with that of *Bootes* (Joseph) at the left arm of the cross, or the vernal equinox, is the prophecy of the birth of the Sun-God in nine months; i.e., nine signs, which brings the date to the winter solstitial point, our December 25th.

The "Bible" is a pure and simple astro-theologic, esoteric work, composed and computed from the stellar phenomena as witnessed from the latitude of Egypt: and although conforming with the old Egyptian Hermetic Books, yet the Old Testament is compiled from the Chaldean or Aramaic Planisphere, modified for the New Testament, which is Greek. How or when they came into possession of the Romish Hierarchy, is purely conjectural. To my view, they were known to two Orders: one represented by the modern Freemasons, whose rituals and ceremonials are essentially symbolic; and the other by the State Churches, who use them for the regulation of their festivals, calendar, and external worship. As we know that Freemasonry is inimical to the Papacy, it is but the continuance of the conflict which arose in the early stages of Church History, between the adherents of the Eclectic and Sacerdotal Schools. The ecclesiastical party, for reasons which are well understood, never allowed the laity to be taught other than the literal and surface meaning; while the Mystic Brotherhoods were forbidden, by the rules of their Orders, to make public the real meaning of the symbols, of which only the highest degree of Initiates were allowed to know. This part has always been held to be communicated orally and not by writings; and but for the boldness of Melville, who broke through this rule, the outside public would still be in ignorance concerning the true interpretation of all Hermetic Writings.

The astro-theological foundation of Sacred Writings being now demonstrated, the actual date of the compilation of the Biblical Records becomes of secondary importance, inasmuch as celestial phenomena are as true to-day as they were when first used to symbolize the intellectual and spiritual nature of man. As all nations, that have any pretensions to be considered civilized, have had the same phenomena for their religious systems, and as the path of the Solar Orb has been utilized for the history of its various personifications, the question arises, Which, out of the many Messiahs or Sun-Saviours, are true, and which are false? As I have already noted, the leading incidents in the memoirs of Osiris, Buddha, Krishna, and Jesus, are identical in conception, but more or less varied in expression, according to the idiosyncrasies of their authors. The logical and true method is to regard one and all as allegorical symbols, clothed, not merely with an eclectic intellectuality, but vested with a moral power, that can affect the heart and conscience of men for good.

This view, undoubtedly, militates against the theory of Bibles being the records of veritable, literal, mundane history; for excepting that it indirectly has the tendency to elevate rational human beings above the need of external forms of worship, it does not detract from their value as soul-inspiring fountains of spiritual thought and life: but on the contrary, it removes them from the realm of sectarian controversy, and causes those who regard them in this light to become cosmopolitan, instead of being confined by the bounds of any human system which arrogates to itself the right to speak and teach with authority, as to what must or must not be believed and accepted as the infallible standard of spiritual and divine truth.

(To be continued.)

#### A LECTURE ON RELIGIOUS EVOLUTION OF SCOTLAND.

We were so well pleased with the Lecture of Dr. Wild, reported in last week's MEDIUM, that we cordially announced last Sunday's Lecture at St. George's Hall, on "The Religious Evolution of Scotland during the last two Centuries," by H. Aubrey Husband, Esq., M.B. (an Englishman, as we are informed, occupying a position in connection with medicine in Edinburgh). It was a slovenly composition, badly read; a noble subject was caricatured, and the psychical influence of the lecturer was so painfully felt that some persons could sit out the hour with difficulty; though, at some of the jokes and anecdotes at the expense of the Scotch, applause occasionally emanated from the penny gallery, an unfeeling habit of the less civilized Cockneys, when an attempt is made to ridicule anything connected with Scotland. A remarkable circumstance occurred. During his lecture, the reader sneered at the anecdotes of profane persons having died under the rebuke of Scotch ministers. Towards the close, a gentleman in the gallery, a sensitive, was taken with a kind of hysterical, idiotic control, which caused him to make considerable noise, shaking head and hands, as in execration of some malign influence. Several gentlemen, not understanding the case, laid hold of him, which caused the poor man to plead pitifully to be let go; as the cross magnetism of so many contacts would be very distressing. Let alone (the lecturer ceased the while) the man at once came to himself. In connection with this result, it was a noticeable fact that the only oratorical emphasis on the part



of the lecturer was to toss his eyes up towards the left, in a furtive and distressing manner, as if he had expected the devil, or some other curiosity, to peep at him through the southern skylights of the hall. The sensitive sat in the line of these glances, and this mesmeric influence, it may be inferred, caused the manifestation, which, coupled with the distressing sensations of others in the audience, formed a curious comment on the lecturer's treatment of witchcraft and death by psychological power.

The lecturer contradicted himself throughout. He found in the Scotch a love of liberty, and intellectual and moral qualities of a high order, and yet he traced these to a past of great barbarism, ecclesiastical bondage, and, recently, dogmatic fanaticism. If cause and effect thus operate generally in nations, it is a pity that antiquity has not served all alike. But it is not true. Spiritual culture antedated Christianity or the Papacy in Scotland; later, at the time when England was being ravished by the Normans, Scotland was a free, enlightened and progressive state, being colonized by the best blood of Europe, and having a philosopher for a king, and a saint for a queen. After that, came the conflict with the Norman ravagers, and the grinding of the Lowlands between the upper and lower millstones of Highland Chieftains on the one hand, and the English on the other, which continued till quite recent times. The annexation of England, by giving the United Kingdom a Royal line from the old, cultured, and liberty-loving Northern stock, has, no doubt, had a vast influence in the evolution of modern civilization.

That this ancient culture never departed from the Scotch, is evident from the intellectual activity, displayed since the dawn of the Reformation in its democratic form, as so truly described by the lecturer, who said, in England the fool of the too numerous aristocratic family is made a clergyman, while in Scotland, the bright, clever boy aspires to the pulpit as the highest distinction. These selected minds, derived from the people, became the natural leaders of the people, and well did the lecturer misrepresent and ridicule their noble efforts, hopelessly too far beyond his limit of comprehension.

The true Reformation in Scotland was a spiritual work, which because of the tendency of thought at the time, assumed a somewhat extreme intellectual aspect. The legends and hollow ceremonies of the Papacy denied expression alike to the intellectual and spiritual powers of the people. With their liberty came a spiritual affluence, which manifested itself in powers of prophecy, devotedness, endurance and self-sacrifice of the highest order. Intellectually, it projected itself into much preaching; and all of this wealth of mentality the lecturer did his best to laugh at. Their "Calvinism" he understood no better, which is a reaction from the ecclesiastical abuses which previously prevailed. The moral sensibilities of the Scotch had been for centuries outraged by the enforcement upon them of a Deity, whose sense of justice could be appeased by a bribe paid to the minion of Church or State. This repulsive idol overthrown, the mind naturally revelled in a God of justice, between whom and the deserts of the sinner, no power could interfere. Of course, the idea might run to extremes, but to treat it as the lecturer did is to manifest an incapacity to handle the subject at all.

Yet, with all their "superstition" (a word occasionally reiterated every second line by the lecturer, but which he did not define), and theological perversions, these Scotch carried on an agitation for political and intellectual freedom. It was Englishmen who in Scotland burned Scotchmen. The lecturer paid a just tribute to the liberty-advancing influence of English Non-conformity, the ignorance of the Church, and the utility of educating the people, and leaving the clergy alone. But he was not consistent with himself in his later remarks on Scotch religious advance, indicated by having the picture of the Virgin in stained glass windows, and episcopal decorations in churches, in place of wholesome distemper. There was a great advance in the tone of theological expression, but strange to say, the lecturer seems never to have heard of George and Andrew Combe, Phrenologists and Physiologists; Professor Gregory, Mesmerist; the Spiritualistic Chamberses; Thomas Carlyle; The Temperance Movement, Lecture Committees, and their intellectual and recreative soirees;—all of which have been chief factors in Scotland's more recent intellectual and religious progress.

Mr. Husband may be a clever enough man in some technical direction, but he is not possessed of the type of organism to enable him to comprehend and discuss the subject of such a lecture. We recommend him to give his lecture to an Edinburgh audience, and take the verdict of those whom his remarks most concern, on his performance.

BATLEY CARR.—On Sunday Misses Illingworth and Beetham occupied our platform. Their remarks were an earnest entreaty to those present to be more devout in their worship, and recognise the daily necessity of God's loving protection and guardian care. The appeal to the revering and moral nature of man was most pathetic, and well calculated to exercise a salutary influence on those that were inclined to levity.—  
ALFRED KITSON.

## PROGRESS OF SPIRITUAL WORK.

### WORK IN LEEDS AND NEIGHBOURHOOD.

Meetings were held during last week, every evening except Tuesday. I am unable to refer to any features of a particularly special kind. The average attendance was larger than in any previous week; the manifestations of spirit and mediumistic powers were very varied, and in some instances striking, and the meetings were for the most part enjoyable and harmonious. The extremely low temperature, however, appeared to militate against the comfort and success of the meetings.

I must leave to others the pleasant task of describing the platform work of Bro. W. J. Colville on Sunday. I will only remark that I fully expected to hear on returning home, that numbers of people were unable to find admittance to the room, and such, indeed, was the case, the crowding and thronging being quite embarrassing. Our leaders here are already seriously engaged in looking for a larger place, being compelled thereto, apart from the necessity of finding accommodation for the people, for no sooner had our people taken possession of the New Room, than the landlord, servilely yielding to the bigotry and animus of a Christian (?) sect occupying a room in the same block of buildings, gave our Society peremptory notice to quit!

However, all things work together for good to those who follow the Truth; and who work in unison with God and his angels, to spread light and truth amongst mankind; and in this apparent difficulty, we see a hand of power, and a superior wisdom, compelling the workers to do what they, perhaps, would not so soon have done, to march onward in obedience to the exigencies and requirements of the work. The time has arrived; the fiat has gone forth from our unseen commanders; there is to be no standing still; resounding through all the spheres above us, and vibrating through the souls of all Spiritualists around us, is the signal—Onward! "Fear not, for they that be with us are more than they that be with them."

BOWLING.—The Yorkshire District Committee have given me quite a circuit here; reminding me of past experiences in connection with the Methodist itinerant system. Such an arrangement is extremely congenial to me. I desire nothing better than to be permitted to visit the different centres, and to come into contact with the Spiritualism with which this neighbourhood abounds. Such interchanges are also mutually beneficial. Bowling, where I was appointed to spend a Sunday, is one of the three branches of the Bradford Local Movement, being, however, the oldest Cause, and the mother church from which the others have sprung. The meeting place in Harker Street, close to the Great Northern Station, is designated "Wade's Meeting Room,"—the place having been built by the late Mr. Wade, under spirit direction, some twenty-two years ago. It is an extremely neat and nicely situated little room, capable of comfortably accommodating, I should judge, about 150 people. The place, however, was closely packed on Sunday evening, some being obliged to stand. My experiences amongst the people there on Sunday, were of the most agreeable and stimulating character. I cannot speak too highly of the spiritual warmth and earnestness that prevailed. I have scarcely ever realized such a blessed influence, or seen so much power, as in those meetings on Sunday. In view of the wonderful quickening and awakening which seem to be taking place everywhere, such closely packed meetings and such an abundant spiritual influx are full of significance and promise for the extension and prosperity of the Cause. The fact of significance is this, that what took place in the one upper room at Jerusalem, at the commencement of the Christian Era, is taking place at the present inauguration of the Spiritual Era, in hundreds of upper rooms in the principal towns and cities of this country; and the results which are to immediately follow will be proportionately extensive and great!

SCARBOROUGH.—On Tuesday last, in company with several friends, I took advantage of an excursion to this popular seaside town. Although one object was that of physical benefit from the sea air, yet the ruling instinct inevitably leads one to regard as a primary consideration the interests of the Cause we have at heart. The late Secretary of the Leeds Society, Mr. Wakefield, has removed to this place, where he is engaged in prominent public business. Mr. W. is an excellent healing medium; I have heard much at Leeds of the great good he has done. I had much conversation on Spiritualism with the proprietor of a Temperance Hotel at Scarborough, and was pleased to learn from him that there were many intelligent persons investigating the subject. He thought that a public work could be easily inaugurated.

YORK.—In this beautiful city, and great archæpiscopal seat and centre of the North, there are a few earnest Spiritualists, and more than one powerful and useful medium. A few weeks since, a friend from thence visited Leeds. I found him to be a most intelligent, devout, and earnest Spiritualist; also a medium. For eleven years he was an earnest member of the Wesleyan body, but some three years since, in a very novel and remarkable manner, he and his wife became thorough Spiritualists. The evidence came to each, independent of the

other, whilst on their knees in separate rooms, earnestly praying for guidance. The answer came direct from the spirit to each, whilst so engaged. One cannot help feeling a thrill of admiration at such beautiful experiences. These friends at once erected the spiritual altar in their home, and gathered a congenial circle around them. I have promised to pay them a visit and do some work there, when the superintending powers shall open the way. We long to lay siege to York, and to other cities, as we did at Exeter. The three years, too, is significant, for in 1881 the Spiritual Movement was born in more places than we imagine!

OMEGA.

On Sunday last, March 2, Mr. Colville delivered two magnificent inspirational orations, in Psychological Hall, Albion Street, Leeds, at 2.30 and 6.30 p.m., under auspices of Leeds Psychological Society. The subject in the afternoon (chosen by the audience) was, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me." As the discourse covered an immense area of ground, and entered deeply into the present "Theological Conflict," and we could not give our readers anything like an adequate idea of the lecture without a full report, which has not been taken, we must content ourselves with stating that Mr. Colville's guides dealt with the subject universally and spiritually, rather than locally and personally, and hung their statements upon the spiritual peg of that inner light, which lighteth every man who comes into the world, and not upon any historical personage whatever; though it was freely admitted that great spiritual reformations, though projected from the spiritual side of life, necessarily took form upon the earth through the mediumship of specially chosen and endowed human instruments. At the close of the lecture, an impromptu poem was given on four subjects, chosen by the audience, combined. In the evening the hall was so densely packed that almost as many had to be sent away as could gain admission to the room. The subject of discourse was "Spiritual Facts, versus Materialism." The lecture was pronounced by almost every one of the vast throng who listened to it, as one of the finest they had ever heard. The speaker was in his very best form, and spoke with remarkable power and fluency. The poem was on, "Christian Persecution." On Monday, Mr. Colville again occupied the platform, and spoke on "Spirit, Force, and Matter." On Wednesday, he answered questions from the audience. Last evening (Thursday), he was announced to speak on "Swedenborg," and to-night (Friday, March 7), he will lecture at 8 o'clock on a subject to be decided by vote of audience.—Cor.

#### MRS. BRITTEN'S WORK IN MANCHESTER.

To the Editor.—Sir,—On Sunday, Feb. 23, the friends in Manchester had another opportunity of listening to the charming eloquence of Mrs. Hardinge-Britten, in the large Co-operative Hall, Downing Street, in the afternoon at 2.30, and evening at 6.30. The subject for the afternoon discourse was based upon what the late Professor Denton was pleased to call the "Soul of Things," or, the wonderful power, Psychometry; by the aid of a good sensitive, the intelligent Spiritualist may be able to cognize the qualities of persons and objects never before seen nor handled. Mrs. Britten pointed out the solemn fact, that by this soul force, we cannot touch an object, nor leave a room, but in doing so we leave behind us a portion of our interior life and character, which to the above sensitive, can be seen and read as from an open book.

In the evening, before a large and sympathetic audience, she addressed herself to six important subjects, which, according to advertisement in the public papers, should be chosen by the audience. This, I presume, was done with a view, not so much to test her power to speak impromptu upon them, as to afford those present an opportunity of gaining some information upon subjects perplexing to their minds. The following were submitted:—

- 1st.—Is God personal?
- 2nd.—The origin of sin; or, who made the devil?
- 3rd.—Orthodoxy, its origin, influence, and future?
- 4th.—What is truth?

5th.—Is there a sphere in existence, where souls and spirits dwell before entering the physical body, if so, how do they come into existence; why not conscious before entering the body, and why they have to suffer to make progress after death?

6th.—Soul and spirit, are they one? Explain their functions in this life, and their relation in the future life?

I shall not attempt to summarize her remarks upon the above topics; to do so effectively would require a more retentive memory, and a readier pen than mine, to do justice to her eloquent exposition.

The fact of her early departure to America is much regretted by many who are delighted to listen to her ministrations, whenever the opportunity to do so has been presented. Had the Committee of the Manchester Association of Spiritualists been equal to the occasion, they would have secured the services of Mrs. Britten as often as circumstances would permit, thereby presenting the facts and teachings of Spiritualism in a most acceptable manner to large and intelligent audiences. This indifference has been a loss to the Cause in Manchester, but, doubtless, has been a great gain to other districts, where the talents of Mrs. Britten have been estimated at their true value.—Yours truly,

R. FITTON.

#### BUDDHA AND CHRIST.\*

The purity of heart inculcated by Jesus is, as every one must feel, the only sure foundation of morality. But nearly 600 years before Jesus had warned us "that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart;" Lao-tze had said, "To look upon a beautiful woman and form the desire to possess her in secret;—we become guilty from the moment we have formed this desire." Also, "good and evil actions are born in the heart of man." Buddha taught men to "Obey the eternal law of the heavens. Who keeps this law lives happily in this world and the next." In the Sutrās or discourses of Buddha, men are told: "By love alone can we conquer wrath. By good alone can we conquer evil. The whole world dreads violence. All men tremble in the presence of death. Do to others that which ye would have them do to you. Kill not, cause no death." In another place (the Khuddaka Patha) it is written: "Not the eating of flesh defiles a man, but evil thoughts, murders, thefts, lies, fraud, the study of worthless writings, adultery." The ten commandments of Buddha are at least on a par with those of Moses. 1. Not to kill. 2. Not to steal. 3. Not to commit adultery. 4. Not to lie. 5. Not to get intoxicated. 6. To abstain from unseasonable meals. 7. To abstain from public spectacles. 8. To abstain from expensive dresses. 9. Not to have a large bed. 10. Not to receive silver or gold." "That moral code," says Professor Max Müller, "taken by itself, is one of the most perfect the world has ever known. . . . Besides the five great commandments not to kill, not to steal, not to commit adultery, not to lie, not to get drunk, every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, cruelty to animals, is guarded against by special precepts. Among the virtues recommended, we find not only reverence of parents, care for children, submission to authority, gratitude, moderation in time of prosperity, submission in time of trial, equanimity at all times, but virtues unknown in any heathen system of morality, such as the duty of forgiving insults, and not rewarding evil with evil." "I do not hesitate to add," says M. Barthélemy Saint-Hilaire, "that with the single exception of Christ, there is not, among the founders of religion one figure more pure or more touching than that of Buddha. His life is spotless. His constant heroism equals his conviction; and if the theory of his foreknowledge is false, the example of his life is irreproachable. He is the perfect model of all the virtues that he preaches; his renunciation of self, his charity, his immutable gentleness, never belie themselves for an instant. At twenty-nine years of age he abandons the court of the king, his father, to become a saint and a mendicant. He silently prepares his doctrine by six years of retreat and meditation. For more than half a century he propagates it by the sole power of speech and persuasion; and when he dies in the arms of his disciples, it is with the serenity of a sage who has practised goodness all his life, and who is assured of having found the truth."

BIRMINGHAM: Oozell Street Board School.—Mr. Wallis paid us a visit last Sunday, and delivered a discourse on the "Revelations of Spiritualism on Death and the hereafter." He gave a graphic description of death, and showed that it was the sequence of life, and all the mourning was for want of knowledge. He gave a beautiful description of spirits merging into spirit-life, and the glad surprise of spirits when they came to realize the beauties of the spirit-world. It was listened to with intense interest by a good audience, and delivered in his grand eloquent style, and I believe it made a deep impression on the people.—Cor.

BACKWORTH.—On Sunday we were favoured with a trance discourse by Mr. Holland's guides, in which they set forth the great necessity of studying the laws of nature, and being governed thereby. There were strangers present who received good tests of spirit presence.—J.B.S.

LEICESTER: Silver Street Lecture Hall.—On Sunday last, Miss Allen, of Birmingham, occupied the rostrum, morning and evening. The subject for the morning, "What is Christ to us," that in the evening, "Some thoughts on Social Subjects." There was a good congregation at the evening service, and both addresses were well received. At the close of the evening service a vote of thanks was accorded to the lady lecturer for the addresses that had been delivered, moved by Mr. Bent, and seconded by Mr. Spelt, and carried unanimously. Miss Allen made a suitable response.—R. WIGHTMAN, Secretary, Mostyn Street, Hinckley Road.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning, Mr. R. S. Clarke gave an inspirational lecture, subject: "Materialization." A good number were present and thoroughly enjoyed the lecture. At the afternoon circle several were influenced by the invisible workers, whilst Mr. Burt, under spirit influence, gave an excellent address on the passage of Scripture, "It is appointed unto man once to die, and after death the judgment." In the evening, Mr. Clarke gave the last of the series of lectures announced, bearing on the "Religion of Spiritualism," the subject being, "Place and Work in the Spirit World." These lectures of Mr. Clarke's have given great satisfaction, and thrown much light on the subjects treated.—J. T. B. PAYNTER.

\* Creeds of the Day; or, Collated Opinions of Reputable Thinkers. By Henry Coke. In Three Series of Letters. First Series. Vol. 1. Lubner and Co. 21s.



## SPIRIT COMMUNION.

There are some "dead and gone" who are near us,  
We can feel they are present each day;  
Oh! could we hear them as they hear us,  
It would gladden us all on life's way.  
There are millions of spirits around us,  
So eager to make themselves known  
To their friends in the flesh, who surround us,  
From the beggar to those on the Throne.

We can draw down the angels above us,  
By raising ourselves in this sphere;  
More than ever we know how they love us,  
Because they're so frequently here.  
Do not think they'll pass by and not heed us,  
While climbing life's care-worn hill,  
For they're ever ready to lead us  
On purity's path, if we will.

There is life both within and without us,  
We can hear there is joy overhead,  
There are spirits now singing about us,  
Whom the preachers believe to be dead.  
Should "the evil ones" try to harass us,  
May their sins soon be cast in the shade;  
Then call on our Father to bless us,  
And the pure ones will come to our aid.

SCOTCH GARDENER.

## A SOUL'S SEARCH AFTER TRUTH.

To the Editor.—Dear Sir,—Each successive stage of work and duty is fraught with greater responsibility in every department of life, while we press towards the final "goal of ill." I have just finished reading the first two articles in the MEDIUM. The able papers on "Mediums," and the control, "A Defence of Bastian," most justly affords new thought and feeling relative to the Movement.

It is with pain combined with my insufficiency, that I feel an endearing attachment to render service to our Movement. I feel it a season of communion of soul, and ask to what end I have been using the gifts given me. It is nearly two years since I was first introduced to this new realm of thought, these facts being entirely new to my attention, and coming while labouring in the orthodox school.

I was an entire sceptic, but open to conviction, and animated to know truth from whatever source it might come. I felt the advancement of truth brought new light and greater responsibility to my moral being. If I neglected to give consideration to its claims, nature would condemn me, and I should owe to the Eternal source of Light a duty, to use it to the elevation of my soul and mankind.

And thus I fought for nearly two years in anxious thought with it, until very recently, at one time feeling a disgust, and at another an admiration, I craved and poured out the complaint of my pensive soul, crying for Truth. Many nights were spent without rest and in tears, but even the poor sceptic, craving for truth, must wait the appointed time, for the so-called useless "science of children" to reveal itself. What is the position of most sceptics in this science? A simple craving for phenomena, it matters not from what source they come, so long as they bow to the will of wondermongering men. I stand in silence, and think of the returning proverb to my mind: "Men rush in where angels fear to tread." How it pains the soul to think of such a subject being dealt with in this manner, and what should be our position thereto? It is not limited to those always outside the Cause, even in its ranks some are for ever seeking the "cranky stickling for morbid phenomena." After the bitter lessons "learnt" from such experience, for humanity's sake, for the world's sake, for those beyond's sake, and for the Cause's sake, let us rid ourselves of such slavery, otherwise it would have been better not to have known it, and for ever remained in primitive darkness.

I can remember in my conflict between truth and error, trying to compose my weary and desponding soul in phenomena. Doubts seemed to laugh in my face, and tell me I could wait until doomsday, but should be no farther advanced, without the real life of Spiritualism. That night of my soul was dark, and those who called themselves "friends" had left me in my weary seeking after truth and light. I was in their view a prodigal from the "narrow way," a deluded young man, driven into scepticism and infidelity. I was left in the world of thought, and where could I wander for sweet rest, and even phenomena had not brought it, and I was in a chaos of doubt. And thus I paused in thought, and a voice (unheard to the outward world) spoke in the deep intuition of the soul, in sweet, sweet music of love and friendship spoke to the inward man. Yes, it was the friend of long years past, come back again, and the Great Unknown was life in the home, at the hearth, and in the workshop, ever watching and beckoning on the soul.

He was an angel true, beauteous in life beyond, disseminating the golden grains of truth and life.

If we are bent on work, the sordid gold and its temptations ought not to make us bow to the Gods of men, but rather give us an inspiration to advance in our work. "The workman is

worthy of his meat," but the imperishable work of love will be meat to the true reformer.

Each step we ought to uphold a nobler history, and be the means of fresh impetus to our spirit-life. This work of truth should make us better men and women, and that which we call sacrifice here will bring its reward in the great hereafter. If men come to our doors, with no higher aspiration than mere phenomena, then to ourselves let us be true, and to them in all due love of manliness, and act to such if they do not to us. Otherwise it would be better to return to monastic life, where, if of no use to humanity, we should be no hindrance.

This Nineteenth Century of modern Spiritualism, must be fought by true men without partizanship, and those who do not act honourably, cannot cry if the sceptic and wonder-monger follow in their footsteps.

This is a truth of nature: let us stand and die, if it needs be, to maintain it. Thus linking ourselves to the heroes of truth in every nation, kindred and tongue, breathing their spirit of inspiration here and hereafter.

If this does not raise us above the fading creeds and dogmas of men, we Spiritualists haven't much to boast of.

I have uttered the feelings of a poor soul in my search after truth, emerging from phenomena to the true light of spirit perception, the Saviour of humanity. I daily feel my weakness in the advancing work. Brothers and sisters, one and all, let us be true; love to all in the great work before us, but if weak, crave for moral strength, if strong, let us aspire to greater triumph in the divine work of truth.

Let us be men and women rising higher and higher, from grovelling materialism. The truth will shine, and victory will crown the weary toiler on life's shore; and lay an everlasting foundation for advance in the future.

Love and faith to all in our beloved work.—Yours faithfully in the cause of truth,

H. (EXON).

[This letter from the Exeter trance medium was crowded out last week.—ED. M.]

## HARRY CARTER.

On January 19, Mr. Harry Carter, of Encinitos, California, and late of Macclesfield, passed on to the higher life. Many will note this with deep regret, as he was greatly respected by a large circle of friends, for his kind and gentle disposition. Some time ago, he left Macclesfield to join Mr. Hammond and family, intending shortly to be married to Miss Hammond, but consumption marked him for its victim, and at the early age of twenty-three years took him from the midst of many loving friends.

For about six years Mr. Carter had been a sincere Spiritualist, rendering great assistance to the Macclesfield society in their Sunday school and entertainments, always working with an earnest zeal, so much needed in our ranks.

On January 21, all the Spiritualists for some miles round assembled at his late residence, and after the reading of one of Mrs. Richmond's poems by a young lady friend, an invocation from Mrs. Hammond's controls, and the singing of his favourite hymn—"Nearer, My God, to Thee"—laid all that was mortal gently to rest in a lovely spot (selected by himself) on Mr. Hammond's land. Great sympathy is felt for his sorrowing relations and the one with whom he expected to spend many happy years.

## TO MISS H—.

Is he gone, the one thou loved so dear? the sweetest portion of thy life;  
The one who shared thy every fear, and never mix'd thy cup with strife;  
Ah! bitter was that parting pang, 'twould well nigh crush thy loving heart;  
Death brought so soon his cruel fang, and thrust it with a tyrant's dart.  
Thou think'st he might have pass'd by him, and taken one the world could spare,  
Whose life on earth could be but dim, whilst he had many joys to share.  
Think not so cruelly of Death, regard him not as foe, but friend;  
For if he's taken earthly breath, he will his angel spirit send.  
Grieve not as such of earth do grieve, but open the windows of thy soul,  
And radiant light thou wilt perceive, and catch the music of yon goal.  
'Twill be his mission still to guide, to tell thee of the Summer-land;  
And oft in earthly night shalt glide with him to that immortal strand.  
And though on earth denied one home, when happiness seemed but thy lot,  
In future ages ye shall roam where farewell partings are forgot.  
Macclesfield. E. WOOLLAM.

EXETER.—On Sunday, we had through our trance medium the second control of six promised us by his guides on the "Creation." Taking up the thread this week with the scientific formation of this and all other heavenly bodies, his scientific and theological arguments taken together, produced such an effect as to greatly interest several fresh enquirers, whom we have invited to our private circles for further investigation. The Committee have taken steps to have these controls taken down verbatim, in view of their publication in pamphlet form. We think they will be well worth the perusal of all Spiritualists and the public at large, and hope to get their support in this undertaking. No such scientific arguments (as we believe) have yet been advanced by any living man.—R. SHEPHERD.

LEEDS.—On Sunday, March 9, W. J. Colville will conduct a special service at 10.45 a.m., when he will deliver a discourse to young men, subject, "Rights and Duties of an English Citizen." At 2.30 and 6.30 p.m., he will lecture for the Psychological Society. The audience will be invited to select the subjects at both services.

## MEETINGS, SUNDAY, MARCH 9th, 1884.

## LONDON.

EDGWARE ROAD.—52, Bell Street, at 7: Mr. Iver MacDonnell, "The Imponderable Forces of Nature."  
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft. At 7, Seance; Tuesday, 7.45, Mr. J. Burns; 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., 50, 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: "The Coming Church."

## 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, Buccleuch Street, at 6.30.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Butler.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELFRA.—Leeds Road, Brookside, at 10.20 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. R. A. Brown.  
 BIRMINGHAM.—Ozwell Street Board School, 6.30.  
 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, 45, Halton St., The Hough.  
 BRADFORD.—Spiritualist Church, Walton Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Mrs. Britten.  
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Harrison, and Local.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mr. Arncliffe.  
 EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.  
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30: Mr. D. Anderson. Lyceum at 6.  
 HALIFAX.—Spiritual Church, 1, Windling Road, 2.30 and 6 p.m.: Mr. Scott and Morrell. Lyceum at 10.30. Monday Service, 7.30.  
 HERTON.—Miners' Old Hall, at 6.30.  
 KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. Olliffe.  
 LEEDS.—Psychological Hall, Albion Street, 2.30, and 6.30: Mr. W. J. Corville.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mrs. Groom.  
 MACLESDALE.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Ware.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.  
 NORTHAMPTON.—Copper Cottage, Copper 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.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15: Miss Marshall: 6.30 p.m., Mr. R. S. Clarke; at 3, Public Circle. Lyceum at 10.15 a.m.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Local.  
 SUNDERLAND.—Albert Rooms, 7, Cressington Street, 6.30.  
 TUNSTALL.—Rathbone Street, Mr. W. Hudson, Medium.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST FELTON.—At Mr. T. Corker, Grange Villa, at 6.

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"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.

"O 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.

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