



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

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.]

[REGISTERED AS A NEWSPAPER.

No. 728.—VOL. XV.]

LONDON, MARCH 14, 1884.

[PRICE 1½d.

NATURAL AND REVEALED RELIGION.

AN ADDRESS DELIVERED TO THE PLYMOUTH FREE SPIRITUAL SOCIETY, ON SUNDAY, OCTOBER 21, 1883.

BY MR. O. W. DYMOND.

It is impossible to remember too often, or to obey too faithfully, these three injunctions:—*Walk in the light: Speak the truth: and Take heed how ye understand:*—aphorisms pregnant with meaning, implying much more than, at first sight, they seem to suggest. For instance,—to walk in the light, demands honesty of purpose, quickness and accuracy of observation, with patience and wariness in the pursuit of knowledge. To speak truth, is to embody sound science in a form of sound words: and—that which equally concerns us—to take heed how we understand, is to cultivate the faculty of putting a right construction upon all that is put before us. There is, perhaps, more risk of going frequently astray in this last respect than even in the two former ones. The mind of the reader or hearer—usually somewhat passive—is seldom stimulated to that degree of activity which quickens the perceptions and energies of the teacher. Hence, the import of the wisest words, not necessarily addressed to the careless, or to those of small capacity, is very apt to be either missed or misunderstood. We are all prone to err in this respect; and rusty tokens, stamped with obsolete dies, are too often passed about as current coin. How much this has retarded the attainment of the higher degrees of wisdom, can be adequately realized only by those who have been favored to walk in the brighter flood of spiritual daylight. Our difficulties would not be small, even if language had such fixed precision of meaning, as never to bear more than one interpretation; but the actual case is far different. Most words have several senses: and these are liable to vary from age to age. Thus, a primary meaning often becomes overlaid by a conventional one which, in process of time, pushes itself into the dominant place. Here is a snare in which the unwary are continually caught. It is not until a state of illustration has been attained, that the true significance of much of the language in common use is clearly seen. The wise man cares supremely about *things*: the masses are too generally content with *phrases*. Let us try to avoid this laxity; and to acquire sound views upon the subject selected for exposition,—

NATURAL AND REVEALED RELIGION.

It is one of the greatest blessings of true Spiritualism, that it tends totally to emancipate the mind from all

conventional falsities; and to concentrate human aspirations and efforts upon the pursuit of the naked Truth. Let it be found in what guise it may;—even if it turn upon us, overthrowing and shattering the idols of the past, many of which we have been trained to worship;—even if, at first, it bear an aspect strange to eyes not yet quite strong and healthy enough to endure the full blaze of light;—let us go forward with cheerful courage, seeking for it, as for a most precious jewel, with singleness of heart. The world may point the finger of scorn at us; may pronounce us enslaved to a degrading superstition; may regard our happy sense of freedom as a dark delusion, and as inducing a fatal paralysis of spiritual life. We need not either fear its frowns or court its smiles. The upright, enlightened, and far-sighted, well know that a great tide of thought has long been setting in our direction; and that multitudes of minds who are ignorant of, or who are not yet quite prepared to accept our phenomena, are in sympathy with an intellectual freedom like ours; and are ripening for its full enjoyment in process of time.

Coming to the immediate consideration of our theme, we have, in the first place, to inquire what is commonly meant by *Natural Religion*, and what by *Revealed Religion*: and, secondly, to judge whether the customary notions attached to the use of the words are right.

In converse with such as are conventionally regarded as the orthodox, or in reading any literature of the like savor, it will soon be discovered that these descriptive titles are understood to convey the idea of contrast and mutual exclusion. In this aspect, and as regards *doctrine*, Religion is held to be a particular mode of apprehending the Divine Personality and manifestations, the spiritual condition of man, the relation in which the soul stands toward God, and the conditions upon which human salvation can be secured. As regards *practice*, Religion is held to consist in the application of such beliefs to the regulation of life. The use of the word is also occasionally extended so as to cover a particular form of ritual, or a pious tendency of mind, or self-devotion to asceticism. Consistently with these ideas, a sharp line of distinction is drawn between those dogmatic views which are supposed to be naturally evolved by the unassisted efforts of the human mind, with their natural ultimations, and those truths which are supposed to have been supernaturally vouchsafed to man, with their supernatural ultimations.

The former are of the order generally understood as comprising *Natural Religion*, which, as popularly

regarded, may be defined as being the unenlightened aspirations, beliefs, and ceremonial practices of "the heathen,"—those who, being assumed to be outside the effective sphere of "Revelation," are "a law unto themselves;"¹—groping blindly in the dark for something of truth and of good; but with no trustworthy beacon-light to illumine their way over the pathless waters to the Heaven of "the saved."

The latter class of teachings constitute "Revealed Religion," which is assumed to be a stream of truth proceeding, either immediately, or by direct angelic agency, in personal communications from God, miraculously confided to a few selected individuals, and, by them, under Divine superintendence, embodied in certain writings which, hence, are credited with infallible authority, or, at the very least, are regarded as immeasurably pre-eminent among kindred works. There are, as we all know, many of these sacred books severally occupying this place in the estimation of the different classes of believers by whom they are, or once were, received with a reverence akin to idolatry. Such narrow and exclusive conceptions of the channel of revelation have sadly stunted the growth of those broad and generous views which can alone be born of a loving and impartial study of all the Divine methods and manifestations that come within the ken. Here have lurked in their native gloom that odious demon, Bigotry, with all her hellish brood. Nor will they be exterminated until the genial light of Heaven shall dissipate the darkness, and the artificial wall of separation which frowns over the edge of the gulf between things called "sacred" and those called "profane or secular" shall be cast into it, and shall level it with the ground. Then a great "highway shall be there,"² for the multitudinous ministries of man: these now antithetic words shall come to indicate only the more interior and exterior phases of the same divine life: "Ephraim shall not then envy Judah, and Judah shall not vex Ephraim:"³ in fine—and with a noble scope of application—men shall perceive the full import of the high poetic prophecy, that "the kingdoms of the world shall become the kingdoms of the Lord;"⁴ and when "every pot shall be Holiness unto the Lord."⁵

Let us now turn away from traditional notions, and consider the facts of the matter, as far as we are able to apprehend them.

From forgotten times there has existed either a tradition or a suspicion that man has been the subject of a change of condition involving a process of degradation. It has been customary to designate this change (which is recognized in all the great religious systems of the world) by the name of "The Fall."

Various have been, and are, the theories as to the cause and character of this untoward event. Some—the literalists—believe in an abiding curse suddenly entailed on mankind by a single act of disobedience committed by a primal pair. Others trace the chain of evil back to its origin in the pre-adamite rebellion of Lucifer in the highest spiritual sphere. Yet another school, regarding the biblical tale of Eden as an allegory, holds that some of the earlier races of mankind lived in a golden age of innocence, leading lives diviner than ours; and thence had greater freedom of communion with the spiritual world; but that, as they and their descendants became more and more earthly, in process of time they forfeited their first estate, and their spiritual sight gradually became dimmed, even almost to utter extinction, until, by slow degrees, this prolonged process of degeneration sounded the bottom, and the means of regeneration were, in fulness of time, mercifully provided for helpless man, whereby he might be restored, if he would, to his lost position. Lastly, the theosophists of the East—with whose beliefs some of the bolder Spiritualists unite—teach that "the Fall" means the descent of the pre-existent spirit of man into

mortal flesh: that this spirit,—according to some a native of the skies, and dwelling in original glory; or, as others believe, having attained an advanced position in the spirit spheres, through a previous series of incarnations,—becoming discontented with its lot, and lusting to possess—or, perhaps, in the process of evolution, to re-possess—a terrestrial body, that it might enjoy many experiences not proper to its separate condition, sought, and ever seeks, incarnation or re-incarnation: and that thus, every one born into the world is, in his and her own proper person, a subject of this "Fall."

It will be noted that, howmuchsoever these theories differ between themselves, they agree in involving the conviction that man is not all that he might be. A belief so universally prevalent cannot but have some foundation in facts—much as those facts may have been misunderstood. I will not presume to dogmatize upon causes in connexion with a subject so profound; nor is it necessary for us now to separate the elements of truth that may inhere in these speculations. Suffice it, for practical purposes, that we hold the belief, springing from our deepest intuitions, that "all have sinned, and come short of the glory of God;"⁶ that the condition of the creature, man, stands in need of improvement; and that he is capable of that improvement. Where, otherwise, would there be room for eternal progression? When applied to the career of "man, the noblest work of God,"⁷ that phrase would be but a form of words without meaning. Brethren! he is indeed a bearer of good tidings who trumpets forth to the world this most blessed and divine doctrine. Such an one is content to take man as he finds him. Save as a matter of speculative interest, he cares little to inquire how he came to be as he is. He realizes the necessity that an immortal being, whose best aspirations cannot be satisfied here, must be destined to advance toward a future fulfilment of them: and, with him, Religion includes everything which helps to raise the creature nearer to the Creator,—a process as plainly possible as it is desirable. In interpreting this process, it is clear that it can by no means be confined to the holding of certain tenets; nor to the observance of prescribed ceremonial forms; nor to the practice of periodic acts of worship. These, on the whole, occupy but a small fraction of our attention, or of our time. Let us widen our thoughts, and say with Swedenborg, that "the life of Religion is to do good."

What is good? The Churches will answer, that God created everything good; but that the order of Nature was reversed, and ruin followed the entry of evil at "the Fall;" since which time, "the whole world lieth in wickedness;"⁸ "the imagination of man's heart is evil from his youth;"⁹ and, in effect, man says to "evil, be thou my good!"¹⁰ It has been assumed that the whole order of things was overthrown by the disobedience of Eden; that deeds, intrinsically good, are, when done by the unregenerate, doubly sinful; and that it is impossible for such to keep the law. Hence, the necessity for the orthodox doctrine of the Incarnation, whereby atonement is made once for all for the sins of the whole world. Consistently with this belief, it is held that no act or thing can be good until it is miraculously sanctified by belief in a personal and only Son of God. This is one extreme view. The opposite one is held by a school of thinkers who regard that which we call evil as but a form of good;—or, rather, perhaps, as some would prefer to say, as a negation, or deprivation of good, which last alone is regarded by these as an entity, and positive. Between these two extremes lies a middle view,—the one prevailing outside the Churches,—that the popular mode of regarding good and evil as opposing forces,—the former alone being lovely and desirable, the latter, bad and abominable,—is true: that these qualities are sometimes positive and sometimes relative: and that

¹ Rom., ii., 14. ² Isaiah, xxxv., 8. ³ Isaiah, xi., 13.

⁴ Rev., xi., 15.

⁵ Zech., xiv., 21.

⁶ Romans iii., 23.

⁷ Burns.

⁸ 1 John, v., 19.

⁹ Genesis viii., 21.

¹⁰ Milton, also Isaiah, v., 20.

they have no essential connexion with the churchman's dogmatic figments. To do an act of kindness is good, especially if the motive be generous, and the act be wise; it being of no real consequence whether the doer be the most orthodox of Christians, or the most inveterate of Freethinkers.

But whether it be, as Pope says, that "whatever is, is right;"¹¹ or, as expressed by R. W. Emerson, that "man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true;"¹² or whether we chime in with Mr. William White, and say that "damnation is but another name for salvation;"¹³—views which obliterate the distinctions contrasting good and evil;—we are in no wise hindered from accepting the doctrine of progress: for what may rightly be a man's work to-day may not be such to-morrow: and there is no law which condemns the evil-doer to its perpetual practice;—nothing to prevent him, if his will or his destiny so determine, from being himself transformed, or, in other phrase, converted.

But, as the life of Religion is to do good, we cannot limit our view of it by regarding it as solely directed toward the extirpation of evil. This would imply that it could have no proper function in a state where evil is unknown. That, however, it will be more healthy and active, the farther advanced in the way of goodness the soul is, it is not only reasonable to suppose, but impossible to doubt.

So far, then, as to the general theory of the conditions calling for the cultivation of Religion. As I said on another occasion, (and this truth will bear frequent reiteration), it is essentially a *life*,—a mode of life which binds us consciously to God. As such, it is subject to the usual conditions of life. It may grow, or it may decay; it may be healthy or morbid, strong or weak. Even so, it may be fed or starved, nourished or poisoned. But the food by which life is supported is not the life itself; and can become such only by being assimilated and transformed by the mysterious operations of the spiritual chemistry. Hence, there can be no such thing as *Revealed Religion*. The term is a misnomer, loosely applied to designate that which correctly should be denominated *Revealed Truth*, or, shortly, *Revelation*.

Religion, then, being a life, wherein does its motive power reside? The immediate instigation to a true religious life is supplied by the sentiment—sometimes becoming a passion—of *aspiration*. This originates in a perception of the reality and beauty of goodness and truth; and, whether these be regarded as abstract entities, or as attributes of a supreme personal Deity, is of little moral consequence. The theist, the pantheist, and the atheist may here be upon the same level: it is but a matter of speculation,—of the head, not of the heart,—which of them is right in his notion of God. Man is much more concerned with the realities of his own condition, and with methods whereby he may live and be happy, than he can possibly be with theories as to the being and attributes of that Eternal Source of Goodness, Wisdom, and Power, whom no eye hath seen personally individualized.

"But seeing that men are gods,"¹⁴—i.e., that something of God dwells in every human being as a vital spark,—these aspirations may be spontaneous; or they may be developed by experience; or they may remain latent until, inspired by the agents of an inward revelation, they suddenly assume conscious forms. Some there are, of whom it may be said that they were born good. It is in their blood. They gravitate, as with a native instinct, toward all that is "lovely, and of good report."¹⁵ Such have inherited the religious temperament, which is ready to spring into activity on the slightest suggestion. Others—the great majority—need to be industriously taught the doctrines of virtue; to be kept *en rapport* with those who can sustain them

in rectitude; while not a few are so slow of heart, that they can be aroused only by something like a spiritual earthquake.

There are four chief sources of spiritual strength, enlightenment, and growth; but as they never appear to act singly and quite independently, it is in practice impossible to separate them by a sharp line of definition.

(1) They may originate within, simply by the evolution of powers inherent in the individual. These capacities, being of the very essence of Religion,—the inherited ground and seed-bed of the character,—must always be fundamental factors of every form of religious life: and, with respect to the *individual*, these alone, with their developments, should be identified with *Natural Religion*.

(2) These faculties may be aroused by direct appeals from our brethren in the flesh, either in the form of private counsel or public preaching. These are often borne in upon the apprehension on the waves of a spiritual, personal contagion, sometimes so strong (especially when intensified by numbers) that the verbal transmission of enlightening thought is eclipsed by a more potent impregnation of spiritual power and feeling. If these influences have no origin outside of the individuals who exert them, then, by an extension of scope, we have a *Natural Religion* developed *socially*; while, at the same time, as respects the less enlightened persons of the community, the higher influences passing to them from the more enlightened, though *natural* to these, will to the former take the form of a *Revelation*.

(3) The same results may be promoted by inspirations from invisible agencies, breathed into the consciousness of the inner man, stirring up unwonted convictions, desires, resolves, and affections. They are apt to steal in amid the stillness of the flesh; and may come into conflict with traditional teachings, and with hitherto cherished beliefs. But they often come with power, convincing the mind, and twining themselves around the heart with such persuasive force and genial warmth, that they are recognized as bearing the stamp of truth—the mark of God—upon them. To such inspirations we may fitly apply the name of *Inward Revelation*.

It is perhaps impossible for the keenest insight to distinguish with certainty between the spontaneous mental processes first above referred to, and those which are aroused by inward revelation: but this need not prevent the conclusion that these distinctions really exist; for, otherwise, what becomes of human self-hood?

(4) These vital actions may also be assisted by communications in the form of manifestations causing sensible impressions affecting the inner man indirectly through the outer. These—which may be called *External Revelations*—are the only ones dealing with matters that otherwise might remain beyond the reach of man's natural powers of discovery. To such the traditional thought of the Churches attaches the idea of supreme importance; and upon such are, for the most part, founded the doctrines of the several creeds, which are supposed by those who receive them to be a precipitate of essential religious truth,—and, hence, to claim assent, as a test of orthodoxy, if not of being in a salvable state.

On consideration, it will be evident that there is this real distinction between the first three of these agencies and the last. The former appeal to the intuitive faculties for verification, and, hence, are universal in their bearing. The latter, being circumstantial, their credibility can be established only by the production of adequate evidence. As respects the supposed historical events and teachings which form the staple of the popular religions the world over, every deeply instructed student knows how impossible it is, for the masses at least, to form any independent judgment upon them, except in so far as they embody truths which appeal to the inward mind: and, to all who realize this, it will be clear that the important thing is not that on which the Churches lay so much stress, but

¹¹ Essay on Man. ¹² Representative Men, Art. Swedenborg.

¹³ Other World Order. ¹⁴ Böhme, Aurora, ch. xxii.

¹⁵ Phil., iv., 8.

that which the Spirit of Truth commends to our common faculties of apprehension.

It is clear that no special external manifestation is needed to show to man that to be good is, in the long run, to be happy;—that goodness is beautiful, and happiness desirable. His own intuitions may be healthy and lively enough to do that: but, at the most, such convictions need ask no other origin than the common experience of human life. That people are so slow to profit by this experience, is no argument against its sufficiency: the defect is due to inherited tendencies which too often bear an evil and antagonistic sway. Thus, this experience may be long ages in bearing fine fruit; but the activities abide; and progress is but a question of time. Whence have originated all those reforms, political, social, ecclesiastical, and scientific which have begun so greatly to ameliorate the lot of mankind in modern times;—those numerous charities, public and private, which so pantingly strive to cover, if not to lessen or remove, the great mass of human misery still remaining in the world;—those personal and social amenities which have so largely replaced the barbarisms of the past;—that softening of religious rancour which is so hopeful a feature of these latter years? It is common to father all such reforms upon the Bible, on the Churches, on the influence of Christianity. All these, it is true, have made their mark; though, unhappily, a mark sometimes more injurious than blessed, because both the Bible and Christianity have been greatly misunderstood; and the Churches have sometimes done the devils' work. It is not to these that we must chiefly look. The great upheaval of modern times (which have entered into the labors of all former ages) has worked mainly by inner and hidden processes, in which the angel part of embodied humanity has been a willing co-actor with the angels of Heaven in spreading the Kingdom of God in the Earth.

The ordinary idea attached to Revelation implies that it is something exceptional; for it is supposed to have been vouchsafed only occasionally, and to particular persons. To hold, as the "orthodox" do, that its æra and primary channels were limited to a few centuries of the vast period during which this globe has been inhabited by man, and to a score or so of individuals living within the older historic period, is to narrow the scope and weaken the vital bearings of Revelation to a dangerous degree;—of which result, the historical scepticism of the present day, with its consequent eclipse of theologic faith, is evidence enough. We, of course, hold very different views,—and, *a priori*, the only reasonable ones,—*viz.*, that God grants to man, in every age, such evidences of those things which are beyond the common ken as will suffice to cheer him on his way through life, by opening to him glimpses of his happy heritage in the higher worlds; enabling him to view their scenery, hear the tones of their music and speech, hold converse with their inhabitants, be instructed by them as to the conditions of their present, and our future existence, and receive advice as to our conduct in the earth-life. There is not a nation—perhaps not a tribe—hardly even a family—on the earth that could not testify, if they would but see it so, to the opening to them of the Spiritual World. The experiences of "Moses and the Prophets," of Apostles and Evangelists, can be paralleled by those of the untutored savage. "He hath not left Himself without witness" ¹⁶ to all: but to every race—nay, to every individual—that witness comes in peculiar guise, ever adapting itself to their capacities, idiosyncrasies, and receptive forms. That this, as an accessory means of promoting the happiness of man, may become of incalculable value, no right-minded person will be found to deny: but I do it no wrong in regarding it—as man is at present conditioned—as a boon of secondary worth, adapted to corroborate, strengthen, and expand our

otherwise derived knowledge which, being attainable more at first-hand, as it were, from or through the depths of our own intuitional nature, and by an industrious use of our powers of observation and reason, is not occasionally but constantly available.

It being an established fact that to this flexibility of revelation is always superadded a measure of incertitude as to the unmixed truth of communications supposed to be received from the spirit-realm,—it is absurd for any people to claim to be the exclusive trustees for the world of the teachings of the skies. That there should be degrees of scope and quality between different revelations, corresponding to those existing between their recipients, it is natural to believe. But let us cease to credit any revelation made to our forefathers or to ourselves with an authority from which there is to be no appeal. Such a perfect code of truth could not yet be given to man, because the race is not yet ripe to receive it. Meanwhile, the dispensations of every age are graduated in accordance with their needs.

What may await the earth-dwellers in the far future, I know not: but I join in the hope—nay, I share in the belief—that when our descendants shall have passed through the purifications of many faithful and enlightened generations, the Heavens may be so generally opened to them, while walking the earth, that the refractions distorting and blurring the spiritual experiences of the past and the present will be to a great extent removed; and they shall talk with angels face to face, as naturally as we now converse with our fellow-men. Then, the communion between the two worlds being assimilated to that of each within itself, the subjects of Revelation will be removed into higher and higher regions of the unknown; and such communications as those now called by that name, becoming quite natural and familiar, will cease to be any longer regarded as revelations. Whether the uncertainties which ever attach to our intercourse with the unseen will still cling, in like manner, to the ever-heightening communion with those still beyond us, is a matter on which I care not now to speculate. Surely it will suffice, if we are willing to receive truth in all humility, in such fragments and by such modes as we can obtain it, adulterated, though it always is, with dross which it should be our business to separate, as best we may. Shall imperfect man expect to reach perfection in anything at one single bound? Then would there be a danger that he might attain to a state in which there should be no more worlds to conquer; when there would no longer be any incentive to effort. But, as it seems to be a law of life that to stand still is to retrograde, this might be the signal for another "Fall" which, if unchecked, might have disastrous results. Let us thank God that there is no such thing as finality, either here or hereafter: and take comfort in the assurance that, in every stage of his progress, a man shall be judged by what he hath, and not by what he hath not.

THE SPIRIT-MESSENGER.

THE SELF-CONTRADICTIONS OF THE BIBLE.

A CONTROL BY "REV. ROBERT TAYLOR."

Recorded by A. T. T. P., February 1, 1884.

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

The Sensitive, under control, said:—

The purpose of my Control to-night, is respecting this book, which I impressed the Sensitive to place in his pocket, which, although taking up such a little space, has caused such a world of trouble.

Here the Sensitive took out of his pocket, and placed on the table, a small pocket bible.

I have considered it needful to lay a basis or foundation, in treating the Bible as a whole, in order that I may the more effectually speak of its different portions. The same company is around me to-night, and betrays anxiety respecting the manner in which I intend to speak of this volume. If they

¹⁶ Acts., xiv., 17.

consider that I am going to indulge in coarse invective, then they misjudge me. If they think that I am going to destroy the hopes of the simple, ill-educated sons of toil, who are cheered in their hard lives by that which they consider impious to discredit, and sinful even to hold scruples on, they are wrong. Not one word of mine shall shake the simple faith with which they are filled to fulness; that faith which the orthodox Gospel has placed in their hearts, I would not destroy: I would hesitate to interfere with their quiet and unassuming faith. There is a sacredness in ignorance; they have never been educated, and too many of them are too old in earth-life for me to interfere with what they have accepted in tears and blood.

But these are only the lower classes of the orthodox, and even the Church holds but few of their number within its fold. But there are others who are of more intellectual culture, and I must not let these pass me without a warning; for their orthodoxy has another name in the Eye of God, that name being Hypocrisy, and in taking from them all priestly assumption, I will give them a new revelation, one not proceeding from myself; not proceeding from the guides of the Recorder; not proceeding from "Busiris, the Ancient of Days," or from any down to the last who have given up the breath of life; but proceeding from God himself. If I do not make this revelation clear, it is because I have missed doing so through inability; not because there is any fault in the revelation itself. Let us take this, which is held to be divine, holy, and infallible by the orthodox divines.

That which is infallible, must be truthful; for Truth alone is unchangeable, and that cannot be truthful which is contradictory. Now by these two evident logical facts, let us in our appeal to reason treat of this volume. "He that adds to or takes from it is accursed." This assumption is clear, that it is in itself perfect for all time, and not alone perfect as a whole; but perfect in all its parts. This is your opinion, ye Divines of the past. This is your opinion, ye, who are raising your voices respecting the religious conflict now raging, whether it be in the smaller world of the Spiritualists, which has its faithful exponents in the "Maries" and "Lilies" of the spirit-world, or whether it be in the large world of those who profess Christianity. In whatever name it may clothe itself, whether that of the Roman Catholic Church, of any order, be that either of the Cross, or the Sepulchre, it matters not which, or whether it be in the lowest of dissenters amongst those the most primitive of Primitive Methodists, all agree that the book is perfect; that it is divine; that it is infallible.

I say that it is wrong in its opening words. "In the beginning God created the firmament." Where is the firmament, and how is it described? The firmament is described "as placed in the midst of the water, dividing the water from the water"; an actual creation, so says the writer, as actual as the earth itself. Again, its last words are like its beginning, false: in St. John's Revelation it is rendered, "Surely I come quickly;" but since John penned these words, centuries have passed, but they still remain unfulfilled.

Do not let those, who revere this book, suppose I am going to detract from its actual merit. There it is, and some of its portions stand unsurpassed in pathos and sweetness: in that it stands peerlessly alone; but what I do maintain is, that it is a record of spiritual communications given to a narrow-minded, bigoted race, in times of illiterate darkness and universal ignorance. Take, for instance, its first portion; it contains the most inhuman code of laws that ever the mind of man conceived. Take, also, the teaching later on, of Jesus, the Nazarene, whom ye call your Redeemer. He sanctioned the Law, he came not to break it, and that law condemned heretics to death. I can sympathize with its expressions of human weariness and sorrow, and will acknowledge that there is an universal human hope of redemption from degradation; and in no other literature, be it Egyptian, be it Grecian, or that of the Latin conquering race, is there anything in their literature that can describe such a want, so well as this volume does.

There is now another and a nobler revelation than that of the Hebrew Nation. It is made through the sacred principles of God's unfailing laws. This great revelation, inexhaustible in its character, was first owned by the Egyptian Sages, and transmitted by them to the Ancient Greeks. To these races it was given to trace and unfold the principles of God's governing Law, and to us there is given the God-ordained method, to procure humanity's progressive greatness and happiness, by the observation of Nature's Laws given to man through the sciences of Astronomy, Arithmetic, Geometry and Logic.

The day has dawned, ye Priests of the past and ye the Priests of to-day, that humanity will no longer be governed by miracles and dreams, but will rise to the knowledge of the eternal God, as being their guide and their helper under every affliction; at the last, overcoming even death itself. Ye counsellors of the priests of to-day, ye guides and governors, will ye accept the revelation which leads to God, or hold to the revelation of the Hebrew, that has misled humanity for centuries to that which promises salvation only to the elect, or to that revelation which promises redemption for all. I ask you, Which is true? You know; you ought to answer, for there are fairer worlds waiting to receive you.

How unlike is this new revelation to that, the old, which

threatens with curses, and all manners of plagues, him that adds to, or takes from the words of this book! This other revelation, which was given to man at his creation, has led the souls of men from shallow idolatry in every generation, into clearer and broader paths of truth, with a progressive forwardness from discovery to discovery, from law to law, ever onward towards everlasting truth. God: this revelation describes him best as Eternal Law.

Beware, ye Divines! my appeal is directed to your reason. In this volume God is described as interested in the shaping of Aaron's coat, and in the particular designs of the Tabernacle's curtains. Is this an advance on heathen thought, as you so audaciously termed it? Their opinion of God led to the morality of a Socrates, rose to Euclid's geometry, and reared itself to the wonderful glory of the Acropolis, and it has gone on unfolding itself, despite the infallibility of this volume; despite the faggot, the bonds, the dungeon, and even death in every form; it has gone on unfolding itself, until science through the higher revelation cries, "Stand aside from our path, ye Theologians; our watchword is Progress."

It is a palpable reality to-day; it has revolutionized the condition of universal humanity. It will go on unfolding new truth. If this, the old, stood the tests of God's laws, which are based on order and truthfulness, then would I fight for it as much as you do; but every discovery made known to humanity, through God's laws, condemns the utterances of this infallible work, and makes its infallible statements mere pretensions ones. Its morality is one that is past and gone, and I pray to God again for ever. It has come down through centuries of time; through the narrow river it has floated down to the mighty sea of the present. It wanted a great deal of buoying up during its transit down the passing river of time. Orthodoxy did its best by preaching, teaching, and persecuting, and other means, to keep it in a buoyant state; but it has reached the open ocean now, where it will meet with adverse winds in the shape of clashing opinions.

We can come back now; we who have seen and tried and tasted the new revelation; and I say that during five thousand years man's destiny has changed; man's morality, men's hopes have changed, the Bible has remained unchanged; nothing added, and nothing taken from it, by the masses at all events. The communications which it contains were bad, even in those bad times. It becomes an absurdity to offer them in their entirety to men of the present day. Let us bring modern reason to bear on it, tempering our judgment with discretion. Here in the first book of the Pentateuch, supposed to have been written by Moses, a God-appointed man, he gives a description of the creation of man; "God made Adam, created him in His own image." After the first man's fall, the writer makes God to say, "Behold, he has become like one of us."

I will not dwell long on those few appeals to modern reason. The foundation of original sin is a contradiction. The tree of good and evil, and of God's warning, "that on the day thou eatest thereof thou shalt surely die;" he did eat thereof, but he did not die, according to the writer, for a thousand of years afterwards. Turn then to the Patriarch Jacob, the well-beloved of God. Moses, the writer, says, that he and Jacob saw God face to face. Ye Divines, have ye seen him? Jesus, the Nazarene, and his follower, John, the son of Zebedee, both distinctly say, "No man hath ever seen God at any time." But here on Mount Horeb, Moses, the writer, his brother Aaron, Nadab, and Abihu, with seventy of the elders of the people, saw God. Moses again whilst praying received ocular demonstration of God, the Jehovah, favouring him with a view of His back, as a front view would have been fatal. I am speaking in reverence; praying, that the great God may keep me from satirizing the Spiritualists in past ages. Your infallible writer says, "that God repented that He had made man, and it grieved Him to His heart." The follower of Jesus of Nazareth, James, writes: "God is the Father of life, with whom there is no variableness nor shadow of turning." One of the commandments alleged to be written by the finger of God, states, "Thou shalt not kill;" but Samuel, a Prophet of God, distinctly orders, whilst he was ruling the people of Israel, "them utterly to destroy and slay, both women and men, infant and sucklings." The well-beloved follower of Jesus of Nazareth (whom ye Divines call God), I mean Peter, says: "God is not a respecter of persons, but of character." The learned Paul, who was originally Saul of Tarsus, said, that God is a respecter of persons, and quotes his own words: "Jacob have I loved, and Esau have I hated, and a little further on he says: "That God saves or condemns quite irrespective of character." One of the prophets of God, Ezekiel, says: "The child shall not bear the iniquity of the father." But the commandment given on Mount Horeb states: "That the iniquity of the father is visited on the children, even to the third and fourth generation." But it is in the newer revelation, that the greatest conflict is kept up by these Evangelical writers, so that people to-day are raising their voices in angry contention. Be it so; let reason appeal to the teachings of the ill-educated but earnest Nazarene. In one place he says, that good works are to be done in secret, that the left hand is not to know what the right hand doeth; a little later on he says, "let your light so shine before men that they see your good works."

The genealogy of the Nazarene has been carefully traced upwards and downward to Joseph as his undoubted father. He was known by the neighbours of his parents, who said of him: "Is not this Jesus, whose father and mother we know?" and Mary, his mother, pointed out Joseph to Jesus himself as his father. Then, what need of the wonderful annunciation story by the Physician, Luke? or the wonderful and incredible colloquy between Mary and the angel? Again, the well-beloved follower said: "God so loved the world, that He gave His only begotten Son, that whosoever believed in him should not perish." Later on he says: "That if any man loves the world the love of God is not in him." The writer, St. Matthew, makes Jesus to say: "Blessed are the peace-makers; blessed are the merciful; I am come to seek and to save that which was lost." But when the warrior of Israel, Joshua, entered the promised land; when he entered Canaan; God said: "Destroy all men and all women, young and old, with the edge of the sword, leaving none throughout the land, destroying all that breathed;" but before he commenced this inhuman and villainous work he saw the appearance of God's arm standing before him with his drawn sword, urging and encouraging him in this inhuman work.

Ye Divines, ye have challenged me to show contradictions, so that I may prove, that these diversified descriptions touch not on the fact of a real redeemer, but are Eastern legend; and, consequently, I am taking the most favoured and most often quoted verses in the volume. Take the next one, "Peace I leave with you; my peace I give unto you." Says John: "Glory to God in the highest; and on earth peace and goodwill towards men," sang the angels at his birth. A little later on he says: "I am come to send fire on earth; the brother shall deliver up the brother to death; and the father the child, and the child shall go against the parents, causing them to be put to death. I am come to set a man at variance against his father, and the daughter against her mother." And this is the book, on which you hold your authority, and it is this teaching that enables you to brand our truthful teaching as misleading and lying. Almighty God! I thank Thee, that soul has clung to soul, breathing, in every human emotion, a knowledge of Thee. Ye priestly sophists! What is your will? It is to bewilder men's reason; to abase humanity's least emotion; to give war for peace; to give covetousness for integrity.

I did not fear your hatred when on earth, although I found it bitterer than the venom of asps. I bore poverty and imprisonment for the sake of truth; and I deserved to live and to be allowed to work on this higher revelation, which will lead onward to eternal progression. Ye priests of the past, and of the present, who trade on affection, and on fear, who terrify to obtain usurped might and power; you are preaching dogmas, and ye are either hypocrites, or are yourselves deceived by them.

O ye, who have received knowledge of immortality: listen to my words, you who are engaged in this religious conflict, you who are fighting for a redeemer; listen to me: If you believe that God inflicted agony and death to punish sin against himself, you are degrading your God!

Blessed be all the workers in this New Dispensation; blessed be all who are working bravely and boldly for a purer worship. What if it be an uphill task? God who approves of steadfast earnestness; of faithful goodness, and honest unyielding truth, will surely reward him who thus offers Him the highest form of worship of which his soul is capable.

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,—You kindly allowed me so much space last week, that I should almost fear to ask you for a little more, were it not that what I have to say, just at this moment when all our heads are running upon Dupuis, and Melville, and Solar Cycles and Solar Myths, is really of the utmost general interest to all the readers of the MEDIUM.

It is strange, but no less strange than true, that it was I who first called Mr. Oxley's attention to the book called "VERITAS," which I had studied assiduously day and night, under the guidance of Melville's best friend, and the present possessor of all his valuable manuscripts and original charts. I was at that time quite as much interested in the work as Mr. Oxley is now, and was able to obtain Melville's curious collection of letters addressed to "THE IGNORANT LEARNED."

I was so much interested in the subject, that I purchased the large work of Dupuis in the original French, with all the charts, tables, and engravings belonging to it, and which are sold separately. Suffice it to say that I made a perfect study of the whole system, and no one knows better than I do how to fix the Free-Mason's triangle, and square a double triangle

on the celestial chart, and how to find the R. A. and fit each into their places, than I learned to do.

I find Mr. Oxley very naturally remarks towards the end of his interesting chapter on Egypt, in last week's MEDIUM, of 7th March, that the question arises: "Which, out of the many Messiahs, or Sun-Saviours, are true, and which are false?" and then he continues as follows: "The leading incidents in the memoirs of Osiris, Buddha, Krishna, and Jesus being identical in conception, but more or less varied in expression according to 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."

In proof of the wisdom of this conclusion, I think it a most curious and fortunate coincidence that the very day on which I read this chapter, I chanced to stumble upon the following curious myth, which it is prophesied will be given to the world in the year 3,000:—

"According to tradition," says the learned Professor of the year 3,000, "the hero Napoleon Bonaparte was born on an island of the Mediterranean, as son of a certain Letitia. It is recorded that he had three sisters and four brothers, of whom three became kings; he also had two wives, one of whom bore him a son. He ended a great revolution; had sixteen Marshals, of whom four were not active; he triumphed in the South; he was vanquished in the North; and he vanished amid the western seas after twelve years' reign begun in the East."

The Professor then goes on to point out how all this applies to the Sun. "With regard to the name: Napoleon is obviously a mutilation of Apollo, the Sun-God, or rather the purer Greek form; for the Greeks really call the sun poetically 'Apollyo' or 'Apoleon,'—that is to say, exterminator. The initial letter N, is doubtless the abbreviated form of Ne (val), the Greek affirmative, which pointed out that it was the true Apollo that was in question."

"The second name, Bonaparte, means 'good part,' and therefore presupposes a second bad part. It is clear that by this was meant day and night. An ancient poet already says, speaking of the night, '*Abi in malam partem.*' The sun which represents the day, is therefore rightly designated as Bonaparte. Napoleon was born on a Mediterranean island; so was Apollo, at Delos, which stands in the same relation to Greece that Corsica stands to France. The Gallicizing of the Apollo myth is thus unmistakable."

"Pausanias relates that the God Apollo was held in high regard in Egypt; of Napoleon, too, it is averred that the Egyptians greatly revered and feared him. All this sufficiently proves that Napoleon and Apollo were one and the same mythological figure."

"But let us go further. Napoleon's mother was named Letitia,—that is, Joy; a poetical appellation for Aurora. And does not the dawn give to the world the sun? Besides, let us remember that Apollo's mother was called Leto (in Latin Latona), from which form, in the nineteenth century, Letitia was evolved, probably as a substantive of the verb *lætor*, which means 'to rejoice.'

"When the legend maintains that the son of Letitia had three sisters, unquestionably the three Graces are intended, who with their friends, the Muses, were Apollo's inseparable companions. As to Napoleon's four brothers, in them we discern the four Seasons. Thus three of the brothers are said to have been kings. These are the Spring, which reigns over the flowers; the Summer, which reigns over the seeds; and the Autumn, which reigns over the fruits. And as these three seasons owe all their power to the Sun, they were made into brothers. The fourth brother does not reign; he, of course, is Winter. This clearly appears when we remember that this fourth brother was said to be Prince of Canino, after Napoleon's fall. Canino is derived from the word *canis*, which means 'white hairs.' Now the snowy woods were called poetically 'white hairs,' as the following verse proves: '*Cum gelidus crescit canis in montibus humor.*' Therefore, this fourth brother is merely the personified winter, which comes to prominence when the three fairer seasons are driven away by the rude winds of the North. Thus we may find an easy interpretation of the words of the myth: 'At the invasion of France by the rude sons of the North, the country was covered with a white banner, and Napoleon disappeared.' This 'white banner' is of course the winter snow."

"By the wives of Napoleon, the earth and moon must be understood. Plutarch calls the Moon the consort of the Sun,

and the old Egyptians gave him the Earth for spouse. The Sun had no issue with the Moon, but conceived with the Earth, Horus, the son of Isis and Osiris. The latter represents the field-fruits; and we therefore find that the son of Napoleon was born on the 20th of March, the Spring equinox; for in the Spring the field-fruits attain their greatest development. Further, it is averred that Napoleon made an end to the Hydra, or Revolution. This Hydra, or snake, is the Serpent Python, whose destruction is the first heroic deed of Apollo. The second word, revolution, comes from the Latin *revolutus*, and indicates that the snake was curled round itself, as is indeed actually to be seen in all antique representations of the Python.

"Again, it is said, that the great warrior had at the head of his army, twelve Marshals, and four others were at his disposition. It is easily perceived that these twelve Marshals only represent the twelve Signs of the Zodiac, which, under the command of the Sun, each led a division of the innumerable starry host. The four Marshals on the retired list, on the other hand, indicate the four quarters of the globe; which are thus excellently characterized as immovable amid the general movement. All these Marshals are merely symbolical beings. When the legend relates that Napoleon gloriously marched through the lands of the South, to penetrate into the North and lose his strength, this again must be read as one of the peculiarities of the Sun, excellently indicated. The Sun is all powerful in the South; in the North he is weak. Out of this was evolved in the nineteenth century, the fable of the campaign of Moscow.

"If another proof were needed, that in the Napoleon Myth there is only question of the Sun's course, it would be found in these words: 'Napoleon reigned twelve years; his empire began in the East and ended in the West.' It needs no reference to the fact that the Sun rises in the East, and after an empire of twelve hours, disappears in the West."

The Professor then closes his address with these words:—

"If we, then, resume our considerations regarding the hero's name, his descent, his family, his Marshals, his deeds, etc., we shall see that they evince, with irrefutable certainty, that Napoleon Bonaparte, concerning whom so much has been written, never existed. The error into which all scholars fell, sprang from the circumstance that they did not understand allegorical mythology, and took it for real history."

It is curious that Napoleon, the Myth of the Future, but whom we in the present still look upon as having really existed in human form, should also have gone into EGYPT, and gazed on the mysterious Sphinx, and—if report speaks truly—consulted the sibyls, and the soothsayers, and the Hermetic tables and books.

But after all, will it very much matter what they believe about him in the year 3000?

The un-initiated will still say he was a great historical character of the nineteenth century, but the so-called initiated will maintain the very reverse, and with good reason show how exactly his history fits into the celestial chart of all sublunary events.

And then will perhaps appear some very humble individual, a woman very likely—for, as I have shown in my last, they are often more spiritual than men, probably from not having been made of the dust of the earth,—and she will say to them:—

"True; his history fits exactly into the celestial chart, and if you will study a very learned and deeply interesting book of past ages, called 'VERITAS,' of which a copy has been preserved in the Museum of Ancient Britain, you will find that the histories, not only of Napoleon, and Apollo, and Hercules, and Antinous, and Bacchus, and Osiris, but even of Queen Elizabeth, and Marie Stuart, and Charles I., and Oliver Cromwell, and—&c., &c., &c.; ALL fit in, in the most marvellous and wonderful manner, and that the numbers of the degrees to which each corresponds are there to be found, for I have had the patience to trace them all myself.

"But then the question arose in my mind, whether after all this could be the grand knowledge that was so necessary to be kept secret, and therefore forbidden to be divulged, and whether the so-called initiated had really got hold of the right key that would unlock the mystery; because if the same celestial chart, like a great mirror, had ever served and will ever serve to reflect all the outward and physical events that pass upon this little planet,—since all that is of the physical is evanescent and subject to death, like the Letter which killeth, and since man is immortal and destined to live

for ever, like the Word of the Lord which giveth life,—surely that which is true must be for spirit alone, and not for perishable matter.

"Perhaps there is a still more interior key," will say this good little woman to herself: "a key which these great philosophers have not yet found after all; a key which will fit this old lock, and give us the spiritual meaning, or thing signified by all this outside glitter, which, as one of these philosophers says, 'Philo, Origen, and Maimonides kept secret.' Nay, I remember having read that the latter went so far as to charge those who might accidentally discover it, to keep it secret, as the time had not yet come for it to be divulged.

"But then came Melville, in the latter part of the nineteenth century, and no longer bearing in mind the wise caution of Maimonides, he recklessly flung down the key he had discovered, and showed in this curious Book called 'VERITAS,' how the key fitted in the lock, and immediately it was taken up by one philosopher and scholar, and then by another, and made to turn round and round in the lock, to their great delight and satisfaction; but for all that, the door still remained closed, and baffled all their endeavours; they could not get it open, so they contented themselves with always seeing the curious outside of it: the picture alphabet of all things living, and that had ever lived.

"But the picture alphabet is for children, and I, for one, am no longer a child!" exclaims this good little woman.

"Nay, I am tired of myths and stories which all teach me the same thing, viz., that it is cold in winter, and warm in summer, and that the corn ripens in autumn under Ceres, or the Virgin, Spica and her Ear of Corn; and that Marie Stuart was a martyr to the cross, after having wedded with the Dauphin (or Dolphin), and so had her head chopped off at R.A. so-and-so (see 'VERITAS' for exact number of the degree), and that Queen Elizabeth was the daughter of Anne Boleyn, or Bull Eyne (see the Eye of the Bull on the chart), and rode through Smithfield with two bears in a cart, and there on the celestial chart behold them; or if you like it better, look up to the starry sky, and see *Ursa Major* and *Ursa Minor*, &c., &c. (see 'VERITAS').

"It's all the same story over and over again, and what does it amount to after all?"

'Tis but a repetition of the past,
And history, with all her volumes vast,
Hath but one page.'

Surely it was not worth while making a mystery of such verities as these, which seem to me a good deal like what the French call '*le Secret de Polichinelle*,' which means no secret at all, or an open secret.

"If this is the truth that it was so needful to veil in symbols, if this is the true interpretation of all Hermetic writings, and 'the true base on which Bible myths were constructed, viz., in order to fit in to the Stellar Phenomena,' it is after all a mighty innocent little secret. But what does the myth of the Stellar Phenomena themselves fit into? what does that picture alphabet mapped out on the midnight heavens, which the poet has called—

'The starry scriptures of the sky,'

spell out in glittering letters to those who have learned to spell?

"Ah! that's the rub. Now I have it, that phenomenal alphabet is after all but the earliest outward and visible sign of some inner and spiritual truth; therefore I will set to work and try for more interior truth than the ancient Melville discovered with his big key. I will try to find the little golden key that will fit into, and turn in the golden lock, and unlock the secret door into the Sanctuary, the HOLY OF HOLIES. And then I shall try to get right inside and see the Golden Altar, and the Candlestick with seven Branches, and the Mercy Seat, and the Cherubim, and the Bride Herself, the Holy Virgin, Wisdom, whose Divine seed is really to crush the head of the Serpent, just as that woman and the child represent it in the constellation of *Virgo*, on the starry skies, who has her foot on the head of the great Dragon, and in the celestial chart of Melville in his 'VERITAS,' and on the Zodiac in the Temple of Dendera, in Upper Egypt, and in many others to be found in the great Museum of Ancient Britain!"

And—that brave spiritual-minded little woman of the year 3,000! She will be as good as her word—she will do it; she will find the golden key and open the door, and will see with her pure, confiding, spiritual eyes, all the mysteries

(Continued on page 169)

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 14, 1884.

NOTES AND COMMENTS.

Mr. Oxley's work on "Egypt" will be completed next week. It will be illustrated with engravings identifying the Egyptian with the Christian "Madonna and Child."

Mr. Dymond's valuable paper comes at an opportune time. It faithfully points the direction in which Religion is to be looked for, and estimates at their proper value circumstantial occurrences and outside incidents. Christendom is full of atheism and unbelief, because the Churches put forward almanac matter as Spiritual Truth. The presumed "facts" are seen to be false; the spiritual intuitions are not cultured; and man is left in a state of intellectual negation and spiritual blindness.

The lack of interest evinced by the readers of the MEDIUM on the existence of Jesus, may be inferred from the fact that though Mr. Peebles's work on "Jesus" was brought prominently forward, yet only one copy was sold in consequence. The desire of the soul of man is for Spiritual Truths, not personal facts, even if their indisputable nature could be proved.

We have not checked the quotations given in the Control: they are just as dictated through the medium. The argument is pleasantly conducted, and sets forth the issue clearly. A. J. Davis used to publish a pamphlet containing 144 self-contradictions of the Bible. Since Spiritualism came these criticisms are not made in opposition to religion, but in its favour.

Mr. Cugin, Diamond Fields, South Africa, has written to say that he thinks of taking the field as a lecturer on his system of development of mediums. Mr. Harms, Monkwearmouth, who has some healing power, would like to know more of Mr. Cugin's system. A Chicago reader thinks the matter so important, that he urges Mr. Cugin to give the modus operandi to the public, for the benefit of those beyond his reach. It is possible that he may not be able to communicate the essentials by words, but only by his presence and direct effort.

By dint of great effort, we have been able to insert a communication from Lady Caithness, which came to hand unexpectedly and rather late. We have been compelled to hold over a letter from "A Bible Student," and other communications.

Lady Caithness's letter reminds us of one which appeared in the MEDIUM a few months ago on "Names," showing that all our prominent spiritual workers have a remarkable symbology therein involved. Will they be found on the Star Charts, we wonder? And are we to hold them as special objects of regard or execration? We fear we are all getting far too speculative. Will some one not step forward and bring us back to the One true Being?

The pile of correspondence on the "Theological Conflict" increases. In accordance with our principle of liberality, we continue to give precedence to those writers who are ranged on the Christian side of the question. We regret that occasionally

the interests of the Cause are sacrificed; but it must be remembered that sacrifice promotes spiritual conquest.

The London correspondent of the "Birmingham Daily Post" gives a remarkable account of a seance by Mr. Bastian, before "the Spiritualistic Society," which Society had the forethought to invite this penny-a-liner. The "Spiritualistic Society," London, under various names, has done a great many things to discredit Spiritualism, and it still seems to be fertile in new resources for that purpose. Whatever this "Spiritualistic Society" may be, it does not in any way represent the action of Spiritualists or the principles of Spiritualism.

From another equally extraordinary paragraph on Mrs. Marshall, lately deceased, and her mother-in-law, it is made to appear that from the effects of a private sitting with the elder Mrs. Marshall, Dr. Lardner wrote to the Royal Society, "that he should not dare to oppose the admission of Spiritism into the list of the powers of Nature." Should this be like other random statements made in these paragraphs, very much reliance cannot be placed upon it.

Our readers will see two debates on Spiritualism, announced in this week's MEDIUM. The first in point of time comes off at Birmingham, on March 17 and 18, Mr. J. W. Mahoney being the champion of our Cause, against an eminent Secularist. At Leeds, on March 21, Mr. Colville will take part in a debate before the Debating Society, at the Mechanics' Institute. We hope Spiritualists will rally in full force at both places, so as to give their side an adequate share of that unseen influence which maintains the balance of power. Full particulars are given in another place.

Our Bingley friends are circulating 1,000 of the tract—"What is Spiritualism?" with Rules for Circle, as a hand-bill, with Mr. Colville's lecture on Friday, March 21, announced at the top. The Sunday meetings are likewise announced.

Can an Atheist be a Spiritualist? There are so many "gods" in the world, that every human being is sure to be an atheist in respect to some of them. The Spiritualists of all ages have fought shy of the "gods," but they have all had an abiding Faith in the Great Spirit, the Creator and Sustainer, who imposes upon man no dogmas, but asks all his children simply to be obedient to the requirements of their eternal well-being. As far as we are true Spiritualists, we are Children in obedience and love, and our conduct towards one another is an expression of worship towards the Parent of all: for to him we can add nothing.

AN ANNIVERSARY HYMN LEAF.

We have been asked to get up a new Hymn Leaf for the forthcoming anniversary meetings. It will contain eight or nine hymns, according to length, at 1s. per 100, or 1,000 for 10s. with announcement of local meetings at top. We will be glad if our friends everywhere will suggest what numbers in the "Lyre" they would prefer, that we may make a selection to suit all. We will be glad of suggestions and orders at once, that we may have all things in preparation to meet requirements.

AN ANNIVERSARY NUMBER OF THE "MEDIUM."

We have still in view the proposal to publish an Anniversary Number of the MEDIUM, containing Miss Dale Owen's Lecture, and other anniversary matter, and it will be a most excellent document for extensive circulation amongst the people at large. We will not put it in a wrapper, but rather solicit orders at distribution price, that thousands may be enabled to hear the glad tidings. We will supply 500 for 21s., carriage extra, and smaller parcels at proportionate prices. This will be a splendid Number, and we hope our readers will vie with each other, to see who can work most. Remember, it is not a matter of profit to us, but to the Cause.

LISBON.—Mr. Manoel Nicolau da Costa informs us that he has written a book under spirit influence, entitled "Truth and Light." It deals with immortality, and some ecclesiastical abuses. This work he desires to publish. His address is, 177, Rua de Bemfornoso 1re, Lisbon.

We are informed that the friends of Mrs. C. L. V. Richmond, have the intention of inviting her to London for the purpose of giving a series of discourses. Mrs. Richmond is at present in New York, so that there need not be much delay in her appearance amongst us. There is plenty of work for her to do.

Mr. W. J. Colville will speak in the Unitarian Chapel, at Wigan, on Sunday next, March 16. Service at 10.45 a.m., subject of discourse: "Blessed are the pure in heart, for they shall see God." He will lecture in Miners' Hall, at 3 p.m., on "The Origin of Man;" and at 6.30 p.m., on "Immortality demonstrated." Admission to each lecture in Miners' Hall, 3d.

FOR THE BENEFIT OF MRS. FROST, as stated by Mrs. Maltby.—On Monday evening at 8, March 17, at 15, Southampton Row, Mrs. F. Wilson, the sweet singer of Sacred Songs, will deliver her thrilling Lecture entitled, "The History of an Actor's Life." During the evening, Little Freddy Wilson (the Little Clown) will recite the "Station-master's Story," "Betsey and I are out," and, "How Betsey and I made it up." Admission free; a collection on behalf of Mrs. Frost.

(Continued from page 167.)

which God had kept secret since the beginning of the world, and only revealed on the outside in picture alphabets on the starry skies, the material heavens (!), and permitted men to imitate on ancient Zodiaks, and to portray on copper-plate engravings, but of which the learned Maimonides had cautioned them not to reveal the true spiritual meaning, supposing they found it.

And then she will see that the caution was a vain one, as even were she to go about and proclaim it, it could not be received except by those who had, like herself, found the golden key, and opened the golden door, and stood face to face, with beating heart, before the golden glory revealed in the interior, and flooding all things with its glorious light;—and then will she exclaim—"Veritas, Veritas! truly this is the Son of God, this is the Truth and the Life!"

Nice, 9th March, Anno Domini 3.

MR. COLVILLE'S LONDON MEETINGS.

The public are respectfully informed that the proposed meetings at Neumeyer Hall, are under the sole direction of the guides of Mr. W. J. Colville, and as they are intended to supply a want both felt and expressed by many friends, it is to be hoped that no one will attempt any controversy on the subject. The expenses are at least £7 7s. per Sunday, and will be met by friends in any case, and that without difficulty. The items are: Rent of Hall £3 3s.; Lecturer's Fee £2 2s.; Reporter's Fee £1 1s.; Music £1 1s.; Advertising, Reporting of second lecture, when desired, and all extras, will be paid from the money taken at the doors. In the morning 6d. will be asked for a front seat, 3d. for a back seat; in the afternoon all back seats will be free. Every seat in the Hall is good, and those who pay nothing can see and hear without the slightest difficulty. A voluntary collection will be made in the afternoon, to afford strangers an opportunity of contributing if they desire to do so. The hall is already paid for a month in advance; a great many tickets are sold, and some have been given gladly to those unable to pay. Mr. Burns's remarks in last MEDIUM were just to the point: no one is asked to shoulder any responsibility, but if seats are hired payment for them is expected; and in all cases tickets are given representing the amount paid in. Mr. Colville's guides care far more for the quality than the size of the audiences. Those who are not hungry for the spiritual food to be given, had better not try to eat it, it may disagree with them. Those who wish for tickets should lose no time in writing to Mr. Colville for them. If they are too poor to pay, they will be served gratuitously.

I have the honour to remain,

A WELL-SATISFIED SEASON TICKET HOLDER.

Mr. O. Fitzmaurice who has purchased ten tickets, and only needs three for himself and his two sisters, requests Mr. Burns to give away at his discretion the seven tickets enclosed, to prepared minds who have but slender hold upon this world's wealth.

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 at 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.

Arrangements are so far completed for the Anniversary Celebration, on Sunday, March 30, at Neumeyer Hall, Hart Street, Bloomsbury. In the afternoon at 3 o'clock, a lecture entitled "Our Spiritual Possibilities," will be delivered by Miss Rosamond Dale Owen, grand-daughter of Robert Owen, and daughter of the late Robert Dale Owen. We hope this capable lady will receive a hearty welcome, as her introduction to the public work of Spiritualism.

In the evening there will be a general meeting, addressed by various speakers.

It is reported that the T. L. Harris community has collapsed. MORLEY.—Mr. Colville will speak in the Co-operative Hall this evening.

We have received from the pen of "Omega," a very extended account of Mr. Colville's work in Leeds. Next week we will do what we can to master its contents, and insert at least an abridgement.

The demand upon our space prevents the appearance, this week, of Mr. Kitson's letter on the method pursued in his Lyceum.

EGYPT: THE LAND OF WONDERS.

By William Oxley.

THE TRANSITION FROM OSIRIANITY TO CHRISTIANITY. (Continued.)

The Christian, like other Churches, is proclaimed by its ecclesiastical teachers to rest upon historic foundations, and they produce the New Testament Record as a biography of its personal Founder. The Jewish people do the same with the Old Testament Records: and it is with these claims that I propose to deal and test their validity.

From the Christian Annals themselves, it would appear that even the early Christians were anything but worshippers of a personal Christ, as appears from the following. (See Massey's "Natural Genesis," Vol. I., p. 443, who quoting from Didron says): "At the end of the seventh century, it was decreed by the Council of Trullo, that for the future the figure of the real historic personal Jesus should be portrayed upon the crucifix. It was proclaimed that the Lamb was to be superseded in the images of Christ our God. He shall be represented in his human form, instead of the lamb, as in former times." In the fifth century, "Leo (the Roman Pontiff) was compelled to rebuke the pestiferous persuasion of those Christians, who celebrated Christmas day, not for the birth of Jesus Christ, but for the resurrection of the Sun."

Until a comparatively modern period, the images of Jesus Christ, in churches (some of which are still to be seen in country Italian churches), as the Young Child, was black, evidently taken from the ancient Egyptian Osiris, who was represented in a dark-green colour, clothed with white raiments. On no other hypothesis but one, can this fact be accounted for, and that is, on astronomical grounds, as symbolical of the Sun rising from the depth and darkness of night into day; and ascending from the wintry depths to the heights of summer light and heat. Precisely the same idea is embodied in Church architecture, with the nave stretching and pointing eastward, that is, towards the rising Sun. Of what conceivable value can this architectural plan be, other than the continuance of a symbol which it was intended to perpetuate, viz., solar phenomena. Its phallic nomenclature, at the same time, points to and attests its origin and purpose.

The above is quite sufficient to show the original character of even Christian worship, and these are taken from Christian annals, which, we may be sure, would not be permitted to be recorded if not based on fact. What is characterized as heathen and pagan Sun-worship, was, without a doubt, continued in the Christian system, in a newer form by the substitution of a Person for the Symbol.

Exactly as the Osirian religion in Egypt continued to use the Taurian symbol (that is, the Zodiacal Bull) for centuries after the Sun had left it, so the Christian religion did the same with the Agnean symbol (that is the Zodiacal Ram), long after the Sun, in his precessional course, had left that sign. Christian sacerdotalism took it up at the point where the Greek Ptolemies, in Egypt, left it, and their Mendesian Ram was continued as the Christian Lamb.

The parentage of Christianity is in Egyptian Osirianism; while that of what we understand as Judaism, is attributable to Chaldean sources, both converging to a common centre, and finding a new expression through two diverse Orders, yet both equally versed in Cabalistic science, modified by the Eclectic influences which were active at the period of their production. The slight thread of historic and geographical references which runs through both Old and New Testaments, demonstrates the locality from which they emanated, but being anonymous productions, the secret of their authorship will probably never be known. Without a doubt, some of the narrative portions impinge at various parts on actual history, but these are too few and far between to be of any value, as to their being historic facts as narrated. The nearest approximation of their true character, is that expressed in light literature as "romance founded on fact." This, of course, is altogether beside their esoteric and moral application, and only refers to their mundane historic value. This will be apparent in what follows in relation to the Old Testament.

After the opening chapters, which relate to the Cosmical Universe and the creation of man, &c., it falls into what is generally supposed to be the history of Israel, from the time of their progenitor, Abraham (of Indian derivation), to the dispersion of the nation, and the recovery of a few who per-

petuate the tribal race. Methinks it is easy to see that this account is only an expansion of the older story of the destruction of the race, by the Deluge, and its perpetuation by a few who were saved from the general ruin, and who were afterwards "dispersed" over the face of the earth. The generic facts are the same, but worked out into the selection, preservation, and perpetuation of a special tribe.

Taking the Records, as we find them, if they are real history, and as Palestine is contiguous to Egypt, we should naturally expect to find some reference to the Israelites in the Egyptian Annals, but what does appear, in regard to Palestine, is certainly not favourable to the assumption that it was the home of the Israelites as a nation. I cull the following from such materials as are at present within reach, partly taken from the "Records of the Past."

It has been generally acknowledged by Egyptian Bibliocists, that the "cruel bondage of the Israelites" culminated under the reign of *Rameses II.*, 19th dyn., and that the Exodus took place under his successor, *Menephtah*, 1,320 B.C., "who was drowned in the Red Sea with all his host," in his attempt to bring the wanderers back again. But as I have already said, the tomb of this very king at Thebes contains an inscription to the effect, that he lived to a good old age and was a child of good fortune from his cradle to the grave. In the annals of *Rameses III.*, who reigned some fifty or sixty years after the Israelites ought to have been settled in their own land, many references are made to the country in which they were located (according to biblical accounts). The king goes to what is known to us as Palestine, Phœnicia, and Syria, "to receive the annual tribute from the chiefs," whom he calls *Khetas*. In the enumeration of his conquests, extending from Egypt, east and north-eastward, he enumerates thirty-eight tribes and peoples; and says: "I have smitten every land, and have taken every land in its extent." In his reminder to the God *Ptah*, of the benefits he had conferred on the God, the king says: "I gave to thy temple, from the store-houses of Egypt, *Tar-neter*, and *Kharu* (i.e., Palestine and Syria) more numerous offerings than the sand of the sea, as well as cattle and slaves" (Syrians). He also built a temple to *Ammon* in the same country, to which "the nations of the *Rutenna* came and brought their tribute." Making full allowance for the usual Egyptian flattery, the fact is clear that in the time of this king, the Israelites could not be a settled and distinct people; and the incident of their exodus would have been too fresh and recent to be passed over without some comment by this vain-glorious monarch.

From a papyrus translated in "R. P.," II., 107, entitled, "Travels of an Egyptian," who gives a full account of Palestine, &c., it appears there was a fortress there, which had been built by *Rameses II.*, and which was still belonging to Egypt. This would be about 1,350 B.C.; but not the slightest hint of any such people as Israelites: although he tells us, "he visited the country to get information respecting the country, with the manners and customs of its inhabitants."

The next is *Rameses XII.*, some 200 years after the exodus, who is the hero of the story of the possessed Princess. He was in Mesopotamia at the time when the Chief of the *Bakhten* brought his daughter, who afterwards became Queen of Egypt. "His Majesty was there registering the annual tributes of all the Princes of the countries;" among whom he enumerates *Tar-neter* (Palestine), but no mention of Israelites.

I find no further trace until the time of *Herodotus* (about 420 B.C.); and here we come on historical ground. This great historian travelled through Egypt and Palestine, in the reign of one of the kings of the Persian dynasty, about forty or sixty years after the alleged return of the Jews from their captivity in Babylon, and when the Temple had been built and the city fortified. He repeatedly alludes to the Phœnicians and Syrians, whose country extended from the coast of the Levant down to the Egyptian frontier, including the Isthmus and Sinaitic Peninsula. He says that *Necho* (about 670 B.C.) "fought with the Syrians, and took a large city, *Cadytis*;" but he makes no mention of Jews, nor yet of Jerusalem. If they had been there, it is incredible that such a careful and gossiping historian should have explored the land without noticing them in some way or other.

The next is from a tablet erected to *Alexander II.*, by *Ptolemy*, at that time Viceroy under the Persian King, but who soon after himself became King of Egypt, 305 B.C. The inscription states, that "Alexander marched with an army of

Ionians to the Syrian's land, who were at war with him. He penetrated its interior, and took it at one stroke; and led their princes, cavalry, ships, and works of art to Egypt."

Next follows the third *Ptolemy*, 238 B.C., (see the Decree of Canopus, "R. P.," VIII., 81) who invaded the two lands of Asia, and brought back to Egypt all the treasures which had been carried away by *Cambyases* and his successors. He "imported corn from East *Rutenna* and *Kafatha*," i.e., from Syria and Phœnicia. It was the father of this king who is credited with sending to Judea for the 72 men who translated the Hebrew Bible into Greek; and yet neither of these Ptolemaic kings make mention of Judea, Jerusalem, or the Jews. The inference is obvious: they were not there.

Many historiographers, when writing of Jewish annals, use the Ptolemaic and other monumental and papyrian accounts as applying to the Jews, and consequently use the term "Jews;" but this is unwarrantable, inasmuch as the accounts themselves speak of "Syrians, Phœnicians," &c., but not of "Jews." According to the best Cyclopædists, "there is little or nothing known of the Jews or Jerusalem until the time of Christ," and even then it is taken chiefly from *Josephus*: who, to my view, is scarcely admissible as a chronographer of actual history. No mention is made by the *Ptolemies*, say 250, or even less, years B.C., of the Jews or Jerusalem, and as the Roman Emperor, *Hadrian* (from 117 to 138 A.D.) is credited with changing the name of the city to *Ælia Capitale*, it could only have been known as *Jerusalem* for a few centuries at most. The Arch of *Titus*, in Rome, is taken as conclusive proof that it was erected to commemorate his victories over the rebellious Jews, and the successful siege of Jerusalem. But even this, I apprehend, is taken "chiefly from *Josephus*." When in Rome, last year, I closely inspected this arch, expecting to find an inscription to this effect, but I was disappointed at seeing only a Latin one over the arch, which reads (in English): "The Senate and Roman People, to the divine *Titus*, (Son) of the divine *Vespasian*," and another, by *Pius VII.*, recording its restoration. It is true, I saw the alto-reliefs on the inside of the arch, shewing a table, trumpets, and a seven-leaved lamp; but these were used in many temples, and would as well refer to the Syrian or Phœnician temples, which undoubtedly existed at that time, and in the absence of direct Roman testimony to the name of the city and people (of which I am unaware), it cannot be accepted as indubitable evidence of its reference to a city called and known to them as Jerusalem, and to a people known to them as Jews. Unless this can be established, it only amounts to inference resting on *Josephus*.

As the result of my researches, I place Jewish historians, so called, upon the same footing as the Christian Ecclesiastical ones, whose works, while containing a base of more or less historical reference and truth, are yet too much over-weighted with unhistorical mythos to be regarded as genuine, sober history. To my view, the Jews were, at the period I am referring to, in a not dissimilar position to the *Druses* of Lebanon of the present day. As is well known to a certain class of writers who have come in contact with them, they form a community, held together not so much by national ties as by semi-religious ones, which are based upon Cabalistic and theurgic rites and ceremonies. Like what I conceive the Jews to have been in the centuries preceding the Christian era, they are an Order rather than a nation, the remains of systems which have continued, and survived from ancient times. In this light, the Jewish Records are intelligible, as writings veiled in allegory, treating of their mystic lore, albeit expressed in verbiage that bears a literal meaning upon its surface. I give this as the only solution that presents itself of the mysterious problem under review.

Leaving the Chaldeo-Judaic element, which was deeply impressed upon the times and localities which gave birth to that which developed into Christianity, I turn to the transitional period.

I have traced the presence of Egyptian concepts in the teachings, Brotherhoods, and Societies of the Eclectic School, alongside with those of the Levantine Provinces, and what is known to us as Armenia, with the stretch of country between that and Persia. This Land was the home of the worship of *Chrishna*, the *Chrestos* of the Greeks, which seems to have evolved into a concrete system, as the Egyptian *Osirianism* decayed. In fact it was the younger supplanting the elder. Partaking of both, a new sect arose in Italy and the Roman Provinces; and these were the Gnostics, who, while basing their tenets upon the Eclectic School, yet combined this religious philosophy with theurgic practices. The "Gnostic gems," specimens of which are found in all the principal

museums, prove that they attached great importance to these amulets, charms, &c., and what the scarabs and other forms of spells had been to the Egyptians, these were to the Gnostics, who, discarding the old Egyptian symbols, adopted others suited to the new system of Chrestos-worship.

From the earliest period, we find in Egypt traces of a pure spirituality, taught and exemplified by the Hierophants—whose headquarters were at Abydos—running counter with an external sacerdotalism represented by the ordinary priesthood. In like manner, as the then New Alexandrian Eclectic School taught and maintained a pure intellectual and spiritual system of ethics, that necessitated no temple nor ceremonial worship, so we then find a gradual tendency to fall into externalism. These Gnostics occupied a *via media* until the rise of Christian Sacerdotalism, the founders and abettors of which eventually succeeded in extinguishing what remained of Chrestian Gnosticism, and became masters of the situation.

The variety of Brotherhoods founded on the teaching and lives of the Great Masters of Spiritual Philosophy, were in vogue down to the end of the fourth century, A.D., and up to this time I discover no evidence, other than the writings of the Christian Fathers, of the existence of the Christian system. As these decayed and died out, the Gnostics arose, and against these the efforts of the ecclesiastics were directed. This fact supplies the key to what is otherwise inexplicable, *viz.*, the absence of any reference by the Neo-Platonists to Christianity, and on the other hand, the silence of the Christian Fathers, in regard to what must have been a most powerful rival system.

Turning to Rome itself, Gibbon says, that in the reign of Maximus, in 388 A.D., "the Roman Senate adopted the religion of Christ and Constantine as that of the State," and from that time commenced the desecration and destruction of the Pagan temples. But Gibbon rarely gives his authority, and consequently his historical statements must be largely discounted. As one instance of his untrustworthiness (see Vol. I., p. 469, Virtue's ed.), he speaks of the introduction of Serapis as a deity into Egypt by the first of the *Ptolemies*, who brought it from Sinope on the Black Sea; that he built a temple to this deity in Alexandria, and that sacrifices were offered therein. The simple truth is, Serapis, or Osir-apis, had had a temple at Memphis for at least 1,400 years before *Ptolemy's* time; as the monuments and papyri speak of one of the sons of *Rameses II.* being the high priest of that temple, and it had then been in use for some centuries. As to his statement regarding "sacrifices" as immolations, there is no evidence whatever to support the allegation. I discovered no trace of this revolting practice in any, not even of the Ptolemaic, temples. We may well understand that "ecclesiastical" historians would not hesitate to "make history," in order to find a base for their cardinal doctrine, and its prophecy, "that without the shedding of blood there is no remission of sins," a doctrine which to this day, even among evangelical Protestants, forms the "test doctrine" of orthodoxy, or otherwise. Let Egypt speak for herself, supported by what is visible at the present time, and certainly even her sacerdotal garments are unfouled by animal, much less by human, or divine-human, blood.

Reverting again to Rome, it was besieged by Alaric, the Goth, in 408 A.D.; and sacked by the Vandals in 455 A.D. Augustulus was the last of the Roman Emperors, in whose reign, 476 A.D., the City was taken by Odoacer, the Ostro-Goth, who extinguished the Empire founded by the Cæsars, and was crowned King of Italy. From this time down to the tenth century, Rome is lost in obscurity, and almost became lost to history. As part of a Republic it maintained a languishing existence, until in 1500 A.D., the Pope acquired the temporal dominion. Prior to this, the occupants of St. Peter's Chair not only contended against the Secular rulers of the city, but the annals of the Church are disgraced by scandals, arising from contentions by various claimants to the Seat, and the profligacy of many of the "successors of the Holy Apostles."

This digression helps us to gain some light upon the real status of the Roman Bishops and Popes, and of the Christian Church during the "dark ages." In the carnal struggles for supremacy by the Heads of the Church, what little spirituality was left became extinguished; and unless ecclesiastical history be all fiction, it only proves, what all past history has demonstrated, *viz.*, that with the usurpation and exercise of temporal and secular power by ecclesiastics and autocrats, all intellectual and spiritual liberty and progression are imperilled. This was the cause of the downfall of Ancient Egypt; of

Alexandrian Egypt; of India; of Rome; and of Mediæval Europe.

We are now in the throes of another crisis in human history; as witness the struggle in all European countries between Church and State. It is ecclesiastical authority and domination *versus* the human birthright of individual liberty of thought and conscience, and none but the purblind can fail to foresee the result. Even in "our own highly-favoured country," the Protestant and Evangelical sects, under the banner of orthodoxy, do not scruple to follow in the old tracks, so far as they dare, and as the circumstances of the age permit.

The rise of the Papacy and the Christian system are synonymous, and as we know by the actual Church Calendars and Festivals, that these are "borrowed from the Egyptians" and Pagans; so the very name and title of their supposed Founder and system, is likewise plagiarized.

Travelling from Egypt to the Levant, and the Asiatic Provinces, Osirianism became Chrestism, which afterwards developed into Christism and Christianity.

(To be concluded.)

PHENOMENA.

A LADY'S EXPERIENCES AT MR. EGLINTON'S SEANCES.

To the Editor.—Dear Sir,—Being in London for a few days, I took the opportunity of having a private seance with Mr. Eglinton, of 12, Old Quebec Street, Portman Square, and the proofs I then received of the truths of spirit-communion were so convincing that I consider it my duty to bear testimony to that truth which removes from us the fear of death, and imparts consolation to us when we mourn the loss of a dear relation or friend, and gives us the comforting assurance that our loved ones gone before are still often in our midst, and can, under certain conditions, make their presence known to us, and thus lighten the grief we feel at their removal from the material world. The seance took place in a small back room, wherein was a plain, uncovered table at which the medium and I took our seats. Mr. Eglinton gave me some slates to examine, which I did, and was satisfied that they were perfectly clean, I then rubbed them with a sponge given me for that purpose. The medium having placed a crumb of pencil on the slate, held my hands in one of his, while he held the slate under the table with the other, not so far but that I could see part of the slate and the hand the whole time. On my enquiring if a relation, who had lately left the earth-life, was present, the pencil was heard writing, and on the signal being given, Mr. Eglinton withdrew the slate, and I saw written there the word "yes," on the *upper surface* which had been pressed against the table. I asked that a message might be given me by this relation. Mr. Eglinton for this purpose cleaned two slates, and putting a small piece of pencil on one, covered it with the other. He then requested me to hold them firmly each side, he only holding *one* side. We held these slates *between* us, neither *on* nor *under* the table, so that it was *utterly impossible* that the writing could have been produced save by spirit-agency. We held them but a short time before the pencil was heard rapidly writing inside, and on the signal being given, I removed the top slate, and found a message of half-a-dozen lines written thereon, and signed by my brother's name—a name quite unknown to the medium. Had I before entertained the slightest doubt of the genuineness of the phenomenon, this one fact that my brother's name, which was *totally unknown to the medium*, was written between closed slates, in *full light*, would have proved beyond a doubt that my brother was indeed near me, and had given me this message from beyond the grave. I must add, too, that I was a perfect stranger to Mr. Eglinton until that day.

In the evening I was kindly permitted to join a circle held by Mr. Eglinton, at which I saw spirit forms moving amongst the company assembled. Being seated next to the medium, I was able to see the spirit forms well, and feel their touch. They came so near that I was able to examine their faces closely, and what I saw left no doubt in my mind that they were indeed visitors from the other side.

Before the gas was extinguished, I saw a spirit form moving about in the centre of the table. During these manifestations I held the medium's hand. I saw him levitated to a considerable height in the air—indeed he was raised so high that it was with difficulty that I could retain his hand. Then he

slowly descended, and I saw him lying in the air in a horizontal position.

I must not forget to mention that not only had I answers to audible questions, but to one asked *mentally*. I think these proofs are so convincing, that I feel it incumbent on me to make public my experiences with Mr. Eglinton. Believe me, yours truly, AMY FISHER.

A lady on her recent visit to London, attended Mr. Husk's home seance on the Wednesday evening. She writes: "On the Saturday night, I went to Mr. Husk's seance at Lamb's Conduit Street. We had a very nice sitting, and I for the first time saw 'John King' and the medium at the same time. My hat and jacket were brought from the front room through locked doors. A veil I left at Peckham (Mr. Husk's), on the Wednesday, was brought to me by 'Irresistible.' He said he knew it was mine by the influence. The Husks thought I had returned home, and had no idea I should return again."

Mr. C. E. Williams has again come forward as a public medium, giving two seances weekly, along with Mr. Husk, at 61, Lamb's Conduit Street. For particulars see advertisement. We attended the other Saturday evening; and in addition, a gentleman from Manchester and one from Plymouth were the only sitters. They were well-informed Spiritualists, but had never been at such a seance before. The manifestations were very fine, and we would gladly devote some space to an account of them, but the Medium gets so crowded with outside matter, that we cannot get in a word edgewise. But everything seemed to our experienced observation to go on straightforward and in a convincing way. Properly conducted and with proper sitters, these sittings are useful; but mediums cannot be too careful. We warn them all: Beware of effusive friends, who are enemies in disguise.

PROGRESS OF SPIRITUAL WORK.

EXETER.—Odd Fellows' Hall.—On Sunday, through our young medium, who is not yet out of his teens, we had the third control on "Creation," dealing with "Force." As we hope to publish these controls in their extended form, it is not necessary for me to try to convey the matter they contain.—Before the control, our President, in a few well-chosen remarks to the congregation, told them that a great many people fail in their investigation of Spiritualism; because as soon as they get hold of the phenomena they stop there, only finding the shell and not getting hold of the kernel, which is the real spiritual uplifting of the Soul to a source of Infinite Light and Divine Love. Being only half-a-dozen of us, working hard in the Cause of truth in a centre of religious bigotry and priest-ridden city, we find a difficulty in informing the public mind on the subject of Spiritualism, being entirely destitute of literature. We have decided on forming a Library to meet this requirement, and shall be glad of the support of those who have any volume to spare, or an extract of any work at disposal that would be useful to the Cause. We trust our appeal will not be in vain, and that we may have a response by some of your readers, for the good of the Cause in Exeter, and the spreading of spiritual knowledge.—R. SHERNARD, Sec., 53, Howell Road, Exeter.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning, Miss Ada Marshall occupied our platform for the first time. The control gave a most excellent address, which was listened to by an appreciative audience. In the afternoon a public circle was held, when addresses were given by the controls of Messrs. Karwell, Williams, and Burt, the latter speaking on the word "Light." The controls of Mr. Clarke drew a large audience in the evening. Previous to the subject being selected by the audience, a child was named by the controls, who gave some wise counsel to the parent, and also to those who were assembled. There were seven subjects handed to the chairman. The one that the majority were in favour of was: "The Relation of Spiritualism to True Christianity," which the controls immediately dealt with in a most comprehensive manner, astonishing some who could not understand spirit agency. The lecture will appear in one of our local papers, which will no doubt create great interest in the subject of Spiritualism.—J. T. B. PAYNTER.

NEWCASTLE-ON-TYNE.—On 2nd inst., Mr. C. G. Oyston gave a very stirring address on, "Shall we be called Christian Spiritualists?" After reviewing at some length the doctrines and tenets of Modern Christianity, he compared the claims of Modern Spiritualism with them. Having shown that they would not harmonize, he declared emphatically for the latter, believing it to be more adapted to the requirements of humanity in their present state of development. A goodly audience greeted the lecturer and manifested their appreciation of the address. On Sunday last, Mr. A. J. Edmunds lectured on "Spiritual Socialism." The address although somewhat brief was an excellent one, and evidently answered the intention of the lecturer, viz., to elicit thought on this topic, as advantage was taken by two or three in moving a vote of thanks to

enlarge on the subject. This speaker is a highly intelligent and promising young lecturer, and I hope ere long to hear that his services are more fully in request. The evening was a pleasant one and the attendance good.—Mr. F. Ogle and his sensitive, "Dick, the Pit Lad," have been giving some Mesmeric and Clairvoyant Experiments in the Society's Rooms, which passed off successfully, none of his old opponents putting in an appearance although challenged. I notice that they are about filling an engagement in London, and wish them the success they deserve. Metropolitan Spiritualists will do well to visit them, as their experiments are not only entertaining but instructive, "Dick" is also a medium; and it is amusing sometimes to see the spirits take him quite out of the hands of Mr. Ogle. It was through this that Mr. Ogle accepted Spiritualism; having previously been an opponent, he took to Mesmerism in order to crush Spiritualism, but spirit friends turned the tables on him by demonstrating their existence, and he is now an avowed Spiritualist.—ERNEST.

HETTON-LE-HOLE: Miners' Hall, March 9.—The hall crowded to excess. Mr. F. Walker, of Sunderland, gave a most eloquent address, subject: "Is Spiritualism worthy of acceptance by the Community?" There is great credit due to him (as a working man), for the manner in which he handled it, and he likewise kept well to his subject, and drew his illustrations out very fine. We have commenced a Book Club and Library in connection with the Society. We likewise had a sitting after the meeting, at the house of one of our members, for materialization (twenty-three sitters present), and we had some grand phenomena produced. We had several different-sized forms out during the sitting, some being recognised by the sitters. Two different forms came out very boldly, rang the bell and handed some sweets round to the sitters (the bell and sweets we had set on a tray in the middle of the circle). The medium was brought out of the cabinet, and there was also a form sitting in the medium's chair—both seen at once—clearly and distinctly.—JAMES MURRAY, Sec.

MORLEY.—Sunday, March 2, our esteemed friend, Mr. Morrell, of Bradford, late of Keighley, and Mrs. Wade, of Keighley, addressed large and intelligent audiences. The guides of Mr. Morrell gave two beautiful addresses, afternoon and evening, which were successfully followed by the guides of Mrs. Wade, who gave many beautiful and convincing descriptions of the dear departed friends who were hovering near those they have left behind in the flesh, and wafting their beautiful influence over them. Many recognised their friends through the descriptions given, and after the evening service was concluded, the audience seemed unwilling to leave their seats: they seemed anxious to hear more of these beautiful teachings and wonderful powers of clairvoyance, which prove to humanity, beyond all doubt, the fact of immortality, and let in the glorious sunlight of the angel spheres, that man may no longer walk in darkness, ignorance, and error. We are glad to state that this enterprising town of Morley is stepping along side the Car of Progress, and with the help of the angels will roll the old chariot onward. Our room has been lately enlarged, and much improved in comfort and convenience, and we trust that larger audiences will be induced to attend, and hear the glad tidings the angels are bringing into their midst. We are glad to find already so many warm-hearted friends and willing supporters of our grand and noble Cause; also that Spiritualism is making rapid strides in the West Riding of Yorkshire. Everywhere the Halls and Lyceums are too small, and many thirsty souls are not able to gain admittance. This makes it look as if our Cause is in a prosperous and healthy state; and many promising mediums are being developed, and the power of the spirit is being poured out upon all flesh.—T. W.

LEEDS.—Mr. W. J. Colville completed his engagement with the Leeds Psychological Society, on Sunday last, March 9, when he delivered three able and eloquent inspirational discourses to very large and appreciative audiences. The meetings during his stay in the town have been uniformly well-attended, and have been the means of interesting many strangers in the work of the society. On Sunday, March 16, Mr. A. D. Wilson (of Halifax) will deliver two discourses in New Room, Tower Buildings. Services will commence at 2.30 p.m. and 6.30 p.m. On Friday, March 21, a public debate on "Spiritualism," under auspices of Leeds Debating Society, will take place in Mechanics' Institute, at 8 p.m. Mr. Colville is expected to take a prominent part. Let Spiritualists and inquirers attend in hundreds on that important occasion, when we hope to considerably strengthen the hold the Movement is fast gaining in this large and influential Yorkshire town.—COR.

NORTH SHIELDS.—Mr. W. H. Robinson lectured on the 2nd inst. The ability with which he advocates our Cause, and the persuasive earnestness of his manner, win the hearty appreciation of all friends. Mr. Wm. Hopwood, of South Durham, gave a trance address on Sunday last, on "The Gifts of the Spirit." The lecture was delivered in a very impressive manner, and was much appreciated by a large audience. This gentleman is a healing medium also, and he is doing much good amongst the friends at Shields during a short visit, and has won much appreciation.—ERNEST.

ANCIENT TESTIMONIES TO THE EXISTENCE OF JESUS.

To the Editor.—Sir,—Allow me to inform you, I have now ready for publication, the testimony of sixty of the most eminent ancient Greek and Latin writers to the personal existence of Jesus on this earth. This testimony is entirely confined to those writers who are to this day considered genuine and trustworthy by our most learned scholars, all others having been rejected.

It has been collected for me, by an erudite scholar, who gives chapter and verse for every quotation from the respective authors, making verification easy. Therefore, in the cause of our national faith, I wish to publish this testimony in your columns, and trust to your sense of justice to allow me to do so.—I am, sir, your obedient servant, "LILY."

THE PROGRESSIVE LYCEUM.

On Sunday evening good progress was made at the Spiritual Institution. The Lyceum requested the leader, J. Burns, to give the one group of adults a series of lessons on "Phrenology," which he agreed to do, till youngsters came forward to fill the lower groups. Now is the time for "children of a larger growth."

"RHINELAND."—By Caroline Corner (London: J. Burns.) Miss Corner's little book is pleasant reading, and will gratify, not only those who have visited the localities described, but others who desire to become acquainted with the scenes and stories introduced to their notice.—"The Queen," March 1st.

Spiritualism is making great progress in the Rosendale valley. Many meetings have been held during the last six months, and to the knowledge of our correspondent, five or six circles have been formed. Mr. Colville is expected for a week's mission in the Rawtenstall district.

The Rev. Mr. Cross, Rector of St. Luke's Church, Montreal, has resigned on the ground that he does not agree with the Articles of the Church of England, as to the doctrine of eternal punishment. Mr. Lloyd, a layman, has also retired from office in the same church for a similar reason.—"New Orleans Times, Democrat," Feb. 26, 1884.

MANCHESTER: March 9.—Our platform has this day been occupied by Mrs. Gregg, of Leeds, whose controls have given two excellent discourses from, "Ye cannot toil in vain," and "True Religion compared with the Religions of the Day," to very intelligent audiences, whose faces, wreathed in smiles, gave evidence of their full appreciation and delight. Next Sunday, Mr. Johnson will speak, and on Sunday the 23rd inst., we shall have three services conducted by Mr. Colville.—W. LAWTON.

NOTTINGHAM: Morley Club Lecture Room.—On Sunday last, we had two deep addresses through Mrs. Barnes, whose guides chiefly use her in explaining the Scriptures. The one in the evening was on the first chapter of Revelation, which was expounded in a beautiful manner, and the general regret was that there were not hundreds more present to hear it.—Mrs. Barnes wishes most earnestly to thank the two friends who so kindly responded to the appeal on her behalf.—COR.

BRADFORD.—Another grand success was achieved by Mrs. Britten on Sunday. The Walton Street Church was crowded to overflowing, and hundreds had to go away. A larger place is a necessity, that cannot be much longer delayed. The people are taking up with Spiritualism very much, and they can scarcely help it with such a speaker as Mrs. Britten. I enclose you a handful of subjects she spoke on, but to give you an account of how she handled them, is more than I will venture on. Nor is it needful, for all know how she acquires herself on the platform. The audiences were deeply affected; the tears flowed, showing that hearts were touched. To strangers we gave "seed corn," with the name of the Church printed on them, and that is the thin end of the wedge for private investigation.—COR.

BIRMINGHAM: Oozell Street, Board School.—Last Sunday, Miss Allen, of Edgbaston, delivered an address on "Has the age of Miracles passed away?" She argued that the laws of God had never altered, and that if miracles ever took place in any age, they did to-day. She cited many cases of healing mediumship in different parts of the world, and showed that if we conditioned ourselves and lived pure lives, we should develop the spiritual gifts in each and everyone. We had a very nice audience, and they seemed highly pleased with the address, and passed a vote of thanks to Miss Allen for her services.—COR.—Another correspondent says:—Miss Allen gave an eloquent address, characterized by the thoughtfulness and sound reasoning which so generally distinguishes her addresses. Being non-inspirational, they cannot carry conviction to investigators as do those of a trance medium, who, with firmly closed eyes, pours forth a fountain of eloquence on subjects of which in his normal state he is ignorant, but Miss Allen's lectures are full of earnestness, and show a fund of intellect and research, which bring to bear upon the subject a weight of reason and knowledge which must help many to see the truth of Spiritualism.

PUBLIC DEBATE ON SPIRITUALISM AT BIRMINGHAM.

A Public discussion has been arranged between Mr. J. W. Mahoney and Mr. W. W. Collins, to take place at the Board School Room, Bristol Street, Birmingham, on Monday and Tuesday, March 17th and 18th, under the presidency of Mr. Geo. St. Clair, F.G.S. Both the contestants are fortunate in securing the services of the latter gentleman, who occupies a prominent position among the advanced clergy of the town.

Mr. W. W. Collins, a scientific sceptic, has won a somewhat influential position among the Secular party in the country, and will doubtless on this occasion receive the support of the entire local Secular body.

This debate is distinctively one of "Spiritualism versus Materialism," and it is hoped Spiritualists will attend in large numbers, as this is the first discussion of a formal nature that has ever taken place in the town.

Mr. Mahoney's well-known debating skill and power of memory, make it tolerably certain that the Spiritualistic side of the question will have a lucid expositor and powerful defender.

Chair to be taken at 8 o'clock. Admission 6d. and 3d.

THOS. HANDS.

There was a very interesting and well-attended meeting at 167, Seymour Place, on Tuesday evening. Mr. Burns examined as many heads as time would permit, which would realize ten or twelve shillings towards the cost of maintaining the rooms, which are commodious, well-situated, and adapted for the purpose to which Mr. Dale devotes them. This friend does all the work and attendance gratuitously, and it is a pity there are not more workers able and willing to give an evening now and again to help to raise the inevitable expenses.

"PROGRESSION."—It is against our rule to insert anonymous letters; and we decline interfering with the domestic policy of societies. We gladly aid in the ventilation of questions of utility, that are brought before us as public acts, and in an authentic manner.

PENDLETON.—On Sunday last, Mr. Schutt, a young Spiritualist, but a highly promising trance medium, spoke for us. In the afternoon, the subject of a "Full Salvation" was ably discussed; but that of the evening, describing the "Condition and Occupation of our Spirit-friends in the Summer-land," was unquestionably one of the best and most intelligible accounts of a future life that we have listened to. Mr. Schutt will be with us again on April 13th, when friends in the neighbourhood would do well to hear him. We purpose holding a tea-meeting on Easter Monday, April 14th.—W. O.

HALIFAX.—We are having quite a revival in the spiritual work at Halifax. Our meetings are crowded, and great interest is manifested in the Movement. On Shrove Tuesday we had a Tea-party and Entertainment; both being well patronized and enjoyed. Mr. Culpan, our veteran president, introduced very appropriate remarks during the entertainment. Mrs. Bailey, Mrs. Morley, Mrs. Slater, and Mrs. Cox delivered short inspirational addresses. Several little boys and girls gave beautiful recitations. The writer sang two songs, and gave an original sketch, entitled "The Wife's Grave," in which Master Walter Wilson also took part. Everything passed off successfully. On Sunday afternoon and evening, likewise on Monday evening, March 2nd and 3rd, Mrs. Yarwood, of Heywood, delivered beautiful and soul-stirring addresses. After each address, she gave clairvoyant descriptions of surrounding spirits, most of which were recognised on the spot. Mrs. Yarwood is a lady of a generous and sympathetic nature, and withal a valiant worker in the spiritual vineyard; hence, her services were highly appreciated.—A. D. WILSON, 3, Battinson Road.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.—The next Monthly Conference will be held in the Society's Rooms, 114, Victoria Street, Westminster, S.W., (near the Aquarium, and the St. James's Park Station, District Railway), on Monday evening, March 24th, when a Paper will be read by James Burns, Esq., entitled: "A Layman's Views on the Vaccination Question." Medical Men, Poor Law Guardians, Parents, and all interested in the Public Health, are earnestly requested to attend. The chair will be taken at half-past Seven. Admission free. Discussion invited.—WILLIAM YOUNG, Secretary.

SPIRITUALISM IN ROCHEDALE.—In this large and populous centre of Lancashire, great impetus has for some time past been given to the Movement. The lectures delivered by Mrs. Britten, occasionally, have aroused a spirit of enquiry, and much interest is being evinced in regard to our philosophy. There is every reason to conclude that the time has passed when Spiritualism is little known and investigated. The utterances through local and other mediums have been productive of much good. The masses are beginning to perceive that Spiritualists are not a deluded class of individuals, but, on the contrary, they are fairly intelligent, and quite as able as their opponents to place spiritual matters before the public. The literature of the Movement is being eagerly sought after, and strangers to spirit-communion are deriving much benefit from its perusal. Truly, the fields are white unto harvest, but

in our case, we are sorry we have not a greater number of willing workers in the Cause. We notice, with much pleasure, the great change that has become manifest in the realm of theological thought, how the speculative is giving place to the practical, and how the masses are coming to realize that man is immortal, and destined to progress eternally in after states and spheres of existence. "Let there be light," said the Divine Soul, and truly o'er long-darkened humanity a spiritual Sun has arisen, and is lighting up the world's hemisphere of thought with his benign, resplendent rays. Through spirit-teaching, many in this neighbourhood have been led to endorse the views held by Spiritualists, and numbers more are anxiously searching after truth. Many a parent has recognised that the chasm caused by so-called death is bridged over, and that the loved ones, mourned as dead, still live in spiritually adapted realms. We have, very recently, had Mr. Robert Harper, of Birmingham, amongst us; a long-tried veteran in the spiritual ranks, and whom we are glad to know has many admirers, and on Sunday next, March 16th, Mrs. Groom, of Birmingham, is to be with us. Her spiritual gifts make her a most acceptable medium and exponent of the teachings of Spiritualism, and her presence amongst us will, no doubt, bring many friends from a distance, for whom tea will be provided at the Society's Room at a nominal charge. On Sunday, March 23rd, Mrs. E. H. Britten is expected to address two meetings at the Central Stores, Toad Lane, at 2.30 and 6. This will be her farewell visit, prior to her return to America.—Cor.

MEETINGS, SUNDAY, MARCH 16th, 1884.

LONDON.

EDGWARE ROAD.—53, Bell Street, at 7:
MARTLEBORNE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft, at 7, Private Seance; Tuesday, 7.45, no attendance; 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.
CAYENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse: "Spiritualism: a Revolution or a Reform?"

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance, at 8, Mr. Towns.
BROMPTON.—Mr. Pound's, 108, Isfeld 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.
HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BILPES.—Lecture Room, Brookside, at 10.30 and 6.30:
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Morrell.
BIRMINGHAM.—Ossell Street Board School, 6.30:
BISHOP AUCLAND.—Temperance Hall, Garney Villa, at 2 and 6 p.m.: Mr. George Lamb, of Cockfield. School, 10.15.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 3, and 6.30.
BOLTON.—H. A. Tovey, 16, Halton St., The Hough.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Mrs. Gott.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Miss Musgrave and Mr. H. Briggs.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Miss Beetham and Mr. T. Holdsworth.
EAST.—Oddfellows' Hall, Bampfylde Street, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30: Mr. R. Harper. Lyceum at 6.
HALIFAX.—Spiritual Church, 1, Windy Road, 2.30 and 6 p.m.: Mr. Blackburn and Local. Lyceum at 10.30. Monday Service, 7.30.
HEATON.—Miners' Old Hall, at 5.30:
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Ingham and Mrs. Scott.
LEWIS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Hepworth.
LEIGH.—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. E. H. Britten.
MAIDENHEAD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30: Mr. Johnson.
MOSLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Oliffe.
MIDDELSBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Well's Court, at 6.30: Prof. Wm. Tate.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. J. G. Grey.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15: Mr. Burt; 6.30 p.m., Mr. R. S. Clarke; at 3, Public Circle. Lyceum at 10.15 a.m.
SOWERBY BALDYS.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. A. D. Wilson.
SUNDERLAND.—Albert Rooms, 7, Coronation 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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