



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

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EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS.
 BY WILLIAM OXLEY.



THE EGYPTIAN MADONNA AND CHILD:
 ISIS AND HORUS. 720 B.C.



THE CHRISTIAN MADONNA AND CHILD:
 MARY AND JESUS. 1883 A.D.

The above are photographed on the wood, and are fac-similes of a statuette (which had been worn as an amulet) I obtained in Egypt: and of one which is copy of a statue in the Church of St. Augustus, in Rome. As a work of art the modern one is superior, but the conception of both is identical, and represents the Mother with the Divine Child.

THE TRANSITION FROM OSIRIANITY TO CHRISTIANITY. (Concluded.)

Turning from the East to the West, it will be useful to note what part the British Isles and their inhabitants played in the drama. It is a fact beyond dispute, that nearly all the ancient names of persons, places, cities, and even provinces, were of biblical derivation. London was Lud; York was Ebor (the city of the Hebrews); Ireland was Ar, or Ur (see Ur of the Chaldeans, from whence Abraham migrated). The Culdees (Chaldeans) are barely yet extinct in Scotland, and the Baal or Bel-fires are still kept up in North Britain. The Kirk of the North, and the Church of the South, are but a modern adaptation of the Circle, which was used as a place for worship, surrounded by stones, and which they superseded. This form or configuration stamps at once its Zodiacal origin; and the rude stones, with their heads formed by the Circle and Cross, still existing in various parts of the country, and which are such a puzzle to the antiquary, unmistakably yield their silent but conclusive testimony as to their origin and purpose; for they are nothing more and nothing less than mementos of a religious system that was astro-theologic, like the parent system from which it was derived. We only

know of it as Druidism, but its salient points are in conformity with Osiric-Chrestism, and, strange to say, the central figure of their religion, was called *Hesus*, who was represented in conjunction with a cross, but not a crucifix.

If it were possible to raise the veil that obscures the historic past, I think it would be found, that the divine-human ideal figure of Jesus Christ, is the combination of the Western *Hesus* and Eastern *Christus*. This accounts for the title, while the incidents in the life of the historic Apollonius of Tyana, would supply material for the personal narrative. In fact, the nervous desire of ecclesiastical reviewers to suppress or explain away the too patent similarity between his and the Gospel life of Jesus, is a half admission of there being a substratum of truth in the allegation.

Against the claim for a very high antiquity in regard to the Old Testament, we are confronted with the fact, that all the Hebrew words used in its compilation have their roots in the Arabic language, or Aramaic, which closely borders upon the Arabic; and what is not less strange is, that many of the so-called apocryphal writings of the Christians, are still extant in the same language. As Christian productions, this fact is inexplicable, but considered as *Chrestonian* tales or legends, it is easy to understand, seeing that they relate to the humanized deity of that geographical district. There is not such a thing in existence as a Hebrew MS. of the Old Testament, but what dates "some centuries after the Christian era;" how many, no conscientious literary antiquarian would care to assign with certitude. Even copies of the Talmud, Targums, Mishna, &c., cannot be traced further back than the sixth century A.D., and this rests upon Jewish tradition.

An historic fact of great interest and value, is, that Saadai, who died 911 A.D., wrote out the Old Testament in Arabic, which he translated from the Greek Septuagint, publishing at the same time a dictionary of the Arabic language. And what is almost as important, Maimonides, a Spanish Jew, who died 1204 A.D., wrote a commentary on the same text, following in the same lines as Philo. He wrote thus: "The Bible must be explained metaphorically, by established rules in accordance with rational conclusions;" and, "Whoever discovers the real meaning of the Scriptures must not divulge it." According to history, Maimonides was at first rejected by the then Jewish orthodox party, but afterwards rose to such eminence, on account of his learning and brilliancy, that he was estimated as the "second Moses." The above two quotations prove that the "established rules" were then known to certain Initiates, and the planispherical base is more than inferred, in the command that the discoverer of the true meaning of the Scriptures was not to divulge it.

As to the actual date of the New Testament and its publication, if we leave out the Romish Christian Fathers, we are met with a surprise in finding the comparatively modern period of their dates. The vast mass of MSS. of the New Testament (and it was from a collection of these that Erasmus, the Dutchman, translated and compiled it in the same form as we have it) date no farther back than the tenth century A.D.; and even this is only conjectural. Besides these there are three written in Greek, known as the Alexandrian, Vatican, and Sinaitic Codices; the last of which was discovered in a Convent in Palestine a few years ago, under peculiar and romantic circumstances. From the style of the characters used, experts have fixed the date of these at about the close of the fourth century A.D. But, be it remembered, that this is purely assumptive and conjectural, and we may safely say, that these experts would give the benefit of the doubt to the side of antiquity, for reasons needless to specify. The real question for the doubtful mind to solve is, How is it that only three ancient MSS. have survived the general ruin; and that only after a lapse of six centuries or more, do the MSS. of the text become known? There is a chasm to be filled up here, as dense and inexplicable as the darkness of Egyptian history between the 12th and 18th dynasties.

The late escapade with the Syrian forger* of the "very ancient Book of Deuteronomy," in which the experts of our own British Museum just escaped by the skin of their teeth from being swindled by the clever impostor, teaches us a lesson not to be too credulous. Here we have an instance of an "ancient document," produced within a year or two from present date by a clever copyist, palmed off (very nearly) upon men who are supposed to speak with authority as to chronological dates. But for the not-very-thankfully-received intervention of an acute French gentleman and scholar, at the eleventh hour of negotiations for the purchase of this precious

document, we should have had this scandalous imposture treasured up in our archives, and referred to by biblicists as an authentic record of the antiquity of the Old Testament. After this experience, the acceptance of the three MSS., preserved under such miraculous circumstances, as genuine productions of the fourth century of our era, may be held in suspense.

So much for the New Testament MSS.; now for the historical records of the Church historians.

Here, again, we are face to face with a difficulty to surmount; for even these MSS. are (as regards the vast mass) copies and not originals; and the question at once arises, How can we account for the wonderful preservation of "Church Records," and the irreparable loss of the MSS. of the sacred text itself? This ugly fact leaves great room for doubts as to their authenticity.

Eusebius, Bishop of Cæsarea, said to have been born in Palestine about 264 A.D., and died about 340, who took such a prominent part in the celebrated Council of Nice in 327, is credited with being the Father of Ecclesiastical History. His great work, "The Ecclesiastical History," was written in ten books, and contains the account of the principal events in the Christian Church up to the year 324 A.D., gathered from materials found in libraries and imperial archives, "the Emperor Constantine having ordered an examination of all documents relative to the history of the martyrs." When, where, and how the MSS. of this Church History were discovered, appears to be unknown; a circumstance which seriously militates against its authenticity.

According to this Church Historian, the Grand Council of Nice was summoned, and presided over, by the Emperor Constantine in person, in order to deal with the Arian heresy. Ordinary people would consider the Bishop's account as a record of the proceedings of the Church Congress in reference to the schismatic and heretical doctrine; but the astro-theologian, seeing under the disguise, discovers its real reference to the sign *Aries*, and the fixing—not only the date of the year of Christ's birth, &c., but—the astronomical period, or astrological place of the first point of *Aries*. What this means will be shown. As actual chronology, the whole history of this celebrated Council of Nice is worthless, but for recording astronomical phenomena and its relation to Bible narratives, it is all-important and invaluable.

Our English name for the Zodiacal sign referred to is the Ram; but in Latin it is *Aries*; and *Nisan* (from which comes *Nice*) in Hebrew. The "sacred year" of all systems commences with this month and sign; hence, the *Arian* heresy, and the Council of *Nice*; which resolves itself into a descriptive personified account of a conjunction of planets about the time of the nativity of Christ, and the definite fixing of the first point of *Aries*, as a basic point in time in history; and which point is used in astronomical science to this day. But the appearance of the Cross, with the letters IHS, on the planispherical chart, gives the key to the solution of the mystery. The Church interprets these letters to stand for *Jesus Salvator Hominum*, i.e., Jesus the Saviour of Men. The Initiates read them as *numerals*, which stand for 608; which is the exact period of a solar-lunar cycle; i.e., the number of years which pass before the sun and moon occupy the same relative positions in the heavens.

According to the astral theology of ancient religious systems, this cycle of 608, or 600 years, represented a Messianic Period, at the completion of which, a new Messiah, or Avatur, or Saviour, was born upon the earth. The one prior to Jesus was *Cyrus*, the subject of biblical prophecy, who gave orders for the building of the temple at Jerusalem, just 600 years before Christ. Herodotus speaks of a "Cyrus," son of *Cambyse*, first king of the 22nd dyn., but no *Cyrus* appears in the Egyptian Annals. The biblical *Cyrus*, is only another form of *Osiris*; and is in reality a Sun-Saviour. The Arabs used the same system, for their *Mohamet* comes in just about 600 years after Christ, and their Era commences with their commencement of a new year, which dates from 622 A.D.: the slight difference arises from a defective Calendar, but which I need not stop to specify.

Fitting into this system, the Christian Messiah, Jesus, was the tenth, and *Mohamet*, the eleventh. The twelfth was due about 1200 A.D., but history is silent regarding such an one, and perchance the world is all the better for his non-appearance, as he would have made one more addition to the competing "saviours of the world." Or, perchance, he has come in a form impersonal, and therefore unrecognised, as The Spirit of Truth.

One fact is apparent in this Messianic cyclic period; and

* See accounts of the Shapira frauds, in various newspapers and serials of the time.

that is, in the *third*, about 1800 A.D., a new impetus in human development in all degrees was manifested, resulting in the adaptation of the forces of light and heat, as in gas-lighting, and steam as a motive power, &c., which has revolutionized the globe, and made possible the new-discovered powers of electricity. This grand fact, in our own day and times, should go far to redeem the wisdom of the ancient ones, who discovered that astro-cyclic periods *had* a bearing and influence on human affairs; and that cycles of time, as measured by planetary conjunctions, &c., meant a vast deal more to human life and progress than a mere fact to be noted by scientists.

Is the glorious panorama of moving Planets—some of them in size which makes ours a pigmy—of no more value and meaning than a school orrery, made for telescopists and so-called scientists to experiment upon? The ancient wise ones thought differently, and when our modern Agnostics (Know-nothings!) awake from their dream,—as assuredly they will,—then they will begin to realize that man has a higher destiny, and a more glorious faculty which will not be stultified by a despotism as flagrant, if not so mischievous, as the ecclesiasticisms of the past. Cannot the leaders of modern thought see that “dogmatic science” is a new usurpation of ecclesiastical infallibility? The abject votaries of the one are as blind as those of the other.

I have spoken of the astro-theologic base of Sacred Writings, but this is only a part. There is another to which I can only allude, and that is Phallicism; and unless this is seen and known, the mystic half remains concealed. The nomenclature, plan, and elevation of State Church Architecture, as already noted, is purely Phallic, evolved in a more graceful and beautiful form, from the rude, vertical stones of our ancestors. What applies to architecture, equally applies to sacred literature, the symbolism of the one, and the allegorism of the other are identical. In “apocryphal” writings it is very apparent, and scarcely disguised, but in the Text—as well as in the Egyptian Books—the veil is too deep to be penetrated by the eye that would only profane if it saw, therefore it is wisely hid. The secrets of the Life-force are within a Penetralia, that is only accessible to the wise in understanding, and pure in heart. The symbols of the two last Avatars—Jesus and Mahomet—are masculine and feminine phallicisms, plagiarized from the original Egyptian Crux-ansata, the sign of life-eternal, which is invariably seen in the hands of their sculptured deities.

In the old Egyptian system, the phallic principle was represented by the deity called Khem, who was supposed to be to Ammon-Ra what Horus was to Osiris. The walls of the great Temple at Karnak, as well as the later Ptolemaic temples, are covered with sadly too many of the nude sculptures of this deity (the delineation may be seen in Burton's “Excerpta,” plate xxvi), and with this before him, the “wise and instructed one” may read and understand the story of Ham (the Hebrew equivalent of Khem or Cham), as narrated in the ninth chapter of Genesis: which is only another and later version of the older Egyptian account of the “destruction of mankind.” In short, what is there in the Mosaic account of the Cosmos, that was not “borrowed from the Egyptians?” The very name of Moses is another form of Ra-meses, the actual name of many Egyptian kings; and the biblical account of his birth from Hebrew (*alias* Aramaic) parentage, and adoption by the Pharaoh's daughter, is too undisguised to be possibly mistaken by the esoteric student.

Biblical chronology, as specified in many editions, is too vague to be of any historical value, and is a subject on which no two “authorities” are agreed. The terms, *Anno Mundi* and *Anno Domini*, are ecclesiastical fictions, inasmuch as they are starting points in Astro-masonry, and have no chronological value whatever. The one is Jewish and the other Christian; both of which are of extremely modern use, so far as the record of time is concerned in public or secular history. In the Roman period, time was reckoned by Olympiads, *i.e.*, cycles of four years, and this was in general use down to 440 A.D. After this date, still no *Anno Domini* was known, for “Indices” followed, *i.e.*, cycles of fifteen years. When it was adopted for general use is unknown; but in 1582, Pope Gregory, finding that the true time and seasons did not agree, altered the Calendar by making the 5th into the 15th day of October. But Great Britain did not adopt the new style until the year 1752, in order “that the vernal equinox should become the same as it was in 325, at the Council of Nice.” What is not a little strange, France, whose kings bore the title of “Eldest Sons of the Church,” did not adopt January 1st as the commencement of the year

until 1564. These, with a multiplicity of such facts that could be collated, unquestionably point to the original astronomical, and not Christian, division of time, even in Christendom itself.

What more can be required to demonstrate the un-historical character of “sacred” writings? To all thoughtful and unprejudiced minds, in the light of the evidence I have produced—which the limits of this work prevented a further extension—the inference is as clear as the sunshine at mid-day, that they one and all are resolvable into the allegorical personification of celestial phenomena, in which aspect alone they can be regarded as true history.

The task, which I undertook in consequence of my visit to Egypt last year, is now finished. It was what I saw on the sculptured walls and tombs, that caused me to reflect on the close parallel between the Ancient Egyptian system, political and religious, and our own; and in consequence, I essayed the attempt to discover, if possible, the *nexus* between that long past and the present. I have made the best use of the materials within reach, and while disavowing any claim to having either exhausted the subject, or made it transparent at all points, yet I think I have presented it in such a manner as will elicit further research on similar lines. With all deference to Egyptian *savans*, I may venture to express the opinion that—in many instances—they have not grasped the original meaning and purport of the inscriptions, &c., because none, that I am aware of, have taken the Psychological element into account; and, I am persuaded, without this key, it is impossible to give the true rendering of the original.

We now know the phallic basal idea of Christian Church Architecture, which is symbolic of generative life, and its perpetuation in human physical form; but, as yet, the secret of the ancient Egyptian Temple and Tomb Architecture is hardly dreamed of. Without a doubt, its true solution will be found in their ideal conception of the dead physical body as being the *uterus* from whence issued the new resurrected form, which was immortal and imperishable; consequently, their architecture was adapted to this conception, so as to preserve this—to them—precious deposit, and to protect it from profanation. The collection of the dismembered and scattered portions of the body of the mythical Osiris, from whence the germ of the new life-form of Osiris-Horus, through the medium of Isis, was derived, was the great ideal all through; hence, the new resurrected spirit-form was termed the Osiris. The ideal Jesus of the Christian system, who is “the resurrection and the life,” contains the same essentials, although in a somewhat diverse form. The Holy Tomb of Osiris, at Abydos; and the Holy Sepulchre of Jesus, at Jerusalem, alike testify to the same original beliefs and conceptions. The student of Occultism soon masters the subject, and becomes acquainted with the actuality of the process of the withdrawal of the essences of the body, before its corruption, and their formation into the envelope which covers the individual life-principle, best known as the *Ego*. This much as my exposition of the “cardinal doctrines” of the ancient Osirian and modern Christian systems, which, if not elaborated for the purpose of making known the secrets of the life beyond the grave, are meaningless and useless.

The result of my researches is now before the reader, who will form his or her own estimate, as to the relevancy and value of the evidence I have adduced to prove—

- 1.—The Egyptian *mediate* origin of the Anglo-Saxon British race.
- 2.—The Egyptian base of our political and ecclesiastical systems, which, to my view, is Osirianity in the newer garb of Christianity.
- 3.—Our right of possession, either by Annexation, or permanent Protectorate, of the Land of Egypt.
- 4.—The non-historic character of the Osirian and Christian, and of all other so-called Sacred Writings.

I cannot close this work without reference to the events now transpiring in Egypt, which are drawing the attention of our people, and causing an interest more intense than has ever before been exhibited in historic times.

The present crisis in Egypt's history demands the intervention of a Power, that shall emancipate the descendants of a once great race from the bondage—a thousand times more intolerable than the Israelitish bondage—of a cruel, relentless, and barbarous race. By the action, or, rather non-action, of the other great European Powers, which is only explicable in the recognition of the action of the Great Unseen Power, it was left in the hands of the British Nation, who, having now taken the initiatory steps, cannot recede. The abandonment

of the late policy is now a certitude, and annexation, or a permanent protectorate lies before us. If Egypt is to be resuscitated, the Turk must be ejected, and the Arab subjected, and, *nolo volo*, she will be the means and power employed to bring this about.

The apparition of the Mahdi, at the present juncture, is another lifting of the curtain in the Drama; and the sooner our Government and nation realize the situation, the better it will be. The Mahdi is the "Great Prophet that was to come in the last days" (of Mahometan power); and this is one (commencing with the Indian mutiny) of the last expiring efforts to realize the dream of universal Mahometan Empire. By the use of the Sword it was established, and by the use of the Sword alone can it be made to perish. The Manifesto of the Mahdi has now been proclaimed by his general, Osman Digna, and is plain and undisguised: acceptance of the Mahdi's supremacy, or—death!

The late massacres of Egyptian troops and Christian officers, unmistakably prove the *animus*, and reveal the true character of that force which, sooner or later, we must come in conflict with. The Egyptians proper are not Moslems, except under fear and compulsion, and once let the British Power be established, it were as easy to transform them into Christians as it was to turn the English people from Catholics to Protestants, by a royal edict of Henry VIII. Little fighting power as they have, or have not, they certainly don't understand shedding their blood in a cause with which they have no innate sympathy. Eleven centuries of Turco-Arab domination has still left them Egyptians. That they once possessed martial prowess is seen by their ancient conquests, which spread almost to India in the East, and to Ethiopia in the South; and it requires but a few generations under British sway, to once more arouse into life what is not dead, but asleep. With all their abject subservience, they have sufficient instinct in them to recognise who are their true friends, and who their dominant foes; and when the time comes they will not be slow to show it. Their wretchedness is caused by their deep poverty, caused by the rapacious greed of their Turkish rulers, who extort everything from them but life, and this is only respected because their industry feeds the luxury of those who squander the proceeds in profligacy, and worse. Egypt, the weak, appeals to Great Britain, the strong, for help, for protection, and for life. Shall she appeal in vain?

As to the Soudan, the moral influence of Britain, when established in Cairo, as the authority to be obeyed, will be vastly greater than Egyptian military occupation. With Egypt and the Red Sea ports in possession, and Abyssinia as a friendly neighbour, we have nothing to fear, and the slave trade will soon be *non est*. British traders will supersede Arab caravansaries, and they will open up one of the richest, most fertile, and beautiful parts of the earth's surface. Cook's steamers plying between Cairo and the Second Cataract for the convenience of inquisitive travellers, show what can be done; and British capital and enterprise could easily make the Nile to become the highway of commercial traffic, from the Mediterranean Sea right away into the heart of the Dark Continent, and establish commercial fleets on those mighty inland seas, discovered by Burton, Speke, Grant, Livingstone, and others. Now is Britain's opportunity: let her seize it, for her own good, and above all, for the good and happiness of millions of human beings, who will only be too glad to welcome her presence and her power. From what I saw, I am convinced that when the Turk and the Arab are ejected from Egypt, the Egyptians proper will take the British Raj as naturally as young ducklings take the water. The imbecility—if not worse—of the late and present Khedival Ministries, demonstrate the unfitness and inability of Turco-Arab natives to rule, and until this element is swept away, it is folly to cry "Egypt for the Egyptians."

Whatever may be the conclusions formed by the reader, as to the evidences I have adduced from Egyptian and other sources relating to the object in view, I have the satisfaction to my own mind, that I aim alone at Truth, and as I found, so I have given forth; trusting that it may help to remove many misconceptions, and prepare the way for further researches into this interesting archaeological field.

FINIS.

MANCHESTER.—The controls of Mr. Johnson gave two excellent addresses on Sunday, to good audiences. Next Sunday we are to have three discourses from Mr. Colville, in the Temperance Hall, Tipping Street, and on the evenings of Wednesday, Thursday, and Friday, in Bridge Street Chapel.—W. LAWTON.

THE SPIRIT-MESSENGER.

THE OLD BELIEF AND THE NEW REVELATION.

A CONTROL BY "REV. ROBERT TAYLOR."

Recorded by A. T. T. P., February 2, 1884.

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

Then, if this change bear with it so many characteristics, it becomes plainly my duty to point out these changes to you, and to help you to try to solve the ultimate of humanity.

I said, that the morality of the past was entirely changed, and that it bore indeed a different aspect from that of the present, or from what will be in the future. In these days of transition, men can no more live without doing good, than they can live without natural rest. Once prove that this new revelation leads to the highest and greatest possible good, and humanity will follow after it. Morality will spring forth with a new impetus, under fresh forms, and with holier conceptions.

Orthodox morality makes men's faith to depend on a plurality of Gods; three, which are equal to one; or one, which is equal to three; a morality that saves a portion, and condemns a larger portion of humanity; the idea of a creation by command; a belief in God as a motive either of reward or punishment. The time and the revelation have come to alter all these views. The new revelation says, the highest form of worship is to serve man. He, that is inhuman, either in act or word, does not know the God who made him. He that hateth his brother, doth not know God. He has never grasped the full entirety of self-hood. Orthodox morality sacrifices man to his God; through the Spiritual Revelations made known through God's laws, it is the sacrifice of God to man; just reversing the morality. There is no more possibly cruel conception for the mind to realize, than that of an individual's condemnation; nothing more unjust than to draw a line, and to say "all on this side are saints, and all on the other side, sinners." The last act of power, given to the people, proves to you, Divines, that your day has nearly passed. Their greatest wanted reform, the people have obtained—power; and although the darkest hints were given by prominent statesmen, that this power would be abused, it has been proved, that the contrary has taken place, and the younger and more enlightened Englishman is growing up in your midst. The verdict of the people has been, "We will accept the teacher, and reject the priest;" hence, the great upstanding of the masses for a purely secular education.

There are some who think that the teacher will found the basis of his work on natural science; but there is a special teaching preparing for men, which shall be called special verity, so that the teacher will be enabled to foretell the end, the result of a careful investigation, and a scrutinizing beginning. This teaching will rank higher than natural science. The teacher's words will be weighted with all that can speak authoritatively to the soul of man. Through such teacher's work, the altars erected to priestly power will be destroyed, and this beautiful earth shall then possess to fulness, the presence of the highest forms of physical, mental and moral humanity. This is the answer to those, who cry, "What indication have we of immortality? What proof have you of the being of a God, if you put on one side the book of Holy Truth?" The new revelation answers this question in perfect fitness.

Take the mind of the student in his first study of Euclid: What does his soul recognise? This is truth; here is the self-evident nature of truth. First, a point; it moves, and a straight line or a curve is formed; lines of truthfulness and beauty, containing form in its earliest elementary degree; involving existence in harmony, and perfection. But, says the critic, "What have points, lines, or curves to do with the message of life, or with peace and hope to the soul? My answer is, because he who has found a study, in which truth abounds, has found a foot-print of his Creator, and is nearer in his advancing knowledge of truth, to his God."

Once it was merely a dream of man, and deemed an impossible fantasy, to get beyond the known order of Nature's secrets. Science puts aside the miracle-monger, and also the priests, who still teach them; but they do not know the ultimate, or divine order of truth. Through that, which men know, is the unknown reached; from the known relation of motion, and time, and space, the unknown relation of the earth, the sun, and the planets to each other is known. All has been reached through proportion; proportion overrules all things; orderly proportion should be the guide and duty of a man's life. It is given to reason to open the book of God's Laws; it is permitted to you, Divines, to put men aside from this good work, by idle tales of men who violated proportion, calling themselves apostles of truth. All fore-seeing; all proportioning; all ordering providence; from his love of order sprung his irresistible power, and in this book of God's Law, the character and purpose of the human soul is written.

Man's first consciousness is that of life; this is self-hood's first experience, but, as he grows, he gathers learning; the use of I or me; self-consciousness separating itself into the me

and the not me; the spiritual and material self-hood asserting themselves. Men have speculated and wearied themselves with the first cause of creation, from Pythagoras to Galileo, and their thoughts, taking definite shape, have lifted the intelligence of men, beyond matter to the realms of order and proportion. Men, thinking men, returned to sense and reason, and according to their discoveries, have opposed the doctrines of the Church. Then, ever increasing science, by dint of persevering chemical research, has found in God's laws the highest and most rational fields for reason; they have proved, that in all things created order and proportion was regularly marked. Their discoveries in the realms of ether proved, that from thence proceeded light; they proved that this ether was as spiritual as the soul of man itself. The existence of this world of ether, this fitting condition for ethereal minds startled science by the conditions which it presented for immortal self-hood.

Why should it startle science? Is there anything more spiritual than time? Time is only an expression of proportion and order, arising from the creation of an omnipotent Ruler. Time, motion, force, air, are in His Hands; they are but the manifestations of His Might. Weight, or heaviness, the most palpable of all things, is but the expression of the proportion of space; one part by weight of one sort of gas or air, and eight parts of another kind of gas, become water. Water is a form of proportions, which has innumerable qualities in relation to other matter, entirely different from the two airs that united together to form it. Where did these qualities come from? Are they latent in the gases which form water? No; they are due to the proportions incident to the creation of air itself; and proportions, which sprung alone from the throne of the almighty God. Earth and rocks, mountains and hills, are the most spiritual of the soul's perception, and are alone the result of God's proportion and order, made known by his laws. He has proportioned the atoms, which combined form Oxygen. He alone, through his Omnipotence, was enabled to bridge over the space that lies between eternity spiritually, and finite matter; and the new revelation teaches for what, and for why, has all this proportion and order been brought into existence.

Amongst all the glorious manifestations, paramount above all, the all-in-all of his work, is the immortal self-hood, Mind. Matter is far removed from thought, reason, or mind. Mind is of a higher order, transcending the reason of man's imagination to find its source. Here man's researches are limited and circumscribed; and why? Because mind is a consequence and product of a higher order than even natural law. Mind is identity of thought and realization of existence. It is to mind that all creation appeals; its appeal is only made to mind; all God's creation is subservient to it, and the greatest anxiety of mind on earth is the anxious care: "Whither am I going?"

The inconceivable God, How shall I worship him? All existence, all form of life seems to acknowledge him. How shall I know? How shall I serve him? Then the new revelation is offering the seeds of truth. There is food for sceptical doubting; there is something, on which the real and the eternal can accept and rest. In all God's laws there is found conformity to reason; glimpses of an hereafter are given to cheer man amidst the darkness, and perplexity of change. The divine harmony of proportion, which gives to man a birth on earth, will also surely bring him to the grave.

The cry of man at birth, is the cry of alarm and regret; so at death, self-hood may be agitated by fear, when the mortal is to be laid in the bosom of the Eternal, from that eternal life, from which the germ of immortality did spring. I say eternal life. Humanity, if it wills, may carry its self-hood beyond death; beyond the grave, and can animate with the power of its soul that world, which as yet remains to them unseen. The woe, the shrieks and sufferings of earth are with us; as also those kind men and women, the earliest and the best protectors, instructors, and guides of their lives; for none are omitted from God's free gift of everlasting self-hood.

Ye Divines, buried in the grave of buried epochs past traditions, let them rest. Think rather of the green terrace, the fair wooded hill, the cultivated fields, the peaceful homes, or the metropolis full of life; preach God the Merciful Father. Better such preaching, than the weariness of your sermons, all of which celebrate the dread and gloomy sacrifice of the man worshipped as a God, immolated for his worshippers; and all which tell us of God electing souls out of mere good pleasure; their pardon paid for by blood and agony, wrung from an innocent man. Better, ye Divines, the sermon realized from morning dew, or setting sun, the sea line, the mountain range, or the celestial air, than your sermons of abasement, terror, or selfish, fanatical joy; better than that hope sustained by fear, obtained in blood, emerging from a curse. Tread under foot these dark and dreary tragic myths. So shall ye become known of God, and honoured amongst men. If not; be well prepared to meet dreary Atheism; be sure, that you will be impeding and keeping back the truth for a time, the glory of our work.

There are many of England's fair daughters distributing tracts from door to door, and from the Dissenter up to the Orthodox trader in orthodox religion, each and all think, that they hold a mighty advantage over the infidel; thinking that they, in believing, are on the right side, and how many say,

"Whether the Christian religion is true or false, there can be no harm in believing its doctrines." This is but a poor argument. Then all that a charlatan would have to do, would be to form a religion, hideous in its threatenings against unbelievers, and to that religion, whose priests could swear and curse the hardest, it would be the duty of humanity to become converts; because it would be the safest plan. Now, see the sophistry of such an argument.

For argument's sake let us admit the divine authority of the Scripture, and I will prove from Scripture that the unbeliever will be more likely to be saved than the believer. "There is joy and peace in believing," so say the divines of to-day. Now let us turn to that which we have to believe: "The word of God is quick, and powerful, sharper than a two-edged sword, piercing even to the dividing asunder the soul, and spirit and the joint and marrow." Now there is not much tidings of great joy in that portion, which describes the word of God. Now, ye Divines, ye make much of the promises of Scripture; now just a few words respecting the Scripture denunciations of God, and mark you, these dreadful threats of God are threatened to believers, not to unbelievers, so that they prove that all the advantage and all the safety is on the side of the unbeliever. "Now then he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of indignation, and he shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up for ever and for ever, and they shall have no rest day nor night." "Ah," cries the Christian, "that is describing the position of the unbeliever; it does not apply to the Christian, therefore it need not frighten us." I ask, who can be indifferent to the sufferings of his fellow man; suffering, and for what? Not suffering because they deny God, not suffering because they believed in God, and did not believe in his sacrificed son. No—those described as bearing this punishment are described as being punished for believing and worshipping the Beast; what "beast" is not explained. The Redeemer is spoken of by the orthodox as the Lamb, and that is suspicious of a low form of animal-worship. The unbeliever only can be safe from worshipping the Beast. He alone is safe who makes it the rule of his life to speak the plain and simple truth. If a man is concerned to save his own soul, Scripture damns him for being so busy. "Who ever would save his soul shall lose it." Unless a believer is a complete vagrant Scripture damns him; for the orthodox Christ has said, "Whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple." Is the believer a rich man, rich through frugality and industry? It does not matter how he acquires his riches, they are the means of his damnation, "for it is easier for a camel to go through the eye of a needle, than for a rich man to enter into heaven." If the believer is a man at all Scripture damns him, for the orthodox Christ has said: "Thou believest there is one God. Thou doest well; the devil also believes and trembles," and so much, and no more comes to a believer than to devils; "for although thou hast all faith, so that thou couldst remove mountains, it should profit thee nothing." Let the believer try the efficacy of prayer; he hath the orthodox Christ's words, "that he shall receive the greater damnation." Let him partake of one of the doctrinal forms: the sacrament, for instance, "He that eateth and drinketh unworthily, eateth and drinketh damnation."

It may be asked, are these damnations and curses really in holy writ? Is it possible that the Christ should have said, "It would have been more profitable for a man to pluck out his eye: to chop off his arms or legs, and have groped his way through the straight gate of faith, than for him having eyes and arms and legs, to be cast into hell where the worm dies not, and the fire is not quenched." God's commission to deceive Ahab, given to the angel who, standing before the throne said, "I will go, I will be a lying spirit in the mouths of all the prophets of Ahab, and God said: Go forth and do so. Now therefore, behold, God had put a lying spirit into the mouths of all the prophets." Four hundred of them quickly follow the spirit of liars, receiving a commission for lying from the hands of God himself. I ask you in reason, Should there be a prosecution for blasphemy after such a descriptive portion of the infallible Bible.

God hath permitted the day to come when the father will teach unto his children, that it is safest to keep away from a place where God is degraded; to avoid that roof under which God is made a mockery. Thank God, thousands through your work are safe from these imaginary terrors, that alarm only the guiltiest of men. Thank God, thousands are free from belief in the traditional heaven, which is like to a grain of mustard seed, and to enter which you must be enabled to get through the eye of a needle. Thank God, there are tens of thousands who have lost the remorseless and vindictive temper, by which alone men could bear to realize or believe such a direful and false religion, which in its every recurring sentence is a degradation to the Almighty. To be safe is to be free from them. Hear this, ye Divines, who are here assembled. Men are resolved to be free from the influence of the priest, and I pray God to give a stronger impetus to secular education.—FINIS.

THE THEOLOGICAL CONFLICT.

REMARKS ON ARTICLES "BY THE COUNTESS OF CAITHNESS."

To the Editor.—Sir,—Will you be so good as to make use of this communication in place of the one I furnished last week, and which was not inserted?

To avoid all personalities on the part of your female correspondent, I will not mention her by name, but refer to her as "your correspondent," or, for short, "your c." I have been careful in this matter from the beginning, as in the heading I gave to my first paragraph, I used the writer's name, whose letter I commented on, in quotation marks, and any departure from that style was intended as a compliment; for I make a decided distinction between the personality of a writer and his or her writings. In this respect the manner of your c. is just the opposite of mine; for my arguments have been altogether evaded, while my personality, as far as it could be got at, has been very liberally dealt with.

Not that I have any fear on the part of personalities. These things do not hurt me; but I wish to elevate spiritual polemics into a higher plane than the vituperative sphere of Christianity; and above all I desire to protect the readers of the MEDIUM from the degrading abuse which has been flung in their ears as a defence of truth—or error—which?

And now I come to the pivot on which the amenities of this onslaught by your c. have been made to revolve, and that is, "delicacy." As a reader of the MEDIUM, I naturally regard it as the organ of a certain method of discovering truth; as the exponent of distinctive principles; and as based upon demonstrable facts and certifiable experiences in modern life. In short, the theme of the MEDIUM is scientific in method, in opposition to theological; spiritual in manner, not traditional; interior not exterior in its basis. We Spiritualists regard the MEDIUM as our place of weekly meeting, our church, our point of union on a spiritual plane, in which all that is not prepared to serve the spiritual, is left behind. Hence I prefer to appear as an humble member of the congregation anonymously; reducing my personal claims to the lowermost; confessing my ignorance, candidly stating my experiences and difficulties, and praying my spiritual brethren to enlighten and aid me. This I feel to be my attitude and duty as a Spiritualist.

But here comes a correspondent on quite the opposite tack. A noble title is abundantly displayed; great "refinement" is laid claim to, yet with it all, personal rancour and abuse of the usual offensive description, and arguments inconsistent and mutually destructive. But this is not all. This correspondent in addition to being an intruder into a correspondence where no one alluded to her, has the in-"delicacy" to parade herself as an accredited agent of the Papacy, and in recognition of one of the grossest Romish superstitions: an Egyptian superstition at the same time, as noted by your comment on the "Lord of the Tomb." I am, therefore, not dealing with a woman, with a person, but with the Papacy, through one of its accredited agents, who has the utter want of "delicacy" to show herself where she has no business, and by the insertion of a letter in a Spiritualistic paper, place the thin end of the wedge so as to drive it home to the ultimate conclusion, that spiritual truths and popish superstitions are synonymous terms, and that we Spiritualists had far better give up searching for light and thinking for ourselves, and place ourselves meekly and silently under the "dominæ"-tion of a "Lady of the Sepulchre!" For with plenary inspiration and authority, thus writeth she: "Believe me it is so, or I could not thus write of these things." Oh! indeed.

To such an astounding piece of assumption as this, no true Spiritualist could for a moment subject himself; and though I have taken pen in hand to resent this glaring piece of in-"delicacy," yet the Spiritualists I have come in contact with agree with me fully in my estimate of this attempted and insidious attack upon the sacred citadel of Spiritual Truth.

And mark, my spiritual brothers and sisters all, the form of defence set up to cover this attack. These contradictory arguments first used by your c. must not be shown up: and why? because she is a "fine lady." Any interference with her arguments is voted a gross personality; and altogether missing the point at issue, the Christian defendant, as so clearly stated in Dr. Wild's lecture reported by you, poses as an ill-used and highly laudable individual; whereas the one who examines the claims set forth is subjected to abuse; all that is, happily, left of the persecution of past times.

The "Holy Church" never argues: it persecutes. To descend to argument, would be to admit the probability that all had not been settled long ago. Therefore the assailant must be condemned as an unworthy pest, so crude and benighted that his summary dispatch must be regarded as an act of mercy, "theosophy," "refinement," and "delicacy."

When writers appear in the columns of the MEDIUM, they leave all of these worldly affectations and priestly pretensions behind them. When we all pass into the world of spirits, our social assumptions and our personal conceits will avail us nothing. We will be seen as we are, and estimated at our true value. And so in the spirit of Truth we must, while here, stand the same ordeal. And it is to enforce this principle upon those who would introduce the false opposite, that I ask you on this occasion to print these remarks. For if the conventionalities placed before us by your c. be the right thing; then farewell, truth, mental liberty, and spiritual progress; and with them the Divine dignity of Humanity.

Indeed the whole communications of your c. are the deliberate tactics of a Papist, to throw dust in the eyes of the Spiritualists, and thereby destroy their faith in all spiritual principle and rational and intuitive methods of arriving at truth. For by showing that there is no ascertainable principle of truth, the "Holy Church" renders man spiritually helpless, and therefore dependent upon dogma, as a broken reed upon which to lean in his extremity, or hopelessly become fixed in the slough of Materialism.

This is evident in every "argument" put forward by your c., but particularly that of last week. My good friend the second-hand bookseller "over the water," tells me that the story of the "3,000 professor" is taken from a very clever book, and as a humorous hit it is entertaining.

But your c's use of it is a very different matter. This is her contention: because the New Testament hero, having nothing but mythical characteristics to represent his personality, is therefore regarded by such writers as Mr. Oxley as a myth, therefore Napoleon I. is also a myth, for he also has mythical characteristics: and conversely, if Napoleon, having these mythical characteristics, be, notwithstanding, a genuine historical character, why not Jesus Christ, also, though he likewise is said to have mythical characteristics? In other words: if we argue away the existence of the one, because of mythical characteristics, we do so for the other; and if we recognise the existence of the one, we must necessarily do the same in the case of the other. By this piece of satire and false logic, the labour of such searchers and thinkers as Gerald Massey, Wm. Oxley, and others, are covered with ridicule, and therefore, the whole system of ecclesiasticism is presumed to stand immovably true.

This is the result claimed by your c., but the argument extends much further than the narrow limit which serves her very small purpose: for if the New Testament hero was a deity, because of these characteristics, so also must have been Napoleon I. In other words, Napoleon I. is entitled to the same divine honours and pedigree as the Church claims for Jesus Christ. Thus far the argument cuts in one direction; but it is a two-edged sword, and has a backward movement. For if the divine existence of Jesus be proved from the Napoleonic circumstances, so, also, must be the historical personality and divine claims of the god Apollo! This is possibly a little more than your c. bargained for, three gods instead of one, but it at least gives her ridicule for ridicule, shows the absurdity of her argument, and leaves the matter just where it was before she meddled with it.

But she begs the question as to the position of the Professor of the year 3,000, in regard to this matter, for she assumes that 1,100 years hence there will be remaining no historical facts as to the existence of Napoleon I., and yet she supposes that a copy of "VERITAS" may then be to the fore. This is inconceivable, for the career of that man finds recorded testimony throughout the literature of the civilized world, whereas "VERITAS" is an obscure work. Is there such testimony to the existence of Jesus in the secular literature of his age? The answer is No, or the Papists would not need to quote nonsense of this kind to get out of a difficult corner. Again, I ask, Is there anyone who doubts the personal existence of Napoleon I., at this day? The answer will be: Not one; but at a similar distance of time from the supposed date of the crucifixion, the same discussion and difficulty raged as to the existence of Christ in the flesh as there is to-day, and not one scrap of guidance could be derived from secular history to settle the dispute. Indeed it is a question which cropped up in "Apostolic times," and the reason is quite clear: some were literalists, and others

Idealists (Spiritualists), just as we have them to-day represented in your c. and W. Oxley. The Christians preserved their "Veritas," but have no historical testimonies to sustain its assumptions.

I think now I am able to return with all "delicacy" the compliment to your c. respecting my being a "comic writer." That I am, of necessity, for in the pose of modern Papal apologists, there is altogether everything to laugh at, and nothing to counteract it in the form of serious thought. But these people estimate themselves at an altogether fictitious value, if they think any but themselves regard their superstitious vagaries as a "God-Ideal." If we wanted to cover all that is sacred with odium, ridicule and reproach, we could not do better than side with the party of which your c. is the cat's paw.

But it would not be difficult to make it appear that she is "poking fun at us" all through her papers. She does not like me telling her that one of her Jesuses was a pagan ideal, and tries to father the fable on me. I am glad to see her disown her statement so rashly made in her first letter, and hope before I have done with her she will be willing to recant still further, or give up all claim to the attention of your readers.

In the first place, we are given to understand that a new and feminine dispensation was inaugurated three years ago, and thus it is no longer *Anno Domini*, "The year of the Lord," but *Anno Domine*, "the year of the Lady." With this I find no fault, for I do not pretend to know: all I have to do with is your c.'s inconsistency in view of this statement made on her own authority. If this be a "new dispensation," then the hitherto constituted Christian Church, "Romish, Greek, and Protestant," does not exist as a spiritual fact. These belong to the past, and to introduce them now, or any of their persons, signs and symbols, as substantiating present spiritual truth, is wholly irrelevant. Hence I am not disposed to listen any longer expectantly for the crowing of the "Cock," and to observe the conduct of "Peter." "For woman was the last created," says your c., and as the Hen is feminine, if not a "woman," it must be the more excellent fowl, and has therefore displaced Peter and the Cock, as the sacred bird of the new age. Consequently, it is the *cackling* of the HEN, not the *crowing* of the COCK, we must expect to hear. Yea, and let us hope that our reward in so doing will be to obtain the "egg" of Spiritual Truth, a "fruit of the spirit," which the present feminine representative, with her "golden key," notwithstanding the noise she makes, insists on keeping to herself!

I will try to unravel some of the bewildering and conflicting statements made by your correspondent, and placing them in different groups like opposing armies, let them quietly annihilate one another.

Firstly, says your c., "Whether the Gospel is history or allegory, or both combined, we must leave an open question."

Secondly, "The historical foundation of the Scriptures melts into thin air."

Thirdly, "That mystic Divine Being . . . may be an historical or an ideal being."

Fourthly, "As God was in Jesus, so may the Christ, who is God, be in us." "The Kingdom of God is within you." "The indwelling God-head is his vicegerent in every microcosmic kingdom." "It is the DIVINE EMINENCE of our being, which unto us severally is the way, the truth, and the life," and more of the same strain.

These propositions are quite in agreement with what I stated in reply to Peebles, when defining the ideal or "Gospel Jesus," as contradistinguished from the ecclesiastical Jesus. But your c. is not content with allowing matters there to rest, but a series of irreconcilable and contrary propositions are introduced in scattered fragments, which thoroughly demolish the four just quoted.

Firstly, says your c., "Thus to the Apostles and early Christian Theosophers."

[How can an argument be based upon the assumed acts of a party whose existence is "an open question?" But, of course, the Church demands your acceptance of such matters as dogmas, if there be a necessity for such dogmas for ecclesiastical purposes, and it matters not whether they stand on truth or not; if the Church says they are right, no one must ask questions.]

Secondly, "Jesus is the Messiah, Christ, or Saviour, who came not to destroy but to fulfil the mystic law."

[How is this "Chronian" dogma compatible with the

previous "secondly," that the history of this "Messiah" is an allegory?]

Thirdly, "The Christian Theosophist says Jesus is the Christ."

[Just so: it is a dogma, essential to the ecclesiastical system, and so it is said, notwithstanding its being an exoteric assumption, and opposed to the conflicting "thirdly" of the opposite series.]

Fourthly, "It is by looking to Jesus, that we shall attain to his stature, and expand to his fullness."

[Which statement is diametrically opposed by the same numbered proposition in the first series.]

From the nature of the question and the testimony of the "fathers," it is undeniably evident that there never was any such thing as a "Theosophy" in apostolic times; indeed, the question is begged of such "times" having ever existed. There always were true Spiritualists, who had the spiritual or esoteric ideas, whereas the Christians held the exoteric or sacerdotal. Your c.'s position is throughout distinctly opposed to this truth. She falls into the same error when she regards the Hierophants as the manufacturers of myths. By Hierophants we are to understand the esoteric minds, the Spiritualists: the spiritual teachers, the true Gnostics, those who knew. Of what use to such enlightened people were myths? Myths are for the ignorant, the creatures of the priestly order, or those hypocrites who know better, but whose worldly interests and position render it expedient that they believe in the myth, and recognise it as the truth itself.

The Hierophants, even in Egypt, were a class distinct from and opposite to the sacerdotal party. The crutches of the priestly grade were of no use to these supple-limbed Spiritualists, whose truths became gradually vulgarized through the later Gnostics, and hopelessly so by the Christians. And by this test we can easily perceive that your c.'s pretensions to "Theosophy" are all fudge and make-believe.

As an example of the mental state of your c., I will allude to her query: "What proof is there that Jesus has not performed the acts recorded of him?" The merest tyro in discussion would not make such a remark; for no one is called upon to prove a negative. The whole burden of proof rests on those who make a positive assertion.

Gerald Massey's work is quite misunderstood. It is your c. that is the "chronian" disciple. Massey's work is anti-chronian: to show that the Christian "spiritual truth" is only the "Chronian Mythos" after all. Than Massey's lectures a nobler spiritual philosophy cannot be found in the Bible of any age.

As for Emmette Coleman, her endorsement of such a man, shows just where your c. stands in intellect and feeling. One of Coleman's arguments against the supposition that *Christna* and *Christus* are identical, is that the two words have not the same ending. Now everybody knows that the inflections at the ends of words vary according to the language into which they are transplanted. The "root" is the same, but the "na," "tos" or "tus" is characteristic of the language in which the radical term is expressed. In one of Coleman's recent lectures, and, I fancy, the one to which your c. alludes, printed in the *R. P. Journal* for December 22, last, he says, Jesus could not be a sun-god, for the apostolic writers do not say so. For that matter, Jesus of the Gospels did not make a god of himself of any kind. Even if there were a hundred claimants—all successful—to the gospel heirship it would not alter the fact, that the recorded personal words and acts of that hero or those heroes are quite at variance with the assumption that he or they were a deity or deities of any kind. The gospel teaching is the spiritual truth, that "no one is good," but that "the good" is in everyone. It is by evolving the inherent divinity that man is to be redeemed. This is the whole of the "Gospel," top, bottom and sides; and all the accretions are and have been derived from the prevailing mythology of all times. This was the "Gospel" thousands of years before the supposed Jesus era, as it has been since. Coleman talks of Jesus being an Israelitish king or redeemer: there never was a greater mistake; otherwise we must assume that he lamentably failed in his mission; for where was the kingdom, and if it was redeemed, where is it now? The writers of the New Testament, of course, did not let it be seen that they were writing the history of a sun-god, for then the cat would have been out of the bag. For a similar reason they did not state the day of his birth; but that is not the only point of contact between "Jesus" and the mythos; for all the official acts

(Continued on page 186)

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THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 21, 1884.

NOTES AND COMMENTS.

As we put these words to press, the Vernal Equinox will have passed over (the Passover), when the Sun enters Aries, the Ram (hence the Pascal Lamb). The Sun has crossed the line, being in the language of "Equinoctial Christology," the "Crucifixion." The darkness of the past has been overcome; and the old form having given up the ghost, in thus crossing, begins a new career; a new being, endowed with increased power. Thus the "resurrection" immediately follows, the Divine Child, but in the popular Calendar it is simply the "Annunciation" of a child to be born nine months hence, on December 25. Here there appears to be some confusion.

But in the history of our work, this matter embodies more significance than an astronomical occurrence, or a mythical symbol. In this Lady Caitness, Mr. Oxley, and ourselves are at one. For in this week's MEDIUM the "Theological Conflict," which has raged through the darkness of the winter months, comes to a crisis! The old notions are subjected to exhaustive criticism, and take them at their best, they are only a repetition of effete notions; the older they grow, the less able to appear to advantage in the eyes of mankind.

Next week, as a resuscitation of the idea, we will give a discourse we have received from Gerald Massey, entitled, "The Jesus Christ of our Canonical Gospels." It gives evidence of the personal existence of a "Jesus," and reviews the position in an altogether novel and interesting manner. On the following week we will publish An Anniversary Number, in which, having got entirely free of the struggle with the Past, our readers will be enabled to enter serenely on a fresh career of spiritual progress.

This "Conflict," though somewhat painful and laborious, has had its uses, or it would not have come amongst us. Within the Sacred year (which begins at the Vernal Equinox), Mr. Oxley's work on "Egypt" has been begun and completed; so that in the last twelve months, a remarkable Spiritual Drama has been enacted in our columns. The dramatis personæ should on no account regard themselves as enemies or antagonists, in the personal sense. They have been called on to represent certain personalities, and they have acquitted themselves, just as the rôle assigned to each permitted. No praise or blame is therefore due; or would it be good taste or sound morality to execrate these and laud those. As Stage-Manager during the "Season" now closed, we express our sincere gratitude to all: "Lily," Lady Caitness, W. Oxley, "Bible Student," and all others who have taken subordinate parts. These leading and minor characters have personified diverse sections of thought in respect to the matter, and as a means of showing what could be said all round, no representation could be more interesting. We have just looked through the back numbers of the MEDIUM, to take a glance at the completed programme, and in taking leave of these distinguished portrayers, who constituted the "Cast" under our management, we beg to express our heartfelt gratitude and good-feeling to each and all.

Speaking of the Sign into which the Sun has just entered, the Control hite upon a curious solution of the mystery of the worship of the Beast. It is equivalent to saying that a belief in signs and symbols instead of spiritual verities is in opposition to man's spiritual welfare. For our part, we never saw the need of "myths" and "mysteries" in spiritual matters; and we think the less Spiritualists have to do with such playthings the better. We may state that the texts quoted in the Control have not been verified, and they may not be in all cases literally as printed in the Bible.

Mrs. M. S. G. Nichols informs us that "Mr. Bastian has held no seance now or any other time ever with a Spiritualist Society. Since his return he has confined himself to healing, and he does not intend to do otherwise." The statement in the London correspondent's letter of a Birmingham paper, on which we commented last week, must be a downright falsehood, unless we misunderstand Mrs. Nichols' remarks. It would be a great advantage if mediums would make a frank statement of all the circumstances known to them in such cases. If guilty, say so like J. Fitton, and if not knowingly guilty, endeavour to make clear the way in which the expose occurred. An old sifter alludes to the reports of Fitton's seances which appeared in the MEDIUM, and says that after that medium returned from his American trip, the phenomena appeared to be of a much more suspicious character. As for Mr. Bastian, we have always found him exceedingly straightforward, and his manifestations as we have often seen them, have been indisputable, but he is to blame nevertheless, for placing himself in the hands of aliens.

From some mishap, Mr. Foster, Preston, did not receive his parcel of MEDIUMS till late in the week, and seeing therein no notice of the passing away of "Tom Evee," late of Liverpool, he would have supplied one for this issue had time permitted. It is promised for next week.

ROCHDALE.—Mrs. Britten will pay her farewell visit to Rochdale on Sunday, and speak at the Central Stores, Toad Lane, at 2.30 and 6 o'clock.

LEEDS.—The subject which the debating society will discuss to-night at the Mechanics' Institute, will be "Modern Spiritualism; is it likely to benefit Humanity?" Mr. Colville will take part.

A Depot for Spiritual Literature has been opened at 3, Coronation Street, Woodhouse Lane, Leeds, where the MEDIUM and other periodicals are on sale every Friday morning.

MANCHESTER.—Mr. Colville lectures thrice on Sunday, at Tipping Street Hall, and thrice during the week, at Bridge Street Chapel. See his appointments on last page.

Miss Lottie Fowler has arrived at Liverpool, and is located at 14, Greek Street, off London Road, where she may be consulted from 2 till 7 p.m.

The following subscribers to Mr. Colville's London Lectures have left with us the number of tickets named for distribution: Mrs. Gore 2; Mrs. Throgmorton 2; Mr. and Mrs. Gerald Turner 2. Subscriptions for tickets should be sent to Mr. Colville, at 4, Waterloo Road, Manchester.

Miss Rosamond D. Owen will lecture at 52, Bell Street, Edgware Road, on Sunday evening at 7 o'clock, on "Robert Dale Owen and Mary Robinson." This is the life story of her father and mother, in connection with life at New Harmony, and therefore a continuation of her former lecture on that subject. On March 30, she will give an Anniversary lecture on "Our Spiritual Possibilities," at Neumeyer Hall, in the afternoon; in the evening at 8 o'clock, she will lecture for the Battersea Liberal Association, Laburnum House, High Street, Battersea, on "Robert Owen and his experiments at New Harmony." After these engagements Miss Dale Owen may be ready to start on her provincial tour. Her address is 25, Alma Square, St. John's Wood, London, N.W.

PHYSICAL MANIFESTATIONS.

Seance, March 16, 1884 (E. F. Shearin, Medium).—This evening we have experienced an unexpected manifestation of spirit power, through the spirit of the late "Lord Byron," whom we requested to bring something to us from an upper room of our house, to the circle. To our surprise this request was IMMEDIATELY complied with, for down upon our table came a scent-bottle from a room above, also a flower from the adjoining room! Both articles, we were informed, had been during that SHORT SPACE OF TIME dematerialized in their passage through the walls and air, and again rematerialized on their arrival at our table!

Witnesses: E. A. Tietkens; E. F. Tietkens. Investigator: G. H.

NEWCASTLE.—Professor W. Tate, of Sunderland, lectured on Sunday last to a good audience on "The Threshold of the Holy of Holies." This he declared to be the realm of unknown forces by which the phenomena of this life are produced. The worthy lecturer handled his subject in a very able and instructive manner, and was highly appreciated by his hearers, who expressed a desire for another visit from him.—*EMERSON*.

THE THIRTY-SIXTH ANNIVERSARY.

LONDON—NEUMEYER HALL.

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, presided over by Mrs. Dr. Hallock, and addressed by various speakers. Arrangements are being made to bring the most active friends of the Cause together, so that the anniversary may be observed in breadth of purpose and unity of feeling. Refreshments may be obtained at the Hall between the services, for those who come from a distance.

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.

BELPER.

W. J. Colville will be the orator at the Pablo 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.

MRS. HARDINGE BRITTEN'S FAREWELL VISIT TO NEWCASTLE.

This eloquent and highly-gifted lady has kindly consented, on earnest request, to pay a farewell visit to Newcastle previous to her departure for America. She will lecture at the Northumberland Hall, on Sunday, March 30, at 10.30 a.m. and 6.30 p.m. and at Weir's Court, on Monday, March 31, at 7.30 p.m. The attention of Tyneside friends is called to the fact that the above are positively the last occasions for some time that they will have the privilege of listening to Mrs. Britten's guides. Further particulars next week.—*Con.*

PLYMOUTH.—The friends here will celebrate the 36th anniversary of Modern Spiritualism, and the 3rd anniversary of the Society's formation, as follows: On Sunday, March 30, three services of an appropriate character will be held in the Tea Room, Royal Hotel, the speakers being at 11 a.m. and 6.30 p.m., Mrs. Groom; at 3 p.m., Mr. R. S. Clarke. On Monday evening, 31st, at 8, Mrs. Groom will deliver a trance oration in the Richmond Hall, Richmond Street, and on Tuesday evening, April 1st, at 6.30, there will be a public tea and social gathering in the same place. Tickets, one shilling each. Friends from Devonport, Exeter, Falmouth, Torquay, and Saltash, are expected to participate in the proceedings, and a hearty invitation is extended to every one.

THE ANNIVERSARY NO. OF THE "MEDIUM."

We have abundance of special matter to render the Anniversary Number to be published on April 4, one of great suitability for universal circulation. It will contain,

A Sermon by Rev. O. Ware; "Jacob's Ladder, or Spiritualism, Ancient and Modern."

A Lecture by Miss Rosamond Dale Owen; "Our Spiritual Possibilities."

News of Mr. Colville's work, and Anniversary gleanings from all parts.

Our intention is, that it be filled with the kind of literature best adapted for introducing the subject to the public, and we hope our readers will come forward in a body and do all they can to spread it broadcast in thousands. 500 copies 21s.; 120 copies 5s., carriage extra; 12 copies and upwards, 1d. each, post free. Begin to work up orders.

We thank our friends for suggestions as to Hymn leaf No. 2; it will be in type by the time this reaches our readers. By having immediate orders, we can head them appropriately for anniversary use, at 1s. per 100. If 1,000 be ordered, we will announce local meetings at top; but if 500 be only required, we must charge 1s. extra for altering the heading. To prevent disappointment immediate orders should be given.

"RHINELAND": a little volume of old-world legends. The authoress is gifted with rare descriptive talent and fine artistic skill, or this neat and charming little book would not already have won so many readers and supporters of all classes and ages. It abounds with literary gems, and the legends are quaintly, fancifully, and artistically treated. The proceeds of Miss Corner's book are being generously applied to feeding, and partially clothing a number of the poor "wails" of "destitute London."—*"SECULAR REVIEW."*

MR. OXLEY'S WORK ON "EGYPT."

Now that the last chapter of this work is before the reader, a short retrospect may be useful. The author has evidently been greatly cramped for want of space to fully unfold, in the latter portion of the work, important matters that he could but barely allude to. Yet, notwithstanding, the work as a whole bears a consistency, and absence of bias, which is highly instructive to the moral nature of the reader.

We now see that we have wasted much space in allowing sectarian writers to interpose futile objections, with the view of obstructing Mr. Oxley's work. At the same time the intrusion has demonstrated in parallel lines the method of the sectarian apologist, and that of the unbiassed seeker for truth. With all the annoyance, with which it has been attempted to reward him, he has maintained an even flow of feeling, and has, as the work developed, answered all the demands made upon him by his antagonists. What he meant by the "tenth century" has been made good, and we think, if Lady Caithness had seen the closing instalment of the work, which we give this week, she would not have written in the tone she did in last issue. It is always inexpedient to pass judgment on a work in the course of performance; for thereby the censor, unable to grapple with the position of the author assailed, is liable to let out his or her own inadequate conception of the subject. Of the relative merits of the work on "Egypt" and the criticisms of opponents, our readers will be in a position to judge.

The work was completed some three months ago, and yet in its closing paragraphs, the recent course of events in the Soudan are strikingly foreshadowed. A prophetic insight, and a statesman-like power of expression are used, which elevate the work into the plane of spiritual impression and aid, a position which many of our readers will recognise as highly appropriate, in respect to a work appearing in a spiritual periodical.

When we consider the vast amount of labour and expense which this work has entailed, our readers are placed under considerable obligations to the author. The engravings, with which the text has been so lavishly illustrated, have been costly, and in the case of the Ovals of the Kings particularly, novel and valuable. In this form of exposition it is some satisfaction to Spiritualists to know that their representatives take the lead; for since this work commenced to appear in the MEDIUM, the "Builder," especially, has given illustrated articles on the same subject, and a number of works are coming from the press, bearing upon the topic on which we now comment.

But the style of treatment adopted in this particular case, gives an entirely new view of the subject. Our kindred relations to the Egyptians, in race and religion, is a touching suggestion; but of deep humanitarian import is the thought of human liberty and renovated institutions, over one of the most engrossing historical spots of earth's surface. And further, with the freedom of that people, comes a spiritual correspondence of the redemption of ourselves from the "Egyptian darkness" of Christian Sacerdotalism, which, while it overwhelms men's minds, to realize the light of Spiritual Truth is an impossibility. Darkness and Light cannot abide together: they are mutually destructive. Hence, the suitability of Spiritualists taking the lead in removing the Shadows of the Past, that the Spiritual Light of the Ever-Present may shine into the intellects and souls of men in all its glory.

Mr. Oxley's work will appear immediately, as a handsome volume of over 300 pages, exclusive of illustrations on fine plate paper, inserted into the text. The price has not been yet fixed, but it will not be less than 7/6. We hope a second edition will soon be demanded; and that with revisions, which the progress of knowledge may render necessary, the work, through a series of editions, may go on extending the realm of Truth into thousands of minds, and into higher concep-

tions of the subject treated. No claim to infallibility and finality is made; and all who can add to that which is true, and thereby annul the false, will be regarded by the genuine Hierophant as friends—not as foes.

Thus there is no partisanship in the path we have opened out before our readers; and good taste and the love of truth alike suggest, that all party feeling and prejudice should be eliminated from all minds, who would in commendable attitude approach the Temple of Truth.

THE THEOLOGICAL CONFLICT.

(Continued from page 183.)

of the Christian god can be paralleled by other gods in various part of the world, and as a matter of course, the birth was bound to occur nine months after the Annunciation at the Vernal Equinox, which is this very week. Your c. makes it out, quite gratuitously, that some man was born in Judea and fulfilled all the legends of these gods! and yet she pretends to be a "Theosophist," and a possessor of esoteric truth; an avowal which is quite opposed to her statements. Another funny blunder Coleman makes. He says Jesus was not born in December, for "shepherds did not keep watch over their flocks in December." If not, why not? Was it because of the extreme cold of the Levantine province? Is it colder there than in the North of Scotland? I read in the *MEDIUM* a few weeks ago an extract from the *Scotsman*, that several shepherds had been lost in the snow many miles from home, and that one was rescued by a neighbour that went to the mountains under spirit direction. Coleman surely knows but little of shepherding, and the less he knows the more confidently and exhaustively can he dogmatize.

In the hands of such a scribe as your c., we must expect any subject to be miscomprehended and misrepresented. Melville's "VERITAS" I have not read. Guinea books are not for such as me. That Melville is right in his conclusions I am not prepared to admit, for I do not know what he teaches. He evidently advances the subject a stage, and in another fashion sets forth the ancient law of prophecy, or the doctrine of the Neros, so much dwelt on by Dr. Kenealy in his Book of God. The "little secret" which Melville is assumed to let out, is too much for your c., even at this day, and it would have been worthy of the death penalty in the past. That the gods are ruled by the celestial powers is one of the oldest of truths. That many gods passed away, and gave place to a much reduced quantity, from fifteen hundred to two thousand years ago, is quite true. The substituted gods were not human beings, nor true gods, on that account. The Hierophant acknowledges none of them. I rather lean to Kenealy's idea of divine messengers; but there is the *Cabiric* series, who removed evil by evil means—men of blood, and Napoleon may be one of them. On this plane we have grand scope for thought; but as recognised by the Church, the whole question becomes so perverted that it leads to absurd dogmatism on the one hand, and scepticism on the other. During the Christian reign of darkness, all healthful speculation was suppressed; and it has only been since the Protestant Reformation that men dared to express any thought opposed to the grim and bloody-visaged superstition, that held like Cerberus a watch over men's minds.

Perhaps I somewhat underrate the intelligence of your readers by assuming that this reply is necessary to guide them in their conclusions respecting the effusions of your c. Her arguments are self-stultifying, and she belongs to the sacerdotal camp. Let her keep within her own province, and I for one would not intrude upon her domain of private judgment; but if she come into the arena of Spiritualism, she may expect to have her views dealt with as the occasion may seem to require.

And allow me to say, Mr. Editor, that I do not think you are free from censure in this matter. If you want to ruin the Cause, and bring your own work to ruin with it, just introduce the virus of sacerdotalism into the *MEDIUM*. To answer it is to degrade the writer who undertakes it, and demoralize those who have to read it. Keep the *MEDIUM* clear of it: stick to Spiritualism—the revelations of the angel world, the eternal verities of existence.

Of all things, let us keep the Spiritual Temple free from ecclesiastical furniture and sacerdotal mummeries. We have no need for such lumber as "golden altars," "candlesticks," "mercy seats," "cherubims," "virgins," "brides," &c., &c.

As your c. says, to acknowledge these "would indeed be to go backwards with uncovered heads to ask wisdom, which would be simply ridiculous." Nor have these the slightest spiritual significance. To suppose a symbolical meaning for such things, and endeavour to set it forth, is not to make spiritual truth clearer, but to mix it up so bewilderingly, that a legion of priests will be needful to explain it, and by so doing, the more confound it. "Initiates" have nothing to do with such vagaries. As Spiritualists, we have to look within, to the "kingdom" of light, and there we behold that which we are, and have no need of those outward utensils, the contemplation of which causes us to look in the wrong direction, and away from the Light of the Spirit, to sacerdotal darkness and confusion.—I am, yours in the Cause of Truth,

A BIBLE STUDENT.

[We have greatly condensed the above. We could not afford space to our correspondent to take up all the points.—Ed. M.]

HISTORICAL TESTIMONY IN PROOF OF THE EXISTENCE OF JESUS.

The arrangements for printing the historical extracts mentioned by "Lily" last week, having fallen through, she desires us to publish a letter from her stating the reason why said extracts do not appear in these columns. We do so with pleasure, and to render the matter still more intelligible, we give some portions of the previous correspondence.

In return for the space occupied, "Lily" kindly offered to make a small weekly contribution, for say twenty weeks, in all amounting to £10. Having received the MS. for perusal, and these conditions stated, the following reply was sent to "Lily":—

Dear Madam,—I have read a good deal of the MS. It is dreadfully dry. It won't be greatly popular, and I would dread its long extension in *MEDIUM*. Fact is, Mr. Oxley has gone over the ground. Many of these weaken the best, and from the earliest records, there has been the same conflict as now, viz., the fact, and the significance of the fact. As I have said many times, I have no prejudice whatever as to the existence of Jesus; but I fear much abuse of the name is due to ecclesiastical uses. Still, I am averse to tactics that are used to advance the historical question.

Well, I am not biassed either one way or the other; strong as I consider the non-Christian side to be. I, therefore, allow free discussion. I have permitted Mr. Oxley to be attacked, and I could not save even the editorial position. I have given my life for the truth, and I have no more to lose; nor can I, at any price, sell the privilege of being free.

But the protracted influence of contrary powers is most distressing, and if discussion did arise, it would keep you in an unhappy condition, as well as interfere with my work.

Therefore, early this morning, [that was before the letter was received in which "Lily" made her offer of £10] I resolved that if I printed your MS., I would do it ALL AT ONCE, in one week's *MEDIUM*. It will fill the whole of one *MEDIUM*, in the new type, according to my rough estimate. But I would enlarge the Paper by, at least, one-half, so as to give the week's proceedings as well. As I have not sufficient type, I would have to stereotype much of it, and begin at once. Mr. Oxley closes next week; and I would put it in the following, March 28. Now, if you will contribute £10, as you suggest, it will help me with the cost, and for students it would be far more valuable to have the matter all in one place.—I am, truly yours,

J. BURNS.

The following was "Lily's" reply:—

To the Editor.—Sir,—Your proposal to put all the manuscripts into one *MEDIUM* does not accord with my views.

My aim in this "Theological Conflict" is not to enlighten Students, who can take care of themselves, but to save those weaker ones in learning (of whom there must be a vast number who weekly read your paper) from the moral agony of doubt and soul-upheaval, which the articles you have lately admitted into your columns, are calculated to bring upon them.

Therefore a MASS of learned testimony (the very dryness of which you complain, being in itself a test of its genuine ancientness) would overwhelm such weak readers, and render it comparatively useless; whereas a small portion each week, would be read and digested by them.

With this sole view, I have requested your insertion weekly, under similar circumstances (of non-adverse editorial comment) that you have all along accorded to Mr. Oxley, of a small portion of the ancient and undeniable testimony to the personal existence of Jesus on this earth, that I wish now to present to your readers.

That you decline thus to insert it in your journal, I deeply regret; and I have only now to request you will publish this letter in your next issue, as the reason of my enforced silence.—I am, Sir, your obedient servant.

"LILY."

March 16, 1884.

We are pleased to think that this correspondence has ended in good feeling. It is no infringement thereon for us to observe that the review that Mr. Oxley has given of this history, is much more valuable to our readers, than these extracts would be. Without some trustworthy direction as to their value, they are worse than useless. The self-interested sectarian eagerly clutches at the weakest means to sustain his position; whereas the lover of truth will only lean on that which is incontestably true. Many of the testimonies are taken from the work of Eusebius, which is commented on by Mr. Oxley in another place. This Ecclesiastical Historian is regarded with great distrust by those who desire to see truth stated without bias. He records the opinions of many who have left no written words of their own. He wrote at a particular crisis and for a purpose.

We regard every truth-seeking reader of the MEDIUM as a "student."

We could not agree to protect these histories from criticism, as they passed through our columns. "Lily" herself attacked Mr. Oxley persistently. We would only be too glad if any writer pointed out an error in our own writing, or that of any contributor, and we are sure Mr. Oxley would be possessed with the same feeling. It is truth alone that we crave; we have no dogmatic conclusion to uphold, and even offered to print these historical extracts at great inconvenience, however irrelevant we may hold them as to the advancement of spiritual truth.

It is only proper that we should enter our protest against the assumption that the personal existence of any individual, however distinguished or "divine," should be accepted as a religious tenet. This hero-worship we hold to be unscriptural, and opposed to man's spiritual interests, and the cause of true religion. We deny that Mr. Oxley's and other articles of the same style, have caused spiritual distress; on the other hand, they have been productive of joy, and many expressions of gratitude have been received from the readers of the MEDIUM in respect to them.

The object of the work is to elevate man's spiritual conceptions from reliance on biographical facts, even if they were proved true, to that universal spiritual truth, which irradiates the great Universe of Soul, and in which all men may perceive a common spiritual origin and destiny. This is a spiritual light and conviction which can never be dimmed or disturbed; and we hold that it is the only true and scriptural religion; in proof of which our view, we point to the Sacred Writings of all times and nations. But again history repeats itself, and to-day, as in the supposed gospel age, to elevate the spiritual idea above the traditional circumstance, is regarded in orthodox quarters as a grave spiritual offence!

Thus it is apparent that the upholders of Christian dogma are in opposition to the principles, mode and manner of the Gospel, even as contained in the New Testament. We rest the question on the Everlasting Gospel.

THE RELIGION OF THE ABORIGINES.

One of the most valuable contributions which has yet been offered to our knowledge of the religious beliefs of the aborigines of this continent has just been made public in the Journal of the Royal Society of New South Wales by Mr. James Manning, of Milson's Point, Sydney. Nearly 40 years ago, at which time he was a resident on the very edge of the country occupied by pastoral settlers in the south-western district of New South Wales, he applied himself, with a zeal and perseverance which were rarely directed into such a channel in those days, to collect information from the blacks with respect to their ideas concerning supramundane things and persons. What he learned from them was of so extraordinary a character, and presented such a remarkable parallel to the beliefs of

Christendom, that he might well suspect it to have been derived from European sources. But he asserts that "no missionaries ever came to the southern district at any time, and that it was not until many years later that the missionaries landed in Sydney on their way to Moreton Bay, to attempt in vain to Christianise the blacks of that locality, before the Queensland separation from New South Wales took place." Subsequent inquiries assured him that the religious beliefs of the aborigines in the Murrumbidgee district were common to the natives roaming over the eastern half of this continent, and this assurance was strengthened by the testimony of Archdeacon Gunther, of Mudgee, who had formerly been a missionary to the aborigines in Wellington Valley, and by the Rev. Mr. Ridley, who had also been a missionary among the Kamilaroi tribe on the Upper Hunter.

According to Mr. Manning, the natives believe in a Supreme Being called Boyma, Baimè, or Bhaïamè, a word signifying maker, who inhabits a far-distant Heaven, where he sits motionless on a crystal throne surrounded by a luminous atmosphere, which flashes with the colours of the rainbow. With him is associated, in the government of the world, his created son, named Grogorogally, who is the active agent of his father, and at the same time exercises mediatorial and intercessory functions, so that when, at the close of each person's life, his spirit is brought by the son to receive the judgment pronounced upon him by the father, the latter, listening to the representations of the former, will sometimes admit the wrongdoer into Ballima, a realm of happiness corresponding closely with the Christian heaven. The doom of the wicked is to pass an eternity in Oorooma, a nether world peopled by devils, who remain unconsumed in the midst of everlasting "Gumly"—fire. But there is yet a third person possessing supernatural attributes and powers. This is Moodgeegally, the first man created and endowed with immortality. He is the chosen law-giver of the race; receiving the divine commands from Boyma, on the summit of the mountain Dallanbangel, from whence he is privileged to ascend by a ladder to the abode of the blessed, where its inmates are believed to lead a purely spiritual existence. But no women are admitted into the blackfellow's paradise. Indeed, the grand secrets of their religious beliefs are studiously withheld from their wives and daughters, "For," writes Mr. Manning, "they are regarded as inferior beings," and it is asserted that this is in conformity with a law enacted by Moodgeegally that the females of every tribe should be kept in ignorance of a higher life and of another world, the reason assigned being that "immediately upon the women becoming informed of them there must be an immediate end put to the whole of their race by a general massacre—first of the women, and then each to sacrifice the other until the last man survives to sacrifice himself." It is added that in no instance has a living woman been known to possess any knowledge of religion.

The natives on the Lachlan entertain a similar belief, only they designate the second person in this trinity as Boymagela, which is a diminutive of Boyma, and signifies little or junior god. Mr. Manning states that the Port Phillip and Murray blacks have another name for him, which he has forgotten. It is by the power of the spirit of Grogorogally that the dead rise from their graves soon after their burial, with the assistance of some water of life obtained from the Supreme Boyma, and upon being brought into his presence, they undergo a second death, which purifies them from all mortal stains, and enables them to enter on the enjoyment of eternal life or qualifies them to pass into eternal bale, as the case may be. For it is at this period that judgment is pronounced, and the only words Boyma is ever heard to utter are those of doom—"Gumly ganoo niagruo," or "Let him burn."

The blacks are represented as never praying, except at the burial of a man of their tribe, when none but male adults are present, and these simultaneously implore Grogorogally to intercede for the soul of the deceased, in order that it may procure admission into Ballima. With respect to any other form of petition, Mr. Manning says it is never used, because the aborigines conclude that good men have no need to offer up supplications, and that bad men cannot profit by them. "The use of prayer among whites is ridiculed on this ground, that men pray to Boyma and praise him, and rise from their knees, and curse, and swear, and commit rogueries." Nothing is supposed to escape the all-seeing eye of Boyma, who expresses his anger by means of thunder and lightning. It was he who created the visible universe; and the blackfellow's conception of the earth is identical with that of the ancients; namely, that it is a stationary disc around which the sun and moon and stars revolve.

Mr. Brough Smyth, in his chapter on myths, gives the native name of the Creator as Pund-gel, or Bun-gil; and Mr. James Dawson states that among the blacks of the Western district the good spirit who lives above the clouds is known as Pirmme-beal, and the bad spirit as Muuruup, who lives in a nether world of fire called Ummekul een. A spiritual life after death is one of the articles of their belief.

Mr. Manning's account of the theology of the aborigines certainly serves to show that—to use his own words—"they are not without a very high sense of the Supreme God-head, and of a moral conception of what is right and wrong; that their religious creed is far less erroneous and extravagant than

that of most other savages; and that, above all, their belief bears a most singular and striking analogy, excepting in its crudities, to the Christian and Jewish faiths." This is, indeed, its most astonishing feature. But then it bears an equally close resemblance to the theology of the Bagavad-Gita in India, with its trinity of Brahma, Vishna, and Siva; excepting in so far as the exclusion of women from all religious knowledge is concerned; and this similarity suggests a wide field of inquiry with respect to the origin of the aborigines of this continent; for if we can trace back their beliefs in relation to a creative first cause and to an after life, to one of the three families of religion which had their origin in Asia, we shall probably be able to form pretty accurate conclusions with respect to the original home of the people we have dispossessed, and to follow their migrations. A race with such relatively exalted religious beliefs, and with a language which, as Herr Peschel has pointed out, "has four more case terminations than the Latin; has a dual, as well as a singular and plural, number; a verb as rich in tenses as the Latin, with reflective, reciprocal, determinative, and continuative forms; and with three genders for the third person," must occupy a higher grade in the scale of humanity than is commonly allowed.—"Argus" (Melbourne), January 19th, 1884.

The foregoing particulars are altogether in the direction of Gerald Massey's investigations. The conceit of sectarian minds, has caused mankind in general to be greatly misrepresented, and much false history to be manufactured. But for such solitary investigations as Mr. Manning's, these facts would have been unrecorded, and the religious status of the aborigines would have been denied. Did not the aborigines of past ages suffer in like manner? It is usually supposed that the inhabitants of the British Isles, 2,000 years ago, were naked savages without religion; yet in a very few centuries we find well-established Christian bishoprics, not built up by Christian colonists, but by natives and others who were benighted pagans a short time before. Was there not a native religion, with an ecclesiastical system, which the proselytizers simply adapted, by substituting a more incoherent theology, with a deterioration of spiritual ideas and moral principles? In the Australian is perceived a more consistent theology than we have, and a higher morality in the application of religious observances, but marred by a defective civilization.

There seems to have been a universal religion at one time; and the importance accorded to Winter, in some forms of the Solar Myth, indicates that the myth originated in a northern latitude, and not in Africa at all. What if the North colonized Egypt, and not Egypt the North? during the existence of a previous race, long ago supplanted in Europe by the present race! The origins now traced in Africa, would be similar to those that have long since passed away here, and modified by the difference in surroundings. From the North the dominant races have come, and the North rather than the tropical South, must therefore be regarded as the cradle of ideas.

CHILDREN'S PROGRESSIVE LYCEUM.

HOW WE CONDUCT BATLEY CARR LYCEUM.

To the Editor.—Dear Sir,—The instruction of the Spiritualists' children has for some time engaged my attention. I think it is time that Spiritualists should arouse themselves to the work of instructing those who are ere long to take their place in this great Movement. When I hear Spiritualists speaking with much enthusiasm of the many blessings they have derived through spirit-communication, and comparing them with those of the several denominations, declaring that on no account could they again tolerate the teachings of the latter, which they have proved to be erroneous and detrimental to a healthy intellectual and moral tone of mind, I have been surprised at the inconsistency of their actions in sending their children into the midst of the teachings they are continually deprecating. How comes this state of things about? Do the superior teachings and spiritual development make them callous to the needs of those little ones whom God has given into their care? Or does the hope awakened in their hearts induce them to think that they will fare better than their parents? Or again, is it because the Lyceum as conducted in America is beyond the capacity of the small-in-number Spiritualistic bodies?

Believing that the latter has more to do with this seeming indifference than the former, I think if conductors or secretaries of the Lyceums in England would make known through the

columns of the MEDIUM, their method of conducting the same, that it would enable the various Spiritualistic bodies to commence a Lyceum for the instruction of their children, and no longer keep in the background through fear of incompetency, and also, enable those that have commenced to improve. Seeing, Mr. Editor, that you have kindly proffered space for the same in your valuable weekly, I take the privilege thus accorded to make known to all willing workers in this labour of love, our method, hoping that others will do likewise.

The first thing to be adhered to is punctuality. We open with singing out of the "Spiritual Harp," or "Spiritual Lyre," and prayer for God's guidance. After which the names of the officers or teachers, and members or scholars are called over. We sing again, then we proceed to ask questions of the whole of the members, out of the "Lyceum Guide," during which there is ample opportunity for remarks, anecdotes, etc., that will help to carry home to their young minds the import of the lessons contained in the questions. Children are inveterate singers, and if we do not provide them with wholesome spiritual hymns, they will supply themselves with such tunes as they may hear during play hours, no matter whether they be those of the Salvation Army, or other bodies. Recognising this fact, and not having a musical instructor, I have endeavoured to induce them to commit to memory an eight-line verse out of the "Spiritual Harp," each Sunday, but yesterday they committed three. I always take care that they are of a cheerful nature, and such as we can march to.

For the instruction of very little ones we have domestic animals and fowls carved out of the block, with which it is intended to teach them the names, habits, uses, and parts, with anecdotes of the same. For the second group we have Mrs. Bray's "Physiology," and Mrs. L. N. Fowler's "Familiar Lessons on Phrenology." For the third group we have lessons on Phrenology, Physiology, Geology, Astronomy, and passages out of the New Testament, explained in the light of Spiritualism. The third group generally choose the subject. We have also, conversation on spiritual topics. After lessons are over we clear the Lyceum of forms, and have marches, singing some hymn of four-four time, keeping time with the feet, and head erect, ending with arranging ourselves for calisthenics. After which we sing another hymn, and conclude with prayer.—ALFRED KITSON, Conductor.

PROGRESS OF SPIRITUAL WORK.

WORK IN LEEDS.

The Cause of Spiritualism in Leeds has, during the past two months, had an experience that may be truly called unique. A rapid succession of energetic and special efforts, has given the Movement an extraordinary impulse, and a conspicuous public prestige; added to which, the misrepresentation and bitter antagonism on the part of local religious bigotry, have kept the agitation up to fever heat. I need scarcely say that in all this, the cause of Truth will suffer no disadvantage, but the contrary.

At any rate, the ordinary congregations have been thereby increased nearly threefold, and no doubt there is a still greater harvest to be realized therefrom. Our friends, during last week, took a large room in the Tower Buildings. It is slightly smaller than the one from which they have been suddenly ejected, but for the present temporary purpose, it is a very suitable place. It was on Sunday well filled with an intelligent and respectable audience. The services on Sunday were of a somewhat unique character. Mr. A. D. Wilson, of Halifax, who was the appointed speaker, came accompanied by Mrs. Bailey, also of Halifax, a clairvoyant. Eloquent and earnest addresses were delivered by Mr. Wilson, after which Mrs. Bailey was entranced to give the people descriptions of their spiritual surroundings. The results were very good, and seemed to give great satisfaction to the congregations. From what I saw and heard, I have personally a high opinion of Mrs. Bailey's gifts.—OMEGA.

MORLEY.—On Friday evening last, Mr. Colville gave a lecture in the Co-operative Hall, to about 350 persons. Though Mr. Colville was suffering from a very bad cold, and to have done justice to the physical man ought to have been in bed, his guides dealt with the subject, "The relative position of an Atheist to Spiritualism," chosen by the audience, in a very able and instructive manner, and was heartily applauded. Mr. Duckworth, the chairman, announced that Mr. Colville would answer any questions from the audience, but only one being put, his guides gave us a beautiful poem on "Eternity," chosen by the audience, which again drew forth loud applause. I think Mr. Colville's visit will have done much good to the Cause, as he will have sown seed that will bring forth much fruit. It will long be remembered by those who had the pleasure of hearing him. We intend holding a public tea in our rooms, on Saturday, March 29. After tea there will be a grand entertainment, when we shall be assisted by a very able choir, who have volunteered their services for our benefit. We shall be glad to see as many friends present as possible; convenient trains run to all surrounding places. Tea on tables at 5 p.m., entertainment at 7, Tickets 1s. each.—B.H.B.

WIGAN.—On Sunday, March 16, the pulpit of the Unitarian Chapel, Park Lane, Wigan, was occupied by Mr. W. J. Colville, who conducted the entire service by request of the regular minister, Rev. Mr. Fox, who was present, and expressed great interest and pleasure in all he heard. The chapel is a very pretty little place, nicely decorated with texts and mottoes on the walls, and a fine array of spring flowers and plants in pots. The influence in the building is remarkably pleasant. The congregation is composed largely of intelligent young people. The choir is large and very efficient, though, we believe, strictly voluntary, and many valuable meetings are held during the week, besides the two regular Sunday services. Mr. Fox is a kind, genial, sympathetic man, admirably fitted for the position he holds, and is widely respected wherever he is known. "Blessed are the pure in heart," was the text from which Mr. Colville spoke. The discourse was characterized by much spiritual fervour and insight, and was, no doubt, very helpful and suggestive to the large congregation who drank in, most attentively, every word as it fell from the lips of the speaker. A collection was made for the North and East Lancashire Unitarian Mission, which Mr. Colville commended very warmly to the sympathy and support of his auditors. We may safely say we never spent a pleasanter Sunday morning, or felt a happier influence in a place of worship. Such meetings do everybody good, as they generate and affiliate with exalted spiritual conditions, while intellectual pugilism usually engenders nothing but egotism and bitterness.—ONE WHO ENJOYED THE OCCASION.

Mr. W. J. Colville lectured in Miners' Hall, Wigan, on Sunday at 3 and 6.30 p.m. The attendance was very good, and the meetings thoroughly successful in every respect, though the audience was composed in part of bitter opponents, not only to Spiritualism, but to any doctrine of human immortality. The lectures were both able and exhaustive, and heartily appreciated by all liberal thinkers present.

EXETER.—On Wednesday evening we had a nice company of friends at our circle, when the guide of our trance medium, in answer to a question by one of the sitters, explained on "The teaching of Jesus," giving us a splendid explanatory address on the subject, to the delight and satisfaction of the sitters. On Friday evening we again met for a drink at the fountain of truth, our control giving us a beautiful address on Faith and Love. He said it was the feeling of love which drew men together as brothers, and that love was the true soul of man. Without love there was no life. Faith, he said, was that which gave strength to the warrior. If you want to go forward you must have faith and work. Faith without work is a delusion. Work meant life, and life is force, and force meant struggle, which brings faith. According to your work so is your faith; work first, faith will come. On Sunday, at the Oddfellows' Hall, the control gave us his fourth discourse on "Creation," dealing with vegetable life in a grand illustrative manner. The control will next Sunday deal with "The Introduction to life"—THOS. H. DAVIS.

WESTHOUGHTON.—On Saturday evening, March 15, we had the pleasure of listening to that eminent orator, Mr. W. J. Colville, who was announced on the bills to speak on a subject to be chosen by the audience. After a few preliminaries by the chairman (Mr. J. W. Boulton), the audience were requested to send up their subjects to the platform. Some six or seven subjects were submitted, and on being put to the meeting, this one was chosen by vote: "Has man a free will, or is he a creature of circumstances?" Mr. Colville (who was suffering from a severe cold) dealt with the subject in a most masterly manner for an hour and five minutes, at the close of which, a few questions were asked. Mr. Colville gave an impromptu poem from the word "Gladstone," which appeared to give great satisfaction to the audience. The meeting was brought to a close about 9.15, by the singing of the Doxology, when Mr. Colville left for Wigan to speak three times on the following day (Sunday).—J. P.

BRADFORD.—At Walton Street Church on Sunday, Mrs. Gregg, of Leeds, gave two trance discourses. In the afternoon the subject was, "Sin; its Cause and Remedy." The exhaustive discourse given excited a lively interest, particularly amongst strangers, many of whom were present. In the evening the subject was, "Where are the Dead?" which was in allusion to the recent passing away of a brother, who has left behind a wife and family to regret his absence from the form. On Monday, Mrs. Gregg addressed a meeting of ladies at 3 o'clock. The room has been well filled.—COR.

NORTH SHIELDS.—Mr. J. G. Grey, of Gateshead, gave a trance address on Sunday last, in a very earnest and impressive manner. The attendance was good. The interesting ceremony of naming two infants was also gone through by the controls.—ERNEST.

SUNDERLAND.—On Sunday evening last, our platform was occupied by Mrs. Gill, who gave a most eloquent address, taking for her subject "Truth." This lady had evidently given her earnest study to the matter, by the deep and able manner in which she went into the subject. Mr. Pinkney also spoke, while Mr. Rutherford in his customary happy way occupied the chair, and answered a number of questions put by the audience.—G. H. PYNE JONES, Sec. S.S.E.S.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a large congregation. The spirit guides took for their discourse: "With my whole heart have I sought thee; O let me not wander from thy commandments," which was listened to with great attention, and was very elevating to the minds of the people. After which Miss Cotterill's spirit guide gave a few descriptions of spiritual surroundings to strangers.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Sunday last our hall was well filled, and our platform was occupied with friends from West Auckland and Shildon. Mr. George Lamb, from Cockfield, gave two addresses, afternoon and evening. It was the first time this medium had been on a spiritual platform. In the evening he was controlled by "Joseph Barker," subject, "Satan has still more evil work for idle hands to do," which he handled well and laid it out in proper style. He was followed by our friend Mr. Dunn, subject, "Can spirits return?"—JOHN ROBSON, Cor. Sec.

HETTON-LE-HOLE: Miners' Hall, March 16.—Mr. W. Westgarth, of Sheriff Hill, gave an address under control. Hall again crowded to excess. Subject, "Seeing that we have Christianity in our midst, what is the use of Spiritualism?" It was highly appreciated by the audience, as he was several times applauded, and at the end of his lecture he was accorded a hearty vote of thanks for the able manner in which he handled his subject.—JAS. MURRAY, Sec.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning last, our rostrum was occupied by Mr. Burt, whose guides gave an address on "Prophecy and Inspiration." The subject was very ably dealt with, and gave great satisfaction to those assembled. At the afternoon service Messrs. Williams, Karswell and Burt were the mediums. In the evening Mr. Clarke's controls answered satisfactorily a number of questions from the audience. The day's services were well attended. Mr. J. B. Sloman presided at the evening service.—JOHN T. B. PAYNTER.

BACKWORTH.—On Sunday evening, March 16th, we were favoured with a trance discourse by Mr. W. Holland's guides, which was listened to with great attention. Then the guides of Mr. J. Donney gave us a good address, from the words, "Neither man, spirit, nor angel has ever seen God at any time, more than in the works of nature; none has seen him face to face." There is great credit due to him as a working man for the manner in which he handled it. The address was grandly illustrated throughout, and was delivered in a very impressive manner.—J. B.

KEIGHLEY.—We are having quite a revival in the Spiritual work in Keighley. Our Lyceum has for some months past been too small, many friends not being able to gain admittance. At our last monthly meeting it was decided by the committee that we engage the Temperance Hall for one Sunday, so as to see what number we could gather together, and I am glad to state that on Sunday last Mrs. Scott and Mrs. Ingham (both local mediums), delivered two beautiful addresses in the above Hall (afternoon and evening), which were much appreciated by large and intelligent audiences. Although it was such a lovely day, the Hall, which is capable of holding about 600, was almost full in the afternoon, and in the evening it was densely crowded. We hope that the good seed sown may take deep root in the hearts of many, who may become co-workers in the grand cause which we are earnestly endeavouring to propagate. Mr. Hepworth, of Leeds, and Mr. Holdsworth, of Keighley, are expected to occupy the platform at the Lyceum on Sunday next.—PROGRESS.

BIRMINGHAM: Oozell Street Board School.—Last Sunday Mrs. Wallis delivered an inspirational address on "Man's Nature, Needs and Destiny," and though suffering from a severe cold she spoke in a most eloquent manner. She gave a beautiful description of Man's Nature and his needs, showing that both his physical and spiritual nature required training and food, and the wisest plan was to get it here. She closed with a most eloquent description of man's destiny, showing deep thought. We had a fair audience, considering the weather was so fine, and they listened with profound attention.—COR.

SPIRIT COMMUNION: Private Seance, February 21st, 1884.—At one of our usual Sunday evening sittings, we were visited by the Poet "Cowper" (a very high spirit), who announced to us the fact, that the Universe is going through a great change. This information was further corroborated by another high spirit friend, who stated that great catastrophes were about to happen, results from this cause, which would be made manifest to all mankind through physical revolutions in the elements above, also through great revolutions of thought which would come sweeping throughout the minds of men. That Spiritualism would before long be preached from every pulpit, that State Church would become dis-established, and that people would ultimately sit at their home circles with mediums, in place of attending Church services as at present. That this will be the fulfilment of Christ's second coming to the world as promised, that Jesus is already with us, although not perceptible to the physical eye of man.—COR.

CHINESE SPIRIT COMMUNICATIONS.—The "North China Daily News" reports that some excitement has been occasioned at Peking by supposed spiritual communications from the Emperor's ancestors. Just outside the wall of the Imperial Palace is the temple where the mortal remains of his Celestial Majesty's ancestors are deposited, and along the walls of this temple are tablets commemorating the virtues of the several departed sovereigns. For some time past the sounds of weeping and lamentation have been nightly heard at this temple, followed by a rushing and violent crashes, as if all the tablets had been flung to the ground. But a morning inspection shows them all fixed in their places. Mourning and weeping are also heard frequently by night at the burying-places, where the Sovereigns of the earlier dynasties rest. All this is regarded by the lower orders as a most mournful omen, full of menace for the reigning dynasty. Perhaps the whole business is the work of some of the many secret societies that exist in Peking.

"RHINELAND," by Caroline Corner, author of "Twixt Will and Fate." (J. Burns, 15, Southampton Row.) After all that has been said and sung upon the Rhine, it seems a tour de force for any writer to make an attempt to increase the stock of knowledge already accumulated on the subject, yet Miss Corner has performed this feat with such consummate skill that many of the stories she relates seem to us absolutely new. The small volume is full of the legends of the Rhine, and each one told with grace and sentiment. It is dedicated to the memory of Prince Emil Wittgenstein, and published by subscription. It has already yielded sufficient funds for the furtherance of Miss Corner's scheme of benevolence among the poor children of Hackney.—"Court Journal," March 1st, 1884

MEETINGS, SUNDAY, MARCH 23rd, 1884

LONDON.

EDWARD ROAD.—52, Bell Street, at 7: Miss D. J. Owen "Robert Dale Owen and Mary Robinson; a sequel to Robert Owen, and his Experiment at New Harmony."
MARTLEBORNE ROAD.—Spiritual Mission Room, 187, Seymour Place, at 11, Mr. Hopcroft, at 7, Private Seance; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 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.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance, at 8, Mr. Towns.
BROMPTON.—Mr. Pound's, 108, Ifield Road, Wednesday, at 8, Mr. Towns.
HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.
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. Ware.
BEDFORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Local.
BIRMINGHAM.—Oozell Street Board School, 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
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, 2.30 and 6 p.m.: Mr. Morrell.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Dent.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Ingham and Miss Illingworth.
EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Mr. J. Watson, Jr. Lyceum at 6.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Bailey and Miss Illingworth. Lyceum at 10.30. Monday Service, 7.30.
HETTON.—Miners' Old Hall, at 6.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Messrs. Hepworth and Holdsworth.
LEWIS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mrs. Butterfield.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mr. J. Schutt.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Rogers.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30 & 6.30: Mr. W. J. Colville.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Musgrave.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. G. W. Gardiner.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. W. Gilbertson.
NOTTINGHAM.—Morley Club Lecture Room, Shakespear 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. S. Smith; 6.30 p.m., Mr. R. S. Clarke; at 3, Public Circle. Lyceum at 10.15 a.m.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Armitage.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. W. Westgarth, trance.
TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. T. Weddle's, 31, Edward Street, at 6.

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